



Leadership create partnerships

Chief Joe Miskokomon, Chippewas of the Thames, Anishinabek Nation Grand Council Chief Patrick Madahbee and Ontario Premier Kathleen Wynne at the Creating Partnerships Evening presented by RBC on Oct. 17 in Toronto. More on Page 11. - Photo by Theo Margaritis

Education Act repeats mistakes, threatens futures: Madahbee

UOI OFFICES — Grand Council Chief Patrick Madahbee says, if implemented, the Harper government's First Nations Education Act would repeat mistakes of the past and threaten the future success of First Nations students.

"The proposed First Nations Education Act (FNEA) is about control and false accountability," says Madahbee. "It is a colonial document and makes no attempt to close the gap on inequality in education."

Madahbee says that last year First Nations educators made recommendations to the Federal Government for a child-centered system where culture and language would be key elements, however, the draft First Nation Education Act appears to be more about financial accountability where First Nations lack financial resources.

"Canada tries to cloak its arbitrary methods by referring to them as a 'reform' of First Nations education," says Madahbee. "The main reform needed is to ensure that First Nation students have access to the same quality of education as other students in Canada. That is not happening, and the proposed Act would make the situation worse than it already is."

The Grand Council Chief said the FNEA fails First Nations students in three key areas.

"Firstly, it gives our citizens, parents and students no say in their own education. This government just cannot bring itself to consult with our citizens in a meaningful way because they believe they know what's best for our children. This is the same mentality as the government-run residential school disaster that had a history littered

with genocide and acts of inhumanity.

"Secondly, it ignores curriculum needs that experts agree are essential to the academic success of First Nations learners – curriculum that talks about our culture and beliefs, and an accurate account of our historical contributions. Provincial public schools are at least attempting to do that, but federal bureaucrats think they know better than educators.

"And thirdly, this government starts their so-called educational reform with a threat to First Nations that if they don't meet Canadian standards they will be put under third-party management, despite the fact that First Nation schools are largely underfunded and are unlikely to meet standards set by other, better funded schools. For example, the school in Biin-

jitiwaabik Zaaging Anishinaabek (Rocky Bay First Nation) receives \$4781 less per student than nearby provincially-funded Upsala School in the Keewatin Patricia District School Board."

The Anishinabek Nation has spent the last two decades negotiating with Canada for its own Anishinabek Education System.

"This is the type of system that will provide educational success for Anishinabek Nation students," said Madahbee.

The Anishinabek First Nation Chiefs and Council and education professionals will now review Canada's fiscal offer, and the Anishinabek Nation Education Agreement, at the Special Assembly on Education, November 13 and 14, 2013, in Nipissing First Nation.

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Political Office

To respect the sacred laws of the Anishinabek



Chief Day addresses Canadian Club 'elders'

By Maurice Switzer

NORTH BAY – Speaking to an audience he described as “Elders in your community”, Chief Isadore Day told members of the North Bay and District Canadian Club that Canada was founded on a treaty relationship with First Nations that began 250 years ago.

“There’s a lot of wisdom in this room,” said Chief Day, the elected leader of Serpent River First Nation, located near Elliot Lake. “You are all treaty partners because your ancestors agreed to these relationships.”

Chief Day carries the same traditional Anishinaabe name -- Windawtegiwinini – as his grandfather, one of the signatories to the 1850 Robinson Huron Treaty. He also serves as Lake Huron Regional Chief for the Anishinabek Nation, a confederacy of 39 First Nations across Ontario.

“We haven’t had Indian wars in this country like those involving our neighbours to the south. Do you know why Canadians are so polite?” he asked about 80 people attending the club meeting at North Bay’s Best Western Hotel. “It comes from the original relationship between settlers and

First Nations – this was high diplomacy.”

The treaty relationship began on October 7, 1763, Chief Day noted, with the issuing by Britain of the Royal Proclamation which recognized the concepts of Aboriginal land title and sovereignty. He said these principles were affirmed at the following July’s Treaty of Niagara Congress, when Sir William Johnson presented the leaders of 24 Great Lakes Indian nations the Covenant Chain Wampum Belt, a copy of which Chief Day displayed for club members.

“The belts were a codified way to refer to promises. They have been used as evidence in the Supreme Court of Canada,” said Chief Day, who recounted how he had presented the Wampum Belt to Stephen Harper at a reception for First Nations leaders at the prime minister’s official residence in Ottawa.

“We handed it to him backwards, indicating that the work promised in the belt had not been completed.”

That work, says Chief Day, includes replacing the “race-based” Indian Act – that has created “in-



Guest speaker Chief Isadore Day, Serpent River First Nation, and Ken Hastie, president of the North Bay and District Canadian Club, display the Treaty of Niagara 1764 Covenant Chain Wampum Belt, which marked the start of a Constitutional relationship between First Nations peoples and Canada.

– Photo by Karin McMurchy

stitutional dependency” – with a relationship in which Canada respects First Nations self-determination and sharing in the use of land in a manner that reflects Anishinaabe law.

“The Earth is our Mother. We never understood the concept of selling or ceding land. The land does not belong to us; we belong to the land. We had a sacred obli-

gation to take care of the land, and to share it with others.”

Chief Day presented club president Ken Hastie with a gift of tobacco, which he said expressed his appreciation for the club’s hospitality and respect for the work it is doing to educate Canadians.

The North Bay and District Canadian Club has been in existence for 105 years. It was

founded as a women’s organization, and guest speakers included Lucy Maude Montgomery, author of “Anne of Green Gables”, and Canadian women’s rights activist Nellie McClung.

The purpose of Canadian Clubs is “to organize a forum for the discussion of Canadian issues and the creation of a distinctly Canadian outlook”.

UN plan World Indigenous Conference

NEW YORK – While there have been encouraging responses to human rights concerns of indigenous peoples and to helping States and other stakeholders address them, the realities for indigenous groups remain a concern, a United Nations expert says.

“Although I’m encouraged by positive developments in many places...I remain concerned about the reality of ongoing struggles of violations,” James Anaya, Special Rapporteur on indigenous rights, told journalists Oct. 22nd after presenting his annual report to the UN General Assembly’s main social, humanitarian and cultural body (Third Committee).

Briefing the Committee, Anaya said that advocacy to advance commitment to the UN Declaration on the Rights of Indigenous Peoples, adopted by the General Assembly in 2007, was central to his work.

The Declaration’s adoption had marked a “historic moment of recognition of the existence of indigenous peoples” but its validity is debilitated by repeated assertions that it was not legally binding.

“Without broad understanding about the reasons for the Declaration and the path forward that it marks, that path will be difficult, if not impossible to implement,” he said.

Among issues he focused on during his briefing, Anaya urged

greater understanding of the rights of indigenous peoples to land and resources, particularly in the context of extractive industries operating within or near indigenous territories.

The Special Rapporteur said he is in talks with the Government of Nicaragua to visit the country within the next few months, among his last official visits before his term expires next year.

Asked to extrapolate about his latest visit – an eight-day tour of Canada last week – Mr. Anaya said that notwithstanding some important positive developments that have occurred to indigenous peoples rights over the last several decades, including constitutional recognition of aboriginal rights, “there is a crisis in Canada when it comes to indigenous issues.”

He noted “very many daunting challenges ahead” and urged stronger dialogue between the Government and indigenous groups to overcome a lack of confidence towards governmental programmes which are being manifested by a “sense that things aren’t moving in the right direction.”

Independent experts or special rapporteurs are appointed by the Geneva-based UN Human Rights Council to examine and report back, in an unpaid capacity, on specific human rights themes. Many of these indepen-



James Anaya

dent experts are in New York this month to brief the General Assembly’s Third Committee on their work.

The Special Rapporteur, along with key members of the UN Permanent Forum on Indigenous Issues, are also at UN Headquarters to prepare for next year’s High-level Plenary Meeting of the General Assembly, to be known as the World Conference on Indigenous Peoples.

The World Conference will address themes such as self determination, indigenous peoples’ own visions for development and the post-2015 development agenda. It will also be an opportunity to reaffirm the importance of a full and effective implementation of the United Nations Declaration on the Rights of Indigenous Peoples.

Paul Kanyinke Sena, Chairperson of the UN Permanent Forum on Indigenous Issues, noted that the work of the UN is particularly important now as preparations for the World Conference already underway



Kocihta Charity for youth

Kocihta, a Cree word meaning ‘to reach... someone or something’, reaches out to foundations, corporate Canada and philanthropists for support to deliver programs and services that help Indigenous people to acquire the skills and training needed to become exemplary members of Canada’s workforce.

Children who grow up in poverty give up hope by age 5.

Ontario Aboriginal Affairs Minister David Zimmer, Native Women’s Association of Canada president Nancy Audette and Anishinabek Nation Grand Council Chief Patrick Madahbee attended the Oct. 23 Kocihta Charity fundraising evening at the Daniels Spectrum Centre in Toronto.

The fundraiser helps Indigenous youth overcome challenges to reach their dreams and career potential by contributing to Canada’s workforce and economic strength.

Kocihta is the only national charitable organization in Canada with an exclusive focus on Indigenous human resource development.

ANISHINABEK

Early Anishinaabe had their own 'powerpoint'

By Sharon Weatherall

ORILLIA – John Snake says writing symbols on birchbark scrolls was like "powerpoint" to early Anishinaabe people, who told their stories orally, and through drum and dance.

Snake, one of five presenters in the 2013 Aboriginal Speakers Series hosted by at Lakehead University's Orillia campus, shared his knowledge about Ojibwe Migration Recounting and Culture.

Snake remembered the late Peter O'Chiese who was said to be over 110 years of age when he passed on, or "crossed the river" in 2006.

"Peter said we knew that Columbus was coming to America -- it was already prophesized by our people before it happened. Peter said they had to come here. When they were sick we welcomed and helped them to get better."

The prophecies were recorded on centuries-old birchbark scrolls

kept by the Anishinaabe.

Snake, Turtle Clan, serves as Cultural Coordinator for Rama First Nation. He recalled that O'Chiese, descended from a line of traditional chiefs in O'Chiese First Nation in Alberta, spoke of Anishinaabe prophecies that were connected to their migration from the east coast of Turtle Island into the Great Lakes area.

He touched on the importance of traditional Native language use for all ages, and described the meaning of the Snake Dance, a celebration of life during which the snake sheds its skin representing life starting anew and refreshed.

When the snake goes into a coil the dance stops for a time of hibernation and then in spring it uncoils and everyone smiles because they are rejuvenated. The snake eventually comes to a river which marks physical life on one side and the spiritual world on the

other.

"When it is their time, dancers will jump over the river. Their life does not end here because the spirit never dies and life starts all over again."

"The Snake Dance was a celebration of life of all ages— how to keep balance. They would follow each other and dance hard with the older ones dancing for the younger ones. We now have to do that for our kids as we become elders to make life a better place as time goes on."

The speakers series was organized by David Snake, Aboriginal Liaison Advisor at Lakehead's local campus.

"Participants will gain a sense of understanding of Aboriginal history and culture, especially around some common stereotypes," he says. "By the end of the five-event series, they will also have a good knowledge of the interesting history of the area. The



John Snake shares song with students

series promotes an understanding of Aboriginal history and customs."

Other speakers were author Lee Maracle, a granddaughter of Chief Dan George, who read from her book "Ravensong", Mark Douglas, Loon Clan and Rama Elder who talked about Giving Thanks/The Land in Between

Mnjikaning, Jeff Monague, Eagle Clan, Beausoleil First Nation spoke on the Coldwater-Narrows Reserve and Settlement, and Darrell Manitowabi, Bear Clan, Wikwemikong. For more information visit www.lakeheadu.ca and view events. Contact David Snake at dsnake@lakeheadu.ca

Decolonization a daily chore

By Christine Smith (McFarlane)

TORONTO – Being Indigenous requires a daily struggle to resist colonization.

That was the message Dr. Jeff Corntassel brought to the 2013-2014 Speaker Series by the Centre for Aboriginal Initiatives at the University of Toronto. A recognized member of the Cherokee Nation and an Assistant Professor and Graduate Advisor for the Indigenous Governance Programs at the University of Victoria, Corntassel's talk "Our Ways Will Continue On: Re-envisioning Indigenous Governance, Leadership and Resurgence," challenged students to look at themselves and ask "how will your ancestors and future generations recognize you as Indigenous?"

Corntassel's research background has focused on American Indigenous policy and how it has shifted from self-determination to "forced federalism".

"I explore Indigenous pathways to decolonization and resurgence with an emphasis on identifying everyday practices of renewal and responsibility within native communities today," he says. "I do this by drawing on several comparative examples of resurgence from the Cherokees in Kituwah (an ancient Cherokee settlement), Lekwungen protection of camas (a starchy food source, the Nishnaabe-kwe "Water Walkers" movement, and Kanaka Maoli (Native Hawaiian) revitalization of kalo (primary plant food source).



Jeff Corntassel

"I am also looking at Indigenous approaches to sustainability and what it looks like from an Indigenous perspective, and it's a work in progress because this area varies from nation to nation. The challenge for me is how to make

it relatable for everyone because I'm interested in how the term is not only used politically but also is there a way to claim it or reclaim it in ways that are useful to all of us as Indigenous peoples."

Corntassel suggests that being Indigenous today means struggling to reclaim and regenerate one's relational, place-based existence by challenging the ongoing, destructive forces of colonization.

"Whether through ceremony or through other ways that Indigenous peoples (re) connect to the natural world, processes of resurgence are often contentious and reflect the spiritual, cultural, economic, social and political scope of the struggle.

"Despite Prime Minister Harper's assertions that we in Canada have no history of colonialism, contemporary colonialism continues to disrupt Indigenous rela-

tionships with their homelands, cultures and communities. One of our biggest enemies is compartmentalization, as shape-shifting colonial entities attempt to sever our relationship to the natural world and define the terrain of struggle.

"Policy-makers who frame new government initiatives as 'economic development' miss the larger connections embedded within Indigenous economies linking homelands, cultures and communities.

"In order to live in a responsible way as self-determining nations, Indigenous peoples must confront existing colonial institutions, structures, and policies that attempt to displace us from our homelands and relationships, which impact the health and well-being of present generations of Indigenous youth and families.

Gitchi Animki Hydro Project brings power to the people

By Peter Globensky

PIC MOBERT FN – An economic development initiative ten years in the making has literally brought power to the people of this First Nation.

The community with a membership of 1,000 located in northwestern Ontario a little inland from the beautiful and rugged north shore coast of Gitchigaming – Lake Superior.

Pic Mobert will be harnessing part of the power of the historic White River which runs through the heart of their territory. On Oct. 17 the community, led by determined and third-term Chief Johanna Desmoulin officially turned the sod on The Gitchi Animki (White River) Hydroelectric Project. This resourceful enterprise will lead to the creation of two run-of-the-river electricity generation facilities on the lower White River with a productive capacity of nearly 20 MW of power which will be sold into the Ontario grid,

thereby generating a constant source of income "as long as the river flows."

Chief Desmoulin is justifiably proud of the joint venture and says that "this project will be an important achievement for our community and will serve as a guiding light and a stepping stone for other economic development opportunities for our people."

The partnership under Pic Mobert Hydro Inc. (PMHI), is a joint venture between the Pic Mobert First Nation and Regional Power Inc. which was the recipient in 2005 of the Blue Planet Prize recognizing outstanding performance in sustainable management of hydropower developments.

The two generating facilities (Gitchi Animki and Bezhig) on the White will be approximately 12 km apart. The existing White Lake Dam, long a bone of contention and an irritant to the community, will be decommissioned

as part of the project.

The function of lake level and flood control will be carried out by the new Bezhig site. The president of the joint venture, Theresa Bananish an energetic Pic Mobert-born lawyer, told Anishnabek News, "development of the community's largest natural resource asset is critical and is yet another example of how persistence and commitment can help our community gain an increased measure of control over its economic destiny."

