



Minister of Child and Youth Services, Michael Coteau and Anishinabek Nation Grand Council Chief Patrick Madahbee sign a Relationship Agreement on Nov. 14 in Chippewas of Rama First Nation. – Photo by Laura Barrios

Anishinabek Nation and Ontario sign Relationship Agreement to support children, youth and families

CHIPPEWAS OF RAMA FIRST NATION - Ontario and the Anishinabek Nation are working together to transform the system of services for Anishinabek children and youth in Ontario to better meet their needs through community-driven, integrated and culturally-appropriate supports.

Michael Coteau, Minister of Children and Youth Services, and Anishinabek Nation Grand Council Chief, Patrick Madahbee, signed a relationship agreement on Nov. 14 in Chippewas of Rama First Nation that will strengthen the relationship between Ontario and the Anishinabek Nation through an affirmation of partnership and a shared path forward on child and family services.

Grand Council Chief Madahbee said that the Anishinabek Nation must take active steps to ensure that our children are not relegated to second-class status and are not taken from their families or their communities.

“We need to ensure that we protect the spirit of our children and youth and maintain their connection to their family and their Na-

tion. We need to ensure that they can access the same services—without denial, delay, or disruption—as all other children in Ontario.”

“By signing this Relationship Agreement with Ontario, the Anishinabek Nation is taking a positive step forward to protect Anishinabek children and youth and to protect our families.

“The historical relationship between our people and the child welfare system in Ontario has not always been positive. There has been a lot of harm done to generations of our people,” said Madahbee. “Anishinabek people continue to experience that harm today. The intergenerational impact to children, youth, families and communities must be addressed.”

“To transform that relationship, a conscious change in the relationship between the Anishinabek First Nations and Provincial Government needs to occur.

“We are exercising our inherent jurisdiction to protect the spirit of our children and youth by signing this Relationship Agreement. This is just one more step in a process

to advance the implementation of the Anishinabek Child Well-Being Law and the establishment of the ‘Koganaawsawin’ our child well-being coordinating unit.”

Koganaawzawin translates to: the act of bringing up a child/grandchild/child from the community. Anishinabek families traditionally had to help one another to raise our children.

“Tuesday’s agreement is an important step in ongoing work to improve outcomes and opportunities for Anishinabek children and youth through the co-implementation of Ontario Indigenous Children and Youth Strategy,” said Madahbee. “The strategy provides a framework for the province and Anishinabek Nation to discuss ways to change to the system of services for Anishinabek children and youth to better meet their needs.”

Minister Coteau said at the signing event, “The relationship agreement between Ontario and the Anishinabek Nation signifies the important work we have done together through the Ontario Indigenous Children and

Youth Strategy. This agreement also affirms our shared commitment to strengthen our bilateral relationship and continue working to achieve better outcomes and opportunities for Anishinabek children and youth.”

Grand Chief also said that helping Anishinabek children and youth reach their full potential is one of many steps on a journey of healing and reconciliation with Indigenous peoples.

“It reflects the government’s commitment to work with Indigenous partners, creating a better future for everyone in the province,” said Madahbee. “We love our children.”

This Relationship Agreement with Ontario requires will:

- enhance the relationship between the Anishinabek Nation and Ontario;
- enhanced collaboration between the Anishinabek Nation and Ontario in addressing child well-being and family unity; and
- facilitate the development of joint initiatives, programs and other opportunities concerning Anishinabek child well-being and family unity.



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*Beboongin
Boozhoo*
Season's Greetings

**From all the Chiefs
and Staff at the
Anishinabek
Nation/Union of
Ontario Indians,
have a Happy
Holiday filled with
laughter, joy and
the love of family
and friends.**

Anishinabek Nation Fall political update

The Anishinabek Nation continues to advance the Chiefs in Assembly mandates and direction with both the federal and provincial governments. Specifically, efforts have continued in pressing the federal government to move forward, with respect to First Nation relations. With the recent changes to Indigenous and Northern Affairs Canada (INAC), there is a unique opportunity that holds the potential to make a tremendous impact on the direction the Anishinabek Nation is taking with its governance, with the establishment of two new INAC departments: a Department of Crown-Indigenous Relations and Northern Affairs, and a Department of Indigenous Services.

The INAC mandate to identify and remove barriers and complications at the service level provides an excellent opportunity for real change in First Nation communities. This will be critical in moving forward to both improving service delivery processes and examining how they are best implemented within a First Nation self-governance structure.

The mandate of dissolving INAC is of particular interest to the Anishinabek Nation given the decades of work on governance and constitutions. INAC will continue to play a key role in decolonizing the system, shedding Canada's paternal approach, and supporting the self-governance of First Nations.

The Anishinabek Nation officially ratified our own constitution, the Anishinaabe Chi-Naaknigewin, in June of 2012. Through the Anishinaabe Chi-Naaknigewin, the Anishinabek Nation is positioned to build on existing successes.

PRIORITY ISSUES

Governance:

The Anishinabek Nation is negotiating the completion of the Anishinabek Nation Governance Agreement, which will enable communities to govern themselves in ways that reflect who we are as Anishinaabe people and implement traditional governance-related laws outside of the Indian Act. The Anishinabek have always governed themselves with their own traditional laws. Over time, traditional governance laws were replaced without consent. The Governance Agreement will help improve conditions in our communities consistent with the following approach:

- The Anishinabek Nation established the Governance Working Group comprised of representatives from member First Nations to help guide the negotiation of the Governance Agreement with Canada;
- Consultations within the four Anishinabek regions have been ongoing to ensure that the agreement reflects the needs of the communities moving forward;
- The Governance Agreement is not a treaty and will not take anything away from constitutionally protected aboriginal and treaty rights; and

The finalization of the agreement has been tentatively targeted for the summer of 2019.

