ANISHINABEK NEWS

The voice of the Anishinabek Nation

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Anishinabek Nation Grand Council Chief Patrick Madahbee congratulates Quinn Meawasige, Serpent River FN, newly-elected Anishinabek Nation interim male youth rep. The traditional election, where Nathalie Restoule was elected female youth rep, was held Aug 23 at the Eshkeniijig (youth) Engagement in Nipissing FN. More youth stories on Pages 2, 13 and 16. – Photo by Stan Wesley

‘Colonial approach will not work’

UOI OFFICES – As Anishinabek Nation communities observed the 18th anniversary of the shooting death of unarmed protestor Dudley George at the former Ipperwash Provincial Park, Grand Council Chief Patrick Madahbee said First Nations can never forget the sacrifices that have been made in the defence of treaty and inherent rights.

“The clear message of the Ipperwash Inquiry Report recommendations was that all Ontarians need to have a better understanding of and respect for the treaty relationship. We want the George family at Kettle and Stony Point to know that our thoughts are with them on this day, and that our resolve remains strong despite government trying to legislate away our nationhood.

“We would have expected that the deaths of First Nations citizens would make Canada and Ontario understand that the old colonial approaches simply will not work. But they are still plowing ahead, greedily raping our lands of natural resources and chopping the budgets of First Nations representative organizations for speaking out about the injustices.”

Madahbee has sent a strongly-worded letter to Indian and Northern Affairs Minister Bernard Valcourt calling recent funding cuts to organizations like the Union of Ontario Indians part of what he calls “a sinister plan” by the federal Conservatives to undermine First Nation citizens and their land rights. He said the federal cuts “are being implemented in a coercive and disrespectful manner, causing unnecessary disruption and anxiety for numerous individuals, families, and communities.”

“All these chickens will be coming home to roost,” said Madahbee, “either in the courts or on the land.”

He issued leadership’s unqualified support for Anishinabek Nation citizens who speak out in defence of their inherent and treaty rights and in support of First Nations jurisdiction and sovereignty, encouraging all Anishinabek to participate in an information traffic slowdown organized by Serpent River First Nation youth on Highway 17. The date marked the 163rd anniversary of the Robinson Huron Treaty.

“The Crown’s pledges to share the land and its resources have still not been honoured,” said Madahbee.

‘Mass action’ October 7

TORONTO – The “Idle No More” movement is calling for a mass day of action on Monday, Oct. 7, the 250th anniversary of the issuing of the Royal Proclamation.

The Royal Proclamation – sometimes referred to as the “Indian Magna Carta” – marked the first step towards the establishment of a constitutional relationship between the Crown in Canada and “the Indian tribes of North America”, who the proclamation said were to be treated as nations with inalienable land rights.

The grassroots movement says it has a database of 120,000 supporters.

Phil Fontaine honoured for lifetime dedication by the Canadian Council for Aboriginal Business Sept. 23 in Vancouver.

www.ccab.com

Political Office

To respect the sacred laws of the Anishinabek

Ontario Aboriginal Affairs Minister David Zimmer speaks with Namaygoosisagagun youth at the Eshkeniijig (youth) Engagement on Aug. 21. – Photo by Stan Wesley

Education hot topic for minister to handle

By Marci Becking

NIPISSING FN – Grand Council Chief Patrick Madahbee reminded Aboriginal Affairs Minister David Zimmer at an Aug. 21 bilateral meeting of the importance of an Anishinabek Nation education process.

"We need to find a way to respect each other's process and jurisdiction," said the Grand Council Chief. "Meeting at the bilateral table is one way we can work toward that. Our relationship stems from the commitments the Crown made at the Royal Proclamation to stop a war and create allies."

Madahbee said the nation-to-nation relationship between Canada and First Nations was formally recognized by the Proclamation, which was issued 250 years ago this Oct. 7.

The Grand Council Chief and provincial cabinet minister discussed issues such as infrastructure and energy sources for Anishinabek communities, the slow movement progress being made on implementing recommendations of the Ipperwash Inquiry Report , and the deteriorating relationship between Anishinabek Nation communities and the Ontario Provincial Police.

Minister Zimmer acknowledged that the issue of education and policing that were brought up at the bilateral table and also at the Eshkeniijig (youth) Engagement conference were directly related to the Ipperwash recommendations.

He said "The Ipperwash recommendations are on my 'to-do' list," along with negotiations with First Nations on sharing the rich mineral resources from Northern Ontario's "Ring of Fire".

The youth asked Minister Zimmer what Ontario could do to help traditional learning in the public school system.

"You should all become teachers," said Minister Zimmer, later adding that curriculum changes and teaching the teachers would also help traditional learning in schools.

Other topics discussed with the youth were environmental issues and health care.

Quinn Meawasige, newly-elected Anishinabek Nation Youth representative, said that the youth were well-equipped with a line of questions to ask Minister Zimmer.

"I got the message from our youth that Minister Zimmer did not quite answer our questions," said Meawasige, "It seemed as if he did not give us youth any direct answers. In the end, when Minister Zimmer left the gathering, our youth had the same questions they had when he arrived."

Grand Council Chief Madahbee thanked the youth for keeping Minister Zimmer on his toes.

"You took the minister to task and asked tougher questions than we did at the bilateral meeting," said Madahbee.

Youth organize anniversary rally

SERPENT RIVER FN – The 163rd anniversary of the Robinson Huron Treaty signing was remembered on Sept. 9 by a rally and traffic slow-down on Highway 17 at Serpent River's Trading Post.

Quinn Meawasige, a Serpent River First Nation councillor, organizer of the rally and newly-elected Anishinabek Youth Representative, said First Nations youth are gaining more insight into their land rights.

"We are now taking a stand and asserting our jurisdiction to preserve, manage, and protect our traditional territories."

Serpent River Chief Isadore Day is also the Anishinabek Nation's Lake Huron Regional Chief.

"The next generation relies on us as First Nation leaders and treaty knowledge-keepers to defend our sovereignty. Youth of today are clearly determined to stay the course of what our ancestors intended, and warriors like Dudley George fought for – a just place in the treaty relationship. We are calling on the Crown to honour treaty obligations and uphold the spirit and intent of these foundational agreements that legitimize this country called Canada."

Serpent River FN commemorated the signing of the Robinson Huron Treaty signing by holding a rally and traffic slow-down on Highway 17.

Nipissing enacts new financial law

NIPISSING FIRST NATION – Chief Marianna Couchie and Council have enacted a new Financial Administration Law designed to enhance its governance capacity and implement principles of financial accountability, transparency and rights of access to information.

Chief Marianna Couchie

"This law is passed under the inherent authority and Aboriginal right of the Nipissing First Nation to make laws for the purposes of realizing its vision of supporting a well balanced, healthy, politically and economically independent, culturally strong nation," said Chief Couchie. "I am very proud that our nation, through the leadership of the Council, has taken this important step of enshrining our values of transparency and accountability in our own law."

In recent years, Nipissing has also passed its own land code, fisheries law, and matrimonial real property laws, among others.

The Financial Administration Law is also recognized pursuant to section nine of the federal First Nations Fiscal Management Act. Important elements of the new law include formal recognition of administrative structures and financial management best practices that are involved in financial governance at Nipissing First Nation.

"The Financial Administration Law provides the authority to enhance our financial management processes including provisions for enhanced risk management, enhanced reporting to members and new borrowing powers that could significantly lower NFN's costs for infrastructure development," said NFN Executive Director Dwayne Nashkawa.

Chief Thomas to focus on youth

By Greg Plain

MUNSEE – The newly-elected Chief of Munsee-Delaware Nation says responding to needs and concerns expressed by his First Nation's youth will be a council priority.

"Our Nation's youth are tired of sitting around waiting for the action of leadership to bring something to the community and I have heard their concerns," Roger Thomas said following his Aug. 3 byelection win over three other candidates to fill the vacant Chief's position. "I will be looking to bring these concerns to the table."

Chief Roger Thomas

A former Ford autoworker, Thomas served seven years ago as Chief. About 200 of the First Nation's 600 citizens live on the 2600-acre community bordered by Chippewas of the Thames and the Oneida Nation near London, Ontario.

Chief Thomas will hold office for seven months until the regular election in May, 2014. He says members of council are looking at what is achievable in the short term, but also at long-term planning to focus on youth and education files.

Recent community achievements have included the launch of Paradise Bingo operations and a new community centre.

Donations flowing to support Aamjiwnaang activist

By Greg Plain

AAMJIWNAANG FN – Local environmental activist Ron Plain has been ordered to pay $16,584.87 to CN Rail for his role in a 13-day blockade of the rail line through the First Nation last winter.

"Donations have come from as far away as Norway, Australia and throughout North America," says Plain. People are disgusted at the attempt to intimidate me by CN, and the allowance of the Ontario courts to utilize that system to do so. We must stand united, and will publicly stand together when the fine is paid and say in unison, 'We cannot be intimidated'."

Plain, 51, has been off work since March due to a neck injury, and is waiting for a decision on disability benefits. A campaign to raise $10,000 for his legal defence raised $4,800 before the Ontario Superior Court ordered Plain to pay the fine in July. He has won awards for his work in creating awareness about the detrimental healthy effects being suffered by Aamjiwnaang residents from the pollutants being emitted by the petrochemical plants located in Sarnia's infamous Chemical Valley.

Aamjiwnaang Chief Chris Plain was also named on the orders by Justice David Brown, who had previously represented CN as a Lawyer and expert witness in the past, a fact he failed to mention during the Aamjiwnaang court proceedings.

Plain said his lawyers would be filing a complaint regarding this lack of disclosure.

CN claimed that Ron Plain was a spokesperson for protesters who began a blockade of the CN spur line Dec. 21, 2012 as part of a wave of protests involving the Idle No More movement.

He was subsequently declared in contempt of a court order to end the blockade, but chose not to appeal because the costs of appealing were more than the fine.

Details on fundraising efforts can be found at www.ronplain.com

The railway, which initially submitted a $100,000 claim for damages due to interruption of business, says Plain's $16,500 fine will flow to Aamjiwnaang First Nation to support some community activities.

Ron Plain

ANISHINABEK

Hamhawk Hazard has to go: fire chief

By Sharon Weatherall

BEAUSOLEIL FN – The First Nation chief and his community's fire chief agree that Hamhawk Hazard has to go.

"It is demeaning and stereotyping to portray a First Nations person to be very unintelligent," says Chief Roly Monague, commenting on a controversial cartoon character being used to teach safety to children in materials that were approved by Ontario First Nations Technical Services Corporation (OFNTSC). "Little kids will be reading this and we have been stereotyped enough in our lives. This kind of stuff in this day and age is not well received."

Fire Chief Allan J. Manitowabi

Chief and council support the stance of Fire Chief Allan J. Manitowabi – who says the caricature has no cultural significance – and have asked OFNTSC to have the Hamhawk Hazard name and character changed.

"I was shocked and surprised to see this material had been sent out to Tribal Councils," says Manitowabi, who began his fight to change the depiction after he first saw it in an electrical booklet that was published in 2010. "At the time I inquired by phone to see where this had come from and found it had been OFNTSC approved."

The OFNTSC Fire Program provides First Nation Fire Prevention Officers with technical advisory services for fire prevention, code interpretation, emergency service vehicles, and community fire prevention issues. Manitowabi says the corporation has overseen the creation and distribution of numerous fire prevention materials and brochures using Hamhawk Hazard without consultation and approval by First Nations fire services personnel.

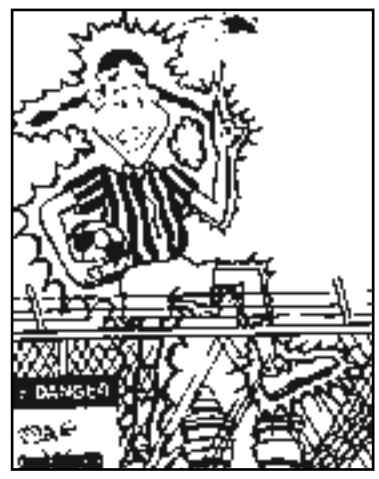
"Speaking with Elders from our community, they feel the material is scary for kids and is putting constraints on how we see ourselves," says the fire chief. "They say the picture is derived from negative portrayals through caricature and is misleading of the culture of First Nations – it presents flawed imagery of N ative people."

Community Elders say if the materials were produced using provincial and/or government funds, there is a clause in the use of federal funds that stipulates those resources are not to be used to promote prejudice, racism, stereotyping or any kind of put-down from one group to another groups based on race, colour, creed, or culture.

In November, 2011 the First Nation's Chief & Council sent a letter of concern about the Hamhawk Hazard booklet.

The following month OFNTSC Executive Director Bob Howsam responded, saying the booklet would be examined and changes made.

In a recent interview, Howsam confirmed that his office is aware of Fire Chief Manitowabi's concerns, noting that the electrical booklet – which is part of a series of booklets on First Nation children's safety – "is no longer active". He said it will not be reprinted, but other booklets in the Hamhawk Hazard campaign will continue to be handed out to First Nation communities who request materials.



Hamhawk Hazard

Howsam – former Regional Director General, Ontario South for Indian and Northern Affairs Canada, said the Hamhawk campaign received financial support from INAC.

Farm Tales

Fences can't contain goats Lily and Buddy

By Jennifer Ashawasegai

ALBAN –There's a saying in the farming community: "If a fence doesn't hold water, it won't hold a goat." I know this to be true.

We've been reinforcing fencing since both Lily and Buddy were aware they could escape from their pen. The goat pen is not small by any means, and is more room than six goats need, but still, they want out. The grass it seems, is always greener on the other side.

Once Ken has reinforced the part of the fence where they last escaped, Lily and Buddy always seem to find another weak spot. And they look for them.

Willow goes along with her twin kids if she can, however, Billy always stays in the pen. Being a whether (castrated goat), he's too fat to think about trying to jump the fence or squeeze through some gap. He bleats loudly when others are out, like he's squealing on them.

Lily is the most accomplished escape artist. We've seen her walk the perimeter of the fence, looking for weaknesses. If she can't find any, Lily will calculate the height of the fence, and will back right up, run, and take a leap over the fence. The fence is about four-and-a-half feet high, and she clears it easily, so we've begun to build the fence higher.

Buddy, the breeder (stud), will attempt to join Lily outside the fence. He no longer tests the fence alone. Earlier this summer he had an accident where he ripped off most of a scur, horn material which grows when a goat is not dis-budded or de-horned properly. Lily, on the other hand, is another story. She constantly tries to find weaknesses in our fence repairs, despite currently being pregnant.

Another goat farmer taught me something about escapee goats – ringleaders, she calls them.

Vet working on Buddy's ripped scur, after getting stuck trying escape the pen from trying to go under the fence.

"Get rid of the ringleader, and you won't have any issues with escapee goats," she says.

That's advice I don't think we're going to take any time soon.

Despite her tendency to test every possible avenue for escape, Lily is the most endearing member of our little herd, and has the most personality….if a goat can have such a thing!

