

# Pow-Wow '15

21st Annual Great Lakes Pow-Wow Guide



Blanket of Hope, honouring  
Missing and Murdered  
Indigenous Women

# Digital Stories

*... stories of healing*

In February 2014, the Union of Ontario Indians Social Services Department in conjunction with the Communications Unit, officially started seeking out those who have experienced domestic violence to share their healing journey stories via video.

It is not easy to share your story with others and we are grateful for those who found the courage to share their healing journey. By sharing their stories they give hope and healing to others and possibly the courage to live a more peaceful and violence free life.

The videos are filled with positive messaging and information with links to resources for people who need to seek help or a shelter.

We hope that our digital stories will be a source for public education to increase awareness of domestic violence and sexual violence and to encourage victims to self-identify and access victim services.

*Here is what our courageous Anishinaabe had to say:*

*Jody*

Jody shared with us the intergenerational affects that residential school had on her family. Her grandmother was ashamed to be First Nation. She has since reconnected with her culture and raises her own children in a better way. *Youtube: [www.youtube.com/watch?v=szDvSak9QsU](http://www.youtube.com/watch?v=szDvSak9QsU)*



*Lynda*

Lynda was in an abusive relationship for 10 years. She shared with us her courage to leave that relationship and begin her healing journey. She lays down her tobacco daily now and is grateful.



*Youtube: [www.youtube.com/watch?v=7yta3lnFOTQ&feature=youtu.be](http://www.youtube.com/watch?v=7yta3lnFOTQ&feature=youtu.be)*

*Doug*

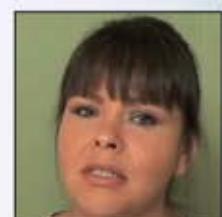
Doug shares with us that he grew up without having a sense of identity. That ultimately led him to alcohol, drug abuse and broken relationships. He had a moment one day when he realized he was on the wrong path. He has helped men in prisons reconnect to their identity and culture. He says that since many of our men are in prisons, our men are absent in our communities and no one is walking with our children.

*Youtube: [www.youtube.com/watch?v=pAluD-OZumY&feature=youtu.be](http://www.youtube.com/watch?v=pAluD-OZumY&feature=youtu.be)*



*Vicky*

Vicky grew up with cyclical violence in her family. This led to a self-destructive life where she had no sense of identity. She ended up in an abusive relationship and started abusing drugs and alcohol. She has turned her life around – becoming a role model for others. She is an advocate for the environment and is deeply connected to her spirituality.



*Youtube: [www.youtube.com/watch?v=ztBAyqM0lb0&feature=youtu.be](http://www.youtube.com/watch?v=ztBAyqM0lb0&feature=youtu.be)*

*Chi-Miigwetch to Jody, Lynda, Vicky and Doug.*

*Without you, this project would not have been possible. Continue to live the good life!*



SOCIAL SERVICES DEPARTMENT  
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# 27th Annual Traditional Pow-Wow

*Honoring Our Ancestors*

September 5th & 6th, 2015  
Labor Day Weekend

M.C. : Bob Goulais

Host Drum: Duschenay Creek

Co-Host: Little Iron

## FRIDAY

TALENT NIGHT

## Saturday & Sunday

### POWWOW

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5pm: Feast (Satur.)

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# Chefs lend support to families of Murdered and Missing Women

Anishinabek Nation leaders have supported those people represented at the National Murdered and Missing Indigenous Women's Roundtable discussions and continue to push for an inquiry.

An inquiry will enable stakeholders to identify systemic issues – racism, poverty and inter-generational abuse – with respect to violence against women.

The Harper government just refuses to recognize anything that is going on with Indigenous Peoples. Our communities need healing and Canadian society needs to wake up.

We have not stood still while waiting for an inquiry. The Ontario First Nation Women's Caucus planned and conducted a successful planning gathering for the families of the Murdered and Missing Indigenous Women and Girls. This session occurred on February 10-12, 2015. Deputy Grand Chief Hare and I had the opportunity to attend the gathering.

An interim report has been issued on the gathering. The Planning Gathering was

a closed session between 15 Ontario First Nation families of missing and murdered Indigenous women and girls, Ontario First Nations leadership, Ontario First Nation Women's Caucus, Chiefs Committee on Justice, and the Ontario First Nations Young Peoples Council (OFNYPC). The Planning Gathering allowed the invited families to share the stories of their loved ones, to identify barriers and challenges they encountered in seeking justice for the death or disappearance of their loved ones, to provide direction on what the mandate and structure of a First Nation-led inquiry would consist of, and to offer guidance on the purpose and role of a national inquiry.

The role of the First Nations leadership, Ontario First Nation Women's Caucus, Chiefs Committee on Justice, and the Ontario First Nations Young Peoples Council was to listen and observe the stories, to keep the stories with them, to store for and care for the knowledge that was shared, and to respectfully incorporate the knowledge into the advocacy efforts of the First Nations leadership in Ontario.

There were 56 recommendations that are

included in the interim report.

*The recommendations are categorized under the areas of:*

- The Foundation
- Healing
- Supports
- Leadership and Direction
- Police Investigations
- Justice
- Our Men and Boys
- Financial

It is important that we support the families and do our part to ensure that the recommendations identified at the gathering are implemented.

We look forward to the pow-wow season as we do each year. Deputy Grand Chief Hare and I look forward to seeing you on the Pow-wow trail.

Miigwetch,

Anishinabek Nation  
Grand Council Chief  
Patrick (Wedaseh) Madahbee

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# Remembering Helen Betty Osborne: A Sister in Spirit



By Marci Becking

Today, I remember Helen Betty Osborne.

