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Debwewin Citation  
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## Sovereignty Summer

Activists with No More Silence and Idle No More scaled the main stage at Toronto's official Canada Day Celebration on July 1 and dropped a banner reading 'Oh Canada, your home on Stolen Native Land'. The activists were calling attention to Missing and Murdered Indigenous Women and handed out educational flyers about Idle No More and Silence No More at Mel Lastman's Square. Sovereignty Summer is the new campaign of the Idle No More movement and the Defenders of the Land Network, intended as an education and action-based campaign focused on Indigenous Rights and in defence of Mother Earth. #SovSummer.

# Gap in education funding perpetuates gap in learning: Grand Council Chief

By Kelly Crawford and Marci Becking

UOI OFFICES – Anishinabek Nation Grand Council Chief Patrick Madahbee says that the federal government is not putting money where their mouth is when it comes to First Nations education.

In June, Indian Affairs Minister Bernard Valcourt was quoted as saying that "...the greatest legacy that we can leave to First Nations in Canada is an education system that will give those young native people the chance to get the education they need. We need them to be full participants in our economy."

Based on the 2010 provincial funding allocations, the school in Binjitiwaabik Zaaging Anishinaabek (Rocky Bay First Nation) received \$4781 less per student than a provincially-funded school in the Upsala School Authority. Both schools are located in the same geographic area and had the same number of students.

Anishinabek First Nations have been negotiating a self-government agreement with Canada for the last 18 years to establish the Anishinabek Education System. The Anishinabek Education System is holistically-rooted in community involvement, Anishinaabe identity, and meaningful First Nations curriculum. This system will provide educational success for Anishinabek First Nations students.

Canada recently tabled its fiscal funding offer to the Anishinabek

Nation in response to the proposal submitted by the Anishinabek Nation to close the education funding gap and to ensure sufficient funding to run the Anishinabek Education System.

"Canada's fiscal offer does not address the long-standing gap in band-operated education funding which currently stands at about \$11 million," says Grand Chief Madahbee. "Our schools are already struggling with the lack of financial resources. We're looking for comparable funding to the provincial school system. No matter where a school is situated, the school should receive the same education funding."

"Canada's fiscal offer was a slap in the face," says Madahbee. "The gap in education funding will perpetuate the gap in learning. The government's own statistics consistently show the First Nations students do not advance in school as far as other children in Canada. Lack of funding is a major reason why."

According to the United Nations Declaration on the Rights of Indigenous Peoples to which Canada is signatory, the Anishinabek, as indigenous peoples, have the right to establish and control their educational systems and institutions.

Anishinabek children have a right to education without discrimination and a right to an education in their own culture and provided in their own language.



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# Political Office

To respect the sacred laws of the Anishinabek



## Mining agreement signed

Grand Council Chief Patrick Madahbee and Ontario Aboriginal Affairs Minister David Zimmer – on behalf of Michael Gravelle, Minister of Northern Development and Mines – sign a letter of commitment to enhance collaboration on mineral and mining matters. The signing took place during the All-Ontario Chiefs' Assembly in Little Current on June 25th.

– Photo by Jody Kehego

## Resolutions from Assembly approved by Chiefs June 4-6, 2013

### First Nations jury representation

The Anishinabek Nation has considered the recommendations of The Honourable Frank Iacobucci in his report "First Nations Representation on Ontario Juries". The Anishinabek Nation will act and authorize the formation of the Anishinabek Nation Justice Implementation Group and proceed to work on needed improvements to the justice system.

### Secure water agreement funding

That the Anishinabek Chiefs in Assembly direct the Union of Ontario Indians to initiate discussions with MNR to continue the Memorandum of Understanding and funding allocation that would allow continued participation and engagement with respect to the Great Lakes Agreements as well as any other initiative that relates to the Great Lakes Basin. The UOI is to update and resubmit the Anishinabek Nation's judicial review of the Great Lakes Basin activities if the relationship does not continue with Ministry of Natural Resources through a formal MOU.



Anishinabek Nation leaders joined members of the First Nations Political Confederacy in a June 12 meeting with Ontario Premier Kathleen Wynne, Madeleine Meilleur, Minister of Community Safety and Correctional Services and David Zimmer, Minister of Aboriginal Affairs. Chief Isadore Day, *Wiindawtegowinini* Serpent River FN, Deputy Grand Chief Glen Hare, and policy analyst Jody Kehego attended the meeting, which discussed First Nations policing issues. The recent Ontario budget committed \$4 million to fund an additional 40 First Nations officers in the province after Canada withdrew its \$2 million commitment.

– Photo by Andre Morrisseau

## First Nations policing should be funded by the feds, not province

TORONTO – Serpent River Chief Isadore Day *Wiindawtegowinini* says that while he's appreciative of the provincial funding in the Ontario budget, it's the federal government that really needs to step up with permanent funding for First Nations Policing.

Chief Day says that his community, located on the North Shore of Lake Huron, has long desired to have a say about how police services will be deployed. He says that in the last five-years, federal funding assisted his First Nation with two recruited officers but also says that his community had to negotiate a creative approach that left them with recruitment but no core funding for operations or capital. The Ontario commitment, with Canada leaving the table, leaves the First Nation with a dilemma – how to ensure it has operations and capital resources.

"Community Safety is a critical aspect of the 'Quality of Life' for all communities, including First Nations," says Chief Day.

"Serpent River First Nation is

much closer to achieving this and praises Ontario's Premier and her government for recent announcements within the 2013 provincial budget."

Ontario's 2013 budget noted that "Federal government support for policing through the Police Officers Recruitment Fund expired on March 31, 2013. The program provided annual funding of \$31.4 million to support up to 329 police officers in communities across Ontario, including 40 First Nation police officers. As the federal government has not committed to extend this funding, the 2013 Budget provides additional annual funding of \$4 million to continue to fund the 40 First Nation police officers hired under the Police Officers Recruitment Fund to ensure the safety of Ontario's First Nation communities."

"The Province cannot step in every time the federal government decides to cut funding. To continue to ensure the safety of Ontario communities, the Province calls on the federal govern-

ment to fully fund the police officers hired under the Police Officers Recruitment Fund and to make the funding permanent."

"Our concerns however, continue to be about underfunding the overall policing needs of First Nations," says Chief Day. "While this investment helps us with recruitment, the operations and infrastructure continue to be the fundamental issue that governments must address. The fact that Ontario has now stepped up doesn't mean that Canada should disappear from the fiscal scene. We need mandated policing in First Nations with fair and equitable funding models that are consistent with both provincial and federal policing – anything less is unacceptable."

Serpent River and other First Nations in Ontario will now begin talks with both Canada and Ontario to figure out how this new investment will be used and how to break the status quo that locks them in a situation without stable funding and a legal framework that keeps everyone committed.

## Youth participate in Grand Council

By Jon Cada

MUNSEE DELAWARE NATION – There were some youthful faces at this year's Anishinabek Nation Grand Council Assembly in Munsee-Delaware Nation in June.

Mississauga First Nation Chief Reginald Niganobe brought along two youth from his community to participate and see how a Grand Council assembly works.

Roni Gionette and Veronica Morningstar both attended and had a lot to say about the meetings.

"It was an unreal experience to see all the chiefs together talking about what needs to be done and what is happening in their communities and all around Ontario," said Gionette. "I heard so much in those two days. It was crazy to see the few Elders there talk really fluently. I really felt a connection with the stories they shared."

Wanda Boyer, a Mississauga First Nation councillor said it's all part of an on-going initiative.

"The idea is to get youth and elders more involved in what's happening in leadership talks," said Boyer. "The experience I feel really helps the girls think outside the box about what they want to do for their community."

Chief Niganobe, who has a history working with youth in the community, says that it was his goal from day one working with Chief and Council.

"Our last chief did some of the same things we're doing now. Last year, I brought two male youth with me to the AFN elections in Toronto and they had a blast seeing all of the things going on there," said Chief Niganobe.

"We want to provide an opportunity to all community members to attend these events and bring something back with them."



Wanda Boyer, Councillor, Roni Gionette, Veronica Morningstar and Chief Reginald Niganobe. – Photo by Monica Lister

# ANISHINABEK



Participants in the 23rd annual competition of the Ontario Native Fire Fighters Society. Inset, Charles Wright, Walpole Island Fire Chief, incoming society president.

## Safety, friendship first for firefighters

By Margaret Hele

GARDEN RIVER FN – Firemen’s competitions create friendships.

“It is an honour and a privilege to host this event,” said Steve Nolan, Garden River First Nation Fire Chief, following the 23rd annual competition of the Ontario Native Fire Fighters Society. “It

builds friendships. It’s a great learning experience. You learn how each First Nation deals with situations -- lack of funding is a common one.”

While there was a competitive aspect to the June 15 gathering – Walpole Island took first place among the five First Nation teams being graded on technique and

time – “safety is the key feature”, stressed Nolan. “Penalties are given for infractions.”

Tim Johns Jr., a member of Garden River’s second-place team, said that participants enjoyed the camaraderie and it was a lot of fun.

The Walpole Island team will advance to the Nationals this Au-

gust.

Third-place Chippewa of the Thames were named most sportsmanlike team. Sandy Lake placed 4th and Mississauga 5th.

Prior to the competition the society’s provincial assembly elected Walpole Island Fire Chief Charles Wright their new president.

## In Brief

### County honours Keith Knott

CURVE LAKE FN – Councilor Keith Knott received a Certificate of Recognition on June 5 from the Peterborough County Council for his years of dedication to his community and the local region. The former chief has been an advocate for cultural equality for First Nations people and has been a volunteer in community projects.



Keith Knott

### Order of Merit for Anishinabek

OTTAWA – Two Anishinabek members of the Ontario Provincial Police Aboriginal Policing Bureau have been



Superintendent Susanne George

appointed to the Order of Merit of the Police Forces. In recognition of their exceptional service and performance of duty, Superintendent Susanne Decock and Sergeant George Couchie were awarded the Order of Merit by the Governor General of Canada at a May 24 ceremony at Rideau Hall.



Sergeant George Couchie

The award recognizes exemplary police service, as well as a high degree of community commitment. Superintendent Decock, a citizen of Alderville First Nation, was recognized for her volunteer work as an executive member of the Children’s Aid Society of Simcoe County.

Sgt. Couchie, Nipissing First Nation, was similarly recognized for his exemplary police service, and volunteer efforts within his own community.

### Don’t wear headphones

Bears usually avoid humans. Generally, you won’t see a bear even if one is close by. Remember, you are a visitor in the bear’s home range, so do all you can to avoid encounters.



Make noise as you move through wooded areas, especially in areas where background noise is high. Singing, whistling or talking will alert bears to your presence, giving them a chance to avoid you. Do not wear headphones.

For more tips, visit Ontario.ca/bearwise.

## Dance helps youth move from ‘outside’

By Christine Smith (McFarlane)

TORONTO – Outside Looking In (OLI), is a unique program that offers Indigenous youth a chance to express themselves through the arts and gain school credit for doing so.

This year OLI had their largest-ever participation rate, with 57 youth from across Canada gathering to present choreographed hip hop performances at Toronto’s downtown Elgin Winter Garden Theatre on June 4.

Outside Looking In was founded by Tracee Smith in September 2007. In its infancy, the program began as a sole proprietorship, but with its first successful show in May 2008, it fast became an official charitable organization in 2009.

“Working with the youth is obviously something I love to do. What drives me is that the kids have expanded their minds in one way by participating in our program,” she said.

Outside Looking In gives mainstream Canadians the opportunity to learn more about Indigenous peoples, beyond what they see and read in the media, through an annual multi-media performance in downtown Toronto. This year’s program involved three returning communities -- Lac la Croix First Nation, Onigaming First Nation and Wikwemikong Unceded Indian Reserve – and one new one -- Sandy Lake First Nation.

This year also marked the launch of a pilot program with youth from the Toronto Coun-

cil Fire Native Cultural Centre, which may become a template for partnerships with other Friendship Centres and urban Indigenous organizations across Canada.

Criteria for participating in Outside Looking In require youth to maintain regular attendance throughout the school term, keep their grades up and attend all rehearsal and practice sessions. Upon successful completion of the program, the youth are brought from their home communities to Toronto for two weeks to prepare for the performance finale in a downtown theatre.

Participating First Nations are also required to implement at least one OLI course into their school calendar so students can earn school credits for participating. And for the past two years a Future Leaders Program has been in place to provide youth approaching graduation mentoring opportunities relevant to their future studies, employment, training and life goals.

Kodi Trudeau, 22, from Wikwemikong, danced in this year’s program and is involved in Future Leaders.

“I felt like I was a little part of something a lot bigger, and I became a part of OLI because I really liked how they reached out to communities that don’t have the opportunity to do things like this. I also love to do art, and this is another form of artwork.”

Future Leaders participants can attend a week long camp in March where they visit local



Kodi Trudeau, inset, Wikwemikong, was at the top of the Future Leaders pyramid at this year’s performance finale for the Outside Looking In program.

colleges/universities, do career searches, resume writing, and attend a Mentor Day in Toronto that focuses on leadership.

“It’s hard but it’s well worth it in the end, and the payoff is amazing,” says Trudeau. “Tonight I am taking away the experience I had and what I have learned while

in the program. I learned how to bank, manage money, discipline, perseverance, and dedication. And if you’re hurting, keep on moving.

“If you keep shooting for the stars, you’re bound to hit something. “Go for your dreams and follow your passion.”

## ANISHINABEK NEWS

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## MAANDA NDINENDAM / OPINION

## Call me anything but 'colonized'

When it comes to Indigenous peoples, it's pretty well open season for name-callers.

And we're not talking here about locker-room slang like "wagon-burners", which an employee of mine once used in my presence before he was aware of my ancestry. (Boy, did he blush after I told him!)

It's still acceptable in 2013 to call football teams Redskins, and police departments routinely tell the public they're looking for "aboriginal" suspects. Normally respectable citizens sprinkle their everyday speech with terms like "Indian-givers", and it's not really that long ago that prime ministers were calling us "uncivilized" in House of Commons debates.

I once told an interviewer in a regional anti-racism project that people with some degree of public profile – like newspaper columnists – usually don't hear as many racial insults as most of our relatives. There's an old saying that you don't want to tick someone off whose business buys ink by the pound!

There are a lot of names I wouldn't like being called, but "colonized" is right up there with the worst of them. To tell an Anishinabe that he's colonized means he's bought into the program, that he's accepted decades of veiled or open suggestions that he's not as good as other people.

Colonizing has been a favourite European pastime. It has most typically been practised by Kings of countries like Portugal, England, France or Spain who dispatched shiploads of sailors, soldiers and priests to distant lands in search of silk, spices or furs required to make beaver hats. The crews jumped off their boats, stuck their flags into the shoreline, and claimed this land now belonged to the king who paid for their trip. Assorted activities such as slavery, torture, rape, and pillaging usually ensued. Colonizers may have differed in their approaches. Spanish conquistadors slaughtered Incas and Aztecs by the thousands in their quest for gold. British adventurers in Africa decided that selling the locals as slaves produced a profitable return on their exploration investment. The soil of every continent is soaked in the blood spilled by Indigenous peoples in the name of European progress.

In North America – Turtle Island – the English who became Americans had no qualms about shooting Indians who got in the way of their settlements. Their more genteel cousins in Upper Canada took a gradual and less volatile approach to solving "the Indian prob-

lem", using treaties and residential schools as weapons to subdue and subjugate the original inhabitants of the land.