The Gitchi Animki Hydroelectric Project has been led by numerous Chiefs and Councils who have progressively brought the project to its current late stage of development. The site development rights were originally secured by Chief James Kwissiwa and soon after, Chief Peter Desmoulin. The original MOU with Regional Power was signed by Chief John Kwissiwa and the original Joint Venture Agreement



Aerial view looking downstream from White Lake Dam.

by Chief Jeff Desmoulin. Chief Johanna Desmoulin is leading the project through its final stages of development and into construction.

Norm Jaehrling, executive director of Pic Mobert has worked diligently with Chief and Council to shepherd the project though to its current development and will

provide his management expertise to oversee its implementation.

Counsellor Wayne Sabourin, who has championed this project from its inception, says Sabourin. "I always believed that this day would come. I was never discouraged – this is a dream that I had for my children, and we didn't stop until we got there".

Just one little word says it all about treaties

Just one little word said it all.

The newspaper report about some issues troubling members of the public concerning the pending Algonquin Land Claim depicted the sheer immensity of the proposed agreement.

The claim covers nine million acres of Eastern Ontario.

Over a million people live in the affected territory, and there are another million seasonal and recreational users.

Some 117,500 acres of provincial Crown land along the Mattawa and Ottawa River watersheds will be transferred to an estimated 8,000 descendants of the Algonquin people who petitioned Canada to resolve their land issues over 240 years ago.

It would be nothing short of miraculous for a legal issue of this scope to be wrapped up without some noses being put out of joint. And that's at the best of times.

Unfortunately, it seems that whenever First Nations try to conclude deals with others in Canada, it turns out to be the worst of times.

It's been this way for the better part of the past 150 years. Before that, newcomers were only too happy to make deals with Indigenous peoples.

When European settlers were just off their boats and learning how to paddle and portage canoes, and use snowshoes so they wouldn't sink out of sight, they were delighted to have Indians as their friends. They wouldn't have survived the North American climate without learning Indian survival skills, and they soon developed a healthy respect for First Nation military prowess.

It took British redcoats 200 years to knock the French off the North American perch they had occupied since Jacques Cartier sailed up the St. Lawrence. But it only took about 24 months for a band of warriors led by Pontiac to capture nine of the 11 British forts on the western frontier of what was then Canada. The British had made the mistake of thinking they could skimp on their rent – the “presents” Europeans traditionally paid First Nations for sharing the use of their lands.

Seeing that their dreams of settling the vast continent hinged directly on their relationship with its original inhabitants, the British issued the Royal Proclamation on Oct. 7, 1763, recognizing the concepts of

Aboriginal title and sovereignty. When over 2,000 leaders of some 24 Great Lakes Indian Nations accepted Sir William Johnson's promises at Niagara the following July, the treaty process was officially launched and the foundations for a new British colony were in place. Payment equivalent to millions of dollars in today's terms, as well as guns, ammunition, blankets, and metal implements were given, along with Johnson's



Maurice Switzer

solemn pledge: “Your people will never be poor. They will never want for the necessities of life as long as the world exists.” Each year, as was the custom, the terms of the treaty would be recited at meetings between the Crown and First Nations leaders, and huge allocations of “presents” would be given to the Chiefs in exchange for sharing their land.

The wrinkled parchment of the Royal Proclamation and purple and white beads of two large wampum belts created Canada's first constitutional relationship. The image woven into the Treaty of Niagara Covenant Chain Wampum Belt that was to set the tone for future relationships between settlers and First Nations was of two standing figures with hands linked in friendship, to signify the spirit of sharing and alliance to which the parties had solemnly agreed.

Because of them, 10,000 warriors – most of them Anishinabek – provided the bulk of the fighting forces that successfully defended Canada against American invaders in the War of 1812.

But the collective public memory tends to fade pretty quickly.

Thirty years after First Nations warriors had been instrumental in saving Canada's bacon in the War of 1812 the lavish annual “presents” promised in the Treaty of Niagara – Canada's “rent” – began drying

up. Based on the Niagara precedent, dozens of treaties were made between the growing Dominion of Canada and First Nations, many of whom each year line up to receive a paltry \$4 annuity payment – not adjusted for inflation for over a century.

Sixty years after the War of 1812 had ended, Canada was imposing the Indian Act on First Nations people, launching an ill-conceived attempt to assimilate them. In forcing over 100,000 children to attend Residential Schools, the official policy was “to kill the Indian in the child”.

Canada's political leaders hoped the treaty promises would vanish, along with Indian cultures, traditions, and beliefs. Millions of students graduated from schools across Canada without ever learning about treaties, residential schools, or such Native contributions as paddles and snowshoes.

On the other hand, the collective memory of First Peoples tends to be quite vivid, so much so that the Supreme Court of Canada has enshrined the validity of our oral tradition. That comes with the territory, when you're original inhabitants.

So persisting for 240 years in establishing a treaty relationship – like the Algonquins have done in Ontario – should come as no surprise.

What should come as a surprise is that, in the wake of all this history, you can still pick up a newspaper and read someone saying: “...we want the Algonquins to get *their* treaty, but...”

That's the annoying, offensive, and absolutely incorrect little five-letter word “*their*”.

“We are all treaty people” has become a virtual mantra in an attempt to educate Canadians about the privileges – and obligations – that belong to them by virtue of the agreements they have made with First Peoples.

Canada will never be the best country it can be until its political leaders, journalists and citizens use “our” to talk about treaties, the agreements on which rests their country's reputation as a true and just democracy.

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

Magic of the fall brings dreams of skiing

November is magic time at our house. Sometime in late October I've already started watching the weather forecast at our favourite ski hill, a 45-minute drive away. The accumulation of snow is vital to my well being because that hill opens around the middle of the month.

As the base of snow deepens I get more excited. See, we just plain love to ski. For five months when those long mountain runs are open, we're in seventh heaven. There is nothing in our lives that fills us so much as skiing. We literally live for it.

My wife talked me into trying it in March of 2006. I was 51 then and too old I thought. It had never seemed like a very Native thing to do and I'd never seen our people represented on national teams or anything. So I'd poo-pooed it for a long time.

But once I took my first lesson I was hooked. I'd been a hockey player for most of my life so I loved the feeling of speed and careening around at full tilt. So learning to fly down a hill was wild and outrageous and just



Richard Wagamese

plain fun.

It took a long time to get graceful or at least, something resembling it. But there was also the feeling of being out on the land, the peace and the quiet when we stopped to catch our breaths. That was as magical as the feeling of schussing down the mountain.

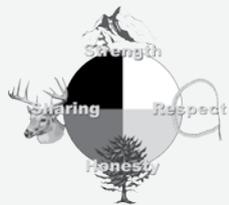
I guess, more than anything, it's the feeling of having discovered something magical together. That's where the true grace comes.

My wife and I took up the adventure of learning to ski together and it became another entry we made into another part of the world, another magical doorway.

That's the true joy of skiing for me. For five months my wife and I are bound up in something we both truly love – separately and together. It's an active thing. It involves the land and the world. It involves ritual – we love the ritual of preparation and the journey.

So my ski dreams start early, way before the snow falls. They involve adventure and thrills. But they also involve the look on her face when we climb on the lift for the first trip up the hill. They involve her laughter. They involve the feeling of chasing something grand and wonderful – together.

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



PUBLISHING CRITERIA

GOAL

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

OBJECTIVES

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

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

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

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

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

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MAANDA NDINENDAM / OPINION

Canada breaking 'Rule of Law' every day

By Daniel Wilson

Sometimes it helps to put things in order, in precedence and priority, in order to see them clearly. This is one of those times.

With the Oct. 22 lifting of the injunction preventing anti-fracking protests in New Brunswick, the first question that comes to mind is why the RCMP felt it necessary to provoke the conflict that occurred Oct. 17.

Having waited two weeks, they could have waited another five days to see what the law would rule on the issue, but instead showed up at a previously peaceful protest with hundreds of officers, snipers, dogs, riot gear and tear gas.

The chaos that followed led to plenty of negative media coverage of the protests, which is convenient for the Texan seismic testing company SWN, their partners Irving Oil, and the provincial and federal governments, but decidedly inconvenient for the Elsipogtog First Nation.

Questions around whether the protesters, agents provocateur, or the RCMP themselves set the police cars on fire and who was responsible for the "cache" of weapons the RCMP were so keen to display will likely never be answered. As no charges are pending for those questions, no legal finding of fact will be made. This, too, is a convenient result for those wishing to assign blame based on prejudice rather than facts, but unhelpful to the rest of us.

The events also added to the pre-existing mistrust between the parties – something UN Special Rapporteur James Anaya had highlighted in his preliminary report on Canada's human rights abuses a week earlier – and make a



Anti-fracking protest in Elsipogtog First Nation

negotiated settlement of the issues less likely, adding to the probability of future conflict. Again, this is rather inconvenient for those of us who would prefer a turn toward

the reconciliation the Supreme Court has ordered and the Crown claims to seek, but decidedly advantageous to those who wish to

continue the status quo.

More broadly, what the events of last week reveal is the ongoing confusion over the idea of "the rule of law" among the media and public alike.

Every time Indigenous people block a road or a rail line, or even slow traffic to hand out information pamphlets, there is outrage over the failure to respect and enforce the rule of law. These are almost always temporary events, usually amounting to minor inconvenience, occasionally some damage to property, rarely an injury to anyone except the protesters.

Yet, every day of the last 250 years, the Crown has violated the rule of law. It will do so again today and again tomorrow. And there will be no public outrage.

The Peace and Friendship Treaty of 1761 between the Mi'kmaq and the Crown governs the area in New Brunswick where the anti-fracking protests took place. It did not cede any land, but that is inconvenient and so the Crown shows it no respect.

Nor is the Crown fully respecting other treaties across the country, whether historic or modern, another point UNSR Anaya mentioned. Nor is it respecting its own Royal Proclamation of 1763.

All of these documents are valid international law and enshrined in Canada's Constitution domestically, surely more important law than a temporary injunction covering a few metres of highway.

The net effect of the Crown's violation of the rule of law is a 50% poverty rate among First Nations children, a 30% earned income gap for Indigenous people, grossly disproportionate rates of suicide and other social ills, hundreds of missing and murdered In-

igenous women, and the ongoing destruction of the environment, any one of which is surely more important than a traffic delay or a dent in SWN's bottom line.

If, as I argue here, the significance of the laws being broken by the Crown is greater both as a matter of law and in effect, the priority for respecting those laws seems clear.

The hundreds of court cases won by First Nations against the Crown over the past 40 years are more than sufficient evidence of the Crown's utter contempt for the rule of law when it comes to Indigenous rights in this country. And yet, politicians, media and members of the public will portray last week as another example of Indigenous peoples' intransigence. None of them will give a moment's thought to the ongoing violation of the Peace and Friendship Treaty of 1761, a continuing violation that preceded last week's events by over 250 years.

It is time to put these matters in order, because clearly there is no peace. And when you have friends like these...

Daniel Wilson served 10 years as a diplomat in Canada's Foreign Service, working mainly with refugees in Africa and South-east Asia. Joining the Assembly of First Nations, he became Senior Director of Strategic Policy and Planning. Of Mi'kmaq Acadian and Irish heritage, Daniel was a founding Chair of the New Democratic Party Aboriginal Commission and manager of the 2011 Romeo Saganash campaign for leader. He now works as an independent consultant and writes about rights.

Sharing land crucial to conversations about reconciliation

By Leanne Simpson

In the mid-1990s I moved to Mi'gma'gi to go to graduate school. I was expecting to learn about juvenile Atlantic salmon on the Miramichi River. I was naive and misguided. Fortunately for me, the Mi'kmaq people saw that in me and they taught me something far more profound. I did my first sweat in the homeland of Elsipogtog, in the district of Siknikt. I did solidarity work with the women of Elsipogtog, then known as Big Cove, as they struggled against imposed poverty and poor housing. One of them taught me my first song, the Mi'kmaq honour song, and I attended her Native Studies class with her as she sang it to a room full of shocked students.

I also found a much needed refuge with a Mi'kmaq family on a nearby reserve. What I learned from all of these kind people who saw me as an Nishnaabeg in a town where no one else did, was that the place I needed to be wasn't Mi'gma'gi, but in my own Missis-sauga Nishnaabeg homeland. For

that I am grateful.

All of these stories came flooding back to me as I watched the RCMP attack the non-violent anti-fracking protestors at Elsipogtog with rubber bullets, an armoured vehicle, tear gas, fists, police dogs and pepper spray. The kind of stories I learned in Mi'gma'gi will never make it into the mainstream media, and most Canadians will never hear them. Instead, Canadians will hear recycled propaganda as the mainstream media blindly goes about repeating the press releases sent to them by the RCMP designed to portray Mi'kmaq protestors as violent and unruly, in order to justify their own colonial violence. The only images most Canadians will see is of the three hunting rifles, a basket full of bullets and the burning police cars, and most will be happy to draw their own conclusions based on the news - that the Mi'kmaq are angry and violent, that they have no land rights, and that they deserved to be beaten, arrested, criminalized, jailed, shamed and erased.



Leanne Simpson

The story here, the real story, is virtually the same story in every Indigenous nation: Over the past several centuries we have been violently dispossessed of most of our land to make room for settlement and resource development. The very active system of settler colonialism maintains that dispossession and erases us from the consciousness of settler Canadians except in ways that is deemed acceptable and non-threatening to the state. We start out dissenting and registering our dissent through state-sanctioned mechanisms like environmental impact assessments. Our dissent is ignored. Some of us explore Canadian legal strategies, even though the courts are stacked against us. Slowly but surely we get backed into a corner where the only thing

left to do is to put our bodies on the land. The response is always the same -- intimidation, force, violence, media smear campaigns, criminalization, silence, talk, negotiation, "new relationships," promises, placated resistance and then more broken promises. Then the cycle repeats itself.

This is why it is absolutely critical that our conversations about reconciliation include the land. We simply cannot build a new relationship with Canada until we can talk openly about sharing the land in a way that ensures the continuation of Indigenous cultures and lifeways for the coming generations. The dispossession of Indigenous peoples from our homelands is the root cause of every problem we face whether it is missing or murdered Indigenous women, fracking, pipelines, deforestation, mining, environmental contamination or social issues as a result of imposed poverty.

We can continue to show the photos of the three hunting rifles and the burnt out cop cars on every mainstream media outlet ad

nauseam and paint the Mi'kmaq with every racist stereotype we know, or we can dig deeper.

We can seek out the image of strong, calm Mi'kmaq women and children armed with drums and feathers and ask ourselves what would motivate mothers, grandmothers, aunties, sisters and daughters to stand up and say enough is enough. We can learn about the 400 years these people and their ancestors have spent resisting dispossession and erasure. We can learn about why they chose to put their bodies on the land to protect their lands and waters against fracking because setting the willfully ignorant and racists aside, sane, intelligent people should be standing with them.

Our bodies should be on the land so that our grandchildren have something left to stand upon. *Leanne Betasamosake Simpson is a writer, scholar, storyteller and activist of Michi Saagiig Nishnaabeg ancestry and is a member of Alderville First Nation. This article appeared on the Huffington Post.*



ANISHINABEK G7 FASD CONFERENCE "Circle of Hope"

DECEMBER 3 - 5, 2013

Radisson Hotel and Conference Centre
Sudbury, ON

PROUDLY CO-HOSTED BY:

Noojmowin Teg Health Centre, Shkagamik-Kwe Health Centre, Union of Ontario Indians, North Shore Tribal Council, N'Swakamok Native Friendship Centre, First Nation & Inuit Health, Health Canada.

FOR REGISTRATION CONTACT:

Shkagamik-Kwe Health Centre – Healthy Choices Program
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'I thought I was just a bad kid'

By Leslie Knibbs
MISSISSAUGA FN – Matt St. Clair thought he was "just a bad kid". Originally from Peter Baltyne Cree First Nation in Saskatchewan, like many others with Fetal Alcohol Spectrum Disorder (FASD), he ended up in the Juvenile and Criminal Court System because of his adverse behaviours. Eventually he moved to Sault Ste. Marie and enrolled in a program in an effort to help himself lead a normal life.

He learned that, in order to do this, he had to literally start his life all over again.

Living a life "built on routines has helped me through my life and continues to do so," he told participants Oct. 22 during the Fourth Annual FASD Conference in the Mississauga First Nation Recreation Complex.