There are times in our lives when we take extra notice of what is going on around us - make linkages to past experiences and events that happen today.

As I sat among the some 40 who gathered at the Sisters in Spirit vigil at the North Bay Indian Friendship Centre, I couldn't stop thinking about her.

Betty Osborne's life was taken November 13, 1971 - a year before I was born. She was attending school in The Pas, Manitoba which was a long ways from her home in Norway House First Nation.

Since that dreadful November night just over 43 years ago, the two communities of Opaskwayak Cree Nation and The Pas have made a real effort and have moved beyond the segregation in school lunch rooms, the bars and even at the movie theatre. Yet, The Pas Correctional Centre has a high aboriginal population and racism is alive and well in the community.

It's surprising to me that even at the shopping mall - located on reserve - very few First Nations people employed there. It seems that self-sufficiency is harder to come by. Opportunities still are not given to First Nations people.

The town of The Pas all shared in the conspiracy of silence - not talking about the big elephant in the room called racism. Betty Osborne would

not have been killed if she wasn't a First Nations woman. The four men who abducted her off Third Street in The Pas that night were looking for a squaw to party with. Betty didn't want to party, and she was driven out of town near a pump house north of town on Hwy 10 and was murdered.

I have probably passed that pump house over hundred times in my life growing up in Mathias Colomb Cree traditional territory. When I was old enough to understand what happened to Betty, I thought of her often.

I thought about how, while she was beaten and stabbed to death, those men showed their own racism and disregard for another person's life.

While I watched the slide show at the vigil I thought about Betty's family. As much as her family endured the pain to hear

that their daughter and sister was so violently murdered, at least they knew what happened to her.

They had closure. That's something that so many families of the murdered and missing women do not have.

To learn more about Helen Betty Osborne, visit The Helen Betty Osborne Memorial Foundation on facebook.



Helen Betty Osborne

*Marci Becking serves as the communications officer for the Union of Ontario Indians and is editor of anishinabeknews.ca*

## COVER PAGE ... BLANKET OF HOPE

In January 2015, the Union of Ontario Indians HIV/AIDS Coordinator, Jody Cotter, started the "Blanket of Hope" project.

The blanket will have 1,181 earrings - each symbolizing the Murdered and Missing Indigenous Women in Canada.

The blanket was taken to the Murdered and Missing Indigenous Women roundtable discussions in Ottawa in February 2015.

Jody says that there is a hummingbird earring placed in the middle by Norma whose sister's remains were found on the Pickton farm in BC.

All the experiences that Jody heard at the gathering made her realize how strong all of our Women are.

"Women are so powerful and need to realize this and if we are united strategically imagine what

we can do," says Jody. "We need to encourage and promote love and respect one another.

We need to lead and mentor each other - reach out and give someone a compliment. It can change a person's whole life."

Jody encourages all women to make a vow to help fellow woman.

"By helping each other, it will shift the world into order and the healing can begin."



## ANISHINABEK NEWS.ca

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## 21st Annual Great Lakes Pow-wow Guide

The Great Lakes Pow-wow Guide 2015 is the 21st annual directory/magazine produced by anishinabeknews.ca staff and published by the Union of Ontario Indians. Over 10,000 copies are circulated and also posted on issuu.com. Copies are provided at no cost to the 39 member communities of the Anishinabek Nation.

We have made every attempt to ensure the accuracy of our pow-wow listings. However, some dates may change and some may contain errors. Please confirm information in advance to avoid a long drive to an empty pow-wow ground.

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# Eagles Nest

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# Ziibaaska Iganagooday Oniimii (Jingle Dress Dancer)

By Jennifer Ashawasegai

Wanda McQuabbie has always been a Ziibaaska Iganagooday Oniimii - Jingle Dress Dancer. It's what she's always known. She donned her first jingle dress before she can remember.

Early this spring, McQuabbie recalled the story one evening while sitting at her kitchen table in Henvey Inlet First Nation. It's a story full of emotion and rich with memories for the 46 year-old who grew up in her home community of Wauzhusk Onigum in northwestern Ontario. Her father, the late Alex Skead, sat her down when she was about 11 or 12 years old and told her the story of how the first jingle dress came to be. Skead told his daughter, that his mother, her paternal grandmother was the first woman of the jingle dress.

"He told me that the 365 cones was only meant for her, not everybody after, as people thought. Then he spoke of the spirit, Manitou Ikwe, the heavenly woman, who said the tin cones of prayers were to represent each day she was sick."

Skead explained to his daughter that the dress sent prayers out to the universe and each time she danced, the spirits would come to help heal her. Once McQuabbie's grandmother's sickness was healed, the dress was to be put away.

Tears welled in her eyes when McQuabbie got to this part



Jingle Dress dancers, far right is Wanda McQuabbie's cousin Ida Skead, Gail Skead, her cousin's wife; Elizabeth Joseph, and Caroline White.

of the story, and she excused herself for being so emotional. She let the tears escape, and gently blew her nose, and after a brief pause, and a big breath, McQuabbie continued in a shaky voice, "This is where, the teachings have gotten lost."

"My father said there would come a time when the dress will be talked about and respected." McQuabbie went on, "In that dream my great-grandfather had of his daughter, he was told to make a dress that had shiny, tin cones, and in each of those cones, he was to make a prayer. And it was explained to him that each time she got up

to dance, the cones would bang together and the prayers were sent out to the universe and upon hearing the sound of the cones, the spirits would come and heal."

McQuabbie has walked with this story for most of her life and she said it wasn't until she was older, when understanding began to dawn on her. She said, "I didn't bother with it for the longest time, until he [her father] had passed and I started coming into my own to learn and to remember the things that were taught to us as women and our roles as being a woman, a mother and a caregiver."

