



Quinn Meawasige leads the march along Paris St. in Sudbury to rally against the proposed First Nations Education Act. – Photo by Priscilla Goulais

Anishinabek lead 'No' chorus on education act

Anishinabek Nation leaders, youth and citizens were front and centre Dec. 4th in rallies across Ontario that championed the argument for First Nations Control of First Nations Education, and condemned the Harper government's proposed First Nations Education Act.

"The main reform needed is to ensure that First Nations students have access to the same quality of education as other students in Canada," said Grand Council Chief Patrick Madahbee. "That is not happening and the proposed act would make the situation worse than it already is."

Madahbee was participating in a downtown Toronto rally that saw several 300 participants gather at the St. Clair Ave. offices of Indian Affairs and post quarantine notices.

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Save the Date

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Conference
Feb. 5-6/14

Residential Schools information

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MERRY
CHRISTMAS



from the Chiefs and
staff of the Union of
Ontario Indians

Anishinabek

Aamjiwnaang; Alderville
Atikameksheng Anishnawbek
(Whitefish Lake); Aundeck
Omni Kaning; Beausoleil;
Bijijitiwaabik Zaaging
Anishinaabek (Rocky Bay);
Chippewas of the Thames;
Chippewas of Geogina;
Island; Curve Lake; Dokis
Fort William; Henvey Inlet;
Kettle and Stony Point;
Long Lake 58; M'Chigeeng
Magnetawan; Michipicoten
Mississaugas of Scugog;
Mississauga #8; Moose Deer
Point; Munsee-Delaware
Nation;

Namaygoosisagagun;
Nipissing; Ojibways of
Garden River; Ojibways of Pic
River; Pays Plat; Pic Mobert;
Pikwakanagan; Red Rock;
Sagamok Anishnawbek;
Serpent River; Sheguiandah;
Sheshegwaning; Thessalon
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The Anishinabek Nation and Nishnawbe Aski Nation joined forces to rally in Fort William First Nation and march to the local INAC office. – Photo by Judy Currie



Anishinabek Nation Grand Council Chief Patrick Madahbee and Association of Iroquois and Allied Indians Grand Chief Gord Peters speak to an INAC's staff member in Toronto. – Photo by Zachariah General



Rally at the corner of St. Clair and Yonge Streets in Toronto against the First Nations Education Act. Over 300 people attended the Toronto rally. – Photo by Zachariah General



Send in receipts!

OTTAWA – Lisa Abel, citizen of M'Chigeeng FN, sent 439 receipts in September to claim the PST portion of the HST which totalled \$568. The PST refund form can be found at www.anishinabek.ca/government-relations.asp. Receipts for take-out food or when a Status Card is not present at the time of purchase can be mailed to the Ministry of Revenue.

(continued from Page 1)

Anishinabek lead 'No' chorus on Education Act

First Nations opposition to the proposed FNEA is growing across Canada, with youth and community members saying the legislation is a throwback to residential school days, when the federal government took Native children away from their families and forced them to attend schools where their language and culture were forbidden, and where thousands suffered abuse and death for which Stephen Harper apologized five years ago.

Quinn Meawasige, Serpent River, who is a youth council representative for the Anishinabek Nation, carried the nation's Eagle Staff at the head of 100 First Nation supporters who marched through downtown Sudbury and stopped noon-hour traffic with a round dance at the city's major intersection. The rally included participants from the Union of On-

tario Indians, and students from Brunswick House near Chapleau – over three hours away – and from Kengiewin Teg Educational Institute and Lakeview School in McChigeeng First Nation. Chief Joe Hare showed up to support his community members before catching a flight to participate in the Toronto rally.

"Education is our treaty right, and the Constitution gives us the right to run our own affairs," Meawasige told the rally, which wound up at N'Swakamok Native Friendship Centre. Meawasige said that the Anishinabek have been negotiating with Canada for 19 years to produce a self-governed system like one created by the Mi'kmaq in 1998. This year students at 11 Mi'kmaq high schools achieved an 88 per cent graduation rate, he said. He pointed to funding discrepancies of thousands of dollars

for students in provincial schools and the federal schools operated on First Nations. "This is bullshit, pardon my language," the youth said.

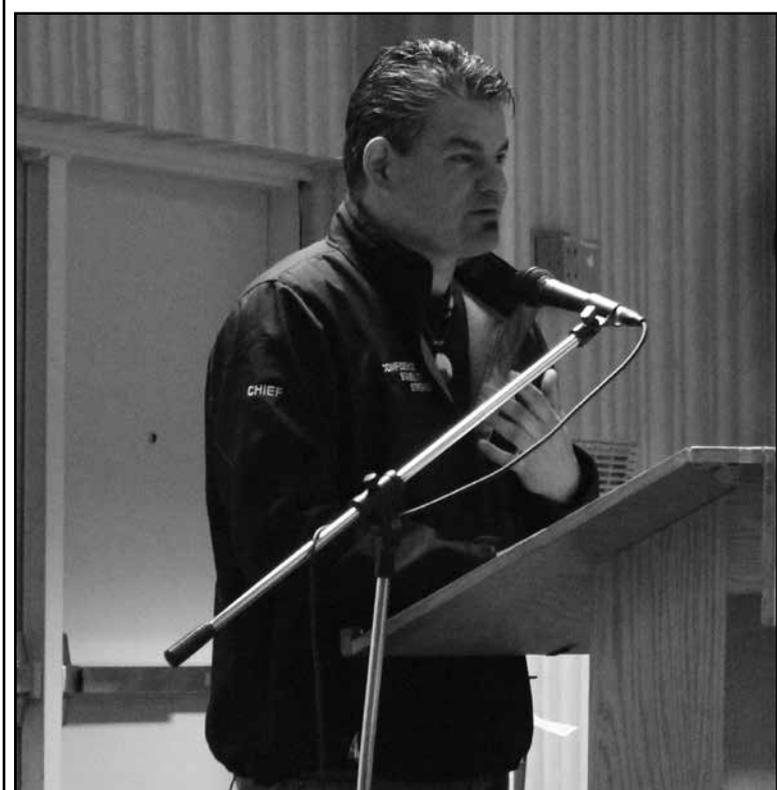
"Show us the money!," NDP Aboriginal Affairs critic Jean Crowder demanded of the Harper government, who told the crowd former Auditor General Sheila Fraser estimated it could take up to 28 years to eliminate the education gap between First Nations and others in Canada. "First Nations schools need adequate funding so they can have gymnasiums and schools as good as other students in Canada," she said. "Under the Conservatives, this gap has been widening," said Crowder, the Member of Parliament for the B.C. riding of Nanaimo-Cowichan, who noted that the annual two-per-cent cap that has left First Nations trailing cost-of-living indicators was first imposed by a Liberal government in Ottawa.

At the annual fall assembly of

the Chiefs in Ontario, leaders were unanimous in their rejection of the proposed federal legislation.

"First Nations in Ontario vow to stop the federal First Nation Education Act and will refuse to abide by or implement the Act if it is unilaterally pushed through parliament," Regional Chief Stan Beardy told a Nov. 27 news conference. "Action is currently underway garnering public and political support for our position. We continue developing strategies based on all available options including challenging resource extraction, direct action and litigation."

The conservative government released the federal government document "A Proposal for a Bill on First Nation Education" in October. Prior to the public release of the proposal, Indian Affairs minister Bernard Valcourt told the National Chiefs Committee on education that he would not proceed with the act, if there was enough First Nation opposition.



Lake Huron Regional Chief Isadore Day *Windawtegowinini* spoke to participants at the Nov. 19 Lake Huron mining workshop in Sudbury. – Photo by Charlotte Commanda

'Treaties must be part of resource discussions': Chief Isadore Day

TIMMINS – An Anishinabek Nation leader is calling on Premier Kathleen Wynne to immediately convene a discussion on the implications of treaty rights on resource extraction in Ontario.

Chief Isadore Day, *Wiindawtegowinini*, Serpent River First Nation, told the premier and delegates at the Northern Leaders Forum that the withdrawal of Cliffs Resources from the giant Ring of Fire chromite development in Northwestern Ontario indicates the need for clear guidelines to be established about the rights of First Nations to be full partners in any resource-based activity on their traditional lands.

"The Growth Plan model presents an opportunity for everyone in Ontario to recognize Treaties in Ontario. We want the premier and Minister Gravelle (Michael Grav-

elle, Minister of Northern Development and Mines) to start talking about treaties immediately. Recent challenges with the Ring of Fire is tells us that there is a lack of treaty recognition and First Nations need to be included as a full partner in discussions."

The Growth Plan for Northern Ontario is a Strategic Framework to guide the decision-making process on government spending and investment.

"We are the First Peoples of Canada and our rights are enshrined in Section 35 of the Canadian Constitution. We have sovereignty over our traditional territories and it is time that both the federal and Ontario government recognized this."

The Northern Leaders Forum is hosted by the Ontario government in an attempt to bring all

partners together to collaborate on Northern Ontario's Growth Plan and strategic planning.

Chief Day emphasized that First Nation rights take precedence over the rights of municipalities and other interest groups represented at the forum. He also pointed out that First Nations can play a valuable role in resource development.

"Sixty per cent of mining resources in Ontario are located on our traditional territories. If Ontario and mining companies want to proceed with development, meaningful inclusion of First Nations could promote certainty, stability and access.

"We want to be full partners in resource development and we request our fair share of the resource wealth extracted from our lands." **Full story – anishinabeknews.ca**

ANISHINABEK

Respond to racism with reconciliation: Wesley-Esquimaux

By Rick Garrick

THUNDER BAY – Cynthia Wesley-Esquimaux is calling for outreach and healing after a rash of apparently racist incidents in the Lake Superior region's largest municipality.

A teepee was slashed on ceremonial grounds at Lakehead University, where the Georgina Island First Nations woman is serving her first year as Vice-provost, Aboriginal Initiatives.

Local police are investigating the incident, and the Ontario Fire Marshal's office is investigating a fire that closed the James St. bridge between the city and Fort William First Nation. Disturbing comments were posted online after the incident in late October.

"Rather than a punitive standpoint, let's have a conversation about this and let's see what we can do that would serve as restitution as opposed to retribution," says Wesley-Esquimaux. "It works in an amazing way and it brings more people into our circle than it pushes out."

She says five Lakehead University students who had some in-

volvement with the two incidents had "life-changing events" after meeting with Fort William's chief and council, speaking with Elders or taking part in a sweat lodge ceremony.

"I would say the lesson learned from the experiences we have recently had is it's better to find a way to build reconciliation between Native and non-Native kids in the city and hope that will rub off in the future rather than create further division."

"Obviously there is a lot of conversation about (racism), but I think we have to move into a new era," Wesley-Esquimaux says. "If we are going to talk about reconciliation with the Truth and Reconciliation Commission, what does it actually look like? What it actually looks like is extending your hand and saying 'Okay; that was then and this is now and what are we going to do together in the future?'"

The respected First Nations educator says a teepee was donated to Lakehead by a Thunder Bay resident after the slashing incident.

"We had the teepee ceremony," she says. "We got some nice commentary from people out there thinking about it."

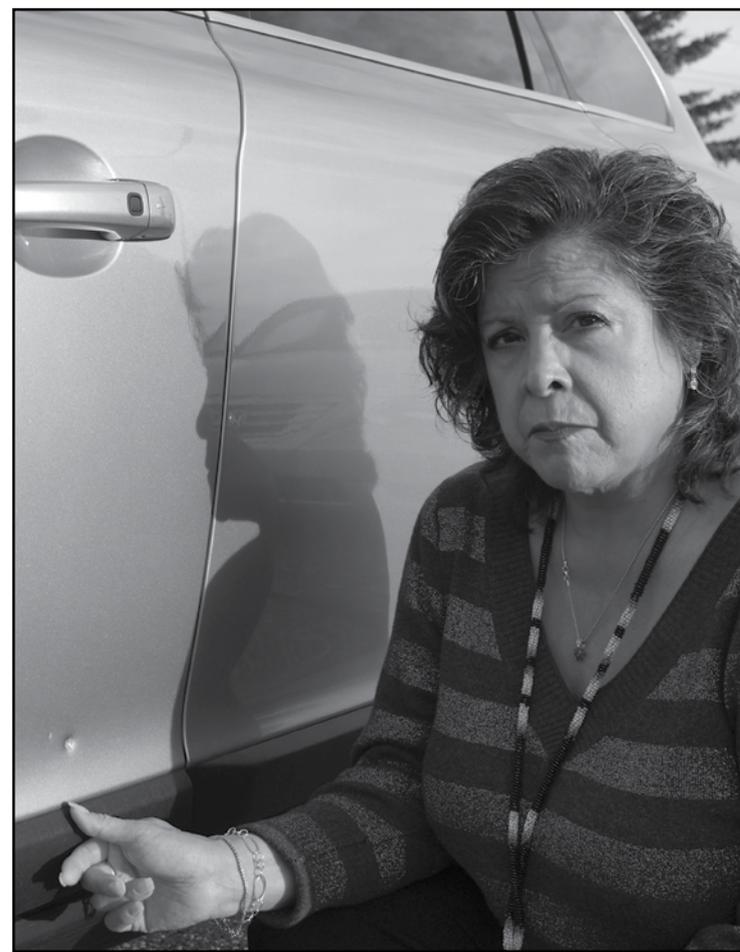
Although Wesley-Esquimaux has also faced a series of disturbing incidents in her suburban neighbourhood since signing on with the university in early July – her home was egged twice and her car stoned once – she says the situation has improved since late September.

"Mind you, I have to keep the car in the garage," she says. Stone caused substantial damages to her vehicle. "I did get it fixed and it is fine."

She says her initial reaction to the incidents was disbelief.

"That's never happened to me before, anywhere," says Wesley-Esquimaux, a former University of Toronto assistant professor, former Mental Health Commission of Canada advisory member and 2011 federal candidate for the York-Simcoe riding in southern Ontario. "And I've lived in a lot of places."

She likes to send out the message that First Nations people



Cynthia Wesley-Esquimaux points to the damaged to her car from a stone.

are "not so different" from other people.

"We want healthy children, we want education, we want our

families to be well. We want the same things as other human beings."



Sgt. Gilles Lachance and Sgt. Todd Showan with Joseph Corbiere.

– Photo by Barbara Burns

Aboriginal rights on legal clinic agenda

SAULT STE. MARIE – Local lawyers and legal workers were part of the audience for a Nov. 5 presentation involving two aspects of Aboriginal rights.

Joseph Corbiere of the Algoma Community Legal Clinic presented the event, which touched on the revised Canadian Human Rights Act and police practices during First Nations protests and demonstrations.

Policy analyst Michael Smith's topic was "Human Rights issues from an Aboriginal Perspective - Experience with the Canadian Human Rights Act since 2008", in which he offered examples of the many First Nations complaints that have been lodged under the Act since it became applicable to them." He said the federal commission is required to "give due regard" to Indigenous legal traditions, and that First Nations are encouraged to develop a dispute resolution process in their communities which would take into account their unique culture and identity.

Sgt. Todd Showan and Sgt. Gilles Lachance are members of the O.P.P. Aboriginal Policing Bureau's Provincial Liaison Team, Northeast Region. They delivered a presentation on the principles that their team incorporate in handling First Nations protests, pointing to the fact there has not been a serious injury in the northeast region of Ontario in decades.

Police ask to be informed when a protest is to take place, working with local police forces to assist in the planning to ensure public safety.

"Handing out information pamphlets to the public reaches a lot of people", said Showan, and makes for a calming effect on both the protesters and the general public who are inconvenienced by the slowing or rerouting of traffic.