The Anishinabek Nation Governance Agreement sets out:

- 2 Levels of government - the First Nation level and the Anishinabek level; and
- Law-making powers for First Nations and the Anishinabek to:
 - preserve, promote and develop the use of Anishinabek culture and language;
 - elect leadership;
 - determine citizens; and
 - manage and operate First Nation governments.
- A process for negotiating other law-making powers.

The Anishinabek Nation Governance



Gary Dokis (Anishinabek Nation CEO), Grand Council Chief Patrick Madahbee, Minister Carolyn Bennett and Deputy Grand Chief Glen Hare on Oct. 26, 2017 in Ottawa.

Agreement is about the recognition of the power to pass Anishinabek Laws relating to elections, culture and language, and laws that manage and operate First Nation governments such as the Financial Administration Act and Privacy legislation.

Next Steps:

- The Anishinabek Nation will continue to provide information to leadership and citizens as progress is made towards a ratification vote. Canada's continued commitment is critical to its success,

- The Anishinabek Nation will continue to call on the federal government to work with the Anishinabek Nation on governance in areas beyond education and core governance. Relations and coordination with both INAC Headquarters and Ontario Region are necessary.

Anishinabek Nation Citizenship Law – E'dbendaazijig:

Anishinabek First Nation citizens have stated over the years that, "We have the right to determine our own people", and that this right is free and separate from the legislative authority of the Government of Canada in defining our nation.

Since time immemorial, Anishinabek First Nation jurisdiction regarding citizenship has remained a practice, custom and tradition integral to our distinctive culture and as such it is an Aboriginal right. The United Nations International Covenant on Civil and Political Rights guarantees that all peoples have the right of self-determination.

The Anishinabek Nation is currently involved in sectoral self-government negotiation with the Government of Canada as mandated by Anishinabek Chiefs-in-Assembly. In June 2007, the Anishinabek Chiefs-in-Assembly mandated the development of Anishinabek Nation Citizenship Law – E'dbendaazijig.

The law focuses on an inclusive one-parent rule with recognition given to more complex situations of unstated or unknown paternity and is an implementation of the Anishinabek Declaration of 1980.

The Anishinabek Chiefs in Assembly have rejected the Government of Canada's unilateral definition and control over the definition of "status Indian", and assert that our Aboriginal rights include jurisdiction of citizenship, which rests solely with the Anishinabek Nation.

Next Steps:

- The Anishinabek Nation is continuing to advance the citizenship initiative that will support enacting our own E'dbendaazijig laws which has become more urgent as a result of outdated membership codes and recent case law.

Child Well-Being Law:

After seven years of community engagement, in June 2015, the Anishinabek Chiefs in Assembly approved the draft Anishina-

bek Nation Child Well-Being Law (Law) and approved establishing a separate First Nations-based child well-being system. The proposed system supports the implementation of the Law and the delivery of child welfare services to Anishinabek citizens while respecting and accommodating the existing system of child welfare program and service delivery. We will operate our Anishinabek system without disrupting the operation of existing licensed organizations and agencies.

There is an urgent need for such changes as highlighted by recent Canadian Human Rights Tribunal decisions in both federal and provincial courts.

The solution to the legacy of the Indian Residential School System, the 60's Scoop and the ongoing intervention by child welfare agencies in our communities is through the exercise of First Nation jurisdiction in child well-being and family unity. The Anishinabek have developed a community approach to child well-being that reflects our traditions and culture.

The Anishinabek approach to child well-being is to exercise our inherent jurisdiction over child and youth well-being and family unity. We have developed a community-based law focused on protecting the spirit of children and youth. Our plan is to implement this law on April 1, 2018.

A Protocol Agreement with the Province of Ontario was signed in June 2017 and a Relationship Agreement was signed on November 14, 2017. We continue to meet with Ontario to develop a shared vision on child well-being and secure provincial funding support for the implementation of the Anishinabek child well-being law. We are working towards signing the Framework Agreement in the spring of 2018. These are bilateral agreements between the Anishinabek Nation and Ontario.

As we negotiate new arrangements with Ontario, we want to engage the federal government to support the implementation of the Anishinabek Nation Child Well-Being Law.

Next Steps:

- The Anishinabek Nation will negotiate an agreement with Canada under which Canada will provide funding to support the Anishinabek First Nations' implementation of our law. This is a bilateral agreement.

- The Anishinabek Nation will seek an agreement from Canada to meet with the Anishinabek Nation and Ontario in a double bilateral process to keep all parties informed of the work the Anishinabek Nation is doing and to work collaboratively on the implementation of the Anishinabek Nation child well-being law. A double-bilateral process allows separate agreements to be negotiated and signed, while keeping all parties informed and aware of the advancements in Anishinabek child and youth well-being.

Continued on Page 3 ...

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Anishinaabemowin Language Implementation:

Anishinaabemowin is the language that has been given to our people. It has been spoken by our people since time immemorial. A part of the Algonquin language family, Anishinaabemowin is the second largest spoken Indigenous language in Canada, and the third largest in North America. Anishinaabemowin is used in our ceremonies, social and working life.

Key aspects of the implementation include the following:

- The Anishinabek are committed to promoting and developing Enendamowin, Anishinaabe thought and worldview including the reemergence of Anishinaabe philosophy and intellectual thought, which is achieved through the use of Anishinaabemowin;

- Language is integral to the Anishinabek Nation and is the key to reaching our youth by giving them identity and moral guidance, through traditional teachings involved with the learning of our language;

- Our language must be a part of our lives and culture including our school system and within our governments;

- The Anishinabek Nation recognizes the necessity of the English language as a working language;

- Anishinabek Resolution #2006-11:

- declares Anishinaabemowin as the official language of the Anishinabek Nation;

- mandates that Ojibwe as a second language and conventional Ojibwe language instruction be phased out in favor of immersion programs; and

- cmandates that Anishinaabemowin be mandated and regulated by First Nation Band Councils, Agencies, Boards and Commissions to explore inclusion opportunities by First Nations.

