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Anishinabek Nation General Assembly 

June 4-6
Munsee-Delaware Nation
www.anishinabek.ca

'Our time is now'



OUR TIME IS NOW: Madahbee

UOI Offices –This year marks the 250th anniversary of The Royal Proclamation, a landmark document by which the British Crown recognized the nationhood of “the Indian tribes of North America.”

Commemoration of the 1763 event is an agenda item for June’s annual general assembly of Anishinabek Nation chiefs, and Grand Council Chief Patrick Madahbee reflected on the persistence of First Nations during that time.

“When our chiefs met the rep-

resentative of the Crown back then, there was no doubt that we were capable of managing our own affairs, governing our own communities – the British representatives were well aware of our ability to assert our jurisdiction because, when push came to shove, First Nation warriors devastated nine of eleven British Forts in Pontiac’s War.

“Today we have an opportunity to demonstrate the same kind of persistence by proving that we can govern ourselves, and telling other

governments that we don’t need them to tell us how to look after our citizens.”

A key agenda item at the June 3-6 assembly in Munsee-Delaware will be the future of the Anishinabek Education System, which is intended to restore jurisdiction for education of some 2500 K-12 Anishinabek Nation students. Half a day on the three-day agenda is being set aside for a discussion by chiefs, who are expected to endorse a plan that would launch the education system

in April, 2014.

Madahbee pointed to the recent stream of Harper government legislation that ignores First Nations jurisdiction on everything from First Nations election processes to matrimonial real property rights.

“We need to start occupying the field in these areas – we’ve got to get moving on some of these issues. Our organization has engaged every Anishinabek community in developing our own templates for citizenship and matrimonial property laws. The Anishinabek Nation has developed the tools necessary to build governance institutions in our own communities.”

The Grand Council Chief used the development of the Anishinabek Chi-Naakngewan as an example of important governance groundwork that had been put in place, but not pursued as actively as it could have been.

“We understood that some of our communities required more time to review this important process – to create a constitution that provides the framework for our law-making authority as a nation. Our leaders collectively decided the process needed another year’s study, and the document we proclaimed at last year’s assembly included the amendments from a year earlier.”

Madahbee said that time was of the essence in implementing key governance issues or First Nations could find themselves dealing with situations where, for example, in the event of marital breakups, the province will be making decisions on-reserve and as a result, non-native spouses may end up with owning the on-reserve property.

“We can no longer afford to allow foreign governments to decide who our citizens are, or about the process of First Nations elections.”

He cited child welfare as another area where Anishinabek leaders have an opportunity for implementation, in this case about the importance of the principle of “customary care”.

“No kid should ever be placed in care outside our communities. They could be placed with members of the immediate family, the extended family – even in neighbouring First Nations. Our kids are being placed in homes as far away as England!

“We can either assert our jurisdiction or we can complain about government laws being imposed on us. The status quo hasn’t worked.

“OUR TIME IS NOW. IT’S TIME TO DO SOMETHING NOW.”

THIS MEMORIAL HONOURS
THE ALLIANCE OF THE FIRST NATIONS
WITH THE BRITISH CROWN
IN THE WAR OF 1812
AND THOSE MISSISSAUGAS, CHIPPEWAS
AND OTHER ANISHINAABE
WHO FOUGHT ALONGSIDE BRITISH FORCES
AT THE BATTLE OF YORK

THIS MEMORIAL COMMEMORATES
THE SACRIFICE OF THOSE FIRST NATIONS WARRIORS
WHOSE NAMES ARE NOT YET ALL KNOWN
WHO WENT FIRST TO DEFEND YORK
ON APRIL 27, 1813



THIS MEMORIAL DEDICATED BY
MISSISSAUGAS OF THE NEW CREDIT FIRST NATION
BEAUSOLEIL FIRST NATION
CHIPPEWAS OF GEORGINA ISLAND FIRST NATION
CHIPPEWAS OF RAMA FIRST NATION

2013

Plaque commemorating contributions of Anishinaabe warriors in defence of York on April 27, 1813, was unveiled 200 years later. Story on Page 12.





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Political Office

To respect the sacred laws of the Anishinabek

Agreement changes an 'abuse of power'

Text of a March 28, 2013 letter from Grand Council Chief Patrick Madahbee to Bernard Valcourt, Minister of Indian and Northern Affairs Canada.



Dear Minister:

Re: Unilateral Amendments to the 2013-14 First Nation Funding Agreements

I am writing in regards to the 2013-14 First Nation Funding Agreements. As you are aware your ministry has made unilateral amendments to these agreements that anticipate future legislative change. It is disturbing and in our view unreasonable, that Indian and Northern Affairs Canada (INAC) has chosen to add language to First Nation Contribution Agreements (FNCA) that appears to give your department almost unlimited power to make unilateral changes through "administrative measures" and an "Act of Parliament".

One of these possible legislative changes is Bill C-27, the First Nation Financial Transparency Act. This unilateral change in funding agreements based on Bill C-27 is clearly high-handed, an abuse of power and contrary to the honour of the Crown as a fiduciary. The reasons are as follows:

1) The amendments reflect an unknown factor-- possible legislative change. This may include Bill C-27 in its current state or as amended at some future date or some entirely different bill. First Nations that do sign are unaware of what this could entail including the costs of compliance, the capacity required to comply and if they could even comply with the reporting burdens at all;

2) In our view, it is coercive to have a newly-introduced bill be the condition to which a First Nation receives funding for essential services.

3) First Nations that have signed "under duress" have had their agreements flatly rejected by INAC with the explanation being that this would not create a binding agreement. INAC has failed to enquire about the exact source of the duress so it may be addressed;

4) The unknown legislative changes that INAC is attempting to incorporate do not possess the requisite certainty required to create a binding contract so these provisions would likely be non-binding anyway;

5) FNCA are for essential programs and services. As in the past, these unilateral amendments to First Nation Funding Agreements are put to our First Nations on a "take it or leave it" basis. If they do not agree, they will not get their funding. This creates duress in a fiduciary relationship whether they state it or not.

6) Considering that the legislative standards in proposed legislation have not yet been agreed to by parliament, let alone First Nations, this shows a lack of good faith in dealing with First Nations.

In addition to the changes, your department took the liberty of removing the non-derogation clause that acknowledges First Nations' Aboriginal and treaty rights, which is consistent with the Canada Constitution Act, 1982. No reason has been given for its removal and First Nations were given no warning of this omission.

By withholding First Nation funding for such essential services, INAC is in breach of its fiduciary obligations, indifferent to the "Honour of the Crown", and using coercive measures to limit a First Nation's ability to challenge your department's unilateral amendments, which is not consistent with a democratic government.

In consideration of the above, I am requesting that INAC remove the newly-incorporated conditions and restore funding agreements to the standard agreements that were in place prior to this fiscal year. This could be a temporary measure until INAC properly consults with each First Nation and gives a reasonable explanation as to why any changes are required. In a democracy, governments consult with the party they are impacting and allow for reasonable debate and consideration, clearly this has not happened in this instance.

I look forward to your reply.

Respectfully,

Patrick Wedaseh Madahbee
Grand Council Chief

Grand Council Chief Patrick Madahbee



Protesters outside the hotel where Aboriginal Affairs officials were meeting with First Nations representatives about the First Nations Education Act. (Joshua Lynn/CBC)

Proposed education act more 'crap' from Harper

Anishinabek News

With CBC files

THUNDER BAY – Grand Council Chief Patrick Madahbee says a proposed federal First Nation Education Act is another example of the Harper government using unilateral legislation to ignore the rights of First Nations citizens.

Speaking on behalf of 39 Anishinabek Nation communities, Madahbee used a megaphone to address about 50 people protesting an April 11th meeting between First Nations representatives and officials with Indian and Northern Affairs Canada, one of eight scheduled regional "consultations" to discuss a proposed First Nations Education Act.

"I know some of our leaders are (in the meeting)," he said. "But they're going in there because they're so desperately underfunded that they're trying to tell these people...change...what you're doing to our people.

"This isn't just a one-day rally here; we're going to be constantly working to eradicate this. There's been many times they've tried to ram this... crap down our throats and there's no damn way we're going to accept it."

Madahbee said Prime Minister Stephen Harper needs to visit a dentist to rid himself of a bad case of "truth decay".

Protestors expressed particular concern about a lack of consultation.

"Basically consultation is being done after they drafted the legislation...they're doing it backwards," said Emily King, one of the demonstrators. "They should go to the communities because the communities know what's best for the children."

Laura Calmwind from Kitchenuhmaykoosib Inninuwug was among the demonstrators who expressed concern about how the First Nations Education Act will affect treaty rights.

"It's going to undermine the treaty right to education," she said. "Because once you put a treaty

(right) under legislation from another government, then you undermine the original relationship which was a treaty relationship between the British crown and Indigenous peoples."

"There's no...consent on my part for that legislation to be passed that will affect my children and my children's children," she added.

The protesters were later allowed to come in to the Aboriginal Affairs consultation meeting and make a deputation. They were asked to leave their signs at the door before heading in. Some protesters were told it was because of health and safety reasons.

A CBC reporter was asked by an Aboriginal Affairs official to leave the meeting.

Meanwhile, the Chiefs of Ontario, coordinating body for the 134 First Nations in Ontario, pledged to continue to support the position of First Nation leadership in Ontario to oppose any activity related to the

development and imposition of a First Nations Education Act.

Ontario Regional Chief Star Beardy attended the Thunder Bay protest and says COO continues to encourage the Assembly of First Nations to take a more prominent role in opposing the federal process.

COO hosted a May 7-8 Education Symposium in Toronto to build on the Our Children, Our Future Our Vision education report produced in 2012. The symposium was designed to collect grassroots input on education issues in Ontario and produce recommendations for Chiefs at June's annual general assembly.

Please check the COO website <http://chiefs-of-ontario.org> regularly for updates and feel free to contact Education Coordinator Julia Candlish at julia@coo.org or (416) 597-1266 or Education Assistant Sally Hare at educationassistant@coo.org for further information.



Anishinabek Nation Grand Chief Patrick Madahbee

Spend on school, not jail

OTTAWA – The Assembly of First Nations is calling for action on a federal report that estimates incarceration rates for First Nations and Aboriginal adults at 10 times higher than for others.

"It costs about 10 times more to incarcerate a person for one year than it does to educate them for single year of high school," said AFN Justice Portfolio holder, Alberta Regional Chief Cameron Alexis. "An investment in nurturing the self-esteem, ambition and dreams of our children and youth will pay the greatest dividends and cost significantly less than having them end-up in the justice system. A holistic approach is required to address quality of life issues -- lifelong learning, child welfare, housing, clean drinking water, infrastructure, environment, and jurisdiction."

ANISHINABEK

Alderville man one of the smartest people in Ottawa

By Chloé Fedio

The Ottawa Citizen

OTTAWA — Alfred Simpson picks a worn copy of Pinocchio off a bookshelf in his Vanier apartment and memories of his early education in a one-room schoolhouse on the Alderville First Nation reserve rush back.

"I didn't learn the alphabet until I started Grade 1. I finished this book by the end of Grade 2 — it took me two years to learn how to read," he recalls.

He didn't realize that he was behind other students his age until he started taking a bus 30 kilometres to the off-reserve school in Cobourg, Ont., in Grade 7. That was the year he learned cursive writing.

But it wouldn't take long for Simpson to catch up, then quickly surpass his peers.

That's because Simpson is a certified genius.

The 64-year-old is the membership officer for the Prometheus Society, a high-IQ association that admits only those whose scores place them in the 99.997th percentile. (Simpson has been part of a handful of high-IQ societies. Perhaps the best known is Mensa, relatively much less discriminating in admitting the 98th percentile, or top two per cent.)

Simpson was in high school when he first realized he had an exceptional mind, one that could quickly grasp concepts and understand them on a higher level without much guidance.

"That is strange, that we're all created differently. That was an awakening," he says.

While extraordinary intelligence might seem like a superpower, it also comes at a cost.

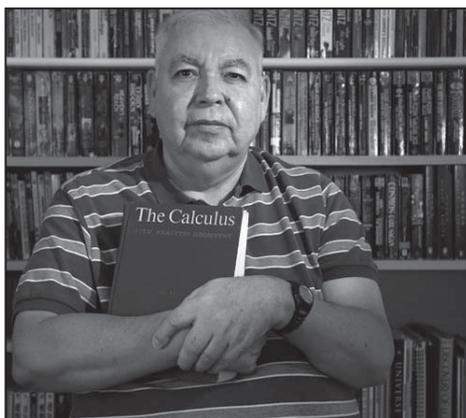
"The hard part is the loneliness. I live alone. I have books and very few friends," he says. "The only thing that makes the loneliness bearable is family."

A framed photo of his son and daughter, along with their spouses and children, hangs on the wall of his small apartment. The love of his life died of carbon monoxide poisoning in the spring of 1986, when she pulled over to rest while driving back home to London from Toronto alone.

They had been married nearly 15 years.

"She fell asleep and didn't wake up," Simpson recalls. "Total disbelief, total denial for months after what happened."

As a grieving single father, he joined Mensa with his two young children who had just lost their mother. His son and daughter had both achieved the requisite IQ scores.



Alfred Simpson lives modestly in a rent-controlled apartment. — Photo by Julie Oliver, Ottawa Citizen

"It was an organization that sort of filled the void."

With other members of the group he was able to broach topics that he might otherwise avoid.

"Nobody would say, 'Pardon?' or 'Sorry?' or 'What are you talking about?' They would actually understand what you are talking about."

His son, Taynar Simpson, was only ever a passive member, occasionally reading the Mensa newsletter.

He was surprised when he first found out about his father's genius status.

"I didn't believe him," Taynar Simpson says. "Through time, I figured out he was."

In day-to-day life, he says, his dad is a "regular guy." But when it comes to science and computers, his intelligence shines through. He enjoys long talks with his dad about the origin of the universe and coming up with arguments to debunk the dark energy theory.

Most of all, he says, his father is a caring, supportive man who has always been there to offer advice.

The elder Simpson has had various computer programming and coding jobs over the years, but he now runs his own independent business — Totem Consulting — designing websites, databases and applications from home.

It was a career he initially resisted.

Simpson was introduced to computers as a first-year math student at the University of Waterloo in 1967.

"There was something funny there called computers," he recalls. "I was hooked. I spent half my time in the computer lab."

But his humble roots and immense respect for his first school teacher in Alderville — who had been tasked with juggling subject matters for all students up to Grade 8 — led him to pursue that vocation himself.

"All my life I wanted to be a teacher," he says.