10th Annual Seven Grandfather Award recipients with nominators. From left: Garrison Assance, Marsha Assance, Terry Assance, Roger Roote, Virginia Roote, Irene Monague, Cecile Assance, Dennis Assance, Emily Norton, Margaret White, Everett King, Georgia Monague and Guy Monague

Honouring citizens at the Seven Grandfather Awards in Beausoleil

By Sharon Weatherall

BEAUSOLEIL FN – Emily Norton says "the Seven Grandfather teachings are like the Ten Commandments in religion and if we all live by them it makes life so much better."

The Beausoleil First Nation member was the recipient of the "Humility" award at the 10th Annual Seven Grandfather Awards on Christian Island Nov. 7. She was one of eight community members recognized at the gala event. Joining Norton at the podium were Garrison Assance recipient of the "Wisdom" Award, Terry Assance recipient of the "Braver" Award, Roger Roote recipient of the "Truth" Award, Everett King recipient of the "Respect" Award, Dennis and Cecile Assance recipients of the "Love" Award and Guy Monague recipient of the "Honesty" Award.

For several years Guy Monague participated as an organizer of the event which is hosted each year by the BFN Health Center to recognize and honour community members who are nominated by their family members or Chimnissing peers. This year he was very pleased to be among those who were recognized for contributions to the community and improvements to life in general.

"It is such an honour for me to receive one of these awards. I am glad to accept and to see the pride it gives people who receive is really something special," said Monague.

"I have learned something from everyone who has pushed me to strive for better things. Greater awareness can mean different things to different people. Over the last five years I have looked at my life and always participated in community events and enjoyed doing that but the strength and energy comes from the community and every one of us can grasp that - it's there for the taking."

Emcee for the evening was Allan Manitowabi who during his welcome said it was so good to see the positive changes in the community over the past 35 years that he had lived there. Manitowabi introduced Elder Leon King to say an opening prayer, followed by drumming and singing before the dinner and award presentations.

"This evening is about respecting and honouring each other," said Manitowabi thanking everyone for taking the time to come together to share such an important community event.

For those carolling at 24 Sussex Drive this year

JOY TO THE WORLD

F-N-E-A

Val-court de-crees,

Trust us

to teach

your kids!

Forget about the paaaast,

The pain won't always laaaast;

Give us another chance;

And we will let you dance;

The first thing they'll learn is to

as-sim-i-late.



Maurice Switzer

of Ca-na-da

In ways never seen

heretofore.

'Pee on the masses'

the Tories said,

We know what is best for them all;

The best thing to make
this a health-y land

is a good dose of fraaacked crude oil!



Wiiish they would goooo

so faaar no-one could find them;

O niiiiight di-viiiine,

That night, when they're all gone;

O niiiiight, di-viiiine,

O niiiiight, O night divine.

WE THREE KINGS

Doctors, dentists,

Indian Chiefs;

Fight about

our treaty beliefs;

Prior approval

for teeth removal

Does not bring fast relief.

Do we wonder,

do we fuss;

Uninsured benefits

really shaft us;

Generic doses

give us neuroses,

No wonder why

we cuss.

DECK THE HALLS

Patrick Brazeau is a doozy,

Fa la la la la, la la la la;

Harper picked him, he's not choosy,

Fa la la la la, la la la la;

In the Senate, he made big bucks,

Fa la la, la la la, la, la, la;

Cross the nation he caused big yucks,

Fa la la la la, la la la la.

IT CAME UPON A
MIDNIGHT CLEAR

The big-gest bill that was ever passed

Conservatives called it C-4;

Pollutes the waters



O HOLY NIGHT

In-dyan Af-fairs

keeps growing like a tu-mour;

They got the bucks

that would cure all our ills.

Five thousand jobs,

for, principally, whiiiite guys,

Our treaty rights

go to pay their rent bills.

They all speak French,

What good is that to Mohawks?

They all drive cars

We pay the gas-o-leen;



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.

Heroes and friends stand beside us no matter what

There's a country song I thought of recently. I haven't actually heard it for years but I found myself humming it one day as I sat in the bow of our boat staring out across the water and the land in the sunshine of early fall.

It's called Heroes and Friends. Your heroes will help you find good in yourself.

Your friends won't forsake you for somebody else. They'll both stand beside you through thick and through thin. That's how it goes with heroes and friends. That's how that song goes and it's become important to me.

See, I had a lack of heroes when I was growing up. I had a lack of real friends. As an adult I moved around the country a lot and I left far more people behind me than I kept at my side. I consider that one of the most grievous losses in my life.

I think that way because I'm living the opposite now. My wife and I keep some pretty tremendous company. Our home is filled with ebullient energy when our friends are around and I've started feeling just a little bit lone-



Richard Wagamese

some when they go. They matter. They count.

Our friends are schoolteachers, academics, engineers, business types, writers, artists, retirees, unemployed and undecided. Each of them compels us with the power of their stories and the way that they live their lives. They're examples to me. They teach me how I want to be. They're my heroes.

That song says that heroes can help you find good in yourself. That has become incred-

ibly true. Our friends have seen me at my worst and they've seen me at my best and they've loved me through all of it. They've never given up on me. They've always been there.

Heroes have the ability to change our lives for the better. They have the ability to grant us vision, of ourselves and the world, that makes us want to become more heroic ourselves. They change us without effort and make us more by virtue of their presence.

Friends have the same ability. They make us feel accepted and worthy and valuable. They make us want to be more. More for them, for the community and for ourselves. I know that now and I value it highly. My heroes are my friends and we ride the range together just like the old song goes.

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

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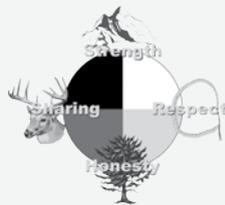
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PUBLISHING CRITERIA

GOAL

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

OBJECTIVES

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

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

Honesty: 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's stubborn ignorance:

UN Report latest in list of studies on Indigenous Issues



James Anaya, UN Special Rapporteur on Indigenous Issues

By Daniel Wilson

Getting the same advice over and over again and ignoring it is the definition of stubborn ignorance. It is, nonetheless, an apt summary of Canada's approach to Indigenous rights.

Everyone knows there are problems.

The statistics on Indigenous poverty, income inequality, violence victimization, incarceration, addiction and suicide are all too familiar.

There is the lost opportunity, for Canada and Indigenous people alike, brought on by failing to educate, train and employ the youngest and fastest growing segment of the population.

And even more disturbing for supporters of the current government, there is the cost of delay or

outright failure of resource development projects due to various governments' denial of Indigenous legal rights.

And everyone knows these problems are not new. In 1867, Canada's Constitution gave specific responsibility for "Indians and lands reserved for Indians" to the federal government because this was (and still is) an issue of national importance.

But the federal government's only approach – the denial of Indigenous rights – has never worked and it never will. It will not make "the Indian problem" go away as is hoped by supporters of assimilation policy, and it certainly isn't helping Indigenous people.

For those seeking other solutions, there's been no shortage of recommendations.

The Government of Canada itself is responsible for the Hawthorne reports of 1966 and 1967, the 1983 Penner report, and the report of the Royal Commission on Aboriginal Peoples in 1996, among others. These have been followed by a host of court decisions, books and studies that reiterate, modify and modernize the themes of those government reports.

While details and emphasis have varied, and while language changes with the times, there is such an overwhelming unanimity of opinion in this work that no one can be confused about the direction it sets.

Canada must give up on the colonialist, paternalistic attempts at assimilation, the continuing theft of lands and resources, the

illegal and immoral behaviour that has been its only Indigenous policy and finally show respect for the rights, interests and voice of Indigenous peoples, just as Indigenous peoples showed to Canadians and the settlers who came before this land was given its name.

In a few months, the report of the United Nations Special Rapporteur on Indigenous Issues, James Anaya, will be added to the list of studies providing the same advice. He spoke of the need to end paternalism, flagging the government's planned First Nations Education Act as one example where yet again that approach is being used and yet again is doomed to failure.

Daniel Wilson served 10 years as a diplomat in Canada's Foreign Service.

'Redskins insulting, no matter intent': Costas

"Objections to names like Braves, Chiefs, Warriors and the like strike many of us as political correctness run amok. These nicknames honor rather than demean. They're pretty much the same as Vikings, Patriots or even Cowboys. And names like Blackhawks, Seminoles and Chippewas, while potentially more problematic, can still be OK, provided the symbols are appropriately respectful, which is where the Cleveland Indians, with the combination of their name and Chief Wahoo logo, have sometimes run into trouble.

"A number of teams, mostly in the college ranks, have changed their names in response to objections. The Stanford Cardinal and the Dartmouth Big Green were each once the Indians. The St. John's Redmen have become the Red Storm. And the Miami of Ohio Redskins—that's right, Redskins -- are now the Redhawks. Still, the NFL franchise that represents the nation's capital has maintained its name.

"Think for a moment about the term 'Redskins' and how it truly differs from all the others. Ask yourself what the equivalent would be if directed toward African Americans, Hispanics, Asians or members of any other ethnic group. When considered that way, Redskins can't possibly honor a heritage or a noble character trait, nor can it possibly be considered a neutral term.



Bob Costas

"It's an insult, a slur, no matter how benign the present-day intent. It's fair to say that for a long time now, and certainly in 2013, no offense has been intended. But if you take a step back, isn't it clear to see how offense might legitimately be taken?"

— Bob Costas, NBC Sports



President Barack Obama

Obama's opinion on offensive names

"Obviously, people get pretty attached to team names, mascots. You know, I don't think there are any Redskins fans that mean offense. I've got to say, if I were the owner of the team, and I knew that there was a name of my team, even if it had a storied history, that was offending a sizable group of people, I'd think about changing it."

— U.S. President Barack Obama

Mitch's chair long way from home

By Peter Globensky

The Thunder Bay Indian Youth Friendship Centre will celebrate its 50th anniversary in 2014. Currently led by Bernice Dubec, an experienced and dedicated executive director with an over-abundance of patience, the celebrations will not only commemorate the beginnings of the Centre but, as well, it will honour Xavier "Mitch" Michon who created the Centre, was its first executive director and, in its wake, a national movement that has grown to become one of the more important Aboriginal institutions in Canada.



Peter Globensky

William First Nation, a number of young Aboriginal teenagers—including my partner Beverly Saborin and the current executive director -- comprised the Friendship Centre's first youth group, becoming its most effective ambassadors to the broader community. This engagement with the Centre coupled with Mitch's leadership and mentoring were important and formative parts of Beverly's personal and professional life. That all of those young people went on to become compelling advocates and assume prominent positions in organizations that promoted Aboriginal rights is no accident.

Mitch was a leader who inspired. As the district director in northwestern Ontario for the Sec-

retary of State, the federal department responsible for funding the Friendship Centre Program at that time, I had the privilege of working closely with Xavier Michon in both developing and expanding the Centre's reach and influence. I knew him as a dedicated professional and, eventually, as a friend. I still remember him as one of the strongest advocates for the needs and rights of urban Aboriginal people that I have ever encountered.

Mitch was one of the founding members of the Friendship Centre movement, seminal in establishing both the National Association of Friendship Centres, currently with 117 sites across Canada, who refer to him with honour as the

Grandfather of the movement, and the Ontario Federation of Friendship Centres.

While he left us in 1987, far too soon in life, he will always be remembered by those whose lives he touched and for his remarkable contribution to the concepts and practices of fairness and equity.

Earlier this year, Beverly and I decided to spend part of our winter in the American southwest. By "coincidence" and totally unbeknownst to us, our Park Model home happened to be located on the same street in the little Arizona town of Casa Grande as Joyce Fikis (nee Michon), Mitch's daughter.

You can imagine our astonishment in coming across Joyce and



Xavier 'Mitch' Michon

her husband some 3,500 kilometers from home! Beverly began to share her many memories of Mitch after which, in an act of extreme generosity, Joyce gifted us with Mitch's old reclining chair which now graces our unit and is an ever-present reminder of a great man and our happy memories of being associated with him. Peter Globensky is a former senior policy advisor on Aboriginal Affairs in the Office of the Prime Minister.

Community Profile: *Atikameksheng Anishnawbek*



Atikameksheng
Anishnawbek



Watching Chief Steve Miller at the 'Building Homes, Building Skills Project' ground-breaking ceremony: Seth Atkins, director of Holmes Approved Homes, Amanda Holmes, Chief William Montour, Chief of the AFN Housing Committee, Deborah Taylor, Executive Director with First Nation Market Housing Fund, Charles Jr. Petahtegoose, G'Wiigwaamnaaniin Project Committee member with Atikameksheng Anishnawbek, Charles Petahtegoose, Ontario First Nations Technical Services Corporation, Joey Jacobs, Technical Services with the North Shore Tribal Council, Francis Lapointe, Professor, Architecture Program – Centennial College of Applied Arts and Technology and Jan Singbeil, Ecolnhabit: Earth Inspired Living.

Atikameksheng Anishnawbek outgrows band office

By Jennifer Ashawasegai

ATIKAMEKSHENG – Chief Steve Miller understands that proximity to neighbouring municipalities can have its advantage for a First Nation experiencing growth.

"We're growing at a substantial rate and we're in need of a new band office," he says of Atikameksheng Anishnawbek, formerly known as Whitefish Lake First Nation, located just 20 minutes southwest of downtown Sudbury.

Miller said the First Nation is working with Sudbury on the development of an industrial/business park, now that it has signed onto the First Nations Lands Management Act. This gives the community jurisdiction over its 44,000 acres of land, instead of the federal department of Indian Affairs, and all the red tape entailed in that relationship.

Trying to create economic opportunities for 1,100 citizens – 500 of whom live in 135 on-reserve homes – is one of many priorities for Atikameksheng leadership.

Chief Miller rhymes off an impressive list of community initiatives currently on the go: a 3 Megawatt solar project, completion of a subdivision with 27 serviced lots, an arbour has been erected on the First Nation's traditional grounds, and a much-publicized home-building project with celebrity contractor Mike Holmes is underway.

Atikameksheng Anishnawbek was selected to participate in the Building Homes and Building Skills project, a joint effort involving the Assembly of First Nations and Mike Holmes and Holmes Group. Construction on a four-plex in the new subdivision began in October and is expected to be completed in March, 2014. The First Nation worked with the First Nations Market Housing Fund to develop a sustainable homes document.

With growth come growing pains. Chief Miller

cites constant funding and jurisdictional issues encountered when trying to plan new or expand existing services. For instance, the First Nation has been doing its best to clean up pollution from an old abandoned gold mine in its territory. Tests conducted in local waterways indicate arsenic levels above acceptable standards. The First Nation is working with different levels of government to access to funding for an environmental clean-up.

Like First Nations across the country, Atikameksheng Anishnawbek wants to take back control of education. Chief Miller says the long-term objective is to have a K-6 community school in which "the children will be immersed in language and culture." In the meantime, changes have been negotiated in the curriculum with the Rainbow District School Board to include Anishinabek awareness.

Chief Miller said the recently-completed Sacred Fire Arbour is a one-of-a-kind structure made of natural materials, where community members can enjoy ceremonies and other functions.

A newly-renovated space above the community centre has been dedicated to youth activities, and equipped with musical instruments, televisions, pool tables and an assortment of games. Chief Miller says the youth space is open in the evenings and on weekends, and is being well-used.

Meanwhile, the health department produces programming and functions for elders. "We want them to be active, involved and needed in our community," says the chief.

There are also efforts to establish palliative care in Atikameksheng Anishnawbek, so illness will not take elders from the community environment.

"We want to do more for the Elders in their homes and we're looking into that right now," says Chief Miller.



The one-of-a-kind Sacred Fire Arbour is made of natural materials for ceremonies and other community functions.



Francis Lapointe from School of Engineering Technology and Applied Science – Centennial College of Applied Arts and Technology, Seth Atkins, Holmes Approved Homes and Chief Steve Miller, Atikameksheng Anishnawbek.



