

ANISHINABEK NEWS



The voice of the Anishinabek Nation

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Big belt, big promises

The 250th anniversary of the Royal Proclamation was observed in an Oct. 7 gathering at the Union of Ontario Indians head office. Over 100 educators, students, and Nipissing-area residents heard presentations about the Proclamation, which recognized Aboriginal title and nationhood. Al Dokis, director of the UOI Intergovernmental Affairs department, and Deputy Grand Council Chief Glen Hare display the 1764 Treaty of Niagara Covenant Chain Wampum Belt, which represented the understanding of the proclamation terms by leaders of more than 24 Great Lakes First Nations.

— Photo by Marci Becking

Madahbee: ‘Federal government must stop education experiments’

UOI OFFICES – The government of Canada must stop experimenting with the lives of First Nations children.

Anishinabek Nation Grand Council Chief Patrick Madahbee says the federal government’s plan to unilaterally push ahead with a First Nations Education Act looks like the latest in a long list of federal attempts to control the destiny of First Nations people.

“They have used us like lab rats – sterilized us and starved us, and forced us to attend schools where we were beaten and abused and thousands of our children died. When will they learn that they don’t know what’s best for First Nations?”

Indian Affairs Minister Bernard Valcourt said this week that there will be no additional federal funding for First Nations education until he sees “reform” of the current system of education delivery on First Nations. The federal Conservatives are expected to introduce the First Nation Education Act this fall.

“Instead of investing in our own Anishinabek Education System and our own First Nations school boards, the federal government is yet again forcing its method of education on our First Nations,” says Madahbee. “The Anishinabek have invested 19 years in consulting

our citizens and education experts to develop a school system that will make it more likely that our children can succeed in the classroom.

“During that time the federal government has imposed a two per cent funding cap on education, which has resulted in funding for students attending First Nations schools being thousands of dollars less than those attending public schools off reserve. It also means that fewer First Nations students can pursue post-secondary learning.

“The federal government has to stop experimenting with us, and blaming us that an education system that they imposed on us is failing our children.”

The Grand Council Chief said the imposition of a First Nation Education Act would contradict the Residential School apology issued by Stephen Harper in the House of Commons five years ago, as well as the United Nations Declaration on the Rights of Indigenous Peoples – to which Canada is signatory – and which says: “Indigenous peoples have the right to establish and control their education systems and institution in a manner appropriate to their cultural methods of teaching and learning.”



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Political Office

To respect the sacred laws of the Anishinabek

'Show our women respect' says Hare

By Marci Becking

NORTH BAY – Sisters in Spirit vigils to remember murdered and missing Aboriginal women and girls were held across Canada on Oct. 4.

One of these vigils, hosted by the Union of Ontario Indians Social Services department and the North Bay Indian Friendship Centre, was held at the NBIFC.

Anishinabek Nation Deputy Grand Council Chief Glen Hare said that all women and girls are sacred beings.

"We must show them the utmost respect," said Hare. "I encourage all of you to educate your family, friends and colleagues on the issue of violence against women and girls."

There are over 600 missing and murdered Aboriginal in Canada and over 200 Sisters in Spirit vigils were staged on Oct. 4.

The event featured a procla-

mation read by North Bay Mayor Al McDonald.

"No other event in Canada brings so many communities and Canadian citizens together to specifically celebrate honour and support Aboriginal women and girls. It is acknowledged that families and communities must take the lead in this movement. We must all take on the challenge of educating our families and communities to show respect and honour to all women and girls. Relationships must be nurtured and further strengthened with our families, as well with grassroots women and men, organizations, and Aboriginal and non-Aboriginal communities."

Over 70 cases in the Native Women's Association of Canada's independent database involve Aboriginal women from communities in Ontario. In June 2013, First Nation leaders in Ontario unani-



Anishinabek Nation Deputy Grand Council Chief Glen Hare leads the Sisters in Spirit walk between the North Bay courthouse and the North Bay Indian Friendship Centre on Oct. 4.

– Photo by Priscilla Goulais

mously approved a Declaration to work together to end violence and the First Nations Women's Caucus is focused on advocating for the establishment of a national inquiry on murdered and missing Aboriginal women.

On September 19, 2013, Canada rejected recommendations

from the United Nations Human Rights Council to establish a national public inquiry and a national plan of action on the situation of murdered and missing Aboriginal women. The Native Women's Association of Canada, along with First Nations across the country, have called for a national public

inquiry in an effort to stop the violence and prevent future violence. There is widespread support from organizations across Canada for the establishment of a national public inquiry on this issue, including from provincial Premiers at their July 2013 Council of the Federation meeting.

Create our own laws or face government bully

Aanii, Boozhoo,

As we welcome a new season and prepare for the winter months, I encourage Anishinabek citizens to get involved with community engagement sessions in customizing our own laws to create a new path forward. Federal and provincial government agendas continue to be problematic because critical First Nation issues are not in the best interest of those governments as they cater to corporate, billion-dollar entities (foreign and domestic) while many of our communities fight for basic services such as safe, clean drinking water, housing and opportunities in education.



Patrick Wedaseh Madahbee

At an organizational level we have created mechanisms and templates for your communities to use in creating their own constitutions and laws that will stand up in a court challenge. I congratulate the communities that are being proactive in engaging with community members to customize their laws in citizenship and matrimonial real property (MRP). Governments will continue to pass sweeping legislation for the good of government and their citizens, so we must engage in practices that will lead us to our own long-term sustainability, such as trades training and education.

We fought the Conservative government on the MRP legislation at all levels since it was first introduced five years ago, but with their majority government they rammed it through Parliament and it is now Canadian law. However, because of our inherent rights and proactive approaches in creating our own mechanisms, it does not have to be law for First Nations.

As they gear up the rhetoric on the Education Act, the Anishinabek Nation continues to fight for equity in funding so our communities will have a choice in education and not forced to comply with government policies on education. Our future is in the hands of the bright minds of our young people, but the path to that future is dependent on the actions of our leaders today. It is up to us to give them the tools to maximize their education experience while remaining true to identity with their culture and language firmly intact. Customized First Nation education processes will give our students the tools they need to succeed, but as leaders, as parents and citizens, we must find a way to unify our approach first.

Chi-Miigwetch,

Patrick Wedaseh Madahbee

Patrick Wedaseh Madahbee
Grand Council Chief, Anishinabek Nation



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- * James Gideon & John Rimore, John Howard Society, Is Your Workplace or Service Delivery Organization FASD Friendly?
- * Isabelle Meawasige, Medicine Wheel - Gifts of the East/Birthlodge
- * Mary Cunningham, KWC FASD Consulting, Educational Success for Students with FASD – Getting It Right

ANISHINABEK

Cranberry harvest full of tradition and goodness

By Rick Garrick

ATIKAMEKSHENG ANISHINABEK — Traditional artisan Ken Wabegijig enjoys harvesting —and eating — wild cranberries from a bog near his mother's home community of Whitefish Lake.

"I've been picking cranberries since I was a little kid — that's something we've always done throughout the years," says the Thunder Bay resident. "My grandfather, my grandmother and everybody in the family has always been picking cranberries in the fall."

Wabegijig recalls paddling in a canoe with his father, originally from Wikwemikong, when he was older to reach the cranberry bog.

"Then we found another way in," Wabegijig says. "A beaver built this dam. We walk across that little dam now, it takes us right into the marsh. It just makes things so much easier."

While other Anishinabe families used to harvest the cranberries along with Wabegijig's family in the past, he says they gradually

stopped taking part in the harvest.

"They used to go with burlap bags and fill them up and sell them," Wabegijig says. "But over the years it's come to the point where nobody does that anymore, nobody buys them at all."

Wabegijig travelled down to Whitefish Lake in September for the cranberry harvest, where he picked about 12 litres of cranberries, after his brother informed him there was a bumper crop this year.

"He said the last couple of years the bears have been eating the cranberries because there were no berries for them," Wabegijig says. "We went into the marsh and it was a bumper crop. I got my year's supply that I need."

Wabegijig always leaves a tobacco offering whenever he travels to the cranberry bog.

"I'm very respectful of it, because to me it is like a medicine," Wabegijig says. "It helps me; it flushes my system. It's good for the urinary system."

Wabegijig usually stores his unripened cranberries in a paper bag in a cool, dark place until they ripen.

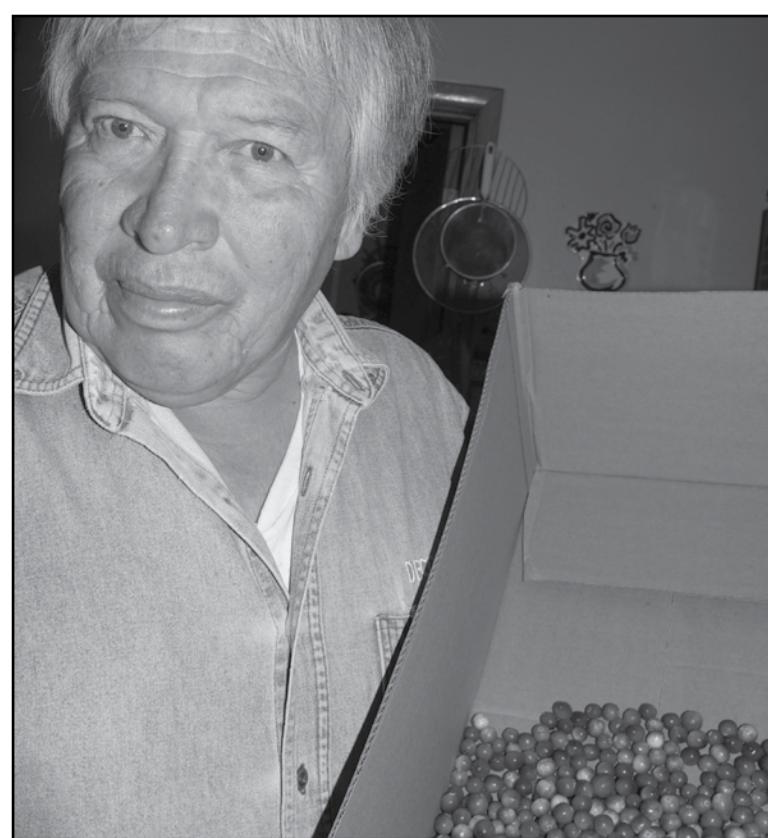
"Over time, the berries will get riper and riper and riper," Wabegijig says. "When they're really ripe, they're freezable. Or I can make a sauce and put it in a jar."

Wabegijig usually adds sugar, apple, lemon, orange juice and sometimes lemon or orange zest to his cranberries when cooking cranberry sauce.

"But they're good raw, if you can get used to them," Wabegijig says. "(They're) a little bit sour, a little bit tart, but they're nice and crunchy and they have a nice snap to them."

Wabegijig feels secure about the future of the cranberry bog, noting his 25-year-old niece has been taking a special interest in the harvest.

"We've taken our niece in with us a couple of times — she's very enthusiastic about it."



Ken Wabegijig and his cranberry harvest.

Beausoleil student takes first place in dental competition

By Sharon Weatherall

BEAUSOLEIL FN — Hannah Menchenton-Assance knows the secret to a beautiful smile comes from shiny white teeth.

"If you don't brush your teeth every day you can get cavities," said the Grade 3 Christian Island Elementary School student.

Menchenton-Assance was recently presented a framed plaque, dental supplies and a t-shirt for winning 1st place with her entry in the "Your Teeth for a Lifetime Foundation" based in Thunder Bay. The annual colouring competition was open to Grade 2-3 students in First Nation schools across the province and was a proud win for the Beausoleil First Nation youngster and her peers.

Menchenton-Assance entered a smiling picture of herself surrounded by messages about "things to do to keep our smiles healthy".

"I was very surprised that I won but I do all the things on the poster to keep

my teeth healthy," says Menchenton-Assance.

Students receive a lot of education on oral health thanks to a strong program at school and within the community delivered by Oral Health Educator Sharon Monague. She heads the BFN Children's Oral Health Initiative for tots in nursery school and elementary school students from kindergarten to Grade 5.

"Hannah won the colouring contest overall and we are very proud of her. It is an incentive for kids to be more aware of their oral health," says Monague.

"I usually also have an annual oral health workshop for BFN kids involving posters, stories or videos. This year there was a good turnout and we did posters after researching online about things like diabetes and how to read sugar content on food labels to show them how much sugar is in snacks. They had to create something presenting their research and do presentations to each other."

Monague does oral health education bi-monthly, continuing the day-care toothbrush program. The school program involves good nutrition and infection control (fingers in mouth) as part of the oral health program.

There is a public dental office at the Health Centre on Christian Island where a dentist comes part-time to provide a service for islanders. There will be an open house at the Health Centre on Oct. 30 to make people aware of all the services the dentist provides.

The community dental office also hosts a dental hygienist three to four times a month for cleanings, even if kids have a dentist on the mainland.

"The program is carried out in school, at the health centre and even in homes to try to catch them all. We provide fluoride varnish for children twice per year for toddlers to seven years of age. Oral health is a very active program on the island," said Monague.



Hannah Menchenton-Assance

Anishinabek art on display at third Biindigen Arts Festival

By Barbara Nawegahbow

SUTTON, ON — Suzanne Smoke has a mission.

"I just want to showcase Aboriginal people as the magnificent people that we are, especially through our arts," says the citizen of Alderville First Nation. "Our culture and our history are magnificent and I want people to re-evaluate what they've been taught about us."

Smoke is the Marketing Manager for the Georgina Arts Centre and Gallery in Sutton, Ontario and the Curator of the Biindigen Gallery located within the Centre. She was on the Board of Directors but joined the staff three years ago when the Centre recognized there was a thirst for knowledge about Aboriginal art and Aboriginal people.

"I bring an Aboriginal component to everything we do," says Smoke. "The classes, exhibitions, the artists we bring into the Gallery, the summer day camps. I

create a lot of opportunities."

One of the opportunities she's developed is the annual Biindigen Arts Festival where First Nations, Métis and Inuit artists are invited to show and sell their work. Sept. 28 marked the third Biindigen Festival and this year, Smoke synchronized it with the 19th annual Georgina Studio Tour to increase its visibility.

Mike Ormsby, Toronto-based painter from Curve Lake First Nation, also works in wood, making canoes, custom furniture and tikiagans. He carves stone, antler and wood. Ormsby draws on the teachings he's received from elders like the late Art Solomon and mentor Norman Knott and his paintings depict the harmony in the natural world and the Anishinaabe relationship with that world. His paintings are bold and stunning but at the same time, exude a sense of peace and calm.

"I came because I wanted to take part in an Aboriginal Festival," says Ormsby.

"I was interested in seeing the Arts Centre and what Suzanne had done with, and for, First Nations art. I also wanted to get my work out there, to be noticed, to get feedback."

He's patient with visitors to his booth and he takes the time to teach them about First Nations culture. At the end of the day, although sales were not what he would have liked, five of his paintings were selected for Biindigen Gallery. He's confident that Smoke will do a good job of marketing and promoting his work.

"I think people have a new respect for Aboriginal people and culture and art," says Smoke. "If they don't know, I'm pretty quick to share it....It's all about educating. I think that's what my job is."

Georgina Arts Centre and Gallery is located at 149 High Street in Sutton, Ontario. Paintings, photographs, jewelry, carvings and leatherwork by First Nations artists are available at Biindigen Gallery.



Curve Lake artist Mike Ormsby

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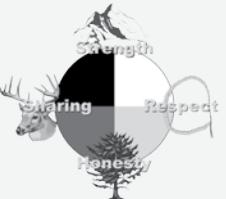
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PUBLISHING CRITERIA

GOAL

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

OBJECTIVES

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

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

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

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

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

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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Advertising and News submissions:
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Putting national heroes on two-dollar bills

Contrary to what some would have you believe, there have always been good people in the world.

Humans have a strange tendency to excuse sins of the past by trying to minimize or, worse yet, normalize aberrant behaviour.

So you might hear someone say "Today, of course, we recognize that slavery is not an acceptable practice, but that wasn't always the case. You have to look at these things in historical context."

Well, if slavery was universally considered so fashionable, it's highly unlikely that 750,000 young Americans would have died on domestic battlefields between 1861 and 1865. The threat of losing slave labour to harvest cotton and other crops was the principle reason for Southern U.S. states to secede and plunge their country into a bloody Civil War.