There was one common element to all of these European adventures, which today would fall under the classification of "crimes against humanity": they were all undertaken on the assumption that the people in these dis-



Maurice Switzer

tant lands were inferior to those who encountered them. There was even a Papal doctrine that decreed the theory of Terra Nullius – that lands not occupied by Christians were to be regarded as empty and available for the taking.

It would be one thing if this was all a matter of ancient history. But the process of colonization has never stopped. Armies in Central and South America still wage war against Mayan peasants to suppress their attempts to protect their territories from exploitation by multi-national mining companies. Revolutions against their oppressors by Indigenous peoples in Rhodesia, South Africa, Indonesia, Haiti, Cuba, Brazil, and India – to name a few – have all taken place within the past century.

And in Canada, every citizen of 633 First Nations feels the impacts of the Indian Act on their lives every day. From the second they are born their status is literally determined by a faceless bureaucrat in Ottawa, and if they die on a reserve, the Minister of Indian Affairs has the authority to approve or nullify their last will and testament.

The Constitution and Supreme Court of Canada have clearly stated that First Nations peoples have an inherent right to self-government, yet the Indian Act requires band councils to get permission from Ottawa to spray noxious weeds.

There are still over 80,000 First Nations people living today who survived Residential Schools, designed to "kill the Indian in the child", as the experiment in cultural geno-

cide was described by Canada's senior Indian agent.

Day after day, thousands of these children were told they were stupid and worthless, that their language and beliefs were pagan, and that their appearance and dress were shameful. Their hair was shorn like sheep in the same way prison inmates are humiliated and degraded. Many were beaten and abused in horrible ways. Thousands never returned home – they disappeared in the same way that over 600 Native women in Canada are today considered missing or murdered without any great concern by various levels of government in this country.

A monument to the many Anishinabek who endured these attacks stands in front of the Union of Ontario offices on Nipissing First Nation. It is a testament to the bravery and resilience of the many who refused to be colonized, who still defiantly speak their language, dance and sing their traditional songs, and hunt, fish and trap by the Creator's laws, not those being imposed by foreign governments.

At their 39th annual assembly in June, the 134 Chiefs in Ontario debated a proposed strategic plan for unity and action in the face of Harper government actions that scoff at First Nations' constitutional and legal rights to sovereignty in managing their own affairs.

One of the strategies was simply labelled "Decolonize ourselves", and included technical-sounding topics like assertion of jurisdiction, restructuring of Provincial Territorial Organizations, and returning to traditional forms of government.

Another was "May need to change the mindset of some communities".

And even simpler – "Stop asking for permission – JUST DO IT!" Or, as one Elder of my acquaintance is fond of saying – "Act Indian, not Indian Act!"

First Nations leaders are at the crossroads. Their people – many of them joining the ranks of grassroots groups like Idle No More – are standing up and speaking out about their rights.

It is time for postcolonialism to begin.

*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.*

## We live the most when we reach out to others

We live the most when we reach out to the people we share the planet with. People are our greatest resource. They are walking, talking encyclopedias and they inform our lives with the story of their time here. Stories that only add to the substance of our own.

Life sometimes makes that hard. Families get separated. People go away. Relationships are fractured by circumstance. Sometimes things get shunted out of their predictable orbits by choices made in moments of weakness or confusion. Regaining precious human resources is sometimes a very tough, emotional business.

My wife and her father were separated for years. She only found him again when she was in her early forties after years of searching phone books in whatever city she happened to be in. It turned out they'd lived in the same city for decades.

Her father was an amazing character. A jazz-loving rugby fan with a penchant for good beer, the pursuit of beautiful women and a zest for life that meant that he was a total original and a very unforgettable man. He may



Richard Wagamese

have had his faults but what you saw was always what you got.

She only had a chance to know him for a handful of years before he passed away. She was devastated. For the briefest of time she walked side by side with her history, her family and when it ended all too quickly she lost a cultural, emotional and historical linchpin.

We cleaned out his apartment. I would walk by with armloads and watch her reading his papers. It's funny how something like

a postcard scribbled years ago can come to mean so much. Place and time and distance implied, not really known, a connection you feel as paper in the hands.

There was a lifetime in those boxes, and in their faded inks and snapshots her father's world filled itself in hint by hint, line by line, detail by detail. When she was finished, she had a keepsake, a shrine they so inelegantly call a "scrap" book – the only treasure she took away.

They are the sum of us the things we keep and in the hands of loved ones once we're gone, those paper trails of living retain their sense of self, sit there squarely in the palm, crooning old jazz ballads, moaning a particular blues, singing their histories.

People. Our greatest resource.

*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*



## PUBLISHING CRITERIA

## GOAL

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

## OBJECTIVES

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

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

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

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

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

The current circulation of the Anishinabek News is 7,000 copies, with 6,000 mailed and 1,000 distributed at various events. Annual subscriptions are \$25.



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# MAANDA NDINENDAM / OPINION



## Harper uses cuts to silence critics

By Johanna Lazore

In the first week of June, it has been reported that the Harper government notified 43 Aboriginal representative organizations – including the Assembly of First Nations – of reductions to their funding – some to be cut by as much as 30%. This comes as no surprise considering the Conservative tendency to eliminate or reduce funding to organizations whose work involves keeping Canada on track as a democratic, socially responsible nation. While the funding cuts themselves are disheartening, it is the ultimate intent behind Harper's chosen approach that should raise concern.

Since Harper's Conservatives came into power in 2006, they have developed a shameful record of canceling or reducing the funding for anyone critical of their agenda. And it's not just Indigenous organizations that are being targeted, but all manner of helpful organizations that could potentially stand in their way. [For a comprehensive list of the numerous groups and individuals who have experienced cuts, visit the Canadian Centre for Policy Alternatives website at [www.policyalternatives.ca](http://www.policyalternatives.ca)] Similarly, individuals have been targeted, some with outright violations of their rights, when they criticize the current government's approach. Cindy Blackstock, a well-known advocate for the rights of Indigenous children, was recently found, by the Federal Privacy Commissioner, to have had her privacy rights violated when the Government of Canada engaged in invasive surveillance of her activities.



Johanna Lazore

So why would the Harper government target organizations and other bodies representing the little guy? Because, even though grassroots movements, such as the Idle No More movement, have become powerful ways to express collective dissent, they still lack the level of organization and acceptance required to present and make submissions internationally, where representative voices are preferred. And it is the international level that provides the only forum for external oversight of Canada's treatment of Indigenous Peoples.

The very fact that it has become mainstream to refer to the current government as "the Harper government" should anger anyone believing in democracy. After all, doesn't the government in power, whatever their party line, have a duty to look out for the interests of all Canadians? As a democratic nation, Canada has a responsibility to ensure that disadvantaged, marginalized, and otherwise underrepresented voices have the opportunity to be heard. Without critical discourse we have no hope of creating a better society or meeting our most basic goals, such as realizing human rights for all citizens. This is the basic logic behind the government providing funding to various organizations, agencies, and programs representing human rights and equality advocates.

While reducing funding is not the same as facilitating outright violence against dissenters, the effect tends to be the same: voices which should be heard are silenced.

Complete text can be found at [anishinabeknews.ca](http://anishinabeknews.ca).

### New history needed

With Patrick Madahbee's urging some years ago when I was a federal Liberal MP for the riding of Algoma-Manitoulin-Kapuskasing I was pleased to develop and introduce a private Member's Bill which, if adopted by Parliament, would have called upon the Federal Government to promote with the Provinces the teaching of Aboriginal history in all Canadian schools. The Bill died on the Order paper when the 2008 federal election came along. I lost the election so the Bill was never reintroduced. I believe the time is right for this to be done by another MP.

Brent St. Denis  
Spanish



### Temper technology

Re: 'Serpent River puts meetings online'-Anishinabek News, June, 2013.

In principle, I support the use of technology to keep community members informed of relevant and important community issues. However, this needs to be tempered with appropriate checks and balances so that available technology is not used as a propaganda machine.

Germaine Elliott  
Orillia

### Caring for our kids

I think it is wonderful to see the system coming to recognize that First Nations have the right to care for their people, both on and off reserve land. It has been a long time in the making to get this far; keep going.

Unity for all the bands in Ontario is needed. First Nations should have the agreement in place to allow Native family service throughout Ontario.

Catchment area is a non-Native word and has no place in Ontario. I speak from experience, as in "Sorry we can't help because we don't service your area."

This must stop.

Korenia Allison, Ignace, Ont.  
(Aundeck Omni Kaning)

## Do-it yourself

# Settlers can have treaty cards too

By Carolyn Pogue

A few years ago, I noticed a clever back cover on Briarpatch magazine. It showed a First Nations warrior with a caption, "Where's your treaty card, Pilgrim?" It was at once funny and arresting. Where, indeed, was my treaty card?

Since the government doesn't issue treaty cards to non-Natives, I figured I should make my own. I knew my treaty area and generally what that 1877 agreement says. I could start there.

Later, my husband and I were driving across this country we love. Picture us on the TransCanada, north of sparkling Lake Superior, entering the Manitoba lakes district, driving into the golden prairies. As we drove, we brainstormed that treaty card idea.

Could it open up a small window of new communication between Aboriginal peoples and settler peoples? What if Canadians read more Aboriginal authors, learned about Treaty and Settlements, tuned into the annual Indspire Awards?

The Bearer of this card has the right to: 1. Listen to Aboriginal music via the Internet, radio, CDs and concerts; 2. Visit an Aboriginal Friendship Centre; 3. Attend a powwow; 4. Read fiction, nonfiction and poetry by First Nations, Métis and Inuit writers....

This year, I celebrated National Aboriginal Day by offering the treaty card and our brainstormed list of rights that go with it. You can likely add to the list.

I know that we don't all live in a treaty settlement area, but I hope that everyone can enjoy the list. If you carry a real treaty card, you might want to pass this list on to a non-treaty friend.

Simply print, clip and fold the card in half for your wallet. It can ride around in there as a quiet reminder of where we live; the list, of course, can go where all good lists go: on your fridge. Enjoy!

The Bearer of this card has the right to:

1. Listen to Aboriginal music via the Internet, radio, CDs and concerts.
2. Visit an Aboriginal Friendship Centre.
3. Attend a powwow.
4. Read fiction, nonfiction and poetry by First Nations, Métis and Inuit writers.
5. Ask your child's teacher to invite an elder into the classroom.
6. Ask your local library to invite a Métis, First Nations or Inuit author to give a reading.
7. Ask your local church what they are doing to live out the apologies regarding residential schools.
8. Learn about how Aboriginal governments work.
9. Ask any church that ran federal government residential schools to display their official apology.
10. Subscribe to Aboriginal newspapers and magazines.
11. Attend open lectures in the Native studies department of your local college or university.
12. Take time to learn about the Idle No More movement and accept invitations to participate.
13. Ask your Board of Education, MPP or MLA to find out how the history of Canada is taught with respect to First Nations, Métis and Inuit peoples, and how more recent events are covered.
14. Discover how Aboriginal peoples have contributed/contribute to the common good of Canada.
15. Visit the Canoe Museum & Chiefswood National Historic site in Ontario, Batoche in Saskatchewan and other public places to learn the history of this land.
16. Learn about the work of the Truth and Reconciliation Commission of Canada.
17. Watch the annual Indspire Awards (formerly Aboriginal Achievement Awards) on television.
18. Celebrate National Aboriginal Day on June 21.
19. Commemorate June 11, the National Day of Healing and Reconciliation.
20. Ask your MP what the Canadian government is doing to follow up the apology of 2008.
21. Learn about churches seeking reconciliation, for example "Living in Right Relations" in The United Church of Canada.

To view and print the Non-Native treaty card, visit [www.ucobserver.org/blogs/2013/06/nonnoativetraycard.pdf](http://www.ucobserver.org/blogs/2013/06/nonnoativetraycard.pdf)

Carolyn Pogue writes a biweekly column for the United Church Observer. Visit her website [www.carolynpogue.ca](http://www.carolynpogue.ca).



Carolyn Pogue

# DOHM-NUK / LET'S PLAY



Rainbow Ringers Cecile and Ken Migwans.

## Ringers host pitchers from across Ontario

By Maurice Switzer

M'CHIGEENG FN – They come from as far as Kalamazoo to throw horseshoes at the Rainbow Ringers pits – and this August they'll be throwing them at the first-ever All-Ontario Native Horseshoe Championships.

"There's lots of camaraderie and good friendship in this game," says Ken Migwans, owner of the tidy little patch of ground just south of M'Chigeeng First Nation alongside Highway 551 that serves as home base for the Rainbow Ringers Horseshoe Club. "Nobody ever leaves here with bad feelings."

"It's also very affordable," adds cousin Cheyenne Migwans, one of the club members enthusiastically making plans to welcome First Nations "shooters" from all over the province August 16-18. Entry fees are a mere \$20 for players in four singles divisions – including "legends" for men and women 55 and over – and \$40 per two-person team in men's, women's, and mixed doubles.

"There's free rough camping right here on the reserve," he points toward a park just down the highway.

To compete in the first-ever provincial championship for First Nations horseshoe pitchers, all players have to do is pre-register by August 2nd and show up with their entry fee and status card. Visitors will get to sample the hospitality of the host club members, three dozen of whom show up every Thursday to toss horseshoes in 14 regulation 40-foot pits. Carved out of the bush six years ago by Ken, 72, and his late son Emrick, the club offers all the amenities: parking, a barbecue area where competitors can buy burgers, hotdogs, and sausages, eight pits floodlit for night play, and a home-made outhouse with two horseshoe shapes neatly carved out of the door.

Horseshoes are supplied, many of them purchased by the club from one regular participant at club events who drives from Kalamazoo, Michigan.

Entertainment will be available in the form of a dance at the M'Chigeeng Community Complex, which will also serve as a fundraiser for local Little NHL teams.

Club members are currently beating the bushes for sponsors for trophies and jackets for the winners, designing a logo for caps and T-Shirts to be sold as souvenirs of the inaugural event, and trying to get the word out about the championships.

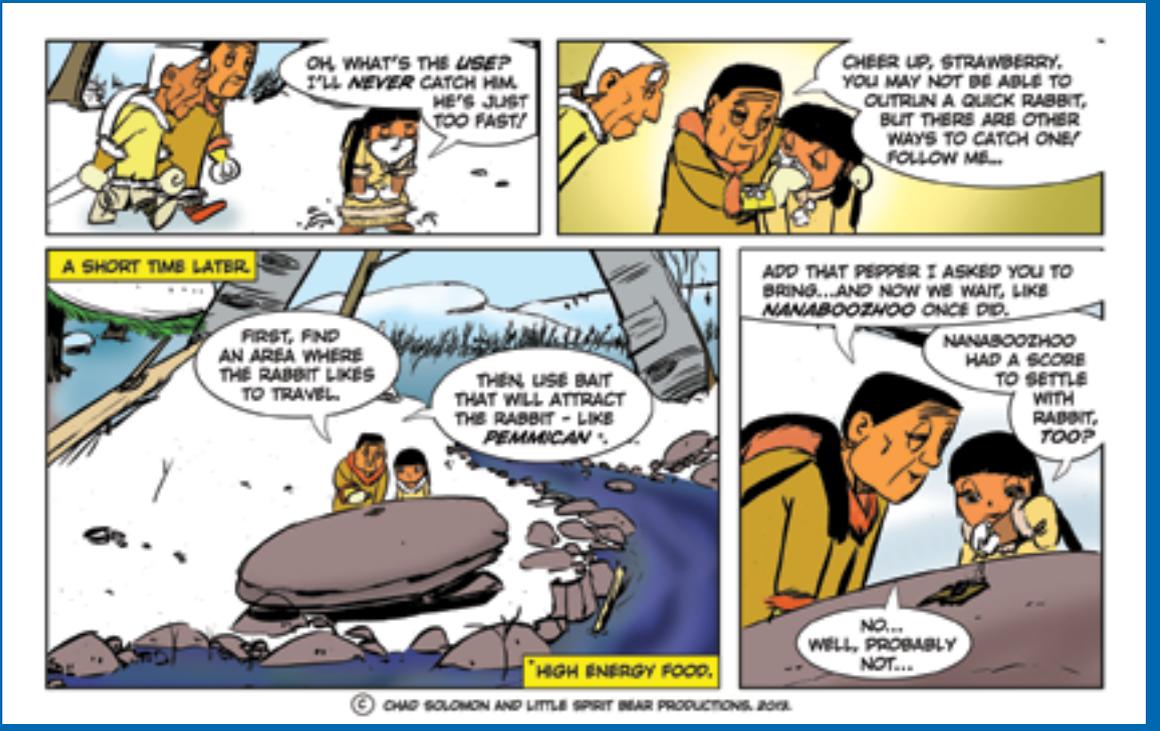
The Rainbow Ringers have some experience staging tournaments. May's Rusty Shoe kicks off the season, followed by the Ron Tann Memorial doubles event in June – named after a Mindemoya resident who was a former all-Ontario champion, the Alice Panamick/Adam Roy Memorial masters singles event in July, and a September friendly challenge with Wilberforce Legion members.

