

ANISHINABEK NEWS

The voice of the Anishinabek Nation

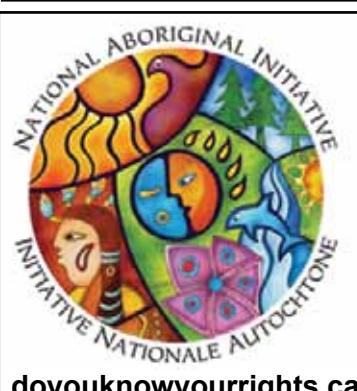


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An Education Panel discusses the strategic plan for the Anishinabek Education System at the 2013 Grand Council Assembly. From left: Chief Marianna Couchie, Robert Beaudin, M'Chigeeng First Nation, Sharon Gouais, Dokis First Nation, Tracy O'Donnell, UOI Education Negotiator.

- Photo by Monica Lister

Anishinabek unanimous: Move ahead on education

By Kelly Crawford

MUNSEE-DELAWARE FN – The Anishinabek Nation has moved a big step closer to First Nations control of First Nations education.

Chiefs-in-assembly unanimously endorsed a resolution to support the updated Anishinabek Education System strategic plan, launching the process in spite of drawn-out fiscal negotiations with the federal government.

"We want to be ready. This is about our children," said Grand Chief Patrick Madahbee.

The Annual General Assembly heard presentations from Restoration of Jurisdiction (ROJ) Director Mike Restoule and education negotiator Tracey O'Donnell about the six-year wait to receive a fiscal proposal from Canada to fund the Anishinabek Education System.

"The Minister (new INAC Minister) Bernard Valcourt

seemed surprised when we pointed out the offer's shortcomings."

The approved strategic plan will explore opportunities to advance the Models Schools Program with the Martin Aboriginal Education Initiative, and the possibility of developing a Master Education Agreement with Ontario.

In May, Anishinabek negotiators submitted a response to Canada, which includes provisions for Anishinabek First Nation allocation and control over special education funding.

Once additional funding is secured, a coordinator will be hired for the Kinomaadswin Education Body (KEB) Board of Directors to implement the strategic plan.

Nipissing First Nation Chief Marianna Couchie, an award-winning educator who has been working with the ROJ education process, moved the resolution to update the strategic education

plan.

"Before becoming chief, I spent over 30 years in education," she told delegates. "Back in June 2012, I had to speak against it as it didn't make sense regarding fiscal or curriculum. We have proposed a different model, a decentralized model."

The improved plan will include the development and implementation of a Comprehensive Communications Plan to ensure First Nations citizens are fully informed about KEB implications for their communities.

Community leaders and educators will be kept up to date on the status of the strategic plan through regular written and Internet reporting, meetings of the five Regional Education Councils and an annual education symposium.

All decisions on agreements regarding education funding or education programs and services will be made by First Nations.

No agreements will be signed or changes made to the existing education arrangements to deliver First Nation education programs and services without the formal and direct approval of each First Nation.

"It is something that can be tweaked after negotiations are complete," said Alderville FN Chief James Marsden, Leadership Council portfolio holder for education. "This is a basis for our shared responsibilities."

Concerns were raised regarding the development of a First Nations Schools Network for communities with on-reserve schools.

The resolution passed unanimously after it was pointed out that the First Nations Schools networking opportunities were included in the strategic plan.

Grand Council also approved a resolution endorsing the selection process for the board of directors of the KEB.

Political Office

To respect the sacred laws of the Anishinabek



'Our time is now... or else!': Madahbee

By Maurice Switzer

MUNSEE-DELAWARE FN – Grand Council Chief Patrick Madahbee added two words and a sense of urgency to the theme for the 2013 Annual General Assembly of the Anishinabek Nation.

Instead of just "Our time is now", he suggested to delegates, "maybe it would be more appropriate to have an addition — 'Our time is now, or else!'"

Faced with "a federal majority government with a racist agenda", and a provincial government also "chipping away at our fundamental rights" and "salivating" at the prospect of reaping economic windfalls from traditional Anishinabek territories, Madahbee said — aside from war and colonization during the 19th and 18th centuries — there has never been a time requiring more assertive political action by the Anishinabek and other First Nations.

He cited a list of areas where various government levels have been "chipping away" at fundamental Anishinaabe rights.

"Mining, pipelines and nuclear waste is...behind legislation and policies ... and it's no secret that they do not see First Nations as being an important part of the economy."

First Nations were not considered when the province was identifying zoning regions for potential casinos; Ontario's Tobacco Act is designed to damage a major revenue generator for First Nations by trying to enforce taxation on-reserve and referring to a legal trade as dealing in contraband.

"In the U.S. they used the cavalry to kill us; governments in Canada killing us with thousands of little cuts to do end runs around our rights," said the Grand Council Chief.

"Stating we have jurisdiction is not enough; we need to occupy the field. By passing the Chi-Naaknigewin last year we put ourselves in a position to move forward — to implement our own laws. We've had inspiration, and perspiration; now it's time for implementation. We can't do nothing while government imposes its laws on us."

Madahbee urged Chiefs to use the templates developed by the Union of Ontario Indians following numerous community engagement sessions to create and implement their own First Nation laws in Matrimonial Real Property and Citizenship to avoid the looming possibility of living under imposed federal legislation.

"We implemented our own custom election code in my community (Aundeck Omni Kaning)," he noted. "We've never had a single appeal." The First Nation also developed and enacted its own MRP law, without any fallout.

If the federal MRP law now approaching enactment becomes reality, he said, "our children will continue to be scooped up."

Regarding E'Dbendaagzijig — the Anishinaabe Citizenship Law — the Grand Council Chief said the last "status" Indian has been born in the Mississaugas of Scugog.

"The BNA Act talks about 'Indians and lands reserved for Indians'; what happens to the land when there are no more status Indians?"

Madahbee asked Chiefs around the assembly table: "Do we want to be the generation that talked and talked and talked...? Our job is to clear the path. What we started today — our leaders of the future will finish the job."



First Nations citizens and Chiefs gathered on May 30-31 to talk about water and treaty issues.

— Photo by Charlotte Commanda

'Citizens Speak' at Serpent River on water and treaty issues

SERPENT RIVER FIRST NATION — Robinson Huron Treaty leaders plan on holding more community meetings over the next year to bring the treaty discussion into their nation-building exercises.

That was one of the outcomes of a two-day gathering of Anishinabek Nation citizens in Serpent River First Nation to conduct "Citizens Speak" discussions on water and treaty issues.

"First Nations all across Canada continue to voice concerns about environmental issues with respect to industry and development in their treaty lands and the lack of recognition from other governments for First Nations to have a legitimate say as to what happens in their territories," said Anishinabek Nation Lake Huron Regional Grand Chief Isadore Day, Wiindawtegownini. "This week's gathering was intended to focus on grassroots and citizen input toward solutions, to start gaining clarity and traction on jurisdiction in a number of sectors, ranging from child welfare, education, lands and environment -- as well as economic development."

On Day One, Anishinabek citizens agreed that their jurisdiction as land stewards in the treaty territories has never been relinquished and that the planet is in critical environmental times. It is necessary to occupy the field and take on formal responsibility for the land. Their major concern is for the next generation and ensuring that rights are preserved for those yet unborn.

It was emphasized that treaty citizens have bona fide authority and influence to enforce treaty obligations within their treaty territory.

"When our ancestors entered into treaties they did not give up anything," said Chief Day. "In fact, the treaty didn't give us rights; the treaty suggested

rights and shared access for European settlers. Our inherent rights were affirmed, specific rights that existed prior to the agreement to share were acknowledged in the treaty. It's time for the truth to be upheld — we did not relinquish our sovereignty and jurisdiction by agreeing to share these lands. Canada and Ontario must address treaties from the standpoint of truth; this is the only way that the Honour of the Crown can be upheld."

Day Two featured presentations by the Anishinabek Women's Water Commission, which pledged to work with Robinson Huron communities and leadership over the next six months to strengthen and modernize their mandate.

A panel of youth, elders and leaders made the treaty more relevant to current challenges faced by their communities. It was observed that treaty gatherings and discussions on First Nation rights and jurisdiction are occurring more frequently across Canada due to growing unrest and lack of confidence in the federal and provincial government approach to treaties.

Leaders are growing more inclined to turn to their citizens, asking them for information and direction on their perspectives and vision of treaty implementation.

"Our women, elders, youth and all treaty citizens have a significant part in raising our communities up out of a controlled state where other jurisdictions have total control of our lands," added Chief Day. "Other jurisdictions must pay attention. We have an emerging youth who are educated, determined and thirsty to claim their place as Indigenous leaders. They don't want rhetoric, nor will they accept the status quo."

Anishinabek Nation joins partnership to combat cancer

MUNSEE DELAWARE NATION — Representatives from Cancer Care Ontario (CCO) signed a Relationship Protocol with the Anishinabek Nation at the Annual General Assembly.

This protocol is a key priority of CCO's Aboriginal Cancer Strategy II (ACS II), and is an agreement that sets a course for a collaborative relationship between CCO and First Nation, Inuit and Metis (FNIM) communities. Over the coming months CCO will be signing Relationship Protocols with other FNIM groups.

In Ontario, cancer patterns differ significantly between First Nations, Inuit and Metis popu-

lations and the general Ontario population. Cancer incidence is increasing among First Peoples and their cancer survival rates are worse than for other Ontarians. CCO recognizes the unique needs of FNIM peoples, and this protocol provides clarity and certainty about how CCO will work with their communities to implement the ACS II priorities.

Michael Sherar, President and CEO, Cancer Care Ontario says, "To be successful we need strong community partnerships, and this protocol symbolizes our commitment to engaging First Nations leaders in the process."

Grand Council Chief Patrick

Madahbee said the Union of Ontario Indians has a primary mandate to protect the interests of its 60,000 citizens.

"Whether it's advancing political positions or ensuring that the Anishinabek have all the information they need to lead healthy, productive lives, we are committed to working with partners who share our goals."

The ACS II was developed to reduce new cancer cases and improve the quality of life for those living with cancer.

The priorities are: building productive relationships, research and surveillance, prevention, screening, supportive care and education.



Grand Council Chief Patrick Madahbee signs protocol agreement between Anishinabek Nation and Cancer Care Ontario, with CCO president and CEO Michael Sherar, front left, Ontario Regional Chief Stan Beardy, Anishinabek Deputy Grand Chief Glen Hare, and Lake Superior Regional Grand Chief Peter Collins looking on.

— Photo by Maurice Switzer

The Anishinabek Nation Economy

Our Economic Blueprint



Manitoulin Hotel model for First Nations partnership

By Barret Dokis

LITTLE CURRENT – A joint venture by six First Nations to build the new Manitoulin Island Hotel and Conference Centre was praised by a First Nations chief with perhaps the highest economic-development profile in Canada.

“Six First Nation communities came together and made this happen?” Chief Clarence Louie of Osoyoos First Nation in British Columbia, asked in mock astonishment as he addressed participants at the Great Spirit Circle Trail’s (GSCT) 8th Annual Tourism Business Conference.

Chief Louie said that when the 58-room facility opened its doors May 17th, its shareholders became part of an exclusive group of First Nations operating in the hospitality industry across Canada. He was impressed that the hotel was not only 100% First Nation-owned, but that six First Nations were able to work together and overcome the logistical challenges presented in these types of partnerships.

A consortium of First Nation communities --Wikwemikong Unceded Indian Reserve, Sagamok Anishnawbek, Whitefish River, Sheshegwaning, M’Chigeeng, and Aundeck Omni Kaning First Nations -- own the hotel, which is conveniently located in Little Current in order to welcome visitors to Manitoulin Island as they drive across the legendary swing bridge on Highway 6.

The Great Spirit Circle Trail (GCCT)– a company formed by Sagamok Anishnawbek and all seven Manitoulin Island First Nations -- owns a share in the hotel

and acted as the coordinating body during development of the hotel project. The hotel will promote the company’s First Nations experiential tour packages for guests.

Anishinabek Grand Council Chief Patrick Madahbee – whose home community of Aundeck Omni Kaning is one of the hotel partners -- also had high praise for the new venture.

“This partnership to accomplish a major economic development project is just what the Anishinabek Nation Economic Blueprint recommends our First Nations do. More of our communities need to work together to create a regional economy. There is always strength in numbers.”

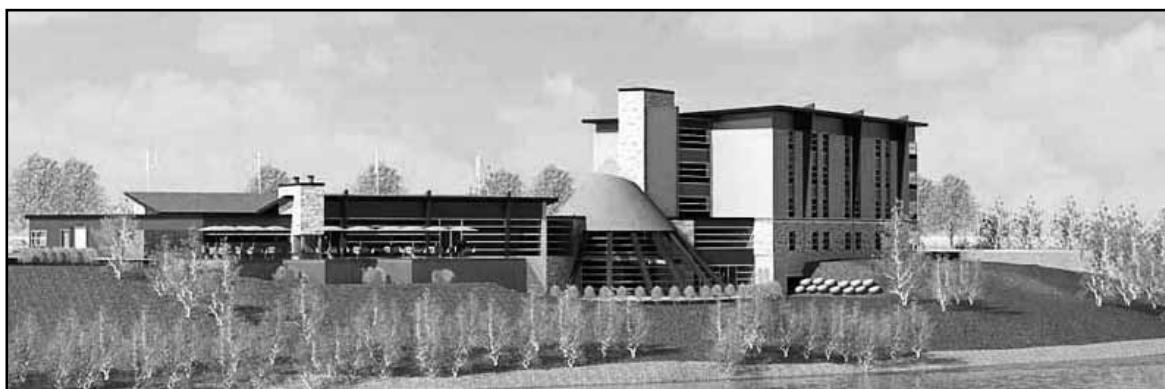
The planning process began three years ago, but the concept has been in consideration for over a decade. Construction of the \$10.8-million waterfront facility commenced in 2011 and was originally scheduled to be completed in 2012, however was pushed back to 2013 as a result of the addition of geothermal technologies and financing delays.

Four of the 58 guest suites have a kitchenette, living area, and king-sized bed, and hotel amenities include wireless internet, an outdoor swimming pool, restaurant and patio, and business centre services. Motor coach tours can be accommodated, and GCCT Aboriginal-experience packages are available. Shopping and attractions are within walking distance in the scenic community of Little Current.

The new facility will provide a number of benefits for the entire Manitoulin Island economy. It



President of the Manitoulin Island Hotel and Conference Centre and CEO of the Great Spirit Circle Trail, Kevin Eshkawkogan and employee Ali Jo Wemigwans.



Artist's rendering of the new Manitoulin Island Hotel and Conference Centre.

can accommodate conferences of up to 300 participants – the Great Spirit Circle Trail conference had 80 participants May 27-30 – and will serve as the hub of activities when delegates from 134 First Nations attend the 39th annual All-Ontario Chiefs Conference hosted by Whitefish River First Nation June 25-27.