Thomas Jefferson, third president of the United States, was known around the world as a champion of democracy and principal author of the Declaration of Independence, which begins: "We hold these truths to be self-evident, that all men are created equal" Jefferson owned hundreds of slaves, and is believed to have fathered children with at least one of them.

It wasn't too long before the barbaric practice was abolished by the British, among others, so it's not as if Dixieland plantation owners had no models for more civilized business practices.

Maybe that's why Jefferson's likeness was relegated to the U.S. two-dollar bill, while Abraham Lincoln – the great emancipator of slaves – glowers at us from the front of American five-spots.

Similarly, I've heard many Canadians imply that Indian Residential Schools really weren't such terrible places, when one thinks about them in historic perspective. After all, they ask, didn't other Canadian schoolkids get the strap?

Few of them have bothered to listen to testimony given by survivors – first to the Royal Commission on Aboriginal Peoples 20 years ago, and more recently to the Truth and Reconciliation Commission—that documents some of the horrors inflicted on thousands of innocent children forcibly removed from their parents' care and shipped off to one of 100 boarding schools established by the government of Canada and operated by various church denominations.

Physical, sexual and emotional abuse

permanently scarred most of the survivors – nobody ever refers to residential school "graduates" – and contributed to socio-economic dysfunction that has plagued most First Nations communities across Canada. As expressed by bureaucrat Duncan Campbell Scott, the principal objective of creating the network of schools was to "kill the Indian in the child", to eradicate First Nations language, culture and belief systems.



Maurice Switzer

While teachers were literally trying to beat the culture out of their Indian pupils, federal laws were forbidding their parents from practising such traditional customs like dancing. Sacred items like masks and pipes were confiscated and put on display in museums, or disappeared into private collections.

But not everyone bought into the official government line that these schools would help "civilize" Native children and mould them into the kind of Canadian citizens envisaged by the department of Indian Affairs.

In fact one of the department's own employees – Peter Henderson Bryce – quickly recognized that Residential Schools were causing far more damage than the good they were supposed to create. In 1904 the physician was hired by the federal government to manage public health issues for Indian Affairs. Three years later Dr. Bryce released a report critical of public health standards in residential schools in western Canada, where the average death toll of students due to communicable disease was an astonishing 24%.

Successive Liberal, Conservative and Unionist governments buried his report, and the man who founded the Canadian Public Health Association in 1910 was hounded out of his civil service job in 1921. The following year he published his findings in a book titled "The Story of a National Crime: Being a Record of the Health Conditions of the Indians of

Canada". Dr. Bryce died in 1932.

In 1998 the Chretien Liberal government finally offered a Statement of Reconciliation which said Canada was sorry for the country's official policy of assimilation.

Again on June 11, 2008, Prime Minister Stephen Harper rose in the House of Commons and offered a similar apology, in which he said his Conservative government looked forward to "... forging a new relationship between aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together..."

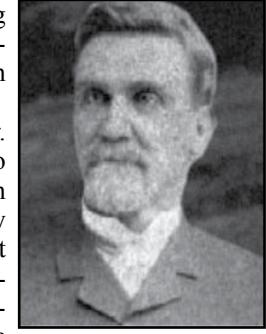
Prime Minister Harper has demonstrated this desire in a strange manner. His government has rammed through legislation that reeks of the assimilationist, "we-know-what's-best-for-Indians approach", including a plan to impose a First Nations education system without the meaningful involvement of First Nations citizens, leaders and educators.

The First Nations Child and Family Caring Society – which has managed to haul Canada before a Canadian Human Rights Tribunal to explain why it funds Native child-care agencies 22% less than provincial support for children's aid societies – has created an award in honour of Dr. Peter Henderson Bryce. It will be given every two years to recognize children and youth who individually or in groups advocate for the safety, health, or well-being of First Nations, Métis and Inuit children and youth.

It's people like Dr. Bryce who deserve to have their photos on Canadian currency to serve as a constant reminder of the humanitarian contributions they have made to make their country a better place.

Let's reserve a future place for Stephen Harper on Canada's two-dollar bill.

Oh, that's right – we don't have those any more.



Dr. Peter Henderson Bryce

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.

Ojibway cuisine more than Kraft Dinner



Richard Wagamese

There's something to be said for the old phrase "the way to a man's heart is through his stomach." It had to have been a Native person who came up with that. At my age there's a definite plethora of bannock bellies among my First Nations pals.

We like to eat. Many times at gatherings and feasts I've watched as Native men piled on the food. The two-tier system seems most popular; you can just never seem to get enough on one go round on the plate. Heapin' helpin' is a First Nations phrase. It must be.

There are a lot of people who have asked me over the years "What do Native people eat?" Well, aside from the potential for great one-liners in response to that question we do have a definite cuisine. Just thinking of it makes me hungry.

For me there's nothing like a can of Spam mixed with eggs, canned potatoes, a hunk piece of bannock slathered with jam and a mug of campfire coffee with the grounds still in, cooked over an open flame. Mmm. You're getting awful close to the path to my heart with

there's greens and wild mushrooms tossed over a flame and then blueberries all washed down with dark Ojibway tea and then a smoke to share with the Spirits might just come close.

But then again, a nice moose rubaboo properly done with flour, water and maple syrup with bannock for dipping is hard to resist at the best of times provided there's a cob of corn roasted on the fire with the husk still on and water from the river, cold and rich with the mineral taste that reminds you of rocks and lakes upstream.

Yes. We have a cuisine beyond Kraft Dinner and sardines. The longer you're away from it the more you remember that the way to an Ojibway man's heart isn't through his stomach – it's through his recollections.

Well, a pickerel packed in clay and tossed into the fire comes awful close as long as

*Richard Wagamese is Ojibway from Wabase-mong First Nation in Northwestern Ontario. His latest book, *Him Standing*, is available in stores now. Trade Paperback ISBN 1459801768*

MAANDA NDINENDAM /OPINION

Soon, all Canadians will know how it feels to be an Indian

By Richard Wagamese

Five years ago, Stephen Harper stood in the House of Commons and issued the historic apology for the legacy of government and church-run residential schools. At that time, many Aboriginal people held hope that this marked the beginning of a new and empowering chapter in relations between the government and Aboriginals. Now the government has slashed funding to 43 representative Aboriginal organizations. The new chapter clearly needs severe editing.

Assembly of First Nations national chief Shawn Atleo expressed surprise at the severity of the cuts. His group saw funding axed by 30 per cent. For me, it was no surprise at all. When the Tories announced last September that cuts were coming, and banded about a 10 per cent number, I expected a much harsher outcome, especially to the national Aboriginal organizations.

Along with the AFN, chops were made to the funding of the Congress of Aboriginal Peoples, the Métis National Council and the Inuit Tapiruit Kanatami. To me they billboarded this move back when the government changed the name of Indian Affairs to Aboriginal Affairs; meaning everyone brown would be under the same umbrella. This June's announcement only confirmed my suspicion.

Now, there are those who will say that this is all good. They will say that native people need to be swept under the same collective rug as everyone else in this country. They will say that Canada spends too much on them already. They will say a lot. But the truth is, that if a government can cut the knees out of organizations geared to the upward advancement of people then it's going to be someone else's turn next.

The Harper government



Richard Wagamese

doesn't care that thousands of underprivileged Canadian kids exist on 22 per cent less child care funding than their neighbours. They don't care that hundreds of thousands of Canadians can't drink safe water. They don't care that whole Canadian communities exist in the dreary world of chronic unemployment and welfare.

These aren't just Aboriginal people. These are Canadians. These are your neighbours. Clearly, the government has little con-

cern for their continued wellbeing and that should worry everyone. Sometime, somewhere another group of Canadians is going to feel the brunt of Mr. Harper's dedication to balancing the budget and eliminating the deficit at all costs; human, planetary and otherwise. Someday, everyone is going to get to feel how it feels to be an Indian in this country.

That's the implication in this round of cuts. Anyone who can stand in the House of Commons and issue an apology for grievous harm to a people only to continue a campaign of abject disregard for them will not consider the rights and needs of anyone. Anyone. So all of those who trumpet these cuts as timely or necessary need to worry for their own.

An apology is only as good as the change in behaviour that follows it. Nothing in the five years since that false statement in the House has changed. Only the

collective voice of Idle No More kept the sorry state of Aboriginal affairs and issues in the public eye. With national political organizations further hamstrung by an uncaring government, and no talks scheduled in the foreseeable future, Canada can count on another, more strident round of protests.

Say what you will, but protest when leadership fails is a viable avenue for the clarification and articulation of issues. What needs to be said, and the women and youth behind Idle No More are the perfect vehicle, is that the dishonour of one is the dishonour of all. Aboriginal issues are now Canadian issues, because when government can act with such callous disregard for lives and futures we are all Indians now.

*Richard Wagamese's most recent book is *Him Standing*. This article first appeared in the *Globe and Mail*, June 10, 2013*



"They squat on our land, kill our turkeys, steal our corn . . . and then they want us to join them to give thanks."

Look for your Masters

The UOI Excellence Program

By Rhonda Couchie

In Malcolm Gladwell's book "Outliers", he describes "The 10,000-Hour Rule," a magic number where any person who practices a skill for this many hours will become a master of their art. 10,000 hours is the equivalent of 10 years of dedicated practice in disciplines such as writing, painting, playing a musical instrument, or pursuing any other interest. But how does this relate to the corporate world?

For many cash-strapped organizations this theory can be a goldmine for training opportunities. How so? If a person works a 7.5 hour day within this year alone, he/she will have put in approximately 1890 hours working, and in as little as 5.5 years that same employee will have surpassed this figure becoming a master at their job. By knowing this fact, you can seek out long-term employees to lead the way.

Look to these masters within your organization to create mentoring and training opportunities based upon their specialized knowledge. One way the Union of Ontario Indians does this is by gathering staff each month to share in their mastery as part of the UOI Excellence program. This is the opportunity for our "masters" to offer their winning strategies, and best practices. The team explores topics such as writing briefing notes, coping with grief

and worry, and time management. New technology links such as Survey Monkey, Wordle, MailChimp, are presented along with information gathered from conferences or professional association meetings.

As well, directors provide presentations on various topics such as facilitating meetings, drafting contracts, and proposal writing which alleviates the high cost of corporate trainers. Solutions to issues are explored or resolved during a case study portion where staff members provide input and offer advice for anyone needing assistance. Finally, we discuss life events such as anniversaries, birthdays, or professional designations to share our colleagues' joy and recognize their success.

The benefits of this program have been many. We sample a bit of training at minimal cost, we consult with our "master" employees for solutions, and build a strong team through employee engagement.

When you identify the masters within your own organization, and look to them as teachers, mentors, and leaders, it's a win-win situation. It will not only carry a cost savings in training dollars, but it will bring forward a mountain of untapped ideas to your business, a higher level of excellence among employees, and a shared mastery for all.

Rights of Indigenous Peoples Declaration not 'aspirational'

By Paul Joffe

The UN Declaration on the Rights of Indigenous Peoples is a universal human rights instrument adopted by the UN General Assembly on Sept. 2007. Currently, no State in the world officially opposes this international human rights instrument. This enhances its legal status and effect.

The "existing international consensus" on the Declaration is described by the UN Expert Mechanism on the Rights of Indigenous Peoples as follows:

As a normative expression of the existing international consensus regarding the individual and collective human rights of indigenous peoples ... the Declaration on

the Rights of Indigenous Peoples provides a framework for action aiming at the full protection and implementation of the rights of indigenous peoples, including their right to participate in decision-making.

The Declaration affirms the inherent or pre-existing collective and individual human rights of Indigenous peoples. It provides a framework for justice and reconciliation, applying existing human rights standards to the specific historical, cultural and social circumstances of Indigenous peoples.

The rights it contains constitute the minimum standards for the survival, dignity, security and well-being of indigenous peoples

worldwide.

The Declaration is the most comprehensive and universal international human rights instrument explicitly addressing the rights of Indigenous peoples. It affirms a wide range of political, civil, economic, social, cultural, spiritual and environmental rights. It constitutes a major step towards addressing the widespread and persistent human rights violations against Indigenous peoples worldwide.

In light of its far-reaching significance, it is disturbing that the Canadian government seeks to devalue the legal status of the UN Declaration so as to undermine Indigenous peoples' rights and re-

lated government obligations.

In November 2010, at the time of its endorsement of the Declaration, the government described this historic instrument as an "aspirational" document with no legal effect:

"The Declaration is an aspirational document which speaks to the individual and collective rights of Indigenous peoples ... the Declaration is a non-legally binding document that does not reflect customary international law nor change Canadian laws."

Such characterization of the Declaration is erroneous.

The positions taken are contradicted by those of previous administrations as well as the gov-

ernment's own statements. To conclude that the Declaration is merely aspirational is inconsistent with Canadian and international law.

During the years of negotiations, successive governments in Canada viewed the draft Declaration in remedial terms rather than aspirational. In 1997, the Canadian government described its commitment to achieve a declaration that "applies universally; that promotes and protects indigenous rights; that works against discrimination; and that provides clear guidance for developing effective and harmonious relationships between indigenous peoples and the states in which they live."



1763 - 2013 from PROCLAMATION to RECONCILIATION

October 7 marked the 250th anniversary of the issuing of the Royal Proclamation under the authority of King George III.

The Proclamation is a significant legal document that represents the first time that Aboriginal title was recognized by a European power, laying the foundation for a constitutional relationship between the Crown in Canada and "the Indian Tribes of North America", who were specifically referred to as "nations". The Proclamation marked the official launch of the Treaty Relationship in what was to become Canada.

Britain, the Crown in Canada, issued the Proclamation when Pontiac's War made it clear that peaceful settlement in North America could not occur without the agreement of those Indian Nations.

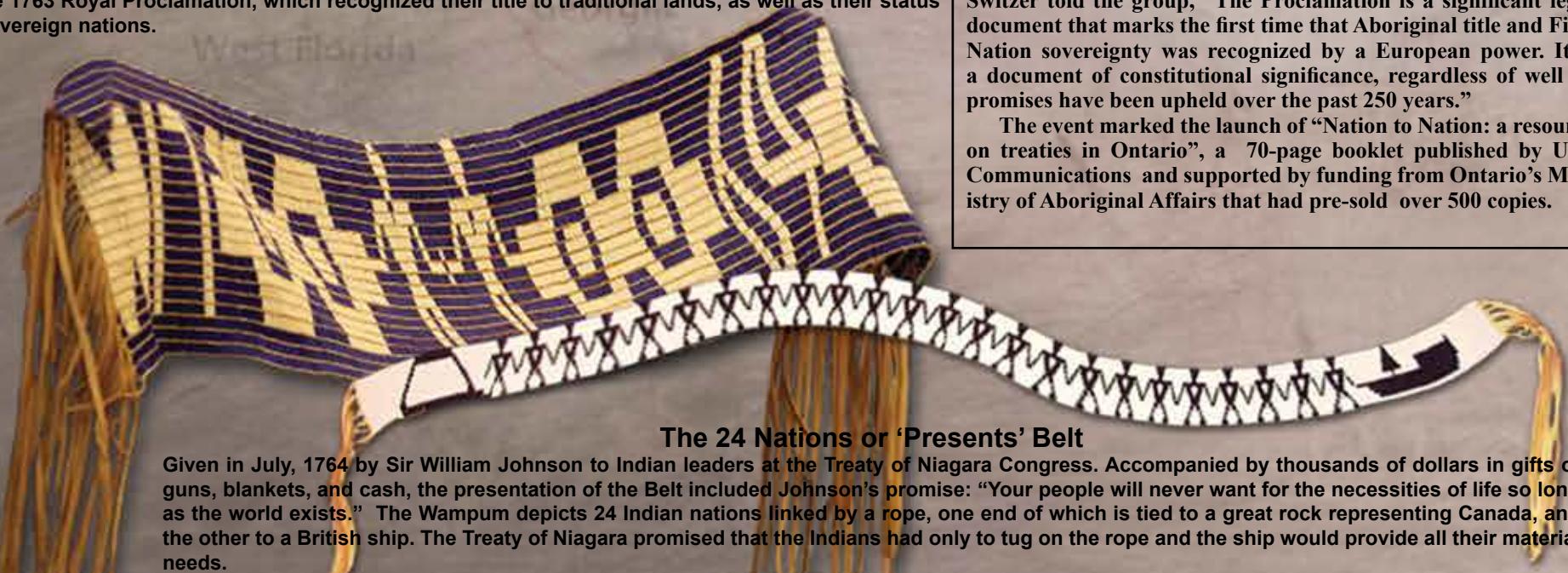
A Constitutional relationship between the Crown in Canada and First Nations was established the following year (1764) when the Great Lakes Indian Nations agreed to a British alliance by accepting presents, land, promises, and Wampum Belts at the Treaty of Niagara Congress.