Since completing the program, St. Clair has graduated from college, taken courses at Laurentian University and he now assists others with FASD as well as doing speaking engagements on dealing



Matt St. Clair speaks about living with Fetal Alcohol Spectrum Disorder at the FASD conference held in Mississauga First Nation.

with FASD on a personal level. "The key is early detection" when helping an affected individual, he says. "I grew up tied to my culture, and, learned not to judge."

St. Clair's presentation was perhaps the most moving one heard by over 150 participants, who came from Batchewana First Nation north of Sault Ste. Marie to Sagamok Anishnawbek south of Massey.

The host community's FASD coordinator, Priscilla Southwind, welcomed North Shore Tribal Council representatives to hear presentations from experts about the disorder and personal stories

of affected individuals. Melody Hawdon, a Dual Diagnosis Clinician working with the Canadian Mental Health Association, has developed a laminated "quick-glance" reference card for police and first responders, with tips about dealing with people diagnosed with FASD and mental disorders.

A justice caseworker with the Sault Community Court with 20 years experience navigating the justice system, Hawdon assists and counsels those with mental health problems when they find themselves before the courts. She has been instrumental in establishing the Community Court which

meets every second Friday to deal exclusively with those suffering from mental disorders.

Rather than face the consequences of a criminal court, her clients, if they choose, may appear in Community Court. In most cases a six-month diversion program is ordered for those charged. Individuals suspected of having FASD.

Dr. Ken Boss, a psychiatrist with the North Bay Regional Health Centre, spoke about the urgent need for early FASD diagnosis.

"Engaging in adverse behaviour increases if a diagnosis is done after age 12."

Tailored justice required

Renowned neuroscientist Dr. David Eagleman says that societies are not well-served by one-size-fits-all justice systems.

"What's needed is a customized and tailored legal system" to accommodate and deal with affected individuals in a way that society deems fair when judging people with mental disorders," says Eagleman, a researcher at Baylor College of Medicine in Houston, Texas, and author of the New York Times Bestseller, "Incognito: The Secret Lives of the Brain."

Historic notions of justice assume that deterrence and denunciation or punishment will rewire the brain, enabling an individual to act in a more socially-acceptable manner.

Dr. Eagleman suggests economics is driving many jurisdictions to entertain the notion of more enlightened judicial systems where courts for young offenders or for those suffering with mental problems allow for more educated and prepared lawyers and judges to deal thoughtfully and wisely with accused persons suffering from invisible disabilities such as FASD.



Four year-old Madison Grandmond offers a prayer to the butterfly in recognition of International FASD Day. – Photo by Laurie McLeod-Shabogesic



Jan Smith participated in an FASD Education session Oct. 16 facilitated in Magnetawan First Nation by Union of Ontario Indians FASD Worker Laura Liberty. Workers learned that individuals affected by prenatal alcohol exposure fall on a spectrum of mild to severe symptoms.



Lance Panamick and Terrie Pitfield, Sheshegwaning First Nation, are graduates of the FASD Course offered at Anishinabek Educational Institute. – Photo by Laura Liberty

Disrupted sleep common in children with FASD

By Laura Liberty
Children with FASD often have difficulties falling asleep. They also experience interrupted sleep, waking several times during the night or early morning.

Alcohol consumption during pregnancy can affect the healthy development of the brain which controls normal sleep patterns.

Sleep integrity is vital to the development of children, and sleep deprivation can be expressed in depression and anxiety, behavioural problems, cellular stress from chronic sleep loss, seizures, and reduced cognitive functioning.

Data suggests that disrupted sleep can result in poor school performance, daytime hyperactivity and inattention, mood instability, and decreased growth.

Children with sleep disorders

often experience a delayed onset of melatonin production by the pineal gland. They may also experience low levels of melatonin secretions during the night.

Melatonin is a popular natural solution. Melatonin plays a role in causing drowsiness and lowering the body temperature. Clonidine is a prescription medication used to assist sleep in individuals with FASD.

Parents of children with FASD are urged to use calming strategies before bedtime, such as reading stories and giving back massages. Other recommended strategies include consistent sleep times, using white noise to block out other sounds, reducing light and stimulus in the bedroom, and removal of toys at bedtime.

See the complete story at www.anishinabeknews.ca

Leaders promote FASD

"Just as there is no safe time or amount of alcohol for a mother to consume during pregnancy, the Union of Ontario Indians' FASD educators spread the word year-round. Our FASD program has facilitated over 700 workshops for our 39 communities."

– Grand Council Chief Patrick Madahbee

In Remembrance

The first Indian war memorial

By Dave Mowat

ALDERVILLE FN – On August 25, 1927 the Cobourg World reported on the preliminary ceremonies that had taken place the previous Sunday at the Alderville Reserve, a religious-based ceremony heading up the construction of “the first Indian War Memorial.” The ceremony was arranged by a committee that had been struck by the people of Alderville for the purposes of raising a monument in honour of the great sacrifice of the community’s soldier’s during the Great War of 1914-18.

Lt Col. F.D. Boggs of Cobourg gave the address in which he paid tribute to the splendid work of the Indians in the 40th Regiment. Col.

Boggs later presented the silver spade to Mrs. Norman Marsden who, as the Cobourg World reported, “deftly turned the first sod.”

Alf McKeel of Campbellford was the man responsible for providing the expertise, technical advice and design, while the people of the community provided voluntary labour, the meals and the plot of land upon which the monument was to be erected, turning over \$800 for the cause. McKeel had already constructed a smaller monument in 1923 at Trent River, in which he had formulated the basic design that would follow on a larger scale at Alderville.

In its final state at its unveiling, the monument represents on

top what has been called the “four-square maximum”, and below that the Holy Trinity represented by three globes, and standing high the three pillars representing the three virtues, and below that the stepped base representing the four fundamental freedoms. The monument weighs approximately 468 tons and was constructed in a relatively short period of time between the sod turning of August 21st and the unveiling on September 25th, 1927. As the Cobourg World reported it was a “splendid memorial of concrete and granite” marking “the heroism and sacrifice of nine brave men from the Alnwick Reservation who laid down their lives during the Great War in the cause of freedom and righteousness.”

Over the past 86 years, or four generations, the monument has acted as a beacon, meeting place, a destination, a point of solemn reflection, and a hallowed centre of our community. It bestows upon us a responsibility to look up to it and be reminded of the sacrifice that it represents, when half or more of the able-bodied men in this community signed up for service in 1914 and 1915 to fight overseas. Nine of them would never return, and it’s often too far off in our collective memory to remember the pains of what the Great War must have done to our community, to the wives and mothers, and families, brothers and fathers, sons and daughters.

By 1917 in Canada and Alderville everyone was now experiencing the heavy cost of war. After Vimy Ridge it all changed. So it was in the construction of this “first Indian monument in Canada” that we would remember that ultimate sacrifice from year to year and generation to generation.

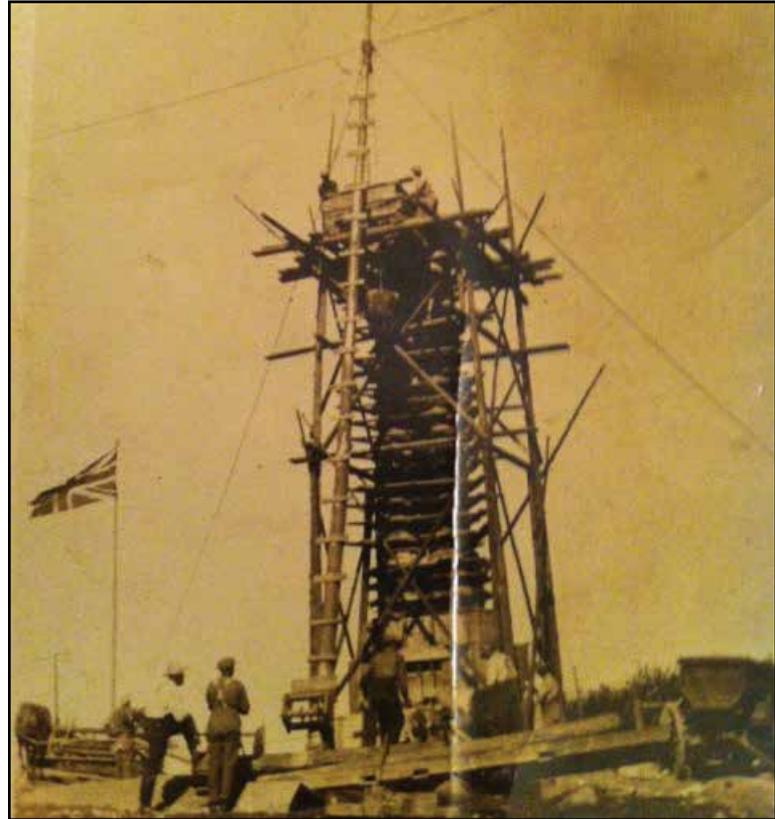
Monuments take maintenance and since the year 2000 major renovations have been completed in order that we can maintain this remarkable presence at the heart of our community. It is a reminder of First Nation sacrifices in the defence of Canada.

Don Smoke of Alderville, now 87, signed up for World War II service in Toronto at 19. In crossing the Atlantic in the spring of 1945, it was when he was “halfway across the ocean that VE Day was declared.”

So Don’s job with his regiment was to move into Belgium and then into Holland on demoli-



Alderville War Memorial on Highway 45.



The first Indian War Memorial built in 1927.



Don Smoke circa 1945.

tion work after the war had ended on the European continent. During this time the war was continuing to ravage in the Pacific and signing up for action there crossed his mind, however, the Pacific campaign ended on Aug. 9, 1945.

Two memories still vivid in Don’s mind are when he was cycling in Holland and met a convoy of German prisoners. It struck him

at that moment as to who these men were, a hard and vivid memory of the effects of war! The second vivid memory was when Don heard a man playing violin at a soldier’s gathering, and that man ended up being another soldier from Alderville.

Dave Mowat is a council member for Alderville First Nation.

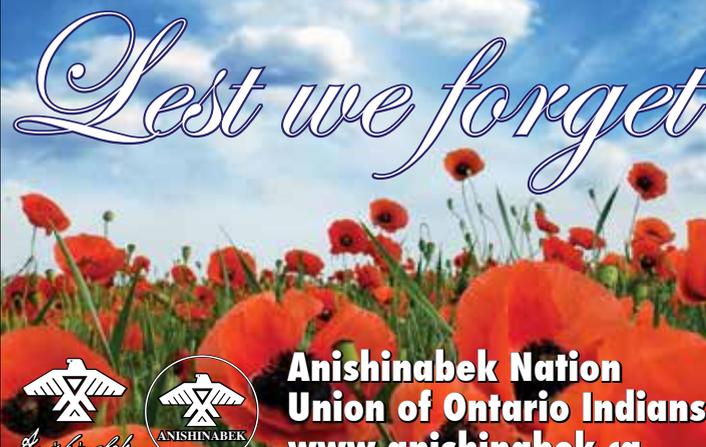


**Pane mkwenmadaanig
zhimaagnishag (our sacrifice)**
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Lest We Forget
Jamais nous oublierons
Michael Mantha
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Lest we forget






**Anishinabek Nation
Union of Ontario Indians**
www.anishinabek.ca

Health Secretariat

Good Health for Our People



Shkagamik-Kwe Health Centre staff Pamela Manitowabi hands out fresh moose meat to a client looking for a healthy choice.
– Photo by Perry McLeod-Shabogesic

Good food is good medicine

By Perry McLeod-Shabogesic

SUDBURY –The Shkagamik-Kwe Health Centre (SKHC) believes that good food is good medicine.

In operation since 1998 promoting the integration of traditional approaches into primary health care, the centre has expanded its program delivery to include the creation of a Wild Food Bank. The program provides affordable and healthy wild food choices to clients. Families simply provide a tobacco offering which honours the animals and plants of creation, and they receive wild food and/or medicine.

Anishinaabe believe that since animals like moose and deer consume wild medicine as food, we receive it through harvesting them in the fall hunt. Although the four-leggeds are not placed here solely for our purpose, part of their journey is to provide us with their vessels as life medicine. We only honour them by harvesting in a good way.

Three years ago SKHC staff filled a freezer with moose and deer meat and made it available to a number of struggling families looking to put healthy food on their table. Today staff continues to harvest each fall, and with the help of Conservation Officers of the Ministry of Natural Resources (MNR), five freezers are now being filled to store and disperse fresh moose, deer and the occasional elk throughout the year to the Sudbury community. Last year alone, some 700 individuals accessed the Wild Food bank. Other local agencies have also requested and received wild food donations for feasts, meetings and gatherings.

“Shkagamik-Kwe Health Centre honours our traditional and western practices in building healthy communities”, says Executive Director Angela Recollet. “We use to the best of our ability the resources that Shkagamik-Kwe (Mother Earth) offers to provide services, one of which is our wild food bank.

“The people we serve take much pride and respect in honouring our animal kingdom in their ultimate sacrifice to provide nourishment to the people, and we believe that access to traditional foods is good medicine and leads to a healthy natural lifestyle.”

Recollet said the centre appreciates its partnership with the MNR that has been instrumental in supporting the growth of its Wild Food Bank.

For more information on the Wild Food Bank please contact the Traditional Program at (705) 675-1596.



Teaching doll

Sagamok Naandwedjige-Gamik Community Health Representative Joanne Sonnenburg receives an FASD doll from Laura Liberty, Union of Ontario Indians Fetal Alcohol Spectrum Disorder Worker. The doll is used as an educational tool to support FASD prevention strategies. Approximately 10% of children affected by alcohol in utero will have distinct facial features such as an epicanthal fold on the inside of the eye, absence of philtrum above the lip and a pronounced thin upper lip. However, 80% of individuals affected by alcohol in utero experience some level of brain impairment despite no obvious facial symptoms, making it difficult to understand brain-based behaviours. As a result, affected individuals are often punished for behaviours they are unable to control instead of receiving the helping hand needed for success.



Walk-Run-Bike for FASD

Some 50 community members participated in the 4th annual FASD Walk/Run/Bike in Curve Lake First Nation. Native Alcohol and Drug Abuse Program worker Walter Taylor and Healthy Babies Healthy Children (HBHC) worker Camille McCue hosted this year's event seen here with Janine McCue.

– Photo by Chochi Knott

North Bay Regional
Health Centre



Centre régional
de santé de North Bay

CASE WORKER

Your background in developing First Nation community linkages, as much as your 2 to 3 years of recent clinical experience, will make you a valuable member of our **Regional Aboriginal Mental Health Service**, in **North Bay**. This permanent, full-time position calls for a strong communicator with excellent crisis intervention assessment and problem-solving skills, and proven knowledge of, and experience applying, western and traditional practices in addictions, mental health and crisis intervention. Adept at working both independently and with an interprofessional team, using a client-centred approach, you hold a post-secondary diploma or degree in an Aboriginal stream of Human or Social Sciences, and valid First Aid and CPR certificates. You must be able to work all shifts, and have a valid driver's licence, with an acceptable driver's abstract, for extensive travel within the catchment area. English/French bilingualism and knowledge of the Cree or Ojibway language would be assets. A Criminal Reference Verification (recent as of 3 months) with Vulnerable Sector Check will be required.

Please visit our website for full position details. For an opportunity to be part of our exciting future, please send your resume, preferably by e-mail, quoting **File OPSEU MH-13-067**, by **November 15, 2013**, to: **North Bay Regional Health Centre, Human Resources, 50 College Drive, P.O. Box 2500, North Bay, ON P1B 5A4. Fax: 705-495-7977. E-mail: careers@nbrhc.on.ca.**

We are an equal opportunity employer. We thank all applicants for their interest. An acknowledgment will be sent only to those candidates who will be interviewed.

www.nbrhc.on.ca

MNO-BMAADZIWIN/HEALTHY LIVING

Wellness shouldn't stop for holidays

Holiday celebrations like Halloween and Christmas can be challenging for families and individuals who have weight loss goals, special diets to follow, or the desire to maintain healthy eating habits.