The event is expected to bring 500 visitors to Manitoulin.

Once fully operational, the hotel is expected to employ up to 60 people. Management was expecting that half of those jobs would be filled by First Nations people, but say that indications point to a staffing ratio closer to 80 or 90 per

cent.

Kevin Eshkawkogan, Chief Executive Officer for the Great Spirit Circle Trail and President of the Manitoulin Hotel and Conference Centre, says the hotel is booking up quickly for the summer season with inquiries coming in on a daily basis.

“Visitor expenditures in the Manitoulin region due to the marketing efforts of the Great Spirit Circle Trail exceeded \$10 million in 2012,” he says. “Additional product development work and the new hotel are projected to double that figure.”

Eshkawkogan said pre-sales booked through the Great Spirit

Circle Tour has given the new hotel an occupancy rate of 81 per cent for its first six months of operation.

“With the tourism season now upon us, we still anticipate the balance of the rooms to be booked by walk-ins and last minute travelers,” he says.

The Manitoulin Hotel and Conference Centre is accepting bookings for rooms and events at its toll-free number: (877) 710-3211.

Barret Dokis is Economic Development Co-ordinator for the Union of Ontario Indians

Provinces promoting Aboriginal tourism

By Barret Dokis

LITTLE CURRENT –Delegates to the Great Spirit Circle Trail’s (GSCT) 8th Annual Tourism Business Conference learned about the advantages of provincial involvement in developing Aboriginal tourism.

The 80 participants at the May 27-30 event – the first major conference staged at the new First Nations-owned Manitoulin Hotel and Conference Centre – heard from Keith Henry, CEO of Aboriginal Tourism B.C., about AtBC, the Aboriginal Tourism Strategy for British Columbia, which has helped increase aboriginal tourism revenues for the province by 100% since 2006.

Kevin Eshkawkogan, CEO for

GSCT, then delivered a presentation about a similar strategy being crafted for Ontario.

Anishinabek Grand Council Chief Patrick Madahbee had been briefed on the proposed initiative prior to the conference.

“A provincial strategy that is dynamic enough to meet the unique regional needs of First Nations communities and citizens in Ontario could prove extremely valuable if executed properly,” he said.

During the two days delegates learned about the current state of tourism and guidelines established to assist aboriginal tourism-based businesses. A number of successful business models were showcased.



Reggie Leach (former NHLer) and Waubetek General Manager Dawn Madahbee with Chief Clarence Louie of Osoyoos First Nation.

Many of the workshops focused on technological tools that are now driving the industry and opening up new doors for businesses looking to access international markets. Topics included how to enhance the “visitor experience” and quality control measures to ensure that customers and

clients enjoy their experience and refer future business.

Guest presenters included Chief Clarence Louie of the Osoyoos Indian Band, Wab Kinew, host of CBC Television’s acclaimed 8th Fire series, and Edmonton-based standup comedian Howie Miller.

Proceeds from an opening night reception were donated to support youth entrepreneurship programs and services for the area. A banquet featuring Chief Louie as speaker and Howie Miller providing entertainment was a 250-seat sellout.

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PUBLISHING CRITERIA

GOAL

To publish a quality newspaper and related publications designed to foster pride and share knowledge about Anishinabek current affairs, culture, goals, and accomplishments.

OBJECTIVES

To provide information that reflects the Creator's four original gifts to the Anishinabek:

Respect: To welcome diversity and encourage a free exchange of opinions that may differ without being disagreeable. Fair and humorous comments are welcomed, but not ridicule or personal attacks.

Honesty: Debewewin – speaking the truth – is the cornerstone of our newspaper's content.

Sharing: Providing opportunities for people from the four corners of the Anishinabek Nation to tell stories and record achievements, and to keep our citizens informed about activities of the Union of Ontario Indians.

Strength: To give a voice to the vision of the Anishinabek Nation that celebrates our history, culture and language, promotes our land, treaty, and aboriginal rights, and supports the development of healthy and prosperous communities.



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MAANDA NDINENDAM /OPINION

The importance of keeping our ears open

They say that, following the Battle of the Little Bighorn, women located George Armstrong Custer's body and pierced his ear-drums with sewing needles.

He didn't listen to us in this life, was the reasoning, so maybe this will help him listen to us in the next.

That was in 1876, and people still aren't listening as much as they need to about the realities of issues that are still causing differences of opinions between the First Peoples of North America and immigrants to the continent.

It was really just a matter of time before 150 years worth of law school graduates discovered that the skeletons in Canada's closet include over 800 unresolved land claims.

And one of the largest of these, which the Algonquin peoples wanted to straighten out 240 years ago, has landed with a huge thud on the desks of many elected officials in eastern Ontario.

When politicians grasp that over a million of their citizens are living in 82 municipalities on nine million acres of land that, basically, belongs to somebody else, that's a recipe for confusion, fear, and anger. It's sort of like the same feeling you get when you slip and fall in front of a crowd of strangers; you realize it's your own fault, but are so embarrassed you try to find somebody else to blame.

And, like most issues, most people don't pay attention to land claims until they realize they are affected by them. In fact, land claims affect every single person in Canada, because every square inch of the country's surface – not to mention the beds of a couple of million lakes and rivers – constitute traditional territories over which the courts have consistently upheld the rights of Indigenous peoples. Whether governments or their citizens anywhere in the world are comfortable recognizing the legitimacy of "aboriginal title" or not, legal systems are becoming unanimous in supporting the claims of those who demonstrate they were first occupants of a land, and have made continuous use of it.

First Nations in Canada are not claiming that it's "finders-keepers", or asking for all the land back. They're willing to negotiate settlements with federal and provincial governments that reflect the understanding that they permitted the sharing of the land with settlers, sometimes by treaty agreements, and sometimes – as in the case of the Algonquin – simply because they couldn't stop all the squatters.

Counting seasonal and recreational users, about two million people a year are squatting on traditional Algonquin lands, pretty well all of Eastern Ontario. These tenants, who are 240 years behind on their rent, include users of the Parliament Buildings and Supreme Court of Canada. Everyone in Ottawa, the



Maurice Switzer

Nation's Capital, has been enjoying the free use of unceded Algonquin territory.

The Algonquin have been engaged in negotiations for a modern treaty with Canada and Ontario since 1991, and much of the publicly-expressed criticisms following last December's announcement that a preliminary draft agreement-in-principle had been reached has centred on the "secrecy" of the process.

Well, it's no secret to the 8,000 Algonquins, who first petitioned Canada for a treaty in 1772. But once Ontarians got wind that their favourite hunt camps and picnic sites were included in the 117,000 acres of Crown land to be transferred to the Algonquin, all hell broke loose.

Irate phone calls and e-mails poured into the offices of elected representatives, most of whom did what you would expect them to do – act as mouthpieces for their constituents' outrage before finding out the facts.

Governments have learned the hard way that going public about land claim negotiations too early in the process can be a recipe for disaster. One unfortunate reason for this is that land claims bring more bigots out of the closet than an Orange parade. In the 1990s when word leaked out prematurely about negotiations to resolve a 200-year-old land claim by the Caldwell First Nation, billboards started popping up in farmers' fields in Essex County, fueling fear that longstanding residents were about to be evicted from Century Farms or, worse yet, find themselves living next door to – gasp!!!! – Indians.

During an April public meeting in North Bay, comments were being whispered about which brands of beer the Algonquin would likely buy with their AIP negotiated trust fund of \$300 million. As Algonquin chief negotiator Robert Potts points out, there are some people who don't have any specific concern with the claim – they just don't want to see First Nations rights recognized, by the law or anybody else.

The principals try to manage a process less likely to create unnecessary panic and racist rhetoric. Potts points to over 120 meetings – many of them open to members of the general public – that have been held to provide accurate information about the Algonquin Land Claim, and to deal with specific land-use concerns.

Spokesmen go to great pains to point out that, even if members of the public and their elected representatives are just learning details about the proposed settlement, a final treaty is at least 5-10 years away, small potatoes when one considers that the Algonquin have been waiting for 240 years. And no, Algonquin Park isn't being handed over to ten Algonquin communities and they won't be shooting moose in the back yards of East Ferris Township.

Unfortunately, they were among a mere 70 elected officials who attended the first two of three planned similar sessions. Over 800 invitations had been extended.

Hope the Algonquin women don't have to get out their sewing needles!

(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.)



It takes desire to grow Begonias in Zone 3

Summers at our mountain home can get pretty hot. We live in the B.C. Interior where it's generally hot and dry without much rain and our house sits on a south-facing slope. There are no trees where the deck looks out over the lake and some days the heat is intense.

In terms of growing seasons it's a Zone 3. That means pretty dang near drought conditions, leaning towards desert-type weather. Once July hits the grass stops growing and withers into brown. Same goes with most things. You can almost hear everything slide to a stop in the relentless sun.

But my wife and I both love gardening. We like to get out there and get our hands dirty in the spring and get our flowers in so we can watch them bloom and grow. Some people say it's not an Aboriginal thing to do but to me it's all about connecting with the land and that's about as Native as it gets.

Plus there's a teaching in it – and that makes it pretty Native in my book. See, in a Zone 3 there are certain things that can't be grown. Some plants just don't do well in des-



Richard Wagamese

ert-like conditions. Gardeners learn to adjust to that.

For instance, we both love Begonias. There's something in the thick lush blooms that attracts us. But we were told when we first moved here that "You can't grow Begonias in a Zone 3." Disappointing, but we just chose not to listen.

Instead, we scouted our yard and flower beds for areas that most resembled places begonias like to be. We found places that had a

lot of hours of shade between onslaughts of full sun. We took care to water them appropriately. We learned to fertilize them.

We've had big lush Begonias every year. When we give direction to people who haven't been to our place before, we say "Just look for the old wringer washer in the corner with all the Begonias." So far everyone's been able to find us.

So what's the Native teaching? Well, the elders say that desire is the energy of what's possible. If you want something rightly enough, your desire makes it possible. But you have to take the first step. You have to plant the seedling.

It's not a Native thing to garden. Right. And you can't grow Begonias in a Zone 3.

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

MAANDA NDINENDAM /OPINION

Leaders: Denounce 'colonial' doctrine of discovery

NEW YORK – A joint statement by First Nations and international human rights organizations urges the United Nations to implement the UN Declaration on the Rights of Indigenous Peoples and repudiate colonial doctrines like the Doctrine of Discovery.

Endorsed by the Assembly of First Nations, the Chiefs of Ontario, the Native Women's Association of Canada and the National Association of Friendship Centres, the statement was tabled for the 12th Session of the UN Permanent Forum on Indigenous

Issues.

It reads:

"The UN Declaration on the Rights of Indigenous Peoples in its entirety is rooted in the principle of racial non-discrimination, a peremptory norm from which no derogation is permitted. Full and effective implementation of the UN Declaration is dependent on ensuring that racial discrimination against Indigenous peoples is eradicated."

"Last year, the special theme of the Permanent Forum focused on the Doctrine of Discovery, its



enduring impacts and the need for redress. In this regard, our organizations look forward to an expert

study to be tabled at next year's session. In its 2012 final report, the Forum called on all States to repudiate colonial doctrines such as the doctrine of discovery, and associated legal fictions as the doctrine of terra nullius, "as the basis for denying indigenous peoples' human rights."

"The Declaration unequivocally affirms: 'All doctrines, policies and practices based on advocating superiority of peoples or individuals on the basis of national origin or racial, religious, ethnic or cultural differences are

racist, scientifically false, legally invalid, morally condemnable and socially unjust'.

"There is no doubt that the doctrine of discovery is based on assertion of racial superiority."

The joint statement recommends that "the Permanent Forum reiterate its recommendation that States repudiate the Doctrine of Discovery and fully utilize the UN Declaration on the Rights of Indigenous Peoples as a framework for justice and reconciliation."

Fighting media racism

The Nanaimo Daily News apologized for running a "racist" letter to the editor that said First Nations are chronic under-achievers and dismissed their culture.

The publication sparked an online protest against the newspaper and the writer Don Olsen, and the mayor of Nanaimo joined about 100 people protesting outside the offices of the Nanaimo Daily News on Vancouver Island. The protestors demanded a front-page apology and the firing of the managing editor. They further accused the newspaper of repeatedly printing racist rants against aboriginal people.

Two days later the newspaper's division manager issued a clarification.

"While we would defend Mr. Olsen's right to hold and express his opinion, the sentiments expressed were entirely his own and in no way reflect the views of the newspaper. The letter should not have run. We apologize for any distress this may have caused our readers."

The letter was removed from the newspaper's website.

The B.C. Press Council said it received more than 100 complaints about the letter within 24 hours of its publication, CTV reported.



What should Tecumseh's Vision really be about?

Beginning on September 29th, the London District Chief's Council will be hosting a week-long commemorative conference entitled "Rekindling Tecumseh's Vision", an event that will focus on the Unity of Indigenous People, Indigenous Reclamation, and Strengthening Indigenous Spirituality.

The Original People (Two-Legged People, Winged People, Water People, Four-Legged People, Medicine People, etc.) of this land were blessed with spiritually-acquired freedoms (free access to food, water, shelter materials, medicines, travel, etc.) which were balanced (equally shared,

not wasted, not exploited, well respected, obtained and used in a spiritual manner, etc.) through a strong spiritual co-existence as Relatives to each other, and as Children of the Earth, a bond which formed the foundation of their spirituality, their governance, and their sovereignty.

Tragically, since foreign-initiated marginalized living standards (structured religions, legislated control mechanisms, private ownership of land, class divisions, etc.) were initiated against the Original People, their freedoms, which would have been our inheritance, have been reduced to rights (Treaty Rights, Indian Rights, Human



Rights, etc.), which subsequently became subject to stipulations (by-laws, policies, regulations, codes, rules, etc.) and violations, where they were further subjected to amendments (sanctioned changes created to coincide with the wants of the foreign government) through oppressive acts of legislation (Gradual Civilization Act, Indian Act, Sexual Sterilization Act, First Nations Land Management Act, War Measures Act, etc.). It is these acts of legislation which form the foundation

of what is known as Indian Policy -- laws created to exterminate, relocate, and assimilate the Original People.

The arbitrary seizure of those original freedoms created such an imbalance among the People that the majority now renounce the Ogemaa and conform to the Legislated First Nation Authorities -- chiefs and band councils who evolved from the Gradual Enfranchisement Act, Indian Act, and modern-day legislation.

During the Ipperwash Inquiry a descendant of the Original People approached my spouse and I where, during the course of our conversation, he recited one of

the speeches given by the Ogemaa named Tecumseh. Part of that speech as I recall, stated in part "... live your life...love your life.... perfect your life....dedicate your life to the service of the People..."

The upcoming "Rekindling Tecumseh's Vision" conference in September is only going to be depicted as another Wild West Show because everyone allows colonial structures and Indian Policies to overshadow the Original Ways of Life. I hope everyone who attends that conference in September can remember why they are truly there.