25th Anniversary

In 1988 the Anishinabek News was launched as a tabloid-format newspaper designed to foster pride and share knowledge about Anishinabek Nation current affairs, culture, political objectives and accomplishments. The newspaper is published by the Union of Ontario Indians, political advocate for 39 member First Nations and 60,000 citizens. Most Anishinabek News content is now available sooner and in greater detail at www.anishinabeknews.ca than in the monthly print edition.



Health Secretariat

Good Health for Our People



Family breakfasts at dental clinic open house. Michael Sylvester, Tyler Sylvester and Josie Sylvester.

Island residents urged to see visiting dentist

By Sharon Weatherall

CHIMNISSING – Breakfast was served to First Nation community members who attended two early-morning open houses at the Beausoleil First Nation Health Centre.

Staff at the community Dental Clinic and Keewaytinook Okimakanak eHealth Telemedicine (KOTM) program demonstrated the services they provide to make life easier for residents of a remote community.

Dental Hygienist Patricia Armstrong attends the clinic weekly, providing periodontal assessments, cleaning, fluoride treatments, polishing and other convenient services so patients do not have to leave Christian Island.

Rebecca Monague has been coordinator of the Telemedicine program for about a year.

"It is a great program I am excited to be a part of," said Monague. "All people have to do to get an appointment is come in and talk to me about their needs. Even for health centre staff it works out great for them to use the video conferencing. It can be used for workshops, appointments, educational sessions, courses and more.

Visit www.anishinabeknews.ca for the full story.

Fighting against disease and discrimination

By Doris Peltier

For those of us involved in advancing public education about HIV/AIDS, our challenge has always been and will continue to be about addressing stigma and discrimination, whether we are working to address HIV care, treatment and support, and now prevention.

Within the hierarchy of disease, HIV and AIDS is at the bottom of the heap, so to speak. In my community, HIV has been referred to as "wiinaapinewin", which translates to "dirty disease". A peer, whom I greatly admire, and who has been tirelessly working with people in remote fly-in First Nations communities in Northern Ontario, hits the nail on the head when he said, "there is a prevailing code of silence and reluctance to talk about HIV and sex in our communities."

And herein is our dilemma. Against this backdrop of historical trauma and its ripple effects, the accompanying shame as a direct result of these experiences keep our people at a place where there is reluctance in talking about sex. How do we convey the importance of deconstructing our thinking, and finding ways to talk about sex in healthy ways as part of prevention?

The World Health Organization defines sexual health as follows: "Sexual health is a state of physical, mental and social well-being in relation to sexuality. It requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination and violence."

It is important to note that a holistic model is an all encompassing approach, and works for all these diseases.

I truly believe that by embracing, entrenching and embedding cultural practices and ceremony into all that we do as we move forward can only strengthen us as community and as nations. Our indigenous research is already moving in this direction within a decolonizing construct. We need to move away from the telling of a "dangerous story" that focuses on our deficits. Our communities need to hear a different story, a story of our resilience and strength; a story that speaks to how we thrive as opposed to just surviving. **Full story at anishinabeknews.ca**

Doris Peltier, Wikwemikong Unceded Indian Reserve, is Aboriginal Women & Leadership Coordinator with the Canadian Aboriginal AIDS network, and an Aboriginal Person with HIV/AIDS (APHA) liaison.



FASD affects former Miss Illinois

By Leslie Knibbs

SUDBURY – Emily Travis, 22, is a former Miss Southern Illinois, and is about to graduate from university with a degree in psychology.

The Native American woman hopes to complete her doctorate and do research on Fetal Alcohol Spectrum Disorder, which she has.

"There is no path too narrow", she told 300 participants in the Dec. 3-5 Anishinabek G7 "Circle of Hope" conference, describing the demands of living with FASD.

Travis shared personal truths about her birth mother who drank heavily, used cocaine and other drugs while pregnant. Travis was adopted at five days old, and at one year was the size of a newborn. She holds no contempt for the woman she calls her "life-giving mother", and credits her faith for her perseverance in living with FASD.

Travis travels the world, sharing her story, and educating others about FASD and the danger of



Emily Travis

drinking while pregnant.

Her workshop was one of ten presented to an audience of educators, parents, and health care professionals who attended the conference to learn more about FASD, which affects 10% of children in Canada. This life-long disability can result in birth defects, lack of cognitive abilities, and trouble with the law.]

Keynote speaker Jodee Kulp told delegates she has dealt with alcohol issues since childhood. Kulp has fostered three children with mental challenges and is the adoptive parent of an

adult daughter living with FASD. Rather than refer to those affected with FASD as being disabled, Kulp "disables the label" and uses the word "liveabilities." She says that, when dealing with an FASD-affected individual, "you have to take 'you' out," and listen to the person, and not use what her daughter calls "leash speak", or put words in her mouth.

In her efforts to support those living with FASD, Kulp helps initiate micro-businesses, thereby empowering clients with income and purpose in life. Facilitating hopes and dreams for her clients through helping them establish small business operations is, in her words, "trail marking and setting a course of discovery."

Outside the conference workshops, a non-Native mother from Bruce Mines said she adopted a newborn and discovered the child was FASD-affected at six months old. She credits Aboriginal communities for leading the way in creating more awareness that has benefitted her and others.



Grade 7 students Amber Chiblow and Heidi Eshkakogan preparing for school-wide sale of fruit kabobs and veggie trays to raise money for the Canadian Diabetes Association.

Blue-ribbon month for Sagamok

By Colleen Toulouse

SAGAMOK – It's a blue-ribbon month in this North Shore First Nation as community members stage a number of activities designed to promote awareness of Diabetes, especially among children.

Blue awareness ribbons were placed throughout the community at the beginning of the month to kick off the campaign, which was initiated by the Early Childhood Parent Committee (ECDPC), a group of community members/parents working to increase the number of families with children participating in healthy lifestyle choices.

"For many people, diabetes can be prevented or delayed by understanding its risk factors and making important lifestyle changes," says Arnela Bennett, committee chairperson. "Diabetes is a growing health concern."

According to the Canadian Diabetes Association Type 2 Diabetes is becoming more prevalent among children as young as eight, and the incidence appears to be increasing rapidly.

The 190 students of Biidaaban Kinoomaagamik focussed on healthy eating. The Junior Kin-

ergarten had a school-wide sale of fruit kabobs and veggie trays, and some Grade 7 students helped raise over \$300 to be donated to the Canadian Diabetes Association.

"The school also displayed Diabetes prevention resources from the Southern Ontario Aboriginal Diabetes Initiative and the Canadian Diabetes Association," said Principal Marjorie Owl. "We developed a more creative and healthier menu for our hot lunch program, and held a Just Move it – Healthy Choices Walk."

Staff at Shki Waase Aabin Day Care chose November 14 – World Diabetes Day – to hold a nutrition bingo and a blue balloon release.

Arnela Bennett said the campaign was also designed to support activities and services delivered by community health service providers.

"This initiative could also lead to a range of primary prevention, screening and treatment programs. With assistance from other organizations in the community, this could lead to care management initiatives that are community-based and culturally appropriate."

MNO-BMAADZIWIN/HEALTHY LIVING

Buddy's sale brings in bucks

By Jennifer Ashawasegai

ALBAN – We have finally made a buck on our hobby farm! It's still going to take a really long time before we break even.

I sold Buddy to a farmer not that long ago. Buddy was our stud goat, and I felt we didn't need him any longer since his job here is done. Willow had two beautiful little doelings in the beginning of the summer and I didn't want Buddy to breed with his off-spring.

Now, there's more room in the barn and more food to share, and more importantly, at least to Ken and I, there is no more smelly goat. Intact male goats are smelly things, because, to attract the females, they urinate on their beards. Gross right? Not only do they do that, they like to spread their aroma around and enjoy rubbing their heads on people. Although attractive to lady goats, it's not so charming for us humans!

Originally, I thought it a great idea to purchase a stud goat for the females in the herd, but I hadn't considered the possibility of inbreeding. It's also hard not to let nature takes its due course, and I was starting to get nervous as the doeling twins approached four months of age, breeding age for goats.

So I put old Buddy up for sale on Kijiji.

Posting animals for sale on Kijiji is quite an experience. Let's just say I had to screen a few people before settling on the right buyer. Also, finding a buyer for Buddy wasn't easy, because he was kind of homely. Actually, he was downright ugly... and smelly. He wasn't the kind of goat that people wanted to take home right away because of the scurs (horned material) on his head from not having been dis-budded properly by the farmer I purchased him from.

What Buddy had going for him was that he was very friendly and gentle for an intact male. You've



Buddy – the ugly, friendly goat.

heard tales of ornery goats that like to butt people? Well, that's pretty typical, but Buddy was different.

What I didn't know when I purchased him was that he was sick. Once I brought him home, I noticed he was rapidly losing weight, and off to the vet we went. Buddy was infested with worms and parasites and needed very aggressive medication and monitoring to get rid of the nasty things. He was indeed a very sickly goat, and received much attention and care due to his illness. The illness worked in our favour because he turned out to be a gentle guy.

It was his gentle nature that endeared him to a cattle farmer who was getting into raising goats for his children. The farmer wanted a male goat for the all-female herd he had just purchased, but he wanted one that was docile so his children would be able to handle it easily enough. Buddy fit the bill perfectly.

Since Buddy is gone now, I have to figure out where I can purchase the services of a gentlemanly buck for my herd. I'm not interested in keeping a stud goat on my farm because of the inbreeding issues, not to mention the smell!

'Crowd out' unhealthy food choices

By Sarah Blackwell

Many people want to remove something from their diet because they know it is not good for them, but are not sure how to do it. In Fred's case, it was a life or death situation because after his heart attack in 2011 he was told by many doctors to not eat certain foods. Doctors often make this recommendation, but don't tell patients what they CAN eat.

You might try thinking of this as an opportunity for you to grow and become an improved version of yourself.

When I first started to drink green smoothies I did it because I knew it was only going to make me healthier, and I knew I wasn't eating enough greens so I decided to mix it with fruit in my blender. It is not a death sentence to have to eat gluten-free, or to stop eating fried foods or sugar.

If you want to choose the best life for you and your family it is best to figure out what you can eat instead of focussing on what you can't eat.

Fred explains his experience. "I found that when I stopped eating the greasy burgers and fries and started eating more fruits and veggies that I was pretty hungry still. Then Sarah said to just eat as much of those fruits and vegetables until I was full. So I did that, and it really helped my stomach

adjust to the quantity of food and now my portions are not as large as they used to be, so naturally I lost weight."

Fred's explanation is an example of what the School of Integrative Nutrition refers to as "crowding out". I've also tried this with the children and it has worked in reducing and eliminating certain foods in their diets. My kids loved to eat bread, cereal, bagels, scones, and all kinds of crackers and bars. I knew that I couldn't just take it out of the cupboards all at once, so I did it slowly and replaced it with other foods.

For example, the pasta and rice at supper was replaced with whole-grain quinoa. Bread was replaced with flatbreads. Now, when my kids have an opportunity to eat bread it's a treat because it's not something they consume every day.

This approach can also be related to the diets of our ancestors. Their treats were probably things like blueberries and other wild berries, because they did not have this food over the cold winter months, so once summer came they ate a lot of it. A treat really is something that we don't have often, but now treats are available at every corner store, making it harder for most people to choose healthier options.

So why not try to see what

foods you can crowd out of your diet instead of telling yourself you "can't" have it. Here is a list of foods that were crowded out of our family's diet, and how we replaced them.

Peanut Butter - Almond Butter, sunflower seed butter, tahini

Jams and Jellies - Chia seed jam, apple butter

Cookies - home-made cookies and muffins using whole flours, natural sweeteners and no oil

Bread, Bagels - flatbreads, pita breads, reduced serving sizes, lettuce 'wraps'

Processed Cereals - oatmeal, quinoa, smoothies, fruit bowls

Milk, Cheese, Yogurt - almond milk and other nut milk, hummus, frozen banana smoothies

Once you find a replacement for that food, you can start re-training your brain to go for the new food instead of the pattern you have been following for years. Instead of having cow's milk in your oatmeal or cereal, try almond milk or other nut milk. You just have to set up a new pattern in your life, and your tastebuds will follow.

Go with the replacement for at least four weeks to set up a new habit in your life. Some foods take longer, but stick with it and don't give up! It will get crowded out of your diet with the good stuff that will nourish you and keep you energized and feeling great.



Raw Superfood Snowball Bites

ASK HOLLY

By Holly Brodhagen
askholly@gmail.com



Best 'fad' diet is oldest

I remember when I was in grade school our health class talking about healthy food choices and the four basic food groups. You were supposed to eat a select amount of servings from each food group each day and exercise. It seemed so simple and easy.

These days it seems that I have at least one conversation a day with family, friends or co-workers talking about the latest healthy eating fad – Atkins, Wheat Bellies, Isagenix, Weight Watchers, gluten-free, dairy-free, allergen-free, sugar-free and all the other "free" diets. Everyone has a story about why this or that diet works, how it makes them feel and how much it costs. People are spending a lot of time and money in this area, so I thought I'd check it out.

For every article that talks about the benefits of a certain diet, I found an equal number arguing against it -- doctors arguing back and forth about good vitamins and minerals, healthy fats, calories and proteins and carbs – it didn't end. Doctors and dietitians arguing about who is most qualified to talk about nutrition.

The debates never seemed to end, but after a lot of reading there was one thing that became clear. Almost all the recommended diets rely heavily on a foundation of healthy food choices and exercise, especially when it comes to weight loss.

So maybe my grade school teacher had it right. We should be eating food as close to its natural form as possible and eating from each food group in moderation. If the key to weight loss and a healthier lifestyle is good food choices and exercise, then why spend so much time, energy and money chasing diet fads? If eating food that comes in boxes and cans has caused our health problems, why would something that comes in boxes or cans solve them?

In my opinion – and please tell me if you disagree – you shouldn't have to spend more money on supplements and replacements than you do on food. Why not take the money you would be using to buy the newest alternative food product and spend it on real food such as fruit, vegetables, unprocessed meat cuts, whole grains and dairy products? Support local food producers and farmers to get the freshest and healthiest food possible, which also means less processing. Eat seasonal foods and rely less on packaged foods that travel long distances.

Now my daughter is learning about the same healthy food choices I learned about at her age. Maybe this "fad" has been around for so long because it works so well.

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

Sugarless seasonal treats

By Sarah Blackwell

Sugar is something that everyone wants to know how to reduce in their diet, and with the holiday season upon us it may be more challenging to avoid sugary treats. However, keep in mind your health goals and set yourself up for success by making your own treats available when you have a craving for sweets.

Keep in mind it does take your tastebuds a little while to adjust, but probably not as long as it takes our minds to adjust. Your sweet tooth is just as much in your head as it is in your mouth. Over time you will notice that foods will start to taste differently as you reduce your intake of more refined, processed foods.

This recipe has the added superfood of hemp seeds which are a complete protein and have a well-balanced ratio of Omega-3 to Omega-6 essential fatty acids. Additionally, they are sweetened with medjool dates that are high in fibre, calcium, iron and potassium.

RAW Superfood Snowball Bites

- 1 cup raw almonds
 - 6 Tbsp hemp seeds
 - 8- 11 medjool dates
 - 1 tsp vanilla extract or powder
 - 1 tbsp ginger Christmas spice (a mix of ginger, cinnamon, nutmeg, cloves)
 - 2 tbsp coconut oil
 - 1 tbsp Ceylon cinnamon (or regular cinnamon)
 - 2 tbsp maca root powder (optional)
 - Sprinkled with shredded coconut and/or Ceylon cinnamon
- Instructions:
1. Place almonds and dates in a food processor and process until finely chopped;
 2. Add remaining ingredients and process until mixed well;
 3. Form into balls with a spoon or small scoop;
 4. Roll in shredded coconut;
 5. Keep refrigerated and enjoy!