"We were always playing in backyards, and it just grew from there," says Ken Migwans. Then players started coming from elsewhere on Manitoulin Island – Wikwemikong, Gore Bay – and further afield – Lively, Kalamazoo – and last year there were 45 paid-up Rainbow Ringers at \$20 apiece.

Women players throw at the 18-inch-high pins from 30 feet. "Women are pretty good shooters," says Ken, who would like to see more younger players from the community get involved.

For more information, please contact Cheyenne Migwans at 705-377-5964, by e-mail at lilfeather14@hotmail.com, or mail registrations to him at P.O. Box 105, M'Chigeeng, Ontario, P0P 1G0.

## Rabbit and Bearpaws



## Fastball tournament to be biggest

By Marci Becking

CURVE LAKE FN – Organizers of the 2013 All-Ontario Native Fastball Championships say that it's going to be the biggest to date.

"This year's tournament committee has worked extremely hard to make the All-Ontarios a major summer event," says Shane Taylor, Chairman of the All-Ontario Fastball Championships organizing committee. "Our community loves playing against other First Nation communities. We are hoping to have 53 teams at this year's event, which will make it



Lanny Knott, Curve Lake Juniors competed last year in Wiky. – Photo by Kristianne Gillespie

one of the biggest ever." Taylor says that from sponsor-

sWorth/Rawlings, Scotia Group and the Ontario Power Generation they are going to be able to put on a first-class event August 23-25.

Games will be played in the communities of Bridgenorth, Ennismore, Lakefield and two diamonds in Curve Lake First Nation.

There are five divisions: Scotia Group Men's Open, Women's Open, OPG Men's Under 19, Men's Masters and Women's Masters. For more information visit [www.allontarios.org](http://www.allontarios.org).

# RESPECT THE WATER

### ABOUT the CAMPAIGN

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

**The Seven Grandfather Teachings of the Anishinabek people, who believe that living a good life can only be accomplished through these fundamental values of this campaign.**

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

**PHASE 1**  
Keep watch for riveting topics to be covered.

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

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

**FOR MORE INFORMATION ON THIS CAMPAIGN CONTACT LANDS DEPARTMENT**  
**Arnya Assance Ph: 705-492-9127, Ext. 2340 Toll Free: 1-877-702-5200**  
**Email: [arnya.assance@anishinabek.ca](mailto:arnya.assance@anishinabek.ca) Website: [www.anishinabek.ca](http://www.anishinabek.ca)**

Aniish na?

Aaniish

Eshnikaazyin?

Gigawabamin

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

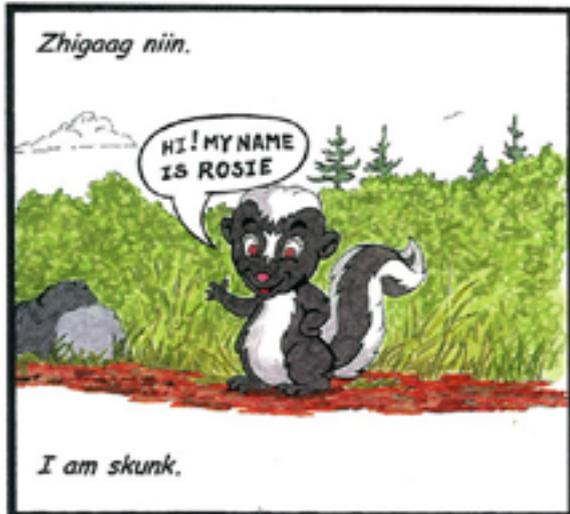
Menawah

Giminadan

Gagiginonshiwani

# ANISHINABEMOWIN

## DIBAAJMWIN



Written by Muriel Sawyer with Illustrations by Charley Hebert



Immersion class participants, from left, rear: Bill Pine, Alice Corbiere, Mary O'Donnell, Barbara Burns, Barbara Nolan, Margaret Hele. Front, left: Marian Seymour, Roseanna McCoy, Alanna Jones.

### Language learners want more homework

By Margaret Hele

SAULT STE. MARIE – A group of adult Anishinaabemowin learners have convinced their teacher to give them more homework.

After completion of a series of eight language immersion sessions at Algoma University, instructor Barbara Nolan agreed to provide a follow-up session this fall. Students will provide pictures and

stories of everyday activities for discussions in Anishinaabemowin. The group is exploring options for developing a continuing immersion program.

"The language is part of us," said Marion Seymour, "It makes us whole."

An open meeting to discuss potential Nishinaabe Language training was scheduled for July 18th, 9:30 a.m. at Algoma University Student Lounge.

### Shki kidwenan (New words)

By Laurie McLeod-Shabogesic



Laurie McLeod-Shabogesic

Ga-waabmin: I'll see you.

Baamaa sa ga-waabmin. I'll see you later.

"aa" creates a long sound "a" sound like in the word "all".

Baamaa: later

Sa: is a little tricky to explain. There is no direct translation. Its role is to show emphasis kind of like a verbal exclamation mark!

It should be noted that in the Ojibwe language there is no word for goodbye.

### KFC Kidwenan



# Health Secretariat

Good Health for Our People



## ASK HOLLY

By Holly Brodhagen  
askholly@gmail.com

### Septic tank tips

A reader and I were having a discussion about waste management systems, including composting toilets, when our attention turned to the septic tank.

For those people not clear on what a septic system is, it is the waste management system for a house, usually in rural areas, not hooked into a municipal sewage system. It consists of two parts: a septic tank, which holds the solid waste, and the drain field, which leaches the liquid safely into the ground.

It is important that your tank be cared for because no one wants to smell a malfunctioning septic system.

*How often should I get my tank pumped?*

Opinions vary. Most people say anywhere from 3-5 years while others say they have never had it done and suffered no consequences. It's for sure the right time if you smell sewage or see wet spots around the tank or drain field.

*What about using septic tank activator?*

Septic activator is supposed to boost the healthy bacteria that eat the waste. The consensus is you don't need it if you are careful about what normally goes into your tank.

*What should or shouldn't go into the septic tank?*

Should: human waste -- Numbers 1 and 2, waste water from household fixtures.

Shouldn't: food waste, lots of paper waste, and strong chemicals and large quantities of water.

*How long will my septic system last?*

Depends on how you use it, care for it and how it was built. Mine apparently will last 20-plus years if there are no problems.

*What are symptoms of a problem?*

Backing up of sewage in the house, smelling sewage or seeing unexplained wet spots around the drain field or tank.

*What do I do if there is a problem?*

You can try to figure out what is happening by getting your tank pumped and looking for wet spots that might mean a break in a pipe or the tank. You should call someone who gets paid to do the dirty work.

*Holly Brodhagen is a citizen of Dokis First Nations and holds a masters degree in Social Work.*



Sarah takes children to farm to find out where their food comes from.

– Photo by Kyle Selle, Sellebrations

## Healthy living about balance, not just food

By Sarah Blackwell

There is more to leading a healthy life than just the food you eat.

Myself, partner Fred Bellefeuille, and our three children have been changing the way we eat and live for the past two years.

"After I had my heart attack in January, 2012 I realized that I wanted to continue giving my boys the knowledge about hunting and fishing that I grew up doing," says Fred. "I have such a strong desire to instill in them so many things about life and survival."

We had started our family's journey into eating a whole foods, plant-based diet after my diagnosis with cancer in December 2011. We prepared new meals with fresh vegetables and started off slowly by integrating one green smoothie into my each day, and introducing these smoothies to the children once I found the right combination of fruits and veggies.

"I always thought that I ate healthy because I ate whole wheat products, set limits for myself and the children on sugary treats and even limited the amount of days we ordered take-out. I now realize that my understanding of healthy eating was the best I knew at the time, but was not ideal for preventing cancer.

Good health is more than just the foods

you put in your mouth to nourish yourself. Food is actually secondary when it comes to creating good health for yourself. It is all the other components of life that feed us in a primary way.

Our Anishinaabe teachings of the Medicine Wheel confirm the importance of nurturing and tending to all aspects of our lives: physical, mental, emotional and spiritual. If a person does not make daily conscious effort to create balance in these four areas, then sickness and disease can occur.

The cancer diagnosis wasn't just a result of the food I ate. I also led a very stressful life with limited time for myself doing things that nurture my spirit. I started to knit for the first time in my life after my diagnosis and then realized how much I was neglecting my body, mind and spirit for many years. I now know after my research that cancer cells will thrive and duplicate in a stressful internal body.

Fred also realized that his life habits also contributed to his heart attack.

"In addition to eating out and not making thoughtful food choices, I also led a stressful life with lots of work-related travel, and limited time with my family doing things that were good for my family and made me feel good

about being a father and husband," he says.

As a family we have changed how they eat and what we eat, but also the way we spend out family time. I home-school the children, and have integrated into our routine field trips to local farms, where they learn about growing food, fair treatment of animals and the importance of getting to know local farmers.

We're learning about preparing food, foraging for wild edible plants, sprouting, raw foods, baking without sugar and so much more. We're also learning how food contributes to health and wellness.

Fred and I now understand the importance of taking time to nurture ourselves and allow the other to take time biking, roller blading, doing yoga or working out at the gym so that the balance can be maintained.

We also get to spend time together without the children, which is something we never did before. In order to take care of our children we need to take care of ourselves to be good parents. It's all about balance and seeking ways that will help bring us all balance as a family. Sarah Blackwell is a Holistic Health Coach and works with individuals struggling to maintain a balance between health, family and work.



### Father's Day message

Brandon Britt's wife Angie and their three children decorated this t-shirt for him at the Father's Day Picnic at Marina Park in Thunder Bay June 14. Over 150 participants helped spread the message that alcohol and pregnancy do not mix. "Memory is important to First Nations because we rely on storytelling and oral traditions. Alcohol can have a damaging effect on memory." The Union of Ontario Indians Fetal Alcohol Spectrum Disorder Program would like to say Chi Miigwetch to all men and fathers in Anishinabek Territory who support mothers in avoiding alcohol during pregnancy. When you protect our children from prenatal alcohol exposure you are also protecting our teachings and our oral history.

– By Lynda Banning

## Resolutions from Assembly approved by Chiefs June 4-6, 2013

### FASD funding sought

Chiefs in Assembly and the Union of Ontario Indians will lobby the Minister responsible for the Ministry of Children & Youth Services for either five-year funding agreements or annualized funding agreements that support and protect all 20 Aboriginal Fetal Alcohol Spectrum Disorder and Child Nutrition Projects.

Lobbying is also needed to increase funding for the prevention of FASD.

### FASD diagnostic clinic

The Anishinabek Chiefs in Assembly support the Union of Ontario Indians in pursuing dedicated funding supporting the Sudbury Regional Hospital Fetal Alcohol Spectrum Disorder Diagnostic Clinic.

# BEAUSOLEIL FIRST NATION



Stories and photos by Sharon Weatherall

## Seventh Fire succeeds

MIDLAND – Alternate schools like the Seventh Fire program operated at Georgian Bay Native Friendship Centre help Aboriginal learners succeed where public schools sometimes fail.

Three Beausoleil First Nation citizens – Joshua Assance, Anna King and Mariah Sandy-Monague – were among six graduates from the 2013 Seventh Fire program. Taylor Brown, Wilfred Lepage and Nicole Williams also received their Ontario Secondary School Diplomas at a special recognition night.

Seventh Fire is dedicated to assisting students who have experienced difficulty in a structured high school environment. The program is geared for First Nation, Metis and Inuit students – status or self-identified – aged 15 - 19 who transfer from local high schools and develop a personalized academic plan. The Seventh Fire program follows the Anishinaabe Seven Grandfather Teachings and philosophy and is accredited through Midland Secondary School.

"I highly recommend this school to other students and parents," said Joshua Assance in his valedictory address in which he



**Anna King, Beausoleil First Nation, was one of six members of the 2013 graduating class of the Seventh Fire Alternate School program operating out of the Georgian Bay Native Friendship Centre in Midland. In addition to receiving her Ontario Secondary School Diploma, Anna was the recipient of the Seven Grandfathers Award for Wisdom.**

praised Seventh Fire's camaraderie and focus on First Nation tradition, culture and cooking. Assance, a citizen of Beausoleil First Nation, also received the Seven Grandfather Award for Truth.

A special new award – The Andrew Mixemong Mishomis (Ojibway for Grandfather) Award – was presented to graduate Wilfred Lepage. The award is in memory of Andrew "Fud" Mixemong, a former president of the Georgian Bay Friendship Centre, who died last summer trying to assist his wife when two men attacked her at a Midland restaurant. Siblings Marilyn and Wayne

Mixemong made the presentation.

Other award recipients included: Outstanding Achievement – Amanda Lacoste; Outstanding Artistic Talent – Taylor Williams; Excellence in Independence – Larissa Moreau, Chloe Pilon; Most Improved Student – Brandon Copegog, Nicole Williams; Effort and Achievement – Kayla Gonsalves, Katie Monague, Cassie Roote, Kayla Sandy, Caroline Vainer. Seven Grandfather Awards:

Wisdom – Anna King; Love – Samantha Collin; Respect – Shane Monague; Bravery – Daniel Lepage; Honesty – Taylor Brown.

## Georgian Bay level concerns water walkers

BEAUSOLEIL FN – By mid-July, a group of Anishinabe women and supporters will have completed a walk around Georgian Bay – creating awareness of dangerously decreasing water levels.

Following a traditional ceremony the group set out from Cedar Point on Beausoleil First Nation (BFN) just before noon on June 21 and began walking 30 kilometres, 10 hours a day around Georgian Bay

The walk was organized by Vicki Monague, who was active in the Site 41 protest which stopped a landfill over an aquifer in Simcoe County. Low water levels have inspired her to speak up again. While anguishing over how to take action, Monague dreamed that grandmothers instructed her to bring awareness to the current water situation. The result was 'Mnidoog Gaaminig Bimooseyang' – Anishinabemowin for Spirit Lake Water Walk.

"People do not understand how critical the situation is especially for my community. Every winter I see my people struggle getting on and off the boat to cross the icy water to get basic necessities to sustain life. The boat crews risk their lives to operate the boat in dangerous conditions to make sure the people get there," said Monague.