It is critical that the federal process supporting the development of language protection and preservation laws respect and provide the necessary financial resources to support Anishinabek Nation language initiatives.

Next Steps:

- The Anishinabek Nation will seek formal commitment and identify officials from INAC to support Anishinabek Nation language initiatives in coordination with INAC Headquarters and Ontario Region officials.

- The Anishinabek Nation will establish partnerships with existing language institutions and organizations to support the preservation, protection and promotion of Anishinaabemowin.

Health Transformation:

The Anishinabek Nation is charting a path towards health transformation that will ensure our citizens have access to the best health programs and services available. This path will mirror the Anishinaabe way of life. These initiatives will embody our culturally holistic understanding of the physical, spiritual, mental aspects of the individual, family and community.

Health transformation will be created so that it will be accountable to the people we serve. Strengthening First Nations sacred paths to wellness will in effect rebuild our nationhood, our young people, our families and our communities. We are working to close the health gaps that exist between First Nations and other jurisdictions, and establish new relationships based on mutual respect and recognition for all.

Next Steps:

- The short-term objective is to hire a Program Manager to oversee this process.

- The Anishinabek Nation is in the process of signing a Letter of Intent with Health Canada and an MOU with the Ministry of Health and Long Term Care to confirm Federal and Provincial support.



Grand Council Chief Patrick Madahbee shares the talking stick with baby Nova who attended the fall Grand Council Assembly on Nov. 14-15 with his mom and youth rep Nathalie Restoule. Beside them is Deputy Grand Chief Glen Hare. – Photo by Laura Barrios

- Community sessions will be taking place this fall/early winter throughout the Anishinabek Nation to get a clear picture as to what First Nations would like to see within the health transformation.

Anishinabek Nation Housing Strategy:

The Anishinabek Nation strongly opposes the one size fits all National Housing Strategy. The Anishinabek Nation believes the National Housing Strategy will not address the unique needs of Anishinabek communities.

The Anishinabek Nation has been directed by the Chiefs-in-Assembly to develop and implement an Anishinabek Nation housing strategy that will:

1. Address the shortcomings of federal housing program streams through Indigenous and Northern Affairs Canada and Canada Mortgage and Housing Corporation;

2. Create sustainable and progressive solutions by building capacity in First Nation Communities and existing First Nation Organizations;

3. Allow communities to administer their own programs;

4. Allow communities to determine what their needs are; and

5. Allow communities to negotiate and create partnerships with various levels of government and other private and public entities.

With financial support from INAC and CMHC, Phase 1 of the Anishinabek Nation Housing Strategy includes:

1. The creation of a Chiefs Committee on Housing to oversee and provide on-going support and direction on the development and implementation of the strategy (completed);

2. The development of a terms of reference and communications protocol to guide the Chiefs Committee on Housing work (completed);

3. The hiring of a consultant to complete an overall housing needs report based on existing data, and identify gaps (in progress);

4. The development of a work plan for phase 2.

Next Steps:

- The Anishinabek Nation is currently coordinating the completion of the overall housing needs report. Upon completion of this report, the Chiefs Committee on Housing will develop a work plan for phase 2.

- The Phase 2 work plan will guide the development of a proposal that will be submitted to INAC in fiscal year 2018-2019.

Water Needs Assessment:

The Anishinabek Nation has worked with INAC and the Ministry of Environment and Climate Change (MOECC) to prepare a Water Needs Assessment. The purpose of the assessment was to:

1. Develop a plan to address boil water advisories in 2 years;

2. Pursue the creation of a Government Act that is in line with Anishinabek water needs; and

3. Collaborate with government to set agreed-upon water implementation indicators to plan and monitor progress.

In discussion with INAC, following the completion of the Water Needs Assessment in June 2016, INAC indicated that further study was required. No additional funding has been provided to date by INAC to undertake this work.

MOECC has provided in-kind support to the Anishinabek Nation to collect additional information on Anishinabek Nation water treatment plants. The MOECC is assisting and providing water treatment plant assessments for each of the 40 Anishinabek communities.

Phase 1 (plant assessments) will be completed in September and October of 2017. The Anishinabek Nation and MOECC will be meeting on January 10 and 11, 2018 to discuss the schedule for Phase 2. The additional data collected will be analyzed and the findings will be presented to both the federal and provincial government.

INAC has supported the Anishinabek Nation in bringing First Nation representatives and organizations together in December 2016 and February 2017. INAC has requested additional data and reference material to the initial report, however, no additional resources have been allocated. A proposal was submitted to INAC Ontario Region seeking funds to:

- Support capacity within the Anishinabek Nation and continue working with INAC to enhance and improve the information, communication and coordination; and

- Host additional meetings to exchange information with the Technical Working Group (Anishinabek Nation Key Leads, Tribal Council, unaffiliated First Nations, with invites to MOECC and INAC).

Next Steps:

- Continue to work with MOECC on the water treatment plant assessments and the development of the Admin Manual.

- Follow up with INAC on the status of the proposal submission for capacity support

as submitted through INAC Ontario Region.

- The Anishinabek Nation has confirmed through the Water Needs Assessment report that there are 248 projects representing approximately \$24.8m dollars in “shovel ready” First Nation support and is advancing this with INAC Headquarters and Ontario Region.

Fiscal Framework:

Anishinabek First Nations are looking to develop new fiscal arrangements that are more capable of meeting the needs of all of the citizens that reside on their reserves.

The Anishinabek Nation is participating and supporting the work at the Chiefs of Ontario on establishing a new fiscal framework with Canada.