This alliance was crucial to the defence of Canada in the War of 1812, when 10,000 First Nations warriors played a key role in beating back American invaders.

First Nations kept our promises, Canada is breaking theirs daily.

The Treaty of Niagara Covenant Chain (British-Western Great Lakes Confederacy) Wampum Belt

Woven from 10,076 beads of the Quahog shell, the Gchi-Miigisaabigan (Great Wampum Belt) was given by Sir William Johnson, Superintendent of Indian Affairs for British North America to an estimated 2500 Indian leaders and headmen at Niagara in July of 1764. The Treaty of Niagara represented the first formal agreement between the British Crown in Canada and the Anishinabek, who comprised the majority of over 24 Great Lakes Nations represented at the Niagara Congress. The Covenant Chain is regarded by legal scholars as having constitutional significance. It represents First Nations' acceptance of the 1763 Royal Proclamation, which recognized their title to traditional lands, as well as their status as sovereign nations.



The 24 Nations or 'Presents' Belt

Given in July, 1764 by Sir William Johnson to Indian leaders at the Treaty of Niagara Congress. Accompanied by thousands of dollars in gifts of guns, blankets, and cash, the presentation of the Belt included Johnson's promise: "Your people will never want for the necessities of life so long as the world exists." The Wampum depicts 24 Indian nations linked by a rope, one end of which is tied to a great rock representing Canada, and the other to a British ship. The Treaty of Niagara promised that the Indians had only to tug on the rope and the ship would provide all their material needs.



Director of Communications, Maurice Switzer, speaks to students from Our Lady of Sorrows school about the 24 Nations, Dish with One Spoon and the 1764 Covenant Chain wampum belts at the Oct. 7 event held at the Union of Ontario Indians.

— Photo by Marci Becking

No consensus about Royal Proclamation

UOI OFFICES — There is no First Nation consensus about the significance of the Royal Proclamation.

During a special Oct. 7 gathering, some 150 people — including educators, students, and Nipissing-area resident — heard Anishinabek Nation Deputy Grand Chief Glen Hare say the 1763 proclamation was "nothing to celebrate".

Hare's remarks echoed sentiments of many First Nations leaders who point out the Proclamation was a unilateral statement, issued without the involvement of First Nations, and represents the first in a long line of broken promises made by successive Canadian governments.

On the other hand, UOI Communications Director Maurice Switzer told the group, "The Proclamation is a significant legal document that marks the first time that Aboriginal title and First Nation sovereignty was recognized by a European power. It is a document of constitutional significance, regardless of well its promises have been upheld over the past 250 years."

The event marked the launch of "Nation to Nation: a resource on treaties in Ontario", a 70-page booklet published by UOI Communications and supported by funding from Ontario's Ministry of Aboriginal Affairs that had pre-sold over 500 copies.

Royal Proclamation of 1763

Events show varied perspectives on Royal Proclamation

By Karl Hele

BOSTON/OTTAWA – “What exactly are we commemorating?” is the question I was left with after attending two distinct events surrounding the Royal Proclamation of 1763. One event in Boston, and the second in Ottawa both purported to commemorate a significant milestone in the history of North America yet each had an entirely distinct narrative.

The Oct. 4 event in Boston looked at the Proclamation within the context of 1763 British Imperial policy and as a movement toward revolution. I was the only presenter speaking from a First Nations and Canadian perspective – arguing that the document was alive and sickly in Canada both legally and politically.

The other participants concentrated on the document’s current validity in the history of the United States. Colin Calloway, a settler expert on Native-Newcomer relations in Early-American contextualized the Proclamation’s origins and intent while arguing that the American Revolution was more about “who would control access to Indian lands.” A focus

on the American Revolution was to be expected, seeing as the event took place at Boston’s Old State House, a key site for colonial and revolutionary history.

Only a side note mentioned that the Proclamation was an important document that influenced U.S. Supreme Court decisions that cast Indian tribes beginning in the 1830s as “domestic dependent nations”.

The Oct. 7 event in Ottawa was entirely different. Hosted by the Land Claims Agreements Coalition, the focus was on the modern implementation the 1763 Royal Proclamation’s ethic. Settler historians, Colin Calloway and Jim Miller provided brief histories of various policies and treaty-making processes from the 1600s onward. The remaining speakers were lawyers and First Nations’ politicians, including Cree Grand Chief Matthew Coon Come, who solely focused on the Proclamation’s importance in the modern era.

When the speakers mentioned historic treaties, these documents served as a warning and a not-so-subtle joke about failures to avoid



Matthew Coon Come speaking at Ottawa event. Other panelists included Jim Aldridge, partner, Aldridge & Rosling, general counsel, Nisga'a Lisims Government, and Robert Potts, principle negotiator and senior legal council, Algonquins of Ontario.

in modern treaties. Essentially the historic treaties were presented, as documents of the past with little relevance in the modern world – something as a historic treaty Indian I found in poor taste and annoying.

A controversial speech was delivered by the Minister of Ab-

original Affairs and Northern Development, Bernard Valcourt, who claimed that in Canada there was “no place for the Doctrine of Discovery” while maintaining that the central ideas of the Proclamation continued to guide Canadian Aboriginal policies, one of which is Crown sovereignty based on

discovery! The speakers who followed, other than Ghislain Otis, a French-Canadian lawyer, failed to discredit this remark.

Dr. Karl. S. Hele is a citizen of Garden River First Nation and is a professor at Concordia University in Montreal.

Rally a reminder to honour the treaties

By Barb Nahwegahbow

TORONTO – People gathered on October 7, 2013 at Trinity-Bellwoods Park in Toronto’s west end to mark the 250th anniversary of the Royal Proclamation.

Aboriginal and non-Aboriginal voices were joined in their demands for respect for Mother Earth and justice for First Nations and all Aboriginal people – and to remind the government of their obligation to respect the treaties.

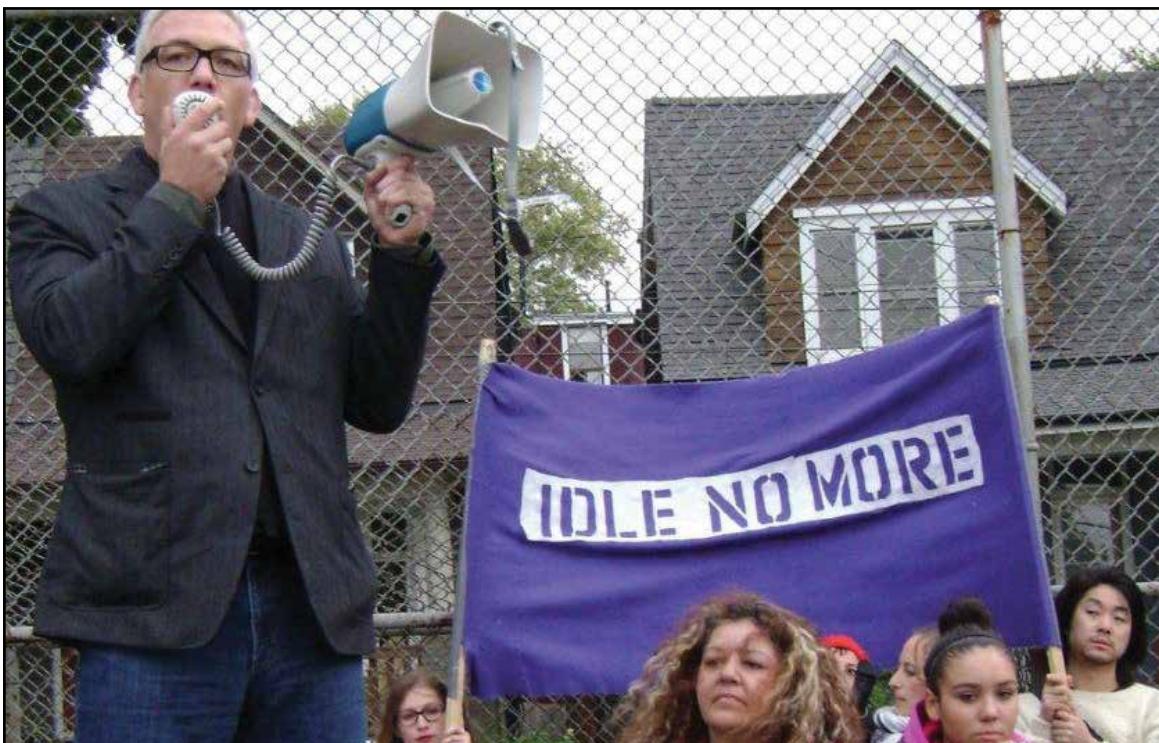
A camouflaged and masked warrior stood on top of the stands, the Warrior and Iroquois Confederacy flags waving against the sky, “to let everyone know we are still here,” he said later. The smell of sage and sweetgrass wafted through the crowd and the Ojibway Drum from Council Fire sounded the AIM song which Cree Elder Vern Harper explained is a sacred song of resistance.

“We are not here to celebrate [the Royal Proclamation],” organizer Wanda Nanibush told the crowd. “We didn’t have any say in that document and that document actually led us to losing a heck of a lot of land.”

Nanibush, an artist, curator, teacher and activist from Beausoleil First Nation has been one of the primary organizers for Idle No More Toronto.

The discussion needs to be, “...about what our responsibilities are to the earth instead of our right to take something, our right to extract, our right to benefit where other people are going to suffer,” said Toronto-based lawyer Aaron Detlor. The Haudenosaunee, he said, have simply started to assert jurisdiction over their land and now have a Land Registry completely apart from the Canadian legal system. “The time for asking is over,” he said to cheers from the crowd.

Standing under an umbrella, actor and environmental activist Tantoo Cardinal reminded people that this gathering was just one of many going on simultaneously across the planet, “...to resist the notion that raping Grandmother Earth is the only way to live.” Phillip Cote, artist and citizen of Moose Deer Point First Nation, led the march out of the park carrying his family’s Eagle Staff. “The Eagle Staff honours Tecumseh,” he said, “my great grandfather of seven generations.” Explaining why he was there, he



Lawyer Aaron Detlor addressed the Unity Rally at Toronto’s Trinity Bellwoods Park October 7, 2013.

said, “It is culturally important that there be an Eagle Staff at these rallies. We are here because of our ancestors. I know they are with us as we continue to stand up for our inherent rights as Tecumseh did and so many great leaders like Black Hawk, Pontiac, Russell Means and Wandering Spirit just to name a few.”

The crowd, which included 50 people carrying a 60-foot by 25-foot two-row wampum, made its way along Dundas Street, Toron-

to police on bikes halted traffic. There were stops for round dances at two busy intersections, Dundas and Spadina, and again at Dundas and Bay. The women’s drums and voices drowned out the honking horns from motorists.

The final item on the day’s agenda was a panel of speakers at Ryerson’s School of Management, including lawyer and Idle No More spokesperson Pam Palmater, and Abenaki filmmaker Alani Obomsawin. Palmater urged

everyone to use social media to counteract the government’s ongoing campaign of lies about First Nations people.

Obomsawin raised the group’s spirits with her final words: “We’re going someplace we’ve never been before,” she said. “There’s a strength I’ve never seen before, never, and I’ve been around a long time. It’s so spiritual, so magical and [we’re] not afraid.” She attributed this phenomenon to the cross-country actions of Idle No More.

Health Secretariat

Good Health for Our People



Lakeview Grade 5 student Kacey Debassige displays his Frisbee throwing form, while Grade 5 teacher Meagan Middleton, gets ready to catch the next approaching disc.

— Photos by Hiba Alvi

Smoking prevention meets Ultimate Frisbee in M'Chigeeng

By Tony Jocko

M'CHIGEENG FN – Kirk Nylen and Mark Agius, top players and coaches from Canada's Nation Ultimate Frisbee team program, joined forces with Cancer Care Ontario to deliver positive messaging on smoking prevention to First Nations youth in Ontario.

Alethea Kewayosh, Director of the Aboriginal Cancer Control Unit of Cancer Care Ontario (CCO) says that the challenge was to create a project that was respectful of First Nations culture, while being fun for all involved.

"It also needed to demonstrate the positive benefits of physical activity on the overall health of our youth," says Kewayosh.

Lakeview School in M'Chigeeng was chosen as the first site for this unique pilot project at the end of August.

Grade 5 teacher Meagan Middleton said that this was the first opportunity for many of the kids to play Ultimate Frisbee.

"This is a school where hockey is life. So it's really nice to have another sport to come in, so the kids can realize that they don't have to be on ice to have fun all the time."

The students also had an opportunity to attend the smoking prevention/cessation sessions provided by Lisa Beedie of Beausoleil First Nation.

"I don't think the kids ever had an opportunity to see a real lung before," said Middleton of the pig's lung that was used in the demonstration. "To see the comparison between the healthy pink lung, which all of them have right now, and that terrible, awful smoker's lung. I think it made a big impression on a lot of the kids as many of them said to me afterwards, 'I'm never going to smoke!' which was profound."

Middleton also talked about the discussions that students had about second-hand smoke.

"Some of them said, 'I'm going to tell my Grandpa not to smoke around me anymore!' which was insightful because they made the connection on their own, between their own actions and those of others, negatively impacting on their health."

Students also took part in a "chew" presentation – and many didn't know what chewing tobacco was.

"They saw what happens to your mouth, based on the usage of chew, which was unbelievable," says Middleton. "I can see in the long-term, these presentations having a really great effect on the kids, because they have the visual images in their minds of what can happen to their bodies, if they smoke."

Kirk and Mark instructed outside on Lakeview's playing field with the co-ed target group of Grades 5 to 8 students, and their teachers.

The targeted group are at a most impressionable

age, where peer pressure can play on the need to belong, and be liked. These needs can often manifest themselves in negative and harmful behaviour, such as cigarette smoking. Being a visual generation, the target group was profoundly and positively impacted by the messages provided in regards to the harmful effects of smoking.

Armed with the facts that cigarettes contain over 4,000 harmful chemicals, the kids came away with the knowledge necessary to make better lifestyle choices when it comes to smoking.

While Ultimate Frisbee has a definite learning curve, Kirk and Mark, were impressed at how quickly the kids picked up the necessary physical skills and strategy of the game.

"We've played all over the world, and without a doubt, this was the most gratifying experience that we have ever had," says Kirk. "These kids were so great. Everyone at Lakeview was so appreciative and respectful that it was just overwhelming for us to experience such a response!"

For further information contact Tony Jocko at the Union of Ontario Indians at 1-877-702-5200 extension 2313 or via email at jocton@anishinabek.ca

Cancer Care Ontario launched its Aboriginal Cancer Care Strategy II (ACS II) in June 2012. This strategy aims to reduce new cancer cases and improve the quality of life for those Aboriginal people impacted by cancer. The ACSII was developed through the long term engagement and input from First Nations, Inuit and Metis (FNIM) leadership and their health networks. The document outlines priority areas to better prevent and manage cancer amongst Aboriginal peoples. To download a copy of the ACS II, please visit: www.cancercare.on.ca/acs



Cancer Care Ontario's Lisa Beedie teaches Lakeview Grade 5 students and their teacher Meagan Middleton about the dangers of smoking.

Alex runs for Terry

By Marci Becking

STURGEON FALLS – Alex Hebert, citizen of Dokis FN, collected \$1,058 in pledges for his 8th Terry Fox Run. His lifetime total collected is \$5,905.

Included in this year's total was Alex's personal \$12 donation – eight dollars from his weekly allowance and four from his annuity payment.

"Two toonies is a complete



Alex Hebert

rip-off," says the 7-year old of the Robinson-Huron Treaty annuity payment. "I get more from the tooth fairy."

"I wore my old turtle hat for my friend Maurice and I had a photo of my friend Henri in my pocket who died in August. I've been running my whole life for people I know who have cancer and it's very sad."