Bruce Bressette
Kettle Point Indian Reservation

Aniish na?
Aaniish
Eshnikaazyin?
Gigawabamin

Menawah
Giminadan
Gagiginonshiwan

ANISHINABEMOWIN

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

DIBAAJMOWIN

Gookookoo niin. Ndoo-maangaangaab mno-waabyaan dibikak.



I am owl. I have big eyes to see well at night.

Dibikak ndoo-noondaagos.



I call out at night.

Waaboozoog minwa waabginoojinhyag nminpwaag.



I like the taste of rabbits and mice.

Gaawin shkitoosiinaawaa ji-gaazwaad.



They are unable to hide.

Epiichi nookwewebzoyaan gaawin noondaagsiig.



I fly softly, they cannot hear me.

Ndi-yekos paa-ndawenjgeyaan pedbik. Twena nga-wi-nweb, aazha kizhebaagwad.



I am tired from hunting all night. I have to rest. It is now morning.

Written by Muriel Sawyer with illustration by Charley Hebert

About *Ogimaas* and *tegs*

By Laurie McLeod-Shabogesic

OGIMAA

Whether you have seen it spelled: *Gimaa*, *Ogema*, *Ogimaa*, it basically is used to mean a:

King (*Ogimaa*), Queen (*Ogimaakwe*), or boss/head person. Therefore we also use it to mean Chief.

My spelling may be off on this but:

nDoogimaam zhinkaaza Jamie.

My boss's name is Jamie.

In introducing leadership:

Maabaa Gchi-gimaa Madahbee. Zhinkaaza Wedaaseh. (Note: Nipissings don't use the word "Maabaa". In this case, you would say: "*G'chi-gimaa Madahbee a.*"

This is big/great Chief Madahbee. His name is Wedaaseh (which means warrior: who protects the people/hero).

In your language learning, if you are able to break down the word, you can begin to recognize meaning in other words...for ex-



Laurie McLeod-Shabogesic
ample:
Gimaa-bnesi – Kingbird.

TEG

In Lake Huron territory, we have a number of organizations whose names end in "teg", specifically:

Noojmowin Teg Health Centre
Kenjgewin Teg – a post secondary institute
Anishinabemowin Teg – an Ojibwe/Ojibway language organization

When you add –teg as a suffix, it means: "where it (something) is"

Therefore the meanings are:

Noojmowin Teg – where the healing is...

Kenjgewin Teg – where the learning is...

Anishinaabemowin Teg – where the language is...



Banking on language summit

Mama-Wes-Wen, The North Shore Tribal Council, will be holding the Mamaweswen Anishinaabe Mowin Summit on June 11, 12 and 13. RBC Royal Bank donated \$ 5,000 towards the language conference.

On the Noojmowin Teg site, they list the translation as "a place of healing".

ate your own words...

Zaagidwin – love.

Zaagidwin-teg: where love is... a place of love

So, if you were to add "-teg" to a noun (i.e. the 7 Grandfather Teachings) you could actually cre-

der (FASD) Program Coordinator for the Union of Ontario Indians. A citizen of Nipissing First Nation and formerly M'Chigeeng, she sends out phrase-a-day emails to UOI staff to help teach Anishinaabemowin.

Laurie McLeod-Shabogesic is the Fetal Alcohol Spectrum Disor-

Health Secretariat

Good Health for Our People

Millions sought NAHO information

By Greg Macdougall

OTTAWA — In its last full year before being shut down by the 2012 federal budget, the National Aboriginal Health Organization had nearly 5 million hits to its website.

Over 60 per cent of the visits were by community members, the majority of whom were women, while the other 40 percent were health practitioners, educators, researchers and students.

We're seen as a trusted source of information," says Simon Brascoupe, NAHO's Acting Chief Executive Officer from June 2011 until its closure. "Government unfortunately is not seen as a trusted source of information even though the information they do provide is based on sound evidence. Aboriginal people want to hear it from a trusted source within the Aboriginal community, which was NAHO."

The organization ceased its full operations at the end of June 2012, and formally closed its doors at the end of December.

But Brascoupe, Anishinabeg/Haudenosaunee, Bear Clan, of Kitigan Zibi Anishinabeg First Nation in Quebec, says the culturally-specific knowledge translation of health research accumulated by NAHO in its 12 years of existence will be available for a limited time.

"NAHO as a spiritual body, of information on health for First Nations, Inuit, and Métis – it's still there, it's still available on the internet," he says.

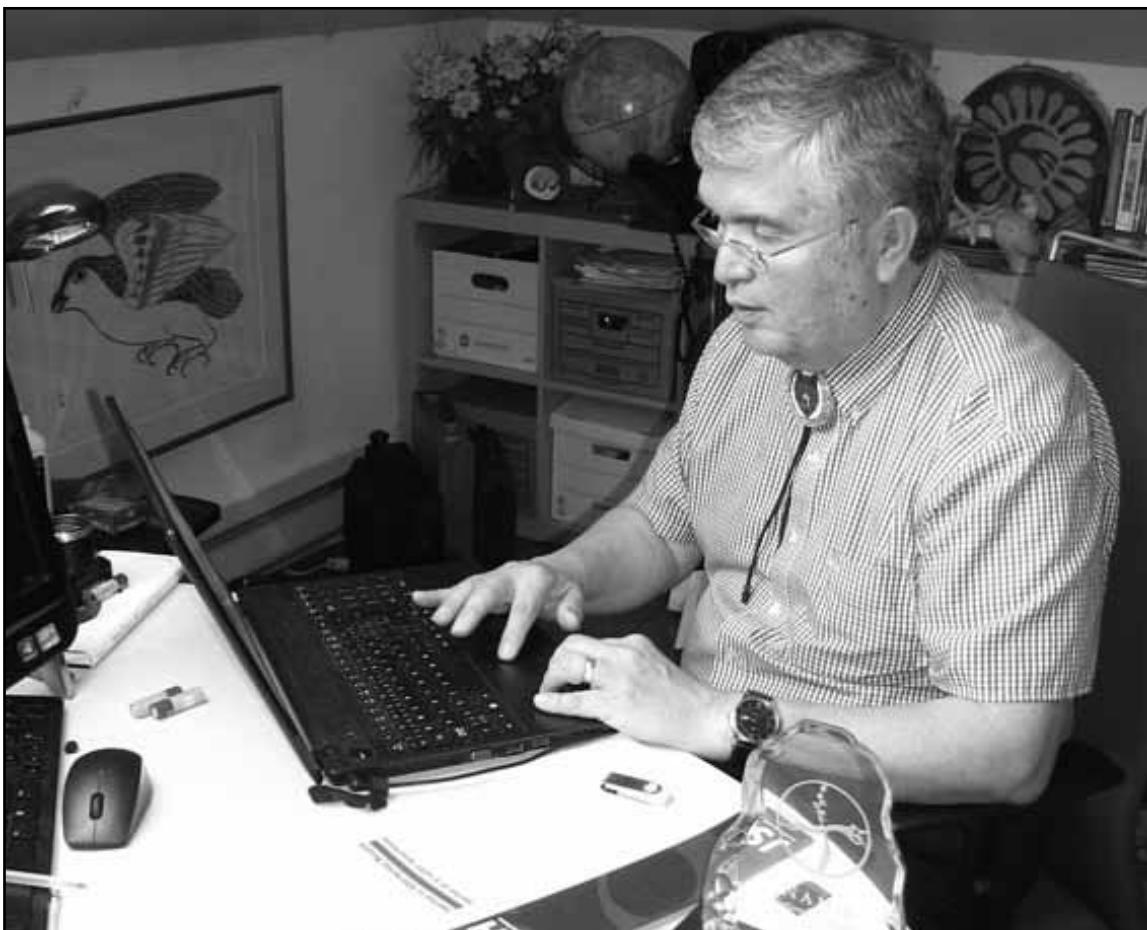
The website (www.naho.ca) will remain online for five years, and arrangements have also been made with the University of Ottawa's Medical School to house all the organization's documents on their library website.

There were 360,000 information downloads from the NAHO website in the year before its offices closed.

The Journal of Aboriginal Health was the most popular download area on the site; the most downloaded reports and studies were on the subjects of midwifery and traditional knowledge, while visitors search for information on all aspects of health, such as diabetes, heart concerns and cancer.

"You don't know what's lost until it's taken away from you," says Brascoupe, noting that there was a significant outcry from a lot of national health and research organizations that recognized the important work that NAHO was doing.

The Health Canada budget decision cut an overall 10 per cent of funding, but specifically targeted national-level "headquarter" programs.



Simon Brascoupe wrapping up NAHO business from his home office in Ottawa. — Photo by Greg Macdougall

This preserved various regional Aboriginal direct programs, but resulted in the complete shutdown of NAHO.

Some similar work is done by other organizations at a local level, he says, and some of NAHO's programs have been taken on by other Aboriginal organizations or universities. But other NAHO programs – like the

National Aboriginal Role Model Program – were too expensive for anyone to take on.

"Youth speaking to youth is important ... they want to hear it from their peers, so that program was excellent in terms of getting messages out," Brascoupe says.

"Health issues change, priorities change, so there isn't going to be that new material

coming out, and it's not going to address health issues as the health needs change over the years. I think that's the biggest area, and I don't see anybody replacing NAHO."

Greg Macdougall is a community organizer, educator and media freelancer based in Ottawa. EquitableEducation.ca

New wellness project using indigenous ideas

By Christine Smith (McFarlane)

TORONTO — When Dr. Janet Smylie talks about doing things in a new way, she really means in an old way.

The Metis family physician and research scientist says the premise behind the Well Living House in downtown Toronto is "an old idea, a common sense idea of putting Indigenous ways of knowing and doing back into the centre of health services, programs and policies."

Dr. Smylie is the first director of Well Living House, a new research centre that will focus on Indigenous infant, child and family health and well-being. At its heart is an aspiration to be a place where Indigenous people can come together to gather, understand, link and share best knowledge about happy and healthy children, family and community living.

"People have been doing that for many decades but what is particularly innovative of this is that we have a big teaching hospital to partner with this council of grandparents to move in that direction, and in order for us to address

health inequities for our people we need not only the best in health services research, we already have best practices in our own ways of knowing, but we need to include an integrated way, not just a beads and feathers superficial way."

One current research project includes an Indigenous Knowledge Network for Infant, Child and Family Health, where ten front-line Aboriginal health workers have been asked to collect oral histories and apply traditional and public health knowledge to existing programs in Ontario and Saskatchewan.

The five-year project, expected to be completed this fall, is governed by a steering committee with representation from network partners. The committee's tasks include seeking direction and input on an ongoing basis from Elders and traditional resource people.

Other projects are Strengthening Health Literacy Among Indigenous People Living with Cardiovascular Disease and Our Health Counts: Urban Aboriginal Health Database Project.



Janet Smylie, Family physician, research scientist and Director of Well Living House

The facility is housed at the Centre for Research on Inner City Health, part of St. Michael's Hospital in downtown Toronto. A committee of Elders – the Council of Grandparents -- has been struck to guide the establishment and operation of Well Living House, which will be accountable in its operations to Indigenous communities through the council, as well as to the hospital.

The centre is the result of almost two decades of collaborative work between Indigenous health researchers, front-line health

practitioners and Indigenous community grandparents.

Well Living House will aim to improve health policies, services and programs through knowledge work: conducting research, building knowledge networks and providing training for researchers and pursue community relationships and networks.

The new centre will advance Indigenous knowledge translation using tools such as social networks and digital media, respond to health inequities by looking at systematic barriers to

care; traditional knowledge at the foundation of Aboriginal care and expand research capacities and infrastructure.

A recent fundraising event included a pre-release viewing of the 20-minute documentary "For Seven Generations: Visioning for a Toronto Aboriginal Birth Centre," filmed by Rebeka Tabobondung, Wasauksing First Nation, and the unveiling of the mural "Honouring My Spirit Helpers-Baagitchigawag Manitou" by Christi Belcourt, a Metis visual artist.

MNO-BMAADZIWIN/HEALTHY LIVING



Willow is very near her 150-day gestation period and was expected to deliver her goat any day.

Baby goat due, or is Willow just kidding?

By Jennifer Ashawasegai

ALBAN –We're anxiously awaiting the arrival of a new kid.

Our oldest doe goat, Willow, is getting ready to drop her kid at any moment. Ken bet Willow would have kidded on Sunday, May 19th, and I picked the following weekend. Ken lost his bet but as of May 24 there was still no kid in sight.

We're both very excited, yet scared at the same time because we have no idea what to expect.

Earlier this Spring, we visited a large dairy goat operation in Verner. The does there were dropping kids left and right. There were probably over 300 milking goats and over 100 expectant does in various stages of pregnancy. During our visit, we didn't notice any complications during many of the deliveries.

Closer to Willow's due date, we visited the small hobby farm where we purchased her. Sylvie told us that sometimes does need help, and other times they don't. Sylvie said her husband helped deliver some of the kids, and gently pulled the goats out, rather than turn them around if the kids were in the wrong birthing position. According to the goat books, people should help adjust the kid if it's not in the right birthing position. I'm sure hoping Willow doesn't need too much help.

When she walks, Willow's belly is flared out on both sides and when she lays down, her belly really spreads out, making her look incredibly huge. While Ken and I were working in the backyard, we noticed how much she liked to roll around on the ground, which is supposed to be a sign that she's getting close to delivery.

We've been keeping a close eye on her, watching for other indicators: more affectionate than usual and constant bleating. This will be Willow's first kid, and she hasn't been too happy about the changes to her growing body. She's been very stand-offish with me of late, like it's my fault (well, it kind of is).

Once the hard part of delivery is over and done with, then we have to worry about other things. There's a chance Willow may reject her baby, which is more likely to occur if the kid is a doeling. Goat moms prefer their bucklings over the little girls. My fellow hobby farmer, Sylvie has already advised me on what to do in the event Willow does reject her baby. It sounds like a lot of work to hold mom down to ensure the kid is allowed to suckle at least twice a day. If that's the case, I have plenty of bottle supplies from when I brought home my bottle babies!

It's going to get a lot busier after baby goat is born. After the kid has had a few days worth of colostrum (first Mother's milk), I'll be milking mom at least once a day until the kid is weaned and then I'll be milking twice a day.

I'm also interested to find out what the other goats will make of a new baby in the herd. And we're hoping for a doeling because if it's a buckling, we'll have to give it up. Several hobby/dairy farmers we've talked with have called bucklings "profit-suckers", because they don't contribute to a dairy operation.

I'm crossing my fingers and my toes for the safe delivery of a little doeling to add to my little herd!

Jennifer Ashawasegai is a citizen of Henvey Inlet First Nation who decided with her partner Ken Noble to start a hobby farm at their Alban home. She is a previous winner of the Debewewin Citation for Excellence in First Nation Story-telling.

Frybread can break berry fast

By Emilie Corbier

Strawberry season is upon us and I'm sure that many of you, like me, will be picking, canning and just plain eating the delicious berries. For us Anishnaabe, strawberries play an important role in our communities and ceremonies.