"On Chimnissing this is the lowest we have seen the water for 20 years – the little islands are no longer islands but attached – that's how far the water has dropped. When I think of all the people who are sick with diabetes, and other illnesses that rely

on the water, I cannot sit idle and wait."

Georgian Bay waters have represented home for Monague's people for hundreds of years and none have ever seen the water like this.

"For hundreds of years the Great Mother has given us life from the smallest insects to the biggest animals and trees. We need to honour her for what she has given us. These water levels are not going to change immediately but we can do something – we can collectively look at this issue and see what is making an impact on the water," said Monague, noting that all people are feeling the effects of the low water and how it has changed the land and the spawning of the fish, increasing pollution along the shoreline.

"Here in Canada we look at the water like we have so much but if we keep destroying it we will have none. We need to ensure the water is here for future generations.



Vicki Monague

## Drugs workshop topic

MIDLAND – Grade 12 student Larissa Moreau says she is against drugs and a recent workshop at her school confirmed her reasons why.

Moreau who attends Seventh Fire Education Program at Georgian Bay Native Friendship Centre was one of 34 participants in "Substance Abuse and Aboriginal Youth Involved in the Justice System", presented by the Ontario Federation of Indian Friendship Centres.

"It made me realize why I am against drugs and don't use them," said Moreau. "The workshop facilitators talked about helpful services for people who need support and told us about kits provided by local services for drug users to help against the spread of HIV, AIDS and HEP C. The kits show how they can get sick by using the same needle and spreading disease."

The purpose of the workshop was to undertake a community assessment to increase the effectiveness of local efforts to address substance abuse by youth



**Larissa Moreau, Sarah Desroches and Rebecca Picotte, attended a workshop on substance abuse and Aboriginal youth.**

involved in the justice system. The 2007 Urban Aboriginal Task Force says ongoing problems with addictions, mental health and a lack of positive cultural, recreational and social activities are issues linking aboriginal youth to increased gang membership and substance abuse.

Aboriginal people are currently over-represented in the justice system, accounting for 19 per cent of the population in federal correctional facilities.

One report says 33 per cent of Aboriginal youth over the age of 15 use solvents, with most beginning at age 11. Data collected by Friendship Centres have raised

concerns across the province about prescription drug use in urban Aboriginal population.

Rebecca Picotte is a student in the Addiction Program at Everest College in Barrie. "Harm reduction is a way to keep addicts safe while using, but there is not a lot of this service in the community. There was talk how it would be beneficial to get more here."

Friendship Centre member Sarah Desroches said oxycontin and percocet are readily available in the local community.

"Transportation is a big concern,' she said. "Lots of people don't have a vehicle to access the services."

## Solidarity Day June 21



**2012 scone-making queen Vicki King sold out at her food booth this year.**



**Mercedes and her brother Harley Sandy enjoy the cardboard boat races.**

# Social Services

To advocate on social issues affecting our people



## Resolutions from Assembly approved by Chiefs June 4-6, 2013

### Adoption of Anishinabek children

The Anishinabek Nation's position on adoption is that every Anishinabek child must be placed in the care of a caregiver who is Anishinabe and, if no Anishinabe family is willing to adopt an Anishinabe child, the child must be placed in the care of a caregiver of First Nation's ancestry.

The Anishinabek Chiefs-in-Assembly commit to implementing measures at the First Nation level at their own cost to encourage their members both on-and off-reserve to adopt Anishinabek children in place of non-Aboriginal persons and families.

The Union of Ontario Indians be mandated to lobby the Government of Ontario to introduce provincial legislation and regulatory requirements to ensure the adoption of Anishinabek children by Anishinabek custom is formally recognized by law.

### Children should be with families first

The Anishinabek First Nations assert their inherent jurisdiction over the protection of children and family unity and hereby provide notice to all Children's Aid Societies in Canada that the Anishinabek Nation position on customary care is that every Anishinabek child must be placed in the care of a caregiver who is firstly Anishinabe.

If no Anishinabe family is able to provide a customary care home then at least one parent be of First Nation's ancestry, and lastly as sanctioned by the member First Nation community as an interim measure when no home of First Nation ancestry can be found.

## Feds hide documents, seek delay to find them

OTTAWA – The Globe and Mail reports that the Harper government withheld tens of thousands of documents that it was obligated to disclose as part of a human-rights case in which it is accused of discriminating against indigenous children. Now, it is using its failure to hand over the files to try to get the proceedings put on hold.

The First Nations Child and Family Caring Society filed a complaint with the Canadian Human Rights Tribunal in 2007 saying it is wrong for the federal government to pay 22 per cent less for child welfare on reserves than the provinces pay for non-aboriginal welfare services.

Despite many attempts by the government to have the case dis-

missed, the hearings before the tribunal finally began in February of this year.

But Justice Department lawyers asked for an adjournment of many months while they gather more than 50,000 documents that were required to have already been handed over to the Caring Society's lawyers under the human-rights commission rules.

Cindy Blackstock, the Caring Society's executive director, said in a telephone interview that the government indicated months ago that it was in the final stages of disclosing all pertinent documents, including those relating to the "enhanced" funding formula it uses to determine how much money First Nations receive for child welfare.



From left: Chief Isadore Day, Serpent River FN; Nishnawbe Aski Nation Deputy Grand Chief Goyce Kakegamick, Councillor Clifford Tibishkogijig, Whitesand FN; Chief Greg Cowie, Hiawatha FN; Anishinabek Nation Deputy Grand Council Chief Glen Hare; Chief Dean Sayers, Batchewana FN; Association of Iroquois and Allied Indians Deputy Grand Chief Denise Stonefish; Minister of Children and Youth Services, Teresa Piruzza; Chief Simon Fobister, Grassy River FN; Aboriginal Affairs Minister David Zimmer; Jeff Kinew, youth rep for Treaty #3; Chief Arnold Gardner, Eagle Lake FN; Chief Abram Benedict, Akwesasne; Gimaa Duke Peltier, Wikwemikong Unceded Indian Reserve; Chief Dave Paul, Northwest Angle #33.

## 'Our kids deserve the right to their culture': Hare

TORONTO – Anishinabek Nation leaders have told provincial government officials that their children in care deserve the right to their culture.

"We need to leave here today with long and short term goals in place," said Deputy Grand Council Chief Glen Hare, part of a delegation who met with Teresa Piruzza, Minister of Children and Youth Services. "We need to see a nation-to-nation approach where leaders from both sides work together on solutions in the interest of our children. The Anishinabek Nation has requested that the Minister respect our culture and our identity. Our children are our responsibility and Ontario needs to understand that."

"Our kids deserve the right to their culture, their biological family and to their home community – that connection is an important part of their identity and when they miss out we all miss out," said Hare.

Chiefs told Minister Piruzza that the Children's Aid Society has to accept some responsibility for disrupting the family unit in First Nation communities.

"Anishinabek culture is centered around our children," said Lake Huron Regional Chief Isadore Day, Wiindawtegowinini. "We strive to protect the future for the next generation. This goal can only be achieved if we take direct control of Child Welfare."

"It is the intent of Anishinabek First Nations to provide options and next steps on jurisdiction –

moving beyond the current situation where other governments and their agencies claim authority over our children. This meeting presents an opportunity to set the record straight: jurisdiction must be recognized and built into our nation-building process. We remain optimistic that we may finally establish a commitment from Ontario."

The Anishinabek Nation has developed its own Child Welfare Law after several years of consultation with citizens and leadership with the goal of transitioning of responsibility and services from provincial agencies to First Nation authority.

Giimaa Duke Peltier, Wikwemikong Unceded Indian Reserve, saw the meeting as an opportunity to set the record straight.

"The fact is, Ontario and its agencies don't belong in First Nation communities and they definitely don't belong in the homes of First Nation families," said Peltier. "Ontario must recognize First Nation organizations and begin the process of transferring full and capable responsibility to First Nations for First Nation children."

Minister Piruzza committed to working with First Nations and acknowledged the concerns of First Nations surrounding the health and wellbeing of First Nation children. In her closing comments the Minister stated that Ontario would work with First Nations in finding solutions together.

## First Nations kids poorest in Canada

OTTAWA – Indigenous children in Canada are over two and a half times more likely to live in poverty than non-Indigenous children, according to a study released June 18 by the Canadian Centre for Policy Alternatives (CCPA) and Save the Children Canada.

The study disaggregates child poverty statistics and identifies three tiers of poverty for children in Canada based on data from the 2006 census, which is the most recent data available on Indigenous child poverty:

1. The first tier has a poverty rate of 12% and excludes Indigenous, racialized, and immigrant children in Canada.

2. The second tier includes

Metis, Inuit, and non-status Indian children, who suffer a child poverty rate of 27%; visible minority children, who suffer a poverty rate of 22%; and immigrant children, whose poverty rate is 33%.

3. The third tier consists of status First Nations children, who have by far the highest child poverty rate of any of the Indigenous groups at 50%.

"The average child poverty rate for all Indigenous children in Canada is 40%, compared to 15% for non-Indigenous children," says David Macdonald, a Senior Economist with the CCPA and co-author of the study. "Regionally, the situation is even worse in Manitoba and Saskatchewan,

where two out of three status First Nations children live in poverty."

Indigenous children trail the rest of Canada's children on practically every measure of wellbeing: family income, educational attainment, crowding and homelessness, poor water quality, infant mortality, health and suicide.

"The report's findings that half of status First Nation children live in poverty should shock all Canadians," said Patricia Erb, President and CEO of Save the Children. "Looking beyond the numbers to the impact of poverty on the lives of Indigenous children explains why Save the Children is currently growing our programming in Canada."

According to the study, it would require \$7.5 billion a year from either market income or government transfers to bring all children up to the poverty line, \$1 billion of which would be required for all Indigenous children and \$580 million specifically for status First Nations children.

"The Indigenous population is the fastest growing in Canada. With adequate and sustained support these people will become an integral part of society and the workforce-particularly as baby boomers retire", says Daniel Wilson, Indigenous rights advocate and co-author of the study. "But if we refuse to address the crushing poverty facing Indigenous children, we will ensure the crisis of socioeconomic marginalization and wasted potential will continue."

"As an organization that works internationally to promote and protect the rights of children, we know the positive impact Canada has had around the world," noted Erb. "It is time to work together-communities, civil society, governments, and the private sector-to ensure that Indigenous children grow up in happier and healthier communities and have the relevant education and opportunity to help build stronger, more prosperous communities."

Poverty or Prosperity: Indigenous children in Canada is available on the CCPA website at <http://policyalternatives.ca> and on the Save the Children Canada website at <http://savethechildren.ca> or at the following link: [http://media3.marketwire.com/docs/Indigenous\\_Child\\_Poverty.pdf](http://media3.marketwire.com/docs/Indigenous_Child_Poverty.pdf)

# ANOKIWIN/JOBS

## Natives can fill job voids

TORONTO – Canada's workforce is evolving rapidly and faces a fundamental shift in how it will meet future labour needs as Canada's aging population continues to retire from the labour pool, according to experts from BMO's inaugural Aboriginal Day panel.

According to James McKay, Diversity Recruiter, Aboriginal Peoples, BMO Financial Group, companies on and off reserves should continue to dedicate time to hiring, developing and retaining Aboriginal employees as Canada faces a labour shortage from an aging workforce. According to Statistics Canada, the Aboriginal population is projected to grow at double the pace of non-Aboriginals between now and 2031.

"As Canada's population continues to age, there will be a myriad of opportunities for Aboriginals to fill the void," said McKay. "Raising the bar on Aboriginal education and training is the right thing to do; it helps our students, it helps the communities they come from and return to, and frankly, it helps the businesses that hire them.



### Grandfather grads

**Class valedictorian Joshua Assance (Truth) and Mariah Sandy-Monague (Humility) were presented with Seven Grandfather Awards as members of the 2013 Seventh Fire school graduating class. The Beausoleil First Nation citizens were among six students who received their Ontario Secondary School Diplomas from the school operated by Georgian Bay Native Friendship Centre.**

—Photo by Sharon Weatherall



## JUSTICE OF THE PEACE VACANCIES

Ontario Court of Justice

**Court Locations\*: Barrie; Brampton; Brantford; London; Ottawa (Bilingual); Owen Sound; Peterborough; Sault Ste. Marie; Sault Ste. Marie (Bilingual); Toronto (9); Walkerton**

\*Please check [www.ontariocourts.ca/ocj/jpaac/advertisements](http://www.ontariocourts.ca/ocj/jpaac/advertisements) for an updated listing of advertised vacancies.

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

A Justice of the Peace is an independent judicial officer who presides in court over various proceedings under federal and provincial statutes. Applicants must meet minimum qualifications as set out in the *Justices of the Peace Act*.

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

In addition to reflecting the diversity of Ontario's population, applicants should also display the fundamental skills and abilities, personal characteristics and community awareness attributes set out in the Committee's General Selection Criteria.

Bilingual positions require a high degree of proficiency in English as well as a superior level of oral and written proficiency in French. As First Nations people comprise a large percentage of the population in the areas being serviced by the courts in Brantford and Owen Sound, we especially encourage people of Aboriginal heritage and people with an in-depth understanding of Aboriginal communities and the issues affecting those communities to apply for these vacancies.

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

Applications for current vacancies must be submitted on the **current** prescribed application form or supplementary form, as applicable, and received by **4:30 p.m. on Wednesday, July 31, 2013**. Applications received after this date **WILL NOT** be considered.

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

Pour voir cette annonce en français, consulter le site Web du Comité à [www.ontariocourts.ca/ocj/fr/jpaac/annonces](http://www.ontariocourts.ca/ocj/fr/jpaac/annonces).

## Consider your values when choosing career

By Laura Dokis

How will your values affect the career choice that you make?

Ask yourself this question and take an inventory of the things that are important to you. Values are the set of beliefs and the sense of purpose that you have about the world and how you wish to conduct yourself. Reflecting on the Seven Grandfather Teachings and your cultural beliefs can help you start the process.

Consider your values in relation to your career options. How will the work that you do make you feel? If parts of your core values include honesty and respect, working in an occupation that contradicts what's important to you can create a values conflict. Internal conflict is often difficult to deal with on a daily basis and you may find your work less rewarding and become unhappy with your choice. No job is ever completely ideal; however, entering into a career that is more congruent with your values leads to greater job satisfaction.

Being aware of your values will help you to make a better and more informed decision. When researching different career options, think about how the particular job duties, responsibilities and work environment make you feel. Feeling passionate or motivated by the job duties is an important clue about how rewarding the career will be for you. Many First Nations people have a desire to work in their home communities and/or with First Nations people. If you place this value as the highest priority on your



Laura Dokis

career decision-making checklist you should start by exploring opportunities that will allow you to fulfill this goal.

Next, think about the things that you are naturally drawn to. Although you may not be able to secure work that satisfies all of your values, the fulfillment of your top priority is the key. Planning a career not only involves the paid work that you do, but also includes your hobbies and volunteer work. For example, if you have a passion for drawing, hunting/fishing, language, sports etc. you can find opportunities to include these activities as part of your lifestyle if you choose a job that affords you the schedule and location to fulfill these needs.

Visiting with an Elder, family, community members or counsellor can help you explore your values and provide you with insight into things that others observe in you. Start a list of your values and reflect upon how they can be honoured and fulfilled through your career choice.