"Each year I take one small step in the direction of health for my family when it comes to Halloween and Christmas," says Sarah Blackwell. Sarah and Fred have been raising their children with health in mind since each of them experienced two major health events in the same year.

"It's one thing to teach your children about healthy and balanced eating, but it's a whole other ball game to remain consistent with your messages over holidays and celebrations. It is holidays like Christmas and Halloween that

we have childhood memories of."

Fred shares his perspective, "I find that I have to model for the children healthy habits over the holidays and at celebrations. If I eat treats or cake, they will eat it because it's sending a mixed message if I eat it and then say they can't have it."

Celebrations can be times that adults will allow themselves a "treat" or give themselves permission to ignore health goals. This type of thinking is often related to childhood experiences, media messages, and even some diet programs. media and any diet programs they may have been a part of.

Sarah says parents can establish healthier definitions of what constitutes a "treat".

Halloween can be a family

movie night with healthy homemade "treats" not available at the store.

"Parents need to recondition their thinking, their children just want to be with them," she says. "Children just want their parents' love and attention and to spend time doing something they all enjoy so they can feel connected."

Because children are looking to a parent for guidance and support, Mom and Dad can help them learn how to live healthier.

For example, says Sarah, if you wanted to reduce the amount of sugar your child is eating you may start learning to read labels together and how much sugar is actually in a box of cereal or granola bar.

"It is a journey the family can take together, support each other



4 year-old Nova Bellefeuille learned to name and love exotic fruit like this Dragonfruit

and have fun doing it," she says. "We love trying new recipes as a family, preparing new smoothies and even learning about all the different fruits and where they come

from in the world.

"The journey of wellness does not stop for Halloween or Christmas."



Lily, left, and Jennifer.

Making the case for a donkey

By Jennifer Ashawasegai

ALBAN – My case for a donkey to help guard the goats is getting a lot stronger. To Ken's dismay, I have been relentless all summer, e-mailing donkey ads to him.

I've been wanting a donkey since I learned they protect livestock, plus, I see them around many fields in our region. One farmer we occasionally purchase hay from keeps four donkeys – one for every field. Mr. Nadon has told us that every year he used to lose at least four or more cows, but now that he has donkeys in charge of his herds, he may lose one cow per year, if any. The donkeys keep an eye on his Black Angus cattle and save him money over the long haul.

There was a large bear cub in our back yard about a year-and-a-half ago. The bear was sitting on his haunches just behind the chicken coop, checking things out. Ken told me about the bear, and I ran outside, with a few pots in hand to make a lot of noise to drive the bear away. Before we had livestock, we would have enjoyed seeing a mukwa in our yard, but nowadays, it's cause for alarm. After that incident I really started to plead my case for a donkey to watch over our goats.

As I was writing this column Ken yelled that there was a wolf or coyote in our backyard. I don't think I've moved that fast since my children were small. I raced to the kitchen window to try and get a glimpse of the animal, and there it was – a large, reddish creature, looking more like a wolf than a coyote, very close to the electric fence, just staring at our goats. Huddled together, the goats didn't move a muscle, and stood staring back at the wolf. Their instinct was to freeze rather than run, because if they had taken off the wolf-thing would have given chase!

We ran out the door. Ken waited until he got just around the corner of the barn before he started hollering and waving his arms to frighten off the wolf. I brought up the rear, waving a long two-by-four with nails sticking out that I grabbed as I went past the garage.

Ken had run the wolf off by the time I arrived, and the goats were still frozen. I noticed both Billy and Lily were trembling, and went into the pen to comfort them. As we left, Lily even braved the shock of the electric fence to be close to us and safety. We hung out with the goats for a little while, until they stopped shaking.

On the way back, I said one word to Ken: "Donkey". He agreed.

Green smoothies help with balance

By Sarah Blackwell

Anishinaabe people use the medicine of Shkagamik-kwe (Mother Earth) to heal us of our diseases. We go to Medicine people and Elders and offer our semaa so they may guide us to the medicines that can help heal.

But how often do we look to food as our medicine? The foods we eat every day could be causing some of our sicknesses, a topic discussed at my recent workshop at Nipissing First Nation for Ontario Works Program clients.

Invited by Karen McLeod, Employment Assistance Counsellor, to provide her clients with information on creating healthy lifestyles through balanced living and eating, I talked about integrating whole, raw living foods into diets, and demonstrated how to easily make green smoothies.

We started by looking at a "wellness wheel", a visual representation of how to achieve more life balance by making small changes in areas like healthier diets.

The second part of the workshop focussed on food as medicine, and how to get proper nutrition. One participant said he discovered that green

smoothies are a "simple convenience" after learning how to make them by mixing fruit, water and greens. Some participants said they had never tasted kale, spinach, bok choy or nappa cabbage.

"Greens [can] give more than vitamins," said one participant, after learning how to make smoothies affordably at home. Nipissing First Nation staff members also enjoyed green smoothies for their afternoon break.

Karen McLeod said the workshop could benefit her clients, and I feel it's just one way First Nations communities can slowly start integrating healthy foods into their programs and staff environment.

Holistic Health Coach Sarah Blackwell can be contacted at her website at www.SarahBlackwell.ca or on Facebook at facebook.com/sarahblackwell-healthcoach



Sarah Blackwell makes green smoothies. – Photo by Jared McLeod.

Beans add fibre without fat

By Sarah Blackwell

Beans are an excellent source of fibre and can lower cholesterol levels. If you suffer from high cholesterol and want to lower it through diet, adding beans to your weekly menu will help lower your numbers. Beans add fibre to your diet making you feel full without the added fat.

Beans can also help people with diabetes manage their blood sugar because they contain complex carbohydrates which are digested more slowly. The glucose will enter your blood at a slower rate helping to keep you feeling healthy and vibrant.

There are many types of beans you can use in cooking, but be sure when using canned beans to drain and rinse the soaking water that it is packaged in as it will help your digestion.

Beans are high in protein and low in fat, thereby making them an ideal food for people with health issues like heart disease, diabetes, cholesterol issues and high blood pressure.

BEAN QUINOA PATTICAKES

(makes 8 medium sized burgers)

- 1 cup of cooked quinoa
- 1 can of white kidney beans (19 oz) drained and rinsed
- 1 small white onion chopped
- 1 cup chopped mushrooms (white button mushrooms or Portobello)
- 1 tsp cayenne pepper (optional)
- 3 small cloves of garlic

- Chopped parsley
- Chopped kale
- Fresh herbs like thyme or basil
- 1 tbsp extra virgin olive oil
- Chia Gel (egg replacement)

Directions:

1. Cook quinoa as directed and set aside to cool;
2. Make chia gel by using 1 tbsp chia seeds and 3 tbsp water – set aside stirring once;
3. In a food processor mix mushrooms, onion, garlic, parsley, kale and spices; pulse until chopped finely;
4. Add the beans and pulse again until chopped;
5. Add the quinoa and Chia Gel and extra virgin olive oil; pulse until mixture sticky
6. Pour the mixture into a bowl;
7. Mixture should be quite sticky. Heat a frying pan on medium high;
8. Add 2 tbsp extra virgin olive oil to the pan while heating up;
9. Form mixture into balls and place in frying pan. Flatten with spatula while cooking and form into "patties";
10. Flip when crisp on one side and serve when both sides are brown;
11. Serve with kale salad and fresh tomatoes and celery.



Social Services

To advocate on social issues affecting our people



Corbiere supports women's issues

By Margaret Hele

TORONTO – Alice Corbiere, a citizen of Garden River First Nation, is one of two alternate delegates to the board of directors of the Ontario Native Women's Association.

Corbiere, a member of a local ONWA group – Anishinaabekwe of the North Shore – attended September's annual general assembly, which featured workshops on Child and Youth Services and Ontario Urban and Rural First Nations.

Dr. Dawn Harvard, ONWA president, delivered an opening address relating to the conditions and treatment that women are subjected to in today's society and ONWA's efforts to better the lives of women and their children.

Delegates heard that children are still being removed from their families, communities, and cultures, which creates a void in their lives and tends to set them adrift in society. Families need assistance to enable children to remain with their families or extended families.

Personal stories revealed how male opinions still tend to prevail in First Nations communities.

ONWA continues to press for a national inquiry for missing and murdered aboriginal women, staging vigils across Canada and distributing and delivering petitions to the federal government.

Several of the women in attendance have had personal experience



Alice Corbiere

with a family member or friend missing or murdered.

The organization is promoting the first anniversary of Talk4Healing, A Help Line for Aboriginal Women, a first of its kind in Ontario. Talk4Healing has helped over 1,500 Aboriginal women start their journey to healing by providing a culturally safe and appropriate resource that Aboriginal women and their families can call for help.

"Simply put, we help women and their families who need support," explains Robin Haliuk, Talk4Healing Coordinator. "As we have been taught through our traditional teachings, the Medicine Wheel provides powerful guidance in four key areas: Spiritual, Emotional, Physical and Mental. Talk4Healing follows in the traditional footsteps of our grandmothers and grandfathers by incorporating these teachings

into our services, which is precisely what makes this help line so unique and so appropriately suited for Aboriginal women."

Before the creation of Talk4Healing, many Aboriginal women living in Northern Ontario communities had nowhere to turn to for help when they needed it. Geographical isolation and the lack of services that is often the reality in small, northern communities acted as a barrier to healing. Now, help is only a phone call away.

"Traditionally, Aboriginal women have turned to their grandmothers, mothers, sisters, and aunts for support, but not all women are comfortable talking about their personal problems with relatives or friends," says Haliuk. "That's where Talk4Healing comes in. "We have trained Aboriginal counsellors available 24 hours a day, 7 days a week, who are empathetic, understanding, and ready to address the unique needs to Aboriginal women."

Haliuk says that before Talk4Healing came to be, many Aboriginal women were suffering in silence. Having an Aboriginal specific help line to call for help, whether it be for crisis support, service referrals, telephone counselling, or just emotional support, has been a much needed and long-awaited service.

Toll-free number: 1-855-554-HEAL. For more information, visit www.talk4healing.com.

ASK HOLLY

By Holly Brodhagen
askholly@gmail.com



A women's work is never done

Recently my family was enjoying an episode of Little House on the Prairie when a comment was made by one of the TV show's characters about "women's work".

This sparked a conversation with my two girls. What is women's work? Why could only women do it? What is men's work and can women not do that too?

It was an interesting conversation but also a difficult one. I explained about the history of gender roles and even about the feminist movement. As a woman, I emphasized that my girls could do anything that they put their mind to. That yes, they might have to work harder at it, but that nothing should get in the way of their dreams.

As a mother, I explained that sometimes women make choices that mean they do "women's work" where they stay home with their children, clean a house, bake cookies, and generally fall into the historical role of women. I also pointed out that many men do those same jobs for their children.

I want to raise strong independent women who know that they can take care of themselves. I want them to know that they have choices and that the decisions they make will help determine what roles they take on. Do they want to be in a relationship, and, if so with whom? Do they want a career? How about children? What sacrifices are they willing or not willing to make?

I thought my answers were smart and age-appropriate until my older girl questioned why daddy did "man's work" (i.e. cutting wood). Interesting!!! Again it is about choices, that men can also do women's work. I explained that a lot of time we do things like our parents did and don't realize we might only be doing "men's or women's work".

After the conversation went round and round for awhile she seemed satisfied and walked away but it left me thinking. Since I love cooking, baking, sewing, crafts and taking care of my children, was I teaching them about women's work? But since I also enjoy building and fixing things does it also show them that I do men's work? Am I comfortable even making a distinction between the two? How can I convince my children that there shouldn't be a difference between men's and women's work if the people around them fall into those roles.

And then what about our culture and the roles that men and women take on, how do I teach that? What about gender-based ceremonies or traditional roles? How do I help them blend tradition with modern?

I am still unsure where I stand on a woman's work or man's role in the world. I refuse to pretend that there is not a separation between the two and yet I am not sure whether I should make my children aware of it.

How do you see your role in the world, whether at home, work or in society in general? How have you and will you define yourself? How would you teach others about the similarities and differences between men and women?

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

Residential School Survivors warned about unethical lawyers

OTTAWA – Survivors claiming compensation for abuse suffered at Indian Residential Schools are being warned about unethical or illegal conduct by lawyers seeking to represent them.

"The vast majority of lawyers representing claimants in the IAP are diligent and do excellent and highly ethical work," said Dan Shapiro, who was named Chief Adjudicator of the Independent Assessment Process (IAP) in July. "However, a small minority of legal counsel continue to engage in practices that effectively deprive claimants of the benefits they are entitled to under the Indian Residential Schools Settlement Agreement."

Measures were announced Oct. 21 intended to curtail practices such as:

- Facilitating third party loans and cash advances to claimants, which result in assignments or directions to pay that violate the Settlement Agreement and the Financial Administration Act;

- Relying on non-lawyer form-fillers to solicit claimants, and facilitating the payment of significant fees by claimants -- often taken improperly from settle-

ments they receive – to form fillers;

- Failing to disclose full information about all fees charged to claimants, which impedes adjudicators from carrying out their responsibilities in the legal fee review process; and

- Improperly charging claimants for disbursements.

Shapiro has updated Expectations of Legal Practice in the IAP, which sets out the minimum standards of practice in the IAP. The updates address issues related to contingency fee agreements, hearing locations, interpreters, legal fees, form fillers and changes of legal counsel.

The Chief Adjudicator has also updated a guidance paper on legal fee reviews which confirms the right of adjudicators to reduce legal fees to an amount lower than Canada's 15% contribution in cases where a lack of preparation or expertise is evident. As well, legal fee review decisions will include new clauses to protect claimants from form-fillers and other lawyers.

In addition, Shapiro has met with representatives of Law Societies across Canada to raise

awareness of the challenges faced by vulnerable claimants, and to ensure that swift action is taken to impose disciplinary measures when unethical practices by lawyers in the IAP are brought to their attention.

The IAP was established in 2007 under the Indian Residential Schools Settlement Agreement (IRSSA), the largest class action settlement in Canadian history. The IAP is a claimant-centred process that provides compensation to former students for abuse they suffered at Indian Residential Schools. The IAP also supports healing and reconciliation among former students, their families and communities.

The IAP is administered by the Indian Residential Schools Adjudication Secretariat (IRSAS), a quasi-judicial tribunal that operates independently from the parties to IRSSA, including the Government of Canada.

As of Aug. 31 IRSAS had received 37,868 applications for compensation under the IAP. Of these, 23,268 cases have been resolved and \$2.091 billion has been paid out by the Government of Canada.

Canada's indigenous crisis

OTTAWA – Canada is facing a crisis of Indigenous issues, says United Nations Special Rapporteur James Anaya.

Wrapping up a nine-day visit that included stops in six provinces, Anaya highlighted his findings in an Oct. 15 statement. He will issue a complete report to the UN Human Rights Council.

"I can only conclude that Canada faces a crisis when it comes to the situation of indigenous peoples of the country. The well-being gap between aboriginal and non-aboriginal people in Canada has not narrowed over the last several years, treaty and aboriginal claims remain persistently unresolved, and overall there appear to be high levels of distrust among aboriginal peoples toward government at both the federal and provincial levels.

"Canada consistently ranks near the top among countries with respect to human development standards, and yet amidst this wealth and prosperity, aboriginal people live in conditions akin to those in countries that rank much lower and in which poverty abounds. At least one in five aboriginal Canadians live in homes in need of serious repair, which are often also overcrowded and contaminated with mould. The suicide rate among Inuit and First Nations youth on reserve, at more than five times greater than other Canadians, is alarming. murdered than non-indigenous women and indigenous peoples face disproportionately high incarceration rates.

Intergovernmental Affairs

Protecting Aboriginal and Treaty Rights



Evening promotes business relations

By Peter Gorrie

TORONTO – The audience roared as Patrick Madahbee, Grand Chief of the Anishinabek Nation, described an incident on Manitoulin Island:

A cruise ship arrived, met by a Mountie in red serge. The tour guide suggested it would be appropriate for a chief in full regalia to welcome the boat.

No, Madahbee replied: “We’ll only make that mistake once.”