School's summer camp lures potential biologist

By Rick Garrick

THUNDER BAY – Waterwalker Josephine Mandamin's granddaughter is considering a career in biology after examining specimens with microscopes at the Northern Ontario School of Medicine's Summer Health Sciences Camp.

"I was really interested in that because of drawing (the specimens), studying them and researching them," says Rhiannon Magiskan, a Grade 10 student and Wikwemikong citizen who lives in Fort William First Nation. "I hope to do that when I'm older because that's what really caught my eye when I was going through the activities."

Held from July 8-12 at both of NOSM's Sudbury and Thunder Bay campuses, the camp featured a variety of activities, including cast preparation and removal, CSI techniques, historic and modern medicines, traditional healing ceremonies, examination of a preserved heart and preparation for careers in medicine, nursing and emergency care.

"We did this blood pressure (examination) — we put needles in your fingers and we tested your blood pressure," Magiskan says. "And we made face masks — that was pretty exciting."

Magiskan enjoyed meeting and working with the students and staff at the Thunder Bay campus, located at Lakehead University, as well as communicating via online video chats with students and staff at the Sudbury campus, located at Laurentian University.

"It's different faces and different people," Magiskan says. "Meeting new faces is always fun."

Magiskan also enjoyed checking out the university grounds, especially the elevator in the ATAC building.

"There's windows in the elevator and you can see yourself going up and down," Magiskan says. "I was so fun here — I love the college, I love the university and I hope to come here when I'm older."

Wikwemikong's Rhiannon Magiskan, right, enjoyed her week during the NOSM Summer Science Camp at Lakehead University in Thunder Bay. Her mother Teresa Trudeau, left, encouraged her to attend.

NOSM's annual Summer Health Sciences Camps are held to provide Grade 10 and 11 students, including rural, remote, Aboriginal and Francophone students, with an opportunity to learn about the different professions in the healthcare sector, obtain hands-on experience and find a mentor.

Magiskan's mother, Teresa Trudeau, encouraged her daughter to attend the camp due to her interest in science.

"Rhiannon has a strong interest in physics and science — she's a fan of Albert Einstein," says Trudeau, traditional coordinator at Anishnawbe Mushkiki in Thunder Bay. "I know her desire some day is to go to school here."

Trudeau says the camp's activities were geared towards her daughter's interests.

"She is always learning something new," Trudeau says. "I look forward to seeing her culminating project at the closing event on (July 12). And I'm hoping I'll be able to bring my mother (Mandamin) there also to see her presentation."

Magiskan encouraged other youth to apply for next year's camp.

"The kids are outgoing and you get to meet a lot of new faces," Magiskan says. "And it's completely fun."

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.

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.

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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 humourous comments are welcomed, but not ridicule or personal attacks.

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

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

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

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MAANDA NDINENDAM /OPINION

It's not just cows that are stupid

There's a fairly large consensus that cows are stupid.

This is the normal reaction of anyone who has tried to use a car horn to get the attention of a group of them blocking a roadway. They look right at you with a dazed kind of Stephen Harper look, casually chew on their cuds, and make no attempt to get out of your intended path.

In researching the subject, one learns that a 2005 study proved that cows are moody, feel pain, anxiety, and fear, and are intensely sexual. But no word yet on their I.Q.

My opinion about bovine intelligence was bolstered during a visit to my favourite hardware store, when I passed a display labelled "Cow Magnets". A clerk informed me that cows are not fussy about what they eat, and the mouthfuls of hay they swallow sometimes contain staples, nails, bits of barbed wire and other assorted metal tidbits. Farmers give them three-inch-long magnetic rods to swallow, which remain in the first compartment of the animal's four-part stomach, attracting sharp pieces of metal and preventing them from damaging the stomach lining.

Otherwise, my computer tells me, "Hardware disease" can result in lower milk production or lower weight gain.

The real point is not just that cows are stupid – even moreso than I had ever imagined – but that we're never too old to learn new things. Someone once said that we don't stop learning when we get old; we get old when we stop learning.

It's tough dealing with people who have closed their minds to not just new ideas, but to any that are different from their own. First Nations encounter a lot of this when interacting with their Canadian neighbours, many of whom do not want to be confused by the facts.

One such lady – a certain Ms. Smith – recently copied me on her terse letter to the editor of the North Bay Nugget about the eastern Ontario Algonquin Land Claim. You could almost see the steam rising from her scathing attack on "…over-zealous politicians going beyond legal entitlement in settling land claims. They offend the rule of law and the Constitution because they are conferring land and other benefits that are rightfully the entitlement of all Canadians."

Her opinions seemed to be entirely based on a 1995 book called "Our Home OR Native Land," authored by the late Melvin H. Smith, a 31-year civil servant in British Columbia. Mr. Smith rubbed shoulders with such political luminaries as Preston Manning and other stalwarts of the former Reform Party, which tells you everything you need to know about his book, and his notions about just resolution of treaties and land claims. Reformers – who

Maurice Switzer

have now transformed themselves into Harpies – would prefer that First Nations be offered the first available plots on the surface of the Moon.

At least my correspondent had read one book, which might be more than you can say for many of the experts on Indian Affairs I run across, like the responder to a public opinion poll who said the difference between Aboriginal and First Nations people is that Aboriginal people are darker!

I invited Ms. Smith to join us Oct. 7 to commemorate the 250th anniversary of the issuing of the Royal Proclamation by the Crown in Canada, without which, I mentioned, her ancestors would not have been granted the privilege of settling in this territory by my ancestors. Needless to say, I am not holding my breath waiting for her response. Bolstered by the late Mr. Smith's book, her mind is closed on the topic.

It is not only private citizens who either have never learned, or do not want to be more knowledgable about the true nature of Canada's relationship with First Peoples. The Harpy government purports to symbolize the rule of law in this country, and has unleashed a barrage of legislation that contradicts the Constitution Act, Supreme Court decisions, and the United Nations Declaration on the Rights of Indigenous Peoples – all of which they are sworn to uphold.

And media reports – the source of information about Aboriginal issues for most Canadians – are equally ill-informed, if not downright biased. A recent three-year study by Journalists for Human Rights echoed similar analysis dating back to the Report of the Royal Commission on Aboriginal Peoples: journalists don't report very often on Native topics, and when they do it usually casts their subjects in a negative light.

I'm afraid it is not just cows that are stupid. If only there were magnets that could be injected into our skulls to vacuum up ignorant thoughts and keep them from infecting the rest of our brain.

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

In the end, we're all foster parents

Friends of ours are foster parents.

They've been doing this for years and in that time they've positively influenced a lot of young boys. Since we've been friends we've gotten to meet a handful of these kids and it's always been a pleasure.

Being a former foster kid myself, I can identify with them. I remember precisely how it feels to move into someone else's home and try to find a comfortable place for yourself and how much work it takes to get your feet under you so you can move. It's never an easy thing.

My friends are getting older. They're both in their sixties now and they can clearly see a time coming when they won't be able to do this work anymore. Everyone outgrows child rearing and it's no different with foster parents. They want to rest. They want to enjoy each other.

They've got three boys in their home now and all of them are under sixteen. They're an emotional and a physical handful. They're growing into their bodies and becoming men

Richard Wagamese

and along with that comes a host of changes and a hundred different ways of coping with them.

It's actually kind of funny to watch. I find it funny because I remember so well how completely out of orbit I felt at that age. My body was different, my voice was different and then there were all those feelings. Throw in the idea of girls and my head was a mad house.

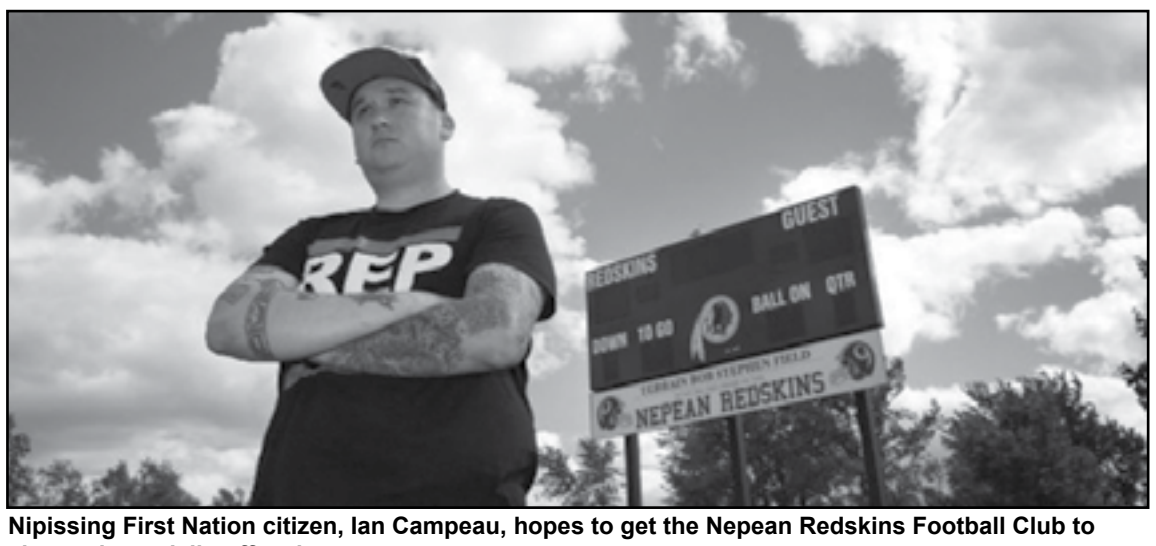
So when I'm around those guys I try to remember all that. I try to remember the fact that I could never for a moment forget that I was a foster kid. I try to remember how it felt to have to shop for a feeling of permanence and stability and how indecipherable grown-ups were.

So I laugh and joke with them. I play the clown and get them to laugh. I try to show them that grown-ups aren't all boring, dull, uninventive and non-spontaneous. I try to show them that we can still be kids too – because I really needed that when I was them.

Kids trust what reflects them. If they can see themselves in you, they hear you, they pay attention to you, they're not afraid of you. As grown-ups we need to remember that, because in the end, we're all foster parents.

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

Maanda ndinendam /Opinion



Nipissing First Nation citizen, Ian Campeau, hopes to get the Nepean Redskins Football Club to change its racially-offensive name.

#changethename

'Don't call my girl a redskin'

OTTAWA – An Ottawa man has filed a discrimination complaint with the Human Rights Tribunal of Ontario on behalf of his five-year-old daughter in an effort to get the Nepean Redskins Football Club to change its racially offensive name.

"The players call each other 'redskins' on the field," said Ian Campeau from Nipissing First Nation, father, musician and DJ. "How are they going to differentiate the playing field from the school yard? What's going to stop them from calling my daughter a redskin in the school yard? That's as offensive as using the n-word."

Campeau's Human Rights submission has won the support of Assembly of First Nations National Chief Shawn A-in-chut Atleo, and the Native Women's Association of Canada. He is asking the Human Rights Tribunal to order the National Capital Amateur Football Association, which fields teams at various age levels using the Redskins name, to change the name and logo, which includes a cartoon depiction of a Native man.

Assembly of First Nations National Chief Shawn A-in-chut Atleo said: "I support this action because the term 'redskins' is offensive and hurtful and completely inappropriate. First Nations are too often exposed to racism and discrimination and I do not want to see any young Indigenous child hurt because their peers use this term in the mistaken belief that it is acceptable. This complaint to the Human Rights Tribunal speaks to the broader need for greater public awareness, education and understanding about First Nations people and our shared history and priorities. Our preference always is to work together to reach respectful outcomes and it is unfortunate that this step must be taken as a last resort. It is time to banish the term 'redskins.'"

Campeau's sister Suzanne has been helping by making #changethename viral on Twitter, gathering support for her brother.

Campeau is being supported in his submission by Barbara McIsaac and Qajaq Robinson of the national law firm Borden Ladner Gervais LLP (BLG) on a pro bono basis.

The filing also asks the Tribunal to direct the Human Rights Commission to draft a policy on the use of indigenous identities and imagery in sports.

The National Collegiate Athletic Association, the governing body for college sports in the United States, banned the use of Native names and symbols nearly 10 years ago, except where a Native Nation has consented.

The Seminole Nation, in the southeastern U.S., has allowed Florida State University to call its sports teams the Seminoles.

Campeau does not seek financial damages. He has proposed a five-year period to phase in a new name and logo.

He has also offered to work with the Football Club on possible solutions, or to work with the Club and a mediator to settle the dispute, but the Club has not responded.

"I've offered to volunteer DJ and to help raise funds to offset costs, as have other artists and musicians, as the uniforms have to be replaced every year or two anyway," he said. "I've proposed many different options to change this offensive, hurtful and non-inclusive situation. It's marginalizing, dehumanizing and racial profiling."

Not in my backyard

ASK HOLLY

By Holly Brodhagen
askholly@gmail.com

I have been hearing that phrase a lot especially in the context of the proposed oil sand pipeline.

No one wants to have a pipeline of hazardous chemicals running through their backyard, close to their water supply or near environmentally-precious areas. Although I hate to say it, I have to wonder, "then whose backyard should it run through?"

After the Lac-Megantic train derailment, the British Petroleum oil spill and many other disasters that have harmed the environment or people, there is always an uproar about the dangers inherent in having any resources explored, processed and shipped. People begin to wonder what is travelling through their town.

What if something happened? Who is responsible and should we stop this from happening? The fact is that no one wants to have an oil rig set up off their coastline, or have a refinery on the outskirts of town or to know that dangerous chemicals are being shipped through their communities.

Who wants a municipal dump in their backyard? Who wants to live on a trucking route used to transport nuclear waste to a storage facility? Who wants to live within a 100 kilometres of that storage facility?

I personally have an issue with running any dangerous substance through any populated area whether it is by train, truck or pipe.

Unfortunately, that does not leave many options since most railways run through or beside towns, most trucks follow highways built to connect towns and most pipelines have to lead to a facility where people can use the products being shipped. It would be easy to say, well stop shipping it, but then what?

Are you willing to stop driving your vehicle if there is no gas? Are you willing to find a local way to heat your house if you can't depend on natural gas?

Are you willing to stop using electricity generated in a nuclear power plant so there is no waste to dispose of?

I can bet the answer is no. Can you come up with an alternative that means that no person, place or animal is at risk?

How can you fight to not have something come near your town when it means sending it somewhere else? Is it okay if it passes through a town of 100 people rather then a town of 100,000? These are hard questions because the reality is that we are willing to condemn companies and demand that they go elsewhere but then we demand to have access to their products.

We might not want the pipeline to run through our backyards but we need to have access to those resources.

I have no answer. I am right up there with everyone else. I don't want my children to be at risk by living along a shipping line for dangerous chemicals and yet I drive a vehicle and use everyday products that rely on those chemicals to be made.

I can demand that companies have every possible scenario of a disaster worked out and every protection put in place to keep it from happening but history has shown that accidents still happen.

So what should we do?