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



# Call for MENTORS

### Who can be a mentor?

- Parents
- Teachers
- Youth Workers
- Guidance Counselors
- Economic Development Officers
- Business Development Officers
- Business Owners
- Entrepreneurs

**Waubetek is seeking Mentors for the 2013 Aboriginal Youth Entrepreneurship Challenge.**

- Provide guidance and assistance to youth participants ages 15-29.
- Assist teams in the business plan competition.
- Attend the Youth Business Workshops.
- Attend the Aboriginal Youth Business Conference in March 2014.

**Mentors Workshop**

Wednesday, July 31, 2013 at 6 p.m.  
At the Waubetek office in Birch Island,  
6 Rainbow Valley Road & Hwy 6

Note: a second Mentors Workshop to be delivered for info September

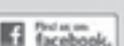
**Sign up Today!**

For more information contact:

Sophie Flesher-Jones  
AYE Coordinator/Youth Initiatives  
Email: [sflesher@waubetek.com](mailto:sflesher@waubetek.com)  
T: (705) 285-4213 F: (705) 285-4184  
Visit us at: [www.waubetek.com](http://www.waubetek.com)



Ministry of Economic Development, Trade and Employment

# MNO-BMAADZIWIN/HEALTHY LIVING

## *Farm tales*

### Twins arrive safely without human help

*By Jennifer Ashawasegai*

ALBAN –We have twiiiiinnnnnnns!!!! Both goats are girls, and both are healthy and cuter than words can say! Their names are Seraphina and Benita. The adorable pure white doelings are the first animals to be born on our little hobby farm after a much-anticipated wait.

Seraphina and Benita came into this world quietly and without much ado, and no human interference at all. Ken and I were about four to six weeks off the estimated date of birth. However, I think we can be excused for that, since we didn't know the date of conception, nor do we have any experience in helping animals birth their young. We did keep a close eye on mom Willow throughout her pregnancy.

I wasn't that worried. Ken, on the other hand, was quite anxious and didn't know what to make of my seeming apathy about the big event. I read much about goat births and Ken and I spoke with another couple who also have a hobby farm with goats, so we were as prepared as we were going to get.

According to our research, the worst possible scenario, other than a stillborn kid, included wrong birthing positions. Friends advised to just gently pull on the kid being born to assist the mother in birthing her kid. After the kid is born, another possibility with a first-time mom includes outright rejection of her kid. We would have had to hold her down so the kid can feed, or I could have simply bottle-fed the kid from my store of goat-kid formula from the previous bottle babies (Willow and Lily). I had also prepared a birthing box with all necessary equipment; latex gloves, scissors to cut the umbilical cord, strong string to tie off the cord, plus towels, iodine and various other supplies.

After the dates Ken and I had bet on had long passed, Willow continued to get larger and larger every day. I was sure she was going to pop! We were both hoping for a girl. About a week before Willow kidded, my mom noticed how much her belly was moving, and thought Willow would have twins. I didn't think Willow's belly was big enough to accommodate two little goats.

The big event actually happened while I was away, but thank goodness Ken was home.

"Early in the evening, I went out to check on Willow," he says, "and there she was, with two beautiful pure white little babies. I was amazed, they were already cleaned up and walking around!!"

Ken said the babies were a little wobbly on their tiny hooves. When he gently petted them they would fall over.

As I write this, the twins are just under a week old and such a pleasure to watch as they try to run around and learn to use their legs to jump. They really love to explore and mom Willow keeps a close eye on them. She doesn't let the other goats too close to her kids (plus we have them in a separate stall), and like any mom, Willow doesn't like strangers around her kids.

My next adventure will be learning to milk a goat! Stay tuned  
*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 Debewin Citation for Excellence in First Nations Story-telling.*



Seraphina, mom Willow and Benita, the smaller twin.



### Cashew Kale Salad Dressing

- Ingredients:
- ¼ cup of soaked raw cashews
  - 1 tsp coconut aminos
  - 1 garlic clove (optional)
  - ½ fresh lemon squeezed
  - 2 celery stalks with leaves
  - 1 kale stalk
  - Water as needed

- Directions:
1. Soak raw cashews in cold water for a minimum of 20 minutes
  2. Drain and rinse the cashews
  3. Meanwhile wash celery and kale
  4. Place all ingredients in a blender
  5. Add water as necessary for the consistency of a dip or dressing to your liking

*Recipe provided by Sarah Blackwell, a Holistic Health Coach.*



Sarah Blackwell

## ARTS/EZHOOSGAGED



## Art honours fallen warriors

'Honoring the Spirit of Chief Wabighijack' is a recently-completed painting by Zoey Wood-Solomon. The acrylic-on-paper work, measuring 26X32 inches, depicts a young Chief and his wife offering a Spirit Plate for Chief Wabighijack (White Crane) at Niagara-on-the-Lake in remembrance of the Anishinabek who died during the War of 1812. Chief Wabighijack's spirit is ever present, as seen by the White Crane that walks the grounds. Chief Wabighijack of Batchewana, died at Fort George in 1813. The artist lives in Sault Ste. Marie and can be contacted at [zoeyjimws@shaw.ca](mailto:zoeyjimws@shaw.ca).

## Missing women represented by 600 moccasins

By Mary Annette Pember  
*Indian Country Today*

"Walking With Our Sisters" is a commemorative art installation to honor the lives of missing and murdered Indigenous women from Canada and the United States. Organizations such as the Native Women's Association of Canada have documented nearly 600 cases of murdered and missing indigenous women in Canada that have occurred over the past 20 years.

Because of gaps in police and government reporting, the actual numbers may be much higher according to Amnesty International of Canada. Although similar data is not available in the United States, according to the U.S. Department of Justice, American Indian women are 2.5 times more likely than other races to be victims of sexual assault.

A large collaborative installation artwork, Walking With Our Sisters will be presented as a winding path of more than 300 feet of fabric on which 600 vamps – the top decorated part of a moccasin – will be laid on the floor. Visitors will have to remove their shoes to walk along a fabric path next to the vamps.

Christi Belcourt, a painter living in Espanola, Ontario of the Ojibemiskwak/Michif or Métis Nation, came up with the idea while working on a series of paintings to hon-



our women. She paints in acrylic on large canvases depicting floral designs on black background; the images resemble beadwork, she says.

While envisioning her new project, she began noticing the large number of Indigenous women reported missing by friends and family on Facebook. The lack of response from authorities bothered her as she considered that some of the missing girls were the same age as her 15-year-old daughter.

At first she considered doing the project alone, but the idea of beading six hundred pairs of moccasin tops was daunting, so she began sending out Facebook messages asking for help. Within days she had commitments from more than 200 people who wanted to create vamps for the project.

To learn more about Walking With Our Sisters or to make donations, visit the Facebook group page or e-mail Christi Belcourt at [WWOS@live.ca](mailto:WWOS@live.ca).

## Exhibit explores tangled relationships

By Shirley Honyust

LONDON, Ont. – For Dolleen Manning, a major difference between Indigenous artists and others is their sense of being connected to other elements of Creation – for them, the self is relational, not solitary.

The "complex challenges, disparate interests, and paradoxical relationships" that they experience in encountering what she calls "Western realities" was the theme behind a show she curated at Forest City Gallery called Gashka'oodé, an Ojibwe term referring to relational entanglements.

"In this project," she says, "I ask how contemporary Indigenous artists respond to the encounter with Western realities, in and through their understandings of a self that is always already constructed in relation to difference."

Manning, a citizen of Ashoodona – Stoney Point First Nation, controversially absorbed by the federal government into Kettle and Stony Point First Nation – is an artist and independent curator whose work focuses on encounters between critical theory, Anishinaabe philosophy and visual culture. This was the driving force



**Gashka'oodé ('tangled') was the theme of the exhibition of Indigenous art on display at Forest City Gallery in London, Ont. Curator Dolleen Manning and Luke Nicholas, president of the N'Amerind Friendship Centre, participated in a panel discussion about Indigenous art.**

–Photo by Justin Thomas

behind the Gashka'oodé exhibit and forms the basis of her doctoral research at the Centre for the Study of Theory and Criticism at Western University. Manning is a recipient of the prestigious Vanier Canada Graduate Scholarship, has an M.A. in Theory and Criticism from Western University, a Master of Fine Arts in Contemporary Arts from Simon Fraser University, and a B.F.A. from the University of Windsor.

"As curator, I am interested in the "entanglements" reflected in the heterogeneity of Aboriginal

experiences" she says. "Thus I selected these artists more for their differences than their similarities. Confronted with the complex challenges, disparate interests and paradoxical relationships posed by contemporary Indigenous experiences, the artists refuse to latch on to easy answers and complacent stereotypes."

The artists in Gashka'oodé are extremely diverse, not only in their relationships to Indigenous cultures and communities, but also in their mediums that include digital media, sculpture, photog-

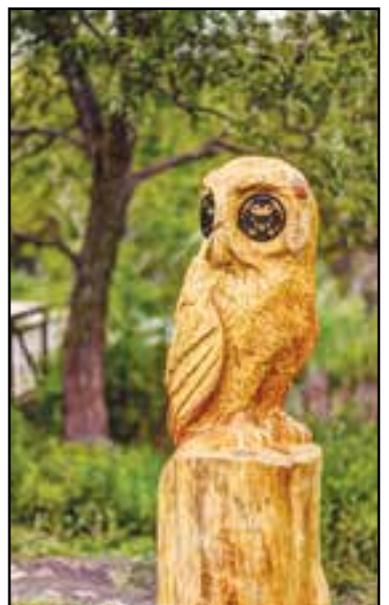
raphy and performance. Their works share themes of entanglement in which subjects negotiate being in-relation and out-of-place.

Cree/Métis visual artist Jason Baerg combines painting and multimedia to create conceptual works about urban Aboriginal subjectivity. Wally Dion – a Saulteaux from Yellow Quill First Nation -- used computer circuit board star blankets to create Shield Wall.

Before the launch of Gashka'oodé, a panel discussion at Museum London brought together Indigenous arts and cultural practitioners to discuss the tangled relationship between traditional and contemporary Indigenous values and philosophical approaches in their professional, artistic and everyday realities.

Participants included Luke Nicholas, N'Amerind Friendship Centre president; Greg Hill, the National Gallery of Canada's curator of Indigenous Art; Mona Stonefish, Anishinaabe Elder and Cultural Advisor; and playwright Candace Brunette.

Afterwards, the audience was transported to the Forest City Gallery to see exhibits, meet artists and partake in a feast of Indigenous food, prepared by a group of community volunteers.



## Trail totems

Nipissing First Nation citizen Donald Chretien collaborated with fellow artist Jim Menken on a commission by the town of Newmarket

to construct 10 totem markers along the Nokiidaa trail, a 20-kilometre hiking/cycling link between Aurora, Newmarket and East Gwillimbury.

For more information, visit <http://www.flickr.com/photos/townofnewmarket/sets/72157633787651107/> and <http://www.yorkregion.com/news-story/3239355-newmarket-unveils-totem-trail-markers/>

# Intergovernmental Affairs

Protecting Aboriginal and Treaty Rights



## Stealing, bribery — a day's work for Indian Agents

By Dr. Rhonda Telford

Do you ever wonder why the relationship between Indian Affairs officials and First Nations people is so strained?

At least one reason was that some of the front line representatives — the Indian Agents — appointed by the Department of Indian Affairs to oversee First Nation business were men not above crooked, self-aggrandizing action. Certainly nowhere in Ontario did this appear to be more of a serial problem than on Lake Superior in the last quarter of the 19th, and early part of the 20th centuries.

Just like today, many arguments between Indian Affairs and First Nations people revolve around money. Perhaps Atiwapiskat comes to mind. But, in the story I am going to tell below ... just whose money are we talking about?

In the decade before the Confederation of Canada in 1867, funding for the Department of Indian Affairs underwent a staggering change.

This change was known to be coming since at least the 1820s, but was not put in place until the late 1850s with the establishment of the Indian Land Management Fund. The purpose of this Fund was to make Canada pay for the cost of administering Indian Affairs in Canada instead of Britain.

The money underpinning the Indian Land Management Fund came from the trust funds of several First Nations having discreet accounts from which Indian Affairs unilaterally skimmed various sums. This money was put into a "capital account".

Percentages on land or resource leases and sales were also added into the capital account. The interest arising on the capital was put into an "interest account". It was the moneys accruing in this interest account that were to fund the administration of Indian Af-

fairs in Ontario and Quebec. How wisely did the Department of Indian Affairs spend this money, which it had taken from the First Nations to pay for itself?

Until 1874 on Lake Superior, employees of the Hudson's Bay Company paid the annuities under the Robinson Superior Treaty of 1850. The Department of Indian Affairs placed its first Indian Agent, Amos Wright, solely on Lake Superior in 1875. Wright was stationed in Port Arthur — today included within the city of Thunder Bay.

Twice in February 1882, Fort William Chief Penasie petitioned the Governor General to stop a land deal that Indian Agent Wright and stipendiary Magistrate Robert Laird strong-armed him into signing. This concerned parts of Island No. 2 at the mouth of the Kaministiquia River which the Chief owned in fee simple, and which Wright wanted to buy even though the Chief did not want to sell.

Following an investigation in which several affidavits were taken from various members of the Fort William First Nation and others, Wright was found to: "... drive a close, if not sharp bargain with the Indians, and that the odour especially attaches to Wright ..." After the Department of Indian Affairs forced his retirement, ostensibly for old age, Wright received a \$400 "retirement allowance".

The Department of Indian Affairs asked the Crown Lands Department to intervene and stop the completion of the sale, but the latter refused, noting it was a matter to be decided in court.

On 15 February 1883, J.P. Donnelly was appointed Indian Agent to the Lake Superior Indians by Order-in-Council. Beginning in about August 1897, Department of Indian Affairs Inspector J.A. Macrae, while on Lake Superior on other Departmental business, discovered discrepancies in Don-



Dr. Rhonda Telford

nelly's expenses.

Following Macrae's thorough investigation, and lengthy report, Donnelly was terminated by the Department of Indian Affairs for a number of very serious illegalities including: stealing more than \$3000 from the Department through false travel accounts in collusion with Hudson's Bay Company employees; colluding with Hudson's Bay Company employees regarding Anishinaabek credit and debt with the Company; stealing moneys belonging to the Anishinaabek; lying on statutory declarations; and causing at least one Chief to lie about payments which had never been made.

The Department of Indian Affairs replaced Donnelly with his clerk J.F. Hodder in February 1898. But, this was not Hodder's only job. According to a May 1903 Fort William First Nation petition, Hodder had for the last several years: "... not attended to our business ...". The petition stated that Hodder: "... worked on the Dredge and we could never find him when we wished to speak to him about our affairs".

Shortly after the Fort William First Nation brought these charges against Hodder, he resigned in

February 1904.

In the year and four months following Hodder's resignation Indian Agent L.U. Bonin and then his son E. Bonin managed the Indian Office on Lake Superior. After the senior Bonin died, his son temporarily carried on the business. Then, in February 1906, the Department of Indian Affairs appointed Neil McDougall by Order-in-Council to run the office.

However, by at least June 1909, if not sooner, McDougall was being investigated by Department of Indian Affairs officials for appropriation of Indian moneys, and deducting expenses from labourers' wages to cover debts to merchants who supplied goods. Instead of using this money to pay the debts, McDougall pocketed it and produced "confused and inaccurate" accounts to cover up.

Merchant complaints had precipitated the investigation into McDougall's accounts. In addition, McDougall appeared to have appropriated moneys he claimed to pay to one Deschamps, now deceased. Settlement of Deschamps' estate indicated that this was a lie.