After graduation in 1971, he went on to teachers' college at Lakehead University in Thunder Bay.

"Everything was fine until I started student teaching. I hated it. I had an aversion to telling other people what to do. I don't like to enforce my will on anyone."

He soon found satisfaction in giving orders to inanimate machines.

"The thing I like about computer programming is that computers do what you tell them to do, not what you want them to do. That's something I learned very early."

He estimates he has logged 95,000 hours of computer time — that's 17 per cent of his 64 years.

Simpson's computer crashed in 2000. Since then, he keeps a backup of his emails on a 15-gigabyte USB key in his pocket. He's up to 100,000.

"In case the whole house burns down," he said. "I don't leave the house without it. Maybe I'm paranoid, but computers crash."

His first computer-related job was in Ottawa as a programmer for Indian and Northern Affairs Canada in 1972. He has also worked in London and Toronto, doing various jobs as a programmer and operating systems administrator.

"He's a master of so many languages that have gone extinct," his son said. "He does keep his skill set sharp."

As Simpson's 65th birthday approaches, his life can be best described as peaceful.

He doesn't smoke or drink — his grandmother's influence.

"I have never smoked a cigarette in my life. I have never even had a teaspoon of beer. I made the decision very young."

The full version of this story can be found at www.anishinabeknews.ca. It first appeared in the April 13, 2013 edition of the Ottawa Citizen.

Gord has new set of wheels

By Monique DuBray

NORTH BAY — Gordon Mianscum has another new set of wheels.

A brand new gurney, equipped with a shiny leather bed and 24-inch rubber tires was presented in April to the Canadore College graduate, for whom fund-raising efforts provided a new van in 2011.

"Wow - there's a lot of people to thank - everyone who fund-raised and made donations when they didn't have to do anything," said the 51-year-old after the presentation in the college's First Peoples Centre.

Accompanied by his wife and son, Mianscum, from the James Bay Cree community of Oujé-Bougoumou, was all smiles as he accepted the gurney. He has been restricted to a wheelchair bed due to paraplegia that was caused by a car accident 37 years ago. Lying face down, he relies on his arms to wheel himself around the city.

"I prefer a gurney that I can



Gordon with son Izaiah at Canadore College

push myself, and not a battery operated one," he says. "One time, I almost didn't make it home because the battery almost died. Plus this one keeps me in shape!"

Canadore students and professors, North Bay-Nipissing Rotary Club, Union of Ontario Indians and Anishinabek Nation Seven Generations Charity helped raise the \$8,500 cost of the custom-made gurney.

Canadore recruiting officer Gerard Peltier first noticed Mianscum wheeling around town and the college campus a few years

ago. When he found out that the business administration student had to make a seven-kilometre trip home, he started his fund-raising efforts.

"I don't know that I've ever met anyone with such a positive approach to life," said Peltier.

Peltier was also the backbone of a project that started four years ago to provide Gordon with a customized van to transport himself and his gurney to places too far for him to wheel.

For complete version of this story, visit anishinabeknews.ca.

IN BRIEF

Ron George named scholar

Ron George will join the Windsor Law School as Ianni-Scholar-in-Residence, effective July 2013.

In making the announcement, Camille Cameron, Dean of the law school, said: "Ron will continue to offer courses in Aboriginal Law. He will also work with us to increase our curriculum content and course offerings in Aboriginal Law and Legal Studies, build our connections with Aboriginal communities and enhance our efforts to recruit Aboriginal students."

Following 15 years as a First Nations Constable with the Kettle Point Police Service, he took on the role of Inspector/Special Advisor on First Nations Policing for the Ontario Provincial Police and then Superintendent and Aboriginal Liaison - Operations, assigned to the Office of the Provincial Commander.



Ron George

Crystal wins first Juno

REGINA—Crystal Shawanda's Just Like You has been selected as Aboriginal Album of the Year, winning a Juno award from the Canadian Academy of Recording Arts and Sciences.

The country singer/songwriter, now 30, is a citizen of Wikwemikong Unceded Indian Reserve on Manitoulin Island.

This was Shawanda's first Juno. She was nominated for Artist of the Year in 2009, and Country Recording of the Year for her song "Dawn of a New Day".

Her first single, "You Can Let Go," was the fastest rising single in Canadian history, reaching Top Five in Canada and Top 20 in the U.S. Her 2008 album Dawn of a New Day was Billboard's highest-charting album ever by a Native American, selling over 400,000 copies. CMT aired a six-part documentary, Crystal: Living the Dream.



Crystal Shawanda

ANISHINABEK NEWS

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MAANDA NDINENDAM / OPINION

Harper not learning from 'past mistakes'

First Nations know they have a good idea when the Harper government doesn't want anything to do with it.

That's how it is in 2013 as we commemorate the 250th anniversary of the Royal Proclamation of 1763 – a document fundamental to the formation of Canada – while the federal government is publicly mute about it.

Most Canadians know little or nothing about this watershed event, which historians say made possible the settlement and foundation of their nation.

Issued on October 7, 1763 in the name of King George III, the Proclamation is certainly accorded significant status in the Canadian Encyclopedia, which says it was issued: "to establish a basis of government administration in the North American territories formally ceded by France to Britain in the Treaty of Paris, 1763, following the Seven Years' War.

"It established the constitutional framework for the negotiation of Indian treaties with the aboriginal inhabitants of large sections of Canada.

"As such, it has been labelled an 'Indian Magna Carta', or an 'Indian Bill of Rights'.

"The document is referred to in Section 25 of the Constitution Act, 1982. This provision details that there is nothing in Canada's Charter of Rights and Freedoms to diminish the rights and freedoms that are recognized as those of aboriginal peoples by the Royal Proclamation."

What does this mean for the average Canadian?

It means that the mightiest military-political power in world history – the British Empire – realized that they did not have a hope of creating permanent settlements in North America, or of keeping military foes like the French, and in 1812 the Americans, at bay without the Indians as their allies.

After the 1763 Treaty of Paris sealed Britain's military triumph over the French in North America, the Odawa leader Pontiac and a relative handful of warriors captured or controlled nine of 11 British forts on the

western frontier of what was then Canada.

As the Canadian Encyclopedia puts it: "There is no doubt that Pontiac's military success played a major role in demonstrating to the British that aboriginal peoples were still masters of their own ancestral lands. That principle was written into the Royal Proclamation and is the basis of First Nations land claims to this day."



Maurice Switzer

So the Royal Proclamation was issued, and with it the description of a huge swath of central North America that was to be a vast Indian reserve, in which the inhabitants were to be "unmolested" by those who were settling lands that would become Canada and the United States.

Word was sent out by Sir William Johnson, Superintendent of Indian Affairs for British North America, that he wished to meet with the nations of Indians who lived around the Great Lakes basin to offer them the terms of the Royal Proclamation and seek a military alliance with them.

The largest gathering of Indian leaders in the continent's history – an estimated 2500 chiefs and headmen – gathered at Niagara in July of 1764. They accepted Johnson's promises, two Wampum Belts, and his promise that "your people will never want for the necessities of life, so long as the world exists."

The groundwork was in place for the peaceful settlement of Canada, and treaties that would promise the sharing of traditional Indian territories.

What has Prime Minister Stephen Harper done to celebrate this historic milestone?

With the year almost half over, he has ignored repeated requests by First Nations to acknowledge the importance of the Royal Proclamation.

This is the same Stephen Harper who made the following statement Jan. 24, 2012 at the close of the Crown-First Nations Gathering in Ottawa:

"Since first contact and the issuance of one of our founding constitutional documents, the Royal Proclamation of 1763, the evolving Crown – First Nations relationship has helped shape modern-day Canada. First Nations fought as allies of the Crown in the American Revolution (1775-1783), the War of 1812; and have continued their support of Canada in every major conflict since. Unfortunately, there have been low points in our relationship. A series of misguided and harmful government policies in our past has shaken First Nations confidence in our relationship.

"We cannot undo the mistakes of the past, but we can learn from them and affirm that they will not be repeated. In this year, the 200th anniversary of the War of 1812 and with next year being the 250th anniversary of the Royal Proclamation of 1763, it serves as an appropriate time to reinvigorate the Crown-First Nation relationships."

So, Prime Minister, when does the "reinvigorating" start?

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.



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: Debwevin – 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.

It helps to love the sound, feel and weight of words

I love dictionaries.

I think I always have or at least I have ever since I fell in love with words. I don't read them cover to cover anymore. I used to but I started to notice how much of an elephantine pedant I was becoming and gave it up so I could keep friends.

But I love having a dictionary around. There's one on my desk in close reach. Sometimes it's comforting to know that when I'm busy pouring words onto paper that the right word and the right spelling are right there where I need them.

When you're a writer, words are your bread and butter. It really helps to have a facility with them and an earnest desire to keep on learning more and more of them. I used to carry a notebook around in my back pocket so I could scribble words down and look them up later.

Now I get e-mails from an online dictionary. They send me a new word for every day. I find that it serves a very utilitarian function



Richard Wagamese

during my work day – plus it comes in handy too. They have an audio player so you can learn correct pronunciations.

I remember hearing a story about an aspiring artist. She went up to a great painter and asked, "What does it take to be a great painter?" The artist thought a moment and said, "You have to love the smell of paint."

Someone asked me one time, "What advice do you give Native people who want to

be writers?" My first reply was, "Never listen to advice." But I changed it to, "Grow to love the feel of words on your tongue."

When you're a writer you have to love the sound and feel and weight of words. Actually, if you're going to do anything in this life, that's pretty darn good advice. When you can communicate clearly and directly, you just naturally do everything better.

Native people ask me, "Why is it so important to learn English words?" I tell them because it's not just our own people we have to communicate with. We need to share our stories with everyone if we're going to build a better country and a better world. There's a dictionary word for that – it's "spiritual".

Last time I looked that was a native word too.

Richard Wagamese is Ojibway from Wabase-mong 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

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MAANDA NDINENDAM / OPINION

Canada's national newspaper capitalizes 'First Nations'

By Sylvia Stead
The Globe and Mail

I heard from a reader in Victoria who wondered why The Globe and Mail did not capitalize the term "first nation." It was an excellent question and one deserving of a serious look. The Globe's Style Guide said very simply that when the term first nation is used "it is lower case unless we are giving the band's formal name: Kettle and Stony Point First Nation. The term applies to status Indian bands that belong to the Assembly of First Nations."

But our reader, Michael Asch, sent in a very well-reasoned argument on why this needed changing. Professor Asch, an expert in Canada on the issue, is professor emeritus of anthropology at the University of Alberta and an adjunct professor in anthropology and political science at the University of Victoria. He has been studying political relations between indigenous peoples and Canada for 40 years.

I asked him why he thought the capitalization was more correct than the grammatical argument

that you do not capitalize titles if they are generic rather than specific. For example: "a prime minister could be expected to." versus "The Prime Minister is expected to."

He noted that First Nations has become a term of self-designation among those that society has labelled "Indian" in the past. "People once identified (perhaps even self-identified) as 'Indians' now use the term to describe themselves collectively and individually. And, when they do that in writing, it is always using capital letters -- that is, it strikes me that it is being used

as a substitute for the word 'Indian' which is always capitalized. Therefore it is the matter of equivalence. To change what they say is 'First Nations' to 'first nations' is to change 'Indians' to 'indians.' In short, if it is a mistake not to capitalize 'Indians,' then it is a mistake not to capitalize 'First Nations.'

His very strong argument was passed on to senior editors at The Globe who were considering that change and also whether to make further updates to the Style Guide. During that time period, Prof. Asch noted a Globe story that showed

the problem with the current usage. The story said: "That first nations, Inuit and Métis people are overrepresented in federal prisons is not news." Prof. Asch noted that in that phrase, "first nations" was being used as a synonym for "Indians" and you would never use that term without capitalizing it.

So you will notice that The Globe's style has changed and the organization will capitalize First Nations.

Sylvia Stead is the Public Editor for the Globe and Mail.

MAIL

Harper: Get out!

Briefly reading the 2013 budget for the first time, I would like to know how long are we as First Nations people going to let this Stephen Harper sell us out, our land and natural resources?

Brian Mulroney, Harper, they have all been at Bilderberg meetings—120 of the most powerful in business, banking, heads of state, politics in general, from across the globe conduct a secret weekend conference annually and basically decide who is who and when they are going to take over North America.

We need to get the government out and take back what is inherently ours. Harper sells us out totally our Treaties will be worth nothing.

Joanne Hardy
Robinson-Superior 1850

Saluting Korean vets

In 2013, we mark the Year of the Korean War Veteran and the 60th anniversary of the Korean War armistice.

As a member of The War Amps Child Amputee (CHAMP) Program, I am proud to be part of its Operation Legacy, a group of committed young people who are dedicated to preserving Canada's military heritage.

Throughout the year, tribute will be paid to the more than 26,000 Canadians who served in the Korean War, including the 516 who gave their lives. The War Amps vignette, Canadians in Korea, on The War Amps YouTube channel (youtube.com/warampsofcanada).

Graham Spero
Ottawa



Indigenous Peoples also have collective rights

By Daniel Wilson

Canadians are familiar with individual rights. Those are the values American TV shows tell us are the foundation of modern society. We have freedom of expression, religion, association and assembly. We have civil and legal rights such as voting and due process. "Every individual" has equal rights according to Section 15 of the Charter of Rights and Freedoms in the Constitution Act, 1982.

Enthusiasm for even these rights has limits. Free assembly can inconvenience commuters. Due process means that some people who are guilty according to the local radio talk show don't go to jail once a court has heard the facts. But for many, it is collective rights that are the real problem.

One collective right appears in the second part of Section 15 of the Charter, allowing for affirmative action to ameliorate disadvantage. This is what many people think is the extent of Indigenous rights -- "reverse discrimination" -- standing in opposition to the fundamental value of individual equality.

While Indigenous citizens do have the same rights to equality as other Canadians, Indigenous rights are a different matter altogether.

Indigenous rights appear in Section 25 of the Charter, where it says that none of the other rights and freedoms guaranteed to Ca-

nadians diminish the rights that pertain to the "aboriginal peoples of Canada." This includes equality rights.

Indigenous rights existed before Canada's Constitution, and in Section 35 of that document, they are "recognized and affirmed." Further, "In this Act, 'aboriginal peoples of Canada' includes the Indian, Inuit and Métis peoples of Canada."

Note the use of the word "peoples" rather than "people." The difference is only one letter. Yet that letter makes the difference between rights held by individuals and those held by a collective, by nations.