Funny, but serious, too, for the more than 200 business and First Nations people at the inaugural Anishinabek Nation 7th Generation Charity “Creating Partnerships Evening presented by RBC.”

The tour guide didn’t ask Madahbee or the community how they’d greet the visitors, which could have led to them creating and managing a meaningful experience of First Nations life and culture.

It’s a small but memorable example of the top-down approach that’s undermined us for 150 years, the Grand Chief said. “We’ve got to stop repeating the same ways of how we do business.”

Madahbee spoke during a panel discussion at the Oct. 17th



Ontario Aboriginal Affairs Minister David Zimmer, former Prime Minister of Canada, Paul Martin and Anishinabek Nation Grand Council Chief Patrick Madahbee participate in a panel discussion at the Creating Partnerships Evening presented by RBC in Toronto on Oct. 17. Moderator John Tory is in foreground.

— Photo by Theo Margaritis

partnership evening presented by RBC, in Toronto’s glittering new Four Seasons Hotel. The event was the first of what’s to be a major annual fund-raiser for the Charity, which since 1999 has raised \$600,000 for scholarships and bursaries and to support education, health care and other under-funded services in the 39 Anishinabek communities.

The evening will promote partnerships among First Nations, the federal and provincial governments, and business to generate opportunities, particularly for young people, who comprise 40 per cent of Canada’s aboriginal population.

Indicating Ontario’s strong interest, Premier Kathleen Wynne attended a reception before the

gala dinner.

The panel included former Prime Minister Paul Martin, Ontario’s Minister of Aboriginal Affairs, David Zimmer and the emcee, broadcaster and former Ontario Conservative Leader John Tory: All acknowledged First Nations’ right to the resources and autonomy needed to develop their communities and forge true partnerships.

That means ending the paternalism enshrined in Canada’s 1876 Indian Act — to Martin, “probably the worst piece of legislation drafted by any government anywhere” — and tight-fisted federal funding that, for example, gives reserve schools only half as much per student as those financed by Ontario. It also

requires governments and industry to deal with First Nations as equals.

First Nations support development but only with community control and benefits, Madahbee said. “We have to empower our people ... to take control of our lives” and “put in place our way of thinking, our world view. We don’t need somebody dictating what we can do and cannot do ... We know how to do the job.”

Non-aboriginals must acknowledge: “You know what works and what doesn’t. Here are some resources; you run with it,” Zimmer said.

Key issues involve untangling jurisdiction, increasing awareness and understanding between aboriginal and non-aboriginal peo-

ple, and improving First Nations education, panellists agreed.

Training is crucial. While Canada looks abroad for skilled workers, First Nations youth could fill the labour shortage.

“Surely we should be able to find a way to give that talented pool first dibs on the jobs we’re trying to fill in Canada,” Zimmer said.

“The single most important issue to face Canada is First Nations poverty and how to eradicate this plague,” said keynote speaker Phil Fontaine, former Grand Chief of the Assembly of First Nations. “We have to move quickly and ... persuasively. Partnerships are our best option to create a better future for Canada and aboriginal people.”

Ceremony starts Highway 69 talks

By Jennifer Ashawasegai

SHAWANAGA FN – A ceremony was held to re-open negotiations with the Ministry of Transportation regarding the twinning of Highway 69. Shawanaga First Nation hosted a Renewal and Recognition Ceremony October 16th.

“We’re having this ceremony to make a good relationship with the settler nation,” said Jim Dumont, Eastern Doorway Chief of the Three Fires Midewiwin Lodge, who conducted the ceremony assisted by Shawanaga community members Deanna Jones-Keeshig and Karl Keeshig.

Bundles were prepared for the Land and Water, to treat them with love and respect, and to also

let them know what was going to happen on the land in relation to the construction of the twinning of the highway. Dumont stressed that ceremonies with those affected, along with prepared bundles should be done every year.

About 60 people participated in the day-long event at the community centre, and which included a Pipe ceremony.

“I think it accomplished a lot today, in terms of sitting down and going through the ceremony and respecting our traditions,” said Shawanaga First Nation Chief Wayne Pamajewon. “I think he [Ontario Ministry of Transportation Minister Glen Murray] showed real character, and most

certainly, his honesty and respect was clear. The words he spoke had a lot of meaning to them, and it’s not like we’ve heard before.”

Murray made presentations of tobacco to Chiefs, and spoke of his work with First Nations communities during his term as Winnipeg mayor.

“We started on a traditional Ojibway approach, and we committed to being respectful, to recognize that this is a road not through communities but to communities,” said Murray. “And there have to be benefits and outcomes that are meaningful to the people that live in First Nations.”

Henvey Inlet and Magnetawan First Nations are also situated



Participants at a ceremony for the twinning of Highway 69 included, from left: Ontario Minister of Transportation Glen Murray, Shawanaga First Nation Chief Wayne Pamajewon, Henvey Inlet FN Chief Wayne McQuabbie, Magnetawan FN Chief William Diabo, Wasauksing FN Chief Warren Tabobondung and Eastern Doorway Chief of the Three Fires Midewiwin Lodge Jim Dumont.

along the planned expansion route of Highway 69.

Read the full story at www.anishinabeknews.ca

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MISSION

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

Aniish na?

Aaniish

Eshnikaazyin?

Gigawabamin

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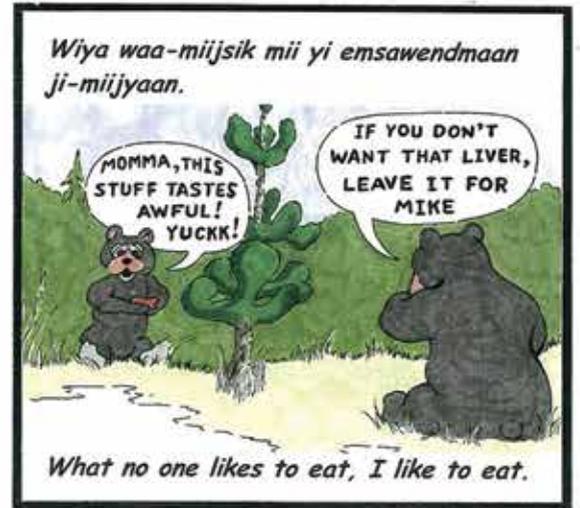
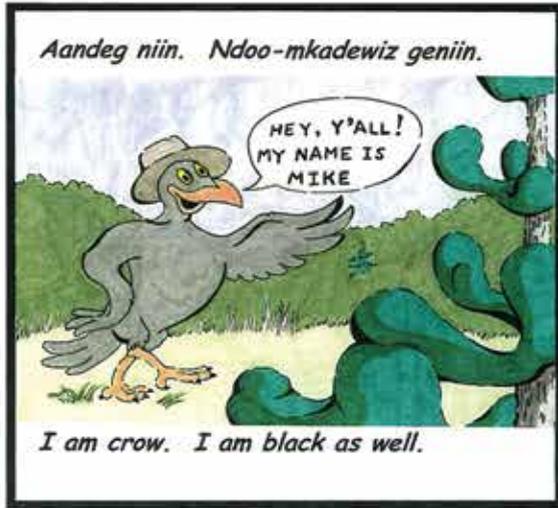
Menawah

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ANISHINABEMOWIN

DIBAAJMOWIN



Written by Muriel Sawyer with Illustrations by Charley Hebert

Odawa app available

By Melissa Cooper
 WIKWEMIKONG – In the New Year, technology in the form of an Odawa language application will be shared with the world thanks to a concept being promoted by this First Nation.

The newly-advertised Odawa language Pal App 2.0 will prove to be a popular item with linguists and those seeking to regain more of their cultural identity through the language.

“In follow-up to a language conference held here in 2011, it was the Wikwemikong Heritage Organization (WHO) and their committee members who brought the idea forward and requested for the Chief and Council to consider the development of the language App,” says Wikwemikong Ogimaa Duke Peltier.

Within the new App there will be numerous categories to choose from including a cultural component, history, a map of the areas all in the language as well as nursery rhymes and drumming songs.

Ogimaa Peltier indicated that the community’s ten-year language strategy spearheaded by WHO, is much more aggressive in terms of incorporating language into all areas of the community – not just in the workplace.

“Samendaagiziwok gwanda wii maadziitowaad gdniwenina (to work with the technology we have today is one way to help keep our language alive - it’s very awesome),” says Waasejiwon business owner Phyllis Williams. Loosely translated from the language, Waasejiwon means: “Either the sun or moon reflects on the water and makes it appear like it’s rippling.”

Aside from this initiative, the Wikwemikong Board of Education has a catalogue filled with language-based resource material available where the professionally-developed series of numeracy and literacy educational curriculum is available for educators who seek to upgrade the Odawa language skills amongst themselves and their students.

There is a call out to those fluent speakers interested in participating in the language advisory board. The working group will be tasked with ensuring the inclusion of cultural and historical aspects of the community in the app as well as have input on the app’s features.

Ogimaa Peltier says that the amount that the community has financially invested into the culture and language – including the educational initiatives – goes into the millions.



RESPECT the WATER (Nbe)

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
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The Anishinabek Nation Economy

from blueprint to building



Serpent River seeks sustainable development



Serpent River First Nation Chief Isadore Day speaks at the Lands and Economy Summit held in his community on Oct. 22-24.

By Leslie Knibbs

SERPENT RIVER FN – This North Shore community's first-ever Lands and Economy Summit Oct. 22-24 was a first step in calling government partners forward to define the concept of Sustainable Development.

"An understanding must be reached by all parties regarding projects, policy and development to achieve positive triple-bottom line outcomes of Land, People and Economy," said Chief Isadore Day, Windawtegawinini, noting that the First Nation's Economic Development Corporation has identified as a priority the establishment of a Centre for Sustainable Development (CSD).

"There are many opportunities that exist for government-to-government dialogue and advancement on new approaches (to development) where First Nation jurisdiction is achieved through collaborative efforts," he said, calling for "collaboration based on inherent and treaty rights".

Chief Day says First Nations must have a "seat at the table" in discussions about "what types of development should or should not happen in our territory."

"Governments have viewed us as not having jurisdiction (authority) or legitimate discretion in decisions about resource development."

He sees initiatives like the Centre for Sustainable Development as a tool for Serpent River to achieve Nationhood with confidence, stability, and strength.

"For such a long time, we've had misconceptions of one another," Chief Day told an audience of community members, government and private sector partners, and potential stakeholders, noting in a webcast that "the Summit gave us tangible results and we are taking a huge step forward."

One of the Summit participants, Gilles Brunet

a project officer in land planning and management from Indian and Northern Affairs Canada, presented Serpent River with a letter of approval for funding for the new CSD.

"This is history in the making, I am proud to be a part of it," Brunet said.

Other participants included representatives from several Serpent River partners in business development.

Khetan Bhalla, CEO from Jazz Solar Energy, said Serpent River is one of his company's 24 First Nation partners.

"First Nations are ideal partners for the province for long-range energy needs," he said, referencing a Serpent River solar project he estimates will produce a revenue stream between \$200,000 and \$300,000 over the life of the contract. Current installation projects are roof-mounted, and a ground-mount feasibility study is underway.

In response to a community member's question, Bhalla said the partners are investigating options to overcome the absence of transmission lines on the First Nation.

Gintas Kamaitis from Aquaculture Consulting Services said a proposed aquaculture development in Serpent River has the potential of farming 4,000 tons of fish annually.

The fish-farming industry is growing about 10 per cent a year, he told the summit, and most of the water in the northeast part of the province with ideal sites for fish farming are in First Nation territories. The Serpent River project has been in the works for about three years, and three potential sites for fish farming and a processing plant have been identified.

"The conditions are excellent for growing trout here."

Sunny days ahead for Alderville solar farm

ALDERVILLE FIRST NATION – Chief Jim Bob Marsden and his community of Alderville have embarked on a new sustainable venture into the solar energy market.

The Alderville 5 megawatt solar farm is the very first 100% aboriginal-owned project under Ontario's Feed-In-Tariff (FIT) Program.

Construction and installation of the solar farm began in 2010, and the solar farm is now fully-operational on a 70-acre site after the last panel was installed this past August.

This project has generated jobs for Alderville citizens and an estimated \$59 million in revenues for the community over the next ten years. Of long-term importance is the training of Anishinabek workers who can help set up solar farms elsewhere.

A key component of self-government is economic self-sufficiency, the creation of First Nations economies that directly benefit our own citizens. Alderville is offering yet another example of Anishinabek Nation leadership and entrepreneurship.

Official construction began in the early summer of 2012 with the last panel installed Aug. 22, 2013. The solar farm houses approximately 23,000 individual panels on a 70-acre site. Alderville is proud of the fact that the installation of the racking and panels was completed by its own citizens. The construction phase also employed individuals from the surrounding area.

"This project will benefit the community for 20 years and beyond. It gave our members the training in the solar industry and our teams now can go anywhere and install solar farms which they have already been asked" says Chief James Marsden

A total of 3000 megawatts of renewable energy will be plugged into the grid in 2013. Minister of Energy Bob Chiarelli says between 10 and 15 per cent of those contracts are with First Nation communities.

"When they're part of a renewable project they have sustainable revenue stream for a period of 20 years and its very critical for economic development and jobs for First Nation communities."

More than 20 temporary construction jobs were created for Alderville as a part of the project.

Silfab Ontario, a company that manufactures solar panels, is one of the partners and its CEO, Paolo Maccarao, says while the work on the farm is temporary, the skills learned there will benefit people in the long term.



The last panel on the Alderville solar farm was installed Aug. 22, 2013.



Alderville Chief, council, Grand Council Chief Patrick Madahbee and Aboriginal Affairs Minister David Zimmer attended the ribbon-cutting ceremony on Oct. 25, 2013.

The Anishinabek Nation Economy

Our Economic Blueprint



Joe Moses, citizen of Pic River First Nation, reintroduced the Thunder Bay Chamber of Commerce's 'Status Cards Welcome' decals on Oct. 15 as part of his role with the group's Aboriginal Opportunities Committee. — Photo by Rick Garrick

Thunder Bay welcomes Aboriginal dollars

By Rick Garrick

THUNDER BAY – Local businesses are being encouraged by the Chamber of Commerce to post "Status Cards Welcome" decals and to make their use a positive experience.

"It will help everybody by bringing an awareness and understanding of the rights that Aboriginal people have as consumers," says Joe Moses, a Pic River citizen and chair of the Thunder Bay Chamber of Commerce's Aboriginal Opportunities Committee. "When we continue to have that dialogue about what status cards are, what the rights of Aboriginal people are, it creates more understanding from everybody involved, the general population, the vendors and the Aboriginal people themselves."

The Ontario government announced in 2010 that the point-of-sale Retail Sales Tax exemption would continue for Status Indians. Status Indians, Indian bands and councils of an Indian band are entitled to an exemption from paying the eight per cent Ontario component of the 13 per cent HST on qualifying property or services at point-of-sale.

"A lot of people don't understand why status cards are in place," Moses says. "They are part of treaty, they are part of law. Aboriginal consumers are entitled to the use of them and I don't think enough (information) has been put out there to promote it and understand it."

The Thunder Bay Chamber of Commerce reintroduced the Status Cards Welcome decals during an Oct. 15 presentation at the Inter-city Shopping Centre. The decals had originally been introduced about 10 years ago.

"The Aboriginal community makes a significant contribution to the Thunder Bay economy," Moses says. "By displaying this decal, the business is showing Aboriginal customers that their patronage is appreciated and that staff has been trained in proper handling of status card transactions."

The Aboriginal workforce contributes from \$254 million to \$383 million per year to the Thunder Bay economy, according to a recent Thunder Bay Ventures study.

"In addition, community members, families, students and leaders from remote communities frequently travel to the city for business and personal reasons," Moses says. "These repeat visitors spend significant dollars in our community. Those dollars create jobs and contribute to the success of small and large businesses alike across the city."

Moses says the repeat visitors often purchase groceries, clothing and other items not available in their remote communities, including birthday and Christmas gifts and motor vehicles.

"It is expected that the Aboriginal contribution in Thunder Bay will continue to grow," Moses says. "As such, it is important to ensure that all customers recognize local businesses as an accepting and inclusive place to make their purchases."