<http://worldbreastfeedingweek.org>

ASK HOLLY

By Holly Brodhagen
askholly@gmail.com



Advice helpful for new nursing moms

Canada celebrated World Breastfeeding Week from October 1-7. The theme was "Breastfeeding Support: Close To Mothers", and the campaign highlighted Breastfeeding Peer Support.

It is important to the success of breastfeeding that mothers not only be supported by their immediate families but also by the private and public sector.

Health Canada and the World Health Organization recommend that babies be exclusively breastfed for six months and that breastfeeding continue up to two years or more. Breastmilk provides optimal nutritional, immunological and emotional nurturing of infants, so it is important that mothers have support to start and continue to breastfeed.

As it says on the campaign website, "The key to best breastfeeding practices is continued day-to-day support for the breastfeeding mother in her home and community."

Breastfeeding Peer Support Programs are a cost-effective and highly-productive way to provide support to mothers who are breastfeeding. Generally, these programs operate using volunteers who have special training to assist them working with clients.

When I was pregnant with my first child, I signed up for a peer support program that had a mother call me at regular intervals for months following birth. She was a great support whom I could talk to about breastfeeding concerns but also about daily life as a new mom.

After a year, I chose to train and become a volunteer for the same programs. In the six years I have been a volunteer I have supported 11 mothers. When my second daughter was born I signed up again for support because, just as every child is different, so is every breastfeeding experience. Thanks to those volunteers I was able to exclusively breastfeed for six months and continue on breastfeeding for two years per child.

It is important that a breastfeeding mother have access to a support system that can see her through situations that might lead to the mother choosing to quit breastfeeding. For instance, all babies go through growth spurts which means increased feeding. It can be hard for woman to suddenly have a baby breastfeeding constantly in order to build supply. A peer support volunteer can help that mother to get through those periods and supply her with the knowledge that this is a normal occurrence and she can continue to breastfeed successfully. The volunteers can also support moms by encouraging them to seek support or help from other community resources that they might not be aware of.

I recommend that any woman expecting a baby contact her local Peer Support program or Health Unit to find out about local programs. Consider it another step in preparing for the birth.

Support can be in place before the baby arrives and the mom will know that she can expect that person to contact her. Sometimes just knowing that there is someone she can talk to when needed – no matter what time of day or night – can encourage that mother to continue to breastfeed.

It takes a community to help a mother to raise her child from birth on.

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

MNO-BMAADZIWIN/HEALTHY LIVING



Holistic Health Coach Sarah Blackwell with Kristin Wynn from Namaygoosisagagun at the Eshkenijig (Youth) Engagement held in August.

— Photo by Stan Wesley

Young leaders learn to make healthy decisions

By Sarah Blackwell

This past summer I was honoured to be asked to facilitate a wellness workshop to over 90 aboriginal youth who attended the Anishinabek Nation Eshkenijig Engagement. As the facilitator I led the youth through seven 60-minute teachings on wellness as each group rotated through tipis which focussed on various components of creating strong leaders in Anishinabek territory.

My tipi teachings were unique from other presenters since I had the youth focus on how to tell their health story. Each person has a health story to tell from the events they have encountered through life and their health story is where they can find strength, courage and humility to become a strong leader of their community. Participants discussed how leaders can “fit out” of the regular mainstream way of thought and be leaders by sharing an idea that may be considered radical or even surprising to others. They discussed how this new way of making decisions could help promote change in their communities surrounding political decisions, health, wellness, food choices, exercise and even relationships.

Participants were also lead through a self-awareness exercise where they discovered the areas of their life that were out of balance. They discussed the importance of knowing oneself in order to lead others through a healthy path of self-determination. They were each given a piece of paper with a circle diagram where they reflected on each area of their life, and then they created a diagram by asking themselves how satisfied they were in that area. Since life is a journey of balance, the youth recognized the areas that required attention at that time. Each youth was encouraged to do the exercise again on paper in a few months to see how they have evolved and grown. I was impressed with the level of self-awareness, intuition, dedication and interest the young people had in learning how to become healthy leaders.

Participants were also guided through a visualization exercise that promoted self-awareness and also practiced relaxation. Given that this exercise was conducted in a 90 degree Fahrenheit tipi with outdoor noise, the youth embraced this experience and challenged themselves, and they benefited from this exercise. They shared their stories of what their visualization meant to them in terms of obstacles in their life, support systems and how their future looks.

This experience has left my heart filled with pride and joy for the young people who will be leading our nations someday. I am honoured to have been a part of this and met some youth who have impacted my own life. I wish each one of them wellness and pride on their journey through life. Chi-Miigwetch for allowing me to be a part of your journey.

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



Nova, Sarita, Fred and Kiigin Bellefeuille enjoy some air-popped popcorn.

Use healthy food as a reward

NORTH BAY – The cooler weather has arrived, school has started and parents are back in their regular work routine. So what does this mean for the health and wellness journey for your family? Do you resort to take-out and ordering in as “rewards” for your family at the end of a busy week? Do you have a regular routine of ordering fast food into your home?

Every parent needs a break from the chaos of the back-to-school routine, but this does not have to mean you sacrifice the health of your family members. The same goes for a hard day at the office, or a stress-filled week that you are so proud of making it through. Sometimes you just want to delve into your favourite greasy, cheesy, carb-filled fatty sandwich at the nearest drive-thru window. This was a familiar story in our household prior to the changes we made in our diet and lifestyle after Fred had a heart attack and I had a diagnosis of cancer all within 13 months. Fred talks about his struggles of craving high fat foods that he often turned to after a difficult week at the office or days of travelling out of town.

“Sometimes I just want to reward myself of making it through a tough work week. I have a high stress job, and I know that I want to go back to my old patterns of coping with the stress, but know that it’s not good for my heart,” Fred explains.

Sarah and Fred help each other with their cravings, “Sometimes, I will ask him to not make a food that I know is a weakness for me – like popcorn, because although it can be a very healthy snack for most people, it does not serve me well and my body reacts negatively when I eat it too often – like daily,” Sarah explains.

“Sarah has supported me when I have explained I have a craving and then she will make suggestions of alternative foods that may help fill that need for that food,” says Fred. “For example, it’s usually the density of foods that I crave with the salt and fat content that I want.”

Often when you are under stress, you crave fatty foods, and often people will turn to these high fat, salty and sugary foods or drinks. Fred also mentioned that he may not want these foods if he was not reminded of them through advertisements at coffee shop drive-thru windows. The journey into wellness does require support from your loved ones., whether that is a spouse, partner, relative or close friend.

“It really does make a difference when you know you can phone someone and they support you to remain true to your goals, instead of saying to you to just give in and that you deserve it,” Sarah explains. “That does not serve me well nor does it keep me true to my health goals.”

“Instead try to find healthier alternatives to reward yourself and/or your family for a rough week at school or work. There are multiple ways you can enjoy time together as a family instead of having high fat or sugary foods that will contribute to disease and discomfort. You can also find alternative ways to enjoy the same foods but have healthier versions, such as movie nights with your own air-popped popcorn.”

So the next time you want to reward yourself or your children for a job well done, reconsider not using food and instead spend time together doing something you all enjoy with some healthy snacks mixed in with the activity.

Beans a good source of protein

Parsley Bean Salad Recipe

By Sarah Blackwell
Holistic Health Coach

Beans are an excellent source of plant-based protein. They integrate more protein in your diet without the fats found in meat protein. Do beans make you bloated and have gas? No worries! The Sea Salt and Apple cider vinegar in this recipe will help to make the beans more digestible. Also, be sure to rinse the beans from the liquid inside the can, until all the bubbles disappear and the water runs clear.

Beans are an excellent source of iron, B vitamins and soluble fiber which can help lower and maintain your blood cholesterol level. Parsley is also an excellent source of Vitamin C, which helps protect against rheumatoid arthritis and osteoarthritis. This recipe is delicious and healing! Enjoy.

1 can of mixed beans (rinsed)
 ¼ cup purple onion (chopped)
 ½ cup chopped curly parsley
 1 garlic clove – (minced)
 Pinch of Pink Himalayan Rock Salt or Sea Salt
 ¼ lemon (squeezed)
 3 tbsp Extra Virgin Olive Oil
 2 tsp apple cider vinegar
 Red Pepper Flakes or cayenne pepper (optional)

Instructions:

1. Rinse canned beans under cool running water and place in mixing bowl;
2. Add all other ingredients;
3. Mix with large spoon;
4. Serve immediately or refrigerate and serve chilled.
5. Store leftovers in a sealed container for 2 days.

Social Services

To advocate on social issues affecting our people



Karissa and Nicole Hewson were pleased to add their faceless dolls to the display at Sault College during the Sisters in Spirit event.

Sisters in Spirit vigils honour 600 murdered and missing women and girls in Canada

By Margaret Hele

SAULT STE. MARIE – Vigils to honour Canada's 600 missing and murdered Aboriginal women were held on Oct. 4.

The Zonta Women's Club of Sault Ste. Marie partnered with the Sault College Native Education Department to acknowledge this tragedy that impacts all Canadian women with a Sisters in Spirit vigil held at the Native Education Centre - Enjimaawnjiding, Sault College.

Faceless dolls, a project initiated by the Native Women's Association of Canada (NWAC), were made and displayed along with a presentation on the research of the missing and murdered Aboriginal women. A permanent Faceless Doll display will be set up at Sault College.

The Faceless Doll project was launched in 2012 to raise awareness about hundreds of missing and murdered Aboriginal women and girls.

The essence of the project was the creation of felt dolls without faces as a visual representation of the strong and beautiful Aboriginal women who have become victims of crime.

The project was completed in June of this year and is now a travelling art exhibit.

"I made a faceless doll that will now be travel-

ling in this art exhibit," said Barbara Burns of Garden River First Nation.

Gayle Manley, President of the Zonta Club, said that the event was a follow-up to a speaker event in April when Michel Audette, President of NWAC spoke about this Canadian human rights issue.

"We wanted to honour our Aboriginal sisters. Participants were invited to create their own unique felt faceless doll and bring them to today's October 4th event," said Manley.

Algoma University held a vigil around an open fire under their arbour. It was their day to remember and honour the lives of the many missing and murdered Aboriginal women and girls as well as to offer support to families who have been tragically touched by the loss of a loved one to violence.

Tobacco was placed in the fire during drumming and singing. This is the 8th year of the Sisters in Spirit vigils initiated by the National Women's Association of Canada.

On September 19, 2013, Canada rejected recommendations from the United Nations Human Rights Council to establish a national public inquiry and a national plan of action on the situation of murdered and missing Aboriginal women.

Visit www.nwac.ca/sisters-spirit



Veronica, 3, is the centre of a highly contentious custody dispute.

UN expert stresses Cherokee child's rights

NEW YORK – A United Nations independent expert has urged federal, state and tribal authorities in the United States to take all necessary measures to ensure the wellbeing and human rights of Veronica, a three-year-old Cherokee child at the centre of a highly contentious custody dispute.

"Veronica's human rights as a child and as member of the Cherokee Nation, an indigenous people, should be fully and adequately considered in the ongoing judicial and administrative proceedings that will determine her future upbringing," said UN Special Rapporteur on the rights of indigenous peoples, James Anaya.

"The individual and collective rights of all indigenous children, their families and indigenous peoples must be protected throughout the United States," he added.

At issue is who should raise the child: a South Carolina adoptive couple or the girl's biological father, who is a member of the Cherokee Nation. The girl's birth mother, who is not Native American, put Veronica up for adoption while still pregnant.

South Carolina authorities have attempted to force Veronica's father to release custody of her, charging him with custodial interference for his refusal to do so.

On Sept. 3, the Oklahoma Supreme Court took up the case, granting a temporary stay of an enforcement order and allowing him to keep Veronica pending further proceedings.

"I urge the relevant authorities, as well as all parties involved in the custody dispute, to ensure the best interests of Veronica, fully taking into account her rights to maintain her cultural identity and to maintain relations with her indigenous family and people," said the UN Special Rapporteur.

The independent expert pointed out that these rights are guaranteed by various international instruments subscribed to or endorsed by the US, including the International Covenant on Civil and Political Rights, and the UN Declaration on the Rights of Indigenous Peoples.

In his 2012 report on the situation of indigenous peoples in the US, Anaya noted that the removal and separation of Native American children from indigenous environments is an issue of longstanding and ongoing concern.

"While past practices of removal of Indian children from their families and communities have been partially blunted by passage of the Indian Child Welfare Act in 1978, this law continues to face barriers to its implementation," Anaya stated.

Special rapporteurs are appointed by the Geneva-based UN Human Rights Council to examine and report back on a country situation or a specific human rights theme. The positions are honorary and the experts are not UN staff, nor are they paid for their work.

Missing women report cites police, media apathy

By John Bart Gerald

Global Research

MONTREAL – Before its government funding was cut (2010), the Native Women's Association of Canada documented throughout Canada and starting in the 1960's, 582 missing and murdered Aboriginal women.

Undocumented and unreported instances are thought to run much higher.

In Ontario 70 native women were missing or murdered and of

these 90% were mothers, three so far in 2013; 45% of the cases remain unsolved.

In Canada, of 100,000 missing persons each year over 90% are found within three weeks, 270 add to the list of long term cases.

Awareness of the disproportionate number of native women among the missing and murdered began to enter public consciousness with the discovery of murdered women at the Pickton farm near Vancouver, British Columbia

in 2002; 33 victims were eventually identified by DNA and a third of these were Aboriginal women. The crime occurred during ten years or more of sex trade workers disappearing from Vancouver, with suggestions of police and systemic collusion.

Approximately 50 women missing from 1991 to 2002 were traced to the pig farm's co-owner, Robert Pickton. The Pickton farm, worth millions, was near "Piggy's Palace" (run by Pickton's brother),

where parties were hosted. Robert Pickton, was convicted of second degree murder of six women, and the courts have protected him from retrial for first degree murder of 20 others.

The ugliness of the Pickton murders, the presence of law enforcement and politicians at the lavish parties, the lack of action by Vancouver police and the RCMP at the killings of Downtown Eastside sex workers, tapped into a vein of terror with impunity.

Concurrent crimes with evidence of Aboriginal children preyed on by a protected establishment and clients of a Vancouver club, were ignored and covered over by the media and the courts, encouraging a concept of human rights for members only.

In February 2013, U.S. Human Rights Watch released its report on treatment of Aboriginal women by the Royal Canadian Mounted Police in British Columbia.

DAMNADAA/LET'S PLAY



Billy Monague assisted in making a Terry Fox Walk video to show students the importance of staying active and healthy.

Christian Island kids walk for Terry Fox

By Sharon Weatherall

BEAUSOLEIL FN – Christian Island Elementary School goes all out every year for Terry Fox. The entire 90-student school population participates in the annual fund-raiser for cancer research.

"Last year we raised about \$500 and hope to do around the same this year," says teacher Trudy King, who coordinates the annual project. "We think it's important that everyone gets involved so students know what cancer is and what Terry Fox did to make people more aware. I have lost a brother and other family members to cancer so it means a lot for me to organize the event each year."

In the weeks prior to the event, King's Grade 4-5 students prepared a large banner which the entire school signed and walked behind during the event, held Sept. 26.

The day's program began with an assembly, where the entire school watched a video about Terry Fox that was created by Billy Monague and his teacher Ms. Williams. The video stressed the importance of staying active and healthy.

"We had fun making the video," said Billy, "it's about two minutes long and shows kids around the school doing physical activities."

Mrs. Sunday's Grade 2-3 students led the school in an active rendition of the "Chicken Dance", part of the class's physical education, drama and music program combined. The dance was followed by Grade 8 students doing a warm-up exercise period before everyone headed out to take part in the 5 km walk.

After the event, everyone went back to the school where Grade 8 girls had four stations set up including face painting, a BBQ with hot dog, fruit and beverages.