For example, the Government of Canada has a duty to consult Indigenous peoples on actions that affect their rights. It owes no such duty to individuals. The fact that Canada consistently fails to carry out its duties to Indigenous na-

tions doesn't help matters. People want to protect these rights, but as things stand, the citizens of an Indigenous nation are unable to hold either Canada or Indigenous governments to account.

The responsibility of an Indigenous nation should be to its people. But Canada makes Indigenous governments accountable to the bureaucracy in Ottawa rather than their citizens.

Empower Indigenous people to exercise their individual rights as citizens by allowing Indigenous peoples to exercise their collective rights as nations.

Daniel Wilson served 10 years as a diplomat in Canada's Foreign Service, before working for the Assembly of First Nations as Senior Director of Strategic Policy and Planning. He is of Mi'kmaq-Irish heritage.

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Nishnaabewin/Culture

Father and son chiefs

An exhibit by acclaimed contemporary artist Charles Pachter will be featured July 20, 2013 at the Orillia Museum of Art and History. Pachter's work includes a number of paintings related to the War of 1812, including "Yellowhead Chiefs at the Narrows". The father and son Anishinabek leaders of Rama First Nation both took part in the Battle of York on April 27, 1813 at present-day Toronto. Pachter's steel and granite moose sculptures have been installed across Canada, and his children's books, *M is for Moose* and *Canada Counts* are published by Cormorant Brooks.



Language teachers 'Gchi-nendama'

By Sharon Weatherall

BEAUSOLEIL FN – Roseanne Monague is one of seven Christian Island language-keepers who participated in a 160-hour immersion program to equip them to pass on Anishinaabemowin to young community members.

For 13 years she has been working at the First Nation's day care, teaching native language to tots. Growing up, her family spoke traditional Anishinaabemowin in the home but she attended Indian Day School where students, including her siblings, were severely reprimanded and strapped for speaking their own language.

"I put my language to the back burner because they told us our language was not important when it came to getting jobs," says Roseanne. "But ever since attending Lakehead University in 1992 I have always worked teaching language. I notice now that the focus of language conferences is turning to the way it was taught to us -- learning through speaking."

Anishinaabemowin Language Revitalization is a project funded through Canadian Heritage, Beausoleil First Nation Chief and Council, and BFN Social Services and Education. Participants in Immersion Instructor Training were all fluent speakers.

"I loved the program and the way the instructors (Barb Nolan and John Paul Mantano) taught us," says Roseanne. "We all worked together. The commitment to the program was most important to me; when I signed up I put everything else aside. I liked the philosophy and how the whole course fit into the natural way of

learning. I have found the immersion program goes back to the way we were taught as children – using facial expressions, body movements and hand gestures."

As a child Monague didn't know words, but used hand language to learn and when Elders talked to children they told stories at the child's level. The three and four year olds she now teaches absorb the language as the first step to learning for a good basic understanding when they enter kindergarten. Monague shows her pupils a picture and does the actions to help them to understand.

For example, in her class "mipto" means running with an image of a figure doing so; "niimi" means dancing, "gchi-nendama" means happy, "ekozi" mean I'm tired and "wiisni" means eating – all of which can be demonstrated by facial expression and body movements. The children sing songs and count to ten in Ojibway.

"They use the language at home but the parents don't understand or know what they are saying," says Monague. "We have taught the kids to be the learners and also the teachers to their parents by sharing their knowledge."

Monague's siblings Gloria King and Leon King – both community Elders and program graduates – are now sharing their knowledge at the Guiding Lights Senior Centre.

"Our instructors believed that the language is slowly disappearing but realized it is still retained on Christian Island," says Leon King. "It is thriving here."

For a full version of this story, please visit anishinabeknews.ca.



Language instructor Roseanne Monague helps Ava Love-Assance learn how to count in Anishinaabemowin.



Adult graduates of Beausoleil language immersion program, front row, left: Rosanne Monague (daycare instructor), Myrtle Jamieson (elementary school instructor), Gloria King; back row, left: Roy Sylvester, Robert Monague Sr., Edward Mixemong, Charles Leon King.

Aniish na?

Aaniish

Eshnikaazyin?

Gigawabamin

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

Menawah

Giminadan

Gagiginonshiwan

ANISHINABEMOWIN

DIBAAJ MOWIN

Mkinaak niin. Gaawin wiikaa ndoo-paa-wewiipitaasii. Aapchi nbesgaa paamseyaan.

I am turtle. I am never in a hurry. I am very slow when I walk.

Nkowaakaade minwa nbiiskaangaab.

I have short legs and small eyes.

Nwach wenpanat paa-iyaaayan nbiing.

It is easier when I am in the water.

Endaayaan pane ndoo-paamwidoon.

I always carry my house with me.

Ndoo-gaadoonan nwaawnooman mgwiing, gaawin wiya ji-mkazik.

I hide my eggs in the sand so no one can find them.

Gaawin wiya shkitoosin ji-ikwamid biindge oodeyaan endaayaan. Ngikenamaa wiya bi-naasgawid.

No one can bite me when I crawl into my house. I know when someone sneaks up on me.

Written by Muriel Sawyer with Illustrations by Charley Hebert



She is Precious

Precious Solomon, a student at Biidaabin Kinoomaagegamik in Sagamak, receives the Rose Nadjiwan-ba Memorial Award for her 2nd Place finish in the elementary school division at the 2013 Anishinaabemowin Teg language conference in Sault Ste. Marie, Michigan. Martina Osawamick, organization president, makes the presentation. - Photo by Bruno Henry

Maajtaadaa: start with a greeting

By Laurie McLeod-Shabogestic
Waynaboozhoo Kina Waya!
(Hello everyone!)

I have been thinking about re-launching the Anishinaabemowin Phrase-A-Day e-mail program in support of Union of Ontario Indians staff interested in promoting our language.

I am not a fluent speaker and it's been a while since I have been home in M'Chigeeng, where Anishinaabemowin is spoken regularly.

Maajtaadaa ("Let's Begin"). **Boozhoo** is the traditional greeting of the Anishinabeg. It is used in formal greetings, such as, meeting someone for the first time.

It is derived from a traditional teaching about "Waynaboozhoo", who is also known as Original Man, Anishinabe or the Spirit Being who first walked Mother Earth. When we use Waynaboozhoo to greet one another, we honour and remember him, not only for the teachings he brought to our people but for his work during the time of Creation in shaping and forming the land.

Aanii: "Hello" (used in casual greetings), as in saying "Hi" to a friend.

Note: when you see two vowels together in written Ojibwe/Ojibway, it means that it is pronounced with a long vowel



Laurie McLeod-Shabogestic sound.

In this case the oo in **Boozhoo** stands for a long vowel sound, as found in the word "snow", which is different from English, where it is used in words like: zoo, loop etc.

How do we introduce ourselves in Anishinaabemowin in a traditional setting, such as a Sweat Circle? Depending on where you are from, the teachings and ceremonial practices may differ, but the following depicts a simple introduction.

Generally speaking, you might state:

- **Boozhoo**, my name is...
- My clan is...
- I am from...

Some might also add in: "I am..."

MY NAME IS: n'dizhinikaaz. (Spirit name/Anishinabe name) is my name.

(The teaching is that once you state your Spirit Name then all of Creation recognizes you and knows your place and role etc., within Creation.

However, if you don't know/have your Anishinabe name, then simply state your English name.)

For example:
Msko-memengwaan-kwe n'dizhinikaaz
Red Butterfly Woman is my name.

Some might state their name a slightly longer more formal way....

Msko-memengwaan-kwe niin dizhinikaaz

Whether you use "n" or "niin" it still has the same meaning to shows ownership...it's MY name.

MY CLAN IS: Mukwa n'dodem.

Bear is my clan/I am Bear Clan.

I AM FROM: M'Chigeeng n'doonjibaa.

M'Chigeeng is where I am from. (Note: although "ndoonjibaa" is commonly accepted to mean "where I am from", it has a bit of a deeper meaning: "M'Chigeeng is where my spirit is from.")

I AM: Anishinabe n'daaw. I am Anishinabe. (Note: you can say anything here -- you are a student/grandmother, etc. -- it doesn't specifically have to be your nation/nationality. You could say: **Ogitchidaa n'daaw**, meaning: "I am a warrior.")

Health Secretariat

Good Health for Our People



Pic River's Joe Moses presented a Roy Thomas print to Andrée Robichaud, chair of the Aboriginal Advisory Committee and president and CEO of TBRHSC the Thunder Bay Regional Health Sciences Centre to help improve Aboriginal health care in the 375-bed acute-care facility that serves Thunder Bay and northwestern Ontario.

Paintings part of healing process

By Rick Garrick

THUNDER BAY – Pic River's Joe Moses thinks paintings are part of the healing process for First Nations patients.

"It's a first step towards creating a welcoming environment for the Aboriginal patients that are coming from out of town," says Moses, a board member of the Thunder Bay Regional Health Sciences Foundation, in presenting a framed Roy Thomas print to the local hospital. "We hope it just (adds) a little bit of a feeling towards home, wherever that may be."

Thomas was an acclaimed Woodlands School artist from Long Lake #58 First Nation who died at the age of 55 in 2004. His work is featured in Thunder Bay's Ahnissnabae Art Gallery, operated by his wife Louise.

The Thomas print was the first of a number of paintings that the foundation plans to donate to the TBRHSC.

"Any bit of home, whether it's a painting or a friendly face or being able to speak your own language, like Kanita Johnson (Aboriginal liaison, renal services) provides, is a big step towards being comfortable," Moses says.

Johnson is one of 25 members of the Aboriginal Advisory Committee who were introduced to the public at an April 22 event. The committee includes representatives from Aboriginal organizations across northwestern Ontario, patient and family advisors and hospital leaders who act in an advisory capacity to implement the Aboriginal strategic direction of the health centre's current strategic plan.

"When our current strategic plan was being developed, we recognized that Aboriginal health needed to be a priority, and so it was identified as (one) of our four strategic directions," says Andrée Robichaud, TBRHSC president and CEO. "The

committee helps us to engage with the Aboriginal community on initiatives such as developing culturally-appropriate health plans, and creating a more welcoming environment for Aboriginal patients and their families."

Fort William's Sandra Cornell, another member of the Aboriginal Advisory Committee, looks forward to achieving better health services for First Nations community members.

"It's slowly coming along — people are becoming more aware — but it's still got a long way to go," Cornell says. "We are getting more and more Aboriginal health care providers in the system and a lot of them are able to speak the language."

Cornell says the recent hiring of a First Nations physician — Eagle Lake's Shannon Wesley — is a change for the better.

"She has a lot of experience working in the north," Cornell says. "It's people that will make the difference. We are getting more Aboriginal health care providers in the system, which will make that difference."

Cornell says many elderly patients from across the region, including Robinson Superior communities, need assistance with translation if they do not have good English language skills.

"They're hemming and hawing and nodding their heads, but are they really understanding what their diagnosis is?" Cornell asks. "Are they really understanding their medication, what's given to them? No, they're not."

In addition to Johnson and Wesley, TBRHSC has hired an Aboriginal engagement lead and patient advocate and two other staff dedicated to linking Aboriginal patients and families with healthcare providers, facilitating access to care, services, resources and culturally-appropriate support.



'Hand-y' in Wasauksing

WASAUKSING FN – Sage Jeffries proudly displays his hand-sewn deer hide moccasins made with healthy future generations in mind. Grade 5 and 6 students recently participated in an information session about Fetal Alcohol Syndrome Disorder at Wasauksing Kinomaugewgamik. The attentive students learned there is no safe amount of alcohol a mother can drink during pregnancy. The class is taught by Deina Bomberry.

– Photo by Laura Liberty

COO provides health benefits guide



TORONTO – The Chiefs of Ontario have produced guides for First Nation members with status to learn about the health benefits they have access to under Canada's Non-Insured Health Benefits program (NIHB).

A large book, condensed version, and pocket guide are avail-

able to download at <http://www.chiefs-of-ontario.org/node/63>.

Exercise counters FASD effects

By Laura Liberty

It's unfortunate it has taken so long for researchers to recognize that physical exercise may be one answer to disruptive behaviour in the classroom.

Brian Christie, a neuroscientist from University of Victoria, was one of the first researchers to discover that exercise promotes the birth of brain cells in the hippocampus, an area of the brain involved with learning and memory.

He studies the mechanisms of how exercise can help reduce the effects of various ailments on many diseases and, most recently,

Fetal Alcohol Spectrum Disorder. In 2009 Christie published a paper describing how brain damage in rats with FASD can be completely reversed through exercise --results he calls "pretty darned exciting."

Christie found that if he exposed the rats with FASD to exercise, their indicators would improve to the point of being indistinguishable from other rats. The exciting thing about this experiment was the use of adult rats which shows it is never too late to benefit from the physiological effects of exercise.

He stresses that such dramatic

results are not likely in humans, because of the complexity of their brains, but he still strongly recommends that physical activity be a prescribed modality for children affected by FASD.

Christie believes that exercise may be able to elevate cognitive functioning in a child who has FASD to the level of a child who does not.

Further studies indicate the need for youth with disabilities to participate in physical activities.

Some 60% of disabled youth report that they seldom or never play games with friends in their



Youth playing hockey on Lake Temagami.

free time.

A 2009 Active Healthy Kids Report Card on physical activity for children of youth states that children with disabilities are not only missing out on receiving the health benefits of being physically active; they are also missing out on the cognitive benefits. Lack

of social skills, coordination, and impulse control are all factors that may affect a child diagnosed with FASD.

Teachers can reverse this trend of non-participation by children with FASD by incorporating basic exercises and movement to music in gym class and in the classroom.

MNO-BMAADZIWIN/HEALTHY LIVING

Farm tales

It turns out that goats are wimps

By Jennifer Ashawasegai

Not all hay is created equal. That was news to me last spring when I took my young Billy to the vet. Billy was on a rich diet of goat ration (grain) and protein rich alfalfa hay.

I'm very glad I caught that real quick, or Billy wouldn't be here. Since I didn't know that goats were ruminants (four stomachs) when I brought home Billy, I knew even less about their diet. I had brought home a few square bales of alfalfa hay for my buckling (young male goat). On a visit to the vet, Dr. Gaw questioned me on the type of hay I was feeding Billy. When I answered her, she raised her eyebrows and told me he should be eating good quality, first-cut hay. That hay has much less calories and protein. It was a good thing he was still a kid, or there could have been trouble. If left on the alfalfa hay, Billy could have bloated to death!