The current system of federal funding for First Nations in Ontario is not only outdated, but also does not meet the needs of communities. Currently, the federal Liberal government has committed itself to rebuild the nation-to-nation relationship with Indigenous peoples in Canada.

First Nations in Ontario represent diverse nations, culture, language and governance that have historically required innovative and unique approaches to addressing challenges and opportunities. First Nation communities in Ontario face challenges, which cannot be adequately met through a ‘one size fits all’ approach to funding.

This initiative will support and complement the work that the Assembly of First Nations is advancing by identifying the needs at the First Nation level.

The “Relationship Protocol between First Nation Chiefs in Ontario and the Assembly of First Nations” further reinforces this collaborative approach and provides clarity on managing similar and complimentary mandates. Partnership with the Assembly of First Nations will be mutually beneficial and will strengthen the approach and solutions to a new fiscal framework.

The governance initiatives that the Anishinabek Nation are advancing will provide tangible opportunities to fully understand and implement change to the fiscal relationship.

Next Steps:

- Continued dialogue and support from INAC Headquarters and Ontario Region for the Chiefs of Ontario Fiscal Framework initiative.

- Support the necessary fiscal support for the initiative to ensure the Assembly of First Nations process reflects the unique and diverse challenges within the “Ontario Region”.



Author Kelly Crawford from M'Chigeeng First Nation, illustrator Donald Chretien from Nipissing First Nation, designer of the world's first Treaty of Niagara LEGO wampum belt Alex Hebert from Dokis First Nation and one of three children at attendance at the 250th anniversary of the Treaty of Niagara in 2014, Dakota Bellissimo of Nipissing First Nation. The four signed autographs for the students of Shawanosowe School in Whitefish River First Nation on Nov. 6, 2017.

- Photo by Marci Becking

New treaty education books launched during Treaties Recognition Week

By Marci Becking

WHITEFISH RIVER FN – Some 50 staff and students of Shawanosowe School in Whitefish River First Nation helped to kick off the second annual Treaties Recognition Week in Ontario by hosting the launch of two new Treaty education elementary books.

The books “Alex shares his Wampum Belt” and “Dakota Talks about Treaties” were written by educator Kelly Crawford from M'Chigeeng First Nation and illustrated by Donald Chretien from Nipissing First Nation.

The subjects of the books are Alex Hebert, 11 from Dokis First Nation who lives in Sturgeon Falls and Dakota Bellissimo, 12, from Nipissing First Nation who lives in Lively.

Crawford says she told Alex and Dakota's stories – the treaty education journey.

“Alex's story is his experience in creating the LEGO version of the Treaty of Niagara wampum belt,” says Crawford. “The book also explains where wampum beads come from and what an agreement means.”

“Dakota's story is her experience of being one of three children who attended the 250th anniversary of the Treaty of Niagara in Niagara Falls in July of 2014,” explains Crawford. “Students will learn that wampum belts are sacred and the meaning of a treaty.”

Both books were designed to be “read-aloud” books so that a conversation can be started in the classroom.

The books are also complementary to the “We are all Treaty People” teachers kit which includes baseplates and 800 LEGO bricks to build the replica belt.

Grand Council Chief Patrick Madahbee says that treaty education is important for all children to learn because they will learn about the real history of Canada and how this country was created.

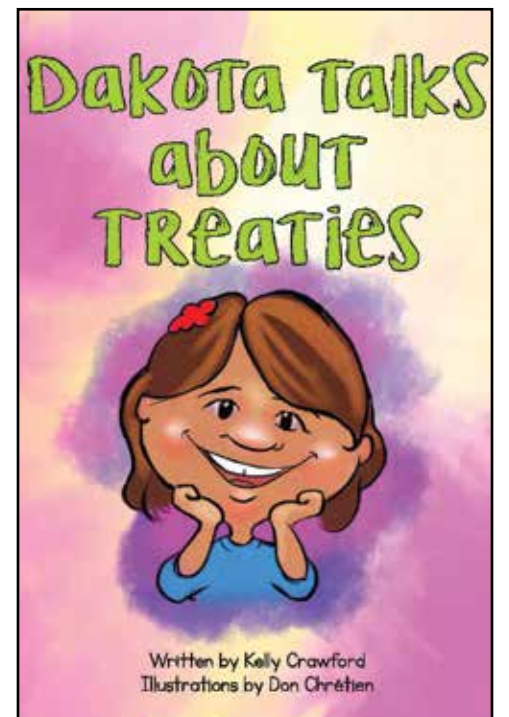
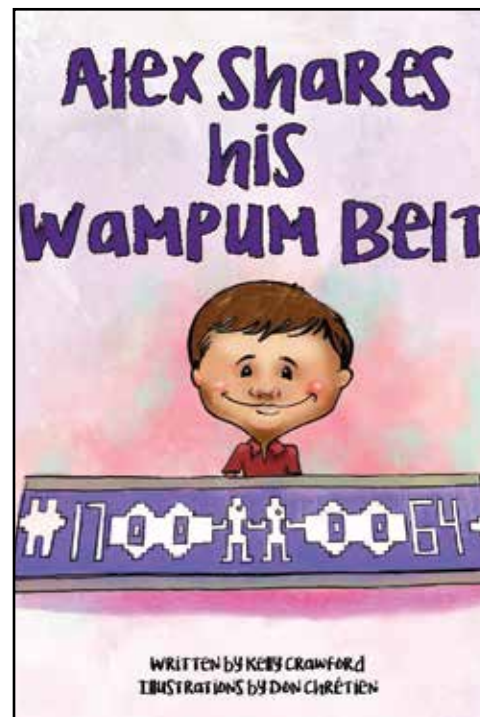
“These books talk about the relationship,” says Madahbee. “Teachers will be getting out the message that treaties are legally-binding and sacred agreements that set out the rights, responsibilities and relationships of First Nations and federal and provincial governments.”