Holistic Health coach Sarah Blackwell can be contacted at her website at www.SarahBlackwell.ca or on Facebook at [facebook.com/sarahblackwellhealthcoach](https://www.facebook.com/sarahblackwellhealthcoach)

Social Services

To advocate on social issues affecting our people



Cheyenne Fox.

Vigil for another one of more than 600

By Barb Nahwegahbow

TORONTO – John Fox says his 20-year-old daughter Cheyenne was a “very kind, caring, loving person.”

And he can’t understand why police haven’t conducted a serious investigation into her death.

“It was very shocking for us,” said Fox, a citizen of Wikwemikong Unceded Indian Reserve, who was speaking at a candlelight vigil for Cheyenne held Oct. 31st in front of Toronto Police Headquarters on College Street. About 30 people participated.

Fox recalled the police visit to inform him that his daughter committed suicide. Cheyenne fell to her death from a 24-storey condo in Toronto’s Don Mills in April of this year.

“They didn’t even talk to the witnesses that were there on that day,” he said. “They didn’t care about my daughter. They still don’t care about my daughter.”

Breaking down as he addressed the crowd, Fox said he firmly believes his daughter did not kill herself.

“I didn’t raise my kids to die like that. I don’t want anybody to go through that like I did. That’s why I’m doing this vigil, so people can understand what we try to do. We love our kids. It’s still very hard for us but we honour that child. We honour that child no matter what because she loved her people.”

Together with one of his sons, Fox transported his daughter’s body to Manitoulin Island because it was too costly to hire a funeral home in Toronto. It took a lot of strength, he said, but he wanted Cheyenne to have a traditional burial. His daughter was much loved, he said.

“Everybody came in from all over, Manitoba, Ontario, everywhere because of how important Cheyenne was in our lives.”

Fox is not giving up on his quest to find out the truth about his daughter’s death. He wants the police to do a thorough investigation. He was scheduled to meet Nov. 20 with Toronto police, accompanied by a lawyer and some supporters.

He admits there were times he felt like giving up on life. “But I didn’t,” he says, “because the Creator doesn’t want us to do that. We have to live the life no matter how hard it gets.”

In an interview following the vigil, Fox said his daughter did not seem suicidal in the three weeks she stayed with him just before her death. She loved her young son, Xavier and she was set to go to college, he said. She planned to become a beautician and she was excited about it. But unknown to Fox, his daughter had been lured into the sex trade by a friend and he believes this is what led to her death. “I miss my daughter so much,” he said.

Two other Aboriginal women have died under mysterious circumstances in Toronto this year. In May, 26-year old Terra Gardner from Nigigoonsiminikaang First Nation was killed by a passing train near Yonge Street and Summerhill Avenue. She had complained of receiving death threats just prior to her death. In July, 25-year old Bella Laboucan-McLean from Sturgeon Lake Cree First Nation in Alberta died after falling off a 31st floor balcony of a condo in downtown Toronto. A recent graduate of the fashion design program at Humber College, she had plans to move to England to continue her studies. Her family doesn’t believe it was suicide and the police are treating her death as suspicious.

“There’s a war on against us,” Fox told the gathering, “...and there has been a war for a long time and it’s just getting worse and worse all the time.”

Other speakers at the vigil echoed Fox’s words when they spoke about Cheyenne and the more than 600 murdered or missing Aboriginal women reported in Canada in the past decade.

School survivors died on city streets

By Christine Smith (McFarlane)

TORONTO – Tucked away where no one can really see it in the heart of Canada’s largest city is a weather-beaten memorial with 697 names listed on it. The names on the plaque include those of nine survivors of the same residential school attended by Elder Andrew Wesley.

“It is an honor to be standing here at this historic event” Wesley told participants at a Truth and Reconciliation Commission gathering Nov. 12 at City Hall. “There’s a little church behind the Eaton Centre, and outside that church there is a memorial, and that memorial has the names of our brothers and sisters who have died on our streets.”

“Though the Toronto Homeless Memorial is not specifically for residential school survivors. It is for the homeless people who have died on the street. Nine of the people listed are survivors of



Andrew Wesley at The Toronto Homeless Memorial outside Trinity Church.

the same residential school I went to,” says Wesley, who went to St. Anne’s Residential School in Fort Albany for 11 years.

During the event, the City of Toronto along with the Truth and Reconciliation Commission of Canada (TRC) proclaimed Nov. 12, 2013 to Nov. 12, 2014, the Year of Truth and Reconciliation in Toronto to acknowledge the impact of the Residential School System on Aboriginal peoples and on all Canadians.

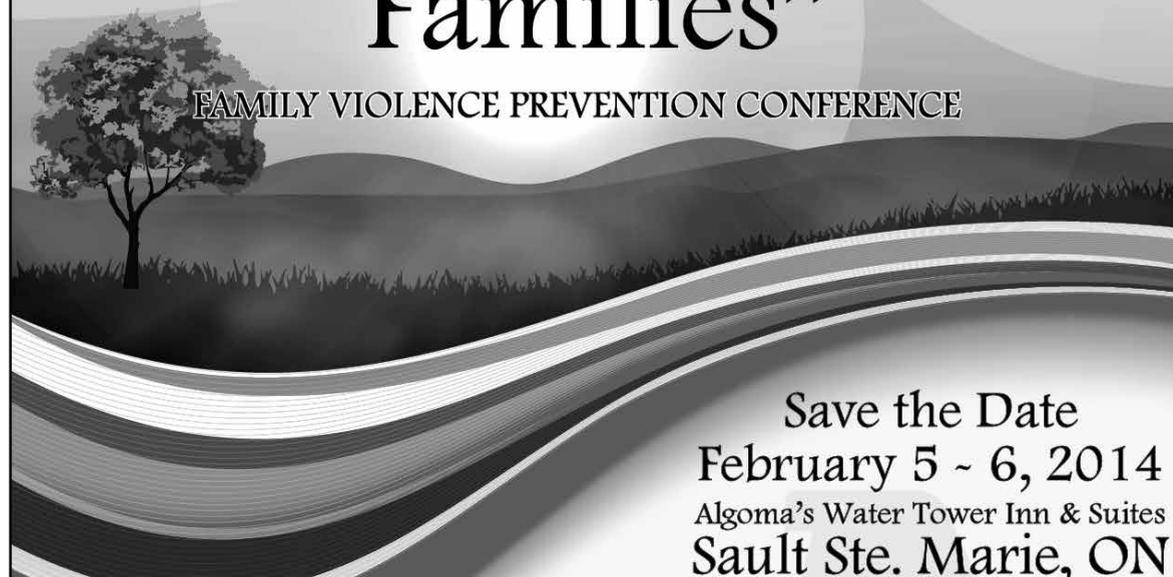
“For me,” said Wesley, “it’s a great event for them to wake up their spirit so that Toronto acknowledges that ‘it’s not their fault that they ended up on this

memorial because something happened when they were in school. It’s a great event for me especially to honour them and to also see some survivors here in this room.”

Speakers included Councillor Mike Layton, TRC Chair Justice Murray Sinclair, and Phil Fontaine, former National Chief of the Assembly of First Nations, who was the Honorary Witness for the event. Hagersville High School student, Holly La Forme, said “The stories of residential school weren’t anything new, but having the experience of reliving it with former students made it real.”

“Empowering the Voices of our Families”

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Park reclaimers cite 'illegal' surrenders

By Johnny Hawk
TINY TOWNSHIP – A reclamation of Awenda Provincial Park is in its 19th month and nearby Springwater Provincial Park has also been occupied by members of Beausoleil First Nation.

"We began as a result of the illegal surrenders of our inherent rights and traditional territories along with the policies and laws enforced upon our people where the Chippewa Tri Council and Canada are in breach of the 1764 Niagara Covenant Chain Belt," says camp spokesperson Kai Kai Kons.

The 1764 Niagara Covenant Chain Belt is a fundamental law of Canada which is an agreement between 24 Indigenous Nations and the Crown that permits the Crown's presence within Indigenous territories founded on Peace, Non-Interference and Co-existence. First Nations leaders and the Crown gathered in Ottawa to strengthen this Relationship in January 2012.

The reclamation began after the Chippewa Tri Council of Beausoleil, Rama and Georgina Island First Nations accepted a \$308-million land claim settlement for the Coldwater Narrows Reserve in 2012.

The Chippewa Tri Council are also signatories to the 1923 Williams Treaty, that involved the surrender of 13 million acres of

land and allegedly extinguished First Nation hunting, fishing and harvesting rights within their traditional territories.

"The lands we are reclaiming in both parks are within the 1785 Collins Treaty area which is an area that includes land within the Williams Treaty and Coldwater Narrows Claim," said Kai Kai Kons. "The Chippewa Tri Council accepted \$500,000 in 1998 when our people were not informed, consulted and provided no consent to accept this settlement."

Canada's Aboriginal Affairs Website claims the 1785 Collins Treaty was an agreement whereby the Chippewas of Lake Huron allowed a military road for the Crown through their territory. Lands were to be given back after war efforts but were not, and the \$500,000 settlement was reached in 1998.

Beausoleil First Nation says the actions of the camp organizers are not representative of the Band and that they are acting on their own.

"Our title to the lands are influential to our sovereignty and protecting the environment but band councils are extinguishing our rights and their is no avenue other then what we are doing to assert ourselves according to our laws," says Richard Peters, another member of the reclamation



Park reclaimers at Awenda Provincial Park.

group. "We are organizing at these camps to break free of these band councils in a re-emergence of our own Anishinabek governance and laws."

Organizers claim the camp in Awenda Provincial Park is situated on one of five traditional embassies known as Council Rock which is interwoven in the intertribal treaty between the Anishinabek and Haudenosaunee.

"Our Camp is called the Oshkimaadziig Unity Camp which

refers to our Anishinabek prophecies, where a New People will remerge to pick up the many gifts of the past to ensure survival of humanity," says Kai Kai Kons. "We have established a network with other communities and organization for our food security strategy, traditional trade route revitalization project, multimedia youth empowerment workshops and restoring our governance through matriarchy."

The group claims to be part

of a growing movement called ACTION – Anishinabek Confederacy To Invoke Our Nationhood.

To support their actions they have cited the Supreme Court of Canada's Sundown decision and the Ontario Court of Justice ruling in Meshake, which acknowledge traditional activities within Provincial Parks. Ministry of Natural Resources staff have been attempting to evict the campers.

For further information visit oshkimaadziig.org

Unity Gathering pays tribute to Tecumseh

By Greg Plain
BKEJWANONG – The Anishinaabe and many other Nations gathered in Southwest Ontario First Nations for a week-long celebration that culminated Oct. 5th, the 200th anniversary of the death of Chief Tecumseh in the Battle of the Thames during the War of 1812.

The seven-day World Unity Gathering included parades and a fall fair at Bkejwanong (Walpole Island), artistic readings and Midewiwin Ceremonies at Deskaan Ziibii (Chippewas of the Thames), and other teachings in Munsee-Delaware and the Longhouse of Oneida Nation.

Historic re-enactments depicted the Anishinaabe alliance with British forces against the invading Americans. The week's theme was "Re-kindling Tecumseh's Vision" of creating a great confederacy of North American Indian Nations.

Bkejwanong Unceded Territory unveiled a restored monument to Tecumseh overlooking the St. Clair River, where it is said the remains of the great Shawnee warrior are buried.

Chiefs of area First Nations met Chief Glenna Wallace of the Eastern Shawnee Tribe of Oklahoma, who thanked her hosts and said "We trust our Chief Tecumseh is in very good hands and is being well taken care of in this territory."

Chief Burton Kewayosh welcomed visitors, noting that "Our community is honoured to be the resting place of the great Chief Tecumseh and this restoration and new plaque will allow new generations to view and know the vision of Tecumseh". A new plaque tells the story of Tecumseh in both English and Anishinaabemowin.



Chief Greg Peters (Moraviantown), Chief Glenna Wallace (Eastern Shawnee Tribe of Oklahoma), Chief Chris Plain (Aamijwaang), and Chief Burton Kewayosh (Bkejwanong) gathered at a new plaque at Tecumseh's Monument on Oct. 5.

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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.

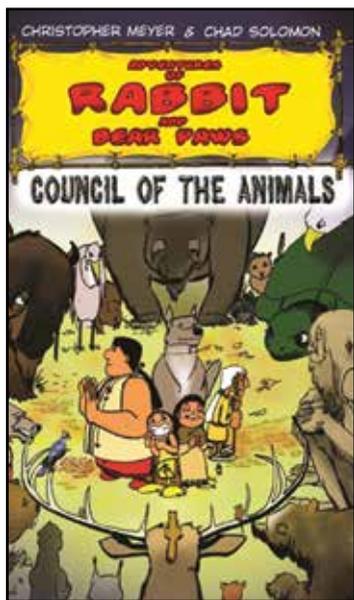
DAMNADAA/LET'S PLAY

Sixth adventure for Rabbit and Bear Paws

"Council of the Animals" – the sixth instalment in the popular Adventures of Rabbit and Bear Paws series – is now available.

Chad Solomon's graphic novel series for the young and the young at heart is based on the Seven Grandfather Teachings of Respect, Bravery, Love, Honesty, Humility, Wisdom and Truth, and is rapidly gaining enthusiastic fans for its vibrant and entertaining images of Anishinaabe traditions and oral history.

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and for all!

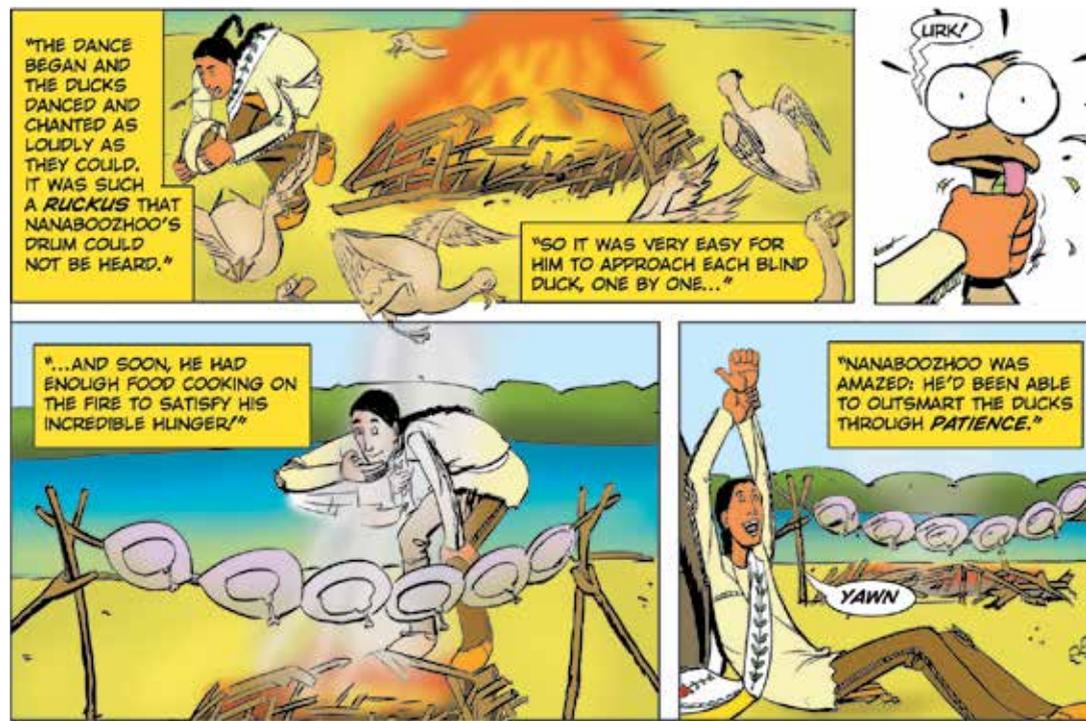
How will the fates of our beloved characters be sealed: by the unconditional love of a single dog, or in the fangs of the wolf?