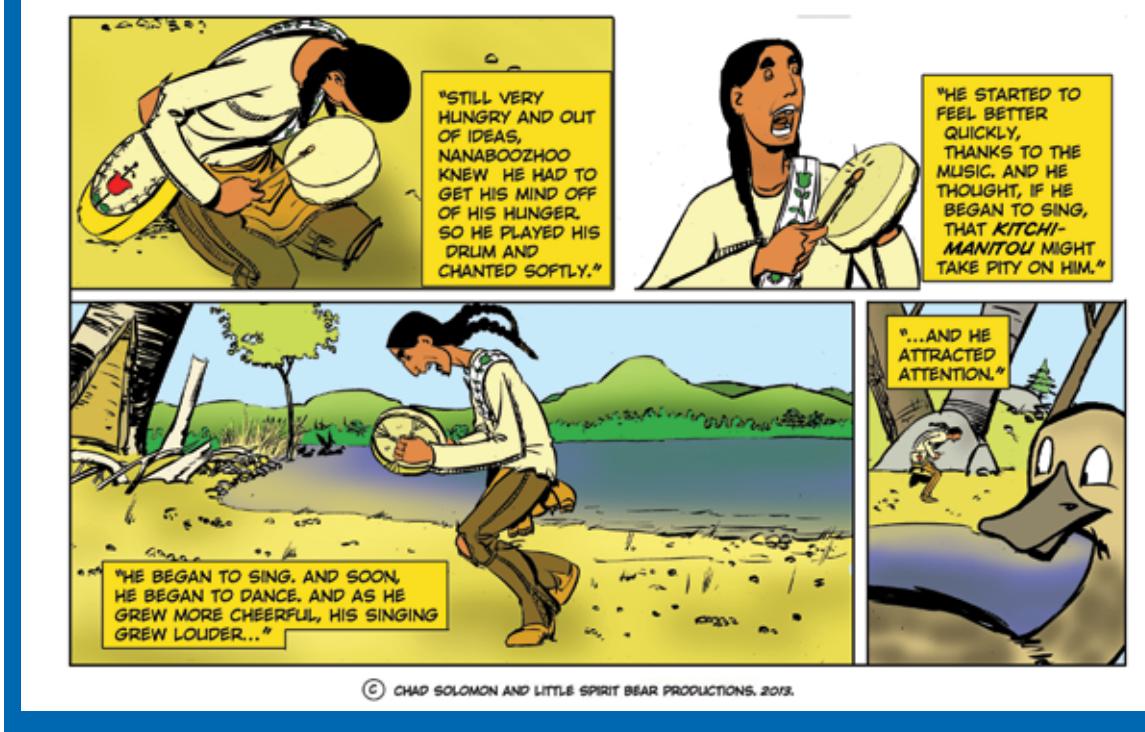
"It was an all-morning event that everyone looks forward to," said Trudy King.



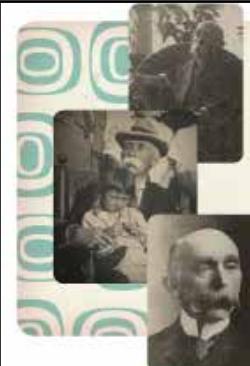
Practicing for the big race

Christian Island Elementary School students Grade 4-8 students Hannah Menchenton-Assance, Dakota Jolie, Braedon McCue, Laura Monague, Tiffany Cass, Mackayla Partridge and Andrea Cass practice for the Annual Cross Country Race that takes place at Little Lake Park in Midland each year. Winners from the October 23rd races will advance to the County Meet later in the month. There are 13 students from CIES taking part in the event this year under coaching of Doug King.

Rabbit and Bear Paws



© CHAD SOLOMON AND LITTLE SPIRIT BEAR PRODUCTIONS, 2013.



Peter Henderson Bryce, M.D.

Award for Children and Youth

Advocating for the Health and Well-Being
of First Nations, Métis and Inuit Children and Youth

Le prix P.H. Bryce pour l'excellence de la défense d'intérêts en santé publique axée sur les enfants et les adolescents des Premières Nations, Métis et Inuits

Peter Henderson Bryce, Medical Doctor (M.D.), 1853–1932

The First Nations Child and Family Caring Society of Canada is now accepting nominations for the Peter Henderson Bryce M.D. Award for Children and Youth who advocate for the health and well-being for First Nations, Metis and Inuit children and youth.

There are three award categories, with a recipient for each category: Children's award recipient must be a child or group of children aged 0–12; youth award recipient must be a youth or group of youth aged (13–18), and the child and youth award is a group of children and youth aged (0–18).

- Actively standing up for the health and wellbeing of Métis, Inuit or First Nations children and youth in Canada in peaceful and respectful ways.
- Shows how the efforts can help First Nations, Métis and Inuit children beyond the specific child/youth or group you the award nominees are working with.
- Has overcome personal or group challenges to stand up for First Nations, Métis and Inuit children and youth.
- Inspires others to learn, care and take action to support First Nations, Métis and Inuit children and youth.

- Activities support the United Nations Convention on the Rights of the Child.

Nomination Process

The Peter Henderson Bryce Award nomination form must be completed and you will also need to send a letter telling us why the child, youth or child and youth group you are nominating deserve this award. You must also get at least two other people to send letters or a YouTube video saying why this person or group deserve the award.

The complete nomination package (nomination form, cover letter and letters/videos of support) must be received no later than noon EST on November 1, 2013. Please send the complete nomination package including letters of support to:

Peter Henderson Bryce Award Committee,
c/o First Nations Child and Family Caring Society of Canada
Suite 401, 309 Cooper Street, Ottawa, ON K2P 0G5

For more information please contact Jennifer King at info@fnccaringssociety.com

Please note that incomplete nomination packages will not be considered.

Shki kidwenan (new words)

By Laurie McLeod-Shabogesic

Boozhoo nwiiji Anishinabek:
(Hello my fellow Anishinabek)

When you know the verb root, it's fairly easy to turn it into a "Let's..." sentence.

Here are the verbs:

Damna – she (or he's) playing

Wiisni – s/he's eating

Zhaa – s/he's going.

To create a "Let's" sentence, simply add the suffix: daa.

• **Damnadaa** – Let's play.

• **Wiisnidaa** – Let's eat.

• **Aambe zhaadaa!** – Come on, let's go!

Giintum (your turn).

So, with the info above, how do you say: "Come on, let's eat!"?



Laurie McLeod-Shabogesic

Aniish na?

Aaniish

Eshnikaazyin?

Gigawabamin

ANISHINABEMOWIN

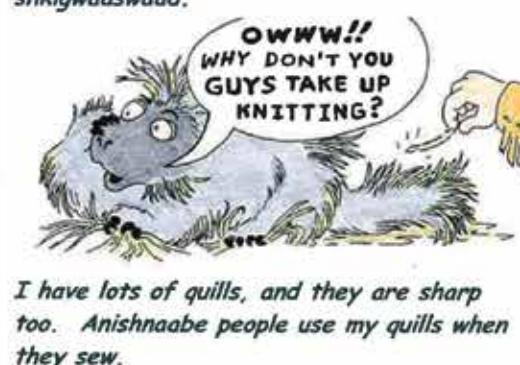
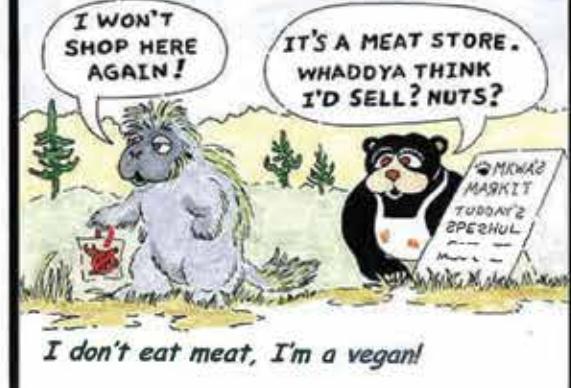
Bezhik, Niish, Niswi, Niiwiin, Naanwan, Nigodwaaswi, Niizhwaswi, Nishwaaswi, ZhaanGswi, Midaaswi

Menawah

Giminadan

Gagiginonshawan

DIBAAJMOWIN

Gaag niin. Ndoo-mkadewiz.*Ndoo-kaanwaakbikiye nbiknaang.**Inzow ndoo-aabjitoon maanenmid wiya.**Nmaaneyaag gaawyag, giinkozwag goge.
Anishnaabeg aabjiyaawaan ngaawyiman
shkigwaaswaad.**Zegziyaan shpayiing mtigong ndoo-kwaandwebowe.**Gaawin wiyyaas ndoo-miijsiin, veganwiyaan!*

Written by Muriel Sawyer with Illustrations by Charley Hebert

SFU SIMON FRASER UNIVERSITY
ENGAGING THE WORLD

Research investigates loss of languages

VANCOUVER – Simon Fraser University researcher Marianne Ignace is leading a new initiative aimed at saving the region's indigenous languages and the heritage they help preserve.

A \$2.5 million Partnership grant from the Social Sciences and Humanities Research Council of Canada (SSHRC) will provide funds over the next seven years to enable researchers, together with First Nations communities, to co-produce knowledge and practices that address the challenges of language loss and revitalization throughout B.C. and the Yukon Territory.

Ignace, who taught her own eight children the Shuswap Nation's Secwepemc language, has collaborated throughout her career with West Coast First Nations to preserve and teach Aboriginal languages, which she says have reached a critical state of decline.

"The death of each elder who speaks the language represents the irretrievable loss of specific indigenous ways of speaking, of seeing the world and of communicating about the land and the physical and social environment," says Ignace, director of SFU's new First Nations Language Centre (FNLC). The centre will work in partnership with Aboriginal groups representing at least 11 languages with the goal of maintaining/revitalizing them.

These grants are part of \$167 million in federal funding recently announced by SSHRC to support the development of talent and to promote university-industry partnerships. In addition to the Ignace grant, SSHRC funding is leveraging an existing partnership between SFU and Vancouver's Judith Marcuse Projects with a \$2.5-million (SSHRC) project grant.

Judith Marcuse, a creative force in Canada's dance and cultural communities for more than four decades, will lead the new five-year initiative titled "Art for Social Change".



RESPECT THE WATER

ABOUT the CAMPAIGN

As a result of the recent drownings in 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 Anishinabek people believe that living a good life can only be accomplished through the fundamental values of this campaign.

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



FOR MORE INFORMATION ON THIS CAMPAIGN CONTACT LANDS AND RESOURCES
Ph: 705-497-9127 Toll Free: 1-877-702-5200 Website: www.anishinabek.ca



Lands and Resources

Ensuring access to natural resources



Prior consent required for resource extraction

By Peter Globensky

Successive governments in Ontario have not been able to connect the dots and realize that the future of resource development and extractive industries in Ontario must be based not only on sound and constructive consultation policies and practices, but also on a commitment to build capacity within First Nations communities and share in the revenues created by these developments.

For a number of months, I have been working with some very dedicated professionals who comprise the Land and Resources department of my wife's community of Pic Mobert First Nation. We have been compiling a cumulative environmental effects assessment for upcoming federal-provincial hearings respecting the application of mining giant Stillwater Canada to create a series of open pit mines within the traditional territory that Pic Mobert has shared with other

Aboriginal communities for hundreds of years.

Located within the 1850 Robinson-Superior Treaty area, the reserve lands are located north of Pukaskwa National Park and are adjacent to White Lake Provincial Park. The ancestors of current day community members sustained themselves physically, culturally and spiritually by hunting and harvesting the bounty of the vast lands and waters of their traditional territory with community members travelling far afield in the process.

In using Traditional Environmental Knowledge as a primary source of information for the assessment, it very quickly becomes clear that the dominant theme weaving its way throughout the history of Pic Mobert First Nation has been one of the relentless and unceasing dispossession of its traditional lands by external forces. Through the process of "galloping



Peter Globensky

"incrementalism" the territory of the Pic Mobert Ojibwe has been subjected to every form of incursion.

There were the free grants of generous right-of-ways given to the Canadian Pacific and National Railways, the Trans-Canada highway, all manner of Crown forestry leases and their attendant roads and bush trails, and an invasion of speculators and prospectors looking for the next silver lining. But the crowning triumph has to be the alienation of traditional First Nations lands through the creation of thousands of square kilometres of

"protected spaces," most prominent among them White Lake Provincial and Pukaskwa National Parks. All of this without consultation let alone free and informed consent.

Well, no more!

The principle of free and informed consent is now championed in an internationally-recognized agreement. Now that Canada has finally signed The United Nations Declaration on the Rights of Indigenous Peoples, the federal government commits itself and Canadian jurisdictions to fulfill its spirit and intent.

Dragged screaming and kicking to the signature table in 2012, Canada finally joins the other 144 countries in the world bound by the tenets of this Declaration. A July 2013 extract from the report of the United Nations Special Rapporteur, James Anaya on the Rights of Indigenous Peoples, sums up the responsibility of signatory states quite succinctly:

"The Declaration and various other international sources of authority . . . lead to a general rule that extractive activities should not take place within the territories of indigenous peoples without their free, prior and informed consent. Indigenous peoples' territories include lands that are in some form titled or reserved to them by the State . . . or other areas that are of cultural or religious significance to them or in which they traditionally have access to resources that are important to their physical well-being or cultural practices."

Armed with this new international tool and with a raft of decisions from Canada's senior law courts, the future of resource extraction in Canada is going to be done in a whole new way.

Peter Globensky is a former senior policy advisor on Aboriginal Affairs in the Office of the Prime Minister. basal@shaw.ca

Alderville says ministry should call miners

By Marlene Bilous

ALDERVILLE FN – Chief James Marsden has requested the Minister of Northern Development and Mines to uphold the Honour of the Crown.



Chief James Marsden

He has asked Minister Michael Gravelle to Marsden comply with the Supreme Court decision requiring the Crown, the Province of Ontario, to uphold its commitment to the Duty to Consult with and Accommodate with First Nations where and when their Section 35 rights are impacted by proposed mining activities.

"Section 35 of the Canadian Constitution guarantees our Anishinabek and Treaty rights and the Supreme Court has mandated that First Nations need to be consulted and accommodated where their rights may be impacted," said Chief Marsden. "I am asking the Minister to respect our rights and consult us in a meaningful way."

Chief Marsden pointed out that he wrote to Minister Gravelle requesting that he examine and review the ministry practice of notifying First Nations by letter, following up with quick phone calls or brief visits from MNDM staff advising First Nations of applications for exploration projects and requesting First Nations to call proponents directly.

"Alderville First Nation re-

sents being notified by letter of proposed exploration in our traditional territory which will have significant effects on our environment, having a quick meeting with MNDM staff and then being requested by MNDM to call the proponent. The Duty of Consultation is the responsibility of the Crown and MNDM should not be asking First Nations to call proponents," said Marsden.

Chief Marsden was referring to the Union Gold application to drill over 5000 feet in Tudor Township which is Anishinabek traditional territory.

The Moira River area was negatively impacted by gold mining in the Deloro area during the late 1800's and early 1900's.

In the 1970's, the Ontario Ministry of Environment (MOE) issued an order under the Environmental Protection Act to the company involved to control the discharge of arsenic into the Moira River. One year later, this company went bankrupt and the ministry took control of the property. MOE found nearly a century's worth of hazardous by-products and residues on this property in addition to serious contamination of the site's soil, surface water and groundwater.

"The Anishinabek Nation does not want a repeat experience with contamination."



Pic River's Raphael Moses shared the healing properties of red willow (dogwood) with a group of Lakehead University students during his Sept. 21 medicine walk to the top of Mount McKay in Fort William First Nation.

Medicines everywhere we walk

By Rick Garrick

FORT WILLIAM FN – Traditional healers once travelled for years to trade medicines and learn from one another on the slopes of Mount McKay, a Fort William First Nation landmark.

"They used to canoe all the way from Quebec, right across Hudson Bay and down the Albany," said Pic River's Raphael Moses during a Sept. 21 medicine walk with 25 students from Lakehead University. "From Duluth, Minnesota, surrounding communities used to meet up on Mount McKay in the early 1800s to 1900s. A return trip would take up to two years."

Moses says it is now time for traditional healers to share their knowledge with younger generations.

"It is time for the Elders to start coming out and exposing this knowledge that they carry because within the last 10 to 15 years we lost a lot of knowledge," Moses says. "When the Elders passed away, they never left anything behind."

Moses plans to share his knowledge by publishing a book, "Holistic Adventures", about traditional healing, noting that he first began learning about traditional healing 30 years ago.

"I was taught by seven different Elders," Moses

says. "It is time for the people to get back to Mother Earth."

Moses shared his knowledge about the healing properties of a number of common trees and plants, including red willow, poplar, birch, balsam, spruce, mountain ash, raspberry, strawberry, horsetail and dandelion, with the Lakehead students during the four-hour medicine walk.