Madahbee says that there are 46 treaties that cover Ontario and it's important for the various areas to learn about the treaty they live in.

“The relationship with the Crown is alive and relevant to today.”

Crawford says that as the Band-aid gets ripped off, it's going to hurt.

“It is very hard to realize that the history you believe, and the land that you live on and you are connected to, that the stories that you were told are not the truth. Students need a



New books are also available in French and Anishinaabemowin.

knowledge base to start from and have a safe space to learn. We have a responsibility to ensure that all perspectives are discussed in the classroom.”

Mitizie Hunter, Minister of Education in Ontario says that these books will be wonderful additions to classrooms across the province.

“Books like these help to enrich all students' understanding of the histories, culture, contributions and perspectives of Indigenous peoples in Canada.”

Whitefish River Chief Shining Turtle says that we need to reset the relationship with all Canadians about the importance of treaties and the original relationships.

The Robinson Huron Treaty Annuities lawsuit before the courts is helping bring awareness to this week.

Indigenous Relations and Reconciliation and Minister David Zimmer, who attended the launch, says that not many people in Ontario know about treaties.

“We intend to change that,” says Zimmer. “We also have to recognize the relationship during the War of 1812. If not for the Indigenous people from all over, we would be flying and American flag right now.”

The Ministry of Education is changing the curriculum in Ontario to include treaty education and information on Indian Resi-

dential Schools.

The treaty resources created by the Anishinabek Nation since 2011 are already being used in over 2500 schools across Ontario.

Alex Hebert says that he will be helping his school (White Woods) learn about treaties.

“I understand that my teachers are learning about some of this information for the first time. It's not their fault though,” says Hebert. “I think that the more comfortable teachers get with teaching the kits and the books, the easier it will be.”

The book launch was part of Ontario's Living Library Program. Indigenous speakers shared their knowledge and perspectives on treaties in more than 60 communities across the province. Those who hear these perspectives will walk away with a better understanding of the whole history of Canada, and the importance of honouring treaty obligations.

Promoting greater awareness of treaties is one of many steps on Ontario's journey of healing and reconciliation with Indigenous peoples.

The books are also available in French and can be ordered through the Anishinabek Nation head office by emailing orders@anishinabek.ca. or by calling 705-497-9127.



Koganaasawin strategic planning session Nov. 7-9 in Sault Ste. Marie.

Introducing Koganaazawin

By Stan Cloud

Koganaazawin is the new name that has been given through ceremony to the Anishinabek Nation's child well-being system that will support the implementation of Child Well-Being Law that has been under development since 2007. Last April, Social Services Director Adrienne Pelletier offered tobacco to Elder Gordon Waindubence to seek a name for the new child well-being system.

A strategic planning session for Koganaazawin was held in Sault Ste. Marie on November 7-9. The participants were a good representation of front line workers, band representatives, council social portfolios, pre-mandated and mandated agencies workers that have sound knowledge of the needs of families from all areas of Anishinabek territory. The participants were involved in a variety of activities designed to inform the process moving forward and to ensure that the work completed to date, is still what the citizens envisioned and support.

Some strong messages came forward about the determination of our citizens and the partnerships that are critical to ensure our families in urban centres receive the help they need. As much as, First Nations want to be right beside their citizens walking with them and supporting them, where and whenever they are at risk of becoming involved in the provincial child welfare system, at times it is not possible.

The reality is that it is not possible because of under funding and the inequity that exists in Ontario and Canada, as pointed out in the Canadian Human Rights Tribunal decision.

An area of common concern is the issue of mixed marriages, and how do we make sure families' cultural identity is respected during this process. It is critically important that the children involved not be denied access to services that are culturally based, simply because one parent is not Anishinaabe.

Far too often our citizens that were lost in the child welfare system speak of the feeling of something missing in their life. The answer is connection to their indigenous identity and community. We must do everything possible to not let this happen to anymore of our citizens.

Moving forward the focus will be on ensuring the work is entrenched in Anishinaabe values and communication efforts will increase to promote awareness among our citizens. The participants were very clear and united on promoting the importance of Anishinaabe identity, culture, and land-based activities be offered to families. Supports based on Anishinabek community values and traditions will be far more helpful to families than mainstream services.

The session closed out with identifying how should Koganaazawin relate to the province, Canada, and our First Nations and licensed agencies. It was clear that Koganaazawin should establish a strong position based on inherent jurisdiction, this will support the development of Anishinabek value based services.

A renewed relationship with our First Nations and agencies will take place to ensure that the expertise of our citizens will help shape the services. It will also ensure clear, complete and accurate information is reaching our citizens and the agencies.



Back from left: Tom Lambert, Megan Wabigwan, Polly Bobiwash (UOI Host), Vernon Ogima (Facilitator), Reg Canard, Ginger Randle, Sheri (Shkebe) Gowan, Tamara Ashawasega, Vera Cochrane, Abby Paul, Maurice Machendagoos and Brandon Manuel. Front from left: Marilyn Stevens, Lorraine Toulouse, Jennifer Peltier, Sandra Martin, Kim Murray, Sarah Fisher, Tina Francis.
- Photo by Janet Blackned

Taking care for self-care

By Janet Blackned

This past year, the Union of Ontario Indians Labour Market Development Department (LMDD) held workshops with a focus on "Self-Care" for LDM employees of the employment and training offices of the Anishinabek Nation.

The discussion about self-care training for Employment Counsellors began at one of the LDM meetings in 2016, and with additional funding for capacity building and professional development allocated through the Aboriginal Skills Employment and Training Strategy (ASETS), the timing was right to host this training. Employment counsellors act as mentors, confidants, and pseudo-social workers for the wide variety of clients they meet and engage with on a daily basis.