For adolescent girls, it is part of a rite of passage to do a berry fast after the first Moontime. During this year-long fast, the young girl abstains from eating berries and will learn the traditional ways of being an Anishnaabe woman. When the year passes, there is a feast in honour of the young woman, along with a giveaway.

Here is a simple recipe that has been in my family for a long time, our version of a strawberry



shortcake.

Strawberry Frybread

Frybread:

2 cups flour
3 teaspoons baking powder
1/2 teaspoon salt
1/4 cup sugar
1/2 teaspoon cinnamon

Heat your oil, to medium high in a shallow frying pan and roll your dough to about 1/2 an inch thick circles. Fry bread until golden brown and set aside.

Whipped cream:

1/2 cup whipping cream
1 tablespoon sugar
1 teaspoon vanilla extract

Whip the ingredients on medium speed until light and fluffy.

Strawberry mixture:

1 quart strawberries
1 tablespoon sugar (optional)
Slice frybread in half, spread whipped cream on top, add some strawberries, top with the other half of frybread, add whipped cream and more strawberries.

This is a nice treat that we have once a year but we also make jam, smoothies, strawberry loaf/bread and juice. Enjoy!

Emilie Corbier is a citizen of Walpole Island and an author of children's books.

Small changes to start

By Sarah Blackwell

The journey into wellness can be overwhelming to start, especially if you have tried other methods for weight loss, increasing energy or improving your health.

Myself, partner Fred Bellefeuille and our three children are one Anishinaabe family that have taken the plunge, but not without challenges. We've learned to make small changes that we know we will succeed at, because if you feel success you will continue to challenge yourself at your own pace. Fred and I were at different places in our journey and he did not do everything I did, or eat everything I ate. The same held for our children; each of them is at their own place as well.

Each person is very unique in what their body requires and the journey is really in understanding and getting in tune with what your body is telling you. The human body is amazing in how it communicates and creates balance all on its own, without any human interference. However, we do interfere with our own wellness when we allow ourselves to become overweight, overworked, stressed and addicted to certain foods that create disease.

One small change that Fred realized made an impact on his health was reducing time-wasting activities like Facebook in his evening routine.

"Once I stopped going on my computer in the evenings I had lots of time to go for a walk every night, which led to me also making time to lift weights on my lunch hour," he says.

I learned how making chang-

Spring salad

Mixed Greens of your choice
Add chopped tomatoes, chopped broccoli, chopped cucumber

Add 1 tbsp Hemp Seeds (optional)

Herb Dressing:
3 small leaves of kale
1 garlic clove
3-4 fresh sprigs of Dill
1tsp Braggs All Purpose Soy Sauce
1/2 tsp honey



1 tsp red pepper flakes (optional)

1/2 cup extra virgin olive oil
1/3 cup of apple cider vinegar
*adjust consistency if needed with water

Blend all ingredients in a small blender. Makes 2 servings.

es with the children's routine can impact their health as well. When my children eat at the table they are more aware of how much they have eaten and whether they are full or still hungry. When they have a snack or meal with a television show, they are mindlessly just eating and eating, which is something that is not good for becoming in tune with their bodies.

Many of the influences in childhood lead to how we behave as adults. Whether it is the food we prefer, how we deal with stress and even the relationships we have with others. In childhood the foundation is laid and can be a challenge to overcome.

"As children we were told to eat everything on our plate," recalls Fred, "which was often a



Sarah Blackwell

lot of starchy food like potatoes and pasta, so it was a challenge to reduce those, but I feel so much better now that I have positively changed my habits."

As parents, when we model healthy lifestyle and diet choices our children will grow up knowing what it truly means to live a life of Bimaadzwin.

Fred noticed that once his two boys saw him enjoying smoothies and taking care of himself by walking and lifting weights they were interested in talking about it with him.

"I am hopeful as they get older they will exercise with me more often".

All change comes with fear and hesitation. However, if we let that guide us through life we will never grow as Anishinaabe families, communities and nations. We must take steps in the right direction toward health and promoting health for our children at every meal, at every potluck and every community gathering. By applying the ideals of self-determination we can become the nations that our ancestors were when they were free from obesity and diabetes.

Sarah Blackwell is a Holistic Health Coach and works with individuals struggling to maintain a balance between health, family and work.

Anishinabek boys help Team Ontario win silver medal

By Sam Laskaris

Troy Lajeunesse had a rollercoaster week at the National Aboriginal Hockey Championships.

The 15-year-old centre, from Dokis First Nation, was a member of the Ontario boys' squad that brought home silver medals from the tournament, which concluded May 4th in Kahnawake, Que.

After losing all three of their round-robin matches, Lajeunesse and his teammates proceeded to win their next two outings to advance to the gold-medal game, but lost 5-3 to British Columbia in the championship game.

"It was one of the biggest highlights of my career so far," said Lajeunesse, who led the Ontario side in scoring with five goals and three assists in six games.

Besides being chosen as his team's most valuable player in the gold-medal final, Lajeunesse was also named to the tournament's first-team all-star squad.

And he also earned an invitation to audition this summer as one of the participants for the second season of "Hit the Ice", a hockey series aired on the Aboriginal Peoples Television Network.

Lajeunesse spent the past hockey season with the Kitchener Jr. Rangers' minor midget team. He's hoping to move up and play in the junior ranks next season.

"I think it gave me a lot of exposure," Lajeunesse said of the national Aboriginal tournament, adding some scouts from American junior franchises were among those praising his efforts.

Ontario coach Aaron Wesley spoke highly of his play.

"I was very impressed with his skating, and he always competed, even during times when we were down early in the tourney," Wesley said.

A total of 16 clubs (eight male, eight female) participated at the national tournament for teenage players.

Besides Lajeunesse, the Ontario boys' entry included five other Anishinabek players. They were Dylan Callaghan (Shesegwaning), James Restoule (Dokis), Brendan Pheasant (Wikwemikong), Nevada Waindubence (Sheguandah) and Dalton Demeran (Fort William).

Denis Commanda, Nipissing First Nation, was the squad's assistant coach.

Alberta doubled Manitoba 6-3 in the boys' bronze-medal game.

The Ontario girls' team, which included nine Anishinabek players, just missed out on a medal, losing 6-5 to Manitoba in its bronze-medal contest. The Quebec-based team called Eastern Door and the North won the girls' crown, edging Saskatchewan 4-3 in the gold-medal match.

Ontario's entry included Jamie Sabourin (Pic Moberg), Rikki Restoule (Dokis), Presley Young (Nipissing), Amber Lewis (Wikwemikong), Kiernan Williams (Garden River), Jess Wakefield (Chippewas of Kettle and Stony Point), Deidre Debassige (M'Chigeeng), Sage Laliberte (Chippewas of Thames) and Emily Decock (Alderville).

Team staff included general manager Glordia Hendrick-Laliberte (Chippewas of Thames), assistant coach Karen Bell (Garden River) and trainer Allysha Wassigjig (Wikwemikong).

The NAHC Tournament features elite Bantam and Midget aged male and female athletes from First Nations, Inuit and Métis communities from every province and territory. While serving as a premier competition for minor level hockey, the Championships also promote a healthy active lifestyle and celebrate the athletic abilities of our youth.



Education on the air

Mary Lou Smoke, Asayenes Kwe, Bear Clan, Batchewana Bay, was recognized in London, Ont. as a 2013 YMCA Woman of Excellence for her work in education. She is co-producer of Smoke Signals at CHRW Radio 94.9 FM, www.chrwradio.ca and CTV London, and teaches Representation of Indigenous Issues in the Mainstream and Alternative Media and Introduction to Indigenous Spirituality at University of Western Ontario, where she is part of the First Nations Studies Department. Mary Lou is partner of Dan Smoke and grandmother of Ryan Smoke, who is 12 years old.



REVIEW

French Severn 2009–2019 Forest Management Plan Review of Draft Planned Operations for Phase II 2014–2019

The Ontario Ministry of Natural Resources (MNR), Westwind Forest Stewardship Inc. and the Local Citizens Committee (LCC) invite you to review and comment on the Phase II (2014–2019) draft planned operations of the 2009–2019 Forest Management Plan (FMP) for the French Severn Forest.

You will have the opportunity to review and comment on:

- The draft planned harvest, renewal and tending operations and access roads for the second five-year term;
- The MNR's preliminary list of required alterations.

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

Comments from the public will be considered in revisions to the draft planned operations.



How to Get Involved

The draft planned operations and summary will be available on the MNR public website at ontario.ca/forestplans and at the Westwind Forest Stewardship Inc. office, during normal office hours by appointment for a period of 30 days from June 16 to July 16. The Ontario Government Information Centre in Toronto at 777 Bay Street and in Huntsville and Parry Sound provide Internet access.

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

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

Barry Davidson, RPF
Westwind Forest Stewardship Inc.
72 Church Street
Parry Sound, ON P2A 1Y9
tel: 705-746-6832 ext. 24
www.westwindforest.ca

Gordon Michener (Naturalists)
LCC Chair
Box 44
Longford Mills, ON L0K 1L0
tel: 705-326-5867

During the planning process, there is an opportunity to make a written request to seek resolution of issues with the MNR District Manager or the Regional Director using a process described in the *Forest Management Planning Manual* (2009). The last possible date to seek issue resolution with the MNR Regional Director is August 16, 2013.

Stay Involved

The preparation of the draft detailed operations for the second five-year term (Phase II) has been completed. Following receipt of comments, the draft planned operations will be revised and the final planned operations will be available for inspection.

There is a final opportunity to inspect the planned operations before they are implemented during the inspection of the MNR-approved planned operations (Stage 3), which is tentatively scheduled for September 29, 2013 to October 29, 2013.

The approval date of the planned operations for the second five-year term is tentatively scheduled for September 28, 2013.

The Ministry of Natural Resources is collecting your personal information and comments under the authority of the Crown Forest Sustainability Act. Any personal information you provide (address, name, telephone, etc.) will be protected in accordance with the Freedom of Information and Protection of Privacy Act; however, your comments will become part of the public consultation process and may be shared with the general public. Your personal information may be used by the Ministry of Natural Resources to send you further information related to this forest management planning exercise. If you have questions about the use of your personal information, please contact Dave Priddle at 705-773-4260.

ANISHINABEK

Parents as excited as their tiny tots

By Rick Garrick

THUNDER BAY –Tiny tots pow-wows are an exciting time for young children, but they also encourage interest in Anishinaabe traditions and bring families closer together.

"My goddaughter loves to pow-wow, so I decided to take the afternoon off work and come here instead," said Lake Helen's Ron Kanutsiki during the Earth Day Tiny Tots Pow-Wow, held on April 22nd in Thunder Bay. "The dancing is a good healer. It's a celebration of life and it brings our family together."

The men's traditional dancer, social worker and comedian brought his children up on the pow-wow trail as soon as they were able to walk.

"I have a couple of daughters who enjoyed it their whole lives and I have a son who kind of liked it for a bit as a kid but didn't really enjoy it for part of his public school years," Kanutsiki says. "From Grade 1 to 5 he was more of a hockey player, but now he's come back and he's dancing with me."

Kanutsiki didn't begin following the pow-wow trail until he was a young man, noting the world was "different" back then, with many people going through various stages of healing.

"It became part of my heal-

ing," Kanutsiki says. "I went to my traditions for the purpose of having a better life."

So even though Kanutsiki and his family were getting ready for a trip to the southern United States the next day, he realized it was important to attend the pow-wow with his mother, goddaughter and the family Eagle Staff.

"It's all about healing and working together as a family," he says.

Couchiching's Raven Linklater says her interest in the pow-wow trail was "reinvigorated" after her daughter was born about 10 years ago.

"My family has been highly involved in the pow-wow for the last ten years," says Linklater, who brought her young son to the pow-wow.

"It's really important to integrate culture with your everyday life. As a child, I danced jingle dress and I danced right up until I was about 14 years old."

Linklater enjoys the atmosphere on the pow-wow trail.

"I love the sense of community," she says. "And it's great exercise."

Neskantaga's Suzanne Medicine demonstrated her commitment to the pow-wow trail by making grass dance and jingle dress regalia for her two younger children the week prior to the



Ron Kanutsiki and mother Beverly Kanutsiki from Lake Helen, and Ron's goddaughter Carleuh Loon from Mishkeegogamang.

pow-wow.

"I heard there was a mini pow-wow for toddlers so I decided to work on them last week," Medicine says, noting her husband is a grass dancer and she was a fancy

shawl dancer before her children were born. "She's small and can't really go with a shawl yet."

Medicine says her daughter could switch over to fancy shawl regalia when she's older, but may

decide to continue dancing jingle.

"My mother used to take me to pow-wows in other communities," Medicine says. "I remember being little like her and getting a jingle dress — I was so excited."



Richard Wagamese

Canada honours Richard

OTTAWA – Anishinabek News columnist Richard Wagamese is a recipient of the 2013 Canada Council Molson Prize in the arts.

Wagamese, Ojibway from the Wabseemoong First Nation in Northwestern Ontario, was the 2012 recipient of the National Aboriginal Achievement Award in Media & Communications. A professional writer for 34 years, he is the author of 13 books of fiction, memoir and poetry, and in 1990 became the first Native Canadian to win a National Newspaper Award as a columnist for the Calgary Herald.

The prize is worth \$50,000 to Wagamese, who lives in the mountains outside of Kamloops, B.C. with his wife Debra Powell and Molly the Story Dog. His new novel Medicine Walk arrives in 2014 from McClelland & Stewart.

Chippewa salute warriors

By Sharon Weatherall

BEAUSOLEIL FN –About 50 community members – including 25 youth, took part in the Bicentennial Commemoration of the historic Battle of York on April 27, 2013. It was the first large-scale heritage festival to take place in celebration of Toronto's 200-year history and its seat in government, which both trace back to the war.

Canadian military veteran Bill Jamieson became involved after researching the names of Chiefs and warriors of the Assance Band who participated in the War of 1812 as part of a project to create a new Veterans Memorial in Beausoleil First Nation.

"Andy Big Canoe of Georgina Island was doing similar work with the late Marg Aldridge on this topic," says Jamieson. "So when the War of 1812 Bicentennial Celebrations were made public we were asked to join this planning committee to share specific ideas."

Volunteers from the Chippewa Tri-Council --Georgina Island, Christian Island and Rama-- participated in the planning process, determined to remind the Cana-



Veteran Bill Jamieson helped coordinate the participation of 50 Beausoleil FN citizens in the Bicentennial Commemoration of the Battle of York in Toronto on April 27th, 2013.

dian public that without the alliance of First Nations the outcome of this conflict may have been quite different. Members have applied for a federal grant to cover the costs associated with creating a documentary film and develop a curriculum on the War of 1812 for First Nation schools.