That's when she also began to seek more knowledge and direction about the very special and sacred dress. McQuabbie said, "It wasn't until I got sick and went home and got to go to a Jiisakiwin (Shake tent ceremony), where I was given direction, and I wanted to know more about it."

At the ceremony, McQuabbie was questioned about her pow-wow activities in the south and admonished for participating in competition pow-wows as a Ziibaaska Iganagooday Oniimii. Another understanding came to her at that time, as she realized how much of a dis-connect there was between culture and ceremonies because of residential school and the 60's Scoop.

She also had to appease the spirits and ask for forgiveness for having danced in competition, and once that was done, McQuabbie was told at the ceremony, she could talk about it and share the story would be blessed with Jingle Dress each time the story was shared.

"It all made sense," McQuabbie said, "It all comes back to knowing where we come from and knowing what we know as Anishinabe people."



Wanda McQuabbie's Gookom is on the far right!!

# RCMP report on murdered and missing Aboriginal women is statistically skewed

By Pamela Palmater

In 2014, the RCMP released a report on their “National Operational Review” on the issue of “Missing and Murdered Aboriginal Women” which amounted to 1181 women total – 164 missing and 1017 murdered. The core conclusion of the report was that “Aboriginal women”\*\* were overrepresented in the numbers of murdered and missing. They cautioned readers that their report contained a certain amount of “error and imprecision” given the 30 year period of review, the human error of investigators, inconsistency of collection, and definitional issues.

Let’s look at that caveat a little closer. The RCMP had to “limit” their file review to missing women who had been identified by RCMP on CPIC (Canadian Police Information Centre) as “non-white” female or “blank.” The category of “Aboriginal origin” was only recently added to CPIC and so could not possibly capture all Aboriginal persons. Similarly, the numbers do not include Aboriginal women who were mistakenly recorded as “white” or Aboriginal women who were reported missing but were never recorded. Given the high level of overt and systemic racism in policing as confirmed in the Donald Marshall Jr., Manitoba Justice, Ipperwash, and Pickton inquiries, the numbers of those missing never recorded could be extremely high. Now, let’s look at how the RCMP or other jurisdictions determine who is “Aboriginal.” The RCMP report notes that they used “perception-based assessment”. In other words, “how a police officer defines how an individual looks in terms of complexion and/or ancestry.” However, even this determination is not consistent across jurisdictions. Any number of jurisdictions use the following to identify persons:

- (1) official Aboriginal “status”;
- (2) officer discretion; and
- (3) self-identification.

Based on the above, it would seem logical that the RCMP would miss identifying a large portion or even majority of Aboriginal persons. In the first methodology, I presume they meant to say “Indian status” or “Indian registration” because there is no formal or official “Aboriginal status.” I hope the RCMP know at least this much about the legislated identity of Indigenous peoples in Canada (hint: it’s in the Indian Act).

For those that only use “Indian status,” that would exclude all the non-status Indians, Métis, and Inuit individuals in Canada. The most recent National Household Survey indicated that there were 1,400,685 Aboriginal people in Canada and only 637,660 of them were registered Indians. That leaves 763,025

individuals (more than half the Aboriginal population) excluded from possible identification as Aboriginal by RCMP standards.

Even those who are identified based on their official Indian status, the RCMP fails to take into consideration the fact that there are well over 20,000 people with Indian status who do not descend from nor identify as “Indian” or “Aboriginal.” This

is thanks again to the Indian Act which made non-Indian women and their non-Indian male and female children registered as Indians, despite their lack of Aboriginal ancestry or cultural connection. This means thousands of men with Indian status are not in fact Aboriginal.

With regards to the second methodology, the RCMP are identifying Aboriginal peoples

based on a racist set of biological and/or physical characteristics which they unilaterally assign to Aboriginal people. In other words, “Aboriginal people” are treated as one race of people with certain pre-determined physical characteristics – like hair, eye or skin colour. They ignore the fact that Indigeneity is social, cultural, political, legal, territorial, and nation-based – not an identity based on race. This racist methodology would be as useless as trying to identify a Canadian citizen gone missing in the U.S. based on skin colour. Clearly, the RCMP would miss the vast majority of “Aboriginal people” using this kind of methodology.

With regard to the third methodology of self-identification, the RCMP failed to indicate what percentage of jurisdictions actually rely on self-identification. This of course would not work in the context of a murdered or missing Aboriginal woman as she cannot self-identify. It might only work in the context of the woman’s family or friends choosing to identify her as Aboriginal. It is impossible to know how many people would voluntarily self-identify given the extent to which every level of the justice system is infected with overt and systemic racism as per the numerous justice inquiries. Many Aboriginal people have a justified fear of the RCMP stemming from residential school days, Starlight tours, and deaths in police custody – as well as provincial police forces for similar reasons.

So, it is logical to conclude that the RCMP grossly undercounted the actual numbers of murdered and missing Aboriginal women in Canada. This conclusion is confirmed by the RCMP’s own admission that due to these methodological problems “a high number of Homicide survey reports where the identity of the victim (and/or accused) remained unknown.” This admission on their part is extremely important in



Pam Palmater



Joyce Carpenter's daughter Trish was murdered 21 years ago. Joyce was among the Toronto participants in the 9th annual Strawberry Ceremony for Missing and Murdered Aboriginal Women.  
– Photo by Christine Smith-McFarlane

understanding the racist dialogue which has recently unfolded at the Ministerial level.