What about their own "self-care"? Whom do they talk to? Whom can they confide in? And how do you frame it around confidentiality of client /counselor privilege? Thus, the LMDD Director, Polly Bobiwash, sought out facilitators that would provide "self-care training" our front-line workers required to address these concerns.

LDMs, are sub-agreements of the Aboriginal Skills Employment and Training Strategy – federal-funded programming for employment and training in Nipissing First Nation, Mnidoo Mnising, M'Chigeeng First Nation, Long Lake #58 First Nation, Gezh-tooijg Employment and Training Services, Anishinabek Employment and Training and Fort William First Nation, Thessalon First Nation and Whitesand First Nation.

In May 2017, the LMDD hosted the first "self-care" workshop in North Bay for Mental Health First Aid First Nations, a program developed with aboriginal content by the Canadian Mental Health Association. The workshop was facilitated by Mary Wabano and Roger Chum. Both are professionally certified to provide this training, geared to first nation front-line workers, throughout Ontario and as far as the Yukon.

The three-day session had engaging discussions, information sharing and roleplaying with eager participation. Overall, it was a welcome breath of fresh air for the participants and most felt they were in a place of comfort.

In October 2017, the second "self-care" three-day workshop was held – Employment Advisor Training, facilitated by Vernon Ogima from the Fort William First Nation who has experience and expertise in employment counselling. Other LDMs were invited to participate; North Shore Tribal Council, Ogemawahj Tribal Council (Rama) and Wikwemikong. The program material was produced from The Margaret Anderson Foundation and provided techniques and processes on the assessment component of employment counselling.

The workshops provided the tools and resources of how Employment Advisors can take care of "self-care" at work or in their personal life. On December 12-14 we look forward to another workshop - Supportive Approaches through Innovative Learning (SAIL).

Robinson Huron Treaty annuities case begins

By Mike Restoule, Chairperson, Robinson Huron Treaty Trust

The annuity payment covering the Robinson Huron Treaty (RHT) territory shared with the crown by treaty, signed in Bawting (Sault Ste. Marie), in 1850 has not increased in approximately 143 years, according to the Chiefs of the 21 First Nations of the shores of Lakes Huron. The Chiefs decided to take their case to the courts after their petitions to crown officials over nearly a century and a half to convince the crown to increase the annuity in accordance with the augmentation terms of the Robinson Huron (pre-confederation) treaty were a waste of time. In the RHT, the Crown promised increased annuities to the First Nations if the territory shared by the Lake Huron First Nations with what is now known as Canada should produce more revenue.

Justice Patricia Hennessy is presiding over the case in the Ontario Superior Court of Justice. To get a sense of what this case is about, one needs only to read the first sentences of the RHT opening statement:

"This case involves the interpretation of the augmentation of the annuities clause in the Robinson Huron Treaty of 1850. The treaty relationship between the Anishinaabe and the Crown is a fundamental, sacred and ongoing one. Like all long-term relationships, to be functional, it requires respectful attention, mutual understanding and renewal."

Phase 1 of the hearings started on Sept. 25, were held at the Court House in Thunder Bay, at Manitoulin Hotel and Conference Centre in Little Current and at the Community Centre in Garden River FN.

All of the plaintiff expert and Elder witnesses have completed presentations of their evidence to the court. Our Expert Witnesses included Jim Morrison, Alan Corbiere, Heidi Bohaker, Heidi Stark and Carl Beal. These people presented evidence on the ethnohistory, economic history and traditional Anishinabe law and governance surrounding the making of the Treaty in the 1800s.

Anishinabe Chiefs and Elders also presented evidence to the court from the Anishinabe perspective on how the treaty would have been understood by the First Nation participants at the time it was negotiated.

Four insightful elders testified on behalf of the RHT First Nations team, Fred Kelly from Treaty #3, Rita Corbiere of Wiikwemkoong Unceded Territory, Irene Stevens of Batchawana First Nation, and Irene Makadebin of Sagamok Anishnawbek. The Court is now at its final hearing location, the Radisson Hotel in Sudbury. Phase 2 of the case begins in October 2018.

At each of the court locations, local First Nations have participated in arranging pipe and sweat lodge ceremonies. A sacred fire is lit and burning at each of the hearing locations for the duration of the trial. Elder Leroy Bennett of Sagamok Anishnawbek has been coordinating the cultural events at each of the locations. The public are invited to visit the teepee and offer tobacco at the sacred fire. All court hearings are open to the public and we encourage RHT First Nation and Anishinabek Nation leadership, citizens, staff members and students of all ages to attend.

Hearing dates until the end of Phase 1:

December 11-15, 2017 – Canada and Ontario Opening statements (December 11), & Canada's witness Dr. Douglas McCalla (Dec.12-13);

Jan.10-12, 2018 – Ontario's witness J.P. Chartrand

Jan.15-19, 2018 – Ontario's witness J.P. Chartrand (Jan.15); Ontario's witness Dr. Laurence Mussio (Jan.15-18); Ontario witness Scott Mantle (Jan.19)

Jan. 22-25, 2018 – Canada's witness Alexander von Gernet

Jan. 29-February 1, 2018 – Court to continue on procedural matters if required

Feb. 5-8, 2018 – Canada's witness Dr. Paul McHugh

Feb.12-15 – Robinson Huron reply witness to Dr. Paul McHugh

March 19-28, 2018 – Closing Arguments

Anyone can watch the livestream or the archived videos at: <https://livestream.com/firrtel>. Facebook: Robinson Huron Treaty Trust – Annuity Case, Twitter (@1850RHTreaty) and www.rht.ca.