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

It's time to do away with derogatory team names

By Brian MacLeod

Team names are supposed to be unifying, not divisive. So it's puzzling that some school teams and amateur associations insist on sticking with names such as Redskins (or the offshoot Redmen), which have long been outdated to the point of being racist.

And so it may well fall to the Ontario Human Rights Commission to jump into the fray, which is unfortunate, because imposing tastefulness is tricky.

Ian Campeau, an Ojibway of Nipissing First Nation, is asking the commission to force the Nepean Redskins amateur football club to change its name of 35 years.

The club fields teams at various age levels — players are as young as five. Campeau has filed the complaint on behalf of his daughter, who is five. He feels she shouldn't be subjected to the Redskins term if she chooses to play.

The Redskins name has been under scrutiny for years, most notably in the National Football League, where the storied Washington Redskins franchise is facing increasing pressure, including a lawsuit, to change its name.

NFL Redskins owner Dan Snyder says the team will never do so, arguing the strength of its tradition. (Though the lyrics to the team's theme song, Hail to the Redskins, have been changed from the original "scalp 'em, swamp 'em — we will take 'em big score" to "beat 'em, swamp 'em. Touchdown — let the points soar!")

While the name is clearly offensive to an identifiable group of people, Washington will no doubt fight to the end because the brand is worth a lot — $1.6 billion, the third most valuable franchise in the NFL. How much the Redskins name — adopted in 1933 by the then-Boston Braves, which moved to Washington in 1937 — contributes to that brand value is debatable, but the argument is unconvincing.

Brian MacLeod

There is no such brand value argument at the amateur and school levels. Campeau says the Redskins name is "dehumanizing" and akin to using the N-word. He doesn't want money, he just wants the name changed and he wants the commission to draft a policy on team names.

To some, this is over-the-top political correctness. It isn't. Attempts at explaining the Redskins name as an homage to a brave race are futile.

Many teams do adopt Native imagery in their names. The Cleveland Indians, Kansas City Chiefs, Edmonton Eskimos, Chicago Blackhawks and the Atlanta Braves are examples. But while they identify a race or elements of it, none of these refer to skin colour in a term that has been long recognized as derogatory. Their names, used in context of sports teams, are not themselves racist.

But even then the effort can be lost in translation — for example, when Atlanta Braves fans engage in the awful tomahawk chop. And some teams inexplicably adopt garish logos, such as Cleveland's Chief Wahoo. When you go down that road, imagery takes on a life of its own. Give some sports fans a chance to go gaudy and they'll often run with it.

The Nepean Redskins, which uses the same cartoon redface and feather logo as the NFL franchise, argue the team has the support of the Ottawa Aboriginal Coalition, which has said the Redskins term wasn't malicious, but recognizes pride and character of aboriginal peoples.

Clearly, the Redskins name and logo is needlessly divisive. Privately organized teams can opt to continue on like this, but it's not like there aren't other good names to choose from that better identify with a community.

It would be unfortunate if the human rights commission had to be the adjudicator. Forcing a group to recognize respect is not as good as them coming to that understanding themselves.

Brian Macleod is Managing Editor, The Sudbury Star and Regional Content Director, Northern and North Central Group, Sun Media.

Anishinabek Evening of Excellence

Anishinabek citizens and guests came out to the Anishinabek Nation 7th Generation Charity's 15th annual Evening of Excellence in Sudbury on August 21. There were 11 Lifetime Achievement Awards presented including the George Lanouette Memorial Award for Outstanding Community Development and the Ian Thomson Memorial Award for continued support of the Anishinabek Nation 7th Generation Charity. Six women took home Scotiabank Scholarships this year. The Debwewin Citation – awarded by the Union of Ontario Indians Communications Unit for Excellence for Storytelling – was also presented. For more information on the Anishinabek Nation 7th Generation Charity visit www.an7gc.ca.

– Photos by Monica Lister

2013 Lifetime Achievement Award winners

Leon King, Beausoleil First Nation

Louise King, Beausoleil First Nation

Judy Desmoulin, Long Lake #58

Doris Boissoneau, Garden River First Nation

Willard Pine, Garden River First Nation

Scotiabank Scholarship winners

Cassandra Manitowabi, Wikwemikong

Kelly Trudeau, Sagamok Anishnawbek

Chevaun Toulouse, Sagamok Anishnawbek

Krystal Abotossaway, Aundeck Omni Kaning First Nation

Elizabeth Edgar-Webkamigad, Wikwemikong

Photo not available of Deborah Pine, Garden River First Nation.

Joanne Gail and Charles Howard Rogers, Aamjiwnaang First Nation

Maxwell, son of the late Chief Clayton Abotossaway, accepted on his behalf. Audeck Omni Kaning First Nation

Samantha Sandy, Daughter of the late Michael Sandy accepted on his behalf. Beausoleil First Nation

Dr. Richard Landriault, North Bay

William Pitfield, Wikwemikong – Photo not available.

The Debwewin Citation for excellence in storytelling was presented to Jody Porter, CBC Thunder Bay by UOI Communications Director, Maurice Switzer and Anishinabek Nation Grand Council Chief Patrick Madahbee.

Lee Walker, National Director of Aboriginal Banking at Scotiabank, accepts the Ian Thomson Award on behalf of Scotiabank for continued support to the Anishinabek Nation 7th Generation Charity.

Sharman Bressette, Kettle and Stoney Point First Nation, received the George Lanouette Memorial Award for community development

Aniish na?
Aaniish
Eshnikaazyin?
Gigawabamin

ANISHINABEMOWIN

Menawah
Giminadan
Gagiginonshiwan

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

DIBAAJMOWIN

Written by Muriel Sawyer with Illustrations by Charley Hebert

Mgizi Honour Song

By Laurie McLeod-Shabogesic

Although we often hear "Mgizi" used to say eagle, know that we have names for all species of birds, and a Mgizi is specifically a bald eagle. A "Giniw" is a golden eagle. Some pronounce "Mgizi" as "mii-giizii" (longer vowels). Depending on where you are from, other dialects may pronounce this with shorter vowels: Mgizi.

Laurie McLeod-Shabogesic

Mgizi Honour Song

(Lead) Way oh hey ay, Way oh hey hey
Way oh hey ay, Way oh hey
Way oh hey, Way oh hey
Way oh hey ay, Way oh hey hey ho
(All) Repeat
Mgizi – ngiiwaabmaa (I saw the eagle)
Mgizi – ngii-waabmaa (I saw the eagle)
Ngii-waabmaa, Ngii-waabmaa (I saw, I saw)
Mgizi ngii-waabmaa (I saw the eagle) Hey hey ho!
(Chant) Way ho, hay hay, way ho, hay hay
Way oh, hay hay, way ho, hay
Way ho hay,way ho hay, way ho, hay hay, way ho hay, hay ho
Mgizi – Ngii-noondwaa (I heard the eagle)
Mgizi – Ngii-noondwa (I heard the eagle)
Ngii-noondwa – ngii-noondwa (I heard, I heard)
Mgizi ngii-noondwa (I heard the eagle) Hey hey ho!
(Chant)
Mgizi – nwiijiiwaa (I go with the eagle)
Mgizi – nwijiiwaa (I go with the eagle)
Nwiijiiwaa – nwiijiiwaa (I go with, I go with)
Mi gi zi nwiijiiwaa (I go with the eagle.) Hey hey ho!
(Chant)
Mgizi – gee ee coo na (I honour/hold up high the eagle)
Mgizi – gee ee coo na (I honour/hold up high the eagle)
Gee ee coo na – gee ee coo na (I honour/hold up high, I honour/hold up high)
Mgizi ee – gee ee coo na (I honour/hold up high the eagle) Hey hey ho!
(Chant)
(Leader Repeat first chant)

RESPECT THE WATER

ABOUT the CAMPAIGN

As a result of the recent drownings in Anishinabek Nation territory over the past few years, the Anishinabek leadership identified that there is need for an education and awareness campaign – "Respect the Water".

The Anishinabek people believe that living a good life can only be accomplished through the fundamental values of this campaign.

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

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

Health Secretariat

Good Health for Our People

Liquid smudge used if allergies problem

In support of women, the Union of Ontario Indians FASD Program will be test running a new promotional item called "Grandmother Moon Medicine", a form of liquid smudge derived from sage, one of the four sacred medicines.

"We currently offer the four sacred medicines in travel kits for traditional style smudging, but are now testing the Grandmother Moon Liquid Smudge, specifically for Anishinabe women," says Laurie McLeod-Shabogesic, FASD Program Coordinator.

Liquid smudging is ideal for people with allergies, asthmatic conditions, or whose workplaces do not make allowances for traditional smudging practices. It can be applied from a mini spray bottle to hands, eyelids, ears, mouth, heart, to remove negativity from a room – just like smudge smoke.

Laurie stresses that liquid smudge is not intended to replace traditional smudging practices, or be used contrary to community customs such as medicine use by women on their moontime.

"We personally harvest and prepare all of our medicines. Our goal is to strive to ensure that they are harvested in a good way, that tobacco has been offered, that the medicines have been prayed over and that they are smudged prior to distribution. In doing so, we ask the Creator to ensure that the medicine reaches those that it needs to and somehow helps them on their healing journey."

The medicines are never sold but rather shared with Anishinabek Nation communities through workshops, health fairs etc. Sometimes they are given as gifts at the end of a Fetal Alcohol Spectrum Disorder (FASD) workshop or sometimes they are given in exchange, for community members sharing what they have learned about FASD with their family and friends.

"We recognize that raising children with disabilities is hard work. It is a lifelong disability and is often very stressful for families. If something like a simple smudge can help them through a difficult moment, then we have done what we have set out to do, which is to help give them strength and nurture their spirit.

For more information about the Union of Ontario Indians FASD Programs and services call 1-877-702-5200.

Dr. Richard Landriault and Anishinabek Nation Grand Council Chief Patrick Madahbee.
– Photo by Monica Lister

Anishinabek honour dentist for easing financial pain

By Marci Becking

NORTH BAY – A local dentist was honoured with an Anishinabek Lifetime Achievement Award for his work with First Nations citizens.

Dr. Richard Landriault, who has been practising dentistry for over 40 years, received his award at the 15th Annual Anishinabek Evening of Excellence held at the Sudbury Steelworkers' Hall and Conference Centre on Aug. 21.

Dr. Landriault said that the first thing he thought of when he heard he was receiving the award was, why? In his opinion, he's just doing his job, not anything special.

"I was very humbled. There are limitations and you need to work within those limitations," said Dr. Landriault, referring to the third party Non-insured Health Benefits program that Status Indians have to deal with on a regular basis. "I try to give them the best possible treatment to treat all their problems within those limitations," he said. "My staff is very, very good with interacting with third party coverage people."

Tony Jocko, Health Policy Analyst for the Union of Ontario Indians said that Dr. Landriault is a caring health professional who has made the conscious choice to stay the course in an "upfront payment" landscape and continues to work with the NIHB program to provide the best oral health care to our people.

"His practice continues to welcome and respect First Nations citizens," said Jocko who nominated Landriault for the award. "We have First Nations students who come to North Bay, many who haven't been to a dentist in a long while. Dr. Landriault is a beacon of hope that we can turn to when our people have dental emergencies. He assures them that there will be no huge financial burden to them."

Dr. Landriault said that he knows how stressful it is coming from a remote community, being in pain and having to deal with going to a dentist.

"For a long time I've helped people who needed to be looked after, making it stress-free and comfortable. We're also big on prevention."

In his acceptance speech, he said that he lives by the three "P's".

"The principle of my philosophy is to be ethical and honest. I have passion. I love dentistry and I love what I do. And purpose – I've always felt a responsibility to my community."

The Anishinabek Evening of Excellence began in 1999, bringing awareness to those Anishinabek Nation citizens who have succeeded in various professions. Visit www.an7gc.ca

High fives for not smoking

Ultimate Frisbee Team Canada player Mark Agius celebrates with students from Lakeview School in M'Chigeeng First Nation at a two-day Cancer Care Ontario smoking cessation workshop and ultimate Frisbee demonstration. Learn more about Utimate Frisbee and the smoking cessation program in the October issue of the Anishinabek News. – Photo by Hiba Alvi

Pole walking bigger workout

By Amy Campbell

Everybody walks, but may not know how to make pole walking everyday activity into a special workout that uses over 600 muscles at once.

Nordic pole walking, also called urban pole walking, can be fun and give you a bigger workout than just walking. The secret to using more calories when walking is in how the poles are used. The easy and effortless pumping of your arms with the poles gets your upper body working compared to walking without poles which only uses your lower body. Nordic Pole Walking Facts:

• It can be done just about anywhere and on any surface from hard pavement to clay, sand, soil and grass

• It burns up to 46% more calories compared to normal walking

• It can reduce body pain by lowering the impact on your knees and hips by 30%

• All you need is a pair of Nordic poles and sneakers and you are ready to go!

This spring the Diabetes Prevention Project in Nipissing and Parry Sound districts provided walking poles to a Centre near you. Check with your Health Centre at Wasauksing, Magnetawan, Shawanaga, Henvey Inlet, Dokis and Nipissing First Nation to find out more about pole walking. The North Bay Indian Friendship Centre, the Parry Sound Indian Friendship Centre, and the Madadjiwan Centre in Mattawa also have walking poles.

Staying active and healthy eating are two ways you can help to prevent chronic diseases such as Type 2 diabetes, heart disease and obesity.

Mno-bmaadziwin/Healthy Living

Erin Chapelle of the Karma Project at the Christian Island pavilion where she partners with the community every Monday to operate the 'Chimnissing 100 Mile Market' - providing fresh food and produce for islanders.

Chimnissing market supports local vendors

By Sharon Weatherall

BEAUSOLEIL FN – Chimnissing residents are benefiting from fresh market goods without having to the leave the island. For the second year in a row "The Karma Project" is supplying fresh produce, preserves, eggs and pantry staples on Christian Island, while inviting residents to become involved by selling their own products.

The "Chimnissing 100 Mile Market" is a partnership with Erin Chapelle founder of The Karma Project of Penetanguishene, that takes place at the island pavilion every Monday from 10:30 to 2:30 p.m. So far, results have been very positive.

"It is a pleasure to be here and we have amazing sales – some people are actually doing their grocery shopping at the market each week," said Chapelle.

"It's nice for us to partner with island residents to supply fresh food. Our mission is to create Huronia into a food secure community and spread local foods as far as we can. The idea is for the Karma Project to partner with the community with what we can provide while encouraging residents to be a part of the sales."

The Karma Project is part of the Huronia Food Trail which involves local producers across the area providing home-grown healthy products within the community. It involves operation of an Ecology Garden located in Penetanguishene that allows Karma Project staff, food, and ideals to come together. With 31 community plots rented out to local gardeners for the year and more than 20 beds that Karma manages for donation and social enterprise, the Garden is a huge piece of the local food puzzle.