On April 27 Beausoleil Councillor Jeff Monague, community members and students who

formed part of a children's choir singing "O Canada" in Ojibway, joined thousands at a Sunrise Ceremony, "Walking in their Footsteps" procession, and Service of Remembrance.

The day culminated with dedication of a memorial plaque honouring the 80 First Nations warriors who were the first to engage in combat with 2,000 American soldiers.

Wikwemikong Achievers



"F Shack" entrepreneurs Stephen Aiabens and Peter Mhiingan, Wasse-Abin High School, proposed a low-cost, quality chip stand and eventually expand operations to a grocery store which would provide jobs for their community.

Wiky woman wins NAMMY

NIAGARA FALLS, N.Y. – Lena Recollet picked up the Best Spoken Word Recording at the 14th Annual Native American Music Awards on May 10. A singer and spoken word poet, visual artist and public speaker, Recollet is a citizen of Wikwemikong Unceded Indian Reserve. Her NAMMY-award winning album, I Am Woman, Kwe is the follow-up to her first solo EP, Soul Speaking, Giigidaa.

"It was the ultimate Mother's



Lena Recollet. – Photo by Istoica, courtesy of lenarecollet.com

Day gift for my Mom when I won Best Spoken Word Recording," she said.

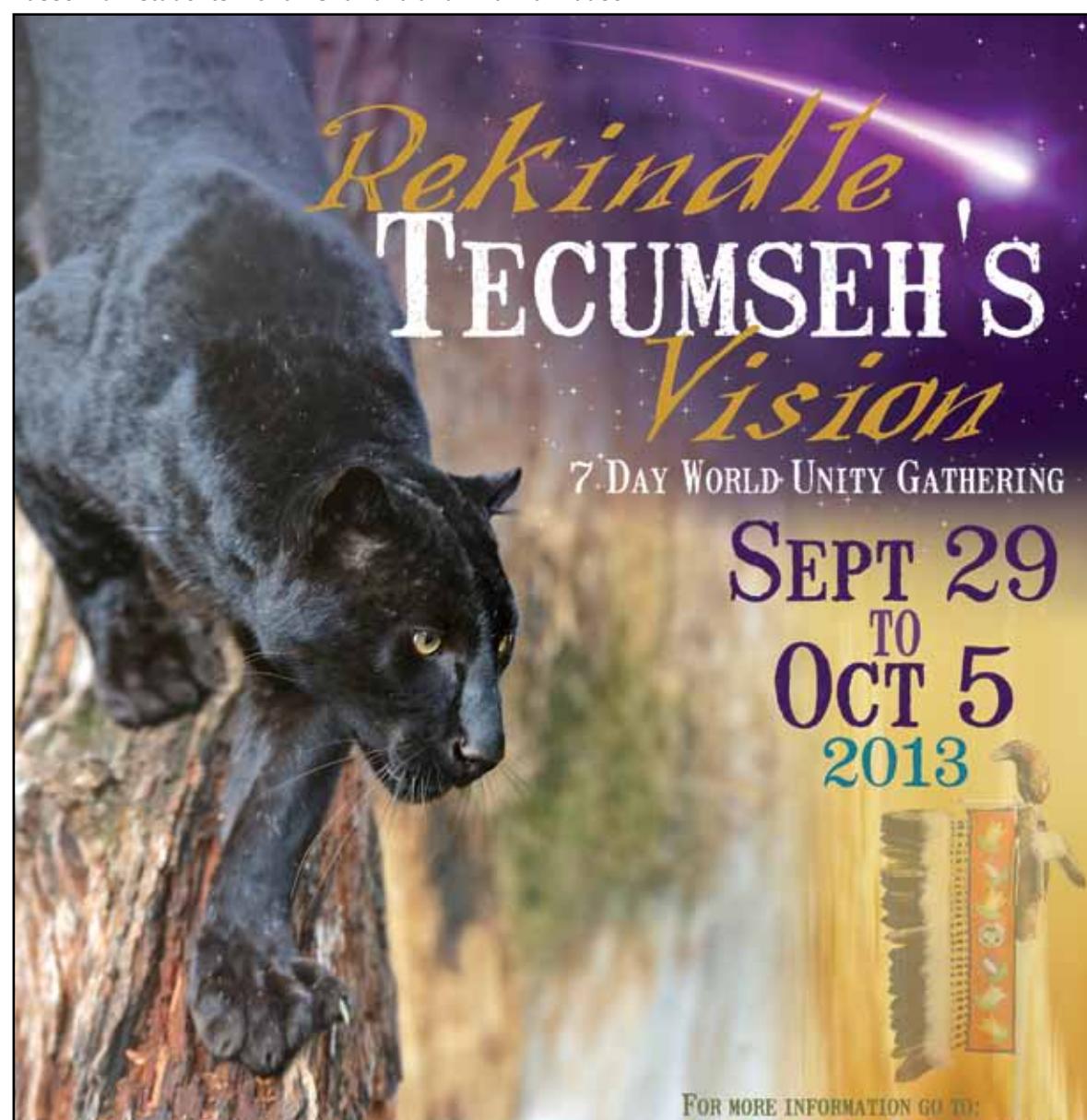
I Am Woman, Kwe may be downloaded on iTunes.



Wikwemikong Bison is a store where people could buy bison meat at reasonable prices without the need to drive outside the community. The E-Spirit business proposal was submitted by Wasse-Abin students Kenny Kaboni and Louisa Kaboni .



"Urban Traditions" is the concept for a self-designed contemporary clothing boutique located in Wikwemikong selling Anishinaabe-inspired apparel. The E-Spirit business proposal entry came from Wasse-Abin students Moirah Shawana and Brianna Clausen.



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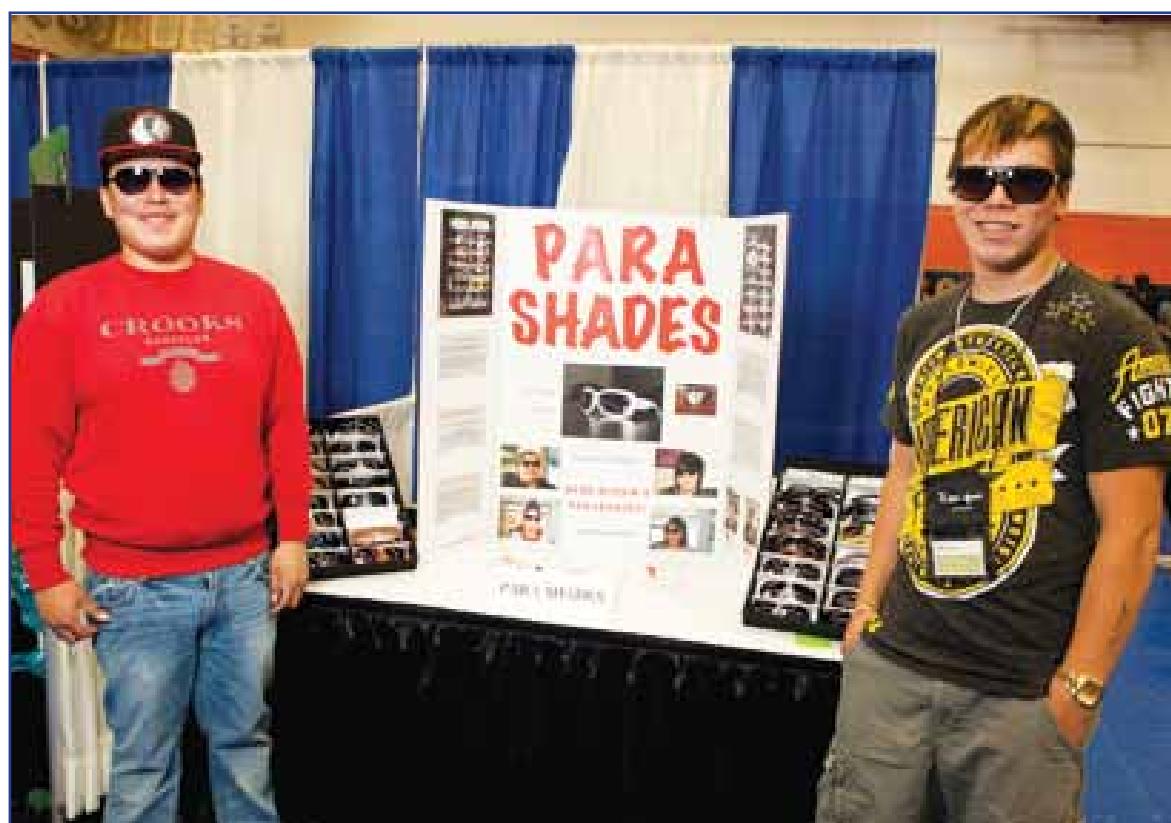
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ZHOONYAAKEWIN/E-SPIRIT ENTREPRENEURS



"Sunset Views" – a formal restaurant surrounded by beautiful scenery and serving world-class dishes – was the E-Spirit business proposal created by Wasse-Abin High School students Skylar Manitowabi and Emily St. Germaine-Lewis (missing from photo).



Whitefish River First Nation citizens Stanley Owl and Paskwa Lightning were Espanola High School's entry in the 2013 E-Spirit competition. "Para Shades Sunglasses" would create stylish, comfortable and affordable eye-wear for young people and sell them at pow-wows and other events.

Students submit business plans

KAMLOOPS, BC – The "Kanata of Youth" team from Winnipeg won the 2013 top prize in the E-Spirit Business Plan competition with a proposal for an online cultural hub for youth. The students took home the \$1500 top prize with their concept for a subscriber-based website that would blend Elder teachings with technology in offering educational content in the form of articles, discussion forums,, documentaries, and interviews and videos of Elders.

Kalamalka Secondary School from Coldstream, B.C. won the \$750 second prize with their proposal for "Frisbis" – a new flying disc sport. Third-place honours and \$500 went to the "Onimiki" team from Kitigan Zibi Kikinamadinan in Maniwaki, Quebec for their business plan for an outdoor adventure program designed to immerse participants in First Nations culture.

A total of 34 teams of Aboriginal students from across Canada participated in the 13th annual event, a 16-week web-based competition sponsored by the Business Development Bank of Canada for Aboriginal high school students in Grades 10 to 12. The event is designed to provide interactive business planning resources, online access to mentoring, and extensive student networking opportunities.

Nine Special Achievement awards were also presented with winners receiving iPads, Netbooks, and iPods.

"I'm always impressed by how E-Spirit students have the ability to turn a business idea into a full business plan in just 16 weeks," said Wilson Neapew, BDC National Director, Aboriginal Banking Unit. "Throughout the competition, students use the Internet and social media as a strategic business tools. Their participation in this competition offers them practical business experience that can be applied to many of their personal and future professional pursuits."



Information provided by Magpie Marketing, Stephanie Loo de Nevers 250.764.3075 steph@magpiemarketing.ca www.magpiemarketing.ca.
Photos by Royce Sihlis



One Wasse-Abin High School entry in the 2013 E-Spirit Business Plan competition was a proposal for Just Dance Studios, which would offer dance, fitness and yoga classes six days a week for young people at a Wikwemikong location. Participants, from left, Brett Pangowish, Tammy Fox and Kodi Trudeau formed one of nine Ontario teams entered in the competition. Team facilitator was Jason Thibault.

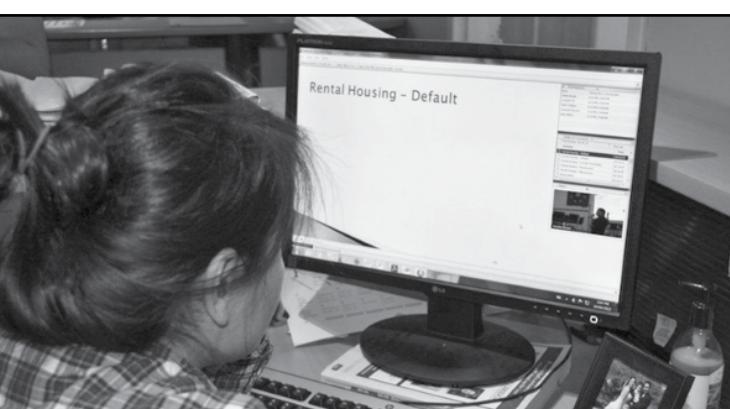


Subs & Sandwiches is an E-Spirit business idea for a restaurant with a menu of healthy and fast foods. Bradleigh Trudeau and Jarrett Assiniwe (missing from photo), students at Wikwemikong's Wasse-Abin High School, submitted this entry.



Wasse-Abin High School students Leo Jacob Peltier and Richard Lewis-Assiniwe and their E-Spirit business proposal for "Fly TO" -- a low-cost regional airline whose purpose is to provide a comfortable flight experience by using the Embraer 195 which provides extra leg room for passengers.

ANISHINABEK



Jordan Linekar watches the Serpent River meeting and reads the power point presentation at the same time.

— Photo by Jeanette McLeod

Serpent River puts meetings online

By Marci Becking

SERPENT RIVER FN — Citizens of Serpent River First Nation living anywhere in the world with a high speed internet connection can now watch their band council meetings in real time.

"Our goal is to ensure transparency and engagement," says Chief Isadore Day, whose community has had the Cisco WebEx system in place for two months. "We've had about four meetings with the WebEx and so far, it's very effective."

Citizens can even talk among themselves in a forum while the council meeting is taking place.

"I can upload a presentation and our Citizens can see the information and the meeting at the same time," says Chief Day.

The WebEx system is a "secure feed", meaning users require a password to access it.

"We send out an e-mail to our community members and they have to e-mail us back to receive the password. It's a great way to connect to our off-reserve population as well as recognize our citizens," says the Chief.

The system cost the community about \$10,000 and Chief Day says the investment has already paid for itself because of those who have participated in meetings without having to travel.

"We initially got the system for community engagement projects and now we use it for meetings. It saves a lot of travel dollars."

But open and honest communication with First Nation citizens is seen as the system's main benefit.

"We're coming to a point where we need to use technology to be transparent beyond the current way we offer access," says Chief Day. "We need the added edge with government."

The Serpent River Ojimaa -- who currently serves as Grand Chief for the Anishinabek Nation's Lake Huron Region -- has been among First Nations earliest adopters of new communications technologies. His Facebook and Twitter accounts have hundreds of followers.

"Social media has helped us provide information and remain informed," he says. "The more information that we give, the more people want to participate."

The chief says that it may come to the point where communities with the ability and capacity to use new technology may be directed by their citizens to make it the normal way of doing the business of community governance.

Laronde honoured

TORONTO — Sandra Laronde, Red Sky Performance's Founder and Artistic Director, is a recipient of the 2013 Victor Martyn Lynch Staunton Award.

The awards, presented by the Canada Council for the Arts, recognize outstanding mid-career artists in the disciplines of dance, integrated arts, media arts, music, theatre, visual arts, and writing.