Adventures of Rabbit and Bear Paws Vol. 6: Council of the Animals is based on the Grandfather Teaching of Truth (Debwewin). ISBN 978 -1-927508-29-9 Retail: \$11.95 Can.

To see sample pages or to pre-order Adventures of Rabbit and Bear Paws Vol. 6: Council of the Animals visit <http://rabbitandbearpaws.storenvy.com/products/3660757-adventures-of-rabbit-and-bear-paws-council-of-the-animals>

Little Spirit Bear Productions is the publisher of the Adventures of Rabbit and Bear Paws series. For new comical adventures every week, visit www.rabbitandbearpaws.com

Rabbit and Bear Paws



© CHAD SOLOMON AND LITTLE SPIRIT BEAR PRODUCTIONS, 2013.

ARF is the word

By Colleen Toulouse

SAGAMOK – The patient left the clinic after his annual checkup. He had received a vaccination, a prescription for an embarrassing rash and a bag of peanut butter treats.

He barked, possibly his version of "miigwetch", and headed home on his leash with his owner.

Like most of the dogs at the Pet Pamper and Wellness Day, Moonlight wagged his tail and jumped playfully on his hind legs while receiving supportive care by the Animal Rescue Foundation of Ontario (ARF Ontario) volunteer team.

Forty dogs and half a dozen cats were checked on Nov. 8 by ARF Ontario, a organization that works with First Nations and rural communities to bring veterinarians into communities and find new homes for unwanted animals.

One ARF team worked out of the Multi-educational Centre and another toured the community, providing services for Elders and their pets and vaccinating roaming dogs. Pet owners paid \$30 for vaccinations

"If a community does not have an animal-adoption building or a close-proximity humane society, or – like Sagamok – there is just one person doing the animal by-laws, we will work with them," said ARF volunteer Laurie Ristmae. "If we have the necessary time and resources, and a willing partnership with the community."

The organization is now working at full capacity in 15 communities and encourages communities to be specific in identifying their needs when requesting ARF assistance.

For more information, please visit <http://www.arfontario.com/>



Moonlight receives attention from veterinarian Dr. Meena Srivistava.

Season's Greetings and Best Wishes for the Holidays.

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Griffin helping HIV/AIDS education program out by packing boxes of condoms to be sent out to the 39 communities of the Anishinabek Nation.



'Kid' had lots of work to do!

Hi, my name is Griffin Assance-Goulais. Nov. 6 was "Bring your kid to work day".

I came to work with my Mom, Arnya Assance who works in the Lands and Resources Department of the Union of Ontario Indians.

I am from Beausoleil First Nation, but I live in Sturgeon Falls. I am a Grade 9 student at St. Joseph Scollard Hall in North Bay, I play football for the SJSB Bears, I am an A student and work hard to get things done.

At the beginning of the day, I was introduced to my Mom's colleagues, and learned what department they worked for. I was able to help out at the Union of Ontario Indians, some of the jobs I was given to do included photocopying, writing this article for the Anishinabek News, and much more. My Mom's colleagues sure found a lot for me to do!

One of the areas I found most interesting about the Union of Ontario Indians is they have the Anishinabek Education Institute which partners with Colleges in Ontario like Sault College, Canadore College and St. Clair College to provide mature First Nations students with a chance to achieve their academic goals. The students go to their chosen program two weeks every six weeks, then for six weeks you can do your regular work and take care of your family, but every six weeks you go in for a two-week college session. You can earn a college diploma in two-three years depending on the program you're taking.

The Union of Ontario Indians does a lot of great things for the Anishinabek community. I am not interested in a career here, but the people that do work here do a lot of great things.

Aniish na?

Aaniish

Eshnikaazyin?

Gigawabamin

ANISHINABEMOWIN

Menawah

Giminadan

Gagiginonshiwan

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

DIBA AJMOWIN

Ma'iingan niin. Nimshing ndizhnaagos.

AW, NO!! NOT MY DANG HUNTIN' LICENSE PHOTO!

I am wolf. I look like a dog.

Dibikak ndoo-biibaagmaag nwiijgiwenhyag.

HI! HARRY... CHARLIE, HERE! GAME NIGHT AT RED'S LAIR... TO O'CLOCK... CALL PETER! SEE YOU THERE!

At night I call out to my friends.

Nzegtaagzimin maamwi yaayaang.

THIS IS **NOT** GOING TO BE A VERY "SILENT NIGHT"

O LITTLE TOWN OF... O COME ALL YE... O HOLY NIGHT...

We sound scary when we are all together.

Bepkaanzimin.

THESE ARE THE TYPES OF WOLF THAT YOU MAY RUN INTO OUT HERE!

We are all different.

Pane ndoo-dawenjgemin. Ezhaagziid ndoo-nooknanaanaan.

GEE! I WONDER WHERE THEY'RE OFF TO IN SUCH A HURRY?

We are always hunting. We chase after the weak.

Nwaj niin ndoo-mshkawzii, miidash enji niigaanziyaan.

OKAY! HIT IT BOYS!

BORNNN... TO BE WIILD!

I am much stronger, that is why I am the leader.

Written by Muriel Sawyer with Illustrations by Charley Hebert

Wodob,e-m(e)skojaaned adik

By Dany Riopelle

Wodob,e-m(e)skojaaned adik
Gii-k(i)chi-waawaas(i)konem(i)jaansim
Giiishpinwiikaa gii-waab(a)ndaaman
Waawaas(a)konem(a)gadgidaa-(i)kid ge-giin.

Gakinadash gwa adikoog
Gii-ganabapii'aawaan
Wii(o)dam(i)nonid,gaa wiikaa
Gii-bagidinaasiwaan.

(I)ngoding(o)naag(o)shik gii-g(i)chi-awang
Santagii-bi-(i)kido,
"E-g(e)chi-m(i)skojaanens(e)wid,nashke,
Gidaa-babaaniigaanabiichige."

Miidash gii-zaagii'aawaad
Wodoban(ga)kina (a)dikoog-
Wodob,e-m(e)skojaaned adik,
Panega-(a)ni-makwen(i)migoo.

Rudolph, the red-nosed reindeer,
That was one shiny nose of his;
If you ever saw it,
You'd say it glows, too.

All the other reindeer,
They laughed at him;
He wanted to play,
But they never let him.

Then,one very foggy evening,
Santa came and said,
"You, who have a bright nose, look here,
You should lead."

Then, they loved him,
(That) Rudolph.all the reindeer did;
Rudolph,the red-nosed reindeer,
You'll always be remembered.

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
Ph: 705-497-9127 Toll Free: 1-877-702-5200 Website: www.anishinabek.ca

The Anishinabek Nation Economy

Our Economic Blueprint



Wally Bannon, economic development director, Fort William FN.

Going down the Ring of Fire road

By Rick Garrick

FORT WILLIAM FN – Wally Bannon wants his community to be involved in construction of the transportation route to the Ring of Fire mineral development area.

“I want to see Fort William and many of our other Robinson Superior members a part of developing the \$800 million road or the \$1.2 billion railroad from Nakina (located about halfway between Thunder Bay and North Bay on Hwy. 11) to the mine,” says the economic development director for Fort William First Nation. “I want to be a partner in that.”

Bannon says his community has already started up a road construction and aggregate company, which rebuilt 16.2 kilometres of community roads over the past summer. Up to 45 community members were employed at various stages during the \$7 million project.

“We had no experienced people, we had a few pieces of equipment,” he recalls. “So we had to go out and find someone that could train, someone that knew how to develop the road to a point that it was on time and on budget and then train those individuals from our First Nation to be able to perform and develop with the building of the roads.”

Bannon says the project was successful and the community is now looking to secure road construction contracts in Thunder Bay and area.

“There is some interest in regards to MTO needing some crushing of rock,” Bannon says, noting the community purchased a mobile rock crusher which is now available for contract jobs. “We’re not looking to take on a \$10 million or \$15 million project; we’re looking at a project that we can do and make some money at.”

Bannon also wants to develop a training centre for community members interested in mining, forestry and energy careers in northwestern Ontario. He also shared his experience working with the Nishinawbe Aski Development Fund (NASF) – which provides funding to Aboriginal business

from Robinson Superior, NAN and Treaty 3 communities.

“I want to ensure First Nations people get properly trained. I saw two mines developed over the time I was at NADF — the Musselwhite and the Victor mines — in which we weren’t prepared and we lost out on a lot of opportunities. So here it is, the Ring of Fire and nine other mines in northwestern Ontario plus a number of energy projects. We must be prepared.”

Bannon says his community currently has 145 students in high school and another 114 in post secondary programs who will need jobs in the future.

“It’s gone far too often that we don’t invest in our people,” he says, “and that’s key to us being successful and generating wealth within our communities.”

Bannon also wants to see more First Nation businesses developed.

“I want to see the huge profits coming back to our reserves so that we can utilize them for infrastructure, for housing, for social projects.”

Fort William’s road construction company was one of the success stories highlighted during the Nov. 5-7 Robinson Superior Economic Summit.



Eight youth entrepreneurs from the Robinson Superior region gathered at the Nov. 5-7 Regional Economic Development Summit in Thunder Bay to accept awards from Nokiiwin Tribal Council for their achievements in business.

Young northern entrepreneurs have tasty business ideas

By Rick Garrick

FORT WILLIAM FN – Wesley Jacob turned his love of bannock and pizza into a tasty business idea during his school’s youth entrepreneur market day.

“I like bannock and I love pizza, so I thought of applying them together and making bannock pizzas,” Jacob says during the Nov. 5-7 Robinson Superior Regional Economic Development Summit. “It’s been going good.”

Jacob, from Pic Mobert First Nation, earned about \$115 during market day and his bannock pizzas were also a hit during the Nokiiwin Tribal Council’s Giniijaansinaanig Obawaajigewinen (Our Children’s Dreams) youth entrepreneur lunch sales event, held at the summit Nov. 6.

“(The market day) was a real success and we were able to see that success through everybody working together: the school, the students and the parents,” says Fay Zoccole, Nokiiwin Tribal Council’s education navigator. “It was a great way to get the kids involved in reading, writing and math in a fun way (as well as) having parents’ engagement. Par-

ent engagement is a key to success in education, and we had that all together.”

Zoccole says the students did “really well” during the youth entrepreneur project. About 20 students took part in the project in each of the four participating Nokiiwin communities – Pic Mobert, Pic River, Biinjitiwaabik Zaaging Anishinaabek and Kiashke Zaaging Anishinaabek – and two were chosen from each community to attend the Fort William summit.

“The market day was really successful,” Zoccole says. “I heard there were sometimes up to 100 people who came to the school.”

Zoccole says the youth entrepreneur project will be held again, with more First Nations content in the curriculum.

“We’re planting seeds — this is just a seed right now and I think this will go further,” Zoccole says. “It has the potential for kids to have desire to dream that they can become successful business people.”

Pic River’s Frances Nabigon enjoyed learning about business

during the project, and she earned about \$65 from sales of smoothies during the youth entrepreneur market day in her community.

“You make a business and then you sell (your product) and you keep the money, whatever you make,” Nabigon says. “You can sell jewelry or sell food and you get to keep the money you make.”

Jacob and Nabigon were among the eight students chosen by their communities to attend the summit, where they sold a variety of products such as cotton candy, donuts, bannock dogs and perogies.

“I just thought of donuts one day,” says Pic Mobert’s Dion Desmoulin, who earned about \$150 from sales of donuts and wiener bannocks at his school’s youth entrepreneur market day. “And looked for a recipe and just made them.”

The eight youth entrepreneurs received awards from the Nokiiwin Tribal Council for their achievements in business after the lunch sales event.

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Lands and Resources

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Fasting camp teaches respect

LONG LAC 58 FN – It was four years ago that Veronica Waboose, former Chief of this Superior Region First Nation, started thinking of ways that youth from her community could experience some of the culture and traditions she has seen during her time as a Sundancer.

She originally brought a group of youth to Sundance Ceremony but found that many of the children were unable to fully participate, but were thirsty for the knowledge.

Since then, Veronica has gathered volunteers from the community – Elders, young adults, and youth – to participate in a traditional healing and fasting camp. The project has grown out of the need for youth to learn tradition, understand culture, and build a sense of community and nationhood.

The Youth fast has become an annual undertaking where two groups, boys and girls, ages 8 to 12, spend four days in bush near Fernow Lake.

The youth have this time to work and learn from the Elders. They learn the importance of resources and stewardship of the lands, participating in a variety of activities such as setting nets to fish traditionally, collecting berries and medicines from the areas,

crafting medicine pouches and dream catchers while hearing stories and learning cultural history.

Evening sharing circles give the children an opportunity to share and absorb everything that they experience. They are restricted to only broth, fruits and vegetables, with a small meal at dinner, for the duration of the camp. Abstaining from these comforts helps the youth to be thankful and respect not only themselves and Mother Earth, but also community Elders, and each other.



Katy Legrade, Kassidy Waboose, Kamryn Desmoulin and Riley Waboose on the water.



Kassidy Waboose, Riley Waboose, Syliva Meshake, Kamryn Desmoulin, and Katy Legrade with a big catch.

Anishinabek insist on rightful share of mining revenues

By Marlene Bilous

SUDBURY – Anishinabek Nation citizens understand they have the right to share in the wealth generated by extraction of natural resources from their traditional territories. The only thing that needs to be resolved is how much.

Lake Huron Regional Grand Chief Isadore Day, Windawtegowinini, provided some pertinent numbers to 25 participants in a Union of Ontario Indians Mining Workshop Nov. 19-20. He asserted that Anishinabek Nation citizens have a treaty right to share in Ontario's \$11 billion mining industry.

"We have determined that 60% of mining resources in Ontario are located on traditional lands and currently we receive no taxes or benefits from mining on our traditional to treaty territory," said Chief Day, Serpent River

First Nation. "Municipalities get 15 to 22% of total taxation revenue from mining while First Nations get nothing."

Deputy Grand Chief Glen Hare further advocated for meaningful Anishinabek participation in the mining industry as required by Section 35 Constitutional rights and Supreme Court rulings about consultation and accommodation of First Nations rights.

"We need to put our foot down. Mining companies need to work with us or go home. We have nothing to lose."

The participants made unanimous recommendations in the following areas:

1. Assertion of Anishinabek Jurisdiction over mining in compliance with Section 35;
2. Requirement for governments and mining and exploration companies to share the revenues

from resources extracted from Anishinabek territories;

3. Necessity for government and mining companies to practice environmental stewardship on Anishinabek lands;

4. Urgent requirement for government to fund capacity development at the local level in mining;

5. Need for government and mining companies to recognize Anishinabek potential for employment opportunities, from entry level to senior management;

6. Critical requirement for MTO and the Anishinabek Nation to negotiate a "first right of refusal" for First Nations with aggregate on pits and quarries located in the area where roads are being constructed; and

7. Need for Anishinabek Nation communities to receive aggregate fees and levies at the



Mining workshop participants listened to Lake Huron Region Chief Day talk about mining revenues. For a guide to mining in Anishinabek Nation territory, visit anishinabek.ca – Photo by Charlotte Commanda

same rate as municipalities.

Participants emphasized the need for Anishinabek to have a rightful share of revenues generated from mining the resources on traditional territories, from all levels of government and from mining companies extracting, processing and exporting them. They also recommended that they need the authority to tax mining and exploration companies directly on the resources that they extract and process from traditional lands.