Food is not the only thing to be wary of when raising goats. There are worms, parasites, hoofs to trim and dis-budding or de-

horning to consider. When conducting my research into the latter concerns, I learned that dis-budding/de-horning was apparently a controversial topic among goat farmers. This is different than what I have observed: it's less controversial than what's more convenient. Typically, according to my observations, dairy goats are dis-budded or de-horned and meat goats are not.

Leaving the horns on or choosing to do away with them is a matter of ease when handling. Dairy goats are handled often and milked, so horns aren't a good idea because they'll get tangled in milking equipment or they're just a pain to work around. Most meat goat farmers will leave the horns, which are a benefit since the horns serve as "handles" when working with them.

I decided to have polled goats (without horns) simply because I didn't want them getting tangled in fencing or anything else for any length of time and also because we have grandchildren. However, so far, I've brought my goats to



Goats are cheap to feed – \$30-\$40 in hay lasts 3-4 months.

the vet to have them dis-budded or they've been disbudded by the farmers where I purchased them. The day is becoming inevitable when I will have to do this process myself.

I've also had to deal with medicating goats that got sick from parasites and also have given them booster shots myself, which is also not another favourite part of caring for goats. I'm squeamish when I get a needle. Try to imagine sticking one into an animal that screams. That's

right, goats are notorious wimps and scream really loud when being subjected to anything uncomfortable!

Speaking of uncomfortable, hoof-trimming is another necessary part of goat care. Some farmers lean the goat against a wall and trim the hooves with hoof trimmers or a hoof knife, others may lay them down and trim. Goats aren't fond of being manhandled like that, and since I don't have very many goats, I take a much more genteel approach. I take

them out of the barn one at a time, give them a small bowl of grain and trim away! Since they know what's coming, each one gets excited about hoof trimming day!

Jennifer Ashawasegai is a freelance journalist and citizen of Henvey Inlet First Nation who decided to start a hobby farm at her Alban residence.

She is a previous winner of the Debwewin Citation for Excellence in First Nations Story-telling

Buckwheat is not wheat!

By Sarah Blackwell
Buckwheat Squares

I love this recipe! It is so versatile and can be made as sweet as you want it. Buckwheat is not part of the wheat family at all; it is a fruit seed that is related to sorrel and rhubarb. Buckwheat groats are triangular and the roasted form is often referred to as "kasha". This recipe uses Buckwheat flour which can be found at your local bulk food store or health food store. This recipe is a healthier version of bannock and can be even used as a birthday cake if you just add a homemade natural sweet topping.

3 cups of light buckwheat flour
2 tbsp baking powder
1 tbsp coconut sugar
1 tsp Ceylon cinnamon
1.5 – 2 cups of almond milk
Chia Egg replacement*
¼ cup coconut oil (melted already)**
½ cup raw honey
½ cup unsweetened apple sauce

Directions:

*To make the chia egg replacement, place 3 tbsp of chia seeds in a small bowl and mix with 6 tbsp of water. Mix together and set aside to let the chia absorb the water.

**coconut oil will solidify at



Buckwheat Squares

room temperature. To melt it, place the container in your sink filled with hot water (like a bath) until it melts. Measure out the amount required and add to the mixture.

1. Prepare chia egg replacement; and melt the coconut oil for the recipe;
 2. Mix Dry ingredients in a large glass bowl;
 3. Make a well in the middle of the dry ingredients;
 4. Add the wet ingredients into the well of the dry ingredients;
 5. Mix completely stirring well and ensuring there are no dry clumps of flour;
 6. The mixture will be very ooey, gooey from the honey!
 7. Pour into a large casserole baking dish;
 8. Bake at 350F for 25-30 minutes
- Cool and cut into squares. Serve with fresh fruit, maple syrup or margarine.

Changes boost energy

By Sarah Blackwell

This column will feature the journey of one Anishinaabe family – mine – as we made the transition from sickness and disease into wellness.

Two years ago Fred Bellefeuille, legal counsel at the Union of Ontario Indians and his wife – me -- both faced life-threatening diseases. Through lifestyle and diet changes our lives have evolved and influenced those around us. We feel the effects by having more energy, sleeping better, reducing medications and each have lost excess weight and fat.

If you look at the Ojibway word for good health, it is Bimaadziwin. Good health is not only the absence of disease, but also the positive influences on our body, mind and spirit. It is about embracing all areas of our lives to create Bimaadziwin. As Anishinaabe people how do we do that? How do we create this for ourselves when we face many challenges, whether it is financial, emotional, spiritual, social or even physical?

Fred shares what worked for him; "I removed foods I knew were making me sick. I had to focus on my heart health, so I started with reducing sugar, meat and



Fred and Sarah. www.facebook.com/SarahBlackwellHealthCoach

processed foods. I now eat a lot of fresh fruit and vegetables that are good for my heart and overall health".

As parents, once you start to make changes in your own choices you will see how much of an impact it has on your own children. When we made green smoothies the children wanted to try them too! Now that we have changed what we eat, our children have eliminated packaged foods and eat whole, fresh foods as a part of their daily nutrition.

In addition to making changes in our diets our family has also integrated more physical activity into our lives. Since Fred works at a desk and travels consistently through the month his exercise routine was less consistent than the rest of the family.

"I used to think there wasn't enough time to exercise," he says, "but now I realize that I wasn't

making the time. I now go for a walk every single day, rain, snow or hail for a minimum of 30 minutes. I also started to integrate weights into my exercise routine. This has helped me lose weight, makes me stronger and builds muscle mass. I also will try yoga once in a while when Sarah does it."

I practice yoga at home where the children will also participate. They have learned more about their body and breath, and my oldest even integrates this in her bedtime routine to help her sleep better.

This family's journey into wellness is so much more than can be covered in this short column. However, we are discovering what Bimaadziwin means to us as a family and as parents. When you fill your body with more oxygen, through food or exercise, you will feel and sleep better.

Social Services

To advocate on social issues affecting our people



Parents Hugh Martel and Mindy Lariviere with Carson and Jacie Martel at Nipissing First Nation's "Welcoming Babies" ceremony on April 27.

Nipissing welcomes new babies

By Marci Becking

NIPISSING FN – Second-time parents Mindy Lariviere and Hugh Martel say that they come to Nipissing's "Welcoming Babies" ceremony to celebrate all the new babies that have been born into their community.

"We come to meet the other babies," says Lariviere who is mom to two-year old Jacie and six-month old Carson. "New parents get a lot of community support and we also get support from our parents."

Nipissing First Nation's Health Services Manager, Kimberly Lalonde, says that spring is a time to honour the new babies.

"We will have water and berry teachings today for the parents of about 20 new babies," says

Lalonde.

Anyone who was born in 2012 was invited – and even some older children of families who have moved back to the community.

George Couchie, OPP Sergeant and Nipissing FN citizen, says that when First Nations communities were healthy, everyone had a role to look after the babies.

"Now, because of the residential schools legacy, we have Elders looking after babies," says Couchie. "Our families are unbalanced. We need to help young families understand that they are responsible for that child. Common sense and common action are two separate things."

Nipissing's Welcoming Babies celebration began in 2001.

More calls for national inquiry into murdered and missing women

TORONTO – LEAF (Women's Legal Education Action Fund) and its sister organization West Coast LEAF applaud the call by nine provinces for a national inquiry into missing and murdered Indigenous women. British Columbia, the province with the highest number of cases of missing and murdered Indigenous women in the country, was not present at the April 17th meeting of provincial Aboriginal Affairs departments and is the only province that did not endorse the communiqué.

The Native Women's Association of Canada (NWAC), along with other national Aboriginal organizations, has been calling for such an inquiry for years and LEAF and West Coast LEAF have supported that call.

According to the research compiled by NWAC's Sisters in Spirit research project, over 600 Indigenous women have gone missing or been murdered in Canada in the last 30 years. Although the federal government has struck a Special Committee on Violence Against Indigenous Women, a national inquiry that is run independently of government is necessary.

"Women across Canada are deeply concerned that this travesty continues in our midst, with Indig-



enous women disproportionately targeted for violence and their cases disproportionately ignored by police," says Kim Stanton, LEAF Legal Director. "A public inquiry is needed to investigate the systemic bases for these shameful and disturbing statistics."

A public inquiry must be run with a carefully balanced and inclusive process as well as effective leadership. Such an inquiry would have the potential to radically change the narrative with respect to how Canada treats Indigenous women by creating public understanding and engagement in the underlying reasons for violence against Indigenous women in this country. As West Coast LEAF has noted in its co-authored report "Blueprint for an Inquiry: Learn-

ing from the Failures of the Missing Women Commission of Inquiry", such a public inquiry must be structured in a way that does not deepen the tragedy for the families and communities of the women.

"If there is one lesson to be taken from the failures of BC's Missing Women's Inquiry, it is that commissions of inquiry that intend to work with marginalized communities must consult thoroughly at every stage with those communities, and must create an inclusive and respectful process" says Kasari Govender, West Coast LEAF Executive Director and report co-author. "A public inquiry will not get to the bottom of this tragedy if it excludes the voices of the individuals and communities most affected."



ASK HOLLY

By Holly Brodhagen
askholly@gmail.com

Grief can bring us together

"Kenneth Anthony Brodhagen passed away at his home in Astorville on Wednesday, April 3, 2013 at the age of 62, embraced by his loved ones, after a short battle with cancer."

Those are the words that began the hardest piece of writing I have ever had to do, the obituary for my father.

For me it was also the beginning of my healing from his death. Prior to his passing, my editor suggested that I consider writing about how my father's illness brought our family and friends together. I thank him for giving me the opportunity to express my grief and share this experience.

I have always known that family and friends will band together in a time of crisis or illness. My parents have always been well-liked and that is evident by the wonderful friendships they have formed. The same can be said for my own friends, since they helped to care for my family while I spent time with my parents. Extended family came to visit and provided endless support.

I think what amazed me the most was the support of the community at large. In his final days my father was under the wonderful care of the Red Cross Palliative Care team and the Community Care Access Centre. They provided medical support and information and emotional support at a time when we needed it.

There was also the local quilting group that gave him a cancer quilt to keep him warm during treatments. The volunteers and families at the Daffodil Lodge where my parents stayed while receiving treatment helped them pass the time and gave them a chance to share their experiences. And finally, the funeral home coordinator who made taking care of my father's remains as easy as possible.

The lesson I have learned from this experience is that the families left behind after the passing of a loved one are not just dealing with grief, but also the business of dying. There is paperwork to be signed, decisions to be made and a lot of money changes hands. It seems to me that at such a time of sorrow we should try not to have to make those decisions and we should not rely on the family to know what we want done.

I will be looking into writing a will outlining my wishes and will even begin the process of prepaying for my own burial. This will hopefully take some of the burden off my own family.

I don't believe that anyone can know how they are going to react when a loved one passes away. Books, websites and professionals will tell you that every person deals with grief in their own personal way. Luckily there are people out there who can help you work through the process. Don't be afraid to seek out support from your religious or cultural advisors, community support groups, social media sites and from your family and friends.

Thank you to everyone who supported my family at our time of need and who continues to share in our grief and sorrow.

Holly Brodhagen is a citizen of Dokis First Nation and holds a Master's Degree in Social Work.



Dilico opens Whitesand office

Dilico Anishinabek Family Care is pleased to announce the Grand Opening of the new Armstrong District Office in Whitesand First Nation, Ontario. The previous office for the communities has been in Armstrong since 1992.

"Dilico has been delivering services and programs that strengthen and support the well-being of children, youth, families and communities in the Northern Superior First Nations communities for 27 years," said Micheal Hardy, Dilico's Executive Director. "The opening of this new office reflects another successful partnership in the Robinson Superior Treaty Area."

"We're honoured to be able to work with Dilico Anishinabek Family Care to ensure good health for Anishinabek residents of all ages in our First Nations," said Chief Allan Gustafson of the Whitesand First Nation.

Dilico Anishinabek Family Care provides a range of responsive individual, family and community programs and services for the complete life journey of all Anishinabek people. www.dilico.com

RESIDENTIAL SCHOOLS



Ottawa shredded school records

By Jorge Barrera
APTN National News

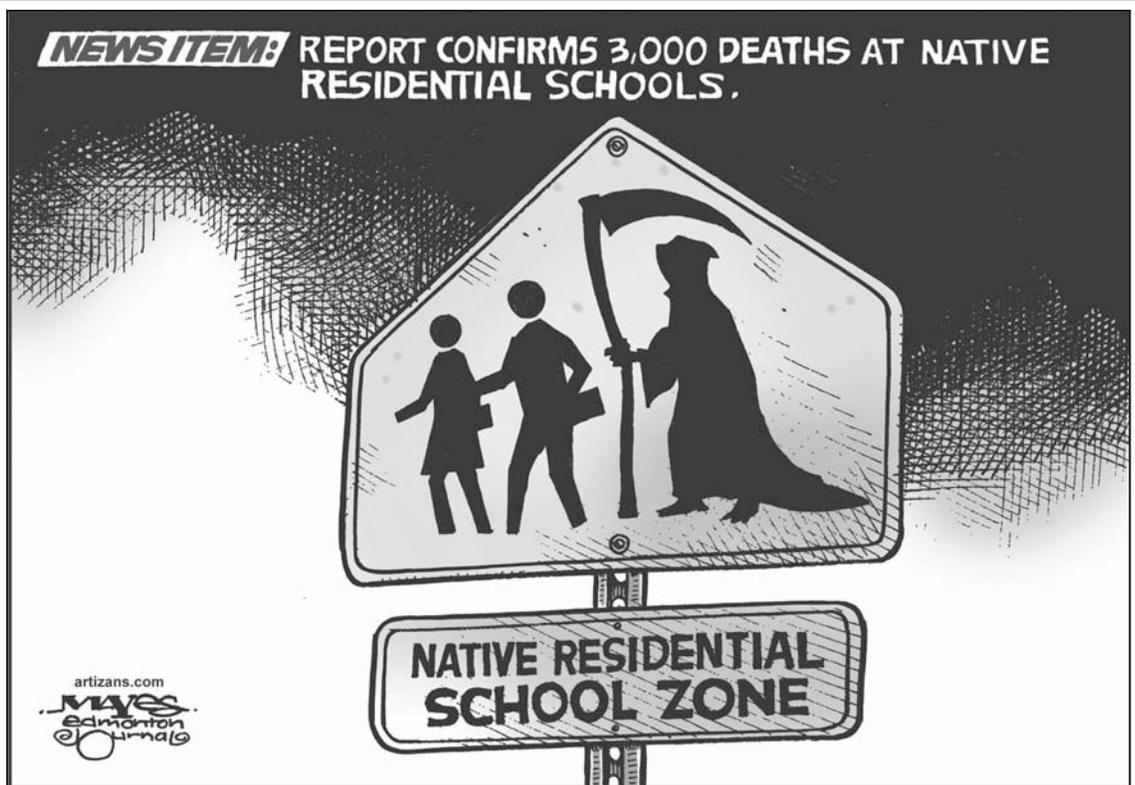
OTTAWA – Despite holding evidence to the contrary within its archival vaults, the federal government refuses to admit it purposely destroyed Indian residential school documents, fearing it could face additional legal action, internal government records show.