Moses says the initial introduction of the Status Cards Welcome decals was successful.

"The difference this time around is we're plugging it into the Aboriginal Opportunities Committee," Moses says. "This is one of many initiatives we hope to launch within the next year. We're continuing to develop our mandate — a big focus is on education, workforce engagement."

Forestry firm cuts wide swath

NIPISSING FN – Brian Young didn't let misguided advice deter him from making his company a success. Instead, it inspired him.

"I was told because I was Native, I would not succeed," says the owner of Young Forestry Services. "I don't let anyone tell me I can't do anything."

Since 1996, Young and his wife, Lorie, have been proving the early naysayers wrong. The business, located on Hwy. 17 between Sturgeon Falls and North Bay,



Lorie and Brian Young.

has grown from four to about 20 employees. It moved from rented space in Dokis First Nation to its current location in a Nipissing First Nation-owned industrial and commercial park fronting on the

highway.

The company won the First Nations Business Award of Excellence at the annual Northern Ontario Business Awards held in North Bay Oct. 2.

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Lands and Resources

Ensuring access to natural resources



Chimnissing trail teaches and protects

By Sharon Weatherall

BEAUSOLEIL FN – A 6-kilometer trail around Douglas Lake has been opened that will have educational, environmental, and tourism benefits.

Douglas Lake Trail Enhancement Project coordinator Clayton King says \$22,000 in project funding was obtained last year through the Ontario Government and Great Lakes Guardian Foundation to complete work on a trail commenced three years ago by North Simcoe Community Development Corporation and Sustainable Trails. The funding covered his work as a researcher/graphic artist, as well as providing materials for 11 colourful interpretive signs, benches and a half-kilometer trail extension.

"The Great Lakes Guardian Foundation encourages communities around the Great Lakes to apply for funding to support restoration around the Great Lakes," says King. "The protection of Beausoleil First Nation's wetlands has been an ongoing practice for

generations.

"Waste relocation has helped in the sustaining of our wetlands, which in turn has helped them flourish. Chimnissing's wetlands provide great habitat for a wide variety of plants and animals. They also purify our water resources and support the ecosystems rich biodiversity."

Called "Zyigaans Miikaan" – "Little Lake Trail" – the project's signage provides brief summaries of island history dating back to the 1600's, the War of 1812, and two historic Huron settlements. Signs also cover topics such as natural and endangered species, waste management, invasive species, and the importance of water and protecting it. Each two-by-three-foot sign incorporates a clan sign and is written in both English and Anishinaabemowin.

Signs feature the island's endangered Five-Lined Skink Lizard – "Naaning Ebezhijiizid Kaadignebigoons" – and Ice Age aged Forked Three-Awned Grass – "Gete Miishgoons" – an endan-



Clayton King, Douglas Lake Trail Enhancement Project Coordinator for Beausoleil First Nation.

gered species which has survived the test of time on Chimnissing. King says a rare Golden Eagle – "Giniw" – flew overhead as the last post was installed as if giving its approval of the project.

Project savings came from using recycled shoreline logs for sign posts and lots of volunteer help. Using his skills as an artist,

King completed the graphics after researching the wildlife, plant, herb, insect, bird, reptile and fish life which habitat the area. Much information was gathered from local residents and elders who shared their memories of the original trail area.

One of the main goals of the project was to encourage physical

participation and widen the trail for biking. Local youth participated in the project through workshops held last summer, as well as community Earth Days and garbage clean-up events.

"Without the volunteers we never would have been completed within the time frame for the work," says King.



Anishinabek Nation Grand Council Chief Patrick Madahbee with Ontario's Minister of Natural Resources, David Oraziatti.

Anishinabek, Ontario extend cooperation

TORONTO – The Anishinabek Nation and Ontario have signed their fifth memorandum of understanding to ensure coordination on natural resource management issues.

Anishinabek Nation Grand Council Chief Patrick Madahbee, Northern Superior Regional Chief Peter Collins, South East Regional Chief James Marsden and Ontario's Minister of Natural Resources, David Oraziatti, signed a three-year Memorandum of Understanding to extend the work of the Anishinabek/Ontario Resource Management Council.

"This forum is crucial to convey our First Nations priorities and the current relevant issues of our Regions directly to the MNR," says Grand Council Chief Madahbee.

Examples of issues in the Northern Superior Region that have been on the A/ORMC agenda include the enforcement of incidental cabin policy by MNR conservation officers where First Nations have the right to have incidental cabins, the lack of maintenance on forestry logging road (Old Carmack Road – Highway 625) and the introduction of caribou to the region.

In the Southeast Region, Grand Chief James R. Marsden says the Council enables the parties to work on pilot projects that are "outside the box" for the betterment of all Anishinabek First Nation citizens.

More benefits, less paperwork sought for First Nations in mining

By Marlene Bilous

FORT WILLIAM FN – Lake Superior region Chiefs are looking for more benefits and less paperwork related to mining activities on their traditional territories.

Participants in an Oct. 9-10 Northern Superior Regional Mining Workshop were unanimous in their call for increased capacity at the local level to protect Anishinabek and treaty rights and to respond to the Ministry of Northern Development and Mines heavy paperwork burden resulting from the new mining regulations. Furthermore, they stressed the need for a mining coordinator at the UOI Northern Superior office.

Workshop participants emphasized the need for changes to the new mining regulations made mandatory on April 1, 2013. Councillor Ed Wawia, Red Rock First Nation, emphasized that mining companies need to come to First Nation band offices and outline their exploration plans before they set foot on treaty or traditional territory.

"They should make the band office their first stop and we should be involved from the beginning and at each stage of the mining process."

Wawia added that companies must be responsible to restore land they have explored to its pristine condition.

Deputy Grand Chief Hare challenged mining companies to sit down with First Nations before entering treaty or traditional territory to pursue mining activities.

"It's time for mining companies to step up to the plate and to sit down with us to discuss mining. If you don't want to talk to us, go home!"



Red Rock Councillor, Ed Wawia.

The workshop focused on economic development opportunities available to First Nations from the mining industry. There are currently about 16,000 direct jobs in mining in Ontario with another 7,000 expected to be created in nine new mines scheduled to be built in northwestern Ontario, according to the Ontario Mining Association and Ambassadors Northwest. Only 10% of those jobs are held by Aboriginal workers.

Chief Allen Towegishig, Long Lake #58 First Nation, said "Anishinabek citizens should be educated and trained to be able to benefit from the new mining jobs in the Ring of Fire. Our people need to be ready to take the new jobs on our lands rather than having people from other provinces and countries getting them."

There was unanimous agreement on the need for the Union of Ontario Indians to pursue avenues for education and skills training for Northern Superior citizens. Anishinabek Employment and Training Services – which delivers training to nine Northwest Ontario First Nations – made a presentation on their cutting-edge Mining Essentials Course and the participants requested that more of these programs be made available to them.

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MISSION

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

Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980



Curve Lake First Nation commits to nation building

By Faye Sabourin

CURVE LAKE FN – The Curve Lake First Nation Council and its newly-formed Nation Building Committee participated in an introductory session on constitutional development on Oct. 28.

“In order for this process to be successful three things need to happen; the thresholds and voting patterns of our community need to be followed, council must be on-board and communications must be constant and consistent,” explained Mel Jacobs. “All communities would be successful if these

three things occurred during and throughout the constitution development process.”

The introductory session, delivered by Martin Bayer, Union of Ontario Indians Legal Counsel, and Faye Sabourin, Restoration of Jurisdiction Special Projects Coordinator, included information on the reasons why a First Nation may want to develop its own constitution, the important components and process considerations of a First Nation constitution, and the benefits for a First Nation in having its own constitution.



Curve Lake First Nation's Nation Building Committee: Gary Whetung, Randy Hanes, Charlotte Taylor, Melissa Dokis, Councillor Keith Knott, Mel Jacobs and Dan Whetung. Missing – Chief Phyllis Williams.

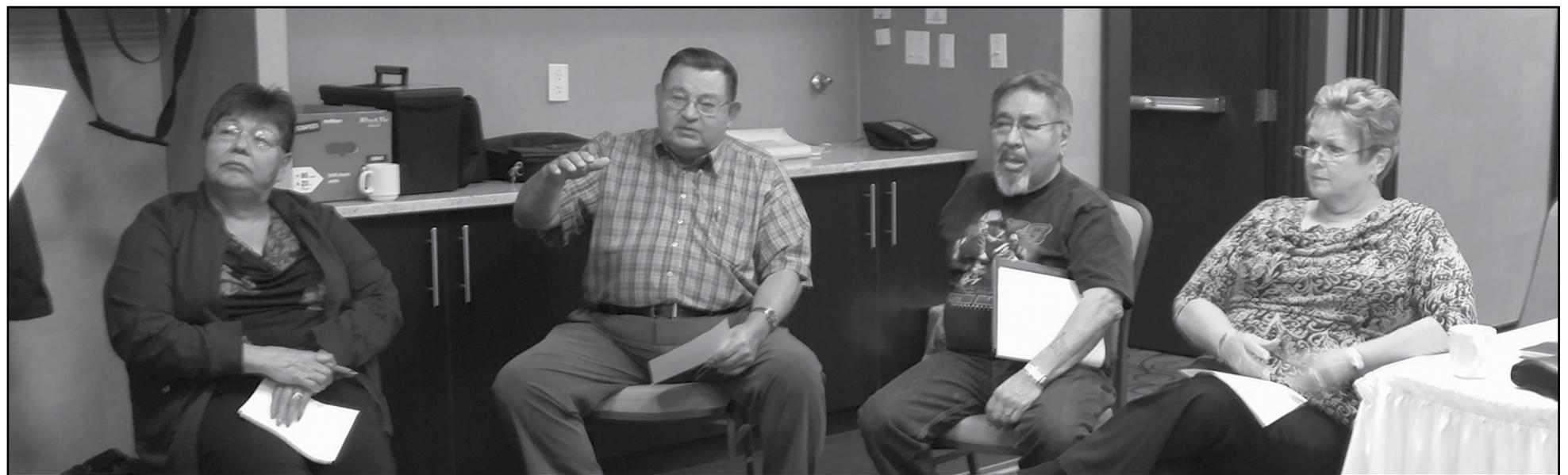
“We (First Nations) are so used to depending on other governments and depending on the programs and services of those other governments. A change is happening in our communities, First Nations are not waiting for other governments to pass laws for them anymore, they are doing it themselves and who knows better what's best for the First Nation

than its own people,” said Bayer.

Chief Phyllis Williams has expressed commitment to the constitutional reform process and Curve Lake First Nation has taken full advantage of the technical and legal support offered by the Restoration of Jurisdiction's Constitution Development Project at the Union of Ontario Indians.

The Nation Building Commit-

tee's next steps are to review the Terms of Reference, resources, and draft constitutions, and to develop a work plan. Support is available to Curve Lake First Nation throughout the development process leading into consultations and ratification. For a community interested in starting the constitutional development process, or require support contact Faye @ 1-877-702-5200.



Councillor Alvina Michano - Pic River First Nation, Councillor Art Fisher - Pic River First Nation, Herb Nabigon - Pic River First Nation, Chief Phyllis Williams - Curve Lake First Nation.

Upcoming meetings

Governance Working Group

November 20 - 21, 2013
Sault Ste. Marie

February 19-20, 2014
Sault Ste. Marie

Education Working Group

February 26-27, 2014
Sault Ste. Marie

March 25-27, 2014
Sault Ste. Marie

Chiefs Committee on Governance

March 5-9, 2014
Northern Superior Region
- To Be Announced

Nipissing First Nation ready to vote on its Gichi-Naaknigewin

By Tammy Desmoulin
Community Relations Officer

SAULT STE. MARIE – Nipissing First Nation announced a ratification vote date of Dec. 6, 2013 for its Gichi-Naaknigewin.

Councillor Arnold May, Nipissing First Nation presented Nipissing First Nation's Constitution, the Gichi-Naaknigewin, to the Governance Working Group (GWG) during their scheduled meeting on Oct. 23 - 24 in Sault Ste. Marie.

May stressed the need for First Nations' Constitutions “If we are ever going to move to self-government, we need a Constitution”.

May shared with the GWG what worked for Nipissing First Nation and some of the challenges they faced in developing their Gichi-Naaknigewin.

Chief Phyllis Williams, Curve Lake First Nation was encouraged by the presentation. “I'm grateful to be part of the Governance Working Group. This gives us all an opportunity to hear other First Nations' progress first hand. Nipissing's presentation was encouraging, it will help us with the guidance and model of developing our own, unique to each community”.

Martin Bayer, Chief Negotiator, discussed the historical challenges in financing First Nations, financing community infrastructure, and reviewed

the Anishinabek Nation Fiscal Contribution Agreements. Andrew Arnott, Anishinabek Nation Fiscal Relations Analyst, followed with a review of the Participating First Nation Fiscal Contribution Agreements (PFNFCA).

Restoration of Jurisdiction's Community Relations Officer, Tammy Desmoulin, capped the presentations off with the First Nations Readiness Assessment, a tool to help First Nations create an overall “snap-shot” of the state of readiness of individual First Nations Governments and the Anishinabek Nation as a whole.

All presentations were received well by the working group.

The Governance Working Group consists of representatives appointed by the 39 First Nations that are part of the Anishinabek Nation.

The working group is mandated to support its self-government negotiation table by bringing First Nation issues forward for consideration in the negotiation of the self-government agreements with Canada.

The working group also serves to ensure that their leadership and citizens become informed and consulted on the Final Agreement. For more information please contact dave.shawana@anishinabek.ca

Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980



Kinomaadswin Education Body board members selected

By Tammy Desmoulin

The Regional Education Council (REC) # 4 selected two members to sit on the Kinomaadswin Education Body (KEB) on Oct. 10 - 11 at Nbisiing Secondary School in Nipissing First Nation.

Sharon Goulais, Education Administrator for Dokis First Nation and Lloyd Myke, Councillor for Magnetawan First Nation were chosen by the participants and are now members of the KEB.

REC #4 represents the communities of Nipissing First Nation, Wahnapiatae First Nation, Dokis First Nation, Henvey Inlet First Nation, Magnetawan First Nation and Wasauksing First Nation.

Chief Couchie expressed excitement about the AES but still had questions regarding the Kinomaadswin Education Body.

"As a group I would like you to examine what the KEB does. The coordinators will be key. Find out what the priorities are. You will represent that at the REC," said Chief Couchie.

Brenda Restoule, Employment Manager for Nipissing commented in respect to post-secondary funding.

"I think we need to try as much as possible to keep them responsible for that treaty," said Restoule.

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, the interim KEB Board of Directors will oversee the approved selection process and report the names to the Anishinabek Chiefs in Assembly at the Special Fall Assembly on Education. 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.

For more information contact Cindy Fisher at cfisher@picriver.com.



Regional Education Council #5: Candy Thomas, Munsee Delaware Nation and Crystal Cummings, Curve Lake First Nation.



Darlene Monette (selected to Kinomaadswin Education Body) of Thessalon with Linda Peterson of Michipicoten (member of Regional Education Council #2). Missing is Julia Pegahmagabow, also elected to KEB.



Regional Education Council #4: Lloyd Myke, Magnetawan First Nation and Sharon Goulais, Dokis First Nation.

First Nation Constitution 101

The Restoration of Jurisdiction's (ROJ) Constitution Development Project is available to support communities with the development of community's Chi-Naakngewin. Many communities have requested an introductory session to get them started. The purpose of an introductory presentation is to provide information on a First Nation Constitution and its benefits and how to start the constitution development process in communities.

What is a Constitution? A constitution is a supreme law of a nation, it's a set of laws that a group of people make and agree upon that make up who they are and what powers and functions they have within their own jurisdiction.

What is the Purpose of a Constitution? To determine our own leadership, citizens, laws, culture & language and management and operations; to shape the way policy decisions are made; to use as a building block for good governance and sound economic and growth; to practice our inherent right.

Why will our Constitution be Successful? It begins with the citizens; it recognizes rights and responds to notions of fairness; it recognizes the values and norms of our own communities; it provides a framework in which political activity can take place, rights can be protected, accountability can be maintained and conflicts can be resolved.