Deputy Grand Council Chief Glen Hare, Alex Hebert from Dokis First Nation, Minister of Crown-Indigenous Relations and Northern Affairs Carolyn Bennett and Grand Council Chief Patrick Madahbee at the media availability on Dec. 6 in the House of Commons. - Photo by Laura Barrios

Passing of Bill C-61 a step closer to making the Anishinabek Education System a reality

OTTAWA - On Dec. 6, Chiefs of the 23 Participating First Nations, Anishinabek Nation leadership, citizens and staff had the opportunity to watch the Members of Parliament pass Bill C-61 - the Anishinabek Nation Education Act, through the House of Commons.

The Government of Canada is committed to moving beyond the Indian Act in full partnership with First Nations people and to renew the relationship based on the recognition of rights, respect, cooperation, and partnership.

On Dec. 6, the Honourable Carolyn Bennett, Minister of Crown-Indigenous Relations and Northern Affairs announced that enabling legislation for the Anishinabek Nation Education Agreement has passed all stages in the House of Commons. The goal of Bill C-61 is to give effect to the largest education self-government agreement in Canada. It marks a major step out from under the Indian Act for 23 Anishinabek Nation First Nations toward greater self-determination and improved education outcomes for Anishinabek students. Bill C-61 will now move to the Senate for consideration.

Alex Hebert, 11, from Dokis First Na-

tion, attended the media event in the House of Commons. He was there to have the opportunity to observe, however Minister Bennett wanted to learn more about the Treaty of Niagara LEGO wampum belt.

Hebert told Minister Bennett that it took him a couple weeks to scale down the belt to make it into the LEGO version that exists today.

"I made it with whatever colours of bricks I had," said Hebert. "Then we ordered the purple."

Then Hebert told Minister Bennett about the two new elementary books - including "Alex Shares His Wampum Belt".

Hebert gifted Minister Bennett the books in both French and English at a reception later in the evening.

Minister Bennett said that the ANEA would benefit students like Alex who attends White Woods Public School in Sturgeon Falls.

"Under the Anishinabek Nation Education Agreement, decision making power over education will rest exactly where it belongs - in the hands of the 23 participating First Nations. This historic agreement will lead to better education outcomes for students

by ensuring they remain connected to their culture and language. The government of Canada is proud to be working in true partnership to ensure the next generation have the tools they need to succeed. You are all an inspiration," said Minister Bennett.

The Anishinabek Nation Education Agreement lays the foundation for transformational change in the 23 Participating First Nations throughout Ontario, recognizing Anishinabek control over education on reserve from Junior Kindergarten to Grade 12, as well as administrative control over funding for post-secondary education.

It creates the Anishinabek Education System - a system designed by the Anishinabek to deliver culturally relevant and community-tailored education programs and services for the benefit of current and future generations of Anishinabek students. This includes promoting Anishinabe culture and language.

Grand Council Chief said that he is grateful for all the hard work over the years - lawyers, staff, educators, Chiefs and citizens.

"With this successful vote, we are one step closer to our goal of opening the Anishinabek Education System. Canada's com-

mitment to First Nation education has been shown by its support of this law. When this law takes effect, we will be ready to take full control over JK to Grade 12 education in our Participating First Nations," said Madahbee.

Quick Facts

The Anishinabek Nation Education Agreement was signed by Canada and the 23 participating First Nations on August 16, 2017. It is the largest education self-government agreement in Canada due to the number of First Nations involved.

The Participating First Nations have signed a complementary education agreement with the Government of Ontario. The Master Education Agreement shares a vision of a new relationship that supports Anishinabek student success and well-being in the Anishinabek Education System and provincially funded Education System.

There are 27 self-government agreements across Canada involving 67 Indigenous communities.

Research has shown that Indigenous self-government can help close socio-economic gaps and improve community well-being.

Terminology: What we call ourselves, matters

By Laura Barrios

SAULT STE. MARIE, ON—Earlier this fall, the Governance Working Group met in Sault Ste. Marie, to discuss the Anishinabek Nation Governance Agreement.

Amidst the discussions, some powerful sentiments and opinions were expressed by many participants regarding terminology that's used in day-to-day dialogue that at face value, could be interpreted as trivial, but in actuality carry great implications.

Former Chief of Magnetawan First Nation, now Councillor, William Diabo, led the discussions on consistency in terminology both in our First Nations and in the mainstream realm.

"We're making reference to members - we're not members," expressed Diabo. "We're citizens; our citizens reside everywhere. We're belittling ourselves with these colonial terms. It's not who we are - we're something better than that."

Other Chiefs echoed those sentiments.

"We need to stop using the term 'communities'," stated Sheshegwaning First Nation Chief Dean Roy. "We are Nations and have always been Nations. If we're going to use the term 'First Nations', I'm okay with that because at least it speaks to who we are. Municipalization is a tool of oppression that they (Canada) use to belittle us - to make us less than what we are. We don't need to be doing that to ourselves, but it's been so engrained in us - we need to unlearn this."

"There should be a way of having us use the same terminology such as citizens versus members," noted Chief Phyllis Williams, Curve Lake First Nation. "We need to be disciplined as leaders and educate our citizens - that can be part of education and awareness."

As discussions unfolded, more GWG members agreed.

"I'd refrain from using 'band members', use 'Anishinabe First Nations' - we don't



Chief Williams and Councillor Diabo at the Governance Working Group meeting in October. - Photo by Laura Barrios

use those other terms because they're INAC terms," expressed one GWG member.

Councillor Chief Diabo put it simply, "Refer to us as nations and citizens".

We want to know - what are your thoughts on the terminology that is used

amongst our First Nations and in the mainstream?

What terms would you like to see be changed or used more consistently? Feel free to write in to the editor - we want to hear from our citizens.

Autumn Peltier: Wikwemikong's little water walker

By Kelly Anne Smith

NORTH BAY – Her voice will be heard far and wide about why we have to save our planet. Autumn Peltier has committed to protecting lands and water, because they are sacred.

