



"To give a voice to the vision of the Anishinabek Nation."

Volume 22 Issue 8

Published monthly by the Union of Ontario Indians - Anishinabek Nation

Single Copy: \$2.00

OCTOBER 2010

IN BRIEF

She's a knockout

BARBADOS – Anishinaabe athlete Mary Spencer, Chipewas of Nawash, successfully defended her 75 kg. title at the World Boxing Championships Sept. 17. She soundly beat her final opponent Jinzi Li of China, 14-2.



Loft lecture

TORONTO – Steven Loft, curator, theorist, writer, and National Visiting Trudeau Fellow at Ryerson University, Loft will present his inaugural lecture, "Towards Forever....an Indigenous Art Historical Worldview," Oct. 28 at Ryerson's George Vari Engineering and Computing Centre. Loft came to Ryerson University after completing a two year residency as the first aboriginal curator-in-residence at the National Gallery of Canada.



Wanted: Poets

PETERBOROUGH – The Indigenous Studies department at Trent University is staging a high school poetry contest in conjunction with a Nov. 4-5 "Sounding Out Indigenous Poetics" event on campus. Details at indigenouspoetics@hotmail.com.

Top ladies coach

THUNDER BAY – Gloria Hendrick-Laliberte of Chipewas of the Thames First Nation captured the Ontario Regional Award and the prestigious 2009 National Aboriginal Coaching Award for females for her mentoring in soccer, softball and track and field.



Ten-digit dialing

OTTAWA– Beginning January 15, 2011, residents of the region served by the 705 area code in Ontario will be required to dial ten digits – the area code followed by the seven-digit phone number– for all local calls.



Wiky flag for Crazy Horse

Darlene "Dolly" Peltier, left, of Wikwemikong Unceded Indian Reserve presents a community flag to Jadwiga Ziolkowski, vice-president of the Crazy Horse Memorial Foundation. Ziolkowski's father Korczak, who worked on the Mount Rushmore National Monument, began in 1948 to blast an image of Lakota warrior Crazy Horse out of a mountain in the Black Hills of South Dakota. Behind them is a model of the image, which, when completed, will be the largest sculpture in the world – standing over 500 feet in height.

–Photo by Louis G. Whitehead

Nation needs more citizens

By Maurice Switzer

NIPISSING FN –The Anishinabek Nation shouldn't be afraid to grow.

That was Grand Council Chief Patrick Madahbee's takeaway message for participants in a leadership forum on citizenship issues staged Sept. 29 by the Chiefs Committee on Governance.

Chiefs, elders, and Union of Ontario Indians staff heard demographer Stewart Clatworthy's predictions that continuing to accept Indian Act criteria could spell the elimination of Anishinabek citizens within a century.

"And when there are no more Status Indians, what do you suppose happens to the 'lands reserved for Indians'?", asked the Grand Council Chief, labeling the imposition of the federal government's status rules on First Nations a form of "genocide".

Clatworthy, who has conducted research for government and First Nations organizations for over 30 years, presented statistics indicating that 30 of the 40 Anishinabek First Nations base their band membership on the Indian Act standard, which results in extinguishment of entitlement to both government registration and band membership after two generations of "out-marriage" to non-Status spouses.

If the Anishinabek Nation adopted a "one-parent" citizenship law – as recommended in a report by Citizenship Commissioner Jeannette Corbiere Lavell – an Anishinabek citizen is anyone who has one parent who is a citizen. Assuming current birth rates and rates of out-marriage, Clatworthy estimates the number of Anishinabek Nation citizens will approach 100,000 over the next four generations, or 100 years.

More on Page 13.



Experience Aboriginal Culture & Festivities!

Shopping, Traditional Food, Performing Arts, Fashion Show, Spectacular Pavilions and much more! For information on any of the activities, participation or attending this event, please phone (519) 751-0040 or e-mail info@canab.com

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<http://www.facebook.com/pages/Canadian-Aboriginal-Festival/170258100245>



The Canadian Aboriginal Festival is
November 26, 27, 28, 2010
at Copps Coliseum,
Hamilton, Ontario.

Pow Wow and Open Drum Competition is
November 27, 28, 2010
at Copps Coliseum,
Hamilton, Ontario.

The Canadian Aboriginal Music
Awards is November 26, 2010
at Hamilton Place Theatre,
Hamilton, Ontario.

Political Office

To respect the sacred laws of the Anishinabek



Grand Council Chief Patrick Madahbee

Anishinabek oppose nuclear cargo

UOI OFFICES – Anishinabek Nation Grand Council Chief Patrick Madahbee says that the Anishinabek Nation wants Bruce Power plans and any other future plans to transport or ship any radioactive waste or contaminated equipment from the decommissioning, refurbishment or routine operation of nuclear reactors through the Great Lakes and St. Lawrence River to be rejected.

“The Canadian Nuclear Safety Commission has failed to fulfill its constitutional duty to consult and accommodate First Nations on contemplated actions that may impact upon constitutionally protected Treaty and Aboriginal rights,” said the Grand Council Chief.

The Anishinabek Treaty and Aboriginal title lands occupy all of the Great Lakes shoreline and a significant part of its basin. These Treaty and Aboriginal title lands are where the Anishinabek people exercise their constitutionally protected rights to fish, hunt, and gather lake based traditional foods and medicines.

“We, the Anishinabek, have jurisdiction over the Great Lakes as a result of Aboriginal titles and the treaties that have been entered into by First Nations and the Crown,” said Madahbee.

The shipping of radioactive waste or radioactive contaminated equipment has the potential to adversely affect these rights, areas and activities. The potential for long-lived contamination to the environment and to all living entities is too great and the threat is very real to our communities. The communities of the Anishinabek Nation located within the Great Lakes basin continue to battle many issues that have violated protected rights and has affected the traditional ways of life.

“There has been lack of action from both the Federal and Provincial Governments that has resulted in the contamination of the Great Lakes. The regulatory system has not managed themselves on their own regulations to protect, or conserve the waters, habitats, fish or wildlife of the Great Lakes,” said Madahbee.

Bininaawogin Regional Aboriginal Women's Circle (BRAWC)

Lessons for Life
"each journey starts with a single step"

Based on the book "Lessons for Life" we will review an eight-step process that will help you:

- ✓ realize your essence
- ✓ identify your patterns
- ✓ utilize past-life memories to your advantage
- ✓ become more intuitive
- ✓ develop spiritual wealth
- ✓ find the right relationships
- ✓ deal with the death of loved ones and cope with divorce
- ✓ maintain a state of wellness

Facilitator:
Bernice Trudeau

Date: Saturday October 23, 2010
Time: 10am - 3pm
Place: 110 Matchedash Street North
Orillia, ON

All participants are required to register. Lunch and transportation assistance will be provided. For further information please contact Candace Hawke at 326-3600. Maximum of 20 participants.

This workshop is part of a series called "Anishinabekwewin Let's Be Strong Together" and is sponsored by the Healing Fund Council-The United Church of Canada.

Come and join in with the Elders to hear Storytelling; Workshops will be provided for Teachers to learn new ideas to take back to your Community

Anishinaabemowin-Teg and the Ojibwe Cultural Foundation Presents;

Getizijig Milnwa Ekinoomaagajig Digwaagig Maanjidoowad

TEACHER'S WORKSHOP

Friday October 22 & Saturday October 23, 2010
Holiday Inn (Regent Street), Sudbury, Ontario
9:00 a.m. - 4:00 p.m. Daily

Keynote Session on Day I - by Dr. S. Neyooxet Greymorning

 Dr. S. Neyooxet Greymorning, a full professor in Anthropology and Native American Studies at the University of Montana, has researched language issues among Indigenous peoples of Australia, Canada, Colombia S.A., New Zealand, E. Timor and the United States. As a part of his work toward reintegrating Native languages Neyooxet has developed a break-through method for second language instruction and acquisition called Accelerated Second Language Acquisition (ASLA). Professor Greymorning has been named three times to Who's Who Among America's College and University Teachers (1998, 2004, 2005)

REGISTRATION MUST BE PAID IN ADVANCE

Registration includes course materials, workshops and refreshment breaks

Early Bird Registration Deadline: October 8, 2010 - 4:00 p.m.
\$200

Registration Price after Early Bird Date:
\$300

Please make cheque payable to: Anishinaabemowin-Teg and mail to Ojibwe Cultural Foundation, Box 278 McChesney, Ontario P0P 1G0

Anishinaabemowin Music
Friday Evening by Helen Roy and David Fuhst

Vendors are welcome. \$100 to set up for duration of conference.
Hotel Booking Code for Holiday Inn is TEG. Out of date is September 21, 2010 to book under the Conference Rate

Please email Vicky Corbiere, Vicky@manitoulin.net or call (705)368-3183 for more information or visit www.anishinaabemowin-teg.org

TREATY RESEARCH CALL FOR PROPOSALS 2011-2012

THE TREATY RESEARCH PROGRAM OF THE UNION OF ONTARIO INDIANS
ANNOUNCES A CALL FOR SPECIFIC CLAIM RESEARCH PROPOSALS FOR THE 2011-2012 TREATY RESEARCH WORK PLAN.

The deadline is November 31st, 2011, and proposals should be submitted, in triplicate, to:

Union of Ontario Indians

Intergovernmental Affairs

Att: Alicia McLeod

Treaty Research Coordinator or Mike Sawyer Treaty Research Clerk

P.O. Box 711

North Bay, ON. P1B 8J8

The specific claims research proposals will be reviewed in November 2010. Eligibility will be based on the 1997-1998 Funding Guidelines of Indian Affairs and Northern Development Canada. In April, communities will be notified by mail as to the status of their submissions.

The Union of Ontario Indians no longer flows funding directly to First Nations but administers the program centrally from our head office. Successful proposals will be assigned a qualified researcher by the Union of Ontario Indians to carry out work for the program.

A sample proposal can be provided should you require assistance with writing the proposal.

Please contact Treaty Research Coordinator Alicia McLeod at (705) 497-9217 or by email at mclall@anishinabek.ca should you have any questions or need any assistance.

ANISHINABEK

Bass loom large in Wasauksing fish survey

By Maureen Peltier

NORTH BAY – In recent years, citizens of Wasauksing First Nation near Parry Sound have noticed an increase in shoreline development, a decrease in the quality of habitat available to fish species as well as an increase in the catch of rainbow trout that are suspected to have originated from a local aquaculture facility.

Community concerns prompted the A/OFRC/Ontario Fisheries Resource Centre to conduct an End of Spring Trap Netting (ESTN) project in sections of Wasauksing's 125-kilometre shoreline on Georgian Bay to assess the status of the walleye population.

A total of 19 six-foot trap nets were each set for a 24-hour period over a span of seven days.

Smallmouth and largemouth bass made up the highest pro-



A/OFRC Fisheries Biologist Stacey McKee holds a muskie captured in a trapnet at Wasauksing First Nation.

portion of the catch, followed by longnose gar and channel catfish. No walleye were captured during this project. A more detailed report has been drafted. www.aofrc.org

Throughout July and August,

the A/OFRC and Curve Lake First Nation completed a Fish Habitat Assessment project to gather and map fish habitat and spawning data, as well as develop knowledge of Traditional Ecological Knowledge for future reference.

The crew of Jordan Williams and Darryl Rose from Curve Lake completed seine netting to determine the presence of fish species in a study area that included the First Nation islands in Upper Buckhorn, Lower Buckhorn, Pigeon, Lovesick, Big Bald and Little Bald Lakes.

Elders were interviewed to develop a better understanding of the history of the islands and their cultural significance, information about historical fish die-offs and the traditional names and stories associated with the islands.

For more information on this project, please contact Stacey McKee at (705)472-7888 ext. 27 or at smckee@aofrc.org.

Maureen Peltier is a Fisheries Biologist / Community Liaison Specialist at the A/OFRC office in North Bay.

In Brief

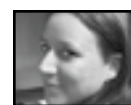
Perron takes prize



Jennifer Perron

Jennifer Perron, a citizen of Whitefish River First Nation, was one of three winners of the National Indigenous Economic Education Foundation scholarships presented at September's annual conference of CANDO – the Council for the Advancement of Native Economic Development Officers. Jennifer is an Honours student in her Human Resources and Marketing program at Algoma University.

Angela plans to teach



Angela Benedict

Angela Benedict, 23, from Sheshegwaning First Nation, is a fourth year Lakehead University student and plans to attend teacher's college next year. Benedict worked at the UOI Fort William office over the summer.

Exstrata supports Fabian



Fabian Recollet

Fabian Recollet was awarded the Wahnapiatae First Nation / Xstrata Post Secondary Scholarship, which helped him complete his first year of the Electrical Engineering Diploma Program at Algonquin College in Ottawa. Fabian served as student supervisor at Wahnapiatae First Nation this summer.

Best Flick

SUDBURY – Gina Gasongi Simon of Wikwemikong Unceded Indian Reserve won

the Best Northern Flick Award for her production "Never Been Kissed" during the recent Cinefest event.

Gina is a recent graduate of the Weengushk Film Institute in M'Chigeeng First Nation.

Hosting pays

NIPISSING FN –Following its first year hosting the Indigenous Community Worker Certificate & Social Service Worker Diploma Program from First Nations Technical Institute, this First nation saw 11 of its citizens numbered among the 13 course graduates

New name

NORTH BAY – Nipissing University has unveiled the Ojibwe name of the new Aboriginal Initiatives office – Enji giigdoyang (pronounced enji GEEG do young), which translates roughly to mean where we come to meet, discuss and talk about things.