Similarly, he obtained \$40 to pay the physician's bill owed by another man, but never did so. Also: "... in collusion with other persons...", McDougall appropriated rental expenses he had charged to the Department of Indian Affairs, but never paid to the landlord. McDougall also attempted to obtain a surrender of the Fort William Reserve from the First Nation without Departmental authority and: "... saw nothing wrong in advising that \$2.00 apiece should be paid to members of the Band to vote on the surrender ..." This matter had been brought to Departmental attention by Bishop Scollard and Reverend Father Lamarche. In this connection, Lamarche stated: "... The proposition was made to the Indians by a simple individual of Fort William who would easily

make a small fortune by that deed.

Our Indian Agent was with him. There was whiskey brought at the council house. The Chief was made so drunk that they had to bring him to his house. And they gave \$2.00 cash to all the Indians present. If that is not bribe [sic] I do not know what it is. Our Indian Agent was there but I suppose that he will pretend that he did not know anything about it. ..."

Lamarche also advised the Department that McDougall kept interest and annuity money due to certain children at the Fort William Orphanage. The Department of Indian Affairs terminated McDougall's employment in April 1910 by Order-in-Council. The Department went after McDougall to recoup losses.

Following the intervention of the Insurance company that initially bonded him, some of the Department's claims were reduced. The Company was going to pursue the matter in court. It is uncertain how much the Department actually recouped.

Left to control large amounts of money with very little oversight, the temptation to abuse their position for personal gain was just too much for most of the Indian Agents on Lake Superior in the latter quarter of the 19th and early 20th centuries.

To its credit, the Department of Indian Affairs acted relatively quickly to remove the offending men. Yet behind all of this was a sense of Departmental entitlement so distasteful that it bears some remark.

*Dr. Rhonda Telford has been researching and writing land claims since 1985; she obtained her PhD from the University of Toronto in 1996, and has been working with the Union of Ontario Indians and others on land claims or land and Treaty issues since 1997.*

## Foreign policy agreement ignores First Nations interests

MUNSEE DELAWARE NATION — The Anishinabek Nation supports the Hupacasath First Nation in its legal battle against the Canada-China Foreign Investment Promotion and Protection Agreement (FIPA). FIPA was tabled in the House of Commons last September without any First Nations consultation and accommodation. The agreement affects the future of natural resources in Canada, and also ignores treaty relationships that Canada has with

First Nations.

Grand Council Chief Patrick *Wedaseh* Madahbee has affirmed the Anishinabek Nation's opposition to FIPA. "Every time we turn around Canada is doing something to undermine First Nation rights and jurisdiction then they wonder why the majority of First Nations oppose federal conservative policies", Madahbee said. "I don't know who they're consulting, if anyone, but it sure isn't the Anishinabek First Nations".



Chief Isadore Day *Wiindawtegowinini* from Serpent River First Nation and also the Anishinabek Robinson-Huron Regional Chief described the situation as going against international laws.

"Our treaties are internationally credible and just as valid as any other Nation to Nation relationship in the world. Canada has no right to sell or assume jurisdiction over resources in the Lake Huron Region or any Anishinabek region. Every piece of land and every ounce of water are protected by treaty rights, and our treaty rights protect our inherent rights and these rights are recognized by the United Nations," said Chief Day.

The Canada-China agreement ignores treaties that were agreed to prior to Canada becoming a country and in essence, FIPA undermines the Canada-First Nation treaty relationship.

"Canada is a colonial government and the Canadian Government has not consulted with the rights holders, which are the First Nations who hold the legal, underlying title to all lands, waters and resources across the country," Madahbee said.

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### MISSION

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

# Lands and Resources

Ensuring access to natural resources



## Chiefs concerned with aggregate

By Marlene Bilous

ALDERVILLE FN – The Anishinabek Nation South Regional Chiefs submitted a position on the review of the Aggregate Resources Act to the Ontario Legislative Committee on General Government which is currently drafting its report on proposed amendments.

Southeast Regional Grand Chief James Robert Marsden emphasized that many of the First Nations along the northern shore of Lake Ontario and their citizens have grave concerns over the proposed extraction of aggregate from under Lake Ontario as requested by St. Mary's Cement.

"The Anishinabek Nation contends that First Nations did not cede their lakes or lakebeds under any treaty and therefore they still own and control the lakebed of Lake Ontario," said Chief Marsden. "Consequently, our rights are protected under Section 35 and we ask that we be meaningfully consulted and accommodated where our rights may be impacted by any proposed activities at any stage of the aggregate sequence."

Chief Marsden requested that consideration be given to require industry or government to fund the costs of meaningful consultation with First Nations affected by the extraction of aggregate in their territories.

The Chiefs further requested that Ontario consider requiring industry and government to use established quarries located on First Nations land, as this would assist their economic development while strengthening the relationship among the three parties.

Moreover, the Chiefs asserted "that First Nations be entitled to share in the revenues obtained from resources extracted on their territories and be eligible to receive per-tonne license fees and royalties that municipalities receive in order to maintain and upgrade their infrastructure". Currently, First Nations receive no fees from aggregate extracted on their lands.

Marlene Bilous is the Mining Policy Analyst for the Union of Ontario Indians.



Chief Marsden



Anishinabek/Ontario Fisheries Resource Centre chairperson Cliff Meness introduces new General Manager Peter Meisenheimer to Chiefs-in-Assembly.

## Fisheries centre has new manager

By Maureen Peltier

NORTH BAY—At June's Annual Grand Council Assembly of the Anishinabek Nation in Munsee-Delaware, Anishinabek/Ontario Fisheries Resource Centre chairperson Cliff Meness introduced new General Manager Peter Meisenheimer to Chiefs-in-Assembly.

Meness said the organization would benefit from the new manager's experience in government, industry and non-governmental organizations in Canada and internationally. Meisenheimer has been involved with fisheries and aquatic resource management projects in diverse settings such as the Laurentian Great Lakes, the interior of Africa, the Russian arctic and international fisheries in the Pacific and North Atlantic oceans. Prior to joining the A/OFRC as General Manager, he spent nine years as

Executive Director of the Ontario Commercial Fisheries' Association, serving on the A/OFRC Board of Directors as a representative of the commercial fishery.

An A/OFRC jacket was presented to Grand Council Chief Patrick Madahbee, who served as the board chairperson from 1996-2009.

In 1995, the Anishinabek/Ontario Fisheries Resource Centre was established to serve as an independent source of information on fisheries assessment, conservation and management, promoting the value of both western science and traditional ecological knowledge. The A/OFRC is a not for profit corporation controlled by a board with equal representation from Native and non-Native Directors.

Maureen Peltier is Community Liaison with the A/OFRC.

## Serpent River First Nation challenges subdivision

SERPENT RIVER FN – Chief Isadore Day says that his community and the City of Elliot Lake are in talks with the province of Ontario after taking legal action last year regarding improper consultation with the archaeological fieldwork on Spine Road in Elliot Lake.

Spine Road has cultural significance to Serpent River First Nation. The central legal issue facing the parties is whether Elliot Lake or Ontario had a duty to consult Serpent River First Nation over a proposed subdivision development near the city's hospital. Elliot Lake approved the development on December 13, 2010, but failed to consult Serpent River on issues that would directly impact the community.

"The land in question contains a high degree of cultural value to our First Nation," said Chief Day. "Its location historically was inhabited by our people pre and post-contact." Chief Day says that at first, Serpent River wasn't concerned about the development – relying on the law which governs the "Duty to consult and accommodate".

"This did not happen," said Chief Day. "An archeologist hired by the land owner and developer determined features on the land were characteristic of mounds. The city declared that the mounds had a potential of containing a burial site and confined their findings to a single lot – stating that there were no other potential values on any other part of the proposed development."

Elliot Lake approved the draft plan subdivision – without input from the First Nation and failed to notify the First Nation of their decision.

"Serpent River First Nation only expects to be granted what is due – a fair approach to consultation," said Chief Day. "The lack of accommodating our interests in this process has proven to be a major issue placing an unnecessary burden on our community. What strikes deeply here for us is the lack of respect and understanding for our customs and history as well as the disregard for constitutionally-protected Aboriginal and treaty rights. Perhaps it's time to apply the full extent of the law – our requests have certainly not been heard."



From left: Ellerton Castor (Ontario Graphite Limited); Councillor Pat Brennan, Henvey Inlet FN; Chief Warren Tabobondung, Wasauksing FN; Chief Wayne McQuabbie, Henvey Inlet FN; Ray Kagagins, Henvey Inlet FN; Chief Denise Restoule, Dokis FN; Elder Joyce Tabobondung, Wasauksing FN; Michael Chomyshyn, Wasauksing FN.

## Sharing graphite mine wealth

By Marlene Bilous

HENVEY INLET FN – The communities of Wasauksing, Dokis and Henvey Inlet signed a Memorandum of Understanding (MOU) with Ontario Graphite Limited (OGL) on June 19 to facilitate the re-activation of the Kearney Graphite mine in Kearney Township.

Chief Wayne McQuabbie of Henvey Inlet First Nation said that this is an opportunity to set the stage for a precedent by having First Nations involved with this project to deal with the proponent in a joint fashion to obtain future benefits for Anishinabek citizens.

Ontario Graphite Limited purchased an abandoned mine site which is believed to contain "the best quality flake graphite in North America" and began meeting with the Highway 69 corridor First Nations in the fall of 2011.

The primary concern of the Magnetawan, Henvey Inlet, Wasauksing and Dokis First Nations was the protection of their environment because the former owners of the mine were charged with polluting the environment, especially the water in the Magnetawan River and the effects are still being felt today.

The Chiefs worked closely with the Ministry of the Environment to ensure that their waters, lands

and air quality and quantity were protected before consenting to the awarding of environmental permits. Magnetawan and Shawanaga First Nations previously signed individual MOUs with the company.

Chief Warren Tabobondung of Wasauksing said: "We need to approach this project in a collective fashion and collaborate on how to ensure long term benefits for all of our members."

The Chiefs negotiated the MOU with the intent of creating and obtaining jobs, training, procurement opportunities and secure measures necessary to obtain a continuing revenue stream for their citizens.

They also agreed to begin negotiations on an Impact Benefit Agreement in the near future as a means to obtaining and formalizing their goals for present and future generations.

Chief Denise Restoule of Dokis First Nation said: "We are entitled to sharing the resource revenue generated from our traditional territories in the Robinson Huron Treaty area."

Ontario Graphite Limited has announced that it is scheduled to open the mine in the fall of 2013 and create about 80 jobs.

The company pointed out that it would like to hire local workers to fill about 60 of the positions.

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### MISSION

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

# Restoration of Jurisdiction

.....  
Implementing the Anishinabek Declaration of 1980



Grand Council Chief Patrick Madhabee speaks with G'Mewin Miigwans, citizen of M'Chigeeng First Nation at the Grand Council Assembly held in Munsee Delaware Nation in June.

- Photo by Monica Lister

## Youth gather for nation-building

By Kelly Crawford

NIPISSING FN – The Restoration of Jurisdiction department in partnership with the Anishinabek HIV/AIDS program at the Union of Ontario Indians will be hosting a youth nation-building activity entitled, Anishinabek Eshkenijig (Youth) Engagement 2013 on August 20th - 22nd, 2013 at Beaucage Park in Nipissing First Nation.

The gathering will focus on the theme entitled “Our Time. Our Way. Revitalizing the Spirits of Our Leaders Today”, in order to build understanding of ROJ initiatives such as education, constitutional development, traditional clan teachings, citizenship, and governance.

The gathering will support youth in a holistic learning ex-



Arnold Yellowman

perience focusing on the gifts and responsibilities that everyone carries with them. The goal of this gathering is to provide the participants with an open forum to discuss “what it means to be an Anishinabek Youth today and going forward” as it relates to ROJ initiatives.

Arnold Norman Yellowman, a current member of the Anishinabek Youth Advisory Council, hopes to inspire participants by sharing his experiences about cultural values, university studies and environmental issues.

Anishinabek Youth will elect a new Anishinabek Youth Advisory Council at this event. Nominations will begin beforehand.

Visit [www.anishinabek.ca](http://www.anishinabek.ca) or the Anishinabek Youth Facebook page for more information. Twitter/Facebook hashtag #ANE13

## Kettle approves draft

By Faye Sabourin

KETTLE & STONY POINT FN – Chief Thomas Bressette and council approved the final draft of their First Nation’s Constitution on May 21st, concluding work by a committee that began in 2005.

“I am very pleased to see community involvement,” said Anishinabek Leadership Council Elder Gordon Waindubence, who attended a community meeting and feast where the final draft constitution was presented by committee members Ron George, Lorraine George, Deb Milliken, Georgina Bressette and Connie Milliken to 115 participants.

Elder Waindubence had been invited to speak on the language component of the draft constitution and provided an interpretation on the “Ngo Dwe Waangizid – One Anishinaabe Family”, considered the preamble to the Anishinabek Nation Chi-Naaknigewin (Constitution).

The Chippewas of Kettle and Stony Point Constitution Com-



Councillors Vince George and Brian Monague Chippewas of Kettle and Stony Point approve Constitution final draft on May 21.

mittee obtained community input through a youth focus group, seniors focus group, the formation of sub-committees including youth representatives, community meetings and community questionnaires.

Support for the committee’s work was provided by lawyer Martin Bayer, chief negotiator for the Anishinabek Nation Restoration of Jurisdiction project, and legal counsel and ROJ education negotiator Tracey O’Donnell, who provided a community presentation on the Anishinabek Nation Chi-Naaknigewin.

Next steps will include hosting more community information sessions and increasing promotion of the Constitution.

The committee is hopeful that a ratification vote will be scheduled before the end of 2013.

Current committee members are Ron George, Chair, Yvonne (Bonnie) Bressette, Councillor, Lorraine George, First Nation Manager, Deb Milliken, Georgina Bressette, and Connie Milliken. Other persons also involved over the years include Jonathan George, Sharman Bressette, Mark French, Sharon Bressette, Gale George Sr., Barry Milliken, Josh Milliken, Megan Rumford, Nicole Shawnoo and Stacy Rumford.

For more information on constitution development contact Special Projects Coordinator, Faye Sabourin at 1-877-702-5200

## Wiky targetting Sept. ratification



By Faye Sabourin

WIKWEMIKONG – The Wikwemikong Governance Committee is hoping citizens of the Anishinabek Nation’s largest community will ratify their First Nation’s draft Chi-Naaknigewin (Constitution) and Residency By-Law this September.

Supported by staff from the Anishinabek Nation’s Restoration of Jurisdiction (ROJ) project, the committee hosted community consultation sessions in April, May, and June to introduce the draft Chi-Naaknigewin (Constitution) and Residency By-Law to Wikwemikong Unceded Indian Reserve band members residing on and off-reserve.

In seeking their feedback, presenters reminded participants that a community constitution is created by the people, for the people.

ROJ negotiator Tracey O’Donnell said she was pleased to present the very first consultation session held on reserve, and facilitated discussions on the provisions of the Chi-Naaknigewin.

Lynda Trudeau, Wikwemikong Governance Unit Coordinator, encouraged comments, suggestions, recommendations and thoughts surrounding the draft constitution. Faye Sabourin, ROJ Special

Projects Coordinator and Sheri Wabanosse, Governance Committee Member, also presented at the consultations held on reserve.

Off-reserve sessions were held in North Bay, Sudbury, Ottawa, Toronto, Sault Ste. Marie, Thunder Bay and Mount Pleasant, Michigan. Gimaa Duke Peltier, Wikwemikong Unceded Indian Reserve, took part in assisting with the consultations and provided the Governance Committee support during most of the off-reserve sessions. Presentations by Fred Bellefeuille (ROJ Legal Staff), Tracey O’Donnell (ROJ Legal Staff), Lynda Trudeau (Governance Unit Coordinator), Eugene Manitowabi (Governance Unit Researcher) and Marilyn Jacko (Governance Committee Member) took place during the off-reserve consultation sessions.