Avenues are rapidly opening up for new opportunities for Autumn to advocate for clean water and the environment. At 12, she was just supposed to offer water to Prime Minister Trudeau, but bravely she told him he wasn't doing enough to protect the water.

The original Water Walker's prodigy was at Nipissing University as part of Living Library and Treaties Recognition Week. Autumn Peltier gave a presentation on her journey to protect Earth's water. Her voice proud, she explained that her Auntie is the great Water Walker, Josephine Mandamin.

Autumn's mother Stephanie said she didn't win the International Children's Peace Prize, yet. But Autumn was one of six children given an opportunity to tell her story to the world. Out of the 169 nominees, six children have been chosen to feature their stories on Nickelodeon, a cable and satellite television network with a reach of 96 million households in the U.S. and across Canada. Stephanie updated that she will be featured within the next six months.

"She will continue with her work protecting the water. She did say it's not about winning a prize. This work is a way of life. She'll continue doing this work because it's for the water."

Speaking up for water that gives life is in her bloodline. Great Auntie Josephine is

famous for it. Josephine Mandamin learned of a prophecy and started to raise awareness by walking around Lake Superior. Autumn Peltier looks like a wee waterwalker Josephine, perhaps because she is related to her but definitely because she is on a mission to save the planet's water.

Autumn and her mother Stephanie are from Wikwemikong Unceded Territory. Stephanie spoke on the importance of water and women's role in taking care of the water. "For nine months, you are in ceremony. Your first teaching is you being in the water before you are even born." Stephanie emphasized that water is life. "This is the way of our people."

Nipissing University Professor Dr. Carly Dokis, who is a citizen of Dokis First Nation talked about corporate disrespect of water. Dokis explained First Nations heard mistruths and had mistrust when lands were taken for toxic tailings ponds then given back 'reclaimed.' "They were told they can grow medicines better than before reclamation."

Autumn sang the Water Song in Anishinaabemowin. "We are losing what we used to hunt and fish. We are keepers of generations to come. I do it for the water. It's sacred. We all come from water." She challenged those in the audience to take up the cause of protecting water.

"I shut down Hwy 17 last October. Anybody can do this. Water walking is one way to save the planet. Walking while carrying a bucket of water raises awareness. Nibi has spirit."



13 year-old water ambassador, Autumn Peltier

The Grade 8 student at Pontiac School Wiikwemkoong Manitoulin Island has even signed a treaty to protect grizzlies alongside Chiefs at the Assembly of First Nations.

Speaking for universal water rights, Autumn is determined in her mission. "What I'm doing now, I plan on doing for many

years to come. This advocating is not just for the fame or just for the me being well-known. This is for my people and this is for the land and the water. Because water is so sacred. And that's why we have to protect our water and that's why I'm going to keep on advocating as long as I can."



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Anishinabek Nation 3rd Annual Health Conference

January 23, 24, 25, 2018 | Quattro Hotel & Conference Centre, Sault Ste. Marie, ON



BOB GOULAIS
Master of Ceremonies

Bob Goulais, an Anishinaabe from Nipissing First Nation, is a well-known speaker, traditional teacher, facilitator and Master of Ceremonies, providing cultural context, history and traditional knowledge to diverse audiences across Canada.

Bob is a second-degree member of the Three Fires Midewiwin Lodge, a traditional society of the Anishinaabe (Ojibway, Odawa and Pottawatami) people. He is a strong advocate for the retention and proliferation of the Anishinaabemowin (Ojibway language) and Anishinaabe culture.

Bob is a well-versed and experienced senior executive and consultant having provided over 20 years of service to industry, not-for-profit and Indigenous organizations. Currently, Mr. Goulais is President and Senior Principal of Nbisiiing Consulting Inc. a boutique firm that he founded in 2015.

KEYNOTE SPEAKERS

Eric Hoskins, Minister of Health and Long Term Care (TBD); **Adrienne Pelletier and Tracey O'Donnell** (Child Well-Being Law); **Ryan Peck** (HIV/AIDS); **Joseph Leblanc** (Indigenous Food Systems); **Alethea Kewayosh** (Cancer Care Ontario); and a special presentation by **Josephine Mandamin and Autumn Peltier** (Water Journey)

WORKSHOP PRESENTATIONS

Mshkiki Traditional Medicines; Indigenous Food Systems/Security; Empowering Indigenous Women; Human Trafficking; Murdered and Missing Indigenous Women, Girls and Boys; HIV/AIDS & Hep C; Mid-Wifery; LGBTQ2S; Unlearning Internal Oppression; Medicine Wheel and 7 Grandfather Teachers approach to FASD Prevention; Rites of Passage for Women/Men; Gifts, Promise and Potential, Revitalizing our Indigenous Selves; Traditional Teachings and Healthy Pregnancies; Remoting Testing On-Reserve Options for HIV; Canoe Journey; and Implications surrounding the Legalization of Cannabis

Registration Costs

Potential sponsorships for Anishinabek Nation member community members to attend. All other First Nations/non-First Nation members cost is \$150.00 and \$75.00 for students. **DEADLINE:** Register before December 1 and have your name entered into a draw.

Evening Registration Social

7:00 pm - 10:00 pm, Great Lakes Room:
Come out and register for conference and enjoy light snacks, refreshments. Meet and greet Health staff and mingle with other participants. Prizes to be drawn for early registrations and for evening registrants.

Poling Certification

CANCELLED

Due to insufficient registration this it will be offered on another date.

Heroes in Health

Submit your nomination with a description of your Hero in Health with a photo. Email to goupri@anishinabek.ca before **DEADLINE:** December 11, 2017



CONTACT: Cynthia Roy, Conference Coordinator
Email: cynthia.roy@anishinabek.ca | Ph: 705-497-9127, ext. 2253