Indian residential school documents were pulped and incinerated as a result of three major rounds of government-wide document destruction directives issued between 1936 and 1973.

Yet, the federal government maintains that no residential school documents were ever purposely destroyed, but fell victim to floods and fires at the schools, according to an Aboriginal Affairs analysis obtained by the National Residential School Survivors' Society through the Access to Information Act.

"The government of Canada has taken the position that there was no deliberate destruction of student records and residential school documents and that documents were destroyed as a result of institutions that burnt down or were flooded," says a departmental analysis from 2009. "The admission of the deliberate destruction of student records and documents might spur further legal action against the government of Canada."

The analysis was triggered by



a report from the National Residential School Survivors' Society, formed in 2003 to speak on behalf of residential school survivors, which took issue with the missing paper trails that left many residential school survivors receiving far less in compensation than they initially claimed because they couldn't prove how many years they actually attended the school.

Under the multi-billion dollar residential school settlement, \$1.9 billion was set aside for "Common Experience Payments" which were based on the number of years former students attended

the schools. A separate "Independent Assessment Process" was created to deal with compensation for abuse suffered at the schools.

The society recommended the government adopt a "reverse onus" policy where it would be up to the federal government to prove that the claimants didn't attend the schools during the claimed years.

The department concluded such a policy was fraught with problems for the department.

"Adopting the 'reverse onus policy' would imply that the destruction of documents was

deliberately undertaken by the government of Canada," said the analysis. "Adopting a 'reverse onus' policy could have significant legal implications for the department, the Government of Canada, and it could set precedence for legal action against provincial governments and their involvement in their involvement in the administration of provincially run residential and day schools....There is no likelihood that the settlement agreement will be reopened in order to adopt this policy."

While it remains unclear ex-

actly what impact the loss of the destroyed records will have on the Truth and Reconciliation Commission's project to reconstruct and preserve the historical record, the ramifications have already been felt by residential school survivors under the CEP.

According to Aboriginal Affairs' own data, as of March 25, 51,188 residential school survivors have received compensation below what they claimed because their residence at a residential school could not be confirmed. The primary reason for this stems from a lack of documents.

Survivors adamant: 'It's our turn to speak'

By Karl Hele

MONTREAL – Presentations by "settler" academics at times met heated responses from residential school survivors during a mini-conference on the Legacy of Residential Schools in Quebec.

When Ronald Niezen of McGill University presented a paper in which Oblate Brothers who operated most of the Catholic residential schools expressed indignation that Native students were "ungrateful...for what was being done for them", Cree survivor Elma Moses demanded he explain.

"Why bring these men's voices to us? We know what they have to say...and they have had their opportunity. Now it is our turn to speak."

Moses was one of five survivors to speak during the April 18-19 event, organized by Karl

S. Hele, Anishinaabe, Concordia University, and Marie-Pierre Bousquet, Settler, University of Montreal. The event took place a week prior to the Truth and Reconciliation Commission's (TRC) event in Montreal.

Participants also heard 11 presentations by academics and viewed four documentaries, three of them produced by Indigenous people.

Brian Gettler, a graduate of McGill University and TRC employee, claimed it was "very difficult to write an impartial history." This sparked comments about the implausibility of "impartial histories" and questions about how his knowledge would be available beyond "esoteric articles".

Norman Kistabish and Emilie Mowatt, both from Pikogan (Abitibiwinni), as well as Solomon Wawatie, from Rapid Lake



Emilie Mowatt and Norman Kistabish from Abitibiwinni First Nation. (Pikogan) are survivors of the residential school in nearby Amos, Quebec.

(Kitiganik), spoke eloquently about their experiences before, during, and after attending residential schools.

The trauma became evident when Emilie lost her voice after watching one of the documentaries. Her inability to speak spoke volumes. The following day she found her voice and asked: "What right do they have to do this?", revealing that she only "woke" from

her experiences when her last daughter was 27 years old." Emilie concluded: "There is a healing process and there is hope."

Solomon Wawatie added: "I speak as though I am angry, but I am at peace."

TRC Commissioner Marie Wilson closed the conference with the hope that the knowledge-sharing would "inspire reconciliation" and that "the government

of Canada hasn't told the people of Canada what they've been signed up for."

The mini-conference will be rebroadcast on the web for 30 days beginning 1 June 2013 for free in English and French at vpsolution.tv/legacies. Disk copies of the conference in French and English will also be available by Fall 2013 (contact karl.hele@concordia.ca for copies).

THE MISSING CHAPTER

Warriors honoured at York

By Brian Charles

TORONTO – As people gathered along the Toronto shoreline, waiting for the fire to be lit for a sunrise ceremony, birds offering their daybreak songs, and the morning fog lifting off the surface of Lake Ontario, participants must have been wondering what it was like on that April 27 morning, 200 years earlier.

On that day an American force of 2600 aboard 14 ships arrived from Sacket's Harbor, New York to launch an all-out attack on Fort York.

After easterlies pushed their fleet off-course to about halfway between the Fort and the mouth of the Humber River, the Americans began disembarking and encountered York's first defenders – about 80 Anishinaabe warriors, who were using the forest for cover.

In the heavy combat that followed, Chief Yellowhead from Rama was shot in the jaw, disfiguring him for life. This did not stop him from participating in battles on the Niagara frontier as the War of 1812 raged on a year later. It did, however, cause him to pass on the hereditary leadership



A plaque is unveiled at Fort York to commemorate the contributions of Anishinaabe warriors in the defence of Upper Canada's capital during the War of 1812. On the podium, from left: Lt.-Gov. David Onley, Councillor Jeff Monague, Beausoleil FN, Chief Bryan LaForme, Mississaugas of New Credit, Chief Donna Big Canoe, Chippewas of Georgina Island, and Chief Sharon Stinson Henry, Chippewas of Rama. – Photo by Dean St. Germain, Rama First Nation

of the Band to his son, William Yellowhead, shortly after the war.

This April 27's sunrise ceremony welcomed several hundred people from many different communities, both First Nations and Toronto's multicultural communities. A guided interpretive walk led participants back to Fort York to share the history of the battle, declared a victory for the invaders, although they suffered nearly as many casualties when the retreating British blew up the fort's powder magazine.

Spectators at Queen's Park later that morning saw Canadian Forces members parachuting and rappelling down buildings. His Royal Highness Prince Phillip presented new military colours to the Royal Canadian Regiment, of which he is the Honorary Colonel-in-Chief. This was followed by a march to Fort York by 1700 members of the Canadian Forces, which was billed as the largest military parade through the streets of Toronto since the end of World War II.

At the day's closing ceremonies, Chiefs of the Mississaugas of New Credit, Beausoleil, Chippewas of Georgina Island and Chippewas of Rama First Nations assisted the Honourable David Onley, the Queen's representative as Lieutenant-Governor for Ontario, in unveiling a commemorative plaque. The plaque will be on permanent display at Fort York, and honours the contributions of First Nations people in the War of 1812.

It features an image of the

Treaty of Niagara Covenant Chain Wampum, which was given to the Western Great Lakes Confederacy in 1764 by the British to confirm the terms of the previous year's Royal Proclamation.

Chief Donna Big Canoe of the Chippewas of Georgina Island reminded spectators that First Nations were Allies of the Crown, not merely subjects. contribution of our ancestors

Complete text and more photos at www.anishinabeknews.ca



Google map showing where the 23,000 students were logging into the Aboriginal Worldview course from. Inset: Professor Jean-Paul Restoule.

23,000 register for online course

By Marci Becking

TORONTO – Nearly 23,000 people from all over the world registered for the free University of Toronto online Aboriginal Worldviews course taught by Professor Jean-Paul Restoule.

"This was my first time doing an online course at all, never mind a Massive Open Online Course or MOOC," says Restoule, citizen of Dokis First Nation who believes that this course changed some people's perception of Canada.

"Especially people outside of Canada," he says. "But definitely a number of people who are proud Canadians learned about some dark corners of our not-so-distant history, from residential schools and their impact, to the treaties, to the inequities in the control and delivery of education options to Aboriginal people."

The course offered video resources, lectures, reading material, a forum to ask questions and talk with other students, and a popular screen-side chat that Professor Restoule did after each segment to

discuss issues raised in the forums. Course material covered Aboriginal Worldview, stereotyping, indigenous knowledge, residential schools and aboriginal education both pre and post contact.

One student wrote: "Loved the screen-side chat, especially because it is such a good model for educators. A lot of educators forget to 'tie the bow on the package' so the content of the learning is given as a sum of the whole and not just a collection of pieces."

Restoule thinks his course may have motivated some participants to take an active role in supporting First Nations issues.

"A number of people feel better informed and many have declared their solidarity with Aboriginal peoples and what they are doing to take action. All across the world people in the course have been moved to meet up with the local Idle No More group or to found one of their own."

To read the full version of this story, please visit www.anishinabeknews.ca.

Get the News faster online

UOI OFFICES—The Anishinabek News is now providing information to more readers in a faster, more attractive, and environmentally-friendly way.

After 24 years as the official publication of the Union of Ontario Indians, the monthly newspaper has its own website to better serve the 55,000 citizens of the Anishinabek Nation.

"We're a political organization, and have to always be trying to get our messages out as efficiently as possible," says UOI Communications director Maurice Switzer, editor of the Anishinabek News. "In just over a decade we've gone from charging our own citizens for a printed newspaper to creating a product that is free to anyone in the world who wants it."

About 7,000 copies of the newspaper's print edition are distributed each month. Switzer said over 1500 visits were recorded on the new website's first day. "Our website readers are seeing some of our stories weeks ahead of those who wait for the print edition to be mailed into their communities. Every online page is in full colour, and no trees are killed to produce this version.

Not only is online content available faster – it's often more complete. "We often have to do some drastic editing to stories to fit on a printed page," the editor says. "But we carry complete versions on our website."

Switzer said a gradually-reduced number of copies of the newspaper will be printed and distributed monthly while arrangements are made with the 39 Anishinabek First Nations to provide print versions to community members who ask for them.

"We can provide electronic files of each monthly issue to band office staff who can print them off and perhaps distribute with their community newsletters. Right now, everybody doesn't have high-speed Internet access, but, as First Nation connectivity increases, the need to rely on slower and more costly production and distribution will decrease.

"The bottom line is, the Anishinabek News will still be available free of charge to any Anishinabek Nation citizen who wants one."

Council agenda aims for physical – and fiscal fitness

By Melissa Cooper

Since being elected in November 2011, Sheshegwaning First Nation council has kept busy diversifying a business portfolio that includes shares in the new Manitoulin Island Hotel, a 60MW wind farm development, and a quarry, located adjacent to the community on band-owned property.

"We inherited a small quarry (off-reserve) that was already operational," says Chief Joseph Endenawas, who has been involved in band administration since 1976.

Economic Development Officer (EDO) Emilio Tomaselli, a two-term band councillor, says training has been provided to employees the new venture.

"Right now we are waiting for the half-loading restriction to be lifted in May. This year is going to be the first operating year so we're all geared up now to get started in the quarry business."

Odawa Stone Limited Partnership will start operations with a supervisor and two trainees on site, extracting dimension limestone blocks and slabs, as well as cladding, which is used for both exterior and interior facing walls. They hope to come across some landscape rock in the process.

"We have trainers come in from overseas to train on how to operate the equipment," Tomaselli said. "This project means capacity development, employment, skills training as they're going to be operating heavy equipment--and wealth generation for the First Nation as a result."

Sheshegwaning received funding for the project's training component from the Ministry of Colleges and Universities. Additional support came from the Northern Ontario Heritage Fund and Wau-betek Business Development Corporation.

Located at the western tip of Manitoulin Island, Sheshegwaning has a total land base of 2,025 hectares. About 120 of 390 citizens live on reserve.

Community facilities include a health centre, public library, a school (St. Joseph's Anishinabek School), convenience store and a seasonal cabin rental business. The First Nation also operates Nishin Lodge, a large cedar log cabin which can accommodate up to 12 guests in spa surroundings. The lodge became a band-owned business in 2004, and employs one person seasonally as well as two others on a casual basis.

Current members of band council are Gregory Sampson, Gene Cada, Albert Cada, Emilio Tomaselli and Chief Joe Endenawas. They have focused on health and wellness initiatives, as well as economic development.

"Sheshegwaning also started a sports program when the new council got elected into office called 'Right to Play,'" says executive director, Dennis Blackburn, who has been on the job for about four years. He mentions plans to

develop a hiking trail overlooking the North Channel as well as build an addition to the current community complex to create a gymnasium capable of hosting larger events..

Chief Endenawas says his community is getting healthier as its economy improves.

"We currently have a very small gym at the school, not very big for, say, basketball. Building this gymnasium will get Dennis, the band administrator into shape!"

Plans for the outdoor hockey rink exemplify the focus on the physical as well as the fiscal.

A rooftop will be constructed over the rink, which will be covered with a 10kW solar energy project, pending approval by the Ontario Power Authority as part of renewable energy generation.

"The rink itself is an asset that we will be paying into," says Emilio Tomaselli, "so it would be good to have something on there that will help to pay off that investment such as solar energy."

Sheshegwaning is already participating in other energy-related projects on the island including partnership in the 60MW McLean's Mountain Wind Project with Mniidoo Mnising Power, a company formed by the United Chiefs and Councils of Mniidoo Mnising First Nations and Northland Power. But they are limited to smaller projects locally.

"We only have single-phased power coming into our reserve so we are very limited on renewable energy generation here," the EDO says.

Chief Endenawas sees economic development as an essential



German tourist Wolfgang Hanko took this photo during June 21, 2009 'Pow-Wow der Sheshegwaning'.

Sheshegwaning First Nation



long-term strategy to provide opportunities for community youth.

"The main goal is to build economic opportunities for citizens, the young people", he says. "I realize that we cannot please everyone, but we hope to unite the community (on these decisions)."

Before committing to such major projects such as the Little Current hotel investment, Sheshegwaning council hosted community meetings to get input and feedback on the business opportunity.

"Our band council is about being transparent and being accountable," says the chief. "We're where we should be with our audits."