Developing our Constitu-

tions? The development of a constitution often begins with an introductory session to Chief and Council and then to the Constitution Committee. In some cases, communities have requested a presentation to the community members to introduce the subject. A constitution committee is formed who are then responsible for the development of the draft constitution. To involve the community members, the committee must hold consultation sessions to introduce the draft to all community members. Some communities have chosen to present the draft in sections or parts once completed or the whole draft upon completion. The articles are developed based on input, suggestions and comments of community mem-

bers and the research conducted by the constitution committee. Once the draft is written the committee will present the draft document to the community members for final feedback and input. At this stage, final amendments are made to the document and presented to the community members again. After the draft constitution is finalized and approved, it must be ratified by the community members who will vote to adopt or reject the constitution. If the constitution is successfully ratified by its community members, the constitution becomes supreme law.

What are the Articles of a Constitution? Some Anishinabek Nation communities have chosen to include these articles: Preamble; Founding Provisions, Supreme

Law; Rights; Jurisdiction; First Nation Government; Relationship with Anishinabek Nation; Other Institutions; Financial Administration; Public Administration and Constitution Amendment.

How can ROJ at Union of Ontario Indians assist or support constitution development? Provide introductory sessions; provide community presentations, provide resource material such as, templates, samples and other constitutions; provide a legal review of draft constitution, at any point and as many times as the committee requires, assist with community consultation sessions, assist with ratification planning and the actual ratification vote.

For more information, please call Faye at 1-877-702-5200.

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EDUCATION

Kinoomaagewin



Former prime minister Paul Martin and Anishinabek Nation Grand Council Chief at the Creating Partnerships Evening presented by RBC on October 17 in Toronto.
– Photo by Theo Margaritis

First Nations education frustrates Canada (and Paul Martin)

By Jeffery Simpson
The Globe and Mail

Former prime minister Paul Martin could have put up his feet after leaving political life, but relaxation is not part of his DNA.

Mr. Martin didn't need money, so he embarked on projects that meant a lot to him and to the country, especially aboriginal education, a pressing long-term problem in Canada.

Through the Martin Aboriginal Education Initiative, Mr. Martin is trying to raise awareness of, and do something about, the challenges of educating aboriginal young people.

He contributed seed money to launch projects, notably but not exclusively in entrepreneurship and literacy. Foundations, provincial governments and individuals contribute more money to spread the pilot projects.

Anyone who crosses paths with Mr. Martin these days senses the passion and urgency with which he addresses the challenge. He, like many others, laments the state of funding for

education on reserves.

He explains "underfunding" this way: Ottawa compares what it pays for each reserve student with provincial averages and denies that a problem exists.

Mr. Martin insists that the comparison should be made with per capita funding for remote and rural schools, which always require more money than urban ones. Factor in geography, to say nothing of the specific additional challenges of educating young people on reserves, and Mr. Martin believes the gap is \$2,000 to \$3,000 per student.

Money is important, but it isn't the only challenge in improving education on reserves.

Only half of aboriginal children live with two parents, compared with three-quarters of non-aboriginal children. Almost half of all children in Canadian foster homes are aboriginal.

Unemployment on reserves is endemic, as are all sorts of social problems: fetal alcohol syndrome, poor housing, weak literacy rates, a lack of role models and other impediments to learning.

So many reserves are economic dead ends that children find little incentive to learn.

Ottawa compares what it pays for each reserve student with provincial averages and denies that a problem exists.

Better formal education may be a way to improve this altogether unsatisfactory situation.

As Statistics Canada reported, 28 per cent of Canada's Indian, Métis and Inuit population is under 14 years of age, compared with 16.5 per cent for the non-aboriginal population. And the overall aboriginal population is growing fast: 20-per-cent

growth nationwide between 2006 and 2011, compared with 5.2 per cent for the rest of the population.

For some provinces, better aboriginal education will be indispensable to future well-being.

Manitoba can't reach a better economic standing without fuller and better participation of its aboriginal population, because it and Saskatchewan have the largest share of total population that is aboriginal, mostly Indian.

Manitoba's statistical office estimates that the province will need another 186,200 workers by 2020. The jobs most in demand – sales and service; business, finance and administration; management, health, social science, education and government services – all require high levels of education.

What happens too often is that aboriginal children arrive at school not ready to learn. They fall behind the curriculum on the reserve (or behind other students at off-reserve schools) and are subsequently not prepared for high school.

Poor grades lead to dropout

rates that are way higher than provincial averages and post-secondary admission rates that are much lower. The work force participation rate for aboriginals is roughly 20 points lower than for immigrants who have been in Canada for fewer than 10 years.

Winnipeg has improved markedly as an urban area in the past 15 years. But it remains plagued by gangs, crime and violence. As a result, the fastest-growing increase in provincial government personnel is in corrections.

The federal Harper government's "tough on crime" policies will make everything worse by driving up aboriginal incarcerations in the province's already crowded prisons.

Mr. Martin is the first to acknowledge that his efforts, and those of other foundations and private interests, can't replace what he sees as the proper level of government funding for on-reserve education.

The challenge of raising aboriginal education levels is evident across Canada.

Education

Forever to the Seventh Generation

Mi'kmaw education system their own

By Jennifer Lewington

In 1999, Mi'kmaw communities in Nova Scotia won control over the education of their children for the first time in a century. The Mi'kmaw Education Act became Canadian law two years after a signed agreement by the federal and Nova Scotia governments and chiefs of nine (later 11) of 13 Mi'kmaw communities that recognizes local decisions on education, including language, history, identity, and customs in the regular curriculum.

Today, though funding is still an issue, the legal arrangement that governs the schooling of about 3,000 Mi'kmaw students in Nova Scotia is winning national attention as a possible model for First Nation self-governance in education.

Earlier in 2012, a national panel set up by the federal government and the Assembly of First Nations cited the Nova Scotia example in recommendations calling for a First Nation education system to protect a "child's right to their culture, language and identity, a quality education, funding, and First Nation control of First Nation education." The panel's recommendations – a precursor to federal legislation expected in 2014 – aim to rectify an abysmal history of aboriginal education that leaves First Nation children at a disadvantage, by almost every measure, compared to their peers in school.

What's driving interest in the Nova Scotia model is the work over the last two decades by Mi'kmaw Kina'matnewey, the education authority that distributes \$40-million a year in federal grants to its member communities – and the effort of the local communities themselves. Significantly, the tripartite agreement recognizes the role of the education authority to support local band schools in delivering language immersion and other culturally rich programs and activities. With Mi'kmaw-focused teaching pedagogy, schools seek to engage students in a successful education experience. In 2012-13, Mi'kmaw Kina'matnewey reported a high school graduation rate of 88 percent for students in the system, up from 70 percent four years earlier, on par with Nova Scotia as a whole.

"What impressed us most were the outcomes," says Scott Haldane, chair of the National



On Aboriginal Day in 2011, Potlotek High School Students exercise their treaty right to fish salmon.

Photo courtesy of Potlotek FN

Panel on First Nation Elementary and Secondary Education for Students On Reserve. The 88 percent graduation rate, he observes, "is double the national First Nation average and close to triple the average of what we saw in some of the worst performing schools."

He describes Mi'kmaw Kina'matnewey as "an overnight sensation that's taken 20 years to actually happen."

Like a school board, Mi'kmaw Kina'matnewey serves as a central coordinating body, providing common services and resources to its members and acting on their behalf in negotiations with the Nova Scotia and federal governments. But unlike a school board, Mi'kmaw Kina'matnewey serves rather than directs the activities of its members' local schools.

"The accountability in the MK (Mi'kmaw Kina'matnewey) system is that MK is accountable for helping the schools but in the provincial system the schools are accountable to the school board," says Jeff Orr, Dean of the Faculty of Education at St. Francis Xavier University in Antigonish, Nova Scotia. Emphasizing the "collective consciousness" that defines the interaction between Mi'kmaw Kina'matnewey and its members, he says "if we trust people are helping us we are more likely to seek out their support. The cultural, sociological and political hope of MK is that it is able to cultivate that trust and therefore able to operate in supporting schools [in ways] that are fundamentally different from the provincial system."

Nurturing a new generation of Mi'kmaw teachers – who account for about 50 percent of those teaching in Mi'kmaw schools –

has been a key goal of Mi'kmaw Kina'matnewey. Since 1995, in a collaborative effort between the education authority and the education faculty, more than 100 Mi'kmaw-speaking students have earned their bachelor of education.

"That is because of the relentlessness of our relationship over the period of time," reflects Prof. Orr, emphasizing the strong rapport between his institution and Mi'kmaw Kina'matnewey, whose representatives serve on an advisory body to the faculty. As well, his education faculty delivers on-reserve programming for students to complete their teaching degree on a part-time basis or earn a certificate in Mi'kmaw language pedagogy.

Former teacher Eleanor Bernard, the current Director of Education for Mi'kmaw Kina'matnewey, can measure progress by her own experience. When she arrived at high school in Sydney in 1981, she was one of 160 Mi'kmaw students. By graduation, she was one of only five who received their diploma. When she started teaching 20 years ago, she estimates she was one of about 25 from Mi'kmaw communities. Today, there are more than 200 in the province.

"It is amazing how far we have come in 20 years," she says. Self-governance was an essential first step, but insufficient without community-based programming to enrich the education of Mi'kmaw children. A key initiative has been the development of language immersion programs in three communities, one offering courses through Grade 12.

While gratified by the recent attention to Mi'kmaw initiatives

in Nova Scotia, Ms. Bernard is candid that significant education challenges remain on literacy, numeracy, attendance, and "capacity building" at the local level. "There is still work to be done," she says. "There continues to be a need to bridge the gap for students in the provincial system and ours."

Recent efforts to bridge the gap have come through partnership agreements between Mi'kmaw Kina'matnewey and the Nova Scotia department of education.

In 2007, the department and Mi'kmaw Kina'matnewey signed their first bilateral agreement on education services, replacing individual tuition agreements between the government and local bands.

"It allowed us to move forward in a way we had not done before," says Candy Palmater, Director of the department's Mi'kmaq Liaison Office.

Under the agreement, now being renewed, the department offers teachers in the Mi'kmaw Kina'matnewey system the same professional development provided free of charge to those in the provincial system. At the request of Mi'kmaw Kina'matnewey, concerned about school improvement, the department shared provincial tests for Grade 3, 6, and 9 so that local Mi'kmaw schools could assess the achievement of their students. The results are shared privately with participating Mi'kmaw schools.

In turn, Mi'kmaw Kina'matnewey shares its expertise in language curriculum and Mi'kmaw programming with the department. "We have worked hard at developing our relationship," says Ms. Palmater, who is herself of Mi'kmaw descent. "As

a result, we have a real sharing back and forth for the first time in a long time."

As a bright light in an oft-dark picture of aboriginal education, the Mi'kmaw self-governance model holds out hope for what is possible, says Mr. Haldane. Speaking of his national panel, he says "the conclusion we came to is that when First Nations are given the time and resources to build a system that includes school-board type supports and ministry-type supports, and when they can work closely with the provincial education system, then results seem to follow."



Jennifer Lewington's article first appeared in the Fall, 2013 issue of *Education Canada*, published five times yearly by the Canadian Education Association. Established in 1891, the CEA is Canada's oldest national education association, a federally incorporated non-profit organization that fosters dialogue on education policy. Jennifer is a freelance writer and editor on education and urban issues.

Education

Forever to the Seventh Generation

Anishinabek Education System

Doing education 'our way'

By Tracey O'Donnell

A 2006 education symposium of Anishinabek Nation leaders, Elders, educators, and interested parents endorsed the establishment of an Anishinabek Education System (the "AES"). Since that time, the Anishinabek Education System structure and functions have been developed and updated through community consultations, education symposiums, Regional Education Council meetings and Grand Council resolutions.

The AES vision statement remains unchanged since 2006. It reads: "We, the Anishinabek, are responsible to educate our children so that in the generations to follow there will always be Anishinaabe."

Our education system will prepare our citizens for a quality of life based on the highest standards of Anishinaabe intellectual, holistic knowledge that supports the preservation and on-going development of Anishinaabe."

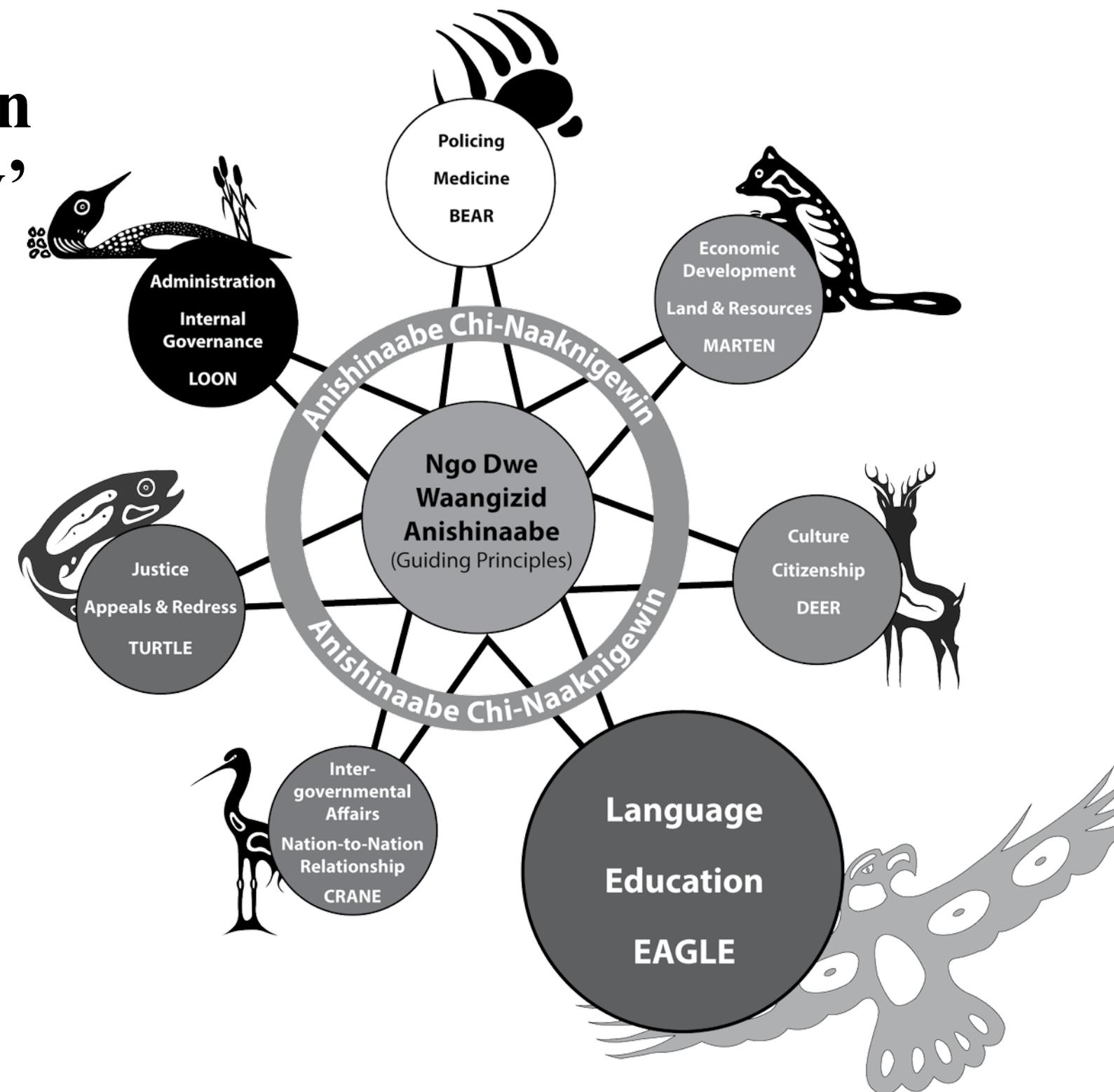
The development of the Anishinabek Education System is based on the Anishinabek First Nations inherent jurisdiction over education: First Nation control of First Nation education.