"There is so much right around us and we don't have enough time to teach every (medicine)," Moses says. "But I'm grateful today that a whole group of university students did come out."

He says people should consult a knowledgeable person before using any plants from the wild, adding that traditional medicines can be found everywhere, and that various dandelion parts are used for treating arthritis, rheumatism, warts and liver problems.

"Whenever you are feeling ill, you can stop ... and draw an imaginary line 10 feet in diameter around you," Moses says. "Inside that 10-foot diameter is a medicine for your illness. People don't know what they walk on every day."

The medicine walk was organized by Fort William's Helen Pelletier, director of Lakehead University's Aboriginal Awareness Centre.

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

ANISHINABEK

Ottawa supports Niigaan project: ‘Looking to the future’

By Greg Macdougall

OTTAWA – Niigaan: In Conversation, a project in Ottawa that brings Indigenous and non-Indigenous peoples together for dialogue and discussion, recently received \$1600 through a “crowd-sourced” community funding initiative called Soup Ottawa.

Niigaan is an Anishinaabemowin word that the organizers chose to represent the themes of “at the front,” “leading” or “looking towards the future.”

According to Niigaan volunteer/supporter Andrea Landry, an Anishinaabe-kwe from Pays Plat First Nation, Niigaan is distinct from many other political spaces that centre on confrontation and butting heads. She describes Niigaan as “safe and open honest discussions on Indigenous / non-Indigenous relationships in Canada,” adding, “It’s a matter of creating change by shifting our dialogues and having more open minds in these discussions.”

The project began earlier this year, with a community event in March that brought together a couple hundred people. Landry was one of the speakers there,

in one-on-one conversation with Craig Benjamin of Amnesty International Canada. They talked about Indigenous issues in an international context, including how non-Indigenous peoples are learning through the United Nations systems the importance of helping push the Indigenous agenda. They also discussed “the concept of land ownership, and how a lot of our people are saying we need to take back our land, yet the Canadian government is saying ‘We want to own your land.’ And basically the concept of we can’t own land, because once we own something, we’re enslaving it ... [how] we need to get out of that concept of the colonial mindset, of ownership in itself,” explains Landry.

There were other speakers focused on other topic dialogues, including Leanne Betasamosake Simpson of Alderville First Nation discussing aspects of colonial history with Victoria Freeman, author of “Distant Relations: How My Ancestors Colonized North America.”

Since that first event, Niigaan has held quarterly public symposiums, the latest being an “Odawa



Jennifer Adese, Metis, Alexa Esperance, Naotkamegwanning FN, Neal Freeland, Rolling River FN, Ed Bianchi, KAIROS Canada, Jean-Luc Fournier, non-Native, Ian Campeau, Nipissing FN, Qajaq Robinson, Inuit and host Darren Sutherland, Cree at the Sept. 15 Odawa Community Talk Show held at the University of Ottawa.

Community Talk Show” on September 15 with seven guest speakers including Ian Campeau (Dee Jay NDN) of Nipissing First Nation. Over the summer they also held a series of workshops on treaty relations in partnership with KAIROS Canada, and organized the local event that was part of the national “Honour the Apology” campaign. The next Niigaan symposium is set for December.

They submitted a proposal to Soup Ottawa and were chosen to present their project on August 27 alongside other community initiatives vying for the winner-takes-all funding. Around 160 people each contributed \$10, dined on donated soup and listened to the various pitches. They then each cast a vote towards the project they felt most worthy of support; Niigaan received the most votes, taking home all the money raised.

Melody McKiver, an Anishinaabe whose family is from Lac Seul First Nation, is one of four core Niigaan organizers and co-presented the project to the Soup Ottawa audience.

She comments, “It’s really affirming for us to see that the community wants to back the work we’ve done to date and to see it continue.”

Farm tales: Nothing goes to waste on our little hobby farm

By Jennifer Ashawasegai

ALBAN – Nothing is wasted on our little hobby farm. Food scraps, hay, straw and scrap wood are all recycled in some way to reuse in gardening or to condition poor soil.

For example, in the house, we compost all food scraps except for meat and fish items because we don’t want to attract extra creatures to our yard. To the extreme pleasure of the girls (hens), stale or dried bread goes into the chicken coop. They are very pleased to receive such tidbits and are pecking at bread crumbs almost before they hit the floor.

When we clean out the goat barn, which we do by hand – (you can’t even imagine the smell!) –

the waste goes into a large pile and is mixed with soil and other composting materials. My husband Ken primarily looks after the rather large composting jobs.

And goats waste a lot of hay! Almost half of the hay from their feeders ends up on the barn floor or on the ground. I end up scooping up that hay before it gets dirty, and I put that in the chicken coop. It gets either tossed in with the litter on the floor, or placed into the nesting boxes.

Dirty litter in the chicken coop is taken out and placed in its own area to mellow out a little to allow the natural process of composting to happen. Chicken manure as a fertilizer is very high in nitrogen, which means it’s too strong to be



Chickens provide a lot of manure.

added to soils or gardens undiluted or uncured.

Over the past summer, I grew a small garden and had the opportunity to use our composted materials. I found out that only the tomatoes liked the mixture, and

it was probably a little too potent for the rest of my vegetables. My peppers and watermelon didn’t grow to their full potential. I realized, of course after the fact, they need less composted materials in their beds.

Scrap wood also doesn’t go to waste around our hobby farm. Scraps from the building of the barn, or any other project Ken works on, is used somewhere else. Last year, he had built octagonal forms placed around the base of the apple trees, so the composted materials would concentrate in the areas where they’re needed most.

I’m already looking forward to Spring because I’m hoping to acquire a few beehives to use for many purposes. Ken would like to use the bee pollen as there are many naturopathic uses for it. I would love the bees to pollinate the apple trees and the vegetables, plus use the honey in my kitchen and for goat milk soaps I will be making in the future.

Microfinance: A tool for nation-building

TORONTO – Chief Isadore Day of Serpent River First Nation doesn’t see Serpent River’s microfinance strategy as letting the federal government off the hook.

“We have to continue fighting the government to uphold their fiduciary obligation,” said Chief Day, “but we also have to lift our people up.” Put simply, he sees microfinance as an essential tool for nation-building.

Chief Day was in Toronto on Oct. 5 for the Microfinance Summit that had a focus on First Nations. Joining Chief Day on the panel entitled Microfinance and Aboriginal Peoples and First Nations, were Betty Ann Lavalee, National Chief of the Congress of



Chief Isadore Day

business loans to people living in poverty.

Explaining this year’s Aboriginal component, Jim Louttit, a member of Marten Falls First Nation, Vice-President and Co-Chair of the Summit said, “My thinking is let’s not forget where we live. We have the same issues that other countries have so let’s try to correct what we have here. Obviously, First Nations is a place to start.” Louttit acknowledged,

however, Canada will pose more of a challenge. “In India, a \$100 loan will take you a long way to set somebody up in business so they can support their family,” he said. “In Canada or the US, \$100 or even \$500 does not buy you very much so you do need to increase the capital and also look at people that maybe have some assets.”

“Microfinance,” said Chief Day, “is a possible solution to the poverty-based challenges that exist as a result of historical impacts.” Microfinance cannot be implemented in a vacuum, he said, and needs to address the challenges created by colonialism and its institutions and that include housing, health, financial literacy, education and even recreation.

Jim Louttit called Chief Day’s vision, “microfinance-plus where it’s not only an umbrella of financial services but there’s linkages

to things like health, water, sanitation and literacy. Chief Day has the vision,” he said, “and people need to listen to that vision. All it takes is one or two to start, especially if you show some success.”

“On our side as leaders,” Chief Day continued, “we have to take a responsible approach to the issues and impacts that happen in our communities. It’s like the thief who comes and breaks into your house. And they leave a big mess. That thief isn’t going to come back and clean that up. It’s not our fault that it happened, but it is our responsibility to clean it up because nobody’s going to do that for us. But in the meantime, we keep chasing down and holding that culprit [federal government] responsible and we can never let go of that.” Chief Day acknowledges implementing a microfinance strategy will be challenging but is committed to overcoming the barriers.

Restoration of Jurisdiction

Implementing the Anishinabek Declaration of 1980



Why are First Nation Constitutions important?

Kevin Mossip, Zhiibaahaasing First Nation, inspired discussion around why constitutions are so important. "I need to know what will improve in Zhiibaahaasing with a constitution. If I am asked why this is so important, what is the answer?"

Fred Bellefeuille, UOI Senior Legal Counsel, expressed his view, "Economic Development is my reason." Using the scenario of a poker game, Bellefeuille opened the eyes of many participants, "If I tell you here are two poker tables. At the first table I give you all the

rules of the game. However, on the second table I tell you I am not really sure of the rules and not sure on what circumstance you would win... Where are you going to bring your money?"

"A constitution is like rules of the game for your community. People will invest, time, energy money, etc, if they know the rules of the game, under what circumstances they can operate and possibly get some benefit, more so than in a community where there is no constitution setting out fundamental rules."



Fred Bellefeuille

Upcoming meetings



Governance Working Group

October 22-23, 2013
November 20 - 21, 2013
Sault Ste. Marie

Education Working Group

November 5 - 7, 2013
Sault Ste. Marie

Chiefs Committee on Governance

November 6 - 7, 2013
Sault Ste. Marie

Chiefs Special Fall Assembly

November 13-14
Nipissing First Nation



Regional Education Council meeting in Garden River FN held Sept. 16-17: Lisa Restoule, Patricia Campeau, Cindy Fisher, Darlene Monette, Mary Ann Giguere, Linda Peterson, Darlene Naponse, and Tracey O'Donnell.



Making the communication connection

Myrtle Swanson, Michipicoten FN, Leonard Genereux, Sheshegwaning FN, Delores Bobiwash, Mississauga FN and Freda Millard, Atikameksheng Anishnawbek participate in a group activity facilitated by Community Relations Officer Kelly Crawford. Communication Strategies workshop participants create supportive network to hold their collective visions. Participants shared ideas around "What their vision was for their community?" and "How can I increase their communication skills?" Participants discussed who was responsible for communications and created a deeper understanding of the requirement of an interconnected community approach for effective communications in First Nation Constitutional Development.



REC #5 meeting took place on Sept. 24 - 25. Participants included Candy Thomas (Munsee Delaware), Bob Bressette (Kettle and Stony Point), Marshall George (Kettle and Stony Point), Crystal Cummings (Curve Lake), Natalie Corkey, (Curve Lake), Ron Bernard (Pikwakanagan), Leo Nicholas (Munsee Delaware), Della Meness (Pikwakanagan), Tammy Deleary (Chippewas of Thames), Starr McGahey-Albert (Chippewas of Thames), Nancy Marsden (Alderville) and facilitator Cindy Fisher from Pic River.

Board selection for Kinomaadswin Education Body begins

By Kelly Crawford

Two Regional Education Council (REC) meetings took place in the month of September; the REC #2 meeting took place on September 16-17 in Garden River First Nation and the REC #5 meeting took place on September 24-25 in Chippewas of Rama First Nation.

REC meetings are being held in all five REC regions with the goal of a formal selection of the Kinomaadswin Education Body (KEB) Board of Directors. Each First Nation, through its own selection process will choose two individuals to represent their own communities at the REC.

Each of the five RECs will select two regional representatives from their REC to the Kinomaadswin Education Body Board of Directors. Each REC will use the approved selection process to determine their KEB Board representatives.

In accordance with a Grand Council Resolution, the KEB was incorporated in January 2011 as a not-for-profit corporation owned and controlled by Anishinabek First Nations. The first directors have been following

the mandate from the Chiefs in Assembly to initiate the educational activities to support the First Nation exercise of jurisdiction over education on-reserve and the delivery of education programs and services by the First Nations. This year the focus has been on supporting the First Nations in the process of selecting regional representatives to the KEB Board.

Supported by resolution #2013/02, which mandates the formal selection of the KEB Board of Directors, the interim KEB Board of Directors will oversee the approved selection process and report the names to the Anishinabek Chiefs in Assembly at the Grand Council Assembly, Fall 2013. Additionally, the KEB Board will oversee the implementation of the Strategic Plan to Establish the Anishinabek Education System which was approved through resolution #2013/01.

Regional Education Council (REC) meetings will be held in M'Chigeeng FN, October 21 – 22 and Fort William FN, October 29 – 30.

For information on the Regional Education Councils contact Cindy Fisher at cfisher@picriver.com.

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Restoration of Jurisdiction

Implementing the Anishinabek Declaration of 1980



Participants share their constitution development journeys

By Kelly Crawford

SAULT STE. MARIE – Day two of the First Nation Constitution Development Workshop began with a panel entitled, “Our Experience with Constitution Development”. The panel was comprised of Constitution Committee members from all over Anishinabek Nation Territory.

“The biggest challenge is to know where we are now. We need to make sure that we are at a good place in our hearts,” explained Cindy Fisher, Pic River First Nation Constitution committee member. “We need to make sure it will be strong for seven generations. What is important to one community is important in other communities.”

Wayne Beaver, Alderville First Nation, stressed the importance of deciding on our citizenship, “We lost half of our population because the government decided that we should.” Beaver spoke of how community divides are created, “Right from the start you send your child to daycare and they know they are different. This creates division.”

Panelists included Arnold May (Nipissing First Nation), Darlene Naponse (Atikamesheng Anishnawbek), Lynda Trudeau (Wikwemikong Unceded Indian Reserve), Connie Milliken (Chippewas of Kettle & Stony Point), Wayne Beaver (Alderville First Nation), and Cindy Fisher (Pic River First Nation). They shared and answered questions with participants on the development of their constitutions regarding processes, support and community engagement.

“We have had a core group of five members on our committee.” Naponse explained how their first draft was 48 pages. At that point the committee gave the draft for legal review to Tracey O’Donnell. “The reviews are really the key to



Cindy Fisher addresses participants during the ‘Our Experience with Constitution Development’ Panel. Darlene Naponse, Atikamesheng Anishnawbek, Arnold May, Nipissing First Nation, Connie Milliken, Chippewas of Kettle & Stony Point, Lynda Trudeau, Wikwemikong Unceded Indian Reserve, Wayne Beaver, Alderville First Nation and Cindy Fisher, Pic River First Nation.

understanding exactly what you want in your constitution.”

Naponse explained how a constitution document is not very exciting. Atikamesheng Anishnawbek broke down the constitution to deliver pieces of the constitution to the community. The committee was very responsive to the different styles of understanding and aware of the need to address all generations when developing information.

Nipissing FN Constitution committee member Arnold May also attributed the use of legal advice to success, “Our initial draft

was about 40 pages, after legal advice we are down to about eight or nine pages.” May shared the importance of including the language in the development. “Most of our committee members were made up of staff. We also had a member that had the language. We made the decision to use debendaagziwaad (those who belong) and endaayaawaad (those who live there) instead of citizen.” Nipissing First Nation plans to have a ratification vote on Dec. 6, 2013.

Connie Milliken, Chippewas of Kettle & Stony Point, explained how Martin Bayer, Chief Gover-

nance Negotiator provided a legal review. “It was very helpful to get a fresh set of eyes by someone who is so experienced in constitutional development. It is very valuable to have those resources available to call on.”

Lynda Trudeau, Wikwemikong Unceded Indian Reserve Constitution Committee member, stressed the importance of ensuring that everyone’s voices were heard. “We advertised for consultation on and off-reserve. We utilized opportunities that were already available in the community.” Trudeau explained how the committee used

every means necessary to ensure they exhausted every opportunity. She also shared the importance of providing a concrete look at what the past, present and future will look like without a constitution.

As a wrap to the panel, Deputy Grand Chief Glen Hare stressed the importance of choosing proper terminology. “We should be using Chi-Naaknigewin not constitution. We should be using E’Dbendaagzijig not citizenship”.

For information on FN Constitution Development contact Faye Sabourin 1-877-702-5200 faye.sabourin@anishinabek.ca

Miawpukek First Nation ‘didn’t have to reinvent the constitution wheel’

By Kelly Crawford

SAULT STE. MARIE – The First Nation Constitution Development Workshop “Empowering Jurisdiction” took place in Sault Ste. Marie on October 1-2, bringing in 60 participants from all over the Anishinabek Nation.

“It is time to kick open those doors and have the confidence to go forward.” said Grand Chief Patrick Madahbee in his opening address. Madahbee praised participants for their dedication to constitutional development in their respective communities. “We have very important issues on our plate, constitutions are so important.”