According to the Internal Auditor's Report for the period ending March 2012 – which is publicly posted online at Aboriginal Affairs and Northern Development Canada's website – the Sheshegwaning First Nation is in accordance with their reporting as stated by KPMG LLP Chartered Accountants.



Nishin Eco Lodge – a cedar log frame cabin rented out as a spa-quality facility for 8-12 guests. (705) 283-3560



Sheshegwaning First Nation Council Chambers. Inset: Councillor Emilio Tomaselli.

– Photo by Jessica Sampson

Lands and Resources

Ensuring access to natural resources



Mining companies making billions

By Marlene Bilous

Anishinabek Nation workshops are creating more awareness among community members about how the mining industry is profiting from natural resources located on traditional territories.

The Union of Ontario Indians held two mining workshops in late March in the Northern Superior and the Lake Huron regions and a total of 40 participants attended.

"We hold all the resources on our treaty and traditional lands," said Deputy Grand Chief Hare, guest speaker at the Northern Superior Workshop. "Mining companies have been taking billions from our lands in resources without sharing the benefits. Now, we say 'Talk to the First Nations or go home.' Our kids are smart and we want to work towards having our kids becoming supervisors and not just handling shovels. We want to be involved from the get-go."

The workshops addressed the five major options for First Na-

tions to work with mining companies: Partnerships; Impact Benefit Agreements; Joint ventures; Equity positions; and becoming Proponents.

Peter Recollet of Wahnapi-tae First Nation and Michael Fox of High Impact Consultants addressed the participants on the various options and how they worked. They discussed their experiences in how first Nations could work effectively with mining operations.

Feedback indicated participants felt most strongly about the importance of four First Nations issues as Ontario implements new Mining Act regulations: recognition of Anishinabek and Treaty rights; a requirement for resource revenue-sharing; the need for environmental stewardship in mining; and the urgent need for more capacity at the First Nation level to handle the heavy burden of paperwork.

Environmental concerns dom-



Peter Recollet – Director of Sustainable Development for the Wahnapi-tae First Nation.

inated discussions, emphasizing that "water brings life to the family and community. Without water, there is no life." Participants recommended that the mining industry quit "leaving a mess" when they finish operations.

Participants also suggested that government and mining com-

panies should visit high schools and do presentations on the wide range of careers available in the mining and exploration industries and work to introduce apprenticeship at the high school level.

It was recommended that all First Nations inform the Minister of Northern Development and

Mines that they have not been consulted on the new mining regulations as required by rulings of the Supreme Court of Canada. Ontario had a duty to consult with and accommodate First Nations where their Aboriginal and Treaty rights under Section 35 of the Constitution were impacted.



Tidying up Mother Earth

A beautiful sunny day, Earth Day April 22nd, was an ideal time to spend outdoors. Five elders, all over 60, from the Ontario Native Women's Association group "Anishinaabekwe of the North Shore", in Garden River FN honoured Mother Earth by taking part in the "Earth Day Clean-Up Walk" The group cleaned up litter for one kilometre along Highway 17 East from the Root River Bridge to the Sault Ste. Marie City limits. They watched Eagles soaring over the fields and a demonstration of Ministry of Natural Resources planes loading tanks with water from the St. Marys River for fire-fighting. From left, Alice Corbiere, Barbara Nolan and Barbara Burns.

– By Margaret Hele



Granny stops grader

Oklahoma grandmother Nancy Zorn, 79, was taken into police custody after locking herself to a piece of heavy machinery, effectively halting construction on TransCanada's Keystone XL 4,000-mile tar sands pipeline from Alberta to the Texas Gulf coast. Protests by First Nations and others in Canada and the U.S. have escalated following several spills, including one in Mayflower, Arkansas where an estimated 80,000 gallons of tar sands spilled into a residential neighborhood and local waterways.

North Channel home to variety of fish species

By Maureen Peltier

SHESHEGWANING FN – First Nation community members fish for trout, salmon and whitefish in the North Channel of Lake Huron, but say their catch in recent years has decreased significantly.

To address this concern, Sheshegwaning and the Anishinabek/Ontario Fisheries Resource Centre conducted a Fish Community Study in July, 2012 to evaluate the current status of the fish population within the area.

A total of 30 nets were set during a one-week period when water temperatures ranged

from 18 to 23 degrees Celsius. Captured species included: Lake Trout, Lake Whitefish, Lake Herring, Round Whitefish, Alewife, Rainbow Smelt, Northern Pike, Longnose Sucker, White Sucker, Lake Chub, Brown Bullhead, Burbot (Ling), Rock Bass, Small-mouth Bass, Yellow Perch and Round Goby. No salmon species were caught during the study.

Looking specifically at the species of concern, captured Lake Trout ranged in length from 199 to 558 mm (8-22 inches); 57 to 2000 g (1 to 4.5 lbs) in weight; and were 2

to 7 years old. The captured Lake Whitefish ranged in length from 189 to 590 mm (7 to 23 inches); 46 to 2100 g (1 to 4.5 lbs) in weight; and were 1 to 10 years old.

One unique result was the capture of a juvenile Lake Sturgeon. Since there are no documented spawning tributaries for Sturgeon in that area it proves that Sturgeon are capable of migrating great distances.

Maureen Peltier is a community liaison specialist with the Anishinabek/Ontario Fisheries Resource Centre in North Bay.



Released juvenile Lake Sturgeon.

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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.

Intergovernmental Affairs

Protecting Aboriginal and Treaty Rights



Indians' consent required for mine

From Amnesty International

NEW DELHI – A ruling by India's Supreme Court that the Indigenous (Adivasi) communities will have the final decision on plans for a bauxite mine by a subsidiary of UK-based Vedanta Resources in the Niyamgiri hills of Orissa is a landmark victory in recognizing indigenous rights in India, says Amnesty International.

A 670-hectare bauxite mine was due to have been developed on the Dongria Kondh Indigenous community's traditional lands and habitats which they consider sacred.

"The Dongria Kondh community, whose identity is fully dependent on these hills, has been fighting for the survival of their way of life for a decade," said G. Ananthapadmanabhan, Chief Executive of Amnesty International India. "The mine would have resulted in violation of their rights as Indigenous peoples, as well as their rights to water, food, health, work amongst others. This ruling is hugely important for the Dongria Kondh.

"This ruling is a clear vindication of the protests by local communities, the findings of the extensive research carried out since 2009 by Amnesty International and the sustained campaign carried out by many organizations which exposed how the communities' views had long been ignored. "Authorities in India must



The Dongria Kondh community has been fighting for the survival of their way of life for a decade.

now establish a clear and transparent process to ascertain the free, prior and informed consent (FPIC) of Indigenous communities in Niyamgiri and all other contexts where their traditional lands and habitats may be affected by state or corporate projects. The participation of women and other marginal members in these communities should be ensured in such decision-making. Also, the authorities should ensure that all information about the potential negative impact of such plans is available to them in a language accessible to them prior to decision-making. The communities' decisions must be respected, and projects must not be allowed without agreement by the communities in their favour."

Lado Sikaka, a Dongria Kondh

leader in Niyamgiri, told Amnesty International: "After a decade of protesting against the mine plans, we now have an official channel to voice our concerns that the mine plans will disrupt our sacred lands and also seriously impact our lives and livelihoods."

Kumiti Majhi, a leader of the Majhi Kondh Indigenous community in the foothills of Niyamgiri, said: "We urge the authorities to conduct this process in a free and genuine way, without intimidation by the companies concerned or the paramilitary forces stationed in Niyamgiri, and in the presence of international human rights organizations – apart from the presence of a judicial officer as stipulated by the Supreme Court ruling."

The Court ruled that the gram sabhas (assemblies consisting of

all adult voters) of two villages located near the proposed mine would need to decide if the mine plans, in any way, affected their religious and cultural rights, including their right to worship, and on all individual and community claims, including fresh ones, to the areas proposed to be mined. The councils should share their decision with India's Ministry of Environment and Forests within three months.

India's Ministry of Environment and Forests, in August 2010, had rejected the plans put forward by Sterlite India, a subsidiary of Vedanta Resources, and the state-owned Orissa Mining Corporation (OMC), to mine bauxite at the top of Niyamgiri hills in Orissa, after finding that the plans would extensively violate forest and environ-

mental laws, as well as the rights of the Dongria Kondh Indigenous and other communities in the hills. The April 18th court ruling came on a challenge mounted by OMC to that decision.

The Court's ruling also upholds the provisions of India's Forest Rights Act, 2006, which state that authorities must settle community claims over their traditional forest lands and habitats, and ensure they have the consent of the communities, before attempting to use their land for mining and other industrial purposes. The principle of free, prior and informed consent (FPIC) is recognized by the United Nations Declaration on Rights of Indigenous People, 2007, as central to the protection and realisation of the rights of Indigenous communities.

Countries urge Canada to end violence against Native women

OTTAWA – The Assembly of First Nations (AFN) is looking forward to visits this year to Canada by the UN Special Rapporteur on the Rights of Indigenous Peoples, the UN Committee on the Elimination of Discrimination against Women, and the Inter-American Commission on Human Rights.

"The AFN and First Nation leaders have been advocating for Dr. James Anaya, Special Rapporteur on the Rights of Indigenous Peoples to visit Canada," said AFN National Chief Shawn A-in-chut Atleo. "First Nations in Canada have suffered from historic injustices, dispossession and denial of our lands, territories and resources. We must move forward

respectfully towards recognition of title and implementation of Treaty and these visits can play an important role in affirming that action on these measures is needed now."

On April 26th, Canada's human rights record was examined in a peer review process under the United Nations Human Rights Council.

During the process, called the Universal Periodic Review, more than 80 states offered comments and recommendations on Canada's human rights record. The vast majority of state comments related to persistent human rights violations experienced by Indigenous peoples in Canada. These include violation of land rights, inequalities in edu-

cation, health, drinking water and sanitation, food insecurity, control over lands and resources, and racial discrimination.

In a news release endorsed by 13 Canadian-based organizations – including the Chiefs of Ontario and the Native Women's Association of Canada – it was noted that more than 20 states raised specific concerns about high levels of violence against Indigenous women in Canada. New Zealand, Norway, Switzerland and others urged Canada to adopt a comprehensive and coordinated national action plan to end such violence.

Ireland called on Canada to also conduct an independent national inquiry into missing Indigenous

women and establish effective databases. Australia recommended that the Aboriginality of victims of gender-based violence be accurately recorded.

Inequalities in access to drinking water and sanitation systems were also noted. Norway, for example, recommended that Canada take measures to ensure that all Canadians have full and equal access to clean water and sanitation.

Canada was previously examined under the Universal Periodic Review in 2008. Many of the same concerns were raised at that time. Although Canada acknowledged "the underlying principles" of state concerns, actions to date on their specific recommendations remain

inadequate.

"We hope to work closely with the United Nations representatives to show not only the harsh realities but also the solutions driven by and for our people as the essential path forward," the National Chief said. "The UN Declaration compels us to work in partnership and respect to give life to our inherent Indigenous rights and Treaties. Our people deserve real action and results by the way of fundamental reform of key policies and investments that make sense.

First Nations are diverse and face many challenges but by focusing on critical issues we can set-out a long-term strategic plan for progress and prosperity."

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MISSION

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

Restoration of Jurisdiction

.....
Implementing the Anishinabek Declaration of 1980



Anishinabek Nation Eshkeniijig (Youth) Engagement 2013

August 20-22, 2013
Beaucage Park
Nipissing First Nation



Restoration of Jurisdiction

For more information on the Youth Nation Building Engagement gathering workshop, contact kelly.crawford@anishinabek.ca



Participants in Chiefs Committee on Governance discussions; Back row, left: Curve Lake Councillor Keith Knott, Wikwemikong Unceded Indian Reserve Gimaa Duke Peltier, Alderville Chief James R. Marsden (Vice Chair), Grand Council Chief Patrick Madahbee, Deputy Grand Council Chief Glen Hare, Elder Gordon Waindubence, Munsee Delaware Nation Chief Patrick Waddilove. Front row, left: Elder Mike Esquega Sr., Chiefs Committee on Governance Coordinator Esther Gilbank, Pic Mobert First Nation Johanna Desmoulin. Missing: Aamjiwnaang Chief Chris Plain and Serpent River Chief Isadore Day (Chair).

Anishinaabe Anokiiwin Aanokiitoojig/ Chiefs Committee on Governance update

By Esther Gilbank

THUNDER BAY – The Chiefs Committee on Governance has welcomed two new members – Lake Huron representative Ogimaa Duke Peltier, Wikwemikong Unceded Indian Reserve, and Northern Superior representative Chief Johanna Desmoulin, Pic Mobert First Nation.

The return of former Curve Lake Chief, Councillor Keith Knott, Southeast region, has been very well-received.

The committee expressed how grateful they are that these leaders have decided to bring their experience in leadership to the table.

Analysis of Canada's Education Fiscal Offer and Fiscal Transfer Agreement Negotiation proposal was discussed at the March meeting, and the committee directed the Education Fiscal Negotiator to develop a revised Anishinabek fiscal proposal to Canada. At their January meeting the Chiefs Committee had

directed that a strategy be developed to support the fiscal negotiations to gain additional funding for the Anishinabek Education System (AES).

Martin Bayer, Chief Negotiator on Governance, said the Anishinabek are negotiating Self-Government agreements with Canada that will recognize our power to enact laws in the area of governance and education.

Discussions addressed the Commissioner on Governance position. The committee expressed the need to have a qualified person to fill the position by preparing the terms of reference and budget for review which will be presented to Grand Council for endorsement.

The next meeting of the Chiefs Committee on Governance will be May 22 & 23rd in Aamjiwnaang First Nation. For more information please contact Esther Gilbank, Chiefs Committee on Governance Coordinator at esther.gilbank@anishinabek.ca.

Funding cap shadows education negotiation progress

By ROJ Staff

In 1996 Canada put a 2% cap on increases for funding First Nations education.

The 2% cap has entrenched discriminatory funding shortages for First Nation schools, which receive \$4,000-\$5,000 less per student than Ontario would if that same student enrolls in a provincial school.

In the past year there has been no shortage of reports and analysis about the dire state of First Nations education in Canada. There was the Report of the AFN-led First

Nations Education Panel, Ontario's Drummond Report, and the Chiefs of Ontario's "First Nations Jurisdiction over First Nations Education", all in quick succession.

Meanwhile, the Anishinabek Nation was still involved in a lengthy negotiation process with Canada for the recognition of education jurisdiction, the establishment of a parallel Anishinabek Education System (AES), and fair and adequate funding.