The Anishinabek Nation has proposed a system of local, regional and central education structures that will support a culture of learning for First Nations students by, providing culturally-appropriate curriculum, resources and assessments, while maintaining sound financial controls and economies of scale.

These First Nations-based structures are critical to unlocking the First Nations' student's potential. The emphasis on Anishinabek customs, language and ways of learning in the curriculum will benefit schools and students on-reserve.

In addition, the Anishinabek are negotiating with Ontario to support the delivery of the Anishinabek curriculum in provincial, publicly-funded schools for the benefit of Anishinabek and other students.

The funding to support the establishment and on going op-



eration of the Anishinabek Education System is part of negotiations with Canada regarding the recognition of Anishinabek First Nation jurisdiction over education. The text of the draft Anishinabek Nation Education Agreement was completed in September 2010 but continues to be negotiated as we move towards completion of the education arrangements with Canada.

The fiscal negotiations have taken years to advance. After six years, Canada responded, first in December 2012 and again on September 9, 2013 to the Anishinabek proposal tabled in September 2006. Canada's fiscal offer does not close the funding gap that the Anishinabek Nation identified in 2006 through a gap analysis report. The Anishinabek First Nation Chiefs and Council and education professionals will now review Canada's fiscal

offer, and the Anishinabek Nation Education Agreement, at the Special Assembly on Education, November 13 and 14, 2013, in Nipissing First Nation.

In addition to the education negotiations with Canada, the Anishinabek Nation has been discussing the implementation and operation of the Anishinabek Education System with Ontario. This is not at a self-government negotiations table, but at a separate table. Ontario is eager to work together with the Anishinabek Nation to advance the education of Anishinabek First Nation students both at home and off-reserve.

Ontario has supported the Anishinabek Nation by providing information that allows the Anishinabek First Nations to identify those areas where the Anishinabek Education System can work cooperatively with Ontario

to improve First Nation student achievement. A Memorandum of Understanding with Ontario was signed in November 2009. Progress has been productive and useful. The province's readiness to support the implementation of the Anishinabek Education System is apparent. Ontario is now seeking a Cabinet mandate to proceed with the negotiation of a Master Tuition Agreement, among other things.

The Anishinabek Nation is proceeding with its education agenda. The Kinomaadswin Education Body (KEB) was incorporated in 2011 to begin implementation of the Anishinabek Education System. The KEB was incorporated under Ontario's Corporations Act as an interim measure, until such time as the Education Agreement with Canada might be ratified.

A selection process for representative Directors of the Board of the KEB took place from Sep-

tember to October 2013, with the exception of the Regional Education Council representing the First Nations on Manitoulin Island.

Some Chiefs have indicated that they do not support going forward without further exploration of options.

The Anishinabek Education System was developed to achieve better student success rates and to ensure cultural continuity for Anishinabek. This can be accomplished through sharing resources to provide technical supports, curriculum, professional development, and long-term planning.

Essentially, the Anishinabek Education System is an extension of Ngo Dwe Waangizid, One Anishinaabe Family, the statement of Anishinaabe values and principles.

ARTS/ENGAGED

‘Tree of life’ stood out in the crowd

By Marci Becking

KLEINBURG, ON — Donald Chretien’s “Tree of Life” beamed like a spotlight through the crowd of people parading past exhibits at an Oct. 18 juried art show at the McMichael Gallery.

The brilliant colours used by the Nipissing First Nation citizen stood out in the crowd.

“I’ve already sold many of the smaller pieces,” he said, motioning to a series of sepia ink drawings representing Anishinaabe dodems, or clans. The show had only opened its doors 20 minutes earlier.

“I get my influences from the petroglyphs, pictographs and earlier drawings from Norval Morrisseau’s beginnings.”

The Ontario Art School graduate had a varied career as a commercial artist, from animating for feature film, editorial illustration, to sculpting architectural features for casinos in Las Vegas. He also taught art for a couple of years at George Brown College in Toronto before deciding in 2005 to embark on a path as a full-time painter.

His art and that of other First Nations artists has been on display at Owen Sound’s Grey Roots Museum since July of 2010 and has been extended to February. The exhibit — called “The Good People: Know Our Stories, Know Us” — relates the stories of the Anishinaabe in a way that gives

visitors a greater understanding of First Nations spiritual beliefs.

The collaboration led to Chretien providing the illustrations for Basil Johnston’s next book, “Walking in Balance” — ten traditional Anishinaabe stories told in both Anishinaabe and English for adults.

“Basil Johnston says, ‘When you are in balance you are walking on the right road, following the right path of life,’” says Chretien.

His show-stopping acrylic “Tree of Life” clearly demonstrates a Morrisseau influence, linking the heavens, earth and underworld. Its branches spread from east to west, and its trunk passes through the natural world and ascends up into the sky world. Otter and Bear were chosen to push the first Tree of Life pole (Grandmother Cedar) from the earth’s centre through the surface, forming the first channel of communications between above and below. The canvas measures 40-by-30 inches.

He started drawing and painting at an early age, but didn’t consider himself a real artist until he was commissioned by the 2010 Olympic Committee to showcase an 80-by-12-foot mural called Ngashi Nijii Bineshiinh which means Mother, Friends, Small Bird. The mural, in Vancouver’s Pacific Coliseum, and is laser-cut on aluminum, mounted on blue



Nipissing First Nation citizen Donald Chretien at a juried McMichael Art Gallery show with ‘Tree of Life’, inspired by the work of Norval Morrisseau. — Photo by Marci Becking

plexiglass.

Last March, the Union of Ontario Indians legal department chose Chretien to do the artwork for a package of educational resources dealing with Indian Residential Schools.

“I did all the work for ‘The Butterfly Girl’ in two or three weeks,” he recalls. “It was a tough job — certainly a challenge to mix fear with spirituality.”

“Little Butterfly Girl” written by legal counsel Jenny Restoule-Mallozzi, tells the story of a child who was taken from her First

Nation by an Indian Agent and brought to Residential School. The illustrations depict the harsh reality of losing one’s self and spirituality to abuse and forced religion.

Restoule-Mallozzi praised Chretien’s artistic contributions to the project for its calibre, beauty, depth, quality, and timeliness.

“His artwork brought the entire Indian Residential School Commemoration Project to life through his artwork in the ‘Little Butterfly Girl’ book, poster series which also included stills from

the videos we produced, logo for the project, acrylic painting, and all of our promotional material. The artwork in particular really took the book from just words on a page to a real story that one could envision. We were literally blown away when he produced the final artwork.”

Art lovers were able to see Donald Chretien’s artwork in his own home studio as part of the 2013 Newmarket Studio Tour Oct. 26-27 in Newmarket that attracted 200 people.

www.donaldchretien.com

Shania turns suicide tragedy into triumph

By Barb Nahwegahbow

TORONTO — Shania Tabobondung packs a powerful punch in her short film, “My Story”. Just nine minutes long, “My Story” screened Oct. 18 at the 14th Annual imagineNATIVE Film Festival at the Bell Lightbox Theatre.

The Grade 12 student from Wasauksing First Nation tells the story of her journey into darkness and thankfully, back into the light. Using whiteboard animation accompanied by her narrative, the power of the film is in its simplicity and raw honesty. Members of the audience, including world-famous Abenaki filmmaker Alanis Obomsawin, surrounded the 17-year-old after the screening to congratulate her, many of them visibly moved by her story. Tabobondung was bubbly and gracious as she received their compliments, including Obomsawin’s assessment of her as a “gifted artist”.

The suicide of an uncle who lived with her grandparents triggered Tabobondung’s downward spiral when she was only 11.

“I just remember him being like a permanent fixture in my

life,” she says. “Then one day, he was gone and I was like, what happened?” Her uncle, she says, had been depressed for a long time, “...but I didn’t know. I was really young and I didn’t understand.” A year later, her grandfather passed away from a heart attack.

“Those two things, one after the other,” says Tabobondung, “all that loss; I didn’t know how to cope with it. I didn’t wanna talk about it. I didn’t know any healthy alternatives...” As a means of coping and control, she began cutting herself, and then she stopped eating.

She reached a point in her life, she says, where she realized what she was doing. She was fainting all the time because she wasn’t eating and her friends were concerned. But, “definitely, the fact that my parents found out and just seeing the hurt on their faces,” made her take action. “I decided that I needed to stop doing these things and get better.”

The opportunity to get better came in the form of a film tour by imagineNATIVE. Tabobondung went to a film workshop they held at her school and she thought, “...



Wasauksing First Nation filmmaker Shania Tabobondung with Alanis Obomsawin at screening of Shania’s film, ‘My Story’, at imagineNATIVE Film Festival.

this is perfect, like, I can finally tell my story.” The act of filmmaking indulged her creativity and started the process of her own healing.

Her confidence got a significant boost when she ended up winning the 2013 imagineNATIVE Tour Video Contest which had over 40 films in contention.

When Tabobondung stood on stage for the Q & A following the screening of her film and three others made by older filmmakers, she stood tall and confident and

handled questions well. In the audience were several people from her community to cheer her on, including her parents, Wasauksing Councillor Theresa McInnes and a busload of youth.

Tabobondung acknowledged the importance of her community’s support, calling it “awesome.”

“I’m just so proud of her,” said Councillor McInnes. “It takes courage, a lot of strength and I’m really glad she’s telling her story. We need to hear more

stories like Shania’s, because there’s a lot of youth who don’t know where to turn. Our people will learn from her story, and not just First Nations, but others.”

For Tabobondung, there’s more filmmaking in her future. Her emergence from the darkness has given her the ability to dream again. “I’m hoping to get into Media Arts in university,” she says, “but right now, I’m just writing stories. I really like storytelling.”

“My Story” is available for viewing on YouTube.



Reviews (non-fiction)

Treaty insight



“Four Voices” reveals the innermost thoughts of the people who assembled 150 years ago to negotiate the future of Manitoulin Island. This book brings to life the people and events of 1861-63 through the actual words spoken and written by four key participants: William McDougall, Indian Affairs; Sasso Itawashkash, Chief of the Sheshegwane; Jean-Pierre Choné, Jesuit priest; and Peter Jacobs, Church of England missionary in Manitowaning, and himself Anishinaabe. Each of these players explains his own understanding of what actually happened before, during and after the signing of the still-contentious Great Manitoulin Island treaty of 1862. Copies available fourvoices@hotmail.ca

Four Voices: The Great Manitoulin Island Treaty of 1862, Shelley J. Pearen, 193 pages October 2012, ISBN 978-0-9880865-0-0, \$25.

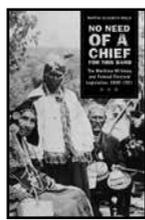
Mi'kmaq persistence

By Karle Hele

No Need of a Chief for This Band is an excellent examination of federal attempts to replace Mi'kmaq governance with an imposed Western “democratic” tradition. Walls shows how the Mi'kmaq reinforced and adapted their systems of governance to meet changing circumstance. Despite federal visions that the Mi'kmaq under the 1899 council system would adopt Western notions of governance, while these governments were controlled by Indian Agents, the Mi'kmaq persisted in governing themselves.

Walls’ book is readily applicable to Anishinaabe governance issues in Ontario

No Need of a Chief for This Band: The Maritime Mi'kmaq and Federal Electoral Legislation, Martha Elizabeth Walls. University of British Columbia Press, 2010.



Rabbit and Bear Paws



© CHAD SOLOMON AND LITTLE SPIRIT BEAR PRODUCTIONS, 2013.

Watch for the new Rabbit and Bear Paws Graphic Novel coming Spring 2014!

The challenge of living in two worlds

By Shelley J. Pearen

“Balancing Two Worlds: Jean-Baptiste Assiginack and the Odawa Nation, 1768-1866” is a new book published by Dr. Cecil King, an Odawa from Wikwemikong and an internationally-recognized educator.

Jean-Baptiste Assiginack is a controversial hero. He was an Odawa war chief, an interpreter, an orator and a spokesperson but he is largely remembered on Manitoulin for endorsing and signing the 1862 treaty. By that one act, performed in his mid 90s, he was transformed in the view of many of his people from a respected chief to a traitor.

“Balancing Two Worlds” is actually two compelling stories. It's a fascinating biography of a forgotten hero of the War of 1812 and a history of the Anishnabek people as they navigated contact with the strangers who came to their territories. This history is told in the unique voice of the Anishnabek people, who are rarely heard, though credited with saving the country during wars and saving the lives of explorers, traders and settlers in times of peace.

Recognizing that in order to understand Assiginack, it's necessary to understand the Anishnabek people, Dr. King provides generous background information. He explains the origins, worldview, customs and relationships of the Anishnabek. This is history told from an entirely new and extremely compelling angle – an Anishnabe speaking for the Anishnabek people.

Jean-Baptiste Assiginack was born in a period of great turmoil. The French had just been defeated by the English in North America. As a boy he witnessed canoe brigades of trade goods and fighting men of many cultures and languages at Arbre Croche and

Mackinac. He was chosen to learn the language of the English so that he would be able to speak in council on behalf of his people when dealing with the English and the Americans. He not only mastered English but became a persuasive multilingual orator.

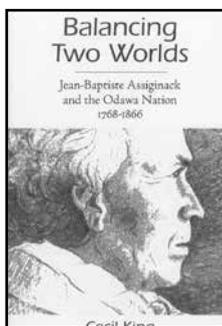
Like Assiginack, Dr. King has lived a life on paths between old and new worlds.

Cecil King was born and spent his early years in Buzwa on the Wikwemikong Peninsula. He began his formal education at the Buzwa Indian Day School and completed it with a PhD at the University of Calgary. He has spent more than 50 years in education as a teacher, professor, researcher, consultant and teacher of teachers. He has developed Ojibwe Language Programs in Ontario, Saskatchewan, Manitoba, Minnesota, Chicago and California and has produced an 8,000-word Ojibwe dictionary.

A biography of an Anishnabe chief is an extremely difficult undertaking. Just sorting out the Assiginack and Blackbird relations and non-relations is problematic. Dr. King has obviously scoured countless sources and found, transcribed and incorporated them into this book.

For those who thought Assiginack was simply a township named for a chief, reading “Balancing Two Worlds” will give you a new appreciation of the chief and the Anishnabek people.

“Balancing Two Worlds: Jean-Baptiste Assiginack and the Odawa Nation, 1768-1866” published in 2013 by Dr. Cecil King. 329 pages.



Reviews (fiction)

Many forks in this road

By Laura Dokis

The journey from the first chapter to the last takes many “forks in the road” and despite the fact that the story seems to be missing a plot, it's a fun read.

Growing up in a complicated household surrounded by an extended family who live in First Nations and surrounding communities, Dawn looks at her growing years from a perspective that few others would. Underlying the detailed and humorous anecdotes she looks at her life almost from an outsider's perspective. It leaves her lived pain, sadness and sorrow for one to contemplate rather than feel.

I was transported back to the seemingly simpler years of my own childhood, growing up with siblings, friends, fellow students, parents and extended family. It reminded me of the world of imagination and games that children play; ones who have not grown up with technology and the chaos of city living.

The book is easily digestible

in chapter-sized bites, making it a good choice for readers who prefer to invest shorter lengths of reading time when they sit down to a novel.

“Nobody Cries at Bingo” by Dawn Dumont. ThistleDown Press. Paperback. 200 pages. ISBN 978-1-897235-84-3. Released: 2011



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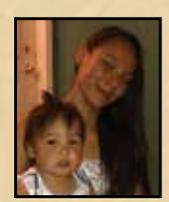
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STUDENT PROFILE Kristan Panamick



My name is Kristan Panamick and I am a 22 year old Anishnaabe kwe from M'Chigeeng First Nation. I have a beautiful daughter named Elizabeth Neila Sincerity Ense who was born on December 14, 2011. I have successfully completed the Pre-Health Sciences program at KTEI in partnership with St. Clair College and Anishinabek Educational Institute. I will be attending Sheridan College in September for the Veterinary Technician program. I would like to thank all the staff at KTEI for helping along my learning journey throughout all my years of attendance. I also would like to thank all my family and friends for their support especially my partner Neil Ense for being there when I needed him. Chi-miigwetch and baa maa pii.

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