Sandra was cited for her roles as a creative leader, director and choreographer in the category of Outstanding Mid-Career Artist in the Discipline of Dance for her contribution to Red Sky Performance, Canada's leading company of world Indigenous performance in dance, theatre



Sandra Laronde

and music.

"It is truly an honour to be recognized by the Canada Council for the Arts, and this award comes at a poignant time in my career," says Sandra, originally from the Teme-Augama-Anishnaabe (People of the Deep Water) in Temagami, Ontario. "In the 13 years since Red Sky's inception, it has been exhilarating to spearhead a Canadian company on to the national and international stages, and to create new dance works that add to the cultural breadth of Canada."

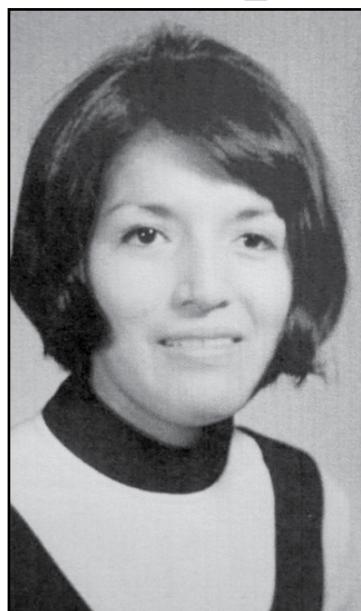
Beader makes Spirit Journey

By Albert Dumont

OTTAWA — JoAnn Daniels, Gaaminjininang ojijaakowin — "Holds on to her Spirit" — was born 63 years ago at a time when a blanket of great beauty and colour covered the land around the Anishnabeg of Naongashiing community in Lake of the Woods. The autumn blanket sewn by one of the season's grandmother moons, must have touched baby JoAnn in a magical way, and blessed her with a rare physical beauty, so stunning she was as a full-blooded Ojibway woman.

JoAnn was an artist who worked with hides and beads. She was meticulous in her craft. Each and every bead her fingers touched had to be placed, ever so perfectly next to one pre-selected from a cup of hundreds, waiting to give the creation life. "Life" is indeed what such artwork is capable of. Its power can reach into the soul of an assimilated First Peoples' individual and push him/her to rediscover a lost heritage. JoAnn knew this.

In the last weeks of her life, JoAnn the mother, sister, aunt, friend and artist was not afraid of death. "I only wish I had another year," she said, "so I could do a few things differently." What those "things" were, are known only to JoAnn and perhaps to her closest relatives.



Jo Ann Daniels

Shortly before she died, an elder acquainted with JoAnn was driving along a country road. JoAnn suddenly appeared in his mind. With her still in his thoughts he observed a small hawk leaving a roadside field. It struggled against the wind to do so. The hawk held something in its claws, a stick perhaps for a nest or maybe a small rodent, the elder wasn't sure. The hawk, though experiencing great difficulty climbing the windy sky did not release what it was holding, so precious the item was to its survival.

Gaaminjininang ojijaakowin passed away a few days later at dawn. What can be accurately said of any dawn is that no living thing on this earth knows with all certainty what shape its health will be in when the sun of that particular day sets. No man, animal, bird, fish, mountain or leaf knows for sure. The rising sun brings wonder and mystery.

"Holds on to her Spirit" chose the dawn to take the hands of her pre-deceased mother and father and go with them to the Land of Souls. Like the small hawk who struggled to climb the sky, she had struggled through life, making the best of being raised by parents who had survived many abuses and traumas at Residential Schools. She fought the winds without ever letting go of her grace, charm, dignity and the passion she had for the health and well-being of her family.

Her sons Dane and Desmond, can tell their children that their loving Kokom (grandmother) left the hardships of this world when sweet blossoms covered the branches of fruit trees and May flowers stood scattered through the marshy forests of their territory.

Donations to the Wabano Centre for Aboriginal Health (299 Montreal Rd., Ottawa K1L 6B8) can be made in JoAnn's memory.

Arbour, community plan unveiled

GARDEN RIVER FN — The unveiling of a Community Arbour at a May 16th ceremony also marked the introduction of this First Nation's Comprehensive Community Plan (CCP).

The celebration took place at the Garden River Community Centre, where Chief Lyle Sayers addressed community members and special guests,

"This final CCP document will serve as an important resource to external government, companies and other communities, highlighting and showcasing Garden River First Nation for possible future economic investments. Garden River has a lot of be proud of and this document captures key achievements as well as the direction the community wants to move towards."

The First Nation began a partnership with Dalhousie University's Cities and Environment Unit in October of 2011 and began community engagement with their citizens in the exploration and creation of a 20-year community plan. The Project was funded by the Ontario Ministry of Aboriginal Affairs' New Relationship Fund in the amount



Participating in the unveiling of a Community Arbour at Garden River First Nation and official launch of a Comprehensive Community Plan, from left: Chief Lyle Sayers, Garden River Economic Resource and Community Development Manager Darlene Solomon, Carrie Zeppa, Elder Millie Devoe, Elder Arlene Barry, and Sault College Director of Native Education, Carolyn Hepburn.

of \$50,000, as well as a \$50,000 contribution from The North Shore Tribal Council.

Grammy-nominated Drum Group, Bear Creek performed a song during the unveiling of the Community Arbour which was identified in the CCP as a collaborative project between Garden River and Sault College under the Northern Training Partnership Fund.

The Arbour showcases the substantial amount of work that the community has put into the CCP and will be available to all community members for Traditional Wellness Purposes.

Following the ceremonies, Dalhousie University presented the CCP document to the participants and a feast was served. Urban Systems (Saskatoon) closed the celebration with a presentation of the First Nation's Land Use Plan.

The Ministry of Aboriginal Affairs' New Relationship Fund helps Aboriginal communities and organizations across Ontario participate in meaningful consultations with government and the private sector. (<http://www.aboriginalaffairs.gov.on.ca>)

Lands and Resources

Ensuring access to natural resources



Low water levels creating problems for Christian Island

By Sharon Weatherall

BEAUSOLEIL FN – Low water levels in the Great Lakes have had a costly impact on this First Nation's ferry service, as well as created a lot of inconvenience for residents of Christian Island in Georgian Bay.

The Sandy Graham -- a 100 passenger, 26- vehicle ferry, recently returned to service after spending the winter at Purvis Marine in Sault Ste. Marie for extensive repairs to damage caused by running aground on a submerged log in late December.

Arnold Jamieson Jr. says low water levels and "not substantial ice" in the past five years are both to blame.

"The lake water is down five feet -- its lowest since 1986. Docks that were constructed that year during the highest recorded lake levels are no longer suiting our needs," says the Beausoleil transportation coordinator.

"My father, who is a ferry captain, remembers the lake levels being this low in the 1960's and recent reports say lake levels are now two inches lower than at that time. We hope it will rebound but I think it will go lower before it gets higher."

Earlier this year Beausoleil petitioned the federal Indian Affairs department for emergency funding to carry out dredging operations at both Christian Island and Cedar Point docks. The work wrapped up March 31st , but Jamieson anticipates more dredging will be done this August.

With the Sandy Graham gone, there was concern for the island's back-up, a passenger ferry which was touching bottom while in terminal and had to have its passenger capacity drastically reduced to 40 people per trip.

This posed scheduling problems for Island residents since 35 students use the ferry twice daily on weekdays to attend mainland high schools.

While the Sandy Graham was out of service, community members relied on a push-barge to bring vehicles and supplies across to the island. The inconvenience affected not only passengers but island businesses, including a store that receives merchandise three times a week. Jamieson said scheduling became a hard task to co-ordinate and took its toll on ferry crews and staff in the 20-person Transportation Department. He has raised the issue with Bruce



Beausoleil FN Transportation Coordinator Arnold Jamieson Jr. says water levels in Georgian Bay are the lowest in over 25 years, creating problems for operation of ferry services to Christian Island.

Stanton, MP Simcoe North, for action by the appropriate federal departments.

In the many years he has been operating ferries to Christian Island, Captain Henry Jackson has never seen the water so low.

He was thankful that hydro cables powering the east end of the island were removed from the dock area three years ago as they were almost in the path of the boats.

"It was a Godsend the power cables were not there or we would have been hitting them. Cedar Point also has rocks embedded

in the sand and we were worried about hitting bottom and ruining the propellers. Before the dredging the ferry was stopping two feet from the dock and had to be pushed full force through a sand bar. Since the dredging the water is 8 – 10 feet deep and we can dock safely again."

The First Nation has been lobbying Ottawa for a new ferry to replace the aging Sandy Graham. The vessel which is 57 years old, was built in 1955 and purchased by BFN from INAC in 1998 as an interim solution to service. Jamieson says the project needs a "po-

litical push" to get the ball rolling.

"A feasibility study was done in 2006 but that data is getting old and we have to conduct a new study to update it. Like everything else the cost keeps going up. A new ferry and terminals then was \$22 million but based on inflation we are now looking at \$25 million and designs may need to be amended due to low lake levels," said Jamieson.

He notes that the shoreline has receded 40 feet since he took over the job and low water is also having an effect on recreational boating.

First Nation banning off-roaders

Fort William First Nation is banning off-road vehicle activities after the community's pow-wow grounds on Mount McKay were desecrated on May 20th, Victoria Day.

The culprits in this incident have been apprehended by police, according to reports.

Witnesses photographed three trucks tearing up the sod on the pow-wow grounds site.

Councillor Wyatt Bannon said the First Nation has informed a local off-road organization that their members are no longer welcome on band land.

"Our community is private property and, as such, violations will be dealt with accordingly. We ask that you respect our members and find other places to en-



One of three trucks photographed following May 20 incident in which Mount McKay pow-wow grounds were desecrated.

joy your activities."

Last March another report the pow-wow grounds were similarly damaged, but the incident this past Victoria Day also involved

off-roaders threatening a First Nation community member.

With thanks to the NetNews-Ledger.

Keeping an eye on climate change

SERPENT RIVER FN – Chief Isadore Day has put out a call for environmental commissioners who will be a critical part of the First Nation implementation of the community's Environmental Review System. A review panel format will be used to examine major projects.

The First Nation, located on the North Shore of Lake Huron, has long held a strong interest in environmental issues in their traditional territory. Historically, the region was affected by forestry and mining. Over a century of environmental impacts and short-sighted legislation is prompting the First Nation to exercise jurisdictional efforts to ensure sustainability in their territory.

Chief Isadore Day says, "This is an important step for the community for two reasons. First, climate change is a reality; we must take a direct approach to addressing adaptation needs of our community as the planet experiences inevitable impact. Secondly, we have a legal stake as First Nations to protect our lands – we must define, assert and uphold our culturally relevant environmental jurisdiction through stewardship models at the community level."

Ontario and Canada have both been notified by Serpent River First Nation that they are not seeking to separate themselves from existing environmental policy or regulatory regimes rather, they are seeking to enhance the environmental assessment process. The First Nation has created a system that invites all other jurisdictions regulators into their process in an effort to come up with an integrated plan toward sustainable development and identification of environmental impacts.

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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.

Restoration of Jurisdiction

Implementing the Anishinabek Declaration of 1980



Tracey O'Donnell, Education Main Table Negotiator for the Anishinabek Nation, speaks about constitutional development to members of the Education Working Group.

Constitution must be like a mirror

By Kelly Crawford

SAULT STE. MARIE – Anishinabek community members must see themselves reflected in their constitutions, says education negotiator Tracey O'Donnell.

"If the document doesn't reflect the community, the community will not vote for it," she told a May 16th Education Working Group meeting. "It is a statement as a First Nation community that says we are Anishinaabe and this is how we conduct business in our community."

Every community has its own concept of justice and history -- what is right and wrong -- she explained.

"The ideal would be that every community develops its own constitution under its own process. We need 39 First Nations to have constitutions. This not only supports self-government negotiations but has the potential to create change in every part of the community. It is important for the community itself, in the areas of community development, economic development and all of the activities going on."

The development of a constitution may seem like an overwhelming task, the working group heard, but assistance is available for communities at any stage of the process.

Faye Sabourin, a coordinator with the Union of Ontario Indians' Restoration of Jurisdiction project, is available to assist First Nations in the development of a constitution plan.

Sabourin has a goal of supporting a minimum of 10 more Anishinabek communities in their constitutional development process this year.

"We live together, we work together, and we are going to move forward together," explained Isadore Peltier of Beausoleil First Nation. Peltier is an Education Working Group (EWG) member who discussed the connection between education and constitutional development with O'Donnell. "Education fits in the constitution because it is one of the jurisdictions. We have this right."

For more information on constitutional development please contact Faye Sabourin at <http://www.anishinabek.ca/roj/index.asp>.



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Anishinabek Nation Women's Council speak to Chiefs at Assembly on June 5. Veronica Waboose, Northern Superior; Bonnie Bressette, Southwest; Joan Hendrick, Lake Huron Region Elder and Donna Debassige, Lake Huron.

– Photo by Monica Lister

Resolution for Chi-Naaknigewin implementation plan passes

By Kelly Crawford

MUNSEE-DELAWARE FN - The Anishinabek Nation is moving in full swing to implement the Anishinaabe Chi-Naaknigewin.

Chiefs-in-assembly unanimously endorsed a resolution to support the adoption of the Anishi-

naabe Chi-Naaknigewin Implementation Plan.

"Let's have confidence in the people you appoint to the Governance Working Group. We have to get these things done," said Bonnie Bressette as she spoke to the Chiefs-in-assembly.

Bressette is a member of the Kwewuk council, who stood up in support of the resolution.

This resolution directs the Union of Ontario Indians to apply appropriate level of organizational resources to implement the Anishinaabe Chi-Naaknigewin.



Minister Valcourt restates Canada's commitment to negotiations

Anishinabek Nation Grand Council Chief Patrick Madahbee and Anishinabek Nation Regional Grand Chiefs met with Minister Bernard Valcourt at the Aboriginal Affairs and Northern Development Canada offices in Gatineau, Quebec, on Tuesday May 28, 2013, to discuss critical issues facing the Anishinabek Nation. The Anishinabek Education System was the central focus of the meeting where Minister Valcourt reiterated the federal government's commitment to completing the negotiations before the year 2015. Other agenda items discussed were economic development, training and development, and resource revenue sharing. In the photo from left are; Southeast Regional Grand Chief and Chief of Alderville First Nation, James R. Marsden; Lake Huron Regional Grand Chief and Chief of Serpent River First Nation, Isadore Day Wiindawtegowinini; Minister of Aboriginal Affairs and Northern Development Bernard Valcourt; and Anishinabek Nation Grand Council Chief Patrick Wedahseh Madahbee.