Aboriginal Affairs Minister Bernard Valcourt has been very vocal in his refusal to conduct a national inquiry into murdered and missing Indigenous women and little girls. He has publicly stated that part of the problem is that First Nation men “have a lack of respect for women and girls on reserve.” Aside from the fact that he forgot Métis and Inuit people who don’t live on reserves, Valcourt went on to tell Treaty 6 Chiefs that 70 per cent of the cases, Aboriginal women were killed by Aboriginal men. The RCMP refused to release the statistics on the alleged perpetrators as they claimed a commitment to “bias-free” policing. That commitment did not last long as they issued a letter several days later to Treaty 6 Grand Chief seeming to back up Minister Valcourt.

The RCMP’s exact words to Treaty 6 Grand Chief Martial were as follows:

*In considering the offender characteristics, a commonality unrelated to the ethnicity of the victim was the strong nexus to familial and spousal violence. Aboriginal females were killed by a spouse, family member or intimate relation in 62 per cent of the cases; similarly, non-aboriginal females were killed by a spouse, family member or intimate relation in 74 per cent of occurrences.”*

This statistic confirms that Canadian women are more often killed by their spouse or families than Aboriginal women. Yet, in the second paragraph of this letter, the RCMP explain that despite their bias-free policing policy and despite their confidentiality agreement with Statistics Canada, they would release the sensitive information relating to offenders anyway in order to back up Minister Valcourt’s claims that “70 per cent of offenders were of Aboriginal origin.”

Some commentators rushed to conclude that the RCMP statement does in fact support the Minister’s claims and;

a. that this somehow reduces Canada’s culpability for both creating and refusing to deal



Law Society of Upper Canada treasurer Janet Minor admires the artwork of earrings placed so far on the 'Blanket of Hope' honouring the murdered and missing Indigenous women in Canada.

with this crisis; and  
b. that, in fact, 70 per cent of offenders were Aboriginal. Neither of these conclusions are correct.

The RCMP’s statistics, as noted above, are extremely skewed and unreliable when it comes to the identification of Aboriginal people – victims or offenders. It bears repeating that the RCMP’s own assessment of problems in its methodology led them to conclude:

*“a high number of Homicide survey reports where the identity of the victim (and/or accused) remained unknown”.*

This means that a high number of the accused in murder cases have an unknown identity. Therefore, the RCMP’s claim that 70 per cent of the accused are Aboriginal is highly suspect at best and completely inaccurate at worst.

There is also a problem with the assumption that because 64 per cent of Aboriginal women are killed by their spouses or families, that those offenders were in fact “Aboriginal.” Aside from having to make the racist assumption that Aboriginal people only have relationships with other Aboriginal people, the statistics do not bear this out. If you look only at the case of First Nations people, the vast majority of First Nations have out-parenting rates (children with non-Aboriginal people) that are moderate to high.

Specifically, 246 First Nations

have an out-parenting rate of 40-60 per cent; 162 First Nations have an out-parenting rate of 60-80 per cent; and 49 First Nations have an out-parenting rate of 80-100 per cent. It is safe to say that no less than half of First Nations are in spousal or familial relationships with non-Aboriginal people. So, even if 64 per cent of Aboriginal women are murdered by their spouses, it does not follow that those spouses are “Aboriginal.” Statistically, they are just as likely to be non-Aboriginal.

One must also keep in mind that the RCMP did not include statistics on the number of RCMP and provincial police officers who have been accused of physically and sexually assaulting, murdering and/or causing to go missing, Aboriginal women in Canada. Despite a Human Rights Watch report which details accounts by young Aboriginal women and girls at the hands of the RCMP – the RCMP has refused to investigate its own members. We know at least one RCMP officer who lost seven days pay for violating an Aboriginal women and one provincial court judge who plead guilty to physically and sexually assaulted Aboriginal girls as young as 12 years old.

This shell game of numbers and statistics is meant to blame the victim and deflect attention away from Canada’s continued inaction to address this crisis which the United Nations has

called a “grave violation” of our basic human rights. The crisis of murdered and missing Indigenous women and little girls continues while Canada (through Valcourt) blames the victim and the RCMP fail to live up to their duty to serve and protect everyone in Canada.

Shame on them both. Nothing in the RCMP numbers changes anything. Canada has a crisis of murdered and missing Indigenous women and little girls regardless of who is doing the killing – and we need to address it. Don’t be fooled or distracted by Canada’s games.

We should all stay focused on pushing for both a national inquiry and for an emergency action plan to protect our women and girls and address the underlying root causes and inequities which make them vulnerable to begin with.

*\*I use the term “Aboriginal” in this blog to reflect the terminology of the RCMP report only.*



# Mural helps promote value of Indigenous knowledge

By Maurice Switzer

BRAMPTON – Jodie Williams was well into her university studies before she says she learned about “the real Canadian history.”

“I was so shocked and moved,” says Williams, department head of Alternative Education and First Nations, Metis, and Inuit studies at St. Thomas Aquinas Secondary School. She credits a geography course at Wilfred Laurier University for her epiphany. “A country like Canada - known for diversity - purposely hid the truth about Indigenous peoples.”

She has spent much of the past three years finding ways for her school’s 1200 students to learn some of the nasty truths about their country’s past through classroom experiences designed to contribute to a better future.

The most recent of these was a week-long project to create a mural based on a traditional Anishinabek legend about the importance of humankind maintaining a healthy relationship with Mother Earth. Serpent River storyteller Isaac Murdoch launched the four-panel art project by relating Jiignong Aadsookaan – “The Sacred Fisher Story” – about how Creator rewarded the efforts of animals trying to undo environmental damage caused by the greedy and destructive habits of the “two-leggeds”.