Meanwhile, a strategic plan for the establishment of the Anishinabek Education System was

developed and supported by Anishinabek Leaders, First Nation educators, and the Main Table responsible for negotiating the self-government agreement with Canada.

The strategic plan was presented as an expression of optimism, passion and commitment to achieving the goals set out in the AES as designed by educators, parents, leaders, Elders, and youth over the last 14 years.

The strategic plan was first presented to various key First Nation stakeholders as part of pre-

liminary consultations in order to fine-tune and affirm its purpose.

The strategic plan was then presented to the chiefs-in-assembly at the 2012 Anishinabek Nation Grand Council in Sheguiandah for approval.

In the interest of due diligence, chiefs recommended that the strategic plan be further discussed and that the recommendations be presented at the next Grand Council sitting in June 2013.

The consultations also sought input on confirming the selection process for board members from

each of the five KEB regions, which also requires Grand Council approval.

Under direction and approval by the Anishinabek Leadership Council, a steering committee of First Nation Chiefs and Educators was put in place to oversee the consultation sessions.

A total of 11 committee members from the five proposed Regional Education Councils were selected. From January to March, the REC consultations and a conference were held and the report is forthcoming.

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Anishinaabe Chi-Naaknigewin



Restoration of Jurisdiction



Dimitri Ashawasegai, left, listens with other Henvey Inlet citizens at the March 20 Community Engagement Session.

Communities talk constitution

By Jon Cada

Community Engagement Strategy (CES) sessions continued to generate self-government dialogue in 2012/2013.

During this past year, the CES process delivered seven sessions focusing on the development of First Nation constitutions, laws, and the negotiation of the governance and education agreements with Canada for the recognition of First Nation jurisdiction in these two sectors.

The first session was held in Curve Lake First Nation, where over 30 active participants discussed how a First Nation constitution would be beneficial to their community. The fiscal arrangements being negotiated with Canada were of special interest.

Chippewas of the Thames First Nation citizens were paying close attention to the development of First Nation constitutions while working on their own lands claims process. They were particularly interested in how a First Nation community can develop an effective communications system with limited resources and funding.

Henvey Inlet First Nation members focussed on developing their own citizenship law as the community is currently reviewing its membership code. The Anishinaabe Chi-Naaknigewin and the value of First Nations constitutions were also discussed in depth.

Sheguiandah First Nation was also interested in learning about how a First Nations citizenship law might work and how such a law would be recognized and upheld. Restoration of Jurisdiction Director, Mike Restoule, explained how the Governance

Agreement currently under negotiation with Canada would recognize the authority of First Nations to determine its citizens according to its own laws. The current draft Anishinabek Nation draft citizenship law, the E-dbendaagzjig Naaknigewin, provides a guide for the development of First Nation citizenship laws. For more info, click on the link below.

Biinjitiwaabik Zaaging Anishinaabek (Rocky Bay First Nation) was very interested in exploring how the development of a First Nation constitution could be of assistance when dealing with lands and improving community governance generally. Education continues to be a high priority.

Ojibways of the Pic River First Nation citizens wanted to know more about how the traditional structure of government could work and create a deeper understanding of how living life according to traditional customs can be a recipe for a better life today for Anishinaabe people. Pic River has long been focused on education and improving educational experiences and achievements for its students.

A CES session was held at the Union of Ontario Indians head office to discuss the self-government initiatives and to update staff on the progress of the negotiations and the developmental work being done in First Nations to prepare for self-government. Ideas were shared for best practices in assisting communities in meeting their goals.

To learn more about the Governance and Education agreements, constitutions and other self-government topics, please visit <http://www.anishinabek.ca/roj/index.asp>:

Negotiating to close graduation gap

By ROJ Staff

The education negotiations are in high gear now, moving forward to finalize the draft arrangements with Canada this fiscal year. Negotiators are finalizing the text of the draft Anishinabek Nation Final Agreement on Education and the fiscal negotiations.

Canada presented its fiscal offer on education on December 20, 2012, over six years after the Anishinabek Nation presented its first fiscal offer to Canada. Canada's offer is being analyzed and a counter-offer is being drafted.

The Anishinabek Nation education negotiations team is continuing to meet with Ontario under the Memorandum of Understanding signed in 2009, to advance the practical arrangements required for the Anishinabek Education System and the Ontario publicly-funded education system to coordinate the delivery of quality education programs and services to Anishinabek students.

In the last couple of months, the Anishinabek team has met with representatives from the province's Ministry of Aboriginal Affairs and the Ministry of Education to discuss the possibility of negotiating an education agreement with the intention of jointly addressing practical matters to close the large and persistent gap in First Nation student achievement. Fewer than half of First Nation youth graduate from high school, compared to close to 80 per cent of other Canadian children, and some 70 per cent do not have a post secondary degree or diploma.

The proposed education agreement with Ontario will not replace the existing tuition agreements or education agreements between First Nations and their local school boards.

Some of the topics under discussion with Ontario include access to professional development opportunities; establishment of clear and consistent standards; requirements and terms for reciprocal or reverse tuition agreements under which off-reserve students may attend school on-reserve; better integration of First Nations history and culture into the provincial curriculum and resources for teaching the new curriculum; establishment of data collection, data management and data sharing agreements; and a commitment by the province to investing tuition payments into the First Nation education initiative.

Ontario does not currently have a mandate to enter into negotiations with the Anishinabek Nation on education. Anishinabek negotiators are awaiting confirmation on whether these negotiations will proceed. These are separate from the ongoing negotiations with Canada on education jurisdiction and fiscal relations. The negotiations with Canada are not dependent on securing a formal agreement with Ontario.



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See you there!



Anishinabek Nation Deputy Grand Council Chief, Glen Hare speaks to Pic River citizens at the March 27 Community Engagement Session.



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Deficits excuse to delay roads, but not education

By Christine Smith McFarlane

TORONTO – Politicians can put off building roads because they're trying to reduce budget deficits, says Paul Martin, but that approach doesn't work when you're trying to ensure that Native kids know how to read by Grade 3.

The former Prime Minister and AFN National Chief Shawn Atleo exchanged views on First Nations education priorities at an April 18 forum hosted by the Ontario Institute for Studies in Education (OISE) at Hart House Theatre on the University of Toronto campus.

"The issue we have to face is that primary and secondary education in this country is a right -- a universal free good; how can the government say they want to build a strong economy when they underfund the youngest and fastest-growing segment of our population?" Martin asked. "The single most immoral thing we can do is to continue underfunding education.

"I can defer the building of a road, or a highway, because you can always build it the next year. But when your concentration on a deficit deprives a six-year-old going into Grade 1 and learning to read by Grade 3, that six-year-old will never catch up."

After he retired from political life in 2006, Martin and his fam-



Former prime minister Paul Martin makes a point about First Nations education while National Chief Shawn Atleo and moderator Julia O'Sullivan look on.

ily established the Martin Aboriginal Initiative, whose activities are focused on contributing to greater First Nation economic self-reliance. An Aboriginal Youth Entrepreneurship Program teaches Aboriginal youth about business and

entrepreneurship, to encourage them to complete their high school education and to go onto post-secondary studies.

National Chief Atleo provided statistical context for the R.W.B. Jackson Lecture— First Nations

Education in Canada" -- which was presented before a sold-out crowd of some 450.

"We have the fastest-growing segment of the Canadian population under the age of 25. (We also have) the highest incarceration rates, and higher dropout rates than graduation rates in some parts of Canada. We currently need 60 schools in First Nations communities right now.

"Yet we have young people in Quebec walking thousands of miles and youth in Northern Ontario marching to raise awareness of the plight of First Nations peoples. This shows an unprecedented

engagement of expression, and it's this generation that's going to achieve this transformative change we so desperately need for our children and families."

According to the 2006 Canada census, Atleo said, there were more than one million Aboriginal people in Canada. When compared to non-Aboriginal Canadians, Aboriginal Canadians have a lower education level as well as a lower standard of living. Aboriginal students have a higher high-school dropout rate -- 60 per cent on reserve, and 43% in urban centres -- compared to 9.5% of non-Aboriginal Canadians. They also have low university graduation rates, higher incarceration rates and an alarmingly high rate of teen suicide -- double that of other youth in Canada.

"In some respects, we have come so far, yet we still have a long ways to go," said the National Chief. "I feel encouraged by this event to be here, where there are hundreds sitting in the audience listening and discussing the biggest social justice issue in Canada -- the plight of First Nations people and education.

Professor Julia O'Sullivan, Dean of the Ontario Institute for Studies in Education, moderated the panel, noting in her opening comments that "First Nations education, indeed Aboriginal education-education for Metis, Inuit, and First Nations peoples is the most important and pressing educational priority in Canada for Aboriginal and non-Aboriginal Canadians. OISE, as Canada's largest and most influential faculty of education, has a special responsibility to lead in this area. We have, we are and we will."

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.

PHASE 1
Keep watch for riveting topics to be covered.

PHASE 2
Safety Awareness Workshop for Fisherman -- promo items: manual inflatable lifejackets

PHASE 3
Follow-up -- Evaluation -- produce results of 2013 campaign

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For more information please contact the ONECA office at: Ontario Native Education Counselling Association.
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The Youth in K.I. invite Canadians...



The youth of Kitchenuhmaykoosib Inninuwig First Nation, Ontario and Productions Cazabon request your support to roll up our sleeves together on closing the gaps of living conditions and creating greater awareness and understanding between Canadians and First Nations.

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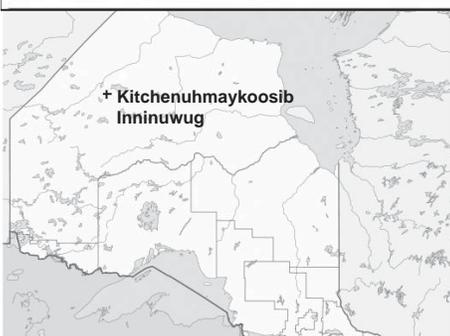
Youth invite 25 Canadians to live in their remote reserve during National Aboriginal Week



Youth invite Canadians to K.I. June 17-21st. The youth of K.I. have extended an invitation to 25 Canadians to join them and live beside them for one week on their remote reserve – to live in their homes, share in their daily life, see their deep connection to the land, their community and their way of life. Youth leader Justin Beardy says, “We want them to see our living conditions and the hope we still have.”

Youth have raised over \$6,000 for this event. As the leaders of this event, the youth are raising \$15,000 by selling DVD kits of the film made in their community called “3rd World Canada” as well as donations from organizations and individuals. The Office of the Provincial Advocate for Children & Youth, The Rotary Club of Toronto, Serpent River First Nation and Six Nations have all participated to quick-start this project. Join them!

Youth Walkers (Journey of Nishiyuu’) accept K.I. invitation. In support of youth leading through positive and peaceful actions, the Youth Walkers and their Chief have accepted to join the Youth in K. I. during this week and be honoured guests and allies in helping to make the invisible, visible. They will join us in June throughout the week in celebration of this youth-led event. They will share on the lessons from their journey and their 1,600 Km walk to Ottawa.



Follow our journey on the 3rd World Canada Facebook page

- Donate to the Campaign
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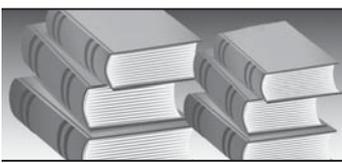
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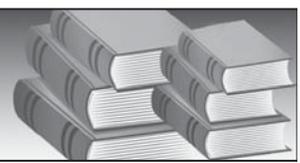


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BOOKS

Masinaigan



The Inuit of the Arctic can no longer hunt safely as the ice is breaking up around them.

Indigenous peoples struggling against climate change

LAWRENCE, Kan.— Climate change's effects are starting to be felt around the world, and indigenous populations are in many cases among the first to have their ways of life disrupted. Yet these populations are often powerless, both politically and economically, to convince those with the ability to do something about it to do so.

A University of Kansas law professor has co-edited a book examining how climate change has affected indigenous people worldwide and how they can legally address the issues in the future.

Elizabeth Kronk, associate professor of law and director of the university's Tribal Law & Government Centre, has co-edited "Climate Change and Indigenous Peoples: The Search for Legal Remedies" with Randall S. Abate, associate professor of law at Florida A&M University. The editors gathered work from a collection of legal and environmental experts from around the world, many of whom hail from indigenous populations. Their entries examine how climate change has affected indigenous peoples on numerous continents and how future legal action may help their cause.

"As far as I know it's the only book of its kind," Kronk said. "There are lots on climate change, but none that I know of that examine the effects of it on indigenous people. A lot of times when you hear about climate change people say 'when or if this happens.' Well, it's already happening, and indigenous people especially are being forced to

deal with it."

The book examines climate change through an indigenous perspective in North and South America, the Pacific Islands, Australia and New Zealand, Asia and Africa. The contributors, all either practising lawyers or law professors, both explain the problems faced by indigenous populations and break down attempts to devise legal, workable solutions.

For example, Inuit living near the Arctic in the United States, Canada, Russia and Greenland are in a

region of the world that is warming four times faster than other regions. Yet, litigation brought by residents of the Native Village of Kivalina against companies that contribute large amounts of greenhouse gasses to the environment has been unsuccessful.

As a problem of global scale, climate change is incredibly complex and difficult to deal with via law and policy. There are local, municipal, national and international laws that often conflict.

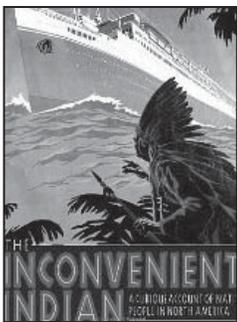
"The indigenous people of the Arctic are literally losing their homeland," Kronk said. "But climate change law is complicated, when you add all those levels of law, it's even more so."

The book's 20-plus contributors examine both options of mitigation law — which intends to halt and reverse climate change affects — and adaptation law, which acknowledges climate change and ways to legally adapt to it.



Reviews

BOOK



History as humour

Who knew our history could be so funny? Apparently, Thomas King did, and we may forever be indebted to him for "The Inconvenient Indian: A Curious Account of Native People in North America".

First off, let's make it clear that this isn't a history book. King is generous enough to admit as much. What it is -- a narrative of relations between "Indians" and the "Whites" (his words), a reminder of how our identities and present situation was constructed, a chronicle of King's own thoughts on and interactions with historic moments -- makes for entertaining but informative reading.

Taking aim at the stories that define our peoples -- from Louis Riel to Custer, from mascots like the Redskins to serious matters like residential schools and land claims -- King never fails to highlight the absurd and the humorous, while giving us a new understanding of our own history. In his view, our history is mostly a history of what White people want -- primarily our land.