– Photo by Mike Restoule

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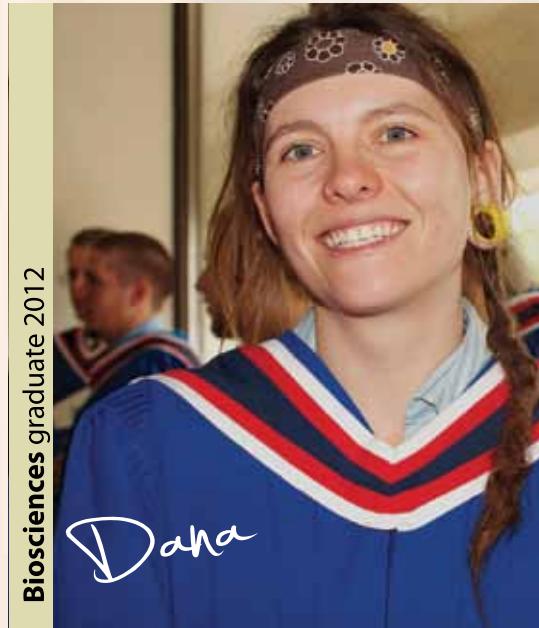
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Trent bestows Elder honour

PETERBOROUGH – Two men instrumental in the establishment of the first Indigenous Studies program in North America have been installed as honorary Elders by Trent University.

A 1968 conversation between the university's founding president, Thomas H. B. Symons, and student Harvey McCue, Georgina Island FN, led to the launch of the Indian-Eskimo Studies program the following year. When the program officially started in 1969, Prof. McCue was hired to administer and teach in it, serving as acting chair in 1971 and remaining an instructor in Native Studies until his departure from the University in 1983, having attained the rank of associate professor.

Following his time at Trent, Prof. McCue went on to serve as the director of Education Services in the Cree School Board in James Bay, Quebec, for five years, where he oversaw the implementation and development of all elementary and secondary school curricula throughout the Cree jurisdiction.

Prof. McCue became director of policy in the Education Branch at Indian Affairs in Ottawa, and, two years later, as director general, he became the inaugural First Nations head of Indian education in the history of Indian Affairs.

He has also served as the first CEO and director of education of the Mi'kmaq Education Authority in Nova Scotia and on the boards of the Ontario Aboriginal Sports Circle, Breakfast for Learning, the National Reading Campaign, and the Ontario Heritage Trust. Cur-



Founding president Tom Symons and Professor Harvey McCue, Georgina Island FN, were installed as Elders by Trent University for their contributions to Indigenous education.

– Photo by Michael Hurcomb

ently, Prof. McCue is a member of Trent University's Board of Governors and serves as chair of the Board's Advancement Committee.

Professor Tom Symons played a key part in the establishment of Trent University, taking on the role of president when the University opened in 1964. In 1966 he recruited Dr. Gilbert (Slim) Monture, Six Nations, to the University's Board of Governors, possibly the earliest First Nation person in Canada appointed to a university board.

He also joined the Indian-Eskimo Association, a national citizen's organization concerned with First Nations and Inuit matters. A year later he sat on the association's National Board and by 1972 he was elected its national president. In 1969, Prof. Symons successfully introduced the new Indian-Eskimo Studies Program, making Trent the first Canadian university and one of two in North

America to offer a program of studies specifically dedicated to Aboriginal issues. Under his presidency, the program evolved to a full department in 1971 (now Indigenous Studies) and he assisted in the recruitment and appointment of Indigenous scholars and holders of traditional knowledge as tenured faculty.

"Throughout their outstanding careers, Professors Symons and McCue have demonstrated a commitment to Indigenous People that is without parallel," said Prof. David Newhouse, current chair of the Indigenous Studies Department. "It is with great respect that Trent University honours both men with the title of Elder."

Following the Honouring the Elders ceremony, Professors Symons and McCue joined former Prime Minister Paul Martin in a panel discussion on Indigenous education in Canada.

Each panelist talked about the topic from their own perspective,

with Prof. McCue addressing education from an Indigenous perspective, Prof. Symons discussing the links between Trent University and Indigenous education, and Mr. Martin speaking on Indigenous education and the national Aboriginal agenda.

Martin noted the gap in funding for schools on reserves compared to off-reserve schools and the total absence of pre-school and early learning programs on reserves.

McCue, turned the discussion toward curriculum -- what's being taught and how it's taught.

"Society needs to do a better and more thorough job of preparing teachers to teach in First Nations schools."

Colleges and faculties of education have yet to figure out how to adequately prepare these teachers (who) are simply unprepared to deal effectively with First Nations kids."

Elementary and secondary

school curriculums need to be adjusted to put a strong emphasis on practical education, not just academic learning, McCue added.

There's a need for empathetic teaching, Symons said, to help deal with the huge issue of Indigenous education.

"You really have to lift a whole people out of a predicament which is not of their making for the most part," he said.

Dan Longboat, who graduated from Trent in 1978, told the panelists that the education gap is important, but recognizing the contribution Aboriginal people can make to the country and to the world would raise the bar for the entire Canadian education system – not just Indigenous education.

The true nature of Aboriginal education is that many students aren't dropouts, they're walkouts, Longboat said. "They don't see themselves reflected in the curriculum so they walk out of school," he said.

Beausoleil students get post-secondary career tips

By Sharon Weatherall

BEAUSOLEIL FN – Local high school students got some guidance about what to do after graduation at a "Post-Secondary Career Fair" hosted by their First Nation.

Sylvia Norton-Sutherland from Beausoleil's Education Department introduced recruitment officers from Brock University, Georgian College, Sir Sanford Fleming, University of Ontario Technology (UOT), Durham College, and the Aboriginal Post-Secondary Information Program.

Norton-Sutherland admitted she needed coaxing to complete high school.

"I had my mom and dad pushing me to attend school," she recalled. "At St. Theresa High

School I had Roco Augimeri, who was one of those teachers that made me do my work," said Norton-Sutherland, who has been employed by the Band since 2004.

During the three-hour session, Christian Island students attending four high schools heard presentations by emergency service workers and Tiffany King, who operates a successful printing business called "Tiffany's Tints", where she produces a variety of products including T-shirts.

Community health nurse Mary Paillé, who has worked at Beausoleil Health Centre since 2005, said her role is similar to that of a public health unit in that she provides education and interventions aimed at protecting and prevent-

ing illness, and provides supports to assist people to move towards their definition of health at both the community and individual level.

"I partner with the community and strategic partners to try my best to identify both the barriers and the supports necessary to address their identified priorities – not just at a superficial level but the deeply-entrenched foundational barriers that may not be as obvious, and use holistic creativity to support change and their removal," said Paillé.

On May 16-17th, Norton-Sutherland headed to McMaster University for a tour of the facility, with a small group of Grade 11 and 12 students who were interested in nursing as a career.

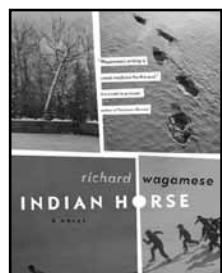


Sylvia Norton-Sutherland holds a t-shirt from a successful business called 'Tiffany's Tints'.



BOOKS Anishinabek

Indian Horse places first in book race



TORONTO — "Indian Horse", the dramatic novel by Anishinabek News columnist Richard Wagamese, is the winner of the 10th anniversary celebrations of the First Nations Communities Read project.

The five titles selected by the jury for the 2013-2014 program were:

- Indian Horse by Richard Wagamese, Douglas & McIntyre Vancouver, 2012
- Motorcycles and Sweetgrass by Drew

Hayden Taylor, Vintage Canada, 2011

• Nobody Cries at BINGO by Dawn Dumont, Thistledown Press, 2011

• A stranger at home: A True Story by Christy Jordan-Fenton & Margaret Pokiak-Fenton with artwork by Liz Amini-Holmes, Annick Press, 2011

• Sugar Falls: A Residential School Story by David Alexander Robertson with illustrations by Scott B. Henderson, Highwater Press, 2011

"These titles are strong stories told in voices and styles that make for appealing reading," says the First Nation Communities Read jury.

The jury, made up of librarians from First Nation public libraries in Ontario, initially considered more than 35 submissions before settling on a long list of 22 titles from 18 publishers. The announcement of 2013-2014 First Nation Communities Read title selection for 2013-2014 will coincide with National Aboriginal History Month and National Aboriginal Day celebrations in June.

The First Nation Communities Read program is the Ontario First Nation public library community's contribution to the popular community reading movement. Through its featured Aboriginal titles, First Nation Communities Read encourages family literacy and intergenerational storytelling, and promotes the publication, sharing, and understanding of Aboriginal voices and experiences.

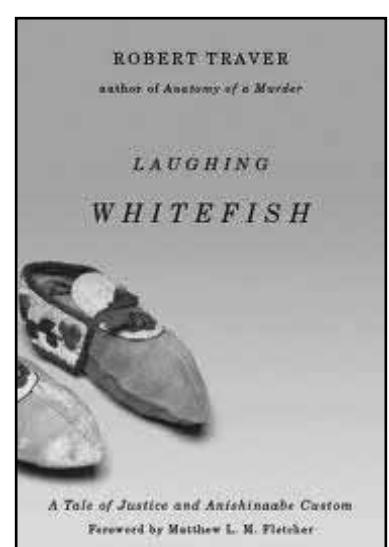
The 2013-2014 First Nation Communities Read submissions call was for books for adults and young adults. The focus of the First Nation Communities Read program alternates annually between books for children and books for adults and young adults. The 2012-2013 selection was Shannon and the Dream for a School written by Janet Wilson and published by Second Story Press.

For more information about First Nation Communities Read, contact: Patty Lawlor, First Nations Consultant, Southern Ontario Library Service, 416-961-1669, Ext. 5108, plawlor@sols.org www.sols.org



Mining problems old hat

A timely reprinting of the 1965 novel by Robert Traver, which was the nom-de-plume for Justice John D. Voelker. Laughing Whitefish is a fictionalization of a late nineteenth-century series of Michigan court cases that helped solidify the American legal principle that State laws and courts did not have jurisdiction over tribal law. The story focusses on William (Willy) Poe's efforts to sue the Jackson Mining Company for its failure to compensate Charlotte (Lotti) Kawbawgam/Laughing Whitefish after she inherited a document outlining shares her father, Marj, earned for guiding prospectors to an iron-ore deposit. Traver draws on actual testimony, court records, and other documents relating from the original cases for his novel. The novel deftly illustrates how ore deposits were "discovered" — with the help of a knowledgeable Indian guide; how white labourers treated Indians — badly; how judges viewed tribal law — inferior; and, how lawyers, often unschooled in Indian law, stumble into important cases. At the very least Laughing Whitefish is a



good read as well as an excellent reminder about how, more than a century ago, mining interests managed to push Indians aside to gain lucrative sites and how occasionally our people can prevail in foreign courts.
Robert Traver, Laughing Whitefish: A Tale of Justice and Anishinaabe Custom. With a forward by Matthew L. M. Fletcher. East Lansing: Michigan State University Press, 2011. — Karl Hele

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Education

Forever to the Seventh Generation

Teacher stronger for listening to students

By Laura Dokis

NIPISSING FN – Peter Beaucage has helped hundreds of people overcome their addictions, and trained hundreds more to be effective addiction counsellors.

But the respected Nipissing First Nation Elder, who retired as a Canadore College professor on May 31st, 2013, says no-one got more help from his culture-based program than he did.

"Listening to students share their stories helps me in my own life. I find strength in it," says Peter. "Prior to 1979, when I look at that part of my life, there was a lot of using and abusing substances myself and it (the medicines and ceremonies) helped my life when I started recovery."

Since accepting the opportunity to instruct in the Native Drug and Alcohol Counsellor Program being offered by Canadore College in North Bay in 1989, Peter has never veered from his conviction that Anishinaabe cultural teachings are key to tackling addictions experienced by First Nations people.

When students "receive and practice the Teachings they are not being taught to be Elders," he emphasizes. "The purpose of the Teachings is to help them become people with good moral values and to walk a healthy lifestyle. A lot of the work is done by the student themselves. A lot of the Teachings they already have, it's just a matter of helping them put them into practice."

A Second Degree Midewiwin, Three Fires Lodge member, Peter worked for seven years as a Youth and Addiction Worker in his home community, and achieved certification as a fluent Ojibway language speaker at Lakehead University.

versity in Thunder Bay before coming to Canadore College. He carried with him a Pipe that was passed to him by community Elders and four Eagle Feathers.

Peter describes his first year as "an experience".

"They (the college) said 'Here is your classroom, your chalk, a list of students and your curriculum.'

The program was located at the Commerce Court Campus in North Bay and because it was newly-purchased, renovations were still underway and the classroom was co-located with the skills and trades programs. He chuckles as he recalls that "heavy equipment used to rumble by and it shook the classroom".

In 2000, the program was expanded when Barbara Taylor, then Canadore's Vice-President, Academic, met with the program advisory committee and asked for their recommendations.

"I remember very clearly that day," says Peter. "The chairman said that they had always wanted the program to be a two-year diploma. Barbara told them, 'You have it.'

"This was really important. It brought this unique program recognition."

In its previous form some people saw the Native program as less than the college's westernized program. Grades couldn't be assigned for participation in Teachings, but papers about the experience could be written and evaluated as part of a two-year Indigenous Wellness and Addictions Prevention diploma program. It was also in 2000 that the program was given a dedicated classroom space at the College Drive Campus.

The classroom housed a



Among Peter Beaucage's many honours is a Medal of Distinction from The Nechi Training, Research and Health Promotions Institute, which for 38 years has offered specialized training to addictions counsellors working in Aboriginal communities. The citation acknowledges Peter for his contributions to 'the Nipissing First Nation cultural revival and the sobriety of many Northern Ontario communities.' – Photo by Lisa Abel

Grandfather Drum, Medicines and many Traditional items used to support Cultural Teachings.

Peter acknowledges the importance of the Medicines being used each and every day and the Sweat Lodge and Pipe Ceremonies, which he believes have helped many students change their lives.

"I'm proud of the graduates and the work they are now doing in their communities".

Looking to the future, Peter already has plans to continue his work independently on the "Tobacco road" of healing and recovery. He was initially inspired by his personal recovery and became passionate about sharing his personal experiences and learning from others. He said that working with youth was "always a very rewarding experience".

Does he have any advice for those in recovery or entering the

field of addictions?

"One doesn't give advice, just suggestions," he says. "If I give advice and it doesn't unfold for the person, then it gives them the opportunity to blame, and that's detrimental. Blaming others for what happens in our lives opens us up to not taking responsibility for what we do."

His personal path has made Peter very aware of a key difference between mainstream and Aboriginal belief systems.

"Prayer can mean in mainstream culture to request something. Aboriginal Spirituality is not prayer. It's being grateful for what we have received today and the rest happens on its own, at least that's what happened for me. When we keep requesting things, sometimes we can't handle things when they come too fast. It's through actions that you can be spiritual all day without any-

one knowing you are in constant communication with your Creator, walking the Tobacco road."

Peter expresses gratitude for the opportunities he has been afforded by Canadore College to experience a rewarding career that has brought him many honours and much recognition over the years for teaching excellence and his specialized work in addictions prevention and recovery.