Williams’ approach to help students respond to lessons about the often troubled relationship between Canada and the continent’s First Peoples – for example, the horrific legacy of the residential school system – is to develop learning opportunities that illustrate the contributions of Indigenous knowledge. Hence the assignment to make art from an Anishinabek environmental teaching.

“We’ve seen kids who were not engaged in school come to life in this project – even spending time after regular school hours helping paint the murals,” she says. “In doing this they have learned that everything they do has an impact on somebody somewhere. And the kids think: ‘I can possibly fix that.’



Educator Jodie Williams, left, Anishinabek storyteller Isaac Murdoch, artist Christi Belcourt and student Hannah Cromie with one of the four mural panels created by St. Thomas Aquinas Secondary School students to illustrate Jiignong Aadsookaan – ‘The Sacred Fisher Story.’

“They don’t have to clean up a toxic waste dump all by themselves – small and inspiring acts are important – just turning the lights in a room out when you leave, or picking up a piece of garbage. It’s not somebody else’s job; we all have to do this together.

“And Indigenous knowledge can help us find solutions. It’s bringing humanity into the classroom.”

The electric lights were all turned off in the school library during the March 6th mural unveiling.

Renowned Michif artist Christi Belcourt, currently living in Espanola, beamed at the four finished acrylic paintings produced with her 100 apprentices.

“It’s wonderful to see the story come alive in the students’ hands,” says Belcourt, who put in several 15-hour days to shepherd the mural to completion.

The week-long initiative also presented some opportunities for St. Thomas Aquinas staff and students to learn more about Belcourt’s “Walking with Our Sisters” project – a touring exhibit of moccasin vamps (uppers) to commemorate the estimated 1,800 Indigenous women who have gone missing or been murdered in Canada in the past 30 years.

Grade 11 student Hannah Cromie, 16, said she was shocked to learn about the campaign to create more awareness about the missing and murdered women, but that her participation in the mural project helped teach her

something about activism.

“We have a voice,” she told the audience at the unveiling.

Jodie Williams is past-president of the First Nations, Metis, and Inuit Education Association of Ontario, a group representing about 2,000 teachers in the province.

“Walking with Our Sisters” opens in Whitehorse in April, then travels to Comox, Ottawa,

and Akwesasne before its Toronto exhibit in 2016.

*Maurice Switzer is a citizen of the Mississaugas of Alderville First Nation. He is available to deliver public education presentations on Indigenous issues, with a focus on the Treaty Relationship, and can be reached at Nimkii Communications at mauriceswitzer4@gmail.com*

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# An adventure for Mollie Doodle!

By Sharon Weatherall

BEAUSOLEIL FIRST NATION – “Mollie Doodle” the loveable Golden Doodle of a popular children’s book series is coming to Christian Island.

A colourful and informative book about the Beausoleil First Nation (BFN) community and its way of life is now in the works.

Author/Illustrator darci-que from Creemore Ontario, has published 13 books so far in ‘The Adventures of Mollie Doodle’ series which often involve lessons for kids about sharing and caring, friendship, bullying and more. Mollie is an inspiration to children and adults alike but not really a fictional character. She is actually darci-que’s family dog and has many loveable traits which come across in her books. The upcoming book about Christian Island will be number 14 in the series and promises to be an interesting story.

This book will be a bit different in content and darci-que is very excited about getting started.

“There will be no lesson in this book as I see it as an awareness book about a very special community separated from the mainstream but only by a ferry ride,” said darci-que.

The well-known author/illustrator has visited the island in the past to read her books to children at Christian Island Elementary School (CIES).

“The first time I went to the island I wanted to do a Mollie Doodle book about the people and the island. I love the people and the



Christian Island Elementary School principal – Angela Johnson, children's book author/illustrator darci-que and her daughter Emily Fischl. darci-que is working on book 14 of 'The Adventures of Mollie Doodle' – in which her loveable Golden Doodle will visit Christian Island to learn more about the life and culture there.

kiddies who each have a special purity to them. Although they live a modern life I love the elements of their culture that continues in their everyday life,” said darci-que.

The author and her daughter Emilie traveled to the island earlier this week to meet with CIES principal Angela Johnson who will be the connection between the community and the author as far as content for the new book. However, the school itself will be a pig part as well as aspects of island life, culture and tradition.

“This is very exciting. The book will be an opportunity to educate other people about life on the island and what it is like at school here and the up-to-date elements of learning we use such as iPods, etc. It will show the differences and similarities of life and education on Christian Island,” said Johnson.

The book will include how CIES students study Ojibway tradition, culture and the Anishinabek language as part of their regular studies.

Communications to collect research for the book will be ongoing over the next few weeks. During the recent meeting author and principal discussed the importance of such things as school and community logos - both of

which will be included in the book, island services (fire, police, EMS, medical, dental, senior's centre, recreation centre, BFN band office, etc.,), modes of transportation including skoot, snowmobile and hovercraft in winter, as well as boats and ferry during the rest of the year. Travel from island to mainland on one of two ferries is crucial for islanders to bring supplies and sustain a comfortable and normal life. Included in the book will be input from the Elders of the community. Darci-que also hopes to touch on such things as island wildlife and land features including Christian Island’s two inland lakes, numerous beautiful beaches, and its lighthouse. The reservation includes two other islands - Hope and Beckwith, plus property at Cedar Point where the mainland ferry launch is located.

“I am very excited about the opportunity for our school, students and community to work with darci-que in the development of a story about Christian Island Elementary School and our students. This is an opportunity that not everyone gets to do and we are honoured,” said Johnson.

“I am looking forward to seeing our students excitement when they get to contribute to the new Mollie Doodle book and to

see their ideas on paper and in a published story that they can read and enjoy. I am also looking forward to the opportunity to bring awareness to others about our beautiful school, community, and people.”

Johnson and darci-que talked about the importance of the Eagle Staff and what it means to a native community.

“The Eagle Staff represents the heart of the community,” said Johnson explaining it is carried by the community leader at events such as pow wows.

As a character in her books, Mollie Doodle often dresses for the occasion so it will be totally appropriate for her to be wearing a traditional jingle dress in the new book - after all she will want to do some dancing at the pow wow.

Plans are in the works to have the loveable Golden Doodle actually come to the island for a visit. Mollie who suffers a bit from motion sickness wants an opportunity to meet the people and the island dogs which are plentiful in the community.

“The principal has asked for me to come if I can handle a car and the ferry! woof!,” says Mollie.

*Learn more about this fluffy white canine and her friends by visiting the Face Book Page: <https://www.facebook.com/TheAdventuresOfMollieDoodle>*



# **'Me Artsy' a collection of stories of culture and creative expression**

*Reviewed By Marci Becking*

*Me Artsy* explores the relationship between the First Nations artistic spirit and indigenous perspective through the voices of 14 contributors.

It's interesting to read about what inspires the artistic spirit.

I was very intrigued with scholar Karyn Recollet's piece entitled "For Sisters". Recollet explores the art of hip hop with expressing a worldview of urban indigenous and colonialism.

Recollect writes:

Recollect writes:  
The movement -  
Shawl sways in orbs and  
light  
Breakthroughs - ruptures  
... breath  
She moves with her sisters  
because she loves them  
Pulsations of life-blood  
transposed into syncopated  
beats  
Looping old stories on  
the new, new on the old ...  
traversing  
Urban and back again to

join the electric powwow

We dance -the past is in  
our future - star walkers

## Celebrating our connections

Traces she leaves -  
Lyphed Indigitized space  
She is continuity -  
Her love for hip hop  
Pees her feet as wings  
(Recollect 2014)

In February, I had the opportunity to listen to hip hop artist Shibastik from Thunder Bay. In his songs he talks about the intergenerational affects of residential schools, racism, colonialism, abuse and the environment. Through his lyrics he teaches and reaches out to a demographic who can relate - and learn from his messages. His song "Hurt people, hurt people" speaks to the cycle of violence that often happens in our communities.

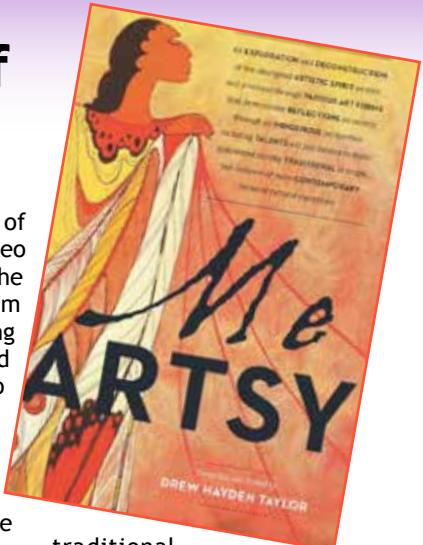
It's through art, song and dance that First Nations can share and teach the indigenous

world view.

In Recollet's analysis of A Tribe Called Red's video for the song "Sisters", she discusses everything from what the actors are wearing - the urban topography and the fancy shawl dance to the relationship between corn, beans and squash. Haundenosaunee traditional knowledge speaks to the sacred relationship of the three

*Me Artsy* is a very insightful collection - a true voice of the artistic spirit of Indigenous Peoples.

Contributors include Chef David Wolfman, filmmaker Zacharias Kunuk, actor/playwright Monique Mojica, painter Marianne Nicolson, fashion designer Kim Picard, painter Maxine Noel, blues pianist Murray Porter, scholar Karyn Recollet, dancer/choreographer Santee Smith, director/actor Rose Stella,



traditional  
drummer Steve  
Teekens, writer and storyteller  
Richard Van Camp and  
manga artist Michael Nicoll  
Yahgulanaas.

*Me Artsy* is the third in a series compiled by author/playwright Drew Hayden Taylor of Curve Lake First Nation. Previous collections, *Me Funny* and *Me Sexy*.

*Me Artsy*, Compiled and edited by Drew Hayden Taylor, Douglas & McIntyre, 249 pages, \$22.95 ISBN: 978-1-77162-0703

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Instead of forming a line, we should form a circle. The circle is stronger than the line. We are a line, but we are together within one circle.

# 1 House + 7 Youth + 4 Days + no English = Anishinaabemowin Wiigwaam

By Kelly Crawford

Anishinaabemowin Wiigwaam #1 took place in Espanola, Ontario on March 20 to 23.

"The learners came from all directions, driving far to get here, all because the language so much. They travelled from New Credit, Ottawa, Wausauksing, Genaabaging, Toronto, Six Nations and Wikwemikong," explains Christi Belcourt.

Miigwanaabeqwe (Jessica Benson) shared the importance of learning the language and participating in events like the Anishinaabemowin Wiigwaam.

"When I think about most of the people that I know that are fluent, they are much older than I am, I always wonder what is going to happen when they pass away. Who is going to be left to speak the language?" She explained that she was taught it was the Elders job to pass on the language and that if they have no one to teach the language to it becomes a burden on them. "I am honoured and humbled in being able to unload that burden for them."

Participant Nancy Rowe shared her thoughts of the



Anishinaabemowin Wiigwaam participants (Mskwaankwad Mnoomnii and Zoongizi) offering nboop minewaa bakwezhigan minewaa semaa to the shkode for Anishinaabemowin.

me up. It is nice to see these young people speak so well in our language. I didn't grow up in my language and didn't raise my children in my language. The most beautiful thing here is listening to the young people speaking in the language and engaging with the Elders. It gives me a lot of hope for our language in the future," explained Rowe.

The weekend was supported by teachers and Elders who joined the group at various times. In attendance were Mary

Martina Osawamick, Christine Pheasant, Barbara Nolan, Margaret, Stanley Peltier, Sharla Peltier, Georgina Nahwegahbo, Lynzii Taibossigai, Nancy Debassige and Ray Jackson.

"We are having a lot of fun at the Anishinaabemowin house. It is really hard to learn Anishinaabemowin, but more and more people are helping us out. I am thankful for the Elders and young people that are helping us out, shared Mskwaankwad Mnoomnii, "They are doing another language

Wiigwaam registration and information can be found at [www.ramaanishnaabemowinwiigwaam.weebly.com](http://www.ramaanishnaabemowinwiigwaam.weebly.com).

Anishinaabemowin Wiigwaam was organized by Taryn Erika Skye Pelletier, Aasinii Zwaasniing and Christi Belcourt. The weekend long gathering was an experience for participants to immerse themselves in Anishinaabemowin.

Organizers hope that others will plan similar immersion events. Belcourt explained that the details of the event operated under open and transparent guidelines. "If anyone wants to host an Anishinaabemowin Wiigwaam in their community they can get some ideas from what we did. In total the weekend cost was \$1751.38". A small price to pay with big rewards. Giigididaa! (Let's Speak!)

For more information on this contact [onamancollective@gmail.com](mailto:onamancollective@gmail.com). This was organized without government funding by Taryn Pelletier, Isaac Murdoch and Christi Belcourt. Donations welcome.

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Mkwa niin. Ndoo-mkadewiz.



I am bear. I am black.

Milan ndoo-mijjinan niibing.



I eat blueberries in the summer.

Wiyaas ndoo-mijjin goge.



I eat meat as well.

Gaawin memkaaj migisnaatig ndoo-aabjiitoosiin glioohnkeyaan.



I don't need a fishing rod when I fish.

Nagzheyaan mitig ndoo-aabjiyyaa ji-gaakaashbindizyaan.



When I am itchy, I use a tree to scratch myself.

Twena niibwa ndoo-wiisin ni dagwaagig wii-mno-nibaayaan pedboong.



I must eat plenty in the fall so I have a good winter's sleep.

Written by Muriel Sawyer with illustrations by Charley Hebert

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# The road to wellness can be long and bumpy

By Jennifer Ashawasegai

The road to mental wellness is commonsense: Exercise, eat properly, get enough rest, drink plenty of water. But in my case, that road has had plenty of bumps. I have lived with bipolar disorder all of my life. It hasn't always been easy, and I've taken plenty of scenic routes.

I live a very good life today thanks to my supportive family, my community, my culture and creative spirit. That hasn't always been the case however. I went through an 'identity crisis' when I was first diagnosed over 15 years ago, about a year after my dad died.

It was a very difficult time in my life, as I was going through a grieving process, and battling eating disorders and I didn't know how to look after myself. This was something my father did for me; he took care of me. My father also lived with bipolar disorder and so both my parents recognized all the symptoms and looked after me through sweatlodge ceremonies, and they pulled me through my depressions or talked me down from my manias. I didn't know and I wasn't told about this family history. Perhaps they took it in stride and dealt with it like a common cold. I don't know.

I was going through a particularly rough depression one year, and I couldn't figure

it out, because, in general, I was really happy with my life, but couldn't pull myself out of this funk and could not stop crying. I dragged myself to the doctor, who referred me to a psychiatrist, where I was finally diagnosed with bipolar disorder.

What followed then, was a year of hell and various medications, and the researcher that I am, made it worse. The more I learned, the more I labelled myself and the more I became the label. And the medications just weren't working. On top of that, I had lost my creativity. My creativity! My reason for being!!! Despite dealing with mood swings before the medication, I received inspiration from the

depths of my depressions, and intense focus on ideas during my manias. Those friends were gone, and I just didn't feel like myself.

The last straw, was when the doctor wanted to put me on lithium - a dangerous drug (I thought) - used in most cases for schizophrenics. I decided right then and there, that I am Jennifer Ashawasegai. I'm not that label. I was Jennifer Ashawasegai before the diagnosis and was still me. Not only that, I also grew up with the right tools to use to manage myself. I had all the medicines, a mother who conducted sweatlodge ceremonies, as well as others in my family, I was an avid walker, I ate right and used

my creativity.

A few years ago though, I hit a bump in my road. I was doing really well, and forgot to be self-aware, and quit looking after myself properly. By this, I mean, I quit creating. (I love to write, paint, play saxophone, take pictures, etc.) I fell into a deep depression. I felt as though I could barely keep my head above water. I felt as though I were drowning. I went to see a medicine man, expecting to receive a 'prescription' of herbs or something.

Here's what he asked me, "When was the last time you painted or did anything creative?" I didn't have an answer because I didn't remember, and that's what he directed me to do; paint, draw, write, in general - to be creative.

This is how he explained depression to me: "Think of the kitchen tap. Think of a blockage in there, and if you turn the tap on - think of what the result would be." He said, "It's like that with energy, if it's prevented from flowing through you, it'll find a way, but it could break or leak out of other places."

So, eating right, exercising and getting enough rest are incredibly important to me and I know I cannot live without my most important tools: Culture/Spirituality and Creativity.



A tired Jennifer Ashawasegai poses with a Chisasibi, QC youth after participating in the Sundance ceremony in Whapmagoostui, QC.



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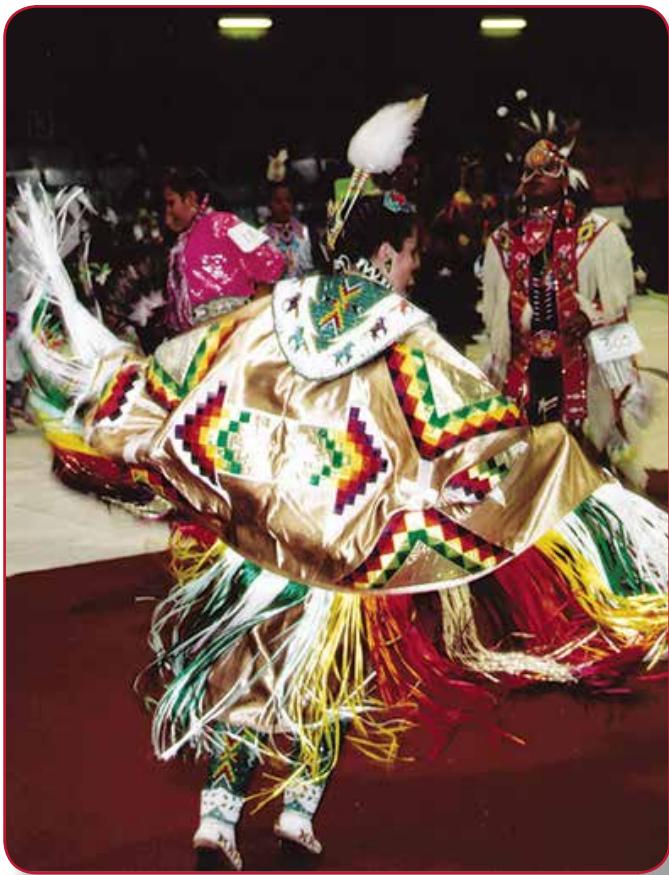
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# Pow-wow Dance Styles



## Fancy Shawl Dancers

Brightly-coloured shawls, held with outstretched arms and worn over the shoulders, brightly decorated regalia, and a dance style that emphasizes a constant whirl of graceful jumps, spins and intricate footwork distinguish fancy shawl dancing from the other women's categories. Their regalia features colourful shawls, decorated with ribbon fringes, elaborate designs, and appliqué, which are held with outstretched arms as the dancer spins and whirls.

The dancer wears an intricately-beaded or decorated cape, various beaded accessories including a headband, brightly-beaded moccasins that cover the calf, and a decorated skirt with ribbon fringes.

Dancing with high energy and a fast pace, most fancy shawl dancers are physically fit. They dance with high-stepping footwork and a whirl of beauty, agility and grace as they keep time with the music. Their style mimics butterflies in flight, with the shawls imitating wings. Fancy shawl dancing is the newest form of dance, originating along the U.S.-Canada border during the mid-1900s.



## Fancy Feather Dancers

Brightly-coloured regalia, twin feather bustles worn on the back, and fast and intricate footwork combined with up-and-down spins distinguish fancy feather dancers from the other men's categories. Their regalia features bright ribbons and brightly-coloured cloth, as well as great amounts of beadwork, including beaded headbands, medallions, armbands and cuffs. Their capes and aprons usually have ribbon fringing. Angora anklets are worn over the fullest part of the calf. A roach, with two feathers that can move freely, is worn on the head. The two feather bustles, one attached to the waist and the other attached to the shoulders, are colour co-ordinated with the rest of the regalia. Ribbons are usually attached to the tips of the feathers. Small hackle bustles which match the twin feather bustles are sometimes worn as armbands. Because their energetic dance style is much faster than the other men's styles, most fancy feather dancers are in great physical condition. The quick moves of this style require agility and stamina. Fancy feather dancing originated in Oklahoma.



## Men's Traditional Dancers

A large Eagle Feather bustle worn on the back and extending up past the shoulder, loud bells on the ankles, and a dance style which portrays the dancer's quest for game distinguish men's traditional dancing from the other men's categories.

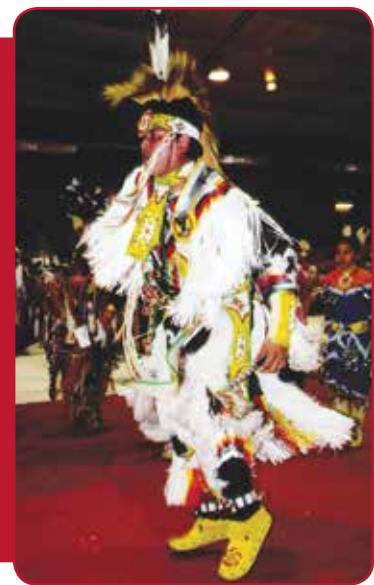
Their regalia features a large U-shaped bustle with a single row of wing or tail feathers and two spikes which point upwards. The bustle is attached at the waist. They also wear a longer porcupine hair roach with a spreader holding two feathers, a bead breastplate over their shirt, a vest with beadwork, an apron with beadwork, arm bands and cuffs, and a decorated belt. The dancer also carries a variety of objects, including the Eagle wing fan, in his hands.

The bells, which jingle along with the beat of the drum as the dancer moves, are tied over the cuffs of the dancer's pants.

Dancing by taking two steps with one foot and then two steps with the other, and moving his body and head as though he is hunting for game, the men's traditional dancer re-enacts the hunt just as his forefathers did. The Lakotas are usually credited with originating this style of dance.

## Grass Dancers

Yarn and ribbon-adorned regalia and a swaying dance