If you've ever wanted to learn more about the stories of our peoples on both sides of the borders, and don't mind smirking the whole way through it, this is

a book worth reading.

"The Inconvenient Indian" — Thomas King; Doubleday Canada; ISBN 617-0-385-66421-9; 288 pages; Hardcover: \$34.95, Paperback: \$22.00 — **Ben Powless**

PLAY



Ghosts haunt lead characters

VANCOUVER — Drew Hayden Taylor has produced a number of plays with Firehall Theatre in Vancouver's downtown eastside but *God and the Indian* is by far the most brilliant.

Tantoo Cardinal plays the lead character, Johnnie Indian, a woman who lives with ghosts 40 years after residential school.

Cardinal brings her trademark ability to go inside her character's deep and painful infected scars while also finding humour in the everyday, and goodness in dark corners. These survival skills have kept Johnnie alive on the street until the fateful day when she encounters a teacher from St. David's at --of course -- a Tim Horton's. That teacher, who is now Anglican Assistant Bishop George King, is played to perfection by Michael Kopsa.

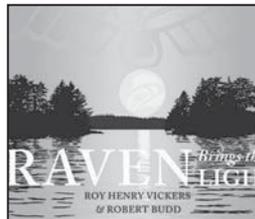
There are so many excellent lines in the play it's hard to know where to begin. They are delivered as soon as Johnnie strolls into the assistant bishop's office. When he realizes a street person has dared to enter his private space, he tells her, "We can't help you here."

Johnnie, with the depth of knowledge and wit found in many residential school survivors, re-

torts, "If you'd told me that 40 years ago you would have saved you and I a lot of trouble."

Director Renae Morriseau helps create a tension that builds until the audience starts to wonder if Johnnie just might have the wrong man, so earnestly does the assistant bishop speak of his innocence. But this play is about the ghosts, which haunt the clergyman just as much as Johnnie. — **Laura Robinson**

BOOK



Kids' book for everyone

Roy Vickers has done it again. With startling vivid colours and his trademark embossed symbols worked into skies, oceans and mountain, the B.C. First Nations artist has teamed with CBC radio host and author Robert Budd to deliver a delightful children's book that will be enjoyed by all.

Vickers uses some illustrations from past work, but mainly new pieces to tell the story of Weget, a boy whose parents can see is going to be very large indeed. When they take him to the Chiefs to find out what his great size is all about, they are told the Chiefs have been waiting for him for a great deal of time. Weget must go on a journey and in the end, brings light to the darkness that his people have been living in. A universal tale.

"Raven Brings the Light"; Roy Henry Vickers & Robert Budd, Harbour Publishing 2013 — **Laura Robinson**



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Anishinabek loyal car sales customers

By Marci Becking

AJAX – Car salesman Bobby Dickinson and his team at Village Chrysler Dodge Jeep are extra busy these days and it's all because they make an effort to find First Nations customers.

"A couple years ago I got a call at 5:30pm on a Saturday from a guy in Wiky who had bought a car from me and he then referred me to three people," says Dickinson, who is known as "Bobby D" to his sales team at the dealership. "It just started snowballing from there."

Bobby D's car delivery person, Bill Tighe, routinely makes 600-kilometre trips to deliver new and used vehicles to First Nations on Manitoulin Island – including M'Chigeeng and Wikwemikong – as well as communities like Wasauksing, Garden River, Nipissing, Rama, and – closer to home – Six Nations.

"Next week we're delivering to a First Nation in New Brunswick," says Dickinson. "Last year we delivered over 100 cars to First Nations."

Ajax Village Chrysler Dodge Jeep, which has been in the business for over 40 years, set up a booth at this year's Little NHL tournament in Mississauga – Dickinson says that it was nice to finally meet the people he had only dealt with by telephone.

"Many people came up to me and said – 'Hi, you sold me a car last year.' From our contacts at the tournament, we delivered 16 cars in March and 18 in April to First Nations customers."

He says they will be at next year's Little NHL, which will again be held in Mississauga.

"I've been in the business for 20 years and this is the best satisfaction I've had in dealing with customers," says Dickinson. "It's rewarding when I hear from my First Nation clients who are loyal and are recommending me to their brother or sister. I don't get word-of-mouth loyalty from anywhere else."

Dickinson doesn't understand why more car dealerships don't make the effort when it comes to satisfying First Nations customers' needs.

"I'm not sure of the reason, but I'm glad they don't!" says Dickinson. "There's no extra paperwork involved and there are no extra service fees."

For more information on Village Chrysler Dodge Jeep, visit www.villagebobby.com

Skilled workforce needs First Nations

By Kelly J. Lendsay

TORONTO – The Aboriginal Human Resource Council is calling all corporations in Canada to unite in support of each other, the need for foreign workers, and the need to advance a skilled and local workforce that includes First Nations, Métis and Inuit people – Canada's youngest and fastest growing population. Aboriginal people, a Canadian labour market solution that will help bring resolve to our country's skills shortage, has surprisingly been a missed element in the many media reports that have been filed recently about foreign workers and a skills shortage.

As Canada emerges from the economic downturn and baby boomers retire, the need increases for effective homegrown labour market solutions and foreign workers. There is not a "cookie cutter" solution that will resolve the labour needs of employers or address current unemployment issues in Canada, including the country's despairing Indigenous employment and education gap.

Economists agree that our single greatest challenge over the next 50 years is human capital, and by 2017 we will be in a net negative labour market growth rate. Smart corporations will tap into the fast growing Aboriginal labour market by positioning their company as an

employer-of-choice for Aboriginal talent, and Canada globally, as a country-of-choice for foreign talent.

We are asking employers to reach out to the untapped and powerful potential of First Nations, Métis and Inuit workers and businesses.

Kelly J. Lendsay is President & CEO, Aboriginal Human Resource Council



Bill Tighe from Village Chrysler Dodge Jeep in Ajax delivers a 2010 Pontiac G5 to client Nichole Lafor in M'Chigeeng First Nation.



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E'KNOO-MAAH-GET/STORYTELLERS

Watching what white people do

By Basil H. Johnston

Before going to Toronto in 1955, I received all kinds of advice from elders which consisted mainly of "Watch, listen! You won't go wrong! Watch what the white people do! Listen to what they say! You don't want to act like a country bumpkin."

So I watched and listened but could not rid myself of my habit of looking on the ground to make sure I would not step into a hole in the ground or on a snake.

Unsmiling, grim-faced people, all strangers, hulled their way down Yonge Street against a file of unsmiling, grim-faced passersby rushing in the opposite direction.

There were no trees to give shade or shelter, or a haven for birds or animals, except for pigeons.

I had to be civilized so I had to learn to live a treeless existence; no longer would I be a Woodland Indian.

One evening after dinner I set out on foot for the Davisville subway station.

When the train came to a screeching halt and the doors opened, the waiting passengers rushed into the train after the arriving passengers had wormed their way out. Many of those boarding the train ran into the coach and flung themselves on the seats and stretched their legs out, others flopped into seats and curled up as if tired and in need of sleep.



Basil Johnston

You don't want to act like a country bumpkin.'

One of the last passengers to enter the train was a tall man; he didn't step in or walk in, he lurched in and stood unsteadily at the doorway, finding support from the upright poles by the entrance.

"For Heaven's sakes! It's Christmas! Smile, look happy. Why so gloomy ... so unhappy ... miserable ... glum? Did somebody die? Are you sad? Mad at somebody? Dismal about something or are all Choronto people like that?"

Then he cast his vision in my direction. "Hey, buddy," he slurred, "ever seen anyone as unfriendly as these people? They should be happy, laughing - ha, ha, ha! It's Christmas ... isn't it? But these people look as if they came from a wake or are going to one."

The man listed and reeled in my direction and occupied a seat next to mine. "Thanks for the seat buddy!" he breathed heavily, befoiling the air with alcohol.

I didn't know what to think, what to do; I was embarrassed. It was best to humour him. Do as the White people do.

"Ever seen anything like this?" he asked. "Don't know how to celebrate, these Choronto types? You know, buddy...They should be laughin' an' singing songs. Don't you think Buddy?" By this time people were casting surreptitious glances at us, me, a Buddy to this lush.

As we left Davisville Station the lush stood up and in a loud voice invited the passengers to join as "Me and my buddy here ish gonna sing a Christmas song, 'Silent Night'."

"Silent night. Holy night. Come on Buddy! Sing!" and he clapped me on the back, nearly knocking me forward. By now people were smiling.

At St. Clair Station, the conductor came into the coach. In a loud voice: "All right you two. Quit bothering the passengers! Or else I'll have to call the police. This is as far as you're going. Get off."

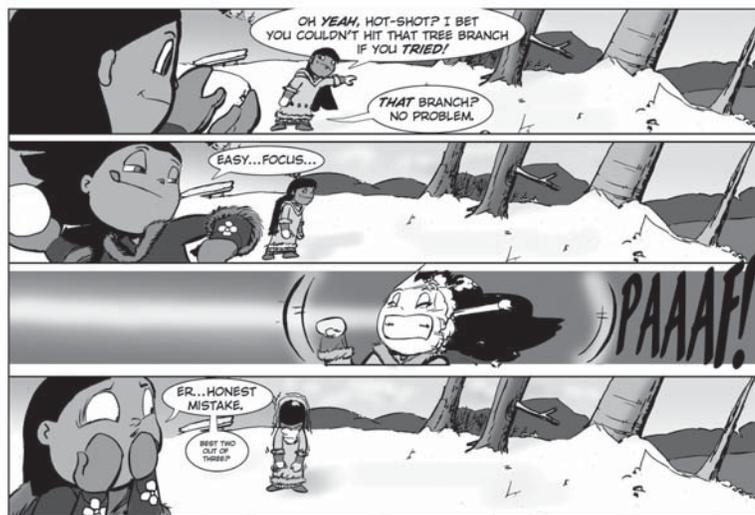
In the brief argument between the happy lush and the sour subway conductor I escaped, boarding the train in another coach, occupied by a dismal crowd of passengers.

What happened to my erstwhile friend, I don't know; I hope he didn't end up in the slammer.

"Watch! Listen! You might learn something!" echoed in the caverns of my mind.

Basil H. Johnston, O. Ont., LLD, B.A., Chippewas of Nawash, is the author of numerous books, including *Ojibway Heritage and Ojibway Ceremonies*. In 2012 he received the *Debwewin Citation for excellence in Anishinabek Nation Story-telling*. For the full-length version, visit www.anishinabeknews.ca

Rabbit and Bearpaws



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Books can't teach like Elders

By Emilie Corbiere

Recently, I had the wonderful opportunity to attend a workshop in Parry Sound at the G'zaagin Art Gallery.

An Elder by the name of Audrey Pawis was coming to teach us how to make sweetgrass, birch bark and porcupine quill brooches. Audrey hails from Wausauk-ine First Nation and her daughter Tracy owns the art gallery.

It was a gloomy Saturday afternoon but inside the air was buzzing with excitement because the seven of us participants couldn't wait to get started.

After a few hours, it felt like sitting around the kitchen table with your mom, aunts and grandma, drinking tea, making crafts and doing beadwork. With my own mother having passed many moons ago, it was great to sit and listen to Audrey's stories about her own life and how

she had learned from her mother and grandmother.

We are running out of time to hear all of our Elders stories and learn the old ways. A group of Elders in Toronto passed on some teachings through digital media, which I believe can be found at the Spadina and Bloor Public Library.

This was an initiative of The Native Canadian Centre. I suppose this is one way to ensure that the teachings don't get lost or forgotten.

It's difficult for us so-called "urban Indians" because access to Elders can be hard. I drove for four hours to attend that workshop and the gas was not cheap, but I felt this is what I needed to



Emilie Corbiere

do to hone my craft. I am no amateur when it comes to doing beadwork and other crafts, but even at my age, it's still fun to learn something new.

I especially enjoyed Audrey's stories of how and when birch bark is collected, when to pick the sweetgrass and how to harvest the porcupine quills, for those brave enough to try.

She also told us, "don't forget to lay down your semaa whenever you take anything from the land". I'm pretty good when it comes to following directions in a book, but there is no book that I know of that can teach the way an Elder can.

So if you are a young person and you still have your grandparents around, instead of looking to Google for your answers, go and ask them. You just might be surprised at what they know and what you can learn. Baa maa pii.

Every day should be Mother's Day

By Eden Beaudin

There are so many ways to define the word "Mom".

In the dictionary it is described as "a mature woman". My first thought was, "What can this possibly mean?" Possibly, a woman who takes on the role of taking care, nurturing, and loving a child.

No matter the age we all have that figure in our lives. It may be your foster mom, your aunt, your grandmother.

In aboriginal culture it is one of the teachings that we must respect our parents, or in any religion for that matter.

The one day of the year in May is Mother's Day, when we celebrate our love and appreciation towards the one who has

taken our protection through thick and thin. It is always seen as this; even in animals, the mother duck leading her family, the mother bear protecting her cubs no matter what.

During pregnancy not only is the mother carrying however many more pounds to her belly, but suffering the pain that comes along with it and the busy journey to come.

One of my favourite books is Robert Munsch's, "I Love You Forever".

It shows that no matter the age of the boy, his mom always loved



Eden Beaudin

him, even when the boy gives it a blind eye during the teen years, and became busy with a job and his own family.

Like the saying, "Earth Day is every day" I think Mother's Day should be the same. We shouldn't only surprise our mother with gifts on Mother's Day, but by helping her with the chores or taking her out for a nice dinner throughout the year.

It would be a big loss not to have a mom in the family because she is the one family member who holds the tree together.

In tradition she is the one who makes amazing bannock, and how tragic that would be if she was not here to make it.

In conclusion I would like to say, I Love You Mom!



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STUDENT PROFILE Marlene Essex



Whachay/Aniin:

My name is Marlene Essex, I am an Oji-Cree from Constance Lake First Nation. I currently reside in Serpent River First Nation with my husband Rob and our four beautiful children. It was three years ago I obtained information about AEI through a career fair held in Serpent River First Nation and discovered a perfect opportunity to pursue my goals in Business and Business Administration.

As a result of my studies through the AEI program, this allowed me to pursue my schooling and to obtain a college diploma while being able to raise my family at home. I am happy to share that I have secured employment with the Bank of Nova Scotia. I graduated from the two-year Business Program and was selected for the Valedictorian Award. I am currently enrolled in Business Administration, which is a continuation of the Business Program and I will be graduating in 2013.

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