Next steps for the Wikwemikong Governance Committee include conducting webinars to allow for further conversation and input. A webinar allows the hosting organization to broadcast/share a presentation to a select group of individuals through their computers via Internet. The participants will have the opportunity to ask questions and provide further input online.

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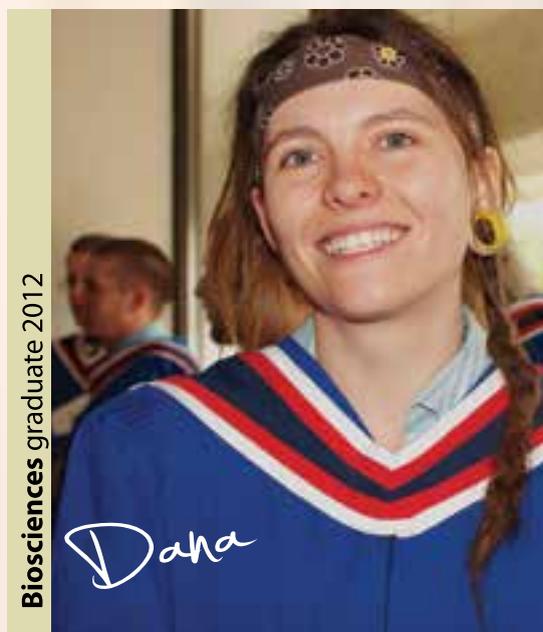


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# EDUCATION

## Kinoomaagewin



## Mom earns bachelor's degree from Ryerson

TORONTO — Marcella Nabigon-Guerin and her daughter graduated from university the same week.

Marcella, 40, a citizen of Long Lac #58 First Nation, received a Bachelor's degree in Social Work from Ryerson University on June 6. She was one of 44 First Nations and Aboriginal students graduating, the largest-ever group. On June 4 her eldest daughter Melanie was awarded her BA in Indigenous Studies from Laurentian University in Sudbury, where the family makes their home.

"Education is important for our people as it helps us as Anishinabe people to move into leadership roles that are crucial for advocating for and meeting the needs of our people and communities," says Marcella, Loon Clan, whose Spirit name is Mukwa Kwe. "Further, as Anishinabe people part of our role is to protect creation and education allows us to do this, because the work we do with our people and communities contributes to the healing of the people and all of creation."

Marcella says she plans to continue her education by pursuing her Master's degree in social work from Wilfrid Laurier University while working full time as a supervisor of a First Nations Service team at the Sudbury-Manitoulin Children's Aid Society, where she has worked for 10 years.

She was one of 18 social work students who graduated from the First Nations Technical Institute (FNTI)-Ryerson partnership program. Since 2003, Ryerson's School of Social Work has had a partnership with FNTI, located in Tyendinaga Mohawk Territory near Belleville, Ont. Courses are delivered off-campus to indigenous students pursuing a Ryerson social work degree.

"I liked the philosophy of it," she said. "I liked how it was condensed and I could fit it into my work schedule."



Marcella Nabigon-Guerin

Since the program began in 2003, close to 70 students have graduated. Courses are offered in an intensive format, one week at a time, interspersed with at least one month

before the next week of instructions. More than half of the professors are aboriginal and traditional Indigenous elders and practitioners provide culturally-relevant content in most courses to honour and respect Indigenous knowledge and world views.

"It's very spiritually based – that's the indigenous way of thinking," says Marcella. "The spiritual component of our being is brought into the instruction. FNTI and Ryerson did an amazing job. It's very holistic and experiential. We do a lot of things in circle work, which is part of the Aboriginal model. It's taught me certain Indigenous paradigms. I've learned about my own culture at the same time."

Having been out of school for a long time, Guerin felt the FNTI program made her more current in her field as she learned new theories that have emerged. Although she used vacation time at work to complete her classroom studies, she says it didn't feel like work, and studying with Indigenous people from different nations was a helpful bonus.

"It creates a sense of community," Guerin said. "The relationships you build with your classmates makes you grow together."

In all, over 5,600 students graduated this year from Ryerson University. The 44 Indigenous students earned degrees from a variety of programs including midwifery, journalism, social work and aerospace engineering.

Ryerson's support of aboriginal students dates back to 20 years ago when Ryerson Aboriginal Student Services (RASS) was established. It began with only one employee – Monica McKay – who worked part-time and has now grown to include nine employees. RASS has become a home away from home for many aboriginal students on campus providing cultural, traditional, personal and academic support.

## Idle No More inspired 'Nish boys

MONTREAL – Two Anishinabek Nation boys are winners in the 2013 Canadian Aboriginal Writing and Arts Challenge conducted by the Historica-Dominion Institute.

Robert McCue, 16, Chippewas of Georgina Island, took first place in the Junior Writing category with his essay about the 1600 Km. trek by the Nishyuu Walkers from Great Whale Lake to Parliament Hill.

"I thought that, instead of telling the story from any of the Cree walkers' perspective, since they have voices of their own to tell it, I would tell it from the two spirits who brought David Kawapit the idea – Mukwa and Maheengun (Bear and Wolf)," says Robert, who lives just outside Toronto.

"As I was writing the story I was reminded of how quickly the news faded from my mind and how fast Idle No More has dwindled down in the mainstream media, and so I voice my concern through the characters. I really hope that Nishiyuu -- the Journey of the People -- has not been in vain; that it will inspire our people to fix problems that have been ignored for too long."

Brandan Wilson, 15, M'Chigeeng First Nation, took first place in the Junior Art competition with a collage of photos featuring his seven-year-old brother Phoenix.

"As a First Nations person living off reserve, I encounter many stereotypes of Natives," says Brandan, who lives in Copper Cliff in Greater Sudbury. "I wanted to explore this idea of what people think of Native people now, especially after the Idle No More movement."

"We went around our city of Sudbury and I took photos of him in non-traditional places – no rivers, no lakes, no Mother Nature. Just him in and around the city, in places like the grocery store, back of a police car, soup kitchen, church rectory and school. These places had a direct impact on our Native culture."

"There are two larger photos of Phoenix holding

his status card. No other culture in Canada is identified by the Canadian government by ID cards."

The Canadian Aboriginal Writing Challenge began in 2005 as a national writing competition for Aboriginal youth. In the 2010-2011 challenge year, the Institute introduced an expanded challenge that would include a visual arts component. Participants in the newly-expanded Canadian Aboriginal Writing and Arts Challenge are invited to submit a piece of creative writing (past entries have included short stories, plays, screenplays and collections of poetry), or a piece of two-dimensional artwork that captures a defining moment in Aboriginal history. Winning entries are selected by a jury of Aboriginal authors, artists and leaders including Joseph Boyden, Tomson Highway, Drew Hayden Taylor, Lee Maracle, John Kim Bell, Kent Monkman and Teresa Marshall.

For more information, visit <http://www.our-story.ca/>



Junior Writing Winner, Robert McCue, Chippewas of Georgina Island, living just outside of Toronto.



Junior Art Winner, Brandan Wilson, M'Chigeeng First Nation, living in Copper Cliff near Sudbury.



Author Basil Johnston with musician Greg Ritchie.  
– Photo supplied by Georgian College

## Another award for Basil Johnston

BARRIE – Anishinaabe storyteller Basil Johnston is the 2013 recipient of the Ontario Arts Council Aboriginal Arts Award.

A citizen of the Chippewas of Nawash Unceded First Nation who was born on Wasauksing First Nation near Parry Sound, Johnston has written 25 books in English – including *Ojibway Heritage* and *Ojibway Ceremonies* – and five in Anishinaabemowin.

“This award was very unexpected and I am grateful for the honour,” said Johnston. “Native people need to revive and relive their stories. I never have to go very far for my stories. All the action takes place right outside your door.”

He is a storyteller, writer and educator who has devoted his career to the celebration and preservation of Anishinaabe heritage. This includes spending 25 years at the Ethnology Department of the Royal Ontario Museum with a focus on Anishinaabe heritage – particularly on recording language and mythology.

Over the years, Johnston has received many honours. He is a recipient of the Order of Ontario, the 2004 National Aboriginal Achievement Award for Heritage and Spirituality and the 125th Anniversary of the Confederation of Canada Medal. He was the 2012 winner of the Anishinabek Nation’s Debwewin Citation for excellence in storytelling, and has received honorary doctorates from the University of Toronto, Laurentian University and Brandon University.

The \$7,500 prize was to be presented to him at a special event on June 21, 2013 at Georgian College’s Aboriginal Resource Centre in Barrie. Created in 2012, the Ontario Arts Council Aboriginal Arts Award celebrates the work of Aboriginal artists and arts leaders who have made significant contributions to the arts in Ontario. The award also honours the next generation: each recipient is invited to nominate an emerging Aboriginal artist who in turn receives a \$2,500 prize. Basil Johnston has selected Saugeen First Nation musician Greg Ritchie as this year’s Emerging Aboriginal Artist.

“Greg is an outstanding musician,” said Johnston. “He performed at the award reception at Georgian College. I first heard him play a few years back and He’s a very talented young man.”

## Indian hockey more than game

As settler Michael A. Robidoux attests, hockey is “a vehicle for letting First Nations spirit fly”.

Robidoux’s ten-year-study of First Nations hockey in Canada resulted in an insightful and touching book, albeit heavily laden with academic theories about the “other” and “double consciousnesses”. Robidoux does acknowledge that the theoretical nature of the work can be daunting, but he hopes that through detailed explanation of theory that the reader can follow along. While dispelling the myth that Indian hockey is overly violent or flowing with alcohol, Robidoux focuses on the positive aspects of the sport, such as community-building, involvement, and pride. He notes that the game’s positive aspects represent the majority of participants’ experiences.

He makes it evident that First Nations hockey is pluralistic. The sport offers multiple meanings for players, communities, and fans across Canada. Most importantly, he convincingly shows that First Nations hockey, whatever the form, does not fit within the dominant modern or western discourse about sport. It would have been good for Robidoux to offer more stories and experiences to the reader; however, the ones he does offer can bring laughter, tears, and “been-there, done that” feelings.

*Michael A. Robidoux, Stickhandling through the Margins: First Nations Hockey in Canada. Toronto: University of Toronto Press, 2012.*

–Karl Hele

## Catlin gallery ‘complicated’

The volume’s authors establish that the modern image of the “Indian” -- while a product of Catlin’s work -- was not necessarily his intention.

The “Indian Gallery” refers to approximately 600 paintings and drawings by Catlin created between 1830 and 1836, as well as collected cultural artifacts of



## Reviews

Western Indians and landscapes that were displayed in the United States and Europe from 1839 to 1872. The collection acknowledges that Catlin, inspired by romanticism and American expansionism, sought to record the “vanishing Indian”.

Three things stand out in this collection. First, is the large number of colour images of Catlin’s work that makes them more accessible and useable. Second, is that Catlin staged the first wild west show in Europe via his use of Indians to enliven his “Gallery”. It is pointed out that Ojibwa and Iowa people joined the exhibition for their own reasons. Third, is the juxtaposition of the exploitative nature of Catlin’s work and its contribution to the modern image of the “Indian” with the visual sovereignty enacted by the artist’s subjects. Indigenous subjects exercised visual sovereignty by choosing to sit for a portrait as well as selecting their clothing for the occasion. These actions are often neglected or minimized by critics of Catlin and his work.

*George Gurney & Therese Thau Heyman, eds. George Catlin and His Indian Gallery. New York: Published by W. W. Norton & Company, 2002. Pp. 294.*

–Karl Hele

## Teaching atrocities

As the Truth and Reconciliation Commission works through the final year of bearing witness to the testimonies of survivors of residential school



and their friends and families, an impressive list of books is also being published. The telling of truths and determining how on earth we reconcile and move beyond the atrocities those truths have revealed is the most important challenge human beings of Turtle Island face. Yet, ask the average non-Native person how the TRC has affected them, and they will probably give you a blank stare back. Coverage of this historic commission--with the exception of the CBC and First Nations media--is virtually non-existent, and so First Nation writers and organizations have committed to ensuring these stories are not forgotten.

“Little Butterfly Girl”, available in Ojibwe, English and

French, is about a little girl who is snatched away by the Indian Agent and taken to residential school. As so many were, Little Butterfly Girl is horrified by the brutality, but learns to survive. It is not until she returns to her community as a parent that she also returns to her culture – a long and heartbreaking journey.

Even though the book could be read by primary school children, each page provides enough food for thought for any adult discussion. The menacing paintings of priests and nuns, like characters from a nightmare, conjure up so many important discussions about colonization, power and abuse. The book and supplementary booklets -- “The Soul Wounds of the Anishinabek People”, “How do We Heal?”, “An Overview of the Indian Residential School System” – were produced by the Union of Ontario Indians, the political voice for 39 member communities of the Anishinabek Nation in Ontario, and published in March to coincide with the unveiling of a monument dedicated to residential school survivors.

To add a survivor’s name, to the wall, contact Linda Seamount 705-497-9127 or linda.seamount@anishinabek.ca.

The author of “They Called Me Number One: Secrets and Survival at an Indian Residential School” is Bev Sellars, chief of Soda Creek First Nation in B.C., who attended St. Joseph’s Mission Residential School in the 1960’s. Her descriptions of the intentional degradation and abuse of body and spirit of children is a difficult, but important read. Through counseling, support and a great deal of self-examination, Sellars realized she actually was intelligent and could lead, and earned a degree in history and political science followed by a law degree. Now she is also an acclaimed author.

“Little Butterfly Girl” by Jenny Restoule-Mallozzi for Anishinabek Nation (available from Union of Ontario Indians) 2013, and “They Called Me Number One: Secrets and Survival at an Indian Residential School” by Chief Bev Sellars, Talonbooks, 2013, ISBN 978-0-88922-7415 –Laura Robinson



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# Education

Forever to the Seventh Generation



Wilfred Rivers

## Bursary helps Wiky youth study carpentry

TORONTO – A Wikwemikong youth is the 2013 recipient of the Bill Messenger Memorial Bursary, awarded by the Ontario Federation of Indian Friendship Centres to support young urban Aboriginal men wishing to pursue their education after high school.

Wilfred Rivers, 18, currently living in Ottawa, was raised with two older sisters and a brother in Wikwemikong Unceded Indian Reserve. His grandmother's phone was the only one available for use.

A graduating student of Immaculata High School, he will be continuing his studies in the Cabinetmaking and Furniture Technician Program at Algonquin College. He plans to use his \$3,000 award to pay for his program and to support him in his path to becoming a carpenter. Growing up, Wilfred was intimately aware of the housing problems faced by his family and his community, and wants to give back to his nation by building and rebuilding homes that are safe to live in for generations to come.

The bursary is named after the Late Bill Messenger, Turtle Clan, Alderville First Nation, who served as an Elder to the OFIFC board.



## Our students' dreams matter, too

Over 100 community members turned out to support the June 11 "Our Dreams Matter Too" walk in Curve Lake First Nation. Smoke Trail Drummers did an honour song for participants when they arrived at the First Nation's elementary school. A round dance followed the walk, and letters were sent off to the Prime Minister and area Members of Parliament expressing concern about the gap in funding for First Nations students and schools.

—By Krista Coppaway, Communications/Community Engagement Officer—Curve Lake FN

## Honoured alumna 'walking history book'

By Rick Garrick

THUNDER BAY – Lakehead University has recognized their "walking history book" with an Alumni Honour Award.