Reservations draws raves

By Margaret Hele

GARDEN RIVER FN – The play "Reservations" – written and produced by a student cast and crew and directed by Teddy Syrette and Sue Barber, the drama teacher at White Pines Collegiate, is drawing rave reviews and calls for encores.

"Reservations" has historic elements – including re-enactment of the 160-year-old Robinson-Huron Treaty – but is drawing attention for its depiction of current social issues—the HST battle and taxing of First Nations, the painting of Garden River's toll booth sign with "White Power" and other signs of ongoing prejudices. The production has been per-

formed on the banks of the Garden River for the Engaging Indigenous Communities; Resources, Rebellions and Resurgence Conference, at the Garden River Pow-wow and at the Theatre on Pittsburg Avenue in Sault Ste. Marie.

A DVD has been produced for those who missed the live performances and for future educational purposes.

"It brought a tear to my eye. They were right on," said Janice Nolan, daughter of the late Rose Nolan who has been instrumental in keeping drama alive in Garden River.



Teddy Syrette

Speak softly

By Esther Gilbank

"It is very simple how I personally feel about keeping our language," says Doreen Trudeau of Sheguiandah First Nation.

"If you make the language complicated, our children will not want to learn or speak it. When speaking my language to my children and grandchildren, they can hear the love from the tone and facial expressions I use. Anishinaabemowin is spoken softly, not harshly and has a sense of laughter within the language itself."

Last July, Doreen enrolled in Anishinaabemowin as a Second Language, a six-week course at Nipissing University.

With Muriel Sawyer, Brian



Doreen Trudeau

Hansen, Jonathan Pitt and Mike Sweig as instructors, she was sure that she had made the right decision to pursue her goal as a language teacher. In addition to Doreen, the class consisted of Stan Nolan from Garden River, Erica Louttit from Christian Island, Vivian McLeod from Wikwemikong, and Blair Beaucage from Nipissing.

In the first week the class learned the components involved in teaching the language as Ojibwe Curriculum, Education and Schooling/Educational Psychology/Special Education, Methodology and Technology.

Point-of-sale exemption takes persistence

By Christine McFarlane

TORONTO – Despite Ontario regulations that retailers in the province must honour First Nation point-of-sale exemption to the 8% PST portion of the 13% Harmonized Sales Tax, a group of Anishinabek students say compliance with the provincial law is spotty.

Sheena Okitchemokaman, a Transitional Year Program student at the University of Toronto and a citizen of Whitefish River First Nation, says: "I am not afraid to tell store owners that—as of September 1st—we are PST exempted...but a lot of stores are really not aware of it. The bigger corporations are, but not the smaller stores."

John Pheasant, a long-time member of Toronto's First Na-

tion community, and a Mohawk/Odawa from Wikwemikong Unceded Reserve, says he went into a Future Shop at Old Stockyards Road in Toronto to purchase a television set, only to be met with difficulties when he went to pay for his purchase.

"I told the salesperson that there was a tax exemption and specified that it was status card, and I was told there was no problem, but when I got to the cashier and presented my card, I was told 'they didn't know how it worked.' They proceeded to have a mini-conference a few feet away from me and then came and offered only 5% of the tax off."

"I said that legally it was a point of sale exemption and they not only told me no but also told me to keep my receipt for a refund at tax time." Pheasant ended

up leaving the store without buying the TV.

"I have been a customer for years at Future Shop and I never had any difficulties before. I strongly believe that the whole HST is a tax-grab by the government to sidestep our treaty rights."

Dawnis Kennedy of Roseau River Anishinabe First Nation in southern Manitoba says "You have to be really persistent when you got into places because it can be awkward. Cashiers are often in a hurry or they will say they don't honor the tax exemption or give you false information and you notice that people behind you in line will roll their eyes and get annoyed."

She says she was first told at a Tim Hortons at Bloor and Christie that "there is no PST—only HST"



Dawnis Kennedy

and when she maintained that she was PST exempt, she was told "We don't have a button for that on our system." After Jacques telling them they were required by Ontario law to honour the PST exemption and giving the store the taxation office's phone number, she was not only given a free coffee but also told the next time she came in the store would be equipped to deal with the taxation issue.

Jamie Jacques of Sagamok First Nation, a first year Philosophy and Aboriginal Studies major at the University of Toronto, said that only four out of ten stores have honoured his point-of-sale exemption. "I find that some people are honouring the tax exemption while other stores still do not have their sale systems up to deal with it."



Jamie Jacques

ANISHINABEK NEWS

The Anishinabek News is a monthly publication of the Union of Ontario Indians (UOI). Views expressed are not necessarily the opinion or political position of the UOI.

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Readers are invited to submit letters, articles, and photos for publication. Please include your name, address and telephone number on all material submitted. All submissions will be reviewed for publication based on priority of interest and edited for clarity of thought, taste, brevity and legal implications. Remuneration will be paid for submissions only if a written agreement with the Editor is made prior to publication.

NOTE: All formal comments and complaints must be addressed to Editorial Board c/o Anishinabek News.

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

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

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

Advertising & News Deadlines

The current circulation of the Anishinabek News is 10,000 copies, with 9,000 mailed and 1,000 distributed at various events.

DEADLINE FOR NOVEMBER

Advertising

Bookings: October 20

Final Art: November 10

News

News submissions:

October 20

For more information or inquiries to the Anishinabek News related to advertising and circulation issues please call our Toll-free number: 1-800-463-6408

ISSN 1182-3178 ANISHINABEK NEWS (PRINT)

ISSN 1923-0710 ANISHINABEK NEWS (ONLINE)

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MAANDA NDINENDAM / OPINION

One bad apple shouldn't spoil the barrel

I'm staring at a report about a former Anishinabek Nation chief being sentenced to 60 days in jail for his part in a scheme that defrauded his band of almost \$3 million. This type of news always evokes a mixture of emotions in me.

First of all, this report causes me great sadness. I have met this individual, who by all accounts has been a person of strong moral character. The court heard a pre-sentence report refer to him as someone who offered spiritual and financial help to community members, and attributed his uncharacteristic behaviour to a gambling addiction. I feel sorry for him and his family.

It also angers me, as does any form of betrayal by people in positions of public trust. Such stories undo so much hard work by so many dedicated First Nation leaders who devote political careers to convincing others that Indians can manage our own affairs.

Like the saying goes, it only takes one bad apple to spoil the barrel, especially if you're talking about public perceptions. A hundred stories about 'Nish students on the honour roll or successful small aboriginal businesses or on-reserve couples who take in dozens of foster kids never make the six o'clock news or the front page of the Daily Blab.

But this one story was on front pages and evening newscasts – not just locally -- but all across Canada. It will feed the negative stereotypes and fan the redneck flames.

And this makes many of us feel ashamed. I have to start coming up with responses to the digs I expect from people who know better, but who have been given some potent ammunition for their bigotry by this one person's lapse in judgment.

So when the inevitable wisecrack comes across the dinner table about the Indian Chief who couldn't keep his hands out of the till, I'll be ready with something like: "Well, he's no match for Brian Mulroney – he took a \$300,000 bribe from a convicted criminal then sued the Mounties for a million bucks for damaging his reputation!"

That oughta do it ... until the next time.

And that's the real challenge. What can we do to reduce the possibilities of there being any "next times"?



Maurice Switzer

The journalist in me knows that publicity is one of the cruelest forms of punishment. I know of perpetrators who have committed suicide because of the humiliation they experienced when their crimes became common knowledge.

Many younger and foolish years ago my boss got very upset when it came out in the local newspaper that I had been convicted of impaired driving. What concerned him most wasn't my misdeed. He was angry because I was the editor of the paper, and had written and inserted the story myself. He was concerned about his newspaper's reputation.

But so was I. After all, how could I apply a different standard to myself than to dozens of other citizens who found themselves the source of local gossip because they got caught drinking and driving.

This newspaper's mission is different than most. Our publishing objectives are printed about six inches to the left of where your eyes are right now. Offhand, I can't name another

newspaper in Canada that has any publishing objectives, other than to make money for the owners.

Like most publications, we strive to present information that is truthful and accurate. But unlike most others, we deliberately emphasize stories that show the best side of our communities and citizens. We say if you want to read bad stories about Indians, buy the National Post.

Does the Anishinabek News present an unrealistically rosy picture of what life is like in our nation? Probably, just as other newspapers create the unrealistic impression that their communities are dominated by drug addicts, inept drivers and corrupt politicians.

Given the challenges facing Anishinabek citizens – particularly young people – I am willing to be guilty of promoting achievers, success stories, and hope for a better future.

Does that mean this newspaper will not speak out when things go wrong in our communities?

We just did.

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



Impossible blue lives between darkness and light

There's a shade of blue that lives where the sun meets the horizon every morning. There is no word for that shade. In Ojibwa there is no expression for it and English has met its match in trying to define it. It is simply an impossible blue.

I discovered it for the first time in 1985. There was a group of aspiring storytellers gathered on Manitoulin Island. We were there to sit with elders, hear stories and teachings and think about how to incorporate them into our work.

The elders instructed us to get ourselves outside early in the morning. They wanted us to be facing east as the sun came up over the trees. Then they wanted us to tell them the story of what we saw there.

That first morning was chilly. There was frost and the taste of ice in the wind. Sitting on a large rock while first light broke on the horizon was hard. But I sat there and watched



Richard Wagamese

and waited for something to occur.

At first there was nothing. Then, I began to discern swirls and shapes and patterns in the sky. As the sun rose higher I saw a wild palette of colors I never imagined. I was awed, floored by it. When that feeling was on me the fullest I saw the impossible blue.

It sat on the edge of darkness and light. When I saw it I recognized it immediately. But not with memory; instead I recognized it by feeling. That incandescent blue awoke

something inside of me and when it stirred to life I wanted to cry.

I told the elders that and they smiled. Then they told me that the blue was spiritual because it sat between dark and light. Within it was the possibility of everything. When I saw it and felt it stir to life inside of me, my spirit was sparked – and that was why I wanted to cry.

It's 24 years later and I've become a storyteller. But I still go out as early as I can some days to find it. It's always there and it still affects me the same. I feel. I awaken inside – and then I go home to work on my stories. We should all find that impossible blue, in the sky and in ourselves. It lets us tell the story of our lives.

Richard Wagamese is Ojibway from Wabasseamong FN in Northwestern Ontario. His novel Ragged Company and his collected memoir, One Native Life, are in stores now.

MAANDA NDINENDAM / OPINION

Thousands of Native youth being denied higher education

If the future of a country is its youth, then Canada's future is increasingly Aboriginal. Canada's Aboriginal youth population is growing at three times the national average. It is and will be a force to be reckoned with. But whether these youth are a force for positive change and economic growth will be determined by the actions all of us take.

Improving Aboriginal education is not an issue we can ignore. It affects every Canadian. Aboriginal youth are the least likely to graduate from high school and are far behind Canadian students generally

in terms of completing a post-secondary education. At the same time, our country is aging and record numbers of workers are set for retirement. Young workers are needed to fill these jobs and sustain the Canadian economy.

The hard-nosed economic facts are that unless we do something about education of Aboriginal youth, hundreds of thousands of youth will not be available to help Canada deal with this demographic crunch. Just as important is the impact that highly skilled and educated Aboriginal people can have on their communities — the much-needed

engineers, doctors, nurses, teachers, entrepreneurs. In other words, inaction means human tragedy with significant economic consequences.

The National Aboriginal Achievement Foundation and the Association of Universities and Colleges of Canada are working together to advance a positive agenda. Canada's universities and NAAF have identified the crisis of First Nations, Inuit and Métis education as one of the most compelling national issues facing Canada.

This month we held the National Working Summit on Aboriginal Postsecondary Education at Six Na-

tions Polytechnic at Six Nations of the Grand River.

All of the more than 50 participants shared in the belief that as a country we can improve the results that Aboriginal Canadians are currently getting from the postsecondary education system.

According to the Assembly of First Nations, the national organization representing First Nation citizens in Canada, more than 10,000 Aboriginal Canadians were denied funding from the program between 2001 and 2006; and an additional 2,858 were denied aid in 2007-2008. Put simply, many qualified

students are not able to continue their education.

Federal funding for Aboriginal post-secondary education has been inadequate for too long. We are calling on the federal government to increase student financial aid to First Nations peoples, to better support the college and university programs that help these students succeed and to work with those organizations who participated in the working summit to improve educational outcomes for Aboriginal Canadians.

Paul Davidson, President, AUCC and Roberta Jamieson, President and CEO, NAAF



LETTERS



Miigwetch to warrior Chiefs

I would like to give a great Eagle wing span of gratitude to our Grand Council Chief Patrick Madahbee and all of the other First Nations' political Chiefs who fought very hard, like our ancestral warriors, for our tax exemption right.

Meegwetch to a battle well fought!

With political warriors like this, we are bound to win the fight. Although we are a peace-loving people, we must don the war bonnet when needed.

Jan Bourdeau Waboose
Fort William FN

Remembering Dudley and Sam

This past Labour Day marked 15 years since the death of Anthony "Dudley" George during the Ipperwash crisis.

George's tragic and untimely passing was the catalyst that finally accomplished what the Stoney and Kettle Point Nations had been trying to do for over 60 years -- to have their commandeered land returned. There is much to be learned from this. I hope both sides keep the dialogue going to come up with a peaceful resolution.

Kristin Grant-Smith
Barrie

Youthful thanks

On behalf of Sagamok Anishnawbek youth delegates to Aotearoa (New Zealand) in November 2009 and Sagamok Naandwedjige-Gamik, we want to acknowledge the financial contribution and support for the Sagamok-Aotearoa Cultural & Arts Youth Exchange. Chi-Miigwetch to our sponsors, the Dreamcatcher Fund, Canada Council for the Arts and Sagamok Anishnawbek Chief and Council. Your contribution was greatly appreciated and we've all gained lasting experiences and friendships.

Marla Toulouse
Sagamok

OTHER VOICES

Canadians expect another Oka

A large majority of Canadians think there could be another clash between an Aboriginal group and the police. According to a poll by Angus Reid Public Opinion, 79 per cent of respondents think a crisis similar to the one that took place in Oka in 1990 is likely to happen again.

KEY FINDINGS

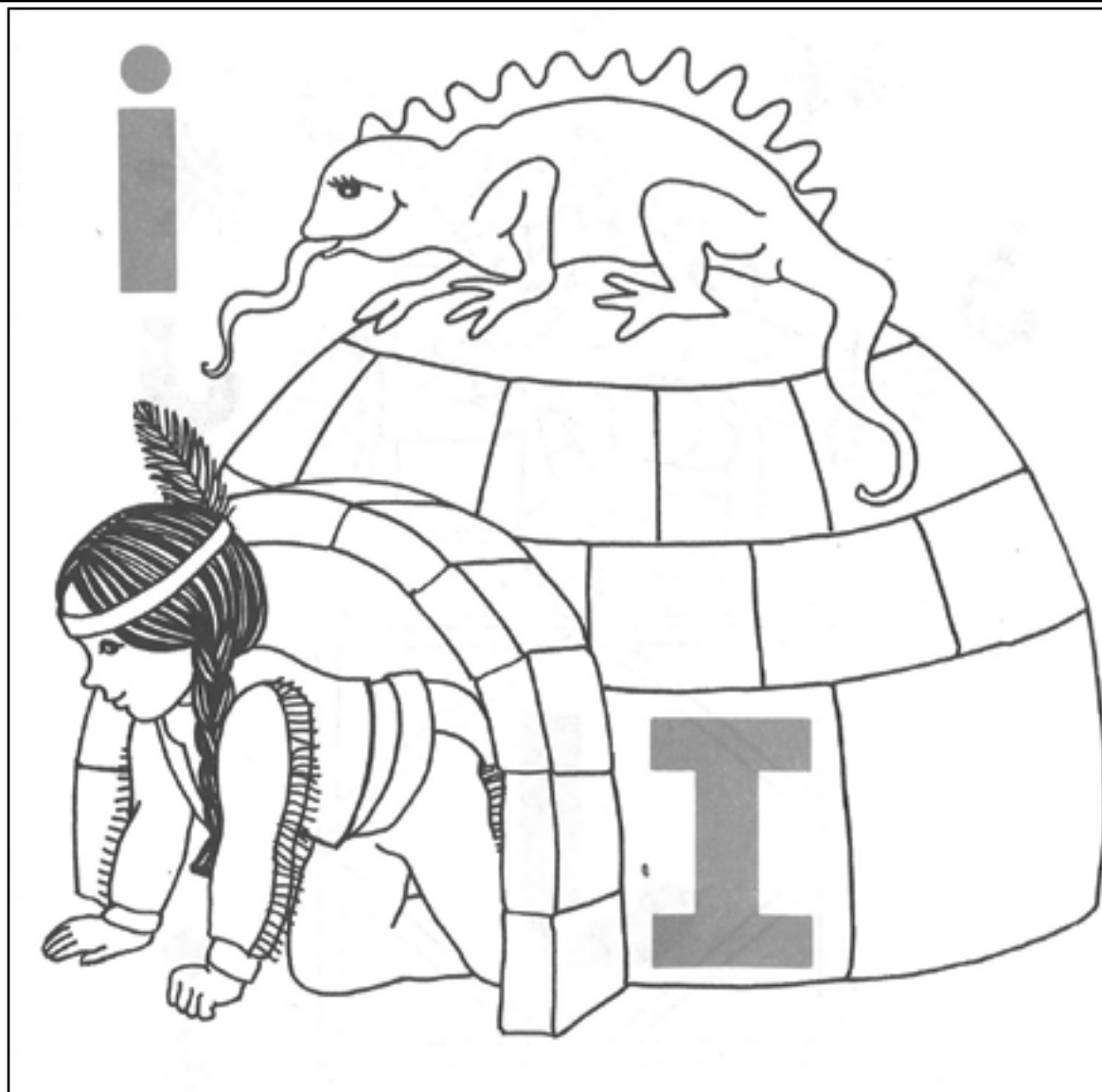
79% think Oka crisis could happen again

61% say the federal government should pay more attention to Aboriginal issues (land claims and poverty)

49% think the children in their province are not learning enough Aboriginal history in schools

Three-in-five Canadians (63%) agree with the apology issued by Prime Minister Stephen Harper in 2008 for the State's role in the Indian Residential Schools system.

An equally large proportion of respondents urge the federal government to speed up Aboriginal land claim disputes, and to work harder at assisting poverty-stricken Aboriginal communities.



I is for Indian....igloo and iguana

This stereotypical depiction is from the ABC Beginning Sounds book published by Western Publishing Company Inc., Racine, Wi. They have since gone out of business.

Canada needs to endorse UN declaration

By Mary Simon

It's been three years since the United Nations Declaration on the Rights of Indigenous Peoples was passed. Only four countries voted against it — Canada was one of those countries. Since that vote was taken two of the four dissenting votes (Australia and New Zealand) have reversed their decisions.

It has been six months since the Government of Canada promised in its Speech from the Throne to support the Declaration. Although we have had discussions with the Prime Minister in this regard that promise remains unfulfilled.

International human rights declarations such as the Declaration on the Rights of Indigenous Peoples are intended to provide guidance to governments, courts, and other institutions, in ensuring that those rights are protected and fulfilled. As such, the impor-

tance of Canada's endorsement of this document to our people is significant.

It is our position that the government of Canada must not only fully endorse the Declaration, but that it must be committed to working with Indigenous people to implement it in a meaningful and productive manner consistent with the House of Commons motion passed on April 8th, 2008.

The unqualified endorsement of the UN Declaration represents an historic opportunity to forge a new relationship between Indigenous and non-Indigenous peoples in Canada based on an unequivocal commitment to human rights and justice. As a society we cannot afford to miss this opportunity.

Mary Simon is president of Inuit Tapiriit Kanatami, the national organization representing Inuit in Canada.

Aboriginal Ontario

Open for Business

A Special Report on Economic Development



Aamjiwnaang delegates Greg Plain, Tom Maness, Carol Delion, and James Maness accept their award from Alfred Loon, CANDO President, second from right.

Chippewa developers win community award

By Greg Plain

NIAGARA FALLS – Chippewa Industrial Development Limited has been recognized for its efforts in assisting Aamjiwnaang First Nation realize its economic aspirations.

The band-owned company, which in 1971 began development of an industrial park adjacent to the city of Sarnia's industrial lands, was presented with the Community Award at this year's Council for the Advancement of Native Economic Development Officers (CANDO) Conference Sept. 27-30.

Chippewa Industrial Park currently contains 26 hectares of fully-serviced land, and development of 235 acres is underway in Phase 2. The park's 17 tenants include a fiberglass manufacturer, tank truck wash facility, promotional products retailer, scaffolding manufacturer and gas bar. The tenants employ a number of Aamjiwnaang citizens.

The Chippewa Industrial team of Tom Maness, general manager, Carol Delion, business development officer and Guy Williams, marketing delivered a 20-minute presentation to the conference about their efforts to bring economic development activity to Aamjiwnaang. They were "competing" against Unamaki Economic Benefits Office, which is creating opportunities for its surrounding communities related to the closure of steel mills and associated cleanup efforts in Nova Scotia.

Featured hotels



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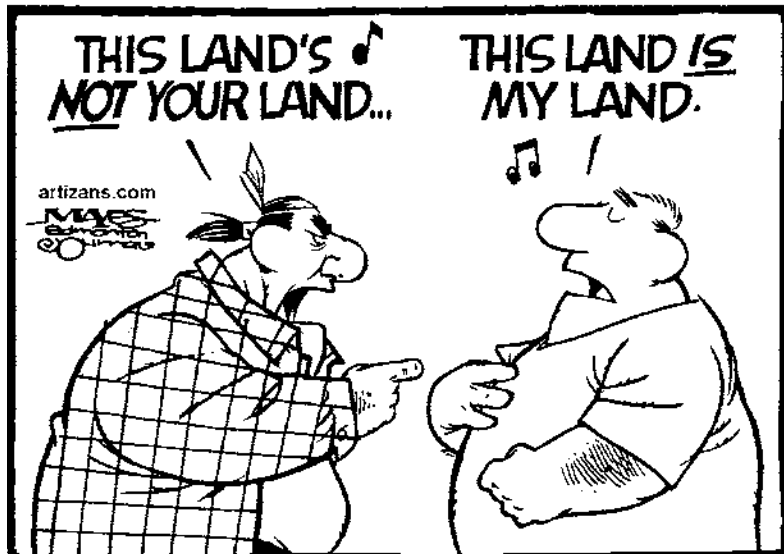
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Legal

Advocating for the Anishinabek



Jury process poses problems

By Eric Crowe

"As Anishinabek people, we have an option of being part of the jury process and we should be a part of that process," says Anishinabek Deputy Grand Chief Glen Hare.

Deputy Grand Chief Hare was a participant in three regional Anishinabek citizen forums to examine Ontario's jury system, conducted between November, 2009 and February, 2010 at the invitation of the Ministry of the Attorney General (MAG).

At the invitation of the Ministry of the Attorney General (MAG), the Anishinabek Nation hosted three regional forums for its citizens to provide an understanding of the Ontario justice system and what jury duty entails, to explore existing challenges for Anishinabek citizens serving as jury candidates, and to develop options to increase the number of Anishinabek citizens serving as jurors.

The final report on the Ontario jury information forums is being distributed to all 40 member communities of the Anishinabek Nation, containing a number of recommendations designed to increase the number of First Nation jurors, offer suggestions about how the Ontario jury system can be improved, and how relations between the province and the Anishinabek Nation can be strengthened.

Recommendations included:

- removing the jury summons form statement that a person will be charged if they do not fill it out;
- removing the requirement that Anishinabek citizens must swear on the Bible or take an oath to be a juror and providing a nominal amount be paid for potential jurors for their time and travel expenses;

Deputy Grand Chief Hare said an alternative to this requirement is using an Eagle feather "which has always been a legitimate right for Anishinabek people to use."

Other obstacles are that the Ontario jury process is contrary to the cultural values of the Anishinabek Nation in that there is a difference between Anishinabek natural law and the law of the Criminal Code, and that Anishinabek are told not to judge anyone, so the concept of serving as a juror is contrary to traditional beliefs.

Eric Crowe, citizen of Alderville First Nation, is a Legal Policy Analyst for the Union of Ontario Indians

Judges must consider aboriginal backgrounds

By Eric Crowe

The first interpretation of Section 718.2 (e) of the Criminal Code of Canada regarding the sentencing of offenders, and in particular, aboriginal offenders, was released by the Supreme Court of Canada in the case of *R v. Gladue* [1999] 1 S.C.R. 688 where the Court held the sentencing judge did not appear to have considered the systemic or background factors which may have influenced the accused to engage in criminal conduct, or the possibly distinct conception of sentencing held by the accused, by the victim's family, and by their community.

Section 718.2 of the Criminal Code of Canada provides a

Court with discretion in sentencing by also taking into consideration the following principles:

(e) all available sanctions other than imprisonment that are reasonable in the circumstances should be considered for all offenders, with particular attention to the circumstances of aboriginal offenders.

In *Gladue*, the Court identified two unique circumstances of aboriginal offenders that may be taken into account when considering sentencing:

1) the systemic factors which often play a part in bringing the specific offender before the



Eric Crowe

courts; and

2) the types of sentencing approaches that might be appropriate to the offender because of his or her Aboriginal heritage.

What Can I Do If I Am Charged With A Criminal Offence?

If you are charged with a criminal offence, it is your responsibility to advise your lawyer or the judge directly that you are an aboriginal person. Judges have a duty to all aboriginal peoples to consider their background, whether they live on a First Nation reserve or not.

Judges may take judicial notice of the broad systemic and background factors affecting aboriginal people, and of the prior-

ity given in aboriginal cultures to a restorative approach to sentencing.

Factors that may be considered include, but are not limited to, whether a family member attended residential school, whether they were adopted or in the child welfare system, if there was abuse or addictions in the family home, and if there are any addictions, mental health issues or fetal alcohol spectrum disorder.

This information is often produced in what is called a 'Gladue Report' which is written by a Gladue caseworker or an Aboriginal court worker. Specific Gladue Courts have also been established in some parts of Ontario.

Appeal court gives weight to restorative justice

By Barbara Burton

A June 10, 2010 Ontario Court of Appeal decision in the case of *Her Majesty the Queen v. J / Her Majesty the Queen v. M*, gave more weight to the sentencing goal of restorative justice, particularly as it relates to aboriginal offenders.

Justice Del Frate of the Superior Court of Justice at Gore Bay, Ontario tried two young aboriginal offenders and convicted them of a number of offences that arose out of a home invasion in a nearby

aboriginal community.

J, one of the offenders, wore a disguise and assaulted one of the victims. M, the other offender, did not wear a disguise or assault anyone. J was 19 and had a criminal record. M was 18 and had a criminal record. J made extraordinary efforts to rehabilitate himself. M didn't.

A sentencing circle supported a conditional sentence for both accused. The trial judge disagreed and sent each to concurrent terms



Barbara Burton

of 4 years imprisonment on each count. J and M appealed.

The community where the young men lived and in which they committed their crimes has different ideas as to what constitutes #just punishment, and strongly prefers the objectives of restorative justice.

For these reasons, the appeal court Judge felt the 4-year sentence was wrong. He said that the trial judge failed to accord sufficient weight to J and M's Aboriginal heritage, and more generally,

to the aboriginal community's strong belief in restorative justice.

He sentenced J to two years less a day, to be served in the community, because of his significant efforts to change his life.

M was sentenced to prison for two years less a day.

Barbara Burton provides criminal, family, child-apprehension and personal injury legal services in Sudbury at 106 College St. She can be reached at 586-3121 (705) or emailed at barbara.burton@email.ca.



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COMMUNITY PROFILE

PIC MOBERT FIRST NATION



Scenic view of Pic Mobert.

– Photo courtesy of Nokiwin Tribal Council



Chief and citizens of Pic Mobert First Nation braved the cold weather and held a peaceful HST rally along Highway 17 between White River and Marathon

– Photo courtesy of Pic Mobert First Nation



Chief Joanna Desmoulin in the dunk tank at Pic Mobert's community days.

– Photo courtesy of Pic Mobert First Nation



Pic Mobert's band administration office.

– Photo by Judy Currie

Pic Mobert – short on houses, big on community spirit

By Judy Currie

The name Pic Mobert has been in use since the early 1970s. Pic is in reference to the Pic River and the Pic Heron Bay Band, from which some of the ancestors of today's Pic Mobert community separated to form a new band on White Lake. Other ancestors of Pic Mobert, as told by Elders, came from the James Bay area.

The community covers 14.6 hectares and the population of Pic Mobert is 836 with 326 living on reserve. There is still an extreme shortage of houses for community members who want to come home. The community is located approximately 350 km northwest of Sault Ste. Marie and 400 km east of Thunder Bay. Pic Mobert First Nation is affiliated with the Union of Ontario Indians and the Nokiwin Tribal Council.

The community is governed by a duly elected Chief and eight Councillors. Current Chief is Johanna Desmoulin is serving her two-year term.

Community facilities include an elementary school which educates children from kindergarten to Grade 8. Also located in the school is an adult learning centre and gymnasium. Secondary students are bused to Marathon to attend high school, and their post-secondary students attend a college or university located in either Thunder Bay or Sault Ste. Marie.

This summer, Pic Mobert First Nation completed its new community health centre which was built by members of the community. The new facility will support nine staff, a foot care clinic, nurse's office,

and an exam room.

Regular visits are made by a doctor once a month from Marathon and a medical van runs daily to bring band members to doctor appointments in Marathon, Sault Ste. Marie and Thunder Bay. Social programs and services include; Brighter Futures, Family Support Worker, NADAP, National Child Benefit Program, Early Years Program, teen programs, Youth Culture Worker, and a Social Coordinator who oversees all these programs.

Currently, there are two private employers in the community. Cheryl's Variety (Gas bar) and James's Variety. The other major employer on the reserve is the Pic Mobert First Nation band. Pic Mobert also has an agreement with Williams Mine that employs some of their citizens.

Pic Mobert's Economic Development Department has been working on capacity-building for its members in preparation for new employment opportunities with the Hydro-electric Project, White River Forest Products, the various mines, platinum group metals and others.

In February, 2010 Chief Joanna Desmoulin and approximately 150 citizens of the Pic Mobert First Nation braved the cold weather and held a peaceful rally along Highway 17 between White River and Marathon as a show of protest against the planned imposition of the Harmonized Sales Tax (HST) on First Nations.



Community health centre built by citizens of Pic Mobert, opened summer 2010.

– Photo by Judy Currie



Intergovernmental Affairs

..... Ensuring access to natural resources

Chiefs celebrate 1812

BARRIE – The Chiefs of Ontario will be hosting the 2012 AFN annual general assembly, and will be using the event to help showcase First Nations contributions during the War of 1812.

That year's Assembly of First Nations annual meeting in Toronto will also include the election for National Chief, but, in making the announcement, Regional Chief Angus Toulouse highlighted the event's connection to the War of 1812 Bicentennial celebrations.

"This is an opportunity for First Nations to set the record straight by showcasing First Nations contributions at the planned historical commemorative gala by honouring the sanctioned recognition of our warriors and veterans," said Toulouse. "As hosts we invite all First Nations to celebrate the historical truth of the contribution of our people in the War of 1812 and subsequently in the building of a prosperous Canada."

The 2012 commemoration will include many seldom-told stories about First Nation involvement in the war that repelled an American invasion, one of them about an 80-foot schooner that dominated the upper Great Lakes before being sunk under attack by



An artist's impression of the HMS Nancy.

three American warships at the Nottawasaga River in 1814.

The Nancy was launched as a trading vessel at Detroit in 1789, and was named after the daughter of one of the principal owners of the North West Company. During the course of her supply voyages the Nancy and her crew became familiar to Anishinaabe peoples, including Tecumseh's Shawnee in the lower Ohio River region, the Sauk and Chief Black Hawk in present-day Illinois, and the Ojibwe, Odawa and Potawatomi peoples along Georgian Bay, the Severn River, and Manitoulin chain of Islands.

Most of the major Anishinaabe leaders held commissions in the British army, which the Chiefs had pledged to support in July of 1764 at the Treaty of Niagara gathering. During the early stages of the War of 1812, with Britain

preoccupied in European battles with Napoleon's army and fleet, the Indian alliance played a vital role in fending off the superior numbers of the army of the new United States of America that invaded Upper Canada.

Historian Eric Macklin of Barrie is chairman of the Nancy Project, which is raising funds to build a full-scale replica of the HMS Nancy to be launched during the Canadian celebration of the Bicentennial of the War of 1812.

"There is a huge monument to Sir Isaac Brock," he says, "but none to the brave contributions of the Anishinaabe, leaders like Tecumseh and Black Hawk. Maybe that will be one role of the re-built Nancy," he says. "We are told that Tecumseh even sailed on her on one occasion."

Meaning behind design

Graphic artist and citizen of Kettle and Stony Point First Nation, Frank King was commissioned to design the first Ipperwash Inquiry Priorities and Action Committee (IIPAC) newsletter.



Much thought and vision went into the design of the IIPAC logo. Frank explains design details for the Anishinabek News.

Blue and green: From every direction – nations; cultures; communities; families or individuals – we all depend on a healthy environment to live or raise families. A partnership begins with respect and communication to identify mutual priorities. Respect and communication. That is what the colours blue and green represent.

Deer tracks: The stylized deer tracks stand for peaceful co-existence. The deer are honoured through this symbol as it represents all living things. It represents the voice that is not always heard, or understood. Human or non-human we exist in the gift of light, or sometimes a storm that disciplines and devastates; we can learn from peace or conflict.

Leadership: The small circles additional to the deer track icons represent leadership. The interchanging blue and green is the past and future; they signify understanding through seeing others points of view. This is essential for peaceful and just resolutions.

Moving forward: The larger circle symbolizes action and continuity. It is about balance and perception of history; it signifies working toward equal representation in all levels of government.

The Ipperwash Inquiry Report was released in May 2007. The Union of Ontario Indians advocated since that time for the federal and provincial governments to partner with Ontario First Nations to implement the Report's recommendations. Through this effort, a joint implementation process with Ontario was formalized in September 2008.

The goal of the Union of Ontario Indians in its work to implement the Ipperwash Inquiry Report recommendations is to help build healthy relationships between Anishinabek First Nations, government and police services.

For more information, please contact Nicole Latulippe, Project Coordinator, at ipperwash@anishinabek.ca, or at (705) 472-9127, ext. 2253

Blackface told woman's abuse story

By Lynn Gehl

GEORGINA ISLAND – The women of this Lake Simcoe First Nation allied with the Women's Support Network of York Region to host their third annual Sisters in Spirit vigil Oct. 4.

Women from as far as British Columbia and Montreal attended the event, one of a series held across Canada in the five years since the Native Women's Association of Canada (NWAC) launched the SIS campaign and began gathering the life stories of 582 missing and murdered aboriginal women.

Historically women held a special place within First Nations communities, a fact exemplified in many Anishinaabe teachings. The sacred pipe, for example, represents the need for balance between men and women. Further, the left wing of the eagle codifies a woman's special location and it is often said that when women are not respected the eagle fails to fly.

In the event that a woman was treated badly by a



partner, she had extended clan relations that she could rely upon for support. Painting one's face black was an effective strategy to raise awareness of the oppression and to activate change. Fireplace ashes could be used to create a "face of oppression" visible to other community members.

The SIS vigil began with the reading by Jeanne Faria of the NWAC Joint Statement calling on a national action plan for levels of government to work collaboratively with aboriginal women on "issues of justice, safety, economic security and the well-being of aboriginal women and girls."

While Suzanne Smoke acted as master of ceremonies, Becky and Deanna Big Canoe were responsible for the traditional elements of the vigil such as a Four Directions walk and ceremonial feast. Over 60 women participated in the Georgina Island First Nation Sister in Spirit Vigil, several wearing Blackface.

Dr. Lynn Gehl, Gii-Zhigaate-Mnidoo-Kwe: lynngehl@gmail.com

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MISSION

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

Lands and Resources

Ensuring access to natural resources

Minister gets feet wet with Water Commission

By Sharon Weatherall

BEAUSOLEIL FN –Minister of Natural Resources, Honourable Linda Jeffrey was “humbled and honoured” to attend the induction of Anishinabek Women’s Water Commission (AWWC) members taking place on Christian Island on Sept.30. The Minister joined Anishinabek Nation Grand Council Chief Patrick Madahbee and other special guests in removing her shoes and stepping into Douglas Lake to give thanks for Mother Earth’s blood in a traditional ceremony that took place both on the shore and in the water.

“I was pleased to be invited. I am very impressed at how First Nation people treat their elders with so much respect—mainstream society has a lot to learn. I always enjoy spending time with other women. These strong women have led their communities and they inspire me,” said Minister Jeffrey.

According to Rhonda Gagnon, UOI water policy analyst, the pur-

pose of the Water Retreat was to give the Minister some first-hand understanding of traditional teachings of water.

“Being a female Minister I think it is important for her to know the woman’s role with water,” said Gagnon.

In 2007 the AWWC was established to advise the Union of Ontario Indians on all aspects related to the management of the Great Lakes to ensure First Nation participation in all decision-making that will impact the Great Lakes basin. The foundation of First Nations water policy is the traditional role of the women in caring for the water.

The AWWC provides direct advice to the Grand Council Chief and the Anishinabek Nation Chiefs-in-Assembly.

Commission members were on hand to take part in the first water retreat, including Southeast Water Commissioner - Vicki Monague, Southwest Water Commissioner



Chief Rolly Monague, Hector Copegog, Vicky Monague, Deputy Grand Council Chief Glen Hare, Liz Yellowman, Elder Mike Esquega, Grand Council Chief Patrick Madahbee, Long Lake #58 Chief Veronica Waboose, Minister of Natural Resources - Linda Jeffrey, Josephine Mandamin, Elder Gordon Waindubence, Isadora Bebamash.

— Photo by Rhonda Gagnon

- Liz Yellowman, Northern Superior Water Commissioner - Chief Veronica Waboose, Lake Huron Water Commissioner - Isadora Bebamash and Chief Commissioner - Josephine Mandamin.

“This is a record-breaking time where we are at a crossroads to what we are bringing in a collective consciousness where we have to be all together to care for the water,” said Mandamin who led walks around all five Great Lakes to bring awareness to the importance of water.

“As Anishinabe people we need to bring back the real nam-

ing of these waters – the living waters of Mother Earth have been lost the same as we as humans. We have to be collectively conscious of what we are doing to the earth and what we must do. Water is a unity and we have a responsibility. The Creator tells us what to do in our dreams.”

The Water Ceremony was carried out by Anishinabek Nation Grand Council Elder, Gordon Waindubence who sang and drummed to give thanks to the spirits of the water and explaining the role of women as keepers of the water. Members of the commission

all had an opportunity to speak about that role. Vicki Monague – Southeast Water Commissioner and resident of Christian Island – host of the event, spoke of the successful Site 41 Peaceful Protest in 2009 reminding that women are all water commissioners and how that role must be taken seriously.

“Last year I learned we need to be more aware, to wake up and contribute to the consciousness especially Anishinabe Kweag. What I have come to know as a protector of water comes through that lodge – that’s the way I was raised,” said Monague.



Gordon Waindubence, Mike Esquega Sr., Scott Lee, Errnol Gray, Dave Payne, Lois Deacon, Chief Isadore Day, Karan Aquino, Jackie Ouellette, Debbie Pella Keen.

Communications part of AORMC process

By Arnya Assance

ELLIOT LAKE – The Anishinabek Ontario Resource Management Council (AORMC) met on Sept. 20-22 in the back country of Elliot Lake within the Traditional Territory of Serpent River First Nation.

Meeting participants had a cross-cultural learning opportunity on Thunder Mountain with Isaac Day, traditional teacher from Serpent River First Nation.

Coming from a very spiritual place with the teachings received participants were able to begin with a common understanding to ensure that we are pro-actively resolving issues that come to our table. The AORMC process has evolved to mirror the Anishinabek Nation’s regions, and ensuring that we keep the Regions informed.

The AORMC will be meeting Dec. 15/16 in the Southern Region, and Feb. 15/16 in the Northern Superior Region.

In April 2010, the Grand Council Chief of the Anishinabek Nation and the Minister of Natural Resources signed a renewal of the existing three-year agreement which signified renewed commitment to meeting as a committee to discuss natural resource issues.

Species at risk

What is Species at Risk?

Wildlife species that are considered threaten or in danger of becoming extinct.

Risk Categories:

Data Deficient – there is not enough scientific information to support the status designation

Not at Risk – the species has been evaluated and was found to be not at risk

Special Concern – species whose characteristics make it particularly sensitive to human activities or natural events

Threatened – species likely to become endangered if factors are not reversed

Endangered – species facing imminent extirpation or extinction

Extirpated – species no longer existing in the wild in Canada, but occurring elsewhere

Extinct – species that no longer exist.

Lakeside Daisy

Status: Threatened Provincially and Nationally

Characteristics: a small plant in the aster family it contains a rosette of leaves, a tall flowering stalk, and a flower head composed of strap-like ray flowers surrounding a central button of tiny disk flowers.

Colour: flower heads are bright yellow that emerge in early spring. They produce a magnificent display when in dense colonies, earning it the nickname "Manitoulin Gold" on Manitoulin Island.

Habitat: mainly found in alvar habitats in the Great Lakes region. It is one of a set of distinctive species that are specialized for living on shallow soil overlying limestone bedrock. Alvar habitats typically experience waterlogging in spring but then dry out in summer. Plants grow in grasslands or in cracks in alvar pavements.

Range: restricted to the Great Lakes region, and is present in Ohio, Illinois, Michigan and southern Ontario. In Ontario, 38 populations are known from southern Manitoulin Island and the Bruce Peninsula.

Threats: the special habitat



Lakeside Daisy

— Photo by M.J. Oldham (Courtsey of the MNR website, 2010)

that is threatened is by quarry development. Cottage development is an additional threat to populations on private land. Increased recreational use of the alvar habitats, such as hiking and camping, can trample plants and degrade the habitat.

Protection: Ontario's Endangered Species Act 2007. Most of the 38 populations are on public land (e.g. Bruce Peninsula National Park) where they receive habitat protection.

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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.



WENJI-BIMAADZIYING/ OUR ENVIRONMENT



Happy 'green' Halloween



Sarah Blackwell

Halloween is my favourite time of year. I love seeing all the children dress up and get excited about going to their friends' homes to see their costumes. The one thing I don't like about Halloween is seeing all the candy wrappers littered across my driveway or in the ditches of the common path the kids take to school each day. Halloween is an opportunity for many teachings to be given to children including; consuming appropriate amounts of candy, keeping your garbage in your pockets or school bags, and of course being safe on Halloween night. Here are a few tips for making this Halloween eco-friendly:

- Recycle or re-use a costume from previous years. Hand down costumes from one child to the next and make it an entirely different theme;
- Be very cautious of the type of make-up and costume jewellery you are letting your children wear – read labels and if in doubt, use something else. Check recall lists for costume jewellery and even make-up for common toxins like cadmium and lead;
- Recycle your cardboard boxes used to package Halloween treats. Also consider treats with less packaging or packaged in recyclable cardboard;
- Remind your children to not litter, or if packing a treat in their lunch, take it out of the wrapper and place it in their re-usable lunch containers to bring to school;
- Allow your child to use a pillow case or cloth bag to collect their treats in from the night;
- Use re-usable decorations that can be saved from year to year, or use the unused white shopping bags sitting in your kitchen drawer to fill with leaves to make ghost decorations for your yard.

Whichever tip you decide to implement this year, try at least one! Have a safe and eco-friendly Halloween this year!

Clean water is a human right



Although the UN General Assembly adopted a resolution (122 to none against, with 41 abstentions) supporting the right to water and sanitation as a human right, Canada, the United States, Australia and New Zealand were among the 41 abstentions.

"It [the General Assembly] expressed alarm that 1.5 million children under five years old died each year as a result of water- and sanitation-related diseases, acknowledging that safe, clean drinking water and sanitation were integral to the realization of all human rights."

Ont. drivers can reduce fuel use



TORONTO – In 20 years, Ontario drivers could be using 25 per cent less fuel, saving the province money and reducing environmental damage, according to a new report by the Pembina Institute.

The report, *Bridging the Gulf*, highlights the connection between the choices made by commuters in Ontario, and the negative impacts of oil extraction in North America in light of the recent oil spill in the Gulf of Mexico and ongoing ecological impacts from oil sands development.

"Ontario is in an excellent position – possibly the best in Canada – to start making significant reductions in transportation fuel use," said Cherise Burda, lead author and Ontario Policy Director at the Pembina Institute. "It really is possible to put these policies into action. We have everything in place – from a fantastic transit plan that just requires funding, to an electricity grid that is becoming greener and can accommodate electric vehicles."

Ontario consumes a third of all the refined petroleum in Canada, and almost all (93 per cent) of that oil is used by the transportation sector.

Not in our seaway: Mohawks

By Michelle Lalonde, *The Gazette*

The Mohawk community of Kahnawake is determined to stop a plan by an Ontario nuclear power station to ship 16 massive steam generators along the St. Lawrence Seaway for recycling in Sweden.

"The fact that the seaway was built through our territory without our approval in the first place is bad enough," said Clinton Phillips, the chief responsible for environmental issues on the Mohawk Council of Kahnawake.

"To use it to transport nuclear waste literally through our backyard would be adding insult to injury in a huge way. There is absolutely no way we'll stand for it."

Council spokesperson Joe Delaronde said the community has no plan to physically block the project, but will join Mohawks in Akwasasne to try to persuade the federal government to cancel it.

He said the council intends to pass a resolution Monday to formally oppose the transportation through Mohawk territory of any nuclear fuel or waste products.

Bruce Power official John Peever said the plan to ship generators from the southwestern Ontario nuclear plant to Sweden for recycling poses no dan-

ger of radioactive material spilling or escaping.

The steam generators, weighing about 1,000 tonnes each, are considered low level radioactive waste, he noted. Radioactive components are sealed within two-inch thick, steel shells. Peever said there are no "credible scenarios" that would cause the release of dangerous levels of radioactive materials.

The plan is to haul the generators on flatbed trucks from the Bruce facility to Owen Sound, Ont., to be loaded onto a special ship. From there, they are to be shipped from Georgian Bay through the Great Lakes, along the St. Lawrence Seaway, and on to the Studsvik nuclear recycling facility near Nyköping, Sweden.

There, the generators' steel shells are to be cleaned, melted and mixed with other recycled steel from non-nuclear sources. The resulting steel ingots can then be sold for reuse.



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E-DBENDAAZIJIG

Do you belong?

By Andrea Crawford

For as long as European settlers have resided on this land, they have forcibly maintained a dictatorship that has imposed upon First Nations limitations to their residence, their language, their spirituality and their cultural identity.

The latter of these items, cultural identity, has been ruled for decades by the Indian Act, the Indian Register and more recently Bill C-31. All of these are federally-regulated systems that have long determined whether or not an individual qualifies to be a First Nations citizen, a Status Indian.

At a recent gathering in Nipissing, Stewart Clatworthy demonstrated to a room full of First Nation Chiefs and citizens the future of the Anishinabek Nation if it continues to be ruled by the federal government's Indian registration.

Clatworthy, a noted demographic researcher, presented the findings of an assessment on First Nations populations within the Union of Ontario Indians.

The presentation, which took place on Sept. 29 considered the current and future populations of the Anishinabek Nation and displayed a number of shocking statistics.

Clatworthy explained that under current legislation, the population of the Anishinabek Nation is likely to experience changes that will have negative impacts on all 40 First Nations served by the

Union of Ontario Indians.

"The impacts will be of such a scale that life as many people know it will be radically transformed within a generation or so," said Clatworthy.

In less than 50 years, the Anishinabek population will decrease by approximately half and the average age of its citizens will increase by more than two decades, from 32 years to 53 years.

Another critical matter within the Anishinabek population is the prevalence of inter-marriage, which occurs at a rate of 58 per cent among First Nations people.

Clatworthy indicated that while inter-marriage allows First Nations to maintain a steady population rate, it also affects the Anishinabek lineage and could have implications on the rules governing Indian registration.

"Inter-marriage is necessary solely for demographic purposes," explained Clatworthy.

Demographics aside, under current status eligibility inter-marriage relationships will leave entire generations of children ineligible to legally claim their Anishinabek identity and their cultural rights.

The new citizenship law that the Anishinabek Nation intends to implement will allow First Nations to determine its own citizens, protecting the population for future generations.

E-Dbendaagzijig Naaknigewin, "Those Who Belong", pro-



Lake Huron Region Chief Isadore Day, demographic researcher Stewart Clatworthy, Anishinabek Nation Commissioner on Citizenship Jeanette Corbiere Lavell and Grand Council Chief Patrick Madahbee
– Photo by Marci Becking

poses the implementation of an unlimited one-parent rule that would extend citizenship eligibility to all descendants of Anishinabek Nation citizens.

Grand Council Chief Patrick Madahbee made it clear that without the implementation of the E-Dbendaagzijig citizenship law, the Anishinabek Nation will eventually succumb to a systematic genocide.

"The government's agenda to eradicate our people is clearly intact," said Grand Council Chief Madahbee. "We need to take control and determine our own citizens; this is critical for our survival as a nation."

The Anishinabek Nation Commissioner on Citizenship, Jeanette Corbiere Lavell, stressed the importance of recognizing the issue as an impending reality and building partnerships throughout the implementation process.

Corbiere Lavell said support among Nation Building Councils, leadership and communities will be key to the successful implementation of this law.

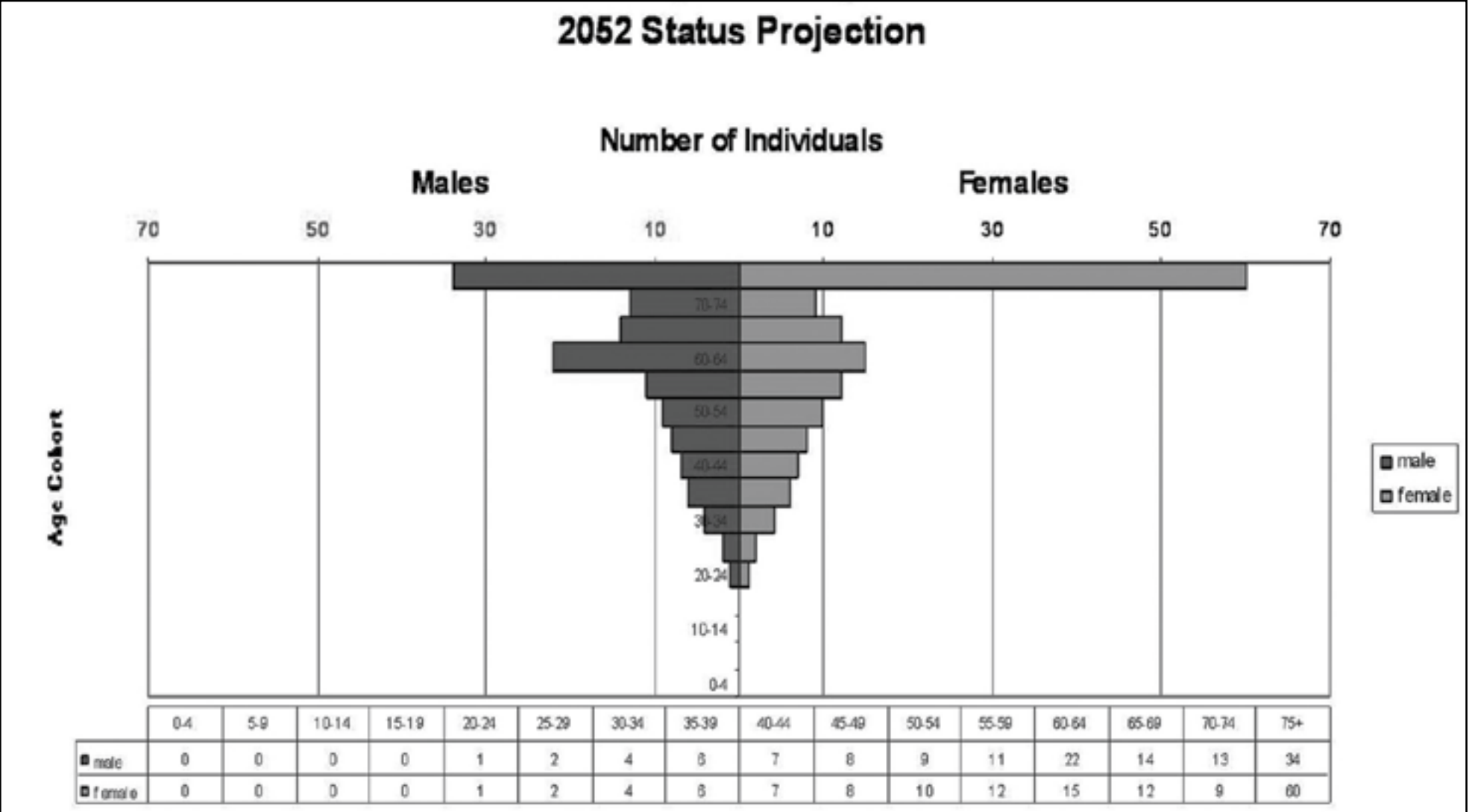
"As Anishinabek, we know that our numbers will be decimated, and our citizens know that we have a responsibility to maintain our populations."

The next steps in the implementation phase of the E-Dbendaagzi-

jig Naaknigewin will be to increase awareness and encourage community advocacy among First Nations citizens over the coming months.

Determining those who belong is a right that the Anishinabe refuse to be denied any longer. As Grand Council Chief Madahbee expressed it, the road to E-Dbendaagzijig Naaknigewin will be challenging, but the reward will be significant.

More information on the Anishinabek Nation Citizenship Law, E-Dbendaagzijig Naaknigewin, can be found at <http://www.anishinabek.ca>.



Total projected Status Indians in the year 2052 if the Anishinabek Nation stays with the current Indian Act definition of Status Indians. There won't be any more Status Indians under the age of 20.

RESTORATION OF JURISDICTION



Governance Working Group members Tyler Commanda, Nipissing FN, Arnold May, Nipissing FN, Don McGregor, Whitefish River FN and Amanda Pelletier, Serpent River FN, take part in a discussion on ratification at a Governance Working Group meeting in Sault Ste. Marie, on September 8, 2010.

Working Group gears up for community engagement

By Andrea Crawford

ROJ Communications Officer

The Restoration of Jurisdiction's Governance Working Group was introduced to the 2010/2011 Community Engagement Strategy at a meeting held in Sault Ste. Marie on Sept. 8 and 9, 2010.

The comprehensive initiative will begin an Anishinabek Nation-wide undertaking in November 2010, when the Restoration of Jurisdiction department will host a three-day facilitation training workshop in Sault Ste. Marie, Ont.

"The main purpose of the facilitation training workshop is to inform community representatives, including Chiefs and Councils, about the upcoming Constitutional Convention II, and the ratification of the E-Dbendaagzjig Naaknigewin and the Anishinabek Educa-

tion System," said Mary Laronde, communications and policy analyst for the Restoration of Jurisdiction department.

Participants at the training workshop will be given the information and resources necessary to return to their home communities and address these topics with their Chiefs, Councils and community members.

In addition to the facilitation training workshop, participants will have the opportunity to take part in a series of information sessions and open houses that will be hosted in First Nation communities and urban centres throughout each of the four regions of the Anishinabek territory.

Beginning Nov. 23, 2010, through Feb. 9, 2011, up to nine community engagement sessions will take place. Each community

session will be hosted by a First Nation through a Request for Participation, in which communities will offer to partner with the Union of Ontario Indians to facilitate the events.

Urban sessions will take place at pre-selected post-secondary institutions in each region and will be open to all Anishinabek Nation citizens in the area.

Similar to the training workshop, the focus of each information session will be to engage Anishinabek citizens on the Anishinabek Nation Constitution and the Anishinabek Education System.

A large part of the sessions will be dedicated to teaching participants about the Clan System, which will serve as the foundation for the Anishinabek Nation Government.

Ceremony, drum song, and a

feast will also be included at each community session.

Bonnie Bressette, a Governance Working Group member from Kettle & Stony Point, and a member of the Anishinabek Kewuk Council, emphasized the need to maintain a congenial atmosphere at the community sessions, in order to engage the participants.

"If participation becomes a labour for community members, we won't be able to connect with them," said Bressette. "We need to maintain our pride of Nationhood and make sure that this is a fun and enjoyable experience for people."

The main goal of the Community Engagement Strategy is to inform and involve our Anishinabek leaders and citizens, so they can be prepared for and connected to these fundamental initiatives of

the Anishinabek Nation. Effective communication and engagement will be very important throughout the coming months, making participation and assistance from the Governance Working Group members extremely beneficial at a grass-roots level.

The two-day Governance Working Group meeting also saw participants table several other discussions, including Fiscal Transfer Agreements, Governance negotiation updates, appeal and redress systems, ratification and citizenship.

The next Governance Working Group meeting will focus on appeal and redress systems, and is scheduled to take place in Sault Ste. Marie on Oct. 19 and 20, 2010.

Restoration of Jurisdiction

Mike Restoule – Restoration of Jurisdiction Director
 Esther Gilbank – Chief's Committee on Governance Coordinator
 Andrew Arnott – Fiscal Relations Analyst/Fiscal Negotiator
 Monica Lister – Fiscal Policy Analyst
 Bernadette Marasco – Education Negotiations Admin Assistant
 Lisa Restoule – Governance Administrative Assistant
 Lorie Young – Ratification Coordinator
 Mary Laronde – Communications and Policy Analyst
 Jason Restoule – Communications Relations Officer
 Andrea Crawford – ROJ Communications Officer
 Dave Shawana – Working Groups Coordinator
 Terry Restoule – Capacity Development Coordinator
 Sharon Wabegijig – Special Projects Coordinator

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 UOI Head Office, Nipissing



Community Engagement Strategy Upcoming Events

Facilitation Training Workshop
 November 2, 3 & 4, 2010
 Delta Hotel and Conference Centre, Sault Ste. Marie

**Inclusion and Representation in
Anishinabek Nation Government**
 January 21 & 22, 2011
 Nipissing Secondary School, Nipissing First Nation
 Conference in Partnership with University of Toronto

**Anishinabek Nation
Constitutional Convention II**
 March 1, 2 & 3, 2011
 Delta Hotel and Conference Centre, Sault Ste. Marie

For more information call Jason Restoule by phone at (705) 497-9127
 toll free at 1-877-702-5200 or by email at resjas@anishinabek.ca

RESTORATION OF JURISDICTION



Anishinabek Nation chief negotiator, Martin Bayer, gives a presentation on constitution development at a Constitution Conference in 2009, which preceded the Anishinabek Nation Constitutional Convention I, in March 2010. The Anishinabek Nation Constitutional Convention II will take place in March 2011, in Sault Ste. Marie.

Culture key component of new Constitution

By Andrea Crawford
ROJ Communications Officer

When the Elders of our Nation speak, everyone listens. The stories and lessons of their life experiences relay messages of strength and unity that continuously reinforce the significance of our Anishinabek culture in everything we do.

As members of our Nation Building Councils sat together in the Elders Hall at the Union of Ontario Indians on Aug. 24, 2010, many of them shared their thoughts while reviewing the latest draft of the Anishinabek Nation Constitution.

"We need our Nation to be whole again," said Rocky Bay Elder Mike Esquega. "We must learn how to fill the gaps in our culture and be one full Nation."

The constitution review session began with open-table introductions that brought forward several concerns and ideas to Anishinabek Nation chief negotiator Martin Bayer. As the facilitator for the review session, Bayer took note of everyone's comments and responded to inquiries while explaining the details and importance of the constitution, article by article.

"If we wait for other governments to make laws for us, they'll create the laws to suit themselves first and us second," said Bayer. "We are a Nation, we have to do this for ourselves and we can't wait any longer."

After reviewing each article in the constitution, participants had the opportunity to state concerns, suggestions and ideas about how the articles could be improved or amended. Most of the comments stressed the importance of including our traditional teachings and practices in the constitution.

Elder Gordon Waindubence emphasized the need to include our Anishinaabemowin language in the document and use the Clan System as the foundation for our government structure.

"We have to include the Clan teachings in our constitutional foundation," said Waindubence. "We cannot move forward without it."

Some participants questioned how the Clan System can be re-implemented within a Nation that has been taught little of the tradition in recent years. Waindubence said that Anishinabek youth simply need to be taught how to be Anishinabek again.

Consequently, Clan System teachings will take place over the next few months, as the Restoration of Jurisdiction department hosts a series of Community Engagement Strategy sessions throughout the province.

The comments and recommendations brought forward by the Nation Building Council members will be presented to the Governance Working Group, which will finalize the document for ratification at the Anishinabek Nation Constitutional Convention II, in March 2011. The final draft of the Anishinabek Nation Constitution can be viewed on the Anishinabek Nation website at the following link: <http://www.anishinabek.ca/constitution-development.asp>

Considering implementation phase

By Andrea Crawford
ROJ Communications Officer

Negotiators for the Governance Final Agreement continued to make progress at a Governance Negotiation meeting, held on Sept. 14 and 15, 2010, in the Elders Hall at the Union of Ontario Indians.

A draft Implementation Plan for the Governance Final Agreement was presented by the Anishinabek Nation chief negotiator, Martin Bayer.

The plan was broken down into categories that explained the process and development of a possible implementation committee, its representatives, roles and responsibilities, and funding needs.

The idea for the committee stems from the recognition that First Nation communities will be undergoing considerable changes once the Governance Agreement is ratified by the Anishinabek Nation.

This transitional period will require First Nation leadership and administration to make adjustments in various areas of their organizational operations.

"We really need to consider what sort of imple-

mentation assistance these communities will receive at a grass roots level," said Liz Morin, Chief Federal Negotiator.

A number of Chiefs and Councils have already begun to develop individual constitutions that will be implemented at a community level.

This process has allowed these First Nations to consider their transition from an Indian Act structure to a self-governance structure; a conversion that has much to do with state of mind.

Bayer believes this will be one of the biggest changes for the Anishinabek citizenship. That's why the proposed Implementation Plan is designed to encourage and stimulate a new outlook among Anishinaabe people.

Further development of the Implementation Plan and the Governance Final Agreement will continue over the coming months. The next Governance Main Table Meeting is scheduled for Oct. 13 and 14, 2010.

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For more information contact:

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EDUCATION

Kinoomaagewin



A SUPPLEMENT TO THE ANISHINABEK NEWS
October 2010

Education cap produces costs for all Canadians

OTTAWA – Busloads of First Nations citizens – including Union of Ontario Indians staff – converged on Parliament Hill Sept. 23 to send a loud message to the federal government: Stop short-changing us on education.

National Chief Shawn A-in-chut Atleo gathered with First Nations leaders, Elders, citizens, youth and students to participate in a rally and a cultural celebration on Parliament Hill highlighting the importance of First Nations education and fairness for First Nations students. Together, the leaders are delivering a clear message to all Members of Parliament and to all Canadians on what is needed to close the achievement gap in education.

"We have gathered to unite our voices as one and to call on the Government of Canada to provide First Nations with a guarantee that ensures First Nations students can have a quality, culturally relevant education from early childhood to post-secondary," Atleo said. "Our call is above all about fairness. First Nation education funding is the only education funding that has been capped arbitrarily at 2% annually since 1996."

"First Nations schools receive no resources for computers, software, libraries, language immersion or support systems. We are calling for resources that address this chronic under-funding and we want to work with the government to create a better system that enables success for our students, a system that is supported, integrated and sustainable. This is in the interests of all Canadians. Closing the achievement gap between Aboriginal and non-Aboriginal people will add \$179 billion to Canada's GDP by 2026."

Numerous reports and studies have assessed the flaws in the federal approach to education. The Auditor General of Canada has repeatedly urged the federal government to get its house in order and to work collaboratively with First Nations to address education needs, and the Parliamentary Budget Officer has noted the lack of a sound and consistent policy approach by the federal government on First Nation education and infrastructure. First Nations have repeatedly called on the federal government to work in partnership for a new approach based on our Treaties and Rights that will ensure First Nations youth have educational opportunities in their communities that allow them to realize their full potential and contribute to the nation's economic, cultural and social livelihood.

"This National Week of Action on Education is driven by First Nations citizens who want to show support for our youth and share our current reality with all Canadians," said the National Chief. "Today, we extend our hands in the spirit of cooperation and constructive engagement. First Nations have set out achievable plans for progress that will ultimately benefit all Canadians. It's time for our historic partner, the Government of Canada, to work with us to bring about real, positive change. We cannot and will not wait while the future of our children, communities and nations hangs in the balance. When we all work together, everyone wins!"

The rally on Parliament Hill also is the culmination of a walk by a group of First Nations citizens and supporters from Kitigan Zibi Anishinabeg (near Maniwaki, Quebec), led by Chief Gilbert Whiteduck, who walked more than 135 kilometers from their community.



Miigwans and Griffin Assance-Goulais, citizens of Beausoleil First Nation, show their support at the Sept. 23 Education rally on Parliament Hill.
– Photo by Arnya Assance

First Nations making do with less

OTTAWA – The Chiefs of Ontario say chronic underfunding of First Nation elementary, secondary and post secondary education is failing First Nations young people.

"There is no question in our minds that First Nations children will continue to be at a real disadvantage if the current approach of the government of Canada with respect to First Nation education is allowed to continue," said Ontario Regional Chief, Angus Toulouse. "First Nations have stated time and time again, that they are ready, willing and at a strategic advantage to lay out the way forward with the federal government. More importantly, First Nations have the experience, the expertise and a vested interest in enhancing the quality of life and opportunities for our children."

"The fact of the matter is that First Nations have had to make do with far less to achieve results. To

pretend that an education or funding gap does not exist is unproductive and unhelpful. An antiquated funding formula has been in place for over 20 years. To toss around blame or shirk responsibility while more reports tell us the same thing -- that the federal government's approach is continuing to fail First Nation students -- is not going to change outcomes for First Nation students."

Regional Chief Toulouse said the 2% cap on funding in the Post Secondary Student Support Program has resulted in thousands of eligible students being denied every year.

"First Nations have the fastest growing population in this country and there is an economic imperative to do the right thing by investing in education and the labour force of tomorrow. It makes sense to lift the cap."

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Allan Moffatt
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Masonry school grads

July graduates of Ontario School of Masonry training in Gravenhurst: From left: Jennefer Shields, Ontario; Joe Wabie, Algonquin, Quebec; Ildiko One Time Squirrel, Blackfoot, Alberta; David Abel, Inuit, Labrador; Bert Moore, Instructor; Tristan Webster, Inuit, Nunavut; George Staats, Lower Cayuga, Ontario; Joshua Chief, Algonquin, Quebec; Rolf-Harro Cohrs, Training Director; Tony Cuthbertson, Ojibway, Ontario. Absent: Randy Head, Mushkegowuk, Ontario; James Fenton, Ojibway, Ontario. Founded by Rolf Cohrs in 1998, OSM has trained and graduated over 500 aboriginal learners from as far away as New Zealand and Peru in trades ranging from stone masonry, fireplace construction and, more recently, drywalling, painting, residential plumbing, and ceramic tile-setting. All graduates are guaranteed job placements after their three-month training and assisted with finding room and board. Information available at 705-681-0670 or schoolofmasonry@cogeco.ca

New tutor for AEI

Hi, I'm Michelle Brisson the new Tutor Field Placement Officer for the pre health program for AEI at the UOI. I previously worked as a dental hygienist in British Colombia for nine years. I also have been teaching at the elementary and college level for the last four years. I obtained my dental hygiene and dental assistant diplomas at Cambrian College in 1992 and 1993. I also obtained my psychology degree from Laurentian University in 2007 followed by obtaining my teacher's certificate in 2008. I am the very proud mother of a 4 year-old daughter, Tehya. I am very strong believer that every person, regardless of age, has a right to quality education and look forward to working with the AEI team and offering my support to all current and future students at the AEI. Please feel free to contact me at (705) 497-9127 ext. 2280



Michelle Brisson



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500 Years of Resistance comic book

By Gord Hill

The 500 Years of Resistance Comic Book is a powerful and historically accurate graphic portrayal of Indigenous resistance to the European colonization of the Americas, beginning with the Spanish invasion under Christopher Columbus and ending with the Six Nations land reclamation in Ontario in 2006.

Other events depicted include the 1680 Pueblo Revolt in New Mexico; the Inca insurgency in Peru from the 1500s to the 1780s; Pontiac and the 1763 Rebellion & Royal Proclamation; Geronimo and the 1860s Seminole Wars; Crazy Horse and the 1877 War on the Plains; the rise of the American Indian Movement in the 1960s; 1973's Wounded Knee; the Mohawk Oka Crisis in Quebec in 1990; and the 1995 Aazhoooodena/Stoney Point resistance.

The 500 Years of Resistance Comic Book documents the fighting spirit and ongoing resistance of Indigenous peoples through 500 years of genocide, massacres, torture, rape, displacement, and assimilation.

ISBN-13: 9781551523606, 80 pages, \$12.95



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Flag winner

Dylan Willet, 16, from the Algonquins of Pikwakanagan, submitted the winning design of 252 entries in the 2010 National Aboriginal Day flag contest sponsored by the Aboriginal Peoples Television Network. The design includes an inukshuk to represent Inuit, the infinity symbol to represent Métis, and two feathers to represent First Nations Peoples.

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Love in the workplace

By Penny Tremblay



In the traditional story of the Seven Grandfathers, each one instructed a principle to improve their human condition. Penny of the Anishinaabe. Tremblay Last month we learned about the principle of Wisdom; this month, we will learn about the second principle which is Love.

Is it proper to consider Love and the Workplace in the same thought? Absolutely. Love is key to success because good relationships in business are key to success. Good relations are important to achieve success with your customers, employees, management and the most important person ... yourself.

More business-minded terms that represent love, are respect, understanding, and having good intentions for others. Love in a plutonic sense totally suits the workplace, yet on the contrary,

love affairs between co-workers are detrimental to the entire organization, and have no business in business.

To know love is to know peace. Peace will be easier attained with a clear understanding of your purpose, and what you want. For example, a mission statement will be your guiding light through good and tumultuous times. It will help your team make better decisions, because everyone has the same goal in mind.

To know peace for yourself, is also to have a clear idea of what YOU want in the workplace. What kind of workplace atmosphere do you want to create for yourself and others? What do you truly want to be? What do you want to do? What do you want to have?

Most people spend more time planning a vacation than they spend planning their whole life! How would it assist in your day-to-day performance if you were clear about what you want? For

example, if you wrote and referenced often, "I want respect, productivity, to help my clients succeed, advancement opportunities ..." you would know how to respond and act in all situations, because you would be clear on what you want. From this mindset, you can and will be, do and have everything that you choose to create for yourself.

For example, in a recent seminar with Waubetek Business Development Corporation we did a learning activity on the four main personality styles. We learned about each style, and the different character traits, communication styles, strengths and weaknesses of each. Understanding people better helps us to accept each other.

In my journey of seminars and workshops on the subject of Workplace Relations: Strategies for Improving Workplace and Customer Relationships, I have learned that the principle of love is key to success, because people are key to success in any business. We are all in the business of helping people in some way. By focusing

on the people part of our business or profession, we cannot fail. It is written in the description of Love in the Seven Grandfather teachings that love is mutual, and in our workplace, we succeed when we deeply care for others, and invite them to have an interest in us and

our services.

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NOSM is committed to equity in employment and encourage applications from all qualified applicants, including women, aboriginal peoples, members of visible minorities and persons with disabilities. While all responses will be appreciated and handled in strictest confidence, only those being considered for interviews will be acknowledged.



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THE NEW BUFFALO?

By Suzanne Keptwo

Close to 50% of aboriginal youth do not have a high school diploma. The aboriginal population's rate of obtaining university degrees is very low and there is little information about post-graduate success rates. Yet formal education is promoted as the "new buffalo"—a term originally used by Cree elders implying that aboriginal survival rate will be directly related to educational achievement.

Studies prove that aboriginal

academic success is related to the availability of elders, Native Education counsellors, aboriginal resources, and learning styles reflective of cultural beliefs and values. Universities and colleges access funding provided to fill those needs and compete to secure the interest of First Nations, Inuit and Métis students considering higher education.



Suzanne Keptwo

Colonization alive in the academy

OTTAWA—Don Couchie, Nipissing First Nation, returned to adult education 35 years after being kicked out of Grade 10.

With the encouragement and support of his family, friends, Friendship Centres, Native Education Counsellors and student groups, he pushed through a college degree, a Native Language Instructor's Program, and a university degree before being accepted into an aboriginal-specific Master's of Education program.

"This was to be the beginning of my life's work," says Couchie.

But when his plan to study the stories of a Native linguistic anthropologist was denied, "it was the biggest disappointment of my life" he recalls. "My study was not just about language preservation, but to provide a link for the Anishinabek to get their own psyche back".

The lack of support and encouragement at this level of his academic journey went missing. Couchie also disappeared from the program.

Michelle Sault of New Credit First Nation acquired a Master's of Education from a non-Aboriginal program where she was the only Anishinaabe student. It was important for her to self-initiate topics about First Nations community and political dynamics.

"Prior to my Master's, I felt exasperated by others' ignorance of aboriginal issues. But co-learners (mostly the non-white students) in my graduate program were interested in what I had to say."



Don Couchie, Nipissing First Nation, graduate, Master's of Education.



Michelle Sault, New Credit First Nation, graduate, Master's of Education

Another Anishinaabekwe, at the doctoral level of her educational path (who prefers to remain anonymous) expected her academic journey to be challenging, but the experience did not lessen her feelings of alienation.

"Aboriginal graduate students usually approach an area of study that is unfamiliar to mainstream. The colonized experience is not understood and a thesis that aims to explore any aspect of that experience (like loss of language, traditional knowledge, or spirituality) is often not supported by the academy."

Although non-Aboriginal departments aim to be more inclusive, they still determine what is acceptable for aboriginal students to study. In Don Couchie's case, he feels that "those whose language was not taken from them have no idea what the intentions are."

Peggy MacGregor, Beausoleil First Nation, agrees that a Master's pursuit is intense but she's "in awe and proud of all the wise Indigenous thinkers and scholars" whose work she is currently reading. "I see myself adding to this ever-expanding circle of knowledge, which is why I entered graduate studies".

Susan Wolf (non-status Ojibwe), aiming for a doctorate, says: "It's not just about the degree. It's about creating an indigenous presence in the academy. It's a responsibility we take on as we become more aware of how the institution works. It's very competitive and this can be very foreign for our people."

Suzanne Keptwo is a freelance contributor living in the Ottawa area.

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Valyne, a graduate of the Office Administration-Executive program, grew up in Wawa, Ontario. Despite her struggle to finish high school, going to college was something she had always wanted for herself. Valyne says, *"Teachers and staff at Sault College are always knowledgeable, friendly, and willing to help in any way. Sault College provides a safe and culturally competent learning environment for all."* Upon graduating in 2006, Valyne knew that she had strengthened her base and now had the education to be a successful Aboriginal woman in the workforce. Currently, Valyne is working right here at Sault College in our Native Education Department as the Office Assistant. *"Working in the Native Education Department has enabled me to embrace my culture and be a part of the Sault College staff that were there for me when I was a student."*

VALYNE.morphet



PATRICK.hunter

Patrick, in his third year and final year of Graphic Design and second term as President of Native Student Council at Sault College says, *"the College has challenged me to become a better person."* While attending Sault College, Patrick, who is from Red Lake, Ontario, has been involved in province-wide social awareness campaigns, the writing and designing of a cultural competency guide, the coordinating of fashion shows, and so much more. He gives thanks to Sault College for giving him the know-how and providing him the connections that have enabled him realize his goals. Patrick plans to further his post-secondary education by obtaining his Bachelors degree and eventually moving on to attain his Masters in Design or Fine Arts. We are excited for Patrick to further his education but will be saddened to see him leave us.

April, in her second year of the Social Service Worker-Native Specialization program, will be graduating in April 2011. Originally from Seine River First Nation, April has three children and another on the way. Despite the many obstacles April has faced while pursuing her college education (such as relocating a substantial distance from her home community to Sault Ste. Marie, trying to obtain childcare, and coping with the financial constraints one may face when deciding to go to college) she is successfully fulfilling her dream of obtaining a higher education. April says, *"I want to be a good role model for my children so they see that education equals success."* April serves as an outstanding example of how one can balance academics and family while going to college.

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The rewarding experience for 2 students. Pictured here is Marcus Morningstar and Avery Niganobe.



Mississauga First Nation Education Department's Traditional Hunt

Submitted by : Reggie Niganobe

This month during the week of Sept. 21 two students from Mississauga First Nation took part in the Mississauga First Nation Education Department's Traditional Hunt. The two students admit that this was their first hunt where they got to actively participate in the hunt. Stating that they are usually "too loud" to be able to sit with the moose callers. The two young students aged 14 and 15 were taken to traditional hunting grounds of Mississauga on a three day excursion. The hunt was a success when the group was able to harvest a young bull of two or three years. The two young boys learned the customary way of honouring the bull's spirit after the hunt, as well as properly skinning and harvesting the meat. During downtime between the morning and late afternoon the students also spent time learning the different medicine of the forest. With the hunt being a success and the meat being distributed to the elders and other community members it will become an annual event for the students. For safety reasons, no firearms were handled by the students.



The two students admit that this was their first hunt where they got to actively participate in the hunt. Making ready for the hunt.



Indigenous courses should reflect communities

By Jorge Antonio Vallejos

PETERBOROUGH – Leanne Simpson wants to see more Indigenous studies courses reflect aboriginal community needs and interests.

"I think there are many colonizing aspects of the university," says Simpson, a professor in the Indigenous Studies Program at Trent University. "I think good work is being done by our Elders, our stu-

dents and our language activists to change that and to make universities take their responsibilities to Indigenous Peoples seriously."

Raised in Wingham, Ontario with roots in Alderville First Nation, Simpson describes her main purpose in academia as "to make space for Indigenous students, intellectuals and Elders; to promote Indigenous Knowledge and our teachings as valid and relevant in

their own right."

She practices what she preaches. Recently co-editing her second anthology, "This Is An Honour Song", Simpson is working on two more books, learning her language, and teaching at Trent as well as on-line for the Centre for World Indigenous Knowledge and Research at Athabasca University.

She also began learning her language.

"I co-ordinate Nishinaabemwin Saaswaansing, a language nest in our community and help co-ordinate the Nishnaabeg Bi-maadiziwin programs for families in Peterborough," she says.

"I would like to see more Knowledge Holders and language speakers respected for their skills and expertise in the academy. I would like to see our Elders and traditional peoples respected and treated in the same manner as western-trained professors."

After spending the past 13 years in academia earning three degrees and now teaching, Simpson, now 39, says, "I think my main influences are all the Nishnaabeg Elders that have taken the time to sit with me and teach me."

"I would also like to see the agenda of our communities reflected in Aboriginal Studies programs, more language immersion programs and more engagement of academics in the issues that are important to Nishnaabeg people."

"I originally got my PhD because I wanted to work on land issues with people in our communities. Teaching at the university gives me a chance to interact with our young people and make space for our own teachings, philosophies, ways of being and ways of living in the academy, but I do that part-time. My focus remains our communities."



Leanne Simpson

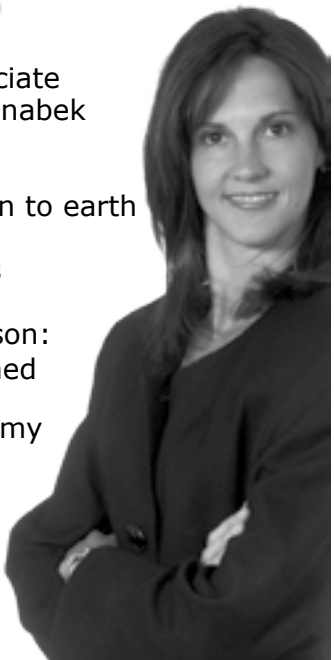
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REVIEWS

By Joyce Atcheson

Painting with words

In Rainy Lake Ojibwe country petroglyphs which hold ancestors' stories are partially submerged, the result of changes to the land's drainage, and some of the stories are now incomplete since only divers could read their conclusions.



Seeing these stories was part of author Louise Erdrich's reason for a journey with her baby and her baby's father. The other reasons are part of her story and I don't wish to spoil your reading of Books and Islands in Ojibwe Country.

Her fascination of words and their origins in Ojibwe country compared to today's English custom of naming places, Erdrich brings joy to the use of an ancient language which must be used to be retained.

Books and Islands in Ojibwe Country— Louise Erdrich (National Geographic Society, Washington, DC; 2003; ISBN 0-7922-5719-7, 147 pages \$31.50)

Only in museums?

Building a longhouse is a community effort.

This book, written for a juvenile audience, is used by schoolchildren when researching First Peoples.



The book opens with a description of the land of the Iroquois which abuts Canada but is solely within the United States.

Contents include the six nations of Iroquoian Peoples, dress, food, the purpose of the longhouse, its inside and outside construction, the longhouse village, special longhouses, the longhouse today, and instructions for making a model longhouse.

Longhouse – Cynthia Breslin Beres Illustrated by Kimberly L. Dawson Kurnizki (The Rourke Book Company, Inc., Vero Beach, Florida; 2001, ISBN 1-55916-247-3; 32 pages \$28.50)

Read about male heroes

Whether facing wild fires, building relationships, teaching medicine, leading ceremonies, or standing up for the people, men are quietly and persistently leading First Nations communities.

Vincent Schilling, author of Men of Courage from our First Nations, profiles ten male leaders including Patrick Brazeau, Elder Tom Porter, and Stanley Vollant as inspiring in their daily exercise of courage.

The nature of their work is demanding with high risk and long days of enduring tough conditions often for minor gain in the short term but depicting one more step in a long battle.

Facing racism is only slightly different than facing a raging fire in the eyes of those who tell their

stories.

Schilling, a member of the St. Regis Mohawks, also wrote Native Athletes in Action!, part of the First Nations Series for Young Readers.

Men of Courage from our First Nations – Vincent Schilling (Second Story Press, Toronto, ON; 2008; ISBN 978-1-897187-43-2, 117 pages \$10.95)

Removing the glamour

In Spain in 1492 10-year-olds had to get a job and Columbus' life as an explorer looks exciting.

Author Fiona Macdonald suggests to kids that this life may have been less than thrilling.

The introduction says they'd have to leave their families for months, suffer hardship and danger and possibly lose their lives.

From there she talks about how a voyage would need to be financed, food and equipment preparations, handling a sailing ship, coping on board, losing hope, landing on foreign and perhaps hostile shores and questions whether it would be worthwhile.

You Wouldn't want to Sail with Christopher Columbus! Uncharted Waters You'd Rather Not Cross – Fiona Macdonald and illustrated by David Antram (Franklin Watts, a division of Scholastic Inc., Toronto, ON; 2004; ISBN 0-531-16060-2 Paperback, ISBN 0-531-12355-3 hardcover; 32 pages \$18.95)



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BY HOLLY BRODHAGEN

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Hang up the phone

It is hard to believe the leaps and bounds that technology has taken in my lifetime. I remember black and white television sets with dials, telephones with cords and large computers with floppy disks. Now we can talk to someone on the other side of the world on tiny hand-held phone and check our e-mail while riding the bus, most homes don't have phones with cords and computers can fit into a small handbag.

As amazing as these technological advances are, I will admit to missing many of the personal touches that came with the old technology. When the phone was attached to the wall, the person focused on the telephone conversation. Parents were not afraid of letting their children use the computer. And the television was shared by everyone so there was more time spent together.

I think that the first time I realized that maybe people are taking the use of technology too far is when I was using a public bathroom and a young woman came in to use the bathroom while talking on her cell phone. She used the bathroom, flushed and washed her hands all while talking on the phone. Forget the lack of concern for her privacy; she had no concern for anyone else's privacy.

Prior to the passing of the law that bans the use of hand-held devices while driving, I didn't really notice bad driving because of cell phones, but now I see it everywhere.

People are trying to hide their phones and in the process are holding up traffic. Cars are stopped on the sides of busy streets, many not even fully off the road, the drivers talking on the phone. I am concerned not only about the safety of their action but also about their obvious attachment to their devices. People do not seem able to go from point A to point B without being in constant contact with other phone or text buddies.

I think what I miss the most is the eye contact and general courtesy. Nothing annoys me more than having someone come to you for help while carrying on a conversation on the phone or texting and making you wait while they continue with the conversation. They should be able to take a few minutes away from the phone to place an order, pay and leave, all while treating a server with some respect.

I am not alone in noticing these changes. People, young and old, have expressed concern about the constant use of portable electronic devices. If people are not able to stop using these devices long enough to eat, sleep or pee then how are they able to get their work done or even get work in the first place, since they probably go to job interviews with their phones buzzing in their pockets.

I remember a friend saying that you know you have a problem with drinking when you can't go a day without a drink; I then have to wonder: Do you have a problem if you can't go pee without your phone?

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

Tribe has adoption priority

ANCHORAGE— A four-year legal battle between a village tribal council and the state of Alaska has ended with the refusal of the U.S. Supreme Court to hear a state appeal of a ruling favoring the tribal council in adoption matters. The state tried to intervene in the 2006 adoption of a 10-year-old from Kaltag to a family in Huslia, saying the tribal council could not initiate adoptions but must take referrals from the state. But the tribe argued federal law gives preference to the wishes of tribes in adoption of Native American children.

Native American Rights Fund attorney Natalie Landreth argued the case for Kaltag.

Landreth says the Supreme Court reaffirmed what had been decided in an older tribal court appeal stating the Indian Child Welfare Act or ICWA created "concurrent but presumptively tribal jurisdiction." Landreth says there is a long tradition of tribal court authority over domestic relations of their tribal members.



Violet Caibaosai and Charlie Nelson change from moccasins to street shoes after dancing at the Olympic opening ceremonies for the Manitoba Pavilion. Nelson, from Roseau River Manitoba, is the guardian of the Western Door for the Midewewin Society, while Violet Caibaosai, originally from Sagamok First Nation, is a water-walker, one of the Ojibwe women who walked the Great Lakes, bringing attention to the state of our water.

— Photo by Laura Robinson

Finding out the needs of our Elders

By Lisa Palangio
Health Policy Analyst

This summer the Union of Ontario Indians sent out the Elders Strategy Survey to all our 40 Anishinabek Nation member communities to establish funding partnerships and policy table discussions that will create pillars of success, increase "Quality of Life" and provide a strategy for Anishinabek Nation Elders.

The Elders Strategy was developed as a part of the Grand Council Resolution 2009/15 – Honouring our Elders: An Anishinabek Nation Strategy for Elders Advocacy and Oversight.

As part of this Resolution the UOI has developed an Elders Strategy Survey to assess the current programs and services within each First Nation to cap-

ture a snapshot of what's currently available to our Elders and to identify the gaps in services.

The intent of the survey is to develop a baseline of information of the various programs and services available to Elders.

Research is still being gathered and once all information is received it will be entered into an Elders Matrix System, which will be shared with our communities.

If your First Nation has not submitted your completed survey we are still accepting surveys, so please do so as soon as possible. Your input is very important in providing an accurate picture of existing service to Elders within our communities.

If you have any questions, please feel free to contact Lisa Palangio 705-497-9127 ext. 2306.

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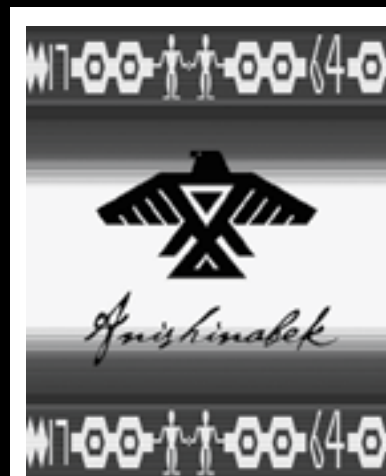
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Good Health for Our People



Movie talks about more balanced living

By Marci Becking

UOI OFFICES – Mno-zhiyaawai – everything in balance. That's the title of the latest movie created by the HIV/AIDS program coordinator Jody Cotter at the Union of Ontario Indians.

Mno-zhiyaawai is a resource – a video that can be used by facilitators at events and it comes with an easy-to-use workbook. The video provides insight and education about transmission, statistics, HIV prevention, harm reduction, testing, stigma, dis-

crimination and why First Nations people continue to be over-represented by this disease.

"The title of this movie came near the end of this project when I saw the word balance – I felt something right," says Cotter. "The English translation is 'harmonious arrangements of elements within a whole'. Balance includes the mental, physical, emotional and spiritual."

The movie, which has its own balance of education and humour, dispels myths and is great for both youth and Elders to take a look at individual healthy lifestyle choices. The workbook compliments the movie with games, questions and scenarios to review as a group.

Cotter says that she can't be everywhere and this is a good way to get information out to many people.

Copies of Mno-zhiyaawai are available by contacting Jody Cotter (705) 497-9127 ext. 2231 or by e-mail jody.cotter@anishinabek.ca



On hand for the official presentation of a donation of \$20,000 by the RBC Royal Bank for the establishment of the "RBC Medical Equipment and Supplies Loan Cupboard", were, from left: Chief Lyle Sayers, Garden River FN, Edith Mercieca, NSTC Long Term/Aging at Home Coordinator, Gloria Daybutch, NSTC Health Director, Harry Willmot, RBC Royal Bank Senior Manager Aboriginal Market Development, Elaine Johnston, NSTC Nurse Case Manager Aging At Home Program, Chief Isadore Day, Serpent River FN, and Harvey Petahtegoose, councillor Atikameksheng Anishnawbek.

– Photo by Jason Brunette

RBC stocks North Shore cupboard

By Tony Jocko

GARDEN RIVER FN – In this age of constant shortfalls and cutbacks, one positive constant for the Anishinabek Nation has been the unwavering support of the RBC Royal Bank. That was once again evident at the annual general meeting of the North Shore Tribal Council (NSTC) in August. The gathering also marked the 25th anniversary of the formation of the North Shore Tribal Council. The tribal council provides health care services to seven First Nations communities along the North Shore of Lake Huron, including Atikameksheng Anishnawbek, Sagamok Anishnawbek, Serpent River, Missis-sauga, Thessalon, Garden River, Batchewana, and also the Sault Ste. Marie Indian Friendship Centre for off-reserve citizens.

The Tribal Council's territory stretches from Sud-bury to Sault Ste. Marie.

During the event, Harry Willmot, RBC Senior Manager of Aboriginal Market Development, announced a financial contribution of \$20,000 for the

establishment of the "RBC Medical Equipment and Supplies Loan Cupboard", to be stocked with medical equipment such as walkers, wheelchairs and other devices. The equipment is available on a free loan basis to all First Nations citizens within the Tribal Council catchment area. This arrangement facilitates the timely discharge of First Nations patients from hospitals while awaiting approval for the purchase of such equipment by either the federal Non Insured Health Benefits Program or the provincial Assistive Devices Program. Several of the newly-available pieces of equipment are not covered by either program, such as wheelchair-specific weight scales for dialysis patients and speech assistance devices for quadriplegics.

Willmot outlined the long relationship RBC has enjoyed with the Anishinabek Nation Seventh Generations Charities Foundation, donating some \$400,000 over the past decade. He saluted the Charities' manager Les Couchie for his vision and determination to assist Anishinabek Nation citizens.

BIIDAABAN HEALING LODGE Program Dates

Sexual Abuse Survivors

• October 18 - 27/10

Anger Solutions

• November 22 - 26/10 • January 10 - 14/11

• March 28 - April 1/11

Grief & Abandonment

February 7 - 16/11

Community Wellness Conference

• October 12 - 14/10

Relapse Prevention

• December 6 - 10/10

Biidaaban Healing Lodge, P.O. Box 219, Hwy. 627
Pic River First Nation via Heron Bay, ON P0T 1R0
Via: Heron Bay, ON P0T 1R0

Ph: 807-229-3592 Fax 807-229-0308

Toll Free: 1-888-432-7102

Cooking for cancer

Joanne Thiessen, Garden River First Nation, did kitchen duty for a September spaghetti supper to raise funds for cancer research. Thiessen signed up for a two-day 60 km walk in Toronto which requires her to raise a minimum of \$2000 dollars to participate. The proceeds go directly to Princess Margaret Hospital for leading-edge women's cancers' research, prevention and screening programs, as well as education, care and other critical breast and gynaecologic cancer initiatives.

– By Margaret Hele



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January 2011

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