"My wife Debbie is a big part of my support system in all of the work that I do and the Creator has been with me every step of the way. When I started my healing journey I reached out to my Creator and that was the beginning of finding and walking the Tobacco road."

Laura Dokis served as director of Canadore College's First Peoples' Centre, formerly the Aboriginal Learning Unit.

Redskins suggest championships more important than nickname

By the Associated Press

ALEXANDRIA, Va. – Washington Redskins general manager Bruce Allen was attending his first trademark hearing. He heard lawyers and judges fuss over dictionaries, surveys and the actions of offended 18-year-olds while using terms such as "hearsay exception" and "Chevron deference," all in a debate over the team's nickname.

"There was one reference to a delay of game penalty," Allen said, "which was the football part that I understood."

As the 90-minute hearing before three judges on the Trademark Trial and Appeal Board showed, the case against the team is not as simple as declaring that the word "redskins" is a slur and therefore shouldn't have federal trademark protection. The group of five Native American petitioners has to show that the name "Washington

Redskins" was disparaging to a significant population of American Indians back when the team was granted the trademarks from 1967 to 1990.

There won't be a resolution any time soon. Lawyers said they expect the judges to take as long as a year to issue a ruling, and the Redskins are sure to appeal if it doesn't go their way. A similar case, ultimately won by the team, was filed in 1992 and needed 17 years to go through the legal system before the Supreme Court declined to intervene.

The Redskins lost this round the first time. The board stripped the club of its trademark protection in 1999, but the ruling was overturned on appeal in part because the courts decided that the plaintiffs were too old and had thus waited too long to make their complaint.

This new case was filed in 2006 by a group of five Native Americans aged between 18 and 24, but even that isn't good enough for Redskins lawyer Robert Raskopf, who told the judges that the 18-year-olds waited nearly a year



to join the fray and "should've been ready to file on Day One" upon turning 18 if they were truly offended.

The judges didn't seem impressed by that argument.

"One year is too much?" judge Peter Cataldo asked with a hint of incredulity.

But the judges also gave the Native Americans' lawyer a grill-

ing, asking him to state the best evidence for his case and stopping him frequently as he gave his answers. Attorney Jesse Witten cited opposition to the name by the National Congress of American Indians – although there was some uncertainty as to how many tribes the NCAI represented at the time -- and the overall use of the word "redskin" in the public realm, leading both sides to cite opinion polls and the way the word is defined in literally scores of decades-old dictionaries.

The Redskins maintain the name honours Native Americans and that they don't mean to offend anybody, but two of the judges questioned that line of thinking. Cataldo said if the team could have called itself the "Washington N-word" with nothing but honourable intentions and still be subject to scrutiny.

The board can't stop the Redskins from using the name, but the loss of trademark protection would hurt the team financially from a marketing perspective, enough, the plaintiffs hope, for owner Dan Snyder to consider a change.

Allen was subject to his own set of tough questioning afterward by reporters, when he cited the Redskins history, championships and television ratings in defense of the name.

"If you look at everything that we represent, you'll find that the Washington Redskins has a positive image," Allen said. "And much more positive this year with a winning season. Our television ratings, our fans, our Washington Redskins charitable organization and what it's done for this community."

Education

Forever to the Seventh Generation

A grateful nephew mourns most influential teacher

By Waub Rice

OTTAWA — My aunt Elaine Rose Kelly, also known as Shawishko-keeshigogue (Blue Sky Woman), died suddenly on Wednesday morning (May 8) at the age of 60. She was in North Bay, getting ready to go teach, when she had a heart attack. It has been a shocking, immeasurable loss for her entire family, but in these days of immense grief we take great pride in all of her accomplishments and everything that she was. She dedicated her life to education and advocated for Anishinaabe children in the classroom. She was also a devoted member of the Midewiwin way of life and extolled the many beautiful virtues of traditional Anishinaabe spirituality. On top of so many other admirable attributes, she epitomized everything about being an extraordinary teacher and a person. Along with so many other young people, she helped make me who I am today, and I will continue to be thankful and honour her for the rest of my life.

Growing up in our community of Wasauksing, Elaine was thrust into a leadership role early in life. Her father (my grandfather) died in a boating accident when she was just seven years old. In the years that followed, she became a role model and family leader to her six younger siblings, including my dad. My grandmother, Aileen Rice, instilled the value of education early in her children, and that set Elaine on her pioneering path as a student and eventually as a teacher. As a high school student in the late 1960s and early 1970s in Parry Sound, she fought to take humanities classes at a time when



The Late Elaine Rose Kelly looks on as nephew Waubgeshig Rice receives an Eagle Feather from the Late Merle Pegahmagabow at his Grade 8 graduation from Wasauksing Kinomaugewganik.

First Nations students were placed only in the vocational stream. She then went on to the University of Toronto, when First Nations students in post-secondary education in Canada were extremely rare. She eventually got her Master's degree in education.

A long career teaching in communities across Ontario followed. She returned to Wasauksing in the early 1980s to teach at what was then called Ryerson Indian Day School. That's where I began my education journey, along with Auntie's daughter Marion and many of our cousins and friends. She helped expand it beyond a kindergarten-only school. Prior to that, children were bussed into public school in Parry Sound after finishing their two years at

"The Little Red School House." Thanks to the vision and collective hard work of our community, the school was renamed Wasauksing Kinomaugewgamik, and I was fortunate to graduate from Grade 8 there.

That's just one of the many gifts Elaine gave me on this path. Not only did I learn invaluable lessons from her as my Aunt, she was also my teacher from Grades 1 through 4. She was the person who taught me how to read and write. Today, as an author and a journalist, I make my living thanks to those initial skills and gifts that came from her. It's incredibly heartwarming and an indescribable honour to be able to carry that with me for the rest of my life.

And Auntie Elaine kept fos-

tering that passion for words and stories within me well beyond our time together in the classroom. She continued to give me books for my birthday – everything from history to anthropology to politics to literature – right up until I turned 34 last month. The subjects of those books were always Indigenous. She wanted to ensure that I knew as much as possible about being Anishinaabe, and she wanted me to be proud of it. So many children, youth, and adults benefited from her enthusiasm and her passion to teach and share the culture.

My Auntie had an extremely deep love for the Anishinaabe way of life, especially being Midewiwin. She was a Third Degree Mide in the Lodge, and enthu-

siastically supported and shared those beautiful traditional teachings. As such, she was incredibly loved and respected in traditional circles across Anishinaabe country. She truly embodied all of the great virtues extolled in that way of life: love, respect, truth, humility, wisdom, honesty, and bravery. She carried an incredible amount of knowledge with her, but she did so in a very humble way.

Above all, there was unrivalled kindness and strength in her spirit. She exuded love, and being in her presence was enough to heal and learn. She had an unmistakable laugh that will echo in thousands of ears for decades to come. Her bright, wide smile often made her eyes disappear, and that beautiful image is forever imprinted on my mind. Her ultimate legacy, though, is the successful education of all of our young people. She fought so hard to make sure First Nations children had all the same opportunities and achievements as non-Aboriginal students. She would say that each accomplishment in the classroom is a victory for all of us. She saw those victories as important steps forward in living on this land in a beautiful and positive way with everyone else. As such, her important and incomparable work will never die.

And for me, her legacy lives on in the words I have written, and in the words that I will write.

G'gaawaabmin miinwaa Zhaawshkogizhgokwe, g'zaagin.

Waubgeshig Rice, Wasauksing First Nation, is a CBC journalist in Ottawa. This tribute to his Aunt Elaine appears on his blog.

First Nations students get laptops



the internationally successful One Laptop per Child program currently in place in more than 30 countries. This first of its kind program in Canada was designed in collaboration with Aboriginal leaders and students, education specialists and program experts from the Centre for Addiction and Mental Health, ParticipACTION, Buffy Sainte-Marie, Ekomini and Safe Kids Canada. This collaboration resulted in the development of eight customized programs designed specifically for Aboriginal youth.

"The Belinda Stronach Foundation is pleased to have partnered with the Toronto Aboriginal Support Services Council and First Nations School to enhance access to educational technology among Aboriginal youth in Toronto, the city with the largest population of Aboriginal peoples in Ontario," said Jennifer Martino, Director of OLPC Canada.

Over 70,000 people in Toronto identify as First Nations, Inuit or Métis.

For more information about OLPC Canada please visit www.olpccanada.com.



Books for Christian Island kids

Grace Day, Grade 4, and Christian Island Elementary School principal Angela Johnson present Midland store manager Ann Haines with a special thank-you card. Coles Books declared their school the winner of \$2,000 in new books. Principal Johnson polled teachers and students about preferences, and came up with a list of purchases that includes non-fiction titles such as dictionairies, novels, local publications and teacher curriculum.

— By Sharon Weatherall

The Anishinabek Nation Economy

Our Economic Blueprint



Interests clues to careers

By Laura Dokis

Your interests provide you with important clues about the types of jobs that you might enjoy. Interests are activities that appeal to you and bring fulfillment to daily living.

Consider the fact that you will likely be performing your job up to five days a week and eight hours per day. Staying motivated and satisfied is easier if your job is interesting to you.

Establishing a career goal takes time and effort. There are a number of ways you can approach this task.

Some people say that luck played a role i.e. "I just fell into a job", or "a friend or relative offered a job opportunity".

For example, in a First Nation community a specific project through the Band Office may arise, or seasonal work opportunities occur.

If you are one of those lucky people who secure a career or job without a search then perhaps you have saved yourself some time and effort.

But later in life some may question whether or not their jobs are fulfilling, or find they have regrets about not pursuing formal



Laura Dokis

training or education. The bottom line is that there is no right or wrong method, but if you are wondering how to begin setting your career goals there are some simple steps that you can take to help set you in the right direction.

Start by making a list of activities that you enjoy. The Medicine Wheel can help you with covering all areas of your interests. Create four sheets that include; mental, spiritual, emotional and physical aspects of your life.

Don't overthink it! Just start recording whatever comes to mind.

Once complete, consider speaking with an Elder or community advisor who knows you

and who may offer insight and suggestions about your list. By writing down interests in all areas of your life you will create a more holistic picture of what you enjoy doing.

After you have completed your list there are several options that you can pursue. For example, speaking with an education counsellor can help you to match your interests to potential jobs and/or post-secondary training that will lead you to your goal.

You can also seek online interest questionnaires or compare your lists to various jobs or post-secondary opportunities. The most important part of this process is getting to know who you are before embarking on a search.

Interests are only one area to explore. There are many other considerations such as values, lifestyle, skills, abilities and the job market, but interests are a good place to begin to explore what will help you to find a satisfying career.

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



Delaine Fricker now works for Cementation Canada in Thompson, Manitoba.

Nipissing helped him launch welding career

Greetings/Ahnii:

In 2004-2005 with the help of Nipissing First Nation Employment & Training I graduated from Canadore College in the Welder Fitter Program and started my apprenticeship.

I worked in the metal fabricating industry in North Bay and landed a job with Cementation Canada Inc. a mining company. I have been with them for two years as a welder, repairing mobile gear such as scoops/haul trucks and raise equipment. This job takes me away from my home in North Bay for weeks at a time to where I work in Thompson,

Manitoba. The money and experience is worth the time away.

I strongly urge people interested in such a career to just go for it. I work for one of Canada's best companies as they treat their employees really good. I truly enjoy my job. Thanks for all your help.

**Miigwetch
Delaine Fricker**

RBC banking on Phil Fontaine for a second term

TORONTO – Phil Fontaine, former National Chief of the Assembly of First Nations (AFN), has been appointed to a second three-year term as Special Advisor to RBC. Fontaine will continue to support RBC's business development priorities, provide advice and counsel on business matters affecting Aboriginal Peoples and act as a representative in support of sponsorships and donations.

"Over the past three years, Phil Fontaine has been instrumental in helping RBC deepen its relationship with Aboriginal communities," said Chinyere Eni, national director, Aboriginal Markets, RBC. "Recognizing Aboriginal rights and respecting cultural differences makes good business sense and we are optimistic that, with Phil's guidance, our relationship will continue to grow stronger and stronger."

Many Aboriginal communities are prospering through land claim settlements and small business growth, as well as energy and resource development. This vital partnership will help them maximize their benefit from these opportunities.

RBC will work closely with Fontaine to affect positive change and support Aboriginal participation in business ventures that will improve local economies and the future development of Canada.

"There are more major projects happening on Aboriginal land in the private sector and resource industry than ever before," said Fontaine. "With RBC's support, Aboriginal communities can capitalize on these projects at the early stages of business development. This will not only help build strong

Aboriginal economies, but also respectful, reciprocal and long-term professional relationships. I am proud to be a part of this process."

RBC is committed to helping Aboriginal communities realize their goals by improving access to banking and capital, contributing to community and social development, providing employment, training and education, and supporting procurement opportunities.

Since Fontaine began his first term as special advisor in September 2009, he has been involved



Phil Fontaine

in many of RBC's key corporate citizenship and sponsorship initiatives, including the RBC Blue Water Project and the Vancouver 2010 Olympic Winter Games.

Fontaine was recently appointed an Officer of the Order of Canada for his contributions on behalf of First Nations and his involvement in the resolution of claims arising from the legacy of Indian residential schools.



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Elaine was from the Wasauksing First Nation community and she dedicated her life to education and advocated for Anishinaabe children in the classroom. Elaine worked at the Anishinabek Educational Institute in April 1995 as Program Planner and was instrumental in the development of the Native Community Care: Counselling and Development and Native Early Childhood Education programs for AEI. In 2005, she returned to AEI as an instructor.

In a support letter dated April 2013, Elaine stated, "What drew me to this position was the aim to present Anishinabek world views, history and customs in education. The Institute has been quite successful under the past and present leadership. I have returned to teach Business and (Native) Early Childhood Education courses at the Institute." Elaine was teaching right up until her sudden passing on May 8, 2013.

When the staff at AEI heard about Elaine's passing, a decision was made to honour her. Each year at Convocation the AEI staff members select a student who, throughout



ELAINE R. KELLY
SPIRIT AWARD

In Memory of
Elaine Rose Kelly
B.A., M.Ed., OCT
"Shawishkokeeshigogue"
– Blue Sky Woman
(November 23, 1952 – May 8, 2013)

their program of study most emulates "honesty, integrity and perseverance in achieving their academic goals". This recognition is awarded to the student as the AEI Spirit Award. As one of the early founding members and key staff of the Anishinabek Education Institute, Elaine was a person who had dedicated herself to achieving her own educational goals as well as developing First Nation specific programs so that the Anishinabek communities could realize and achieve their own goals. Our staff, students and communities have benefited from Elaine's dedication to education and our spirits have benefited from her friendly smile, kind laugh and her positive presence. With the permission and blessing of Elaine's family, the AEI Spirit Award has been renamed the Elaine R. Kelly Spirit Award in recognition of all the traits that the award represents and that Elaine possessed.

She will be missed not only by her family, friends, and community members, but also by her students, and all the staff at the AEI. Elaine was well respected and will always be remembered.