"I feel like I'm a walking history book on Native education," says Dolores Wawia, an assistant professor at Lakehead and the first Aboriginal woman to earn a BA and M.Ed in northwestern Ontario. "When I started, (Native education) was nothing but a two-word concept and I've seen it all. Not quite all of it, there's lots more to take place."

Wawia says there were only two other First Nation students at Lakehead when she began her studies, and now there are about 1,200.

"In my family, there are six of us with 15 degrees," Wawia says, noting she was the oldest child in her family and a role model for her siblings. "And they're all gainfully employed. That's because I did it, I was the first one, and one brother said if she can do it, so can I."

Wawia was honoured with the Alumni Honour Award during Lakehead's 2013

convocation ceremonies, held May 30-June 1 at the Thunder Bay Community Auditorium.

In addition to working with Lakehead's Native Teacher Education Program since its beginning in 1975, Wawia also helped set up McMaster University's Indigenous Studies Program from 1994-96.

"I helped to implement the first Native studies course in 1984 – it was called Contemporary Issues – for all student teachers, Native or non-Native," Wawia says. "Mostly non-Native, because they didn't know how to teach Native children."

Wawia was surprised when informed about the Alumni Honour Award.

"What the hell did I do – I was just doing my work," Wawia says. "That's what Native people do; when they see a need they just work. They don't do it for recognition or whatever. They see a need, they do it."

Although she could have retired four years ago at age 65, Wawia refused to give up the career she worked so hard to achieve and still enjoys.

"A couple of more years though, I'll be ready," Wawia says. "What keeps me going is doing what I'm doing."

Wawia looks forward to teaching theory this summer during Lakehead's Native Language Program.

"I teach in a classroom of 35 and the students are anywhere from Grade 4 to university," Wawia says. "I taught Isadore (Toulouse), when he first came along. I've taught all these people."

Wawia is currently working on a book about her education journey: From Teepee to Penthouse. She lived in a tent as a child while picking blueberries, attended university after leaving an abusive relationship and lived in a high-rise apartment building while working at McMaster.

"I've got seven chapters done out of 12," she says. "Hopefully it will help other Native young people to go forward."

Wawia plans to start up the Frog Lady Tea House in Thunder Bay once she retires, noting her mother named her Frog Lady after she saw a frog as a baby.



Dolores Wawia

# Education

Forever to the Seventh Generation

## Students learn two very important words

By Sharon Weatherall

BEAUSOLEIL FN – Participants in the 4th Annual Christian Island Elementary School Pow-Wow learned two very important words in Anishinaabemowin -- and any language: Ahnee" (hello) and 'Migwech' (thank you).

On June 12 elementary school students from Wasauksing and Rama First Nations, and St. Anne's (Penetanguishene) and Erindale High School, visited Christian Island to learn about First Nations culture by participating in traditional dance, drumming and singing, crafts and foods.

This annual event gets bigger every year," said Beausoleil First Nation Chief Roly Monague," following a grand entry of Elders, veterans and dancers. "We welcome visitors who have come here

to celebrate our culture and honour our people."

Chief Monague said a recent bear sighting on the island was a good sign.

"This should be viewed as a blessing and a sign of good for Anishinaabe people. That a mother bear and her cub have come to visit us for a while, there is a spiritual connection."

Emcee Allan Manitowabi introduced the local veterans taking part in the Grand Entry, as well as Traditional Dancer Clayton King, Fancy Shawl Dancer Nicki Monague and Lead Youth Dancer Gavin King. Wasauksing Spirit Singers of Parry Sound, the host school's Little Bald Eagle drummers as well as groups from Chimnissing and Mnjikaning provided traditional songs.



Grand Entry, featuring dancers Clayton King and Nicki Monague with Christian Island Elementary School principal Angela Johnson and Beausoleil First Nation Chief Roly Monague.

School principal Angela Johnson presented a gift to Sue Turner of Erindale High School in thanks for a recent donation of \$3000 raised through the sale of fleece blankets.

Band councillor Geoff Monague told guests that Anishinaabe first came to Christian Island in 1856 after being displaced by the government.

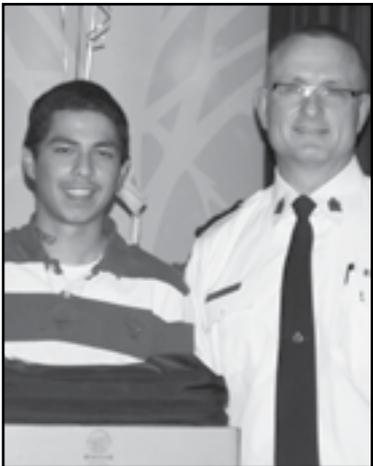
"In the early 1800's we were put on the first reserve in Canada - the Coldwater Reserve near Oril-

lia, but were later moved to Christian Island to make more room for settlers of that time. We are a good, sharing and happy people who have survived much. On Christian Island we are surrounded by water, seagulls and sunshine. We are a fishing community - that's what our ancestors did initially.

"We love to celebrate our culture at pow-wows. For a lot of years we were not allowed to have pow-wows and the celebrating of our culture had to go underground.

In the mid-1970's we had our first pow-wow here on Christian Island and since then the community is learning more and more about the culture and practising tradition. This makes me very proud and gives me pride that can be shared with others."

All guests were invited to take part in a Round Dance, and share in a feast of fried fish, strawberries, soup and other traditional foods.



## Awards night for Native grads

SUDBURY- Cameron Debassige of Barrydowne College was a big winner, taking home a new laptop computer from the June 6 Annual Aboriginal Secondary School Awards night for students in the Sudbury-Manitoulin area. Cameron, pictured with Al Lekun, Deputy Chief, Greater Sudbury Police Service, was one of 54 graduating students honoured. Over 600 achievement awards were handed out at the ceremony at the Caruso Club.

– By Heather Campbell

## Canadore graduate wins volunteer award

NORTH BAY – Recent Canadore College graduate Annette Chiblow is the 2013 recipient of the prestigious Lieutenant Governor's Community Volunteer Award.

The award recognizes an exemplary volunteer who practices active citizenship among the province's graduating students. Nominations are generally reserved for students graduating from Ontario secondary schools, but the award was extended to a Canadore student on exception.

"Annette was an integral member of our student body while she studied here at Canadore," said Roger Chum, Counsellor at the Canadore First Peoples' Centre. "Her enthusiasm, commitment and all-around positive personality reflects who she is as an Anishinabe Kwe. Our First Peoples' Centre applauds her accomplishments and more importantly, her



Celebrating Annette Chiblow's success are, from left: Judy Manitowabi, Manager of Community-Based Training; Paulette Aiabens, Registrar Liaison; Liz Dowdall, Counsellor; Annette Chiblow; Gerard Peltier, Recruiting Officer; Roger Chum, Counsellor; Shawn Chorney, Vice-President of Student Services

service to our First Nation, Métis and Inuit students."

Annette took lead roles in organizing a number of First Peoples' Centre events, including the 22nd Annual Canadore Pow-wow, presentations to the Air Ca-

dets program about First Nations veterans and their contribution to Canada's military history, the first-ever Christmas formal, and the Winter Carnival.

Shawn Chorney, Vice-President of Student Services, said

Annette's positive attitude, qualities and attributes inspired him to advocate for the acceptance of her nomination even though it was technically outside of the regular scope.

"I can't believe I won this award, especially with it being one-of-a kind...it feels so awesome," said Chiblow, a Mental Health and Addiction Worker Graduate (2013). "I feel honoured and privileged to be recognized in this way, and it gives me the incentive to keep going. I loved being a student at Canadore, I felt like I was a part of something."

Chiblow is originally from Mississagi First Nation.

The Canadore alumna is currently operating her own residential indoor painting business, crediting the experience she gained as a summer student, painting the walls at the College Drive Campus.

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# UOI Summer Students

My name is Christina Buckland. I am 20 years old and a member of Dokis First Nation. I am currently working as a summer student as an assistant in the legal department at UOI. I am enrolled in my second year of Community and Justice Services at Canadore College. I plan on completing University and will use my education and experience from UOI to get a job in the legal field in the hope to assist First Nations people.



**Christina Buckland**



**Brandon Manuel**

My name is Brandon Manuel and I will be joining the Labour Market Development team at the UOI as a Jr. Administrative Officer for the summer. In September I will be returning to study Political Science at the University of Ottawa; but while I am here, I hope to learn a breadth of knowledge in the integral system that is human resources.

Waasaayabiinokwe n'dizhnikaa, N'biising n'doonjiiba. My name is Jennifer Chevrier, I am a member of Nipissing First Nation, and a proud mother of three beautiful children. I am currently enrolled in the Practical Nursing program at Canadore College. I look forward to providing health services for our Anishinabek communities. I am working for the Union of Ontario Indians as a Social Development Junior Policy Analyst.



**Jennifer Chevrier**



**James Pegahmagabow**

My name is Waseshkung James William Pegahmagabow from Wasauksing First Nation. I'm 27 and I acknowledge and follow my Ojibway culture and traditions which I hold in very high regard. I'm working in the admin department this summer. I'm currently attending Nipissing University in the criminal justice field.

My name is Taylor Michon-Kastern and I am a member of Fort William First Nation. I am working as the Receptionist/Clerk at the Union of Ontario Indians Fort William First Nation satellite office. I will be returning to school to take the Personal Support Worker Program through the Integration Through Cooperative Education Program. My interests are attending pow-wows and ceremonies, photography, hunting and fishing.



**Taylor Michon-Kastern**



**Brendan Huston**

My name is Brendan Huston. I am 20 years old and a citizen of Nipissing First Nation. This summer I am an office assistant in the Restoration of Jurisdiction (ROJ) Department at the Union of Ontario Indians. In the fall I will be continuing my studies at Queen's University, with the intention of obtaining an Honours degree in Applied Economics.

My name is Melissa Seamont, I am 20 years old, and currently working for the Union of Ontario Indians with the Anishnabek Education Institute. I have worked at the Union of Ontario Indians for the past 3 summers and have gained experience working at this facility. I look forward to working in a different department this year, in the Education program, where I can use my background of Teaching Education to help me succeed.



**Melissa Seamont**



**Katelynn Peplinskie**

Aanii, I'm Katelynn Peplinskie and this summer I have been given the opportunity to work for Rhonda Couchie in Special Projects. I am going into my fourth and final year of General Science at the University of Ottawa and am planning to further my education in the Social Sciences direction after graduation. I look forward to seeing some familiar faces this summer and to learning more about this great organization. Miigwetch!



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[theclan@mchigeeng.ca](mailto:theclan@mchigeeng.ca),**

**Or Grace Fox (Chairperson):  
705-377-4615**

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## INSPECTION

### Inspection of Approved Aerial Herbicide Spraying French Severn Forest

The Ontario **Ministry of Natural Resources (MNR)** invites you to inspect the MNR-approved aerial herbicide spray project. As part of our ongoing efforts to regenerate and protect Ontario's forests, selected stands on the **French Severn Forest** (see map) will be sprayed with herbicide to control competing vegetation, starting on or about **August 26, 2013**. The herbicides Forza, PCP registration #26401 and Garlon XRT PCP #28945 will be used.

The approved project description and project plan for the aerial herbicide project is available for public inspection at the Westwind Forest Stewardship Inc. office and on the MNR public website at [ontario.ca/forestplans](http://ontario.ca/forestplans) beginning July 1, 2013 until **March 31, 2014** when the annual work schedule expires. Ontario Government Information Centres at Parry Sound and Huntsville provide access to the Internet.

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

For more information, please contact:

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

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

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



## INSPECTION

### Inspection of Approved Aerial Herbicide Spraying Nipissing Forest

The Ontario **Ministry of Natural Resources (MNR)** invites you to inspect the MNR-approved aerial herbicide spray projects. As part of our ongoing efforts to regenerate and protect Ontario's forests, selected stands on the **Nipissing Forest** will be sprayed with herbicide to control competing vegetation, starting on or about **August 15, 2013**. The herbicides Forza registration #26401 and Garlon XRT registration #28945 will be used.

The approved project description and project plan for the aerial herbicide project are available for public inspection at the Nipissing Forest Resource Management Inc. office and on the MNR public website at [ontario.ca/forestplans](http://ontario.ca/forestplans) beginning **July 15, 2013** until **March 31, 2014** when the annual work schedule expires. The ServiceOntario Centre located at 447 McKeown Avenue in North Bay provides access to the Internet.

Interested and affected persons and organizations can arrange an appointment with MNR or Nipissing Forest Resource Management Inc. staff to discuss the aerial herbicide project.

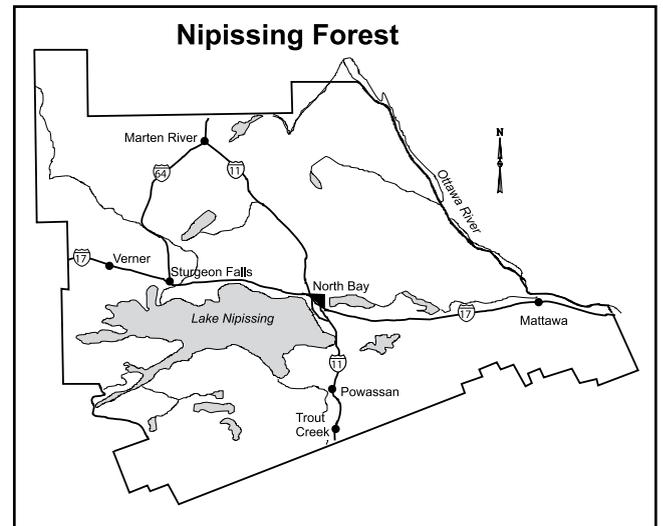
For more information, please contact:

**Tom MacLean, RPF, Silviculture Forester**  
Nipissing Forest Resource Management Inc.  
P.O. Box 179, 128 Lansdowne Avenue  
Callander, ON P0H 1H0  
tel: 705-752-5430 ext. 22  
fax: 705-752-5736  
e-mail: [tmaclean@nipissingforest.com](mailto:tmaclean@nipissingforest.com)

**Aaron Palmer, RPF, A/Nipissing Area Forester**  
Ministry of Natural Resources  
3301 Trout Lake Road  
North Bay, ON P1A 4L7  
tel: 705-475-5510  
fax: 705-475-5500  
e-mail: [aaron.palmer@ontario.ca](mailto:aaron.palmer@ontario.ca)

Or call toll-free: 1-800-667-1940 and ask to be forwarded to the MNR contact above.

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





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### DIPLOMA

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- Practical Nursing
- Social Service Worker (Tending the Fire/Caring for Water)
- Native Community Worker: Traditional Aboriginal Healing Methods (TAHM)

### CERTIFICATE

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



**STUDENT PROFILE - FASD Program**  
**Priscilla Southwind**



I have only positive comments to make about this program. I have learnt so much through this program, and the instructors are down to earth and they do a wonderful job at delivering the methods.

The program not only challenged me professionally, but also personally. And the staff ensure there are always support systems in place for the students.

Because of the program itself, it's a very sensitive subject and its awesome to see the connection with all the students. I've seen growth with everyone. Everyone is challenged in one way or another. And they always walk away with something new about FASD.

Even though we know that FASD has been around for centuries and more importantly within the last 100 years, we are just learning and scratching the surface to the full extent of this disability.

What I've learned is that the more we educate ourselves and our communities, the more we gain a better understanding of Fetal Alcohol Spectrum Disorder. I would like to encourage anyone who wants to learn more about FASD to enrol in this awesome program.

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