The two-day event began with a keynote address from Tina Benoit, Miawpukek First Nation Constitution Committee member. Benoit shared “Miawpukek’s

Road to Ratification” with workshop participants.

Benoit made the 3300km trip from Miawpukek First Nation located in Newfoundland to join the Anishinabek Nation in constitution development discussions. She explained the strong community desire to develop a Miawpukek First Nation Constitution, in order to strengthen community nationalism and build a stronger more effective governance structure. Miawpukek First Nation Chief and Council believed that a Constitution was important regardless of a self-government agreement.

Miawpukek First Nation Constitution Committee included male/female representation from all sectors of the community. “The constitution committee spent 10,320 hours towards developing their constitution.” They be-



Tina Benoit, Miawpukek First Nation Constitution Committee Member, Guest Speaker, Miawpukek's Road to Ratification.

gan with researching examples of other constitutions. “We didn’t have to re-invent the wheel. We took what would work for us and

developed the rest.” After eight months of development and consultation the final draft was presented to the community on June 7, 2012. Miawpukek First Nation now operates under its own community-developed constitution. “It captures who we are,” concluded Benoit.

The workshop continued with a two-track agenda providing participants with opportunities to learn about constitution development and/or begin the actual drafting process with legal resources available on-site.

Topics ranged from understanding the principles of a constitution, amendments, consultation, and ratification to implementation.

Presentations were given by Tracey O’Donnell, Lead Education Negotiator and Fred Bellefeuille, UOI Head Legal Counsel.



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Island youth sail into Grade 9

By Sharon Weatherall

BEAUSOLEIL FN — Kerstin Sandy was happy to be aboard the Georgian Queen, because it allowed her to share an experience with others who don't always get the same opportunity.

The Beausoleil First Nation girl, who has to get to school by ferry from Christian Island every day, was joined by nearly 100 other Grade 9 students from Penetanguishene Secondary School (PSS) on board a Georgian Bay boat cruise as part of their student orientation process.

"It was a good day on the water for people who don't usually get to see how beautiful it is," said Sandy who is enjoying her first weeks in Grade 9, especially geography class.

"I am finding high school to be great. It takes a while to get used to the transition from Grade 8 and going to different classes but you get used to it."

Making the transition from elementary to high school has been a difficult challenge for all students, including the eight Beausoleil youth who attended Christian Island Elementary School their whole lives. Helping Kerstin and her peers integrate easier are teach-



Sylvia Norton - Sutherland, Thomas Smith, Roly Monague Jr., Cameron Sunday, Trent Sylvester, Ethan Assance, Starla Sunday and Kerstin Sandy cruise Georgian Bay waters near Christian Island.

ers Kristy Seca, Special Education, and Traci St. Amant, Student Success, who have been working together for two years at PSS.

"One of the challenges for students coming from Christian Island is they come from a smaller environment where they know everyone, to a much larger setting where the student population is higher and things are so different," said Seca.

Seca and St. Amant were part of a Take 9 Day where all Grade 9s get together at PSS to find out more about programs, get help

with schedules and programs, and meet other students entering high school. The two visited the Christian Island Grade 8s three times last year to help prepare them for the move to the mainland high school.

Sylvia Norton-Sutherland from the BFN Education Authority says there are more students starting Grade 9 at PSS this year than ever before.

"We have eight Grade 9 students this year which is really great. There are also three Grade 10 students and one Grade 11 at-

tending the school. All of the local schools have been persuasive and inclusive this year with the Grade 9s but the kids seem very comfortable at PSS — there are 12 BFN students there. Five other students chose Grade 9 at Midland Secondary School and St. Theresa Secondary School.

Dominique Vallee-King is a BFN member who attends Grade 12 at PSS and is currently student council co-president. He participated in the Georgian Queen cruise as a mentor and is heading to college next year.

Shalleen Riley is a Visual Arts teacher at PSS. The First Nations Arts Class program she teaches involves Native and non-Native students.

There are currently five BFN students taking the program who Riley says are very comfortable because they know more about Native Arts and it makes them feel good. She says the program helps kids integrate. Other Native-related programs at the school include Aboriginal language, Native values and beliefs and Native literature.

Contact North keeping students closer to home

By Heather Campbell

SUDBURY — More students are choosing to stay in their community and tap into thousands of college, university, high school, and literacy courses offered at their local Contact North|Contact Nord online learning centre.

The Ontario distance education and training network has 112 centres across the province, with 27 in First Nations communities, from Six Nations to Attawapiskat.

Often a centre is located with other education programs such as in Wikwemikong Unceded Indian Reserve, where it is located in Wasse-Abin High School.

Community member Angelina Assinewe discovered Contact North after returning to school to complete her high school diploma. She wanted to keep learning and it was possible to take a college program and stay with her family.

"It's a lot easier to come here to the centre, especially with young



A Wasauksing student participates in e-classes through Contact North.

children, and do my courses online. I don't have to move away," says Assinewe, who is working towards her Educational Assistant diploma and hopes to work in Wiky's elementary school.

"Our mandate is to provide access to college, university, training, literacy and basic skills programs to small, rural, remote Aboriginal and Francophone communities," says Tina Reed, coor-

dinator of partnerships, centre of excellence in aboriginal distance education and online learning. "That means working with First Nations communities to set up centres that allow members to stay home and not travel away from family and community supports."

Debbie Mayer, education director for Mississauga First Nation, is thrilled to have a partnership with Contact North so that

her community can have local access to education and training programs that are located outside the community.

"The thought of going away to school can be scary and that usually means to an urban centre," she says. "It makes sense that we have a Contact North centre in the community so our members can still achieve their educational goals."

Mississauga has an existing adult education program and with Contact North a building away, students can complete a high school diploma and continue on with post-secondary studies without leaving the community.

Fran Pine is the literacy coordinator for Mississauga, Cutler and Serpent River First Nations, and appreciates the seamless service available. She completed her own college diploma in Social Services from Northern College through the Contact North online learning centre in Spanish.

"I have obligations at home and it makes it much easier to get your education" she says. "I started my diploma on campus a few years earlier but needed to come back home. I always wanted to finish and with the Contact North online learning centre near my home, I got to complete my diploma."

Pine also learned the skills she needed to be successful with distance education and feels confident to take more courses.

"The teachers are there to help, just not right in front of you," she says. "You just need to ask for help by sending an e-mail and you will get it. I also made friends with other students in my class who lived around the province, but actually met and worked on a project with students who lived in Chapleau."

For more information about online and distance education visit www.studyonline.ca.

BOOKS Miiinawaa

Reviews (non-fiction)

Indian ‘performers’ not just stereotypes

By Karl Hele

Linda Scarangella McNenly examines Native performers' involvement in both the original Wild West shows, undertaken by the likes of Buffalo Bill Cody, and the modern productions by Disney in France.

Despite the chronological distance of more than a century between the original and modern shows, McNenly convincingly shows how Native motivations and actions remain remarkably similar. Her basic premise is that these shows, while part of the colonial relationship, serve as a point of cultural interaction referred to as a “contact zone” where cultures are transformed through the “process of negotiation and incorporation” (192).

She also argues that the concept of “agency” involves more than resistance. Native participants in the Wild West shows were there for a variety of reasons – money, travel, adventure, and escape from poverty on the reserve and Indian agent control. Performers often traveled and worked with their families while in the show. McNenly illustrates that despite the spectacle of the shows and the creation of the stereotypical Indian, Native performers were glad to be performing dances and ceremonies both on and off stage that were illegal in Canada or the United States.

McNenly also shows how performers' costumes were at the same time stereotypical and unique – for instance many incorporated beadwork from the performers' communities alongside the feathered bonnets.

Overall, an admirable study of how Wild West shows were more than stereotypical spectacles for Native performers.

Linda Scarangella McNenly, Native Performers in Wild West Shows: From Buffalo Bill to Euro Disney. Norman University of Oklahoma Press, 2012.

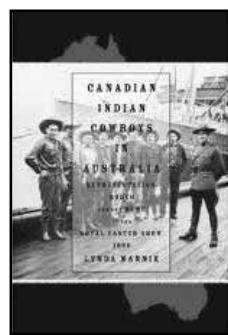
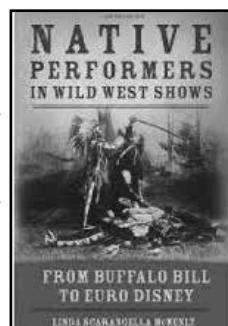
Lynda Mannik explores the views of the organizing body of the Royal Easter Show, the Canadian government and Indian Affairs, the eight First Nations men taking part, the accompanying RCMP officer, and the view of the public in Australia.

The eight men's Australian adventure – including “Joe Crowfoot and Joe Bear Robe from the Blackfoot Reserve, Frank Many Fingers and Joe Young Pine from the Blood Reserve, Edward One Spot and Jim Starlight from the Sarcee Reserve, and Johnny Left Hand and Douglas Kootenay from the Stoney Reserve” (53) – illustrates the complex links between colonialism, performance, and agency. For the First Nations men and their descendants the chance to participate was important and a source of pride. Despite being under the watchful eye of an RCMP officer, it offered participants a chance to travel, display their rodeo skills, and experience life outside of the Indian Act.

Mannik's work in a very straightforward manner documents “the reordering of stereotypes and the renegotiation of cultural/colonial boundaries by tracing the movements of individual people presenting distinct views of national identity.” Which aims by examining “multiple perspectives [that] it is possible to see how cultural meanings are intertwined, and how new meanings take form.”

Her work “emphasizes the impact individuals can have in alterations to ideological meanings based on national identity, particularly when a foreign audience's interpretation is taken into account.” (137).

Lynda Mannik, Canadian Indian Cowboys in Australia: Representation, Rodeo and the RCMP at the Royal Easter Show, 1939. Calgary: University of Calgary Press, 2006.



Waboos miinawaa Mkwa Zidens, Gchi-twaa Niizhwaaswi series is made possible with the assistance of the Ontario Arts Council of Canada. Little Spirit Bear Productions is the publisher of the Waboos miinawaa Mkwa Zidens, Gchi-twaa Niizhwaaswi series. www.rabbitandbearpaws.com

Top marks for Rabbit and Bear Paws

TORONTO – Anishinabek author and children's educator Chad Solomon has won the 2013 Children's Literature Award sponsored by the Elementary Federation Teachers of Ontario (EFTO).

“Rabbit and Bear Paws: Sacred Seven – Courage” – one of a series of comic graphic novels based on Solomon's characters Rabbit and Bear Paws – was awarded the prize, which is awarded in recognition of the federation's views on social justice and equity.

In this new series, Rabbit and Bear Paws try to understand the Seven Grandfather Teachings from Elder brothers and sisters: the animals Eagle, Bear, Buffalo, Beaver, Mouse, Kitch-sabe (Big Foot) and Turtle. In “Courage” a mother bear and her cub are hungry, and Rabbit and Bear Paws learn about courage as they mimic the bear... and end up with ants in their pants.

“Raising awareness of the Seven Grandfather Teachings provides all students with an opportunity to understand aboriginal people, their teachings, and the relationship they have with the land,” said EFTO President Sam Hammond. “Chad's work directly and beautifully embodies EFTO's commitment to equal-

ity and the celebration of diversity in our schools.”

“As a young man, I would learn that my Nokomis went to a residential school and was not allowed to speak Anishinabemowin,” says Chad Solomon. “This knowledge was part of the reason why I started my own publishing company, Little Spirit Bear Productions: so that one day I could create and publish books in Anishinabemowin.

“Finally, I was able to honour my Nokomis and Mishomis by fulfilling that dream with the creation of Anishinabemowin/ English dual language books called, Waboos miinawaa Mkwa Zidens, Gchi-twaa Niizhwaaswi (Rabbit and Bear Paws, Sacred Seven).”

Each book is based on one of the Seven Grandfather Teachings and is in both Anishinabemowin and English. Also, each book includes an audio PDF, so when you click one of the English words on the PDF you can hear how the Anishinabemowin translation is pronounced. The Anishinabemowin used in the seven titles is the central version as was translated by James Shawana. View sample pages or purchase books. <http://rabbitandbearpaws.storenvy.com/collections/208871-anishinabemowin-picture-books>

Reviews (fiction)

Planet problems

By Laura Dokis

Ruby Bloom begins to amass a “galaxy” of planets when her grandfather gives her an unexpected gift. Her relationships with her mother and father and the experiences she encounters in life bring the galaxy to its full and almost debilitating potential. Her grandfather's older sister Harriet recognizes Ruby's internal struggles and uses her traditional way of life and teachings to help her gain the

awareness that she needs.

As new planets are born into Ruby's “galaxy” – abandonment, greed, obsessive-compulsive behaviour, anxiety, etc. – you can't help but want to reach into the story to provide her with comfort and relief from her emotional problems.



As Ruby travels through her life with the burden of her “galaxy”, it reminded me that being kind to people, even those who confound us, can be made easier if we pause to see the “planets” they may be carrying with them. Ruby ultimately chooses to overcome the limitations of her “galaxy” and finds her way home.

This book is unique, creative and imaginative and I plan to read it again.

“The Girl Who Grew a Galaxy” by Cherie Dimaline. Theytus Books. Paperback. 351 pages. ISBN 978-1-926886-31-2. New Release: June 2013.

“Every high school and university student should read Nation to Nation”

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Education

Forever to the Seventh Generation

Lakehead to team up in exchange with Mexican universities

By Rick Garrick

THUNDER BAY — Georgina Island's Cynthia Wesley-Esquimaux hit the ground running as Lakehead University's new vice-provost of Aboriginal initiatives during recent discussions with indigenous Mexican universities.

"Trial by fire," says Wesley-Esquimaux about a June 20-24 meeting she attended with Lakehead Elder Gerry Martin at the University of Lethbridge in Alberta. "And I'm going down there (to Mexico) as well."

Wesley-Esquimaux, who officially took over as vice-provost on July 2, says the meetings are focused on a student exchange initiative between 13 Canadian universities and 13 indigenous Mexican universities.

"They had resources allocated to them about 10 years ago," Wesley-Esquimaux says. "They have the student populations and they are really focused on, for instance in the Mayan university, in teaching the Mayan language and Spanish. They want their students

to speak their primary indigenous languages."

Although the indigenous universities are focused on indigenous languages, Wesley-Esquimaux says they also want to provide students with a broader education so they can compete in mainstream society.

"So this is about doing an exchange and making our universities accessible to them, but also sending some of our undergraduate and graduate students down there for an equal length of time," Wesley-Esquimaux says.

Wesley-Esquimaux says Lakehead is looking at beginning the exchange program with a two-week exchange period, but language issues are currently a problem as Spanish is the everyday working language in Mexico.

"They have to have some grasp of the English language," Wesley-Esquimaux says. "There's no point putting them into a course if they are not going to be able to pass it. And we would be the same the other way — we don't have



Georgina Island's Cynthia Wesley-Esquimaux recently travelled with Elder Gerry Martin to Alberta for student exchange discussions with 13 indigenous Mexican universities and 13 Canadian universities as the new Lakehead University vice-provost of Aboriginal initiatives.

students that are necessarily fluent in Spanish."

Martin says another barrier came up during a discussion he had with a Mayan Elder during the Lethbridge meeting.

"She was a wise woman, and she only speaks Spanish and Mayan — no English," Martin says. "It was a very interesting discussion with her, but when discussing what they want in health sciences, it was at a much more lower level of having emergency medical teams, PSWs, health care aids,

maybe RPNs. They're not looking at PhDs, doctors or nurses."

Wesley-Esquimaux's long-term goal is to build up the Aboriginal graduate students levels at Lakehead.

"We've built up a fairly good body of undergraduate students across Canada, maybe 30,000 to 35,000," Wesley-Esquimaux says. "One of the things Lakehead has to do is build up its graduate school population and we're looking at creating a masters degree in indigenous learning."

Wesley-Esquimaux also wants to build up programs to accommodate mining interests in the Ring of Fire, located northeast of Thunder Bay.

"One of these days they're going to ignite and it's going to go," Wesley-Esquimaux says. "We need to be proactively addressing where would we attract graduate students from to do the work that's going to ensure that not only the Native community across the north is protected, but really the entire environment."

Concordia now offering First Peoples Studies Bachelor Degrees

By Karl Hele

MONTREAL — Concordia University now offers a Major and Minor Bachelor's degree in First Peoples Studies (FPST).