It was also agreed that the An-

ishinabek Nation needs to explore options to allow individual First Nations to levy property taxes on utilities (hydro, telephone, gas and oil pipelines, radio transmitters, etc.) crossing First Nations land. This would produce a steady revenue stream to permit First Nations to improve their economies and the living conditions of their citizens.

The Osoyoos, Kamloops and Westbank First Nations tax directly and have improved their economies significantly.

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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



Doing education the Anishinabek way

Canada is moving ahead with the unilateral imposition of the proposed First Nations Education Act (FNEA) despite opposition by First Nations, other governments and a variety of educational organizations across the country.

The draft FNEA is an attack on the inherent rights of First Nations Peoples as protected by the Constitution Act, 1982 and the United Nations Declaration of the Rights of Indigenous Peoples. Instead of recognizing First Nations' jurisdiction over education, it increases the Minister of Indian Affairs' control. Instead of ensuring culturally appropriate education, it enforces integration with the provincial system. Instead of ending discrimination and underfunding of First Nation's schools and students, it creates more obligations for First Nations with no additional funding. As in the colonial past, the Government of Canada is using education as an instrument of oppression and assimilation.

The only alternative to the FNEA is First Nation self-government in education. The Anishinabek First Nations must unite in opposition to the Canada's legislation and advance the Anishinabek Education System – our education system.

AES BACKGROUND

Beginning in 1995, the Anishinabek First Nations decided by Grand Council Resolution that negotiations on education jurisdiction and self-government were our best available opportunity to achieve Anishinabek control of Anishinabe education. In our vision of Anishinabe education, we transmit Anishinabe worldview to children through language and customs. This is the context for Anishinabe education. We then fit what we want from the Euro-Canadian education system into the Anishinabek Education System, adapting it to suit us, while still meeting provincial standards for education outcomes.

A working group of Anishinabek First Nation educators and education professionals was established in 1998 to design the Anishinabek Education System based on the feedback received at many community sessions, workshops and conferences.

As a result of these efforts, the Anishinabek Nation has:

- created a draft model for the Anishinabek Education System that is based on an accountability and reporting framework focused on improvement in First Nation education and student achievement;
- started drafting an Anishinabek Nation Education Act;
- signed a Memorandum of Understanding with Ontario to address practical education issues and focus First Nation and Ontario efforts on First Nation student

achievement and student success;

- advanced the self-government negotiations with Canada, for Canada's recognition of First Nation law-making authority over education and the funding to support the establishment and operation of the Anishinabek Education System; and,
- incorporated the Kinomaadswin Education Body mandated to implement the Grand Council-approved Strategic Plan to Establish the Anishinabek Education System.



Youth rep Quinn Meawasige, foreground, challenged INAC Minister Valcourt on the FNEA at the AFN Youth Summit last month in Saskatoon.
– Photo by Jessica Danforth

Comparing the AES to the FNEA

The Anishinabek Education System is everything the First Nations Education Act is not. Note that First Nations that have a negotiated self-government agreement with Canada would be exempt from the proposed First Nations Education Act.

ANISHINABEK EDUCATION SYSTEM

- Developed by the Anishinabek Nation through 18 years of consultation with Anishinabek leadership, educators and community members
- Based on First Nation jurisdiction and full control over education on-reserve
- First Nations have broad powers to decide what is in the best interest of First Nations communities, schools and students
- First Nations establish standards for their own schools with negotiated funding from Canada and control their own schools by establishing their own requirements that schools must provide to students
- First Nations negotiate who is responsible for the educational facilities with Canada and negotiate for funding for maintaining these educational facilities
- Anishinabe languages, history and culture, form the foundation of the Anishinabek Education System
- First Nations may delegate authority for education to any entity the First Nation decides on
- First Nations establish education standards and assessments
- First Nations are responsible for education and to address any issues that arise
- First Nations negotiate and sign tuition agreements with local school boards and the Anishinabek Education System will have a Master Education Agreement with Ontario and Canada will provide funding for provincial tuition at the negotiated amount
- First Nations decide on the educational staffing requirements and qualifications
- Funding for the AES is provided by Canada according to negotiated fiscal agreements that Canada cannot unilaterally change

Proposed FIRST NATIONS EDUCATION ACT

- Developed by federal bureaucrats without meaningful input from First Nation leadership, educators and community members
- Increases Federal control over education on-reserve
- The Minister has broad powers to decide what is in the best interest of First Nation communities, schools and students
- Canada will establish regulations the will establish the requirements that all schools must provide to students. The draft Act imposes conditions on First Nation schools that are far beyond what is in place currently in Ontario with no commitment for additional funding (for example, the FNEA requires the school operational budgets to be submitted to the Minister)
- Councils are responsible for all educational facilities and must maintain insurance on these facilities (insurance at their own cost)
- Provincial educational standards and curriculum form the foundation for First Nation education
- Permits First Nations to delegate their responsibility under the Act but only to an entity such as an Education Authority that is recognized by the Minister or regulated under the Act
- An independent annual inspection report on each school must be completed by a federally approved inspector and the report is submitted to the Minister
- The Minister may appoint a temporary administrator for First Nations if the Minister deems intervention is necessary (similar to 3rd party management)
- All tuition agreements with school boards must comply with directives issued by the Minister or Canada will not pay for the services provided under the tuition agreement
- A First Nation must employ a Director of Education to perform the duties set by the Minister (the Director of Education cannot be a member of Council)
- Funding will be determined by calculations prescribed in regulations set by Canada and imposed on First Nations (Note, this will severely limit AANDC from responding to unique or special circumstance)

Restoration of Jurisdiction

Implementing the Anishinabek Declaration of 1980



John Donnelly, lead negotiator for Mi'kmaw Kina'matnewey.

Respecting, honouring First Nations education

By Kelly Crawford

NIPISSING FIRST NATION – John Donnelly, lead negotiator for the Mi'kmaw Kina'matnewey presented on the comprehensive Education Agreement with Nova Scotia during the Anishinabek Nation Special Fall Assembly on Education held on Nov. 13-14, 2013.

“The Mi'kmaw have been exercising their jurisdiction for the past 15 years,” explained Donnelly. “Last year we had 30 students that were ready to drop out of a provincial high school. We got them into the community school and they went to school from three to 10 at night. Out of 30 students, 29 received all the required credits to graduate.”

The Mi'kmaw Kina'matnewey have control over their education system supported by an “act respecting and honouring education within the territories of the Mi'kmaq of Nova Scotia”.

Donnelly shared the positive results of having immersion programs within the communities. “By the time the immersion students reach grade six, they are surpassing the performance level of the rest of the students in English. They spend their first three years exclusively in Mi'kmaw but by Grade six the test results for them in English Comprehension surpass all the other students.

The successes are not limited to just the Mi'kmaw. “In Nova Scotia, every student is exposed to the Mi'kmaw history and culture.” Donnelly explained that the Mi'kmaw Kina'matnewey play a foundational role in curriculum development with respect to Mi'kmaw language and history for the entire province of Nova Scotia. They are currently in talks to implement a mandatory Mi'kmaw course in order to obtain a high school diploma.

Donnelly explained an additional success is the change in the relationship with the province. “Once the province of Nova Scotia recognized that the Mi'kmaw have jurisdiction our relationship changed significantly. The relationship we have with the province is one of equals. We sit at the table together as equals” Benefits include having provincial contributions. “We have access to provincial resources including full access to every training program for teachers and administrators at no cost.”

Donnelly indicated that the funding currently received is far beyond any amount received while under Indian Act funding as the province contributes resources and training opportunities. Challenges still exist with getting the federal government to recognize new programs. Despite this they have been able to build five new schools, continue to support increased graduation rates and implement programs for at-risk students.

The Mi'kmaw jurisdiction was recognized by the federal and provincial government through legislation; Bill 30 on June 18, 1998 and Bill No.4 on December 3, 1998. For more information contact roj@anishinabek.ca

AES goes forward

By Kelly Crawford and Tammy Desmoulin

NIPISSING FIRST NATION - Anishinabek Chiefs in Assembly passed a resolution to “vehemently reject the imposition of Canada's proposed bill, the First Nation's Education Act and reaffirm their commitment to the development of an Anishinabek Education System, jurisdiction and education of their children as they see best”.

“It is time we start acting like who we say we are. I want my grandchildren to be proud of who they are and not feel like second-class citizens. We have to act like Nations and take control of things that impact us every day,” said Chief Tom Bressette of Chippewas of Kettle and Stony Point First Nation.

Nipissing First Nation's complex in Garden Village was packed with Chiefs and participants. Chiefs of the Anishinabek Nation unanimously rejected the federal government's draft proposal of the First Nations Educa-



Chief Thomas Bressette
– Photo by Monica Lister

tion Act. Chiefs and participants showed overwhelming support for the Anishinabek Education System.

“Wake up, don't just lay there like cold granite stone. This is our glorious opportunity to address the issue. You look at the cold granite stone as Indian Affairs or the federal government. Let's wake up and don't just lay there” said Curve Lake Councillor Keith Knott.

Youth representatives Nathalie Restoule and Quinn Meawasige attended both days and provided invaluable insight on youth perspectives.

“The First Nation Education Act is almost like residential school all over again. They say - ‘Here, this is what is best for you’. The Anishinabek Education System is what we know is best for us. It is going to grow

healthy children,” said Quinn Meawasige.

Chiefs and participants heard presentations from the Education Working Group and Tracey O'Donnell, Lead Education Negotiator, on the next steps for establishing the Anishinabek Education System. A strategic plan for advancing the establishment of the Anishinabek Education system is currently being implemented.

Education Working Group (EWG) members presented at the Assembly discussing their experiences sitting on the EWG.

“We met a lot of challenges in this process but we got over it. If we didn't keep on with this, we wouldn't have the alternate options against the Education Act. This whole process has inspired Long Lake # 58. We built a school without the blessings and help of the government” said Judy Desmoulin, EWG member.

Chief Peter Collins commended Judy Desmoulin and the work of Long Lake #58. “When we talk about education, we need to have healthy kids and healthy minds”. Fran Couchie, EWG member recounted her experience with the EWG since 2007.

“We are doing good things in our communities and there is still more to come”.

For more information contact roj@anishinabek.ca

KEB Board recognized

By Kelly Crawford

NIPISSING FIRST NATION-Anishinabek Chiefs confirmed the new, regionally selected, representative Board of Directors of the Kinomaadswin Education Body (KEB) at the Special Assembly on Education, held Nov. 13-14, 2013, at Nipissing First Nation.

“I can't believe how happy I am...yes we are going to do this. Once we ground our children in who they are it is going to be amazing. One generation always goes further than the one before,” commented Cindy Fisher, Pic River First Nation.

“We are doing good things in our communities. We just do not have the resources, human or financial, to do the work that we want to do,” explained Fran Couchie, Director of Education at Nipissing First Nation and Interim KEB board member. “I am excited to be a part of this and pass the torch on.” Couchie and several other long-serving Education Working Group members stepped up to act as the Interim KEB

Board of Directors to facilitate implementation of the Anishinabek Education System, beginning with the selection process for a representative board of directors as decided by the First Nations in each Regional Education Council (REC). The Directors of the KEB Board are:

Regional Education Council (REC) # 1 - Judy Wawia, (Red Rock Indian Band) and Claire O'Nabigon (Long Lake #58)

REC # 2 - Darlene Monet (Thessalon) and Julia Pegahmagabow (Atikamesheng Anishinawbek)

REC # 3 - To be confirmed
REC # 4 - Sharon Goulais (Dokis) and Lloyd Myke (Henry Inlet)

REC # 5 - Crystal Cummings (Curve Lake) and Candy Thomas (Munsee Delaware Nation)

The KEB Board of Directors will continue its implementation of the Anishinabek Education System strategic plan, which includes communications, continuing talks with Ontario, and seeking funding to hire a coordinator,



Cindy Fisher
– Photo by Monica Lister

among other activities.

The Anishinabek Chiefs in Assembly approved the incorporation of the Kinomaadswin Education Body (KEB) as a not-for-profit corporation owned and controlled by the Anishinabek First Nations by Grand Council Resolution 2010/03. The KEB was incorporated as a not-for-profit corporation in January 2011 and the interim KEB Board of Directors implemented Grand Council Resolution 2013/02 directing it to implement the approved regional selection processes to determine the KEB Board of Directors. Through Grand Council Resolution 2013/13, the KEB Board of Directors has been confirmed by the Anishinabek Chiefs in Assembly. For more information contact roj@anishinabek.ca

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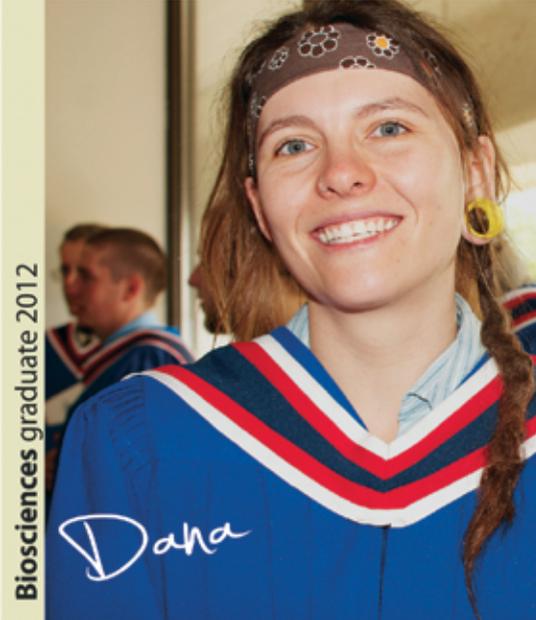
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Lakeview School in M'Chigeeng First Nation

M'Chigeeng shifts education paradigm

By Kelly Crawford

NIPISSING FIRST NATION – Neil Debassige gave Chiefs, education leaders, and delegates at the Special Assembly on Education, November 13 and 14 at Nipissing First Nation, an inspiring, concrete example of why Anishinaabe education and First Nation control of First Nation education is foundational to Anishinaabe student success. Debassige and others describe Anishinaabe education as “growing” the whole child by nurturing students mentally, physically, emotionally, and spiritually.

“The united approach is the way to change First Nations education. We decided that the fundamental purpose of the school was going to shift from teaching to learning.”

Debassige explained that in M'Chigeeng First Nation, they decided to make a paradigm shift to put the focus on the learner.

“The paradigm involves remembering three numbers: 6.3.1.”

Ten years ago M'Chigeeng decided to opt into the six charac-

teristics of a professional learning community, three questions and one big idea. Debassige explained that developing capacity within our people is key. Capacity development leads to the positions within the education system being filled by our own people to tackle the problems in the education system from a First Nations perspective.

“We have made a difference. We know we have come a long way from the residential school system. Our people have made that difference.”

The creation of a professional learning community focused on six characteristics: A shared mission, vision, values and goals; collaborative teams; collective inquiry; action orientation/experimentation; continuous quality improvement; and results orientation.

The three key questions are: What does a successful First Nation student look like? How do we know they are learning? What do we do when they don't get there? Collectively, these questions begin

to define key components in curriculum, assessment/evaluation, and developing an alternative plan.

“We have to be prepared to learn from our mistakes and be prepared to abandon those things that didn't work in the past,” explained Debassige. “We have to figure out a way to fund our programs so that we educate the whole child.”

Debassige explained that students learn through active movement. “We need to do things in our schools with our students that use both sides of the brain. In order to do that, we need to use both sides of the brain...” Debassige stressed that programming for the whole student needs to be addressed with the agreements. “There are no short cuts.”

Neil Debassige serves as Principal and Department Manager (Education Coordinator) at Lakeview School and the M'Chigeeng Education Department in his home community of M'Chigeeng. He holds a B.Sc. from McMaster University, B.Ed from Brock Uni-



Neil Debassige, Principal and Education Coordinator at Lakeview School in M'Chigeeng First Nation.

versity and a M.A. - Educational Leadership and Administration from San Diego State University. Debassige continues to reinforce the bridges between the

Day Care, Elementary, Secondary, and Post-Secondary programs in M'Chigeeng's journey to becoming a Professional Learning Community.

Congratulations on your 25th anniversary of sharing the Anishinabek News.



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CHIPPEWAS OF THE THAMES FIRST NATION DEVELOPS A MASTER ARCHAEOLOGICAL PLAN

Chippewas of the Thames First Nation is pleased to announce that it has recently developed a Master Archaeological Plan. The Master Archaeological Plan is a foundational document that is a step towards greater land use decision making capacity for Chippewa of the Thames First Nation (COTTFN). The plan will also enable COTTFN to assist the Lands and Environment Department to better engage community and external proponents on issues of consultation and accommodation. The First Nation consulted with community elders on mapping and locating of significant sites within the community that up to now were only known by way of oral history.

The Master Archaeology Plan was developed in consultation with Ontario's only licensed First Nation Archaeologist, Brandy E. George, and was funded through the Government of Ontario.

Fallon Burch, Consultation Coordinator, Chippewa of the Thames First Nation
Tel: (519) 289-2662 Ext. 213 Email: fburch@cottfn.com



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Forever to the Seventh Generation



Participants at the Canadian Association of University Teachers gathering: Rose Ella Cameron, Anishinabekwe, Algoma University; Karl Hele, Anishinaabe, Director First Peoples Studies at Concordia University; Lisa Kisch, Metis, Algoma U.

Aboriginal academics also activists

By Karl Hele

TORONTO – Can and should Aboriginal academics be activists within academia and Indigenous communities?

The answer is yes, judging from feedback from participants at a three-day gathering of Aboriginal academics staged in early November by the Canadian Association of University Teachers (CAUT).

A series of workshops sought to investigate components of succeeding as an academic, such as working with internal and external allies, educating colleagues and administrators, and encouraging cultural revitalization. It was noted that allies can often be worst enemies, especially those who self-identity as allies and then try to lead everyone forward in paternalistic and colonial ways that are evidently self-serving.

Participants remarked that allies are not always friends; when their power or access to funds is threatened by Aboriginal success many will become opponents. Others mentioned the challenge of “educating” about Aboriginal peoples and issues. For instance, colleagues and administrators do not understand why Aboriginal students travel home when there is a death in their community; they fail to grasp that close relationships

extend beyond immediate family members. It was felt that learning institutions do not seem to understand the impact of systemic discrimination on members of their Aboriginal communities, neither are they effective at attracting and retaining both Aboriginal students and faculty.

While the overall tone of the gathering was upbeat, there were many tense and sad moments. Individual Aboriginal academics from across Canada related stories of experiences with discrimination, prejudice, and outright racism. In the end everyone left with the knowledge that universities have come a long way since the first Aboriginal people were hired as academics, yet these institutions still have a long way to go. A concern left unaddressed was raised by untenured faculty who felt and are vulnerable to the whims of administrators and colleagues when acting as activists and being engaged in the community. Many faculty members said they were overwhelmed by the numerous demands they face and felt that their faculty unions and CAUT were not doing enough.

A presentation by Adam Frogley, Taungerong/Woi-Wurrung of the Koori (Kulin) Nation and the National Indigenous Coordinator for the National Tertiary Educa-

tion Union in Australia presented the gathering with some interesting ideas and possibilities. Australian universities and colleges are required through union contracts to hire fixed numbers of Aboriginal people instead of percentages. Aboriginal faculty and staff have the contracted right for cultural and spiritual leave, and language speakers and those learning their national languages receive extra pay or annual bonuses. Faculty and staff unions as well as universities need Indigenous strategic plans, he said.

There are Constitutional and treaty rights that institutions of higher education must take into account. For some, this meant that Aboriginal issues in universities and colleges are about the equity of rights, not simply the equity of people.

Karl Hele, Garden River First Nation, is Director of First Peoples Studies at Concordia University.

Too many Canadians unaware of colonization

TORONTO – Community organizations representing various communities of colour organized a day of dialogue to build solidarity with the Aboriginal Communities to promote truth and reconciliation.

The event “From Remembrance to Reconciliation - A Shared Community Dialogue on Our Roles as Treaty Peoples” took place on Nov. 12 at Osgoode Professional Development, and marked the 250th anniversary of the Royal Proclamation of 1763 and the 25th anniversary of the Canadian Multiculturalism Act.

“Far too many Canadians – including many peoples of colour and First Peoples, are unaware of the Canadian history of colonization of the Indigenous peoples and the exclusion of communities of colour,” said Avvy Go of the Colour of Poverty/Colour of Change, one of the lead organizers for the event. “It is our hope that today’s dialogue will foster positive relationships among First Peoples and peoples of colour as we support each others’ struggles for justice.”

The keynote speaker was Justice Murray Sinclair, the Chief Commissioner of the Truth and Reconciliation Commission (TRC).

“The Ontario Human Rights Commission is pleased to be part of this initiative which aims to promote broader public respect for the human rights of Indigenous peoples and peoples of colour in Canada,” said Barbara Hall, Chief Commissioner of the OHRC, and a speaker at the event. “The OHRC looks forward to working with these communities to advance human rights for everyone,” added Ms. Hall.

Close to 200 people attended the community dialogue. In addition to Justice Sinclair and Chief Commissioner Hall, the event featured Phil Fontaine, former AFN Chief as well as speakers from the Aboriginal, African, Chinese Canadian and South Asian Canadian communities about various historical wrongs and their communities’ search for truth and reconciliation.

“We are all Treaty peoples, and we share a collective responsibility to help bring about justice and equality for all. Reconciliation for Indigenous peoples and peoples of colour is an important first step towards that goal,” said Debbie Douglas, Executive Director of Ontario Council of Agencies Serving Immigrants.

Organizers of the event presented and signed on to a statement of Commitment to Truth, Justice and Reconciliation at the event.



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Narrow down post-secondary choices

By Laura Dokis

Completing a post-secondary education or training program can increase your opportunities in the job market and help you to secure the type of employment you want. Whether you plan to attend on-campus, full-time, part-time, online or through distance education, you have an important decision to make.

Many students still choose to attend their selected course of study full-time and on-campus. While larger urban centers are often home to a college, university or training facility, it's not uncommon for students in remote areas to relocate to complete their education or training program. Some students with jobs or family considerations may opt for flexible distance delivery or correspondence courses. Narrow down your choices by researching post-secondary or training institutions that offer your program of interest and the type of delivery that works best for you. Personal circumstances can change throughout your life and despite some of the challenges, there are flexible ways to meet your goals.

For example, when I graduated from high school I was single with no children and was able to attend college full-time and on-campus. Later, when I was employed, married and had children, I took a combination of courses online, through correspondence and on-campus delivery to complete a university degree. While studying at the graduate level, my courses were delivered part-time on weekends. Many of the students joined our classes through

videoconferencing from multiple locations, eliminating the need to travel long distances to study.

When researching education and training institutions, look at what support systems are available to you. These can include counselling, special needs, tutoring, and Aboriginal services. If you find yourself relocating to an urban center and cultural considerations are a priority, take the time to contact Aboriginal Services at the institutions you are considering. Find out what is available on and off campus to help you feel at home. These services are provided to support your transition and to help you to be culturally, academically and socially supported so that you are as comfortable and successful as possible.

Do your research, consider all of the options, ask questions, and reach out to those who can help you with your selection, but most importantly – trust your instincts. Go with your gut, go with what feels right to you and be sure that the program, institution and delivery model you choose is the one that will ultimately help you to achieve success and to realize your employment goals.

Laura Dokis has worked as an education administrator, career counsellor, and human resources professional at Anishinabek Educational Institute and Canadore College. She is a citizen of Dokis First Nation.



Laura Dokis



From left: Professor Lee Stuesser, Founding Dean of Lakehead University's Faculty of Law; Lakehead President and Vice-Chancellor Dr. Brian Stevenson; Deputy Grand Chief Goyce Kakegamic, Nishnawbe Aski Nation; Chief Gary Allen from Treaty #3 (signing on behalf of Grand Chief Warren White); Regional Grand Chief Peter Collins, Anishinabek Nation; and President Gary Lipinski, Métis Nation of Ontario.

Lakehead University law faculty seeking First Nations input

THUNDER BAY – Lakehead University officials have signed a protocol agreement with the Union of Ontario Indians and three Aboriginal representative organizations to contribute to awareness of Aboriginal legal issues for the new Faculty of Law.

The agreement will see representatives from the Anishinabek Nation, Nishnawbe Aski Nation, Grand Council Treaty #3, and the Métis Nation of Ontario meet on a semi-annual basis to discuss issues relating to Aboriginal perspectives of the law.

"I look forward to working with First Nation and Métis organizations in furthering the Faculty of Law's mandate of focusing on Aboriginal law and understanding of Aboriginal issues, the needs of small practitioners, and natural resources law," said Faculty of Law Founding Dean Lee Stuesser.

"Lakehead University, with the new Law School and agreements with First Nations, has taken a positive step in creating a strong environment for our young men and women to be positive role models in

the world of education," said Peter Collins, Northern Superior Regional Grand Chief for the Anishinabek Nation.

"It is essential that the Faculty of Law remain engaged with First Nation and Métis political organizations to ensure that our perspectives on historical and emerging issues are reflected through the curriculum," said Nishnawbe Aski Nation Deputy Grand Chief Goyce Kakegamic.

Lakehead President and Vice-Chancellor Dr. Brian Stevenson said this agreement is important because the Faculty of Law owes its existence to the commitment of communities in Northwestern Ontario.

"Nishnawbe Aski Nation was one of the groups that approached Lakehead University to create the Faculty of Law," Dr. Stevenson said. "We value our partnerships and look forward to working with all of these groups to make the Faculty of Law the best it can be for this community and the region."

Film portrays knowledge transfer

By Barb Nahwegahbow

TORONTO – Anishinaabe scholar Chantelle A.M. Richmond was frustrated with research done in First Nations communities that benefitted the researchers more than it did the communities, so she decided to do something about it.

The result is a 60-minute documentary titled "Gifts from the Elders", the product of a summer-long community-based research project that paired youth and elders to transfer traditional knowledge. Two communities were involved – Ojibways of Pic River First Nation, Richmond's home community, and Batchewana First Nation of Ojibways.

"My heart has always been in the community," said Richmond. Her uncle Roy Michano, who has served 16 yerms as Chief of Pic River, is one of her role models.

"He's fought really hard for land rights, environmental issues," she said, adding that Chief Michano set an example for her "to follow what I felt passionate

about."

Associate Professor in the Department of Geography with a cross-appointment in First Nations Studies and the Department of Family Medicine at Western University in London, Ontario, Richmond describes herself as "a First Nation scholar who has trained primarily in health geography."

She is deeply concerned about the health and social issues faced by Indigenous peoples in Canada because of colonization and the resulting dispossession of the land. Environmental degradation caused by development has destroyed hunting and trapping grounds and forests where medicines were harvested. Poisons have been dumped into lakes and rivers that once provided fish and sustenance for families.

All of this has left the health of First Nations people severely compromised in all ways – physically, emotionally, spiritually and mentally – and both youth and

elders in the film voice their concerns about health issues such as addictions, nutrition, obesity and lack of spiritual involvement that they see in their communities.

The loss of the harmonious relationship with the land also caused a breach in the relationship between people. The relationship to which Richmond directed her attention in the research project was the one between youth and elders.

"The most important lesson learned from the project," said Richmond, "was the great potential for knowledge transfer between elders and youth, and what an untapped potential there is in sustaining those relationships..."

While the young people were intimidated at first about the prospect of talking with the elders, their excitement at learning helped them overcome their initial fear. The film shows the changes in the young people, but it also shows the pride restored in the elders because of the affirmation



Chantelle A.M. Richmond, Professor, Western University with Deb McGregor, Professor, University of Toronto at screening of Gifts From the Elders.

that they have something valuable to share.

The two communities have each been given 500 copies of "Gifts from the Elders" to share as they wish. "What we're really excited about," said Richmond, "is that Indigenous communities in faraway places can see their own issues reflected here [in the film], and be inspired to say, 'we should do something like this'. It may not be a film but it may be a project that gets youth and elders together hanging out on the land

or just talking. In spite of the fact that Indigenous communities are so far apart, so many of the environmental struggles we face are so similar."

"Gifts from the Elders" screened at the University of Toronto on Nov. 1st when Richmond was introduced by another Anishinaabe scholar, Dr. Deb McGregor from Whitefish River First Nation, Professor of Geography and Aboriginal Studies.

Read the full version of this story at www.anishinabeknews.ca

Home-schooling, Kenjgewin Teg-style

By Kelly Crawford

M'CHIGEENG FN – A pilot program at Kenjgewin Teg Educational Institute (KTEI) helps make post-secondary studies a reality for more First Nations learners by enabling them to do first-year university studies in their community.

Beverley Roy, Director of Business, says the KTEI “Azhiitaawin” (Transitions) program helps students cope with two obstacles.

“The additional support available when remaining within the community for at least one year will decouple the two important transitions students make – living away from home and moving to a new academic environment,” she says, “and result in a greater retention rate of students who have chosen the university path.”

“I didn’t think I was university material until this program,” says Freda Endanawas, Sheshegwaning First Nation. “This program has allowed me to explore my Anishinaabe identity while taking my first year university close to home.”

Azhiitaawin is a community-based post-secondary education opportunity offered through Kenjgewin Teg in partnership with the University of Sudbury, Nipissing University and Algoma University. This pre-university transitions program supports students with es-

sentia skill development learning while making it possible for them to earn 24 university credits in a block community-based delivery.

“A partnership with KTEI is not new to the University of Sudbury, but this much broader initiative is very exciting” says President and Vice-Chancellor, Dr. Pierre Zundel. “This initiative fits very well with our renewed commitment to offer post-secondary education when and where it is most needed.”

The core courses were specifically selected to ensure a solid Indigenous knowledge base. “I look forward to studying more about Indigenous studies from all perspectives,” says Freda Endanawas.

In addition to obtaining 24 university credits, students will participate in modules in financial literacy, leadership and life skills. During the program students receive intensive academic and personal support. Students will complete the program with the development of a personal financial plan, video journal and personal academic journey plan.

In addition, students participate in the KTEI Passport to Anishinaabe Odziwin, a self-learning tool that creates and promotes an environment that reflects Anishinaabe language, traditions and culture.



Erica Hare, Cyndil Corbiere & Percy Roy from M'Chigeeng First Nation participate in activity to understand the connection between their identity, health, peer network and educational success.

Erica Hare, M'Chigeeng First Nation, has found a new sense of direction.

“The Transitions program is excellent to take when you are not sure which direction to take. I took this program to help me figure out my path. I look forward to completing the program. I can’t wait to say I DID IT!”

Upon completion of the pre-university readiness pilot transitions program at KTEI students will be able to continue their studies without application by defaulting to the partner institution of their choice.

Currently KTEI is recruiting

for this program on a full-time and part-time basis. Students are able to take part-time university studies by registering in one of the courses. This is ideal for someone who requires additional elective university courses for their degree requirements.

Up-coming courses include:

INDG 1117 Implications of Aboriginal Peoplehood - Feb. 05-28, 2014

VISA 1026 Visual Fundamentals - Mar.03-Apr. 01, 2014

CESD 1006 Introduction to Community Economic and Social Development - Apr. 02-28, 2014

Kenjgewin Teg Educational

Institute is governed by a Board of Directors consisting of eight First Nation community representatives in the Manitoulin-North shore area and is centrally located on Manitoulin Island – Mnidoo Mnising in M'Chigeeng First Nation. KTEI provides community based approaches to education, training and business support services and opportunities. In the Ojibwe language, “Kenjgewin Teg” means “a place of knowledge”.

For more information on the Azhiitaawin (Transitions) Program contact Kelly Crawford, Transitions Coordinator, Kelly-Crawford@ktei.net.

Agencies put minds together

M'CHIGEENG FN – The multi-year efforts of United Chiefs and Council of Mnidoo Mnising tribal council’s initiative known as “Maamwi Nadamaadaa – Let’s Work Together” is taking yet another giant step forward in social innovation: almost a dozen organizational members and other community service agencies gathered Nov. 22, 2013 at the Tribal Council office to publicly declare their commitment towards seamless service for UCCMM community members.

Several organizations and service departments have already committed to working together by signing an official Memorandum of Agreement (MOA) – and now the critical next steps of im-

plementation will start to unfold. Determining how the “nuts and bolts” of how such a model can be created was the topic of discussion at the Nov. 22nd Maamwi Nadamaadaa meeting, coming up with ways on how individual organizational processes can be turned into professional collaboration practices will be this group’s next challenge.

“The idea for an improved and integrated holistic service integration model was really inspired a number of years ago when the Tribal Council began hosting several conferences on community engagement and community mobilization,” says Beverley Roy-Carter, Director of Business and Training at Kenjgewin Teg Educational Institute (KTEI). “Then, the opportunity for the actual implementation of such a service

model presented itself with the approval of KTEI’s pilot essential skills project called the Anishinabek Identity, Mind and Spirit (A.I.M.S.) essential skills pilot program.”

Roy-Carter explains how the Maamwi Nadamaadaa concept will be tested through the experiences of at least 20 A.I.M.S. essential skills students in the next two incoming intakes of the program:

“Let’s say, as an example, a student confides in a teacher or an Elder in our school that they want some help with overcoming a substance abuse problem. What we don’t want to happen is for this student to get frustrated or give up on trying to find the right kind of help on their own, even with the help of a teacher or Elder.

“Instead, we’re trying to come



Maamwi Nadamaadaa participants: Back row: Christine Migwans, A.I.M.S. Project/KTEI; Beverley Roy-Carter, KTEI; Stephanie Roy, KTEI; Hazel Recollet, UCCMM Tribal Council; Grace Debassige, MChigeeng Health Centre, Peggy Simon, UCCMM Tribal Council; Lorrilee McGregor, A.I.M.S. Project/KTEI; Gail Assinewe, Kina Gbezhgomi Child and Family Services; Rodney Nahwegahbow, UCCM Anishnaabe Police. Front row, left: Daughness Migwans, Gwekwaadzin Project/UCCMM Tribal Council, Paula Corbiere, UCCMM Justice Project; Gordon Waindubence, Anishinabek Nation Elder; Leona Nahwegahbow, UCCMM Elders Council; Chief Joe Hare, UCCMM Tribal Chairperson and Chief of MChigeeng First Nation.

– Photo courtesy Manitoulin Expositor

up with a way to make sure a student in this example can get the right kind of help at the right time – we want to stop the ‘silo’ effect of each of our agencies trying to solve a problem on their own. So far, we’ve looked at a couple of other examples of this kind of work which is happening more and more in Ontario – it is often called ‘community mobilization’.

“What we’ve learned and what what many of these other models do, for example, is once all the partners agree in a weekly meeting that an emergency situation before them potentially involves the help of at least two or more agencies, then an individual case number is assigned to ensure confiden-

tiality (no names or personal information is disclosed at the weekly meetings). Then, within a certain time, frame, say 48 hours afterwards, the various front line workers report back with that same case number to report on their plan of action, or plan of care.

“So what happens over the long term is that better communication and services will be developed for community members – and our health service providers, the police, schools, and child and family service workers, etc. are no longer working in isolation of each other. A main goal of our model, which will slightly be different than others we’ve seen in the Province, is that we want to make sure our Anishinabek ways are brought into the plans of care, or plans of action, too when needed – because we believe that our culture and traditions can help nurture us and keep our spirits healthy.”

Hazel Recollet, CEO of the Tribal Council has been a key leader in pushing the need for a holistic and culturally-based service integration model forward for the last year and a half.

In Loving Memory of
Randolph (Randy) Clement
Trudeau Shkaabewis
April 30, 1954 – November 2, 2013

Randy passed away peacefully, surrounded by family at Health Sciences North, Sudbury. Forever cherished by his wife Maureen, his daughters, Joni (Jeph), Misty, Amanda, Teresa, Savannah (Deniris Jr) Skyeanne and family.

He will forever be missed by his god children Brittany, Cory and Cruz.

He is survived by his grandchildren Maryan, Annabella, Mya Sunshine, Alyssa, Nathan, Laurin, Ethan, Meesah and great grandson Kaideen.

Predeceased by Oma and Opa, Olive and Ignatius, brother Isadore (Josephine), sister Rosie (Victor), mother in-law Victoria, sister-in-law Karen, step dad Smitty and godson Jason.

He will be sadly missed by his mother Stella, his brothers, Alphonse, Victor (Dorothy), Maxie (Loretta), Scott, Eddie, Donnie, Norman and sisters Liz, Rose, Gladys (Darryl), Cindy and many nieces, nephews and close friends. His in-laws Cindy (Howard), June (Ron), Paulette (Luke), Claudette (Todd), Wilma and Velma. Also by his Peltier, Manitowabi, Desmoulin, extended family, Art Associates and medical support staff and fellow patients. His beloved pets Daisy and Duke miss him also.

Randy aka Big Meat (Chi-Randy) had a presence of love and laughter. He was always happy to see friends, family and meet new friends. He was never shy to share a smile and nod, he was quick to tease and joke.

Raised by his Oma and Opa in Buzwah in the traditional lifestyle of living with the land he was very proud of his strict and dutiful upbringing. He loved music, playing and singing. He was an avid sportsman and fan. Randy was a gifted and talented artist. This was his passion and brought him international fame. He was a Contractor by trade, certified Heavy Equipment Operator; he took great pride in his work. Randy was a proud Buzwah skid and was an active community member. Randy was a very generous man and was always willing to donate and support.

During the twilight years of his life he enjoyed learning medicines, visiting, spending time with family, road trips, Y&R, cards, games of chance and loved his camp. He was a loving and supportive husband. He took great pride in his daughters, grandchildren and he was delighted in the fact that his toes were passed on. He was a storyteller very strong in his history and Anishinabemowin. Randy was a lifelong teacher and will be forever remembered through his art and students.

COMMERCIAL LEASING OPPORTUNITIES

Wikwemikong Development Commission is accepting applications/letters of intent for commercial leasing opportunities available in Wikwemikong’s new Small Business Centre

Please send your information to Mr. Chuck Peltier,
Business & Marketing Officer, chuck@wikydevcom.ca



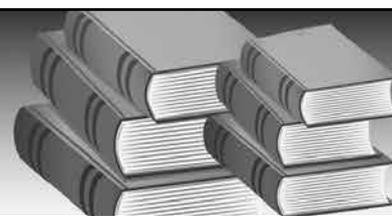
There are 6 units available, Unit 1 is 3225 Square Feet, Unit 2 is 1600 Square Feet, Unit 3 is 1010 Square Feet, Unit 4 is 1010 Square Feet, Unit 5 is 1010 Square Feet and Unit 6 is 1010 Square Feet.

Tenants will be able to take advantage of this great location for business. This building is in the heart of Wikwemikong’s business section, close to local government offices, and residential areas.

For more information contact Enaadmaagehjik at 705-859-3001



BOOKS
Masinaigan



Story-telling creates extended communities

By Faith Juma

For me, stories are full, pregnant with meaning.

They bear life, experiences, and answers in their innermost parts. Stories open the door to a deeper way of engaging this world; they lead us into the Spirit World, to our ancestors and the heart of our Creator.

Stories are a source of guidance; they exist to comfort and confront, to move us from security to humility. The act of story-receiving and telling is an act of surrender. To receive a story is to allow a dialogue to take place within, to be brought to a new awareness, and to leave changed.

In the past year, I was fortunate to be invited into part of North Bay's storytelling community. In my time learning and working from Nipissing University's Aboriginal Office, as well as being in community with Aanmitaagzi Art Studio, I heard and received several stories that moved me deeply. This fall I have been living in the Western Highlands of Guatemala,

in the town of Quetzaltenango. Here I have had the similar opportunity to sit with many different storytellers, and receive from them.

Two stories in particular have settled within and become a part of me. Both rise out of bodies of water that are important to their surroundings. The first is from Lake Nipissing, and the second from Lago Chie K'bal, a sacred lake in the Western Highlands.

The first story rises out from Lake Nipissing and moves over the Manitou Islands, telling a tale of loss that inspires strength and courage. In contrast, the story of Lago Chie K'bal falls from the heavens, bringing with it a message of man's limitations, and demanding stillness and humility in response.

In receiving these two stories, they have resonated in me, creating a dialogue with my daily thoughts and intentions. At the time I heard the Nipissing story my heart was being prepared for what was to come. Here in Quetzaltenango, when confronted with the harsh realities and harsher history of the communities I live among, Lake Nipissing speaks "courage" to me.

And yet, in moments when observations of struggle turn into ob-

servations of inexplicable beauty, the waters of Lago Chie K'bal fall on me. They bring me to a place of stillness, that I may give thanks and be humbled.

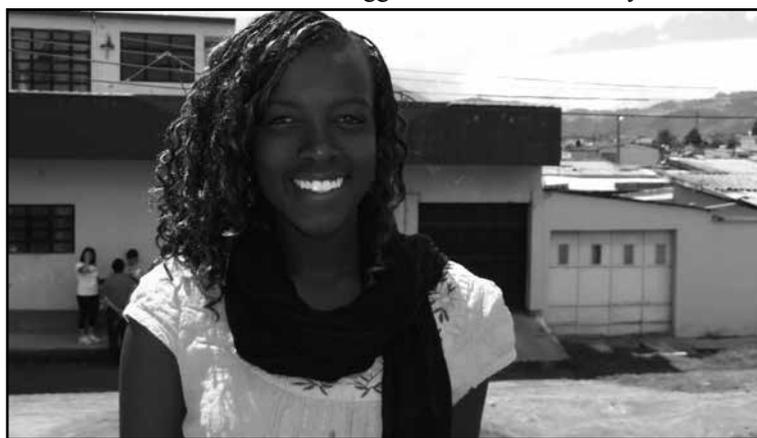
In allowing these stories to move within me and take root, I have been given a sense of security and humility in my new surroundings. These stories hold me accountable. I have come to embody them. In receiving them, they have given me an awareness of my innermost parts.

In their essence, stories are birthed to be shared. I carry these stories with me, and also those who told them. I carry with me a part of North Bay's Anishinabek community, I am forever held by Nipissing's waters. Here

in the Highlands, through receiving the story of Lago Chie k'bal, I am now the storyteller; I am now an extension of the Maya-mam community from where the story came.

So what is the importance of a story? In my Bantu tradition, we are bound together in the Spirit of Abuntu, meaning we can only exist in relation to each other; I am because you are. Through receiving these two stories I have stepped into a relationship of Abuntu with the communities that shared them with me.

Faith Jenifa Ndenga Juma, is from the Bantu-Luyah Oral Tradition in which she is a story-receiver and teller. A recent graduate of Nipissing University's Education program, she is currently on a teaching and research internship in Quetzaltenango, Guatemala, where she works in cultural education projects in Maya communities. She returns to Canada in January to pursue a Master of Education at York University.



Faith Juma

New award for First Nations books

TORONTO – First Nation Communities Read, in partnership with Periodical Marketers of Canada (PMC), is establishing a significant new book award.

Beginning in 2014, creators of the First Nation Communities Read title selected annually for community-based reading across Canada will receive additional recognition as recipients of the Aboriginal Literature Award. The award of \$5,000 is supported by a four-year funding commitment from Periodical Marketers of Canada.

PMC is the association of book and magazine distributors and longtime sponsor of the Foundation for the Advancement of Canadian Letters (FACL). First Nation Communities Read, a program of the First Nations public library community in Ontario, promotes Aboriginal literacy, and increases national and international awareness of the availability, importance, and relevance of Aboriginal literature.

First Nation Communities Read focuses, alternately, on Aboriginal literature for adults and young adults, and Aboriginal literature for children. The current (2013-2014) selection is Indian Horse by Richard Wagamese. The 2014-2015 submission call will be for children's titles.

The annual call for submissions takes place in late November. A shortlist, determined by a six-member jury of First Nation librarians, follows in the spring. The jury's title selection announcement is in May, timed to encourage Aboriginal literature displays and programming during National Aboriginal History Month and National Aboriginal Day celebrations in June. In May 2014, First Nation Communities Read will make a joint title selection and award recipient announcement.



Book Reviews

Who were they fighting for?

By Karle Hele

Writing to Prime Minister Robert Borden in 1917, the Ontario Committee of the Allied Tribes declared, "We cannot say that we are fighting for our liberty, freedom and other privileges dear to all nations, for we have none."

This quote captures Timothy Winegard's goal in *For King and Kanata* to explore Indian participation in the First World War within the context of Imperial and Canadian policies: why First Nations men from across Canada enlisted, as well as their treatment during and immediately following the war.

While the author contributes to our understanding of Indian policy, his book is problematic at times. The use of "Canadian Indians" in the title, undermines his argument that most enlistees did not view themselves as fight-



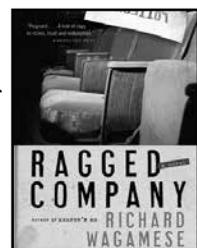
ing for Canada. He glosses over evidence that many commanders, recruiters, and white enlistees did not want Indians in the service, all in an effort to argue that the military was not racist towards Indians.

For King and Kanata: Canadian Indians and the First World War, Timothy C. Winegard (Author), Published January 2012, 240 pages, Paper, ISBN: 9780887557286, 6 x 9, \$24.95, Winnipeg: University of Manitoba Press

Money isn't everything

By Laura Dokis

This is an emotional story about a group of homeless people – one woman and four men – who form a bond to survive on the street. Facing the possibility of freezing to death during an Arctic cold front, they discover refuge inside a movie theatre and become enchanted with the comfort and escape of films.



There they unexpectedly meet Granite, a former journalist who is struggling in his own way. Granite ultimately becomes a pivotal person in their lives when they discover a winning lottery ticket.

Digger finds the ticket in a discarded package of cigarettes. His loyalty to his friends is so great that he does not hesitate to share it, making them all instant millionaires.

While the money changes their life circumstances, it does not change what's in their hearts and memories. Although finding their way home presents each of them with unique challenges, despite their difficulties they ultimately grow closer.

Readers will discover tangible life lessons within each character's perspective.

Wagamese uses descriptive narrative that is insightful, realistic and poetic. Legends and traditional teachings are intricately interwoven throughout this poignant story.

"Ragged Company" by Richard Wagamese. Anchor Canada. Paperback. 376 pages. ISBN 978-0-385-25694-0. Released October 6, 2009.

"Every high school and university student should read Nation to Nation"

Patrick Madahbee
Grand Council Chief
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Student Profile

Jamie Organ



I am 27 years old, born in Grand Falls, Newfoundland and raised in Sudbury, Ontario. My personal interests are hockey, soccer, music, and movies.

I started off my first two semesters in the Registered Practical Nursing program (RPN) Fast Track program and in August 2013, I became a graduate of the Anishinabek Educational Institute. I decided to take nursing because I was always interested in medical shows such as Dr. Oz and E.R.

From here, I have plans to return to school to get my BScn and seek employment in the medical field in Sudbury, Ontario.



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