Chapelle saw a need for the service on the island First Nation community and it is currently one of three local markets partnering with the Karma Project. The Chimnissing 100 Mile Market has not only become a weekly social place but Christian Island residents have participated by hosting a lunch snack booth and an information booth by the sexual health nurse.

"On Chimnissing we experience consistent gentle sales and it is one of our busiest markets. I think it is convenient for the people who can shop here for food and do not have to take the ferry. It makes life easier and healthier for residents," said Chapelle.

"We would like to partner with the people to set up a store here so they can bring their own products and sell them. There is a lot of potential here for us to partner with the community and encourage residents to sell their own products – for example I know there are maple trees being tapped here on the island."

For more information about the Chimnissing 100 Mile Market/The Karma Marketplace call 705-549-5999 or email: thekarmaprojectinc@gmail.com

Henvey Inlet Health Centre staff Kerri Campbell and Kara Harkness have packed 26 boxes for community members.

Good Food Boxes help with controlling Diabetes through diet

NORTH BAY – A food-buying club has been started at the North Bay Indian Friendship Centre. Executive Director Nancy Potvin was instrumental in getting this program running. Once a month staff and volunteers pack Good Food Boxes with fresh vegetables and fruit. Any Friendship Centre client can pre-order and prepay $20 for a box at the beginning of each month. The Good Food Box full of fresh produce is ready for pick-up at the Centre on the third week of the month.

"Because we purchase at wholesale prices, each box has a variety of foods for healthy eating," says Melanie Chevrier, a Community Support Worker at the Centre. "We want to make it easy and fun for everyone to eat healthy."

With all the different colours and types of produce in the boxes it encourages users to make a variety of healthy dishes. Seeing the foods in the boxes makes one think about how to use it. For example, leafy green Romaine lettuce tossed with grated carrot and thin onion slices would make an easy summer salad. Onions, potatoes and carrots might become soup or stew. Included in the Good Food Box is a monthly newsletter with easy recipes on how to use the produce in delicious meals. It also has nutrition information, storage and cooking tips.

Eating healthy and being physically active are a great duo for helping to prevent the onset of chronic diseases like Type 2 diabetes. The Good Food Box newsletter provides information of interest to encourage both.

The startup funding for this local project came from the Diabetes Prevention Project funded by the Ministry of Health and Long Term Care. The project was coordinated by the Healthy Living staff at the North Bay/Parry Sound District Health Unit. Along with the North Bay Indian Friendship Centre, there are now four additional sites offering a monthly Good Food Box service using a similar participation model. Henvey Inlet First Nation, Shawanaga First Nation, Wasauksing First Nation and Magnetawan First Nation all began a food box service this spring under this initiative.

Nipissing First Nation has been operating a very popular and successful Good Food Box for their citizens for at least ten years.

Feast bags for a healthy environment

WAHNAPITAE FIRST NATION – Participants lend their personal touch in decorating a feast bag during Wahnapitae First Nation's Elders and Local Knowledge Gathering held in July.
Union of Ontario Indians FASD Lake Huron worker Laura Liberty facilitated the session that encouraged individuals to carry their own utensils and dishes when attending a gathering or feast.
Reducing the amount of waste generated from paper plates and plastic utensils is just one small step in protecting our Mother Earth. Participants also learned of the importance of lifting and praying for the water every day to ensure it will be clean for many generations to come. Several youth who attended the session had a keen interest in the project and much hope for the future of the Anishinabek Nation.

Social Services

To advocate on social issues affecting our people

Scott Chisholm, photographer, with workshop participant Harley McDowell from Sheguiandah First Nation.

SafeTALKing suicide

By Heather Campbell

SUDBURY – Having the skill to talk about suicide can make a significant impact in communities. That's the message shared by the Life Promotion Project: The Gift We Carry.

"Our workplan includes three distinct prongs to it," said project coordinator Loretta Sheshequin. "First is safeTALK training for community-based workers. Second is for youth to be trained and the third is a youth-focused promotional campaign."

The project is targeting 90 communities across the province. This is a three-year pilot project that is funded by Health Canada and the National Aboriginal Youth Suicide Strategy.

The first year of the project, which started in March 2012, trained 63 community support workers in safeTALK, a program that prepares anyone over the age of 15 to talk to people who appear to have thoughts of suicide and connect them to suicide first aid resources.

Two more workshops in Toronto and Thunder Bay will train youth from 90 communities. In addition to the safeTALK training they are equipping them with digital cameras to capture images of hope.

The youth that are being trained in the safeTALK skills will be certified suicide alert helpers who are armed with basic skills to recognize those with suicidal ideation. They will have the necessary skills to intervene with some confidence.

"We want to promote life, hence the name of the project," said Sheshequin.

The youth participate in a one and a half day workshop, led by photographer Scott Chisholm, to learn how to handle the camera and manipulate images.

"The ultimate goal is for them to go back to their community and capture life and why they choose to live," Chisholm explained.

Harley McDowell from Sheguiandah First Nation attended the two-day workshop in Sudbury at the Radisson Hotel.

"It has been interesting to learn new stuff about photography and I like Scott's perspective. We share the same views about how a photo captures the moment," said McDowell about the session.

Chisholm lost his father to suicide as a teenager and received his first camera from his mother shortly after his loss. He has been advocating for gatekeeper training through his own project, Collateral Damage (www.leftbehindbysuicide.org), and has found that the biggest obstacle we face in being more effective with suicide prevention is that we don't know how to talk about it.

It became less about the impact of losing his father and more about preventing and learning about suicide on behalf of his two sons.

The photography portion of the project is built on Photovoice, a program aimed at using photojournalism to promote social change by community members. The youth are given digital cameras as a way to voice where they see hope in their own communities. Chisholm gave them the instruction to find those images that if others saw what they saw, they just might understand.

"I knew how big that was to be giving them cameras. I shared the story of my mother giving me my first camera at 18 and how it has never left me. It became a big part of how I express who I am," said Chisholm.

The Life Promotion project will be using the photos for the youth-driven promotional campaign in the third year, which also includes public service announcements that will air during the campaign.

The province-wide project is a collaboration between the Union of Ontario Indians, Nishnawbe Aski Nation, Association of Iroquois and Allied Indians and the Chiefs of Ontario.

Residential School survivors panel: Michael Cheena, Margaret Tourville, Elder Adrien Wesley and Murray Crow. – Photo by Christine Smith (McFarlane)

'Respecting other truths'

By Christine Smith (McFarlane)

TORONTO – Respecting other peoples' truths are at the heart of attempts to create reconciliation between First Peoples and others who live in Canada.

Wilton Littlechild, a member of the Truth and Reconciliation Commission, told a symposium about the commission's role in creating more public education about the impacts of Canada's network of Indian Residential Schools.

"We have heard many stories from survivors of the residential school system, have had an opportunity to update the Senate and also the United Nations at a forum in New York, and it is our hope that all the statements and research documented will guide and inspire healing and reconciliation in Aboriginal communities and families and between Aboriginal people and non-Aboriginal people," Littlechild said. "That reconciliation doesn't stand a chance if it is not rooted in a profound appreciation of others' truths."

The lawyer and former Member of Parliament from Ermineskin Cree First Nation in Alberta was the keynote speaker for a symposium called "Linking Arms Together", presented at York University June 28. The conference theme was based on a Mohawk Wampum teaching about cooperation and sovereignty, and the event observed the 250th anniversary of the Royal Proclamation of 1763, by which the Crown in Canada recognized the sovereignty of First Nations.

"We are to inform all Canadians about the history and ongoing legacy of the residential schools," Littlechild told an audience that included Residential School survivors, United Nations officials and representatives of a number of human rights organizations. The commission's role is "to give an opportunity to all former students, staff and all those affected by the schools, to participate in the telling of that history through national and community events and statement gathering."

To date the commission has collected 2.6 million documents and heard thousands of stories at seven national events, as well as numerous local and regional gatherings. The information it collects will be housed in a national research centre that will be built upon the completion of the commission's five-year mandate.

The agenda included a panel discussion by four residential school survivors, and seven other speakers: Dr. Marlene Brant-Castellano, Dr. John Milloy, Dr. Marie Wilson, Grand Chief Ed John, Romeo Saganash, Craig Benjamin, and Jennifer Preston.

Returning to roots for healing

By Heather Campbell

SUDBURY – Hockey champion and bestselling author Theo Fleury was in the Sudbury area as guest speaker for the 2013 Valley East Sports Hall of Fame banquet dinner.

Fleury reached sport stardom as a rookie with the Calgary Flames when they won the Stanley Cup in 1989 and a favourite on the men's Olympic hockey team bringing home a gold medal for Canada in 2002.

Despite his athletic success, he battled alcohol and drug addiction in an attempt to mask the pain of sexual abuse inflicted by his junior league hockey coach, Graham James, who was charged with sexually assaulting a number of young hockey players.

It was returning to his Metis heritage that began his long journey of healing. He described his dark days as having a damaged spirit but he eventually found healing in the ceremonies, and it is what gave him his life back.

Theo Fleury

"We carry the shame for many years and we can feel like we are the only ones this has happened to," he explained. "I was an alcoholic my entire hockey career. When I stepped on the rink I never had to think about what I was doing, I had been playing since I was six years old."

However he said goodbye to his hockey career in 2003 when his addictions started to interfere with his game and his family.

"I started to get into trouble with the NHL. They sent me to treatment centres and tried to help, but can't help someone who doesn't want help. Eventually we agreed I would retire," he said.

It took a few more years before he finally addressed his addiction issues and confronted his past. Through the sweat lodge ceremonies and sharing with elders he started to find some peace.

In 2009 he published his best-selling book, Playing With Fire, which shares his story as a hockey champion and child sexual abuse victor. Today he is an honourary Chief and band member of Siksika Nation in Alberta, and has made stops in over 60 First Nations communities to share his story as a victor over child sexual abuse.

"When I visit, I sit down with the elders and ask them what is needed for the community. The one message he gets asked to share is that it is okay to ask for help," he said.

This past May he started the Victor Walk, a 10-day advocacy walk between Toronto and Ottawa to raise awareness and advocate healing. Money raised goes to the three organizations that help educate and prevent child sexual abuse, Little Warriors, an organization dedicated to the education and prevention of child sexual abuse, the Quinte Sexual Assault Centre and Siksika Nations.

"Molesting children is real and it is wrong and that is why I will be working for the rest of my life to raise awareness and stop the cycle of abuse."

Intergovernmental Affairs

Protecting Aboriginal and Treaty Rights

Tax Exemption

Your Rights as a First Nation Citizen in Ontario

By Kevin Restoule

As a First Nation citizen, you have many rights, some of which are affirmed by the federal and provincial governments through the issuance of a status card. One of them is the right to tax exemption within Ontario, but how exactly does this right work?

The Government of Ontario has guaranteed the right to tax exemption to all status First Nations people on certain goods and services, regardless of location of residence. This means that if you have a federally-issued status card, purchases that you make may be entitled to an exemption from the 8% 'PST' portion of the 13% HST.

There are two possible ways to obtain this exemption. The first is what is called the "point of sale exemption", which requires the purchaser/status card holder to present their original status card at the time of purchase for the retailer to visually confirm the card, document the registration number and process the transaction without including the 8% portion of the HST. It is important for status card holders to know that no other identification or information is required except their government -issued status card. In addition, the government does not require retailers to submit copies of status cards, so photocopying the card is not necessary. The collection of this unnecessary data violates privacy rights, even if it is store policy.

The second method is to fill out and submit an application (form 0248E) by registered mail with original receipts to the Ministry of Finance for a refund on the tax paid. Due to the refund being given through the mail, the Ministry of Finance does require that a photocopy of the status card (both sides) accompany the application for their visual confirmation.

Retailers are not allowed to make any price adjustments concerning status First Nations customers in order to compensate for the exemption as this constitutes a human rights violation on the grounds of discrimination and is against the law, even if it is store policy.

Nipissing First Nation citizen Theresa Stevens presents her Indian Status Card to Target employee Laura Dawkins. – Photo by Marci Becking

The Ontario Ministry of Finance has implemented a hotline service 1-866-ONT-TAXS (1-866-668-8297) that will accept calls from citizens to report retailers that:

- refuse to provide the tax exemption for First Nation customers upon presentation of a valid status card;
- insist on the collection of unnecessary personal information (such as taking a photocopy of a status card, address, phone number, e-mail, signature etc.) as a requirement before providing the exemption;
- raise the price on purchased items that qualify for exemption;
- insist that you pay the full tax at the time of purchase and submit your receipt to the Ministry of Finance for refund;
- are unsure about how to process tax exempt transactions; or
- are confused or are under the wrong understanding about the rules for First Nations tax exemption.

Calling the Ministry of Finance hotline to file a report regarding a retailer will help to:

- educate the retail community at large about tax exemption for First Nations;
- allow for policy and perspective changes of retailers and facilitate easier tax exemption processing in the future; and
- protect and exercise your First Nation right to tax exemption.

As a consumer, it is your right to decide which retailers you wish to do business with. If you do not agree with store policy, you have the right to go elsewhere.

Cuts raised with UN

TORONTO – In advance of October's official visit to Canada by the United Nations Special Rapporteur on the Rights of Indigenous Peoples, the Chiefs of Ontario have expressed their opposition to Indian and Northern Affairs Canada (INAC) funding reductions.

In July 2013, the Chiefs of Ontario and other Indigenous and human rights organizations raised the issue of prejudicial funding cuts in Geneva with the UN Expert Mechanism on the Rights of Indigenous Peoples, submitting that imposed government cuts on Aboriginal Representative Organizations gives rise to access-to-justice concerns. In May 2013, Beardy extended a face-to-face invitation for James Anaya to visit First Nations in Ontario who wish to highlight their specific human rights concerns. It is expected that INAC funding reductions will be one of the human rights violations highlighted during Anaya's Oct. 12-20 visit.

On September 4, 2012, INAC announced 2013-14 cuts to Provincial and Territorial Aboriginal Organizations of up to 30%.

Agents stole resource revenue funds

By Dr. Rhonda Telford

When Britain stopped its £20,000 parliamentary grant to Canada, which had paid for the presents from the Queen and the administration of Indian Affairs in the late 1850s, most of the money to pay for the continuing administration of Indian Affairs came from the Indian Land Management Fund.

The capital of this Fund was established when the Department of Indian Affairs unilaterally took moneys from certain First Nation accounts, and then continued to add to this by taking an exorbitant 10% management fee from the proceeds of all First Nations land surrenders or on-Reserve developments.

An additional 6% was skimmed from the proceeds of ground rent or renewal fees in connection with timber development. These moneys formed the capital of the Management Fund, and the interest arising there was used to pay for the administration of Indian Affairs, primarily in Canada West and East, and then Ontario and Quebec. Before the turn of the 20th century, these same percentages were also skimmed from First Nation surrenders and developments in the west and the Maritimes.

Dr. Rhonda Telford

The Indian Agents, including those on Lake Superior were often the front-line men collecting the 10% and 6% management fees on each transaction. Obviously, it was to the Department's advantage to obtain as many surrenders from Reserves, or implement as many resource developments as possible because the percentages skimmed from these transactions paid the salaries and rents and many other expenses associated with Indian Affairs in Ottawa and in the field.

In addition, each Indian Agent was allowed to take 5% of the proceeds arising from these transactions as a personal fee for his management of the same. In total these fees, amounting in some cases to 21%, were deducted from revenues that could have accrued to First Nations.

Thus, we have the superstructure of the Department of Indian Affairs paid largely out of the interest account of the Indian Land Management Fund, and also sometimes out of the capital account when the interest account was deficient.

As we have already seen, some of the Indian Agents on Lake Superior were falsely charging the Department for travel expenses, or they charged for rent and never paid it. Travel, rent and other expenses associated with the field offices, including the one in Port Arthur – were paid from the Indian Land Management Fund. At the same time the Port Arthur Indian Agents were abusing these expenses, they were all the while being paid salaries from the Indian Land Management Fund. The Indian Land Management Fund was shut down during 1912/1913.

Ironically, not only were First Nations on Lake Superior paying for their own colonization by providing the money that was supposed to pay for virtually the entire operation of the Department of Indian Affairs in Ontario and Quebec, they were also paying the salaries, fees and expenses of the Indian Agents who were abusing those same moneys.

Dr. Rhonda Telford has been researching and writing land claims since 1985; she obtained her PhD from the University of Toronto in 1996, and has been working with the Union of Ontario Indians and others on land claims or land and Treaty issues since 1997.

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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.

Dohm-Nuk/Let's Play

Masters Division competitors Malcolm Simon, Cheyenne Migwans and Rocky Taibossigai, first-place winner.

Ringers to host in 2014

M'CHIGEENG FN – Rocky Taibossigai, Rainbow Ringers Horseshoe Club member, took first place in the Men's Masters Division sponsored by the Anishinabek News.

Anishinabek Nation Grand Council Chief Patrick Madahbee was on hand to welcome participants from Wikwemikong Unceded Indian Reserve, Mattagami First Nation, Six Nations and M'Chigeeng First Nation to the 2013 All-Ontario Native Horseshoes Championships in August – a first-time event.

Participation ages ranged from 21-76 in the seven divisions. The Rainbow Ringers will again host the event next year in M'Chigeeng.

For more information, contact Cheyenne Migwans, 705-377-5964.

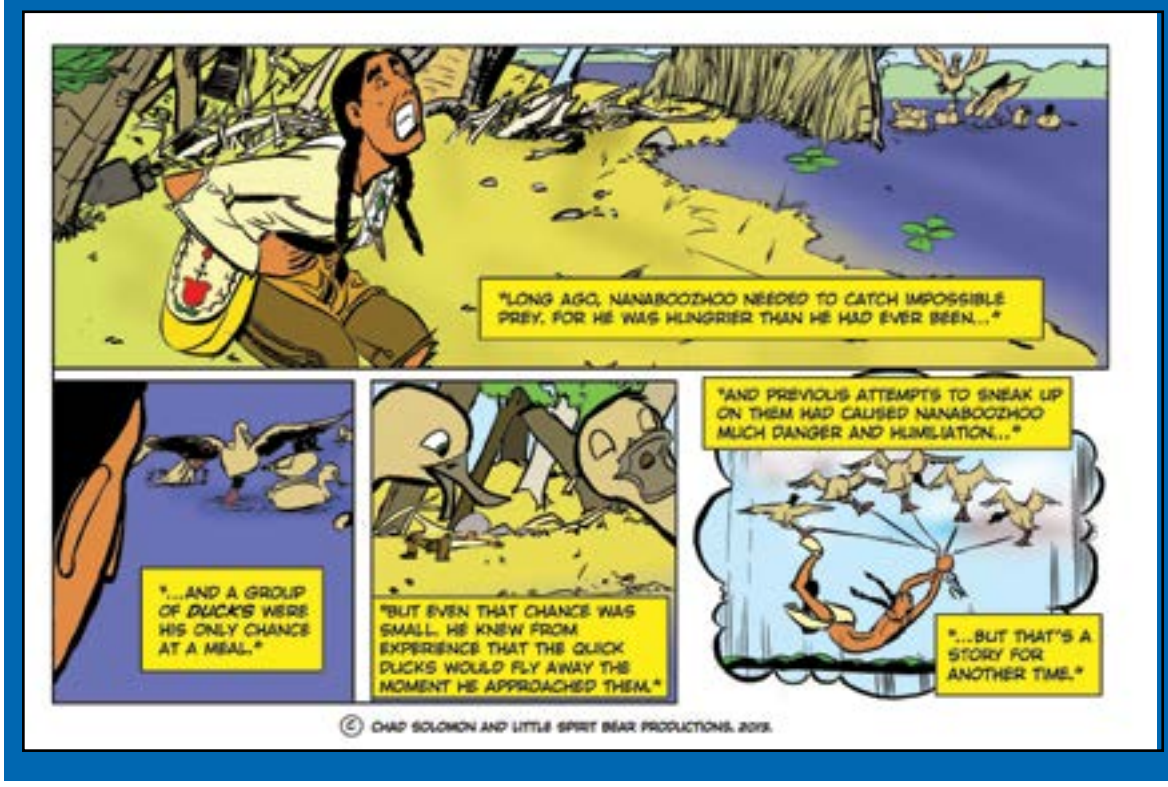
Fastball champs

CURVE LAKE FN – Both the Men's and Women's fastball teams from Curve both won their divisions championships games at the 17th Annual Saugeen Fastball Tournament that was held in Saugeen First Nation July 19-21. The Curve Lake Trappers (Men's) team won all games but one and took home the win against Neyaashiing Sting with a score of 3-2 after seven innings. The Women's team went undefeated throughout the tournament, beating out Parry Island Hawks and Saugeen Blues for the championship win.

Perfect pitch

Carl Sunday, citizen of Curve Lake First Nation competed in the 2013 Canadian Horseshoe Pitching Tournament on July 10th to 13th, 2013 in Belleville, Ontario. Carl took home the gold medal with a pitching percentage of 39.38 in the Elders division "F" on Wednesday July 10th, 2013.

Rabbit and Bearpaws



Eshkeniijig (Youth) Engagement 2013

Quinn to inspire youth

My Anishinaabe name is Stallion Standing In The North and I am Bear Clan. My English name is Quinn Meawasige and I am a youth from Serpent River First Nation. I graduated high school last year and was elected to Council in January 2012. I began to advocate for First Nations rights in 2009 on the issue of HST. Since then I've had the opportunity to participate and speak at many youth conferences and rallies across Canada. Advocating for First Nations rights and inspiring youth to take an interest in their culture is a passion of mine. I love nothing more than seeing our youth come together and make a positive change for our future. I will do whatever it takes to get our youth voice heard and to ensure our youth are a priority to our Leadership. We are not only the leaders of tomorrow; we as youth are the movers and shakers of today and we will change the world of tomorrow.

Youth share vision for the Nation

By Marci Becking

NIPISSING FIRST NATION – When two young women from the remote community of Namaygoosisagagun First Nation heard about the three-day Eshkeniijig (youth) Engagement held Aug. 20-22 in Nipissing First Nation, they jumped at the opportunity. Even if it meant a train ride then a 14-hour drive from Armstrong, Ontario.

"I live in my community during the summer and school breaks," says 18 year-old Kristin Meesheetowageesic Wynn. "When we attend high school we board with strangers in Thunder Bay."

Wynn has been doing that since Grade 8. Her small elementary school – which had an enrollment of five students this year, serves the on-reserve population of 40.

"There are a lot of Elders and young children who live on reserve," says Wynn who will be attending an Adult Learning Centre this fall. "There is limited housing but we're now getting a four-plex for the Elders."

Wynn and her friend Natasha Frank were two of 70 youth registrants from all over Anishinabek Nation territory. They came from the furthest north and Arnold Yellowman from Aamjiwnaang First Nation located near Sarnia, came from the furthest south.

"This is an awakening of sorts for youth," says Yellowman. "This is a gathering where youth can define future roles as leaders in our communities. They will also learn about the Anishinabek Nation constitution – the Chi-Naaknigewin and hopefully encourage their Chiefs to adopt their own constitutions."

Nathalie Restoule from Dokis First Nation and Quinn Meawasige from Serpent River First Nation, were elected as interim youth representatives by traditional election.

Anishinabek Nation Grand Council Chief Patrick Madahbee said that as the two new youth leaders were raised up, two eagles flew over the circle where the youth gathered to hold the traditional stand-up election.

"All of you have leadership qualities, great ideas and vision," said the Grand Council Chief to the youth. "Your ancestors and today's leadership have worked very hard to make the trail, and now you're going to bust that trail open. I hope that they develop a shared vision for themselves and their communities," says Grand Council Chief. "Many of the youth are seeking their culture, what they want to be and do and they are eager to learn and share. This gathering is important for many who have leadership aspirations and will be taking care of our communities in the future."

Madahbee also said that he was proud of the youth for keeping Aboriginal Affairs Minister David Zimmer on his toes.

"We asked him some tough questions at the bilateral meeting, but you asked the tougher questions and that's great work," he said.

The Eshkeniijig Engagement was hosted as a joint effort with the Union of Ontario Indians Restoration of Jurisdiction, HIV/AIDS program, Intergovernmental Affairs and Communications departments.

Kelly Crawford, Community Relations Officer for ROJ says that the event was a chance for the youth voices to be heard.

"I hope that the youth feel confident in sharing their individual vision and manage to collectively put their visions together and move forward as one youth voice for the Nation."

Jody Cotter, HIV/AIDS department coordinator, says that she loved the spontaneous drumming at the lake and the development of life-long friendships.

"We had a sacred fire going since the start of our event, everyone is talking and sharing teachings," said Cotter. "There's a lot of pride here and that's so great to see."

Stan Wesley, MC for the event from Moose Cree, made sure the youth mingled and really got to know each other through team challenges and fun games.

Join the Anishinabek Nation youth Facebook page and check out more photos and videos posted on Anishinabek Nation Flickr and YouTube accounts.

Nathalie a role model

My name is Nathalie Restoule. My spirit name is Memegwans (Butterfly). I'm a proud and beautiful Anishinaabe Kwe, 17 years old from Dokis First Nation and I have roots in Wikwemikong (Rabbit Island).

To many people I am a role model and a good leader, but I've been through a lot to get where I am today as a successful individual. I've accepted my strengths and weaknesses that I've been gifted with, which helped me find balance to my life, emotionally, physically, mentally and spiritually. I've learned to open up to people and be myself, live by my Seven Grandfather teachings, stay positive, be a good role model and a good team player. I'm always open to share and to learn more new things. I've had many opportunities so far throughout my journey that would help me contribute great/better things for this position for many youth and future participents to look up to.

Lands and Resources

Ensuring access to natural resources

Trapping agreement respects Native rights

Mark Downey, left, CEO of Fur Harvesters Auction Inc., with board members Cliff Meness, Pikwakanagan, Northern Superior Elder Mike Esquega; Arthur Dussault, Smooth Rock Falls and John Turner, Moose Cree First Nation examine a Polar Bear pelt that can bring up to $12,000 at auction. The Union of Ontario Indians is a partner in the North Bay-based Fur Harvesters. – Photo by Maurice Switzer

By Arnya Assance

Trapping today remains a socially and economically important activity for First Nation harvesters in Ontario. First Nations have taken a lead role in developing relationships and partnerships with Ontario and Canada to ensure trapping remains an integral part of First Nation culture and traditions.

The Trapping Harmonization Agreement was first signed between Canada, Ontario and each of the three Provincial Territorial Organizations in 2005, and is still in place today. When entering into this agreement with the Union of Ontario Indians, the Ontario Ministry of Natural Resources committed to:

• Recognizing and respecting Anishinabek rights and traditional values associated with fur harvesting activities

• Increasing participation of aboriginal people in aspects of licensing, training and communications relating to fur harvesting

• Ensuring the sustainable management of fur bearing mammals

• Ensuring the regulated harvest of fur to fulfill the requirements of the Agreement on International Humane Trapping Standards (AIHTS).

Councillor Cliff Meness, Algonquins of Pikwakangan, was one of the leaders involved in establishing the THA.

"The Trapping Harmonization Agreement connects the harvester to a First Nations group, such as the Union of Ontario Indians, knowing they are part of a recognized group of trappers," says Meness. "It also gives the trapper 'a go-to person' – usually a member of council or an administrative individual from their community. The harvesters know that a local person is available to help find out info when necessary. Our community of Pikwakanagan shares information in this way and I would guess it to be the same in other First Nations."

Under the trapping agreement, the UOI is responsible for issuing trapping licenses to UOI fur harvesters, communicating any changes to the Agreement on International Humane Trapping Standards (AIHTS), provincial regulations or other issues of concern to trappers, collection and reporting of fur harvest information. The cost of the license, which is currently $10, influences the decision to get a UOI-issued one and supports maintaining the agreement.

"Although most harvesters have not read the Trapping Harmonization Agreement they understand the importance of the THA when it is explained and communicated to them," says Meness.

Manomin (wild rice) beds located across Treaty 20

Jeff Beaver has spent this summer restoring wild rice beds and documenting Manomin beds throughout Treaty 20, Williams Treaty territory where Ontario has said it will not prosecute First Nations harvesters.

Jeff Beaver, citizen of Alderville First Nation with Mississaugas of Scugog youth in the wild rice beds of Mitchell Bay.

By Jeff Beaver

ALDERVILLE – Lee Marsden and I have checked on most of the rice beds around the Buckhorn, Peterborough area.

Pigeon Lake has some large beds of rice along the east side of the lake. About 25% of the plants were above the water in the aerial stage and the rest were still at the floating leaf stage. The beds will be harvestable in early September. There is a boat launch on the east side of the lake about 15 minutes north of Fowler's Corners. There are approximately 100 hectares or 200 acres in various beds scattered throughout the southern half of the lake. The quality of the rice is good.

Emily Creek

The rice is looking better this year and is quite thick about ½ km north of the bridge on Hwy 36. Rice is about 2.5 feet high and the beds run from the bridge on Hwy 36 North to Sturgeon Lake about two miles. The quality of the rice is good. There are some logs and stumps throughout the bed. Ready around September 4, 2013. Black Terns nest here and are on the Species at Risk list as a species of Special Concern. They migrate to South America for the winter.

Goose Bay on Sturgeon Lake

This is the largest bed of rice that we have seen, a guess would be 400 acres. This is located just outside of Lindsay at the mouth of the Scugog River. We have never gathered rice here. Access is the main problem the only public boat launch is in the town of Lindsay. We paddled downstream about 45 minutes to get to the edge of the bed. I suspect this will be ready around the end of August. We passed a trailer park near the rice and will ask if we could launch from there later this month.

Steen River

A small but good quality rice and ripens early, about 3-4 acres. Located at the south end of Balsam Lk. along County Rd. 35, then east on Fishawk Road. There is a boat launch just over the creek. Two floatplanes sometimes park at the dock.

Mitchell Bay

The rice is quite thin on the south side of Highway 48 this year. It's better on the north side.

This rice is of medium quality the grain is smaller and lighter than the Pigeon, Emily, Little Bald rice. It usually produces lots of rice, the plants can be 6-7 feet tall and very thick, bring a pole and lots of muscle to get through this one.

I use this rice for beaver ponds, Ducks Unlimited Projects and wetland habitat improvement. This rice grows very well in a variety of sites. This rice also has some disease called ergot, the odd rice seed has it and looks like a little pink or brown pod on the stalk with the other seeds.

Don't know if the disease can spread to other plants. Least Bittern, a small marsh bird (Heron Family); also on the Species at Risk list, has been seen several times while paddling through on the north side. Listed as Threatened. There is a picnic site off Hwy 48 with washrooms, tables, and a boat launch.

Little Bald Lake

Located west of Buckhorn.

The rice is quite thin this year and has been heavily clipped off by Canada Geese. Lily pads in various places have also shaded out the rice plants. Would not recommend going here this year.

Emerald Isle

This bed is north of and Bridgenorth on County Road 17. The rice is thin and the lily pads are quite thick. There is about 10 to 15 acres. No boat launch, I usually park on the side of the road past the marina. Would not recommend harvesting here.

Crowe Lake

The rice is thin and doesn't produce much, we've found it to be chaffy and light. Located off Blairton Rd. between Havelock and Marmora, there is a boat launch. Would not recommend harvesting here.

Planted Rice

Hiawatha (Herkimer Point Road) This Ducks Unlimited roject was seeded late November and the plants growing well and will likely produce more seed this year. Planted a mix of Mitchell Lake and Pigeon Lake rice. Both are doing well at this site.

Stony Creek (Ellick's Creek)

The rice continues to struggle here. Water levels, are very low, lily pads are extremely thick on the lakeside. Geese and carp continue to pull up and up- root rice plants.

Stewart's Pond

The rice continues to grow well at this Ducks Unlimited project.

Stoney Lake

Planted in the late fall 2012 the rice is growing. Will plant more this fall.

Plenty Canada, a non-profit organization, provided the funding to do the rice monitoring, workshops, purchased canoes, from 2009 to 2012. This year the MNR funded the rice work in the Treaty 20 area. Thank you Larry McDermott and Jackie Ouellette.

Lands and Resources

Ensuring access to natural resources

Grand Council Chief Patrick Madahbee and Aboriginal Affairs Minister David Zimmer sign agreement in June.

– Photo by Jody Kechego

New arrangement to promote mining talks

By Marlene Bilous

The Union of Ontario Indians and the Ministry of Northern Development and Mines will be implementing a new three–year agreement to enhance Anishinabek participation in mining through information sharing, awareness development and capacity building. Grand Council Chief Patrick Madahbee and the Minister for Aboriginal Affairs, David Zimmer signed the Letter of Commitment to initiate this process in late July.

The Mining Technical Table will act as a forum to provide the opportunity for Anishinabek First Nations to discuss issues of concern relating to mining activities, to facilitate common understanding and to the resolution of issues.

Anishinabek Nation Lands and Resources Advocacy Chief Isadore Day stated that he looks forward to hosting the kick-off meeting of the Mining Technical Table and providing leadership to the regional technical representatives and Union staff this fall in order to set priorities and develop strategy to meet the challenges presented by Ontario's major industry, mining.

Northern Superior Regional Grand Chief Peter Collins and the Chiefs from that region have frequently asserted that Anishinabek citizens should have equal opportunities to enjoy the same quality of life as other Canadians and they have been strong advocates for sharing in revenues generated by mining resources, from government and from mining companies.

Lake Huron Regional Grand Chief Day has been a strong advocate for Anishinabek and Treaty rights, environmental stewardship and for Anishinabek Nation sharing in resource revenues generated from traditional territories. He looks forward to working with Peter Recollet of the Wahnapitae First Nation.

Southeastern Regional Grand Chief Jim Marsden now inacted Dave Simpson to represent his region which has recently received several permit applications for advanced exploration in gold mining which threaten Section 35 rights.

Southwestern Regional Grand Chief Chris Plain has nominated Sharilyn Johnston to represent that region. The proposed expansion of the Sifto Salt mine under Lake Erie and maintaining the water quality of the Great Lakes are the major mining issues in the Southwestern Region.

Mnidoo Gaaming Bimooseyang Water Walk

BEAUSOLEIL TERRITORY – Led by Vicki Monague, the walk lasted 17 days, starting at Cedar Point on June 21 and back on July 7 – a total distance of 787 KM around Georgian Bay.
For full story, visit www.anishinabeknews.ca

Troy Pine and Jayce Chiblow of Garden River First Nation hold a Lake Sturgeon captured in Garden River.

Spawning assessment complete

By Maureen Peltier

GARDEN RIVER FN – As one of 62 organizations across Ontario to successfully garner Species at Risk Stewardship Funding, the Anishinabek/Ontario Fisheries Resource Centre effectively completed the first of a three-year Lake Sturgeon spawning assessment in the Garden River from May 27 to July 19, 2013. The objective of this study was to evaluate Lake Sturgeon spawning efforts and habitat in the Garden River, since very little information is known about this population.

In partnership with Garden River First Nation, Fisheries and Oceans Canada, Ontario Ministry of Natural Resources, and Lake Superior State University, a total of 109 Lake Sturgeon were captured during this study.

Water temperatures during this time ranged from 11°C to 21°C and a combination of gill nets, larval drift nets, and egg mats were deployed to monitor Lake Sturgeon spawning efforts. With the use of gill nets, a total of 12 adult Lake Sturgeon were captured, with the first being caught on May 29. A total of 97 larval Lake Sturgeon were captured below the Highway 17B bridge, with the first capture occurring on June 8.

It was estimated that the larval Lake Sturgeon were approximately three weeks old upon capture, which suggests that spawning occurred in mid-May. Larval Lake Sturgeon were retained and will be genotyped by Lake Superior State University to estimate the total number of spawning individuals within the Garden River.

As with all of the A/OFRC's field projects, Traditional Ecological Knowledge was also gathered to obtain a more accurate portrait of the Garden River Lake Sturgeon population. Surveys were conducted with Garden River First Nation community members to identify and document traditional knowledge relating to Lake Sturgeon and its use of the Garden River.

Surveys were conducted by Troy Pine and Jayce Chiblow, both of whom are Garden River First Nation community members. More than 20 surveys were conducted with community members and the information gathered will be incorporated into the study design for future sampling.

Boating safety tips to remember

Safety Equipment

Along with your Pleasure Craft Operator Card, you are required by law to carry marine safety equipment.

– Canadian-approve flotation device or lifejacket of appropriate size for each passenger on board

– Buoyant heaving line at least 15 metres in length

– Watertight flashlight OR Canadian approved flares – Type A,B or C

– Sound-signaling device

– Manual propelling device (i.e. paddle) OR an anchor with at least 15 metres of rope, chain or cable

– Bailer OR manual water pump

– Class 5 BC fire extinguisher

Alcohol Awareness

Every year hundreds of people die as a result of boating-related activities. Almost 65% of these deaths involve the use of alcohol.

There is no safe way to mix alcohol and drugs with boating.

– Alcohol is a factor in over 40% of recreational boating fatalities.

Many people think it's okay to drink and boat - but it's not. Drinking and boating is just as illegal as drinking and driving, and can be even more dangerous.

Alcohol:

– diminishes judgment and the ability to process information,

– reduces motor skills, peripheral vision and balance,

– slows reaction and reflex response time,

– reduces depth perception, vision and focus,

– accelerates hypothermia.

Be Responsible

Wait until you are off the water before consuming alcohol.

Remember, if you drink after a day of boating, be sure you have a designated driver for your vehicle.

Don't allow a person who has consumed alcohol to operate a boat.

Provide non-alcoholic beverages for boat operators and passengers.

Weather Conditions

Are you aware of the weather and water conditions and any hazards that may affect your trip? Visit www.redcross.ca

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MISSION

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

Restoration of Jurisdiction
Implementing the Anishinabek Declaration of 1980

Tipi teachings bring clan system to life

By Kelly Crawford

NIPISSING FN – Tipis were arranged in the dodemaag (Clan) structure at the Anishinabek Eshkeniijig Engagement 2013 held August 20-22.

Seventy Anishinabek youth participated in workshops called "tipi teachings" that gave the youth a sample of the roles and responsibilities of the Clan System of Government including; the Anishinabek Education System, First Nations Constitutions, Appeals and Redress, Health, Treaties, Governance, Citizenship and our relationship to land.

The workshops allowed the youth to work in small teams inspired by the seven grandfather teachings, "Youth love smaller groups, especially in a tipi as they give off so much energy", Said Nathalie Restoule, Dokis First Nation.

Participants were encouraged to share their thoughts at each rotation.

Waawaashkesh (Deer) Clan

"The people of the Anishinabek Nation are the ones who know best. We know where our heritage lies." Rae-Lyn McGregor, Sagamok Anishnawbek

Mgizi (Eagle) Clan

"We need to incorporate culture into mainstream school systems to prove how important our culture is to us and showing how it can reduce stereotypes and stigma in the schools." Desiree Sands, Nipissing First Nation

Ajijaak (Crane) Clan

"The creator gave us permission to be nations." Karleigh Kurek, Aundeck Omni Kaning

Youth listen to Sharon Goulais present her Mgizi (Eagle) Clan teaching about the Anishinabek Education System.
– Photo by Stan Wesley

Mshiikenh (Turtle) Clan

"I would never want to sell our land or our resources. We should use our land respectfully." Natasha Frank, Namaygoosisagagun

Maang (Loon) Clan

"A constitution would benefit my community by making my people stronger and independent." Kelly Stevens, Nipissing

Mukwa (Bear) Clan

"To be a leader at any level whether it be self, community or Nation, we need to be healthy so we are stable and able to "walk the talk." Jacklynn Irvine, Michipicoten

Waabizheshii (Marten) Clan

"We should incorporate sacred sites into everyday life and action." Stefanie Recollet, Wahnapitae First Nation

Pays Plat First Nation citizens receive clan teachings from Elder Gordon Waindubence on July 25.

Youth learn Traditional Governance

By Jon Cada

PAYS PLAT FIRST NATION — Constitution Development and Traditional Governance were among topics discussed at the July 25, 2013 Restoration of Jurisdiction department's Community Engagement Session in Pays Plat First Nation.

"We need to keep our youth informed of these processes and we need to show them what to do so they know what needs to be done," said Pays Plat First Nation councillor Raymond Goodchild.

The event brought in 35 participants during Pays Plat First Nation's Cultural Week. Participants questioned what would happen to the First Nation communities that had not yet developed a constitution.

"We work as one nation," said ROJ Communications and Policy Analyst, Mary Laronde, "We are here to assist them (First Nations) in anything they need. We need to help each other."

Talon, a youth from Thunder Bay, noted, "Youth from reservations are not equipped. They must travel and they cannot bring their family. They learn a lot on their own and it's such a high-impact change." Talon travelled to the event with a Thunder Bay Youth group. "I didn't learn much about First Nations people in school. Are you going to make changes in the public school system?"

Grand Council Elder Gordon Waindubence promoted the traditional governance structure by delivering the Dodemaag teachings.

Elder Waindubence explained to participants the traditional election process for choosing leaders in the community and how leadership is earned through respect and humility. "We must move forward."

For more information on the Community Engagement Strategy sessions please visit www.anishinabek.ca/roj

To get involved with Anishinabek Nation youth, please visit our Anishinabek Nation youth Facebook page.

Upcoming meetings

Governance Working Group

November 20 - 21, 2013
Sault Ste. Marie

Education Working Group

October 16 - 17, 2013
Sault Ste. Marie

November 5 - 7, 2013
Sault Ste. Marie

Chiefs Committee on Governance

November 6 - 7, 2013
Curve Lake First Nation

Chiefs Special Fall Assembly

November 13-14
Nipissing First Nation

Regional Education Council Dates

Rama First Nation — September 23-24

Nipissing First Nation — October 10-11

M'Chigeeng First Nation — October 21-22

Fort William First Nation — October 29-30

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ANISHINABEK NATION

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- **Constitution committee members;**
- **interested community members approved by council**

Anishinabek Restoration of Jurisdiction

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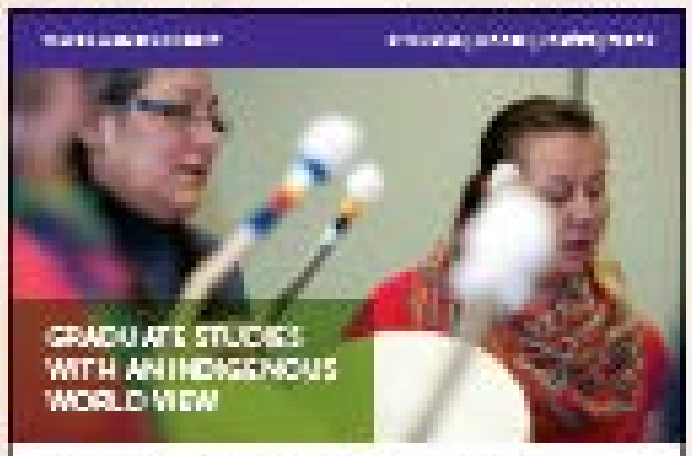

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Anishinabek grads include first 'spirit award' winners

By Marci Becking

NIPISSING FN – The first Elaine R. Kelly Spirit Awards were given out at the Anishinabek Educational Institute's convocation on August 24.

The four awards went to Native Community Worker and FASD certificate grad, Lance Panamick, Ziibaahaasing First Nation, Early Childhood Education grad Lily Tabobondung, Wasauksing First Nation, Business grad Christiana Nakogee, Fort Albany First Nation and Practical Nursing grad Jamie Organ from Sudbury.

Marion Kelly, daughter of the late Elaine Kelly, former AEI instructor from Wasauksing FN, presented the Elaine R. Kelly Spirit Award to Lily Tobobondung.

The Elaine R. Kelly Spirit Award program was created after the sudden passing of the AEI instructor in May. The awards were presented by her daughter Marion Kelly to deserving students who exemplify the Seven Grandfather Teachings.

This year's convocation, with participation from accreditation partners St. Clair College, Canadore College and Sault College, saw 48 graduates – 18 of them from the first-ever accredited post-secondary Fetal Alcohol Spectrum Disorder Program in Ontario. AEI is preparing for a second intake for the program in November.

Union of Ontario Indians FASD coordinator Laurie McLeod-Shabogesic says that graduates from this program will enable frontline workers to develop seamless and effective health care programs to meet the complex needs of individuals and families struggling with this complex, lifelong disability.

Eleven of the 18 graduates of the first-ever accredited post-secondary FASD Program in Ontairo. Second intake for this program will be November.

"Our goal is to provide training that will help communities learn how to plan for the care of individuals with FASD and to recognize the impacts that the developmental trajectory of this disability has on families, communities and our nations," says McLeod-Shabogesic.

Murray Maracle, AEI's director, says that AEI provides a comfortable, supportive learning environment that promotes the traditional values of sharing, caring and respect.

Other Nipissing Campus graduates were enrolled in the following programs: Business Administration, Early Childhood Education, FASD, First Nation Child Welfare Advocate, Native Community Worker: Traditional Aboriginal Healing Methods, Practical Nursing and Pre-Health Science.

AEI has a second campus in Munsee-Delaware First Nation near London, Ontario. Visit www.aeipostsecondary.ca to register for fall and spring classes.

Ojibwe immersion school opens its doors to Anishinabek youth

By Beverley Carter

M'CHIGEENG FN – The first day of an Ojibwe immersion school was Sept. 4 for 13 kindergarten children attending Mnidoo Mnising Anishinabek Kinoomaage Gamig.

With ongoing years of committed support of the KTEI Board of Directors and the United Chiefs and Councils of Mnidoo Mnising (UCCMM), the decision and support for Kenjgewin Teg Educational Institute (KTEI) to forge ahead and implement an immersion based learning model beginning with Kindergarten children for the Fall of 2013 was made. Time is of the essence as every day and every year more and more Anishinabek language speakers are leaving to the Spirit World.

Since the Spring announcement was made to proceed, parents and extended families of the 13 children enrolled in Mnidoo Mnising Anishinabek Kinoomaage Gamig have been actively involved in the planning of their child's educational future. Regular monthly meetings were held this past summer to explain the school's educational philosophy and approach to early childhood learning with the Ojibwe language immersion environment. Queens University, a longtime and valued partner in KTEI post-secondary education, is a key part of the new immersion learning initiative going forward. Under the leadership and expertise of Dr. Lindsey Morcom, KTEI and its University partner will collaboratively complete the research and evaluation component of the school outcomes each year. Dr. Morcom has also been valuable in providing community and parental knowledge by explaining and communicating the various models and strategies of language learning and the well-researched and documented benefits of multiple language acquisition from an academic perspective.

One very important critical success factor for the immersion school – parental engagement and commitment – has been fully communicated right from the very start. Many tasks, such as designing and installing an ecofriendly playground and finalizing the monthly parent volunteer schedule, are only a few of the current priorities which moms, dads and family members had been busily working on in anticipation of the first day of school on Sept.4.

Instructors greet Kindergarten students on the first day of school at Mnidoo Mnising Anishinabek Kinoomaage Gamig – the new immersion school in M'Chigeeng First Nation.

The first intake of Kindergarten students got a flavour of their new school on Aug. 22 orientation day with their parents/guardians, 100% immersed in Anishinabemowin.

They will be engaged in outdoor community experiential learning and regularly visiting and conversing with community elders and groups such as the Anishinabemowin Gamig Elders' Centre in M'Chigeeng, as part of their early learning.

Chief Joseph Hare of the M'Chigeeng First Nation, who is also the Tribal Chairperson for the UCCMM, said "it's time for our children to learn, grow and play in Ojibwe.

With many children from the M'Chigeeng First Nation enrolled in the new school, our community is proud to support the interests and several language learning strategies in our community."

Stephanie Roy, the Executive Director of KTEI, who has spearheaded the initiative since its early beginnings a number of years ago, said the M'Chigeeng educational model "thoughtfully blends Early Learning Kindergarten (ELK) curriculum together with layers of Anishinaabemowin immersion language acquisition, and using principles of environmental stewardship through an official Eco School designation".

BOOKS Masinaigan

Including First Nations

Best Start Resource Centre is pleased to announce a new online resource for service providers: Open Hearts, Open Minds: Services that are Inclusive of First Nations, Métis and Inuit Families

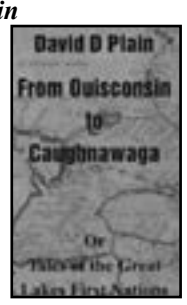
This report shares how, with an open heart and open mind, service providers can positively influence the inclusion of First Nation, Métis and Inuit families in services. The report provides key concepts and approaches for being inclusive.

An overview of Canada's history gives a cursory background as to why Aboriginal peoples have been excluded and marginalized from services. The report shares insights on inclusive strategies, policies, hiring practices, attitudes, spaces and relationships.

To access this resource, go to: http://beststart.org/resources/aboriginal_health.html

Plain releases fourth book

By Marina Plain



SARNIA – Aamjiwnaang author, David Plain, launched his newest book, "From Ouisconsin to Caughnawaga"

"From Ouisconsin to Caughnawaga" is a compendium of spellbinding short stories of the Great Lakes First Nations. The stories cover a two hundred year period between c 1618 and 1818 C.E. The interactions between various First Nations and Colonial Governments are related in traditional storyteller fashion. Discover the intrigues between First Nations as they struggle to stem the tide of European colonists ever westward; a battle they eventually lose.

Plain's books have sold world-wide. He lives in Aamjiwnaang First Nation and looks forward to his Ontario book signing tour later this year.

David Plain holds his previous book, 'Thirteen Hundred Moons'.

Inaugural meeting for indigenous writers

VANCOUVER – The first National Indigenous Writers Conference will be hosted by Simon Fraser University Oct.19-20, 2013.

The conference will be held at the Morris J Wosk Centre for Dialogue and the Harbour Centre campus of SFU, in downtown Vancouver, and will feature panels, round-tables, keynote speakers and a series of writing and publishing workshops.Emerging and established writers will have the opportunity for peer-to-peer discussions, as well as to learn about the publishing process, develop more extensive networks, and discover writing collective initiatives from across the country.

Co-founder Paul Seesequasis, writer and editor-in-chief of Theytus Books, says, "This conference is an historic opportunity for Indigenous writers to meet, dialogue and inspire each other. There is so much talent across Turtle Island but often distance hinders getting together. Now is a time to honour the creators who have blazed trails and hear the expressions of a new generation carrying a message of hope for the future."

For information on the venue, travel, accommodation or tickets, please contact:Suzanne Norman:snorman@sfu.ca; (778) 782-5241; http://indigenouswritersconference.eventbrite.ca/

Family members — like Laura Dokis and son Luke — can be involved in book club discussions.
– Photo by Mackenzie Kerr

Reading fun with other book lovers

By Laura Dokis

One good way to promote the importance of literacy is to create book clubs.

Simply put, a book club can be formed by two or more people with an interest in reading and participating in a discussion about a selected book on a regular basis. From my experience, it's a great way to motivate you to read different titles, enjoy social time with friends and meet new ones.

All that's necessary to get started is a book, a pot of coffee and a kitchen table. You can be as creative as you want, but it doesn't have to be complicated.

How does it work? A book is selected by the club and everyone reads it within an agreed upon time frame. When the club meets the book is discussed in terms of each person's experience reading it -- their likes and dislikes or perhaps different aspects of the book that inspired them. It's interesting to hear others' perspectives and insights about the characters, plot or theme of the book.

At the end of the meeting, the members choose the next book they will read. At one meeting I attended a member expressed how much they had enjoyed reading Harry Potter and others said that they had no interest in it. After a chuckle, there was no doubt that this would be the book for next month's meeting. It was inspiring to find that after reading it their ideas had changed.

How about forming a themed book club? For example, your club may decide to read Aboriginal authored or titled books, drama, science fiction, politics, sports, best-sellers or any topic that they find particularly motivational. Club members may even decide to give themselves a name!

Books are not always readily available and can be expensive, depending on your budget. There are ways to address this issue.

On a recent trip to the Maritimes, I was at a small seaside restaurant where local residents had formed a small lending library. We also drove past a number of roadside book exchanges. Online lending libraries are another resource available to you at no cost.

In my group we shared one or two copies for those who didn't wish to buy the title or borrowed the book from the library. Be creative!

If you have an established book club please e-mail your ideas to the Anishinabek News at news@anishinabek.ca. These suggestions may help others get started. Don't forget to check the book review section available online each month at www.anishinabeknews.ca for peer-reviewed books that may be of interest to your club.

Reviews

Sharing gifts

By Laura Dokis

Gifted from a young age, Lucas Smoke is taught by his grandfather how to channel his natural skill of carving into creating beautiful wooden faces. When his grandfather passes away without transferring the Teachings and the Cultural foundations associated with the source of his abilities, Lucas becomes vulnerable to having his gift exploited by a dark character.

Enticed by the promise of financial gain, Lucas embarks on a journey that leads him into a realm of competing forces that he has never before experienced. With the support of his girlfriend Amy and an Ojibway helper (Shaman) named Sally, Lucas navigates his way to the discovery of his roots.

Richard Wagamese creates a likeable main character, who learns through his dreams and Sally's help to find balance between the light and the darkness, and as a result he is shown what is truly valuable in life.

Sally leads him through this experience in a way that demonstrates the "true magic" of helping and sharing your knowledge and gifts with others. "Him Standing"

is a quick and simple read that is pleasantly descriptive and direct. This book holds valuable gems of insight that left me smiling when I turned the final page.

"Him Standing" by Richard Wagamese. Orca Book Publishing. Paperback. 129 pages. ISBN 1459801768

Education

Forever to the Seventh Generation

Elizabeth Edgar-Webkamigad

Mom pursues four kids, two degrees

By Meaghan Smith

SAULT STE. MARIE – Many universities around the globe offer programs in modern languages – English, French, Spanish, and Italian.

Algoma University is the only university in Canada to offer a three-year undergraduate degree in Anishinaabemowin, the Ojibwe language. Students like Elizabeth Edgar-Webkamigad, currently in her third and last year of the program, have the opportunity to be immersed in Anishinaabe culture while learning the language.

Edgar-Webkamigad – a registered citizen of Wikwemikong Unceded Indian Reserve on Manitoulin Island -- was born in Toronto and grew up in a variety of North American locales, including Timmins, Sudbury, San Diego, California, San Antonio, Texas, the Yukon, and Calgary, Alberta. For the past 17 years she has been a resident of the Sault, where she is a wife, mother of four, and full-time manager at Bawating Family Health Team.

In addition to her responsibilities at home, she is a full-time student completing two degrees, one at Algoma as well as a Bachelor of Education program at Queen's University in Kingston, which she is scheduled to complete in April 2014.

Heritage, culture, and family are central to Edgar-Webkamigad.

"I come from a dancing family, so it is extremely important to me that I get to dance, and share my dancing with others."

She has participated in the annual Gathering at the Rapids Pow-wow and Grade Six Education Day, along with beginning and end of semester feasts and full-moon ceremonies.

"While I cannot be a professional student forever," she said at the 2013 Anishinaabe Graduation Luncheon, "I can be a teacher."

She has already taught students from both local First Nations along with many of the mainstream students living and going to school in Sault Ste. Marie,and, hopes to gain acceptance into an elite two-year Master of Education program in Aboriginal and World Indigenous Educational Studies at Queen's University, complete a doctoral program, and later return to Algoma University-Shingwauk Kinoomaage Gaming to teach in the Anishinaabemowin program.

In August, Edgar-Webkamigad was one of six recipients of Scotiabank scholarships at the Evening of Excellence presented by the Anishinabek Nation Seventh Generation Charity.

Look for supports when applying for post-secondary

By Laura Dokis

Laura Dokis

Don't be afraid to ask for help when beginning the journey of postsecondary education.

Being in a new environment pursuing a new endeavor presents many potential rewards and pitfalls. It can be challenging for anyone, regardless of their stage of life, certainty of choice of program, location from home, academic preparedness and financial circumstances. Researching the resources and support services available to you and avoiding negative activities and influences is the key to your success.

While attending postsecondary studies in an urban setting you can start by identifying services and individuals within the institution that can help guide your studies and be available when you encounter difficulties. Seek out First Nations student services and other service areas within the college or university you are attending and make contact with them within the first week or two. Familiarize yourself with what is offered and be prepared to use them. Ask for referrals to other departments that can assist you with areas you feel you may require support and get involved in the cultural and social activities. Many urban centres are home to Friendship Centres that can also enhance your educational and social experience.

As you get settled, avoid the temptation of letting social activities overwhelm your studies. The same is true for part-time work. While these can be rewarding and enhance your educational experience and resume, they should not become your primary focus.

Keeping in touch with family and friends at home is easier today with the use of technology and you may find yourself spending a good deal of time at first focusing on what's happening with them. Focus on the reasons you decided to attend postsecondary studies and be realistic about the amount of time you spend online. Remember that people at home are proud of you and will be happy to know that you are making progress towards your goal.

Surround yourself with people and groups who are as serious as you are about achieving their academic goals. Joining a study group or signing up for peer tutoring can assist you with specific subjects, projects or assignments that you are struggling with. If you find that you have an area of strength, you can apply to become a peer tutor yourself. This is a great way to meet new people, enrich your knowledge and advance your career goals.

Remember what motivated you to pursue postsecondary studies and stay focused on the things that will support and enhance your success.

Laura Dokis has worked as an education career counsellor and human resources prfessions.

Aamjiwnaang celebrates student accomplishment

By Greg Plain

AAMJIWNAANG FN – In August, Aamjiwnaang families and citizens celebrated the education achievements of 18 secondary students who graduated and 24 post-secondary graduates from colleges and universities across Turtle Island.

Vicki Ware, Education Co-ordinator with the Aamjiwnaang Education Department, said that Aamjiwnaang is committed to meeting the needs, interests, and strengths of all its students to help them build a promising future.

"We recognize that each student learns in their own way, so keeping them engaged and motivated is so important – to help them graduate and move on to higher learning or to be competitive in the labour market," said Ware. "We do a lot of parental and community engagement so that everyone is working together right from early years to high school graduation and beyond.

"Chief and Council have made education a high priority by allocating funds to ensure that students receive the extra help they need to reach success. Tutoring programs and incentives such as a back to school BBQ with backpacks and school supplies have been implemented, and annual awards banquets where students are recognized for their achievements by their peers, family, and community."

The post-secondary students celebrated their graduations from many different disciplines including: mathematics, accounting, speech, language and hearing sciences, nursing, engineering, business administration, sports and recreation administration, pharmacy technician, culinary management and Bachelors of Education.

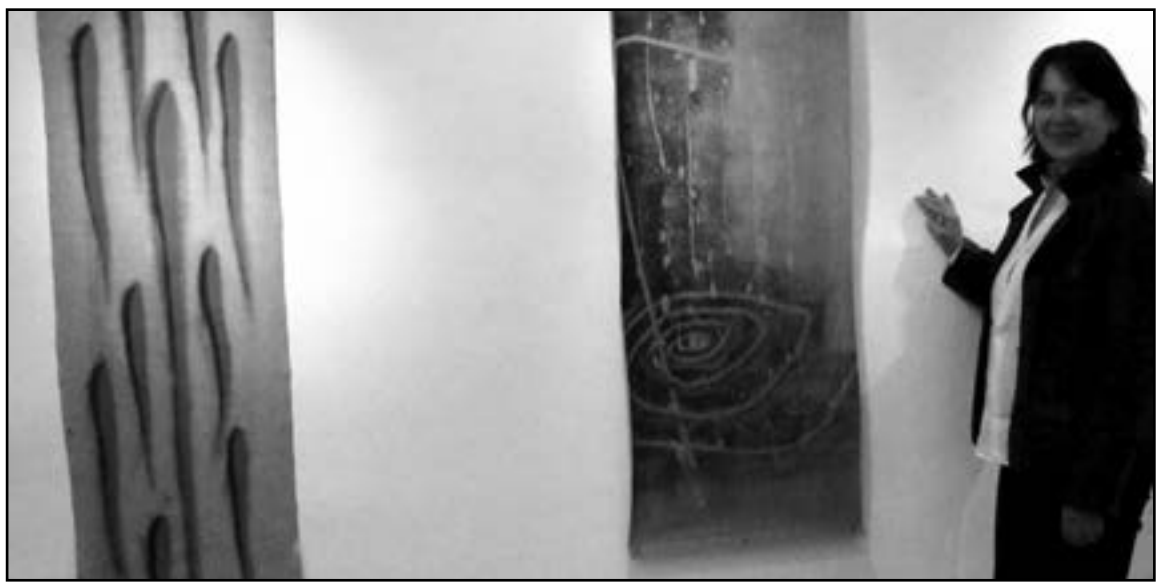
Union Gas presented students with bursaries for their hard work and education excellence.

Aamjiwnaang youth are not only finishing high school, but are excelling in programs at universities and colleges across the country. Education will improve the quality of life and create economic opportunities for Anishinabek Nation youth.

Canada's Labour Outlook shows a labour shortage in Canada. Some employers are expecting the availability of qualified Aboriginal employees to be a part of the solution.

Bob McNamara was on hand to give out the Union Gas Bursaries to Aamjiwnaang Students.

ARTS/EZHOSGAGED



Janice Toulouse at Lauzerte solo show.

From Garden River to Paris, France

By Kathleen Imbert

PARIS – Janice Toulouse was not competing for the yellow sweater in the Tour de France annual bicycle race, but she was filling her artistic agenda with French dates to show her new art works this summer.

After a successful show of one of her paintings at the Grand Palais in Paris, France, at last year's prestigious Fall Fair her next stop was at the Mediatech of a southwestern French town of Lauzerte in June of this year.

"One of my paintings is going to London," said Toulouse.

Her French tour then took her to Cézanne's birthplace in Aix en Provence. Toulouse was invited by a group of art lovers in a festive show to show her paintings in the very place where modern art began. In the south of France, painters like Picasso, Matisse, and Van Gogh developed their artistic expression, adding a different approach to their understanding of light and color that changed the course of their careers and art in general.

Toulouse's attraction to France began in the 1980s when she soaked up the techniques of French modern painters and now applies them to her own contemporary Native style. Her art she says is "a mixture of tradition and new, inspired by her own Ojibwe cultural roots as well as an expression of her own Indigenous woman consciousness".

From Garden River, Shingwaak kwe has always cultivated a keen interest in being on the move and it has paid off. After graduating from Concordia University with a Master of Fine arts, moss has not grown under her feet. She moved to Vancouver to teach at the Emily Carr University as a visual art instructor, landed a residency at the Smithsonian Institute in 2002 and later exhibited her work in New York. From Manhattan to Menatay, The Art of Janice Toulouse Shingwaak was shown at the American Indian Community House Gallery in New York in 2006.

In 2010, a French professor, Bernadette Rigal-Cenard, wrote of Toulouse's art work in an anthology "Tradition in Native Arts and Literature", published by University Press of Bordeaux in 2010.

"Her strong Native identity is enrich by a contemporary expression in the arts that helps her dig into her roots and extract the essential. The calling is strong and the drive to move global increases her field of action in the arts." http://janicetoulouse.weebly.com

Marek McLeod as Mooz, Ian Thompson as Giigoonh, Rayeanne Williams-Jones as Mukwa, Stephanie as Kwe, Haelee Nolan as the Little People and Olivia Gray as the Migizi.

'Wizard of Rez' a hit at pow-wow

By Margaret Hele

GARDEN RIVER FN – Each year, six summer students employed through the Canada Summer Jobs Program, Service Canada, are hired by The Garden River Community Trust to assist in the promotion and preparation of the annual vote for the projects that have been proposed by the First Nation.

This year's group of students designed promotional material such as posters, pamphlets and announcements which they distributed to the community by mail and door-to-door.

By arranging visits with citizens, the students were able to promote the Trust and answer questions regarding the annual vote on a more personal basis.

These students came forth with suggestions for a play that they titled "The Wizard of Rez" – a version of "The Wizard of Oz". Using these ideas student Ian Thompson penned the play which was tweaked as they practised.

The performances, which are part of their work, took place at the Garden River pow-wow for three days, entertaining 25 people per performance.

The production was videotaped and DVDs for the Trust will be used for educational purposes.

"The number of viewers was a large improvement over last years and hopefully we were able to spread the message of the Trust to those who saw the play," said Thompson, "as well as to anyone who saw the banners, flyers and many other items that were distributed throughout the community."

In order to make the Trust more visible to the community the students also came up with the idea of designing colourful T-shirts which would promote the Trust community approval vote and the play "The Wizard of Rez".

The successful vote will determine if the community approves of $80,000 to be spent on the seven projects which departments of Garden River have proposed.

Norval Morrisseau, The Gift, 2000, ink on paper, 50 x 60 cm. Purchased with the support of the Canada Council for the Arts Acquisition Assistance Program and funding from the Walter and Duncan Gordon Foundation.

The genius of Morriseau

By Rick Garrick

THUNDER BAY – The significance of Norval Morrisseau's art is still not fully recognized in Canada even though his work has been celebrated around the world.

"They talk about Cubism as being a new visual language, but what Morrisseau created here in Canada is every bit as important as a new visual language," says Carmen Robertson, a Lakota art historian from the University of Regina who is currently working on two books about Morrisseau's work. "Some people seem to dismiss the Woodland school by saying Woodland artists are doing the same as Morrisseau, but no, that happens to artists all around the world. A movement occurs and artists want to use those ideas in their art — it's not the same art being produced. I think it comes down to racist ideas still; we can't seem to get past that in this country."

One person attending Robertson's July 4 presentation at the Thunder Bay Art Gallery even questioned Morrisseau's use of alcohol.

"Sadly, a lot of people focus on the negative aspects of his life rather than the power of his art and that visual language," Robertson says. "He's not the first artist who was an alcoholic, that's for sure, but that is one of those labels that is always connected to Morrisseau."

Robertson wants more Canadians studying and discussing the work of Canada's Indigenous artists.

"I do see a little bit of Indigenous art now sneaking into mainstream curriculum from K-12," Robertson says. "But I think we have to be a lot more diligent in getting those ideas out there, (not only) for Indigenous students but for all Canadians. It's everybody's responsibility to know this amazing art that is being produced in Canada, but somehow never really gets talked about much."

Lakehead University professor Laura Buker always introduces her professional education students to Morrisseau's art every year.

"He was a powerful storyteller and that opens a whole other world for these new teachers to see how not only Norval's work is genius, but it also opens another door to see what Woodlands artists are painting," Buker says. "We have our own Group of Seven indigenous artists in Canada, but now the younger artists are coming along and it is very exciting."

Former Ecole Gron Morgan principal Denise Baxter says First Nations youth are "poised and ready to take the world by the tail."

"I think a big part of that has been the fact we are now, very much in every grade, bringing First Nations, Metis and Inuit culture on a deeper level into the classroom," says the Marten Falls First Nation citizen. "So kids from all cultures are learning about our First Nations history and current realities and thinking about where do we go next."

Robertson encourages people to check out Morrisseau's art whenever possible.

"The great thing about Thunder Bay is, unlike other areas of Canada, there is such a rich selection of Woodlands art and especially Morrisseau's art," Robertson says. "Some of the best he produced is here in Thunder Bay."

The Anishinabek Nation Economy
Our Economic Blueprint

Signing of the Hydromega/Okikendawt Hydro Project partnership in June 2012, from left, Hydromega representative Stephan Boyer with Dokis First Nation councillors Gerry Duquette, Derek Restoule, Chris Dokis and Roger Restoule. Front: The late Leonard Dokis (Councillor) and Chief Denise Restoule.
– Photo by Marci Becking

Power provides jobs

DOKIS FIRST NATION – Chief Denise Restoule and Jacky Cerceau, President of Hydromega Services have announced that construction on the Okikendawt Hydroelectric Project has started –which means a sustainable foundation for economic development.

Located adjacent to an existing dam that controls an outflow from Lake Nipissing into the French River on traditional Dokis territory, the Okikendawt Project is a commercial venture jointly-owned by Hydromega and the Dokis Nation. The 10 megawatt facility will sell 100% of its power to the Ontario Power Authority for a 40-year term through a Feed-in-Tariff (FIT) power purchase agreement.

"The Okikendawt Project is a ground-breaking initiative for our First Nation community," said Chief Restoule. "We are enormously proud to be building a generating station that will supply clean and renewable power for Ontario electricity consumers."

Cerceau said that the 18-month project will provide local jobs opportunities and economic spin-offs, and employ Dokis citizens.

Solar saves energy, creates employment

WIKWEMIKONG – Installation of seven new rooftop solar panel projects will result in long-term energy –cost savings for the First Nation, as well as provide 12 weeks of paid training for five band members.

"These rooftop installations are providing hands-on work experience for those who had gained installation training over a year ago through a local Construction Training Program," says Melissa Cooper, Energy Planner for Wikwemikong Unceded Indian Reserve, who estimates that each of the rooftop systems should provide up to $9,000 worth of annual power generation. The revenue will be re-invested into other community projects as determined by Wikwemikong Band Council.

Wikwemikong Enaadmaagehjik , the First Nation's Development Commission secured training funds from Wii-ni n'guch-tood Local Delivery Mechanism.

"Training will include installation, maintenance and certification," says MaryLynn Odjig, the development commission's General Manager. " Once certified, these individuals can pursue and secure further employment within the renewable energy sector."

These projects have been in the works since late 2012. Solex Manitoulin won the competitive bid to install all seven projects and provide racking and solar panel installation training to Wikwemikong's crew.

In addition to three housing complexes (30-Plex, 8-Plex and a 4-Plex), rooftop solar systems are being installed on Wasse-Aabin High School, the community Health Centre, Nursing Home and the Rainbow Ridge Golf Course Club House. Each system is comprised of 40 panels and aluminum racking systems. In some cases rooftop surfaces (shingles) had to be repaired and/or replaced in order for the racking to be properly installed by the work crew.

"It's been good working experience for me," said Frankie Wakegijig, one of the five trainees hired June 24th to complete the projects under the supervision of the Energy Planner. "I hope these projects will not only bring more job opportunities to our community, but also give back to the planet."

"The OPA has opened many economic opportunities for First Nations, municipalities and companies alike to work together on make work projects such as these throughout Ontario," added Cooper, who has been selected by the OPA to be a participant in their newly formed Aboriginal Energy Working Group.

Wiky workers are now trained to install solar panels.

"Wikwemikong has been instrumental in advocating for viable renewable energy opportunities since before the Green Energy Act was legislated and we are now beginning to see the results of our efforts," said Chief Duke Peltier.

The Development Commission and partner, Ontario Solar Provider, have applied to the OPA to deliver 500kW of of energy in southern Ontario.

Wikwemikong ventures into trail development training

By Melissa Cooper

WIKWEMIKONG – The Tourism Department is diversifying its service portfolio, providing training and trail development services to other First Nations and municipalities in Ontario.

The trail development activities eventually turned into hybrid contracting which means Wiky provides the technical expertise in the design and layout of a community's trail system and their staff trains the local group's crew and assists in the construction of the proposed trail.

Wikwemikong Development Corporation just completed 2.5kms of hybrid trails training with the Pic River First Nation.

Training commenced in the community of Pic River with their band members for construction of the hand built trail. The WDC Trail team will be assisting Sheshegwaning First Nation this summer with upgrades to the existing Nimkee Trail.

"Pic River First Nation is a progressive community looking to expand our economic potential," said Elizabeth Michano, Pic River Economic and Community Development Director. "With a recent study that we conducted in regards to eco-tourism in our area and Aboriginal tourism we decided to revitalize an old project that was started back in 2006 to develop a coastal trail between Pic River First Nation and the township of Marathon. I was put in contact with Luke Wassegijig from Wikwemikong to come to our area to work with us and train my trail crew on how to develop and maintain a walking trail system. We are hoping to attract the tourists that are currently accessing the trail systems through Pukaskwa National Park.

"This project has provided my trail crew with new skills and experiences that will be required to complete and enhance the rest of our trail right through to Heron Bay and then onto Marathon. We are looking forward to completing this trail system as we have had inquiries about the trail already."

The trails are built focusing on three main areas; sustainability, safety and user experience.

"Our trail team understands the importance of designing a trail system that maximizes the First Nations economic potential while ensuring our inherent responsibility to environmental stewardship," said Luke Wassegijik, Tourism Coordinator, last year's trails development.

The hiking trails within Wikwemikong, named 'Bebamikawe Memorial Trail', were opened June 29th of 2012.

This trail spans 14 kms and is promoted as being Manitoulin Island's only professionally built trail system.

"It attracted over 3,500 users in its opening year."

Wikwemikong Tourism has developed partnerships with the Georgian Bay Coast Trail and several First Nations along Highway 69.

Steps on the Pic River walking trail system.

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- Native Early Childhood Education (NECE)
- Practical Nursing
- Social Service Worker (Tending the Fire/Caring for Water)
- Native Community Worker: Traditional Aboriginal Healing Methods (TAHM)

CERTIFICATE

- First Nation Child Welfare Advocate (FNCWA)
- Pre-Health Sciences
- Fetal Alcohol Spectrum Disorder (FASD)

STUDENT PROFILE - FASD Program

James Gideon

I am 41 years old and I am told my FASD age is 20 years. There is just so much work to get diagnosed, so I am waiting for a miracle to happen where a doctor or researcher hears my story and will help me to get diagnosed. I have researched it, I have looked at some of the screening tools that are out there, I have looked at my own behaviours and evaluated myself, and yes, I do live with FASD.

I have Life Skills Coach Training Accreditation for Ontario and a Native Youth (12-17 years of age) Workers Training Certificate. Today, I am employed at the John Howard Society, as Program Coordinator for the Enhanced Extrajudicial Sanction Program, which is a Diversion Program. I'm also Coordinator for the Equine Life Skills Training Program for Youth. We have recently opened up the program to youth who are living with FASD and are in need to learn about coping strategies. My success has been very good.

I am also taking part in the first Northern Ontario FASD Certificate Program at the Anishinabek Educational Institute. The program has allowed me to grow in so many ways. It has assisted me to understand my own disorder and helped me to understand others who live with FASD. As long we have our support systems in place, people living with FASD can be successful.

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