First Nation students such as Thea Cammie, can now "explore my Mi'kmaq/First Nations identity further."

Non-indigenous student Eu-nice Kreuger, who has lived in Nunavut her entire life, can "deepen my understanding of ... First Peoples" to gain a "better understanding of decolonization ... and the development of First Peoples issues and struggle to regain self-determination, and most importantly to me," "to get a degree that would be relevant to where I came from and where I was going."

After more than a dozen years in the making, the province wide University Programs Committee recommended that the Minister for Higher Education, Research, Science and Technology, Pierre Duchesne, approve the major program in July 2013, while the minor was running since January 2013.

The approval represents a huge step forward for Indigenous-based education in Quebec and eastern Canada. Currently FPST has two full time faculty members,

Drs. Karl Hele (Anishinaabe) and Louellyn White (Mohawk) along with several part-time faculty who are from Huron, Cree, Mohawk, Metis, and Settler Nations.

FPST is currently housed as a semi-autonomous unit within the School of Community and Public Affairs (SCPA), a department that is well known in Quebec for its commitment to social justice. The program's core philosophy is based on Medicine Wheel teachings with emphasis being placed on First Peoples in Quebec and Canada. FPST requires students to take courses that present the perspectives of the three basic language groups within the province — Inuit, Haudenosaunee (Iroquois) and Algonquian (Cree, Algonquin, Mi'kmaq, and Abenaki) — whose history, culture and languages are emphasized. Additionally, students are required to take broader courses on politics, law, health, and justice.

Simply, all courses are "taught from First People perspectives and based on sound, culturally sensitive research. The program's aim is to bring accurate awareness and a better understanding of First Peoples issues, develop further understanding of society's standing in relation to First Peoples,



Alan Corbiere's lecture on Wampum and its importance for understanding First Nation-Settler relations. The talk was titled Hide, Parchment, Pictographs, and the Alphabet: Encoding Nation to Nation Relationships. He is the first keynote lecturer in FPST's Annual Speaker Series.

and build mutual understanding between Quebec society and First Peoples.

Students have registered in FPST courses, as well as the minor and major for a variety of reasons.

Cammie's decision to register in FPST "was influenced both by my identity and the work I had and continue to do with the Friendship Centre in St. John's". For her, "FPST felt more relevant to my life, and the work I was doing." She has found that "the work I do at home informs my school experience and the topics I choose to research, while what I take away from the FPST classes finds its way into a lot of the work I have done at home/in the Urban Aboriginal community."

Similarly, Kreuger believes

the program will enable her "to return [to Nunavut] long term, so I see this as important for working in almost any field in the territory whether it is on a family, community, or territorial level." Without the program, Kreuger felt her initial program choice not to be "what I was looking for", after taking a couple of FPST courses for interest she decided to enroll in the program. For her, "It is what kept me interested in coming back to school each semester, feeling like I was leaving my home and community for a purpose that truly meant something ... Without the program ... I may not have made it so close to finishing a degree."

Other students enrolled in the introductory courses, who expressed a wish to remain anonymous, see FPST as key to better relations between newcomers and First Peoples. For instance, when asked why they decided to undertake a FPST course, students responded with a variety of reasons:

- "I hope to have a less biased interpretation ... and to better understand current issues face by Native communities."

- "I want to debunk the education I received from my conservative highschool. I want to further my knowledge and understanding so I am able to educate others and engage in political conversation."

FPST at Concordia will rise to these challenges of the student body to expand their knowledge whether settler or First Peoples as well as develop into a hub for research with communities from across Quebec and Canada.

ARTS/EZHOOOSCAGED



Glasses focus on charity

VANCOUVER — Claudia Alan Inc. — a fashion house focusing on the creation of specialty accessory programs — is donating an estimated \$80,000 from sales of this year's AYA collection of sunglasses to a First Nations School Breakfast program.

Partial proceeds from the sale of every pair of AYA glasses — whose frames feature original artwork by renowned First Nations artist, Corrine Hunt — are being donated to ONEZONE, a Toronto-based Canadian registered charity committed to supporting, preserving and improving the lives of children in Canada, the United States, and around the world, with programs dedicated to five fundamental pillars: water, health, education, play and food.

Hunt, a member of the Raven Gwa'wina clan of Tlingit people from Ts'akis, a Komoyue village on Vancouver Island, was co-designer of the 2010 Olympic and Paralympic medals created for the Vancouver Olympic Games.

AYA glasses are being purchased in Switzerland, Germany, Japan, Australia and the United Kingdom, and have been contributed to celebrity gift bags at the Oscars, Grammy Awards, Canadian Country Music Awards, and Toronto International Film Festival. They have been received by Barbra Streisand, Diana Krall, Christina Aguilera, Jennifer Hudson, LeAnn Rimes, Faith Hill, David Foster, Seal, Heidi Klum, Fran Drescher, George Stroumboulopoulos, Daniel Radcliffe, and many more, as well as First Nation celebrities Adam Evans, Derek Miller, Crystal Shawanda and George Canyon.



Men will appreciate Liam (\$45) a sporty wrap style with polarized lenses, perfect for water and snow sports involving a reflective glare. Liam comes in black on black, white, or black with dramatic white Salmon artwork.

Obomsawin shares Shannen's Dream

By Barb Nahwegahbow

TORONTO — When Alanis Obomsawin's films talk, people listen

The Abenaki filmmaker premiered her latest documentary, "Hi-Ho Mistahey!" at the 38th annual Toronto International Film Festival (TIFF) Sept. 7, when she and 30 people featured in the film walked the red carpet at the Bell Lightbox Theatre.

"Hi-Ho Mistahey!" is Obomsawin's 42nd film in her 45-year career with the National Film Board. She's had several premieres at TIFF and in 1993, "Kanehsatake", her film about the Oka Crisis, won the festival prize for Best Canadian Feature Film.

Her life's work has been fighting for justice and change, particularly in education. Fittingly, Hi-Ho Mistahey! is about a teenage girl's fight to hold the federal government accountable for ensuring equitable funding for First Nations education. That girl was Shannen Koostachin of Attawapiskat First Nation. The movement she sparked across the country among schoolchildren of all colours has become known as Shannen's Dream.

Obomsawin never had the opportunity to meet Shannen who died in a car accident at the age of 15 in 2010. "It was her idea to go to children when she was getting nowhere with Indian Affairs,"

says Obomsawin. "She went to classrooms and talked to children. What a brilliant idea!" The film shows the people who are keeping Shannen's Dream alive, her family and friends, and the children gathering on Parliament Hill on Valentine's Day and imploring the federal government to "have a heart" and provide "safe and comfy schools for First Nations children".

Shannen's dad explained the film's title.

When their son was very little, he pronounced "I love you" as "Hi-Ho". "Mistahey" is Cree for "very much". When Shannen was away from home, she'd end her phone calls saying "Hi-Ho Mistahey".

Obomsawin has never been shy about documenting the federal government's treatment of First Nations people. This film is no exception. One fact that is revealed is that under the Department of Aboriginal Affairs, school funding is not protected and it's not unknown for this funding to be redirected to pay for government litigation. Ensuring safe environments conducive to quality learning is not high on their list of priorities.

"Why I do this," says Obomsawin, "is to help out with making changes and to show injustice. It helps a lot to influence attitudes,



Alanis Obomsawin at the Toronto International Film Festival.

— Photo by Jason Jenkins

different ways of thinking about our people..."

In many of the communities she visits across the country, she sees young people making videos. She urges aspiring filmmakers, "to be very patient and really listen. Spend hours listening to people you think are going to be in the film. It's them that's going to tell you the story. It's not you."

This year at TIFF, there were two other films featuring Cana-

dian Indigenous directors, producers or screenwriters. Producer and actor Jennifer Podemski of Saulteaux and Israeli descent produced "The Empire of Dirt", a story about three generations of Cree women. "Rhymes for Young Ghouls", about a teenager who enlists the help of the spirits to carry out revenge against an Indian Agent, was written and directed by Jeff Barnaby, Mi'gmaq from Listuguj First Nation in Quebec.

First Nation models learn to walk runway

By Heather Campbell

SUDBURY — Several young Anishnabe-kwe models are not letting the distance from the big cities get in the way of their dreams.

Ashley Paul, from Temagami First Nation, recently returned from the Canadian Model and Talent convention in Toronto. By showcasing her talent at the convention she has received interest from modeling agencies in Toronto, New York and Tokyo. The convention exposes models to agencies from around the world including Milan, Paris, Barcelona, Shanghai, New York, Los Angeles, and Toronto.

"I'm really excited about the interest from the modeling agencies. I would like a career in modeling and could see myself in ten years walking down a runway in Japan," Paul says.

The 14-year-old, 5' 9" teenager has the "look". She is going to wait a year, however, before taking on the complexities and demands of the fashion industry.

Paul's mother, who encouraged her to

participate in a summer boot camp at the Gauvreau School in Sudbury, as she had done herself as a teenager, has been supporting her daughter by driving her to Sudbury once a month for the past year.

"We were taught how to pose for photographs and walk down the runway. I really liked everything I learned," says Paul.

The Gauvreau School has been in operation for over 40 years in Sudbury, offering classes in dance, acting, and modeling. Aboriginal filmmaker Shirley Cheechoo also attended when she was young.

Florence Gauvreau, known by her students as Madame G, has been recognized for encouraging and mentoring young people in their dreams of becoming a model or performer. Students learn not just runway etiquette but hair and makeup, and public speaking.

Hayley McGregor, from Whitefish River First Nation unexpectedly discovered the world of modeling after attending a family day event in Sudbury. The Grade 11, Espanola High School student, decided to take a few classes offered at the Gauvreau School and see where that might take her.

"I learned how to prepare and pose in photographs, and how to wear high heels," she says. "I also learned what clothes look good on me and how to walk in high heels, which I discovered I like wearing."

When a model decides they want to showcase their talent at the annual convention they need to submit a portfolio which can cost close to \$1,000. For some models their First Nation is able to provide a grant.

When she does head off to the big cities to work, her parents will go along to chaperone until she is able to navigate on her own. She also knows that having her community to return to will be a welcome haven.



Ashley Paul, 14, Temagami First Nation.



Hayley McGregor, Whitefish River First Nation.

— Photos by Tony Ejem

The Anishinabek Nation Economy

Our Economic Blueprint



Communities trying energy conservation

By Greg Plain

TORONTO —The Ontario Power Authority (OPA), together with Minister of Aboriginal Affairs David Zimmer, announced in August that 12 communities have been chosen to participate in the first year of the saveONenergy Aboriginal Conservation Program, the first program of its kind in Ontario.

This program provides customized conservation services to help First Nation communities, including re-Chief Roger Thomas and north-



mote and north-

Thomas communities, reduce their electricity consumption and improve home comfort.

Chief Roger Thomas of Munsee-Delaware says the community is quite happy that they were chosen for the program.

"We will be learning about conservation of energy with our citizens and hopefully saving dollars on the Nation's energy bills by switching lighting in our community assets."

In its inaugural year, the program attracted significant interest — with more than 30 First Nation

communities applying to participate. Those participating in the first year are: Remote Keewayin, Wunnimin Lake, Near North Moose Cree, Pic River, Michipicoten, South Munsee-Delaware, Beausoleil, Walpole Island, Saugeen, Nawash, Thessalon and Nipissing First Nation.

Members in participating communities will have opportunity to work with a certified energy auditor, who will recommend energy-saving measures based on an assessment of their homes. These measures could include ENERGY STAR CFL light bulbs, smart power bars, hot water tank wrap and pipe insulation, efficient showerheads and efficient faucet aerators, as well as block heater timers, programmable thermostat or attic, wall and/or basement insulation. Eligible businesses and facilities can receive assessments for their lighting and water-heating systems as part of the program.

The OPA encourages communities to participate in the second year of the program. All First Nation communities are eligible to apply to the program.

Details will be available at <http://www.aboriginalenergy.ca/acp/event-calendar>.

Renewable energy for Whitefish



Helios Whitefish River FN construction crew installs solar panels on the roof of the Whitefish River band office.

WHITEFISH RIVER FN — Helios WRFN opened for business in July 2013. The renewable energy, project management and construction company provides a range of services when acting on behalf of a growing list of private and public sector clients.

As a majority Aboriginal-owned developer, Helios is capable of all aspects of development including engineering, design, planning, community involvement, facilitation, construction and commissioning.

Helios WRFN has created a value-driven renewable energy project team to service the needs of clients in the renewable energy technology sector.

Recognizing that many of their client operations are located in the traditional territory of First Nation

communities, Helios believes that responsible development takes into account First Nation interests and their traditional and current uses of lands and resources.

"We are extremely thrilled and happy to welcome our partners Helios Developments to Whitefish River First Nation," says Chief Shining Turtle, Franklin Paibom-sai.

Since opening its doors in early July, the company has worked with the community of Whitefish River to install microFIT solar systems on both the Administration office and Community Centre. They are currently installing another microFIT system on the community's Water Treatment facility and have future plans for installations on the local school, daycare and a number of other

community-owned buildings.

Helios WRFN is also involved with the construction of the McLean's Mountain Wind farm on Manitoulin Island, supplying all of the labour for the entire project.

Helios WRFN also believes both social and economic interests within First Nations should be of the utmost importance. Robina Kitchemokman, Economic Development Officer for WRFN, says "This business venture has been an identified goal from our 2010-2015 economic development strategic plan. Whitefish River is pleased to be making progress in regards to economic development within the community."

Please contact Sandy or Anita at Helios WRFN — (705) 285-1772 www.helioswrfn.com

Database identifies certified Aboriginal businesses

CALGARY — The Canadian Council for Aboriginal Business (CCAB) has launched the "Certified Aboriginal Business" platform. The Canada-wide directory of pre-qualified Aboriginal businesses is publicly-available on www.ccab.com and will also provide a place to publicize work opportunities for the Aboriginal business community.

"Increasingly, corporations have begun to realize the value that Aboriginal businesses bring to the table, but it's not always obvious where to find Aboriginal contractors and suppliers," says JP Gladu, CCAB president and chief executive officer. "By creating a searchable, country-wide database for certified Aboriginal businesses, we are providing a starting point for those looking to source a new supplier."

In addition to serving as a resource for Aboriginal businesses to list basic company information, the platform will also ensure each registered business receives a physical certificate verifying Aboriginal ownership — a useful asset for businesses that are bidding on new work.

"Aboriginal businesses know the customs, environment, and needs of their communities better than anyone else," says Gary Hart, senior vice-president of Supply Chain and Field Logistics, Suncor Energy, partners in establishing the new platform. "We've found

that knowledge to be invaluable in our relationships with Aboriginal suppliers in the Wood Buffalo region of northern Alberta, and we hope the Certified Aboriginal Business platform can help us engage more Aboriginal businesses right across Canada."

The Certified Aboriginal Business platform has been in development for around one year, and includes approximately 250 Aboriginal-owned businesses at launch. CCAB expects that num-

CERTIFIED Aboriginal Business

Canadian Council for Aboriginal Business

ber to increase.

In addition to Suncor, the platform has been supported by sponsors Enbridge and CN, and CCAB has worked closely with the Northeastern Alberta Aboriginal Business Association (NAABA)

to align the new database with existing, more region-specific Aboriginal business directories and work opportunity platforms.

The Canadian Council for Aboriginal Business (CCAB) was founded in 1984 by a small group of visionary business and community leaders led by Murray Koffler. CCAB is committed to the full participation of Aboriginal people in Canada's economy. A national non-profit organization, CCAB offers knowledge, resources, and

programs to both mainstream and Aboriginal owned companies that foster economic opportunities for Aboriginal people and businesses across Canada.

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STUDENT PROFILE
Krystal McLeod



My name is Krystal McLeod. I am a Nipissing First Nation Band Member. I currently reside in Garden Village. I am a single mother of three beautiful children.

I was a student in the Registered Practical Nursing Program. I found the program very challenging. There were a lot of ups, downs and struggling during the course of my school year. I had great support through the Student Service Counsellor, the Education Development Officer and Nipissing First Nation Education Department. Through the program, I have gained knowledge, guidance, friendship, appreciation, self-worth and a new outlook on life out of my experience.

I'm happy to announce that I graduated in August 2013 from the Registered Practical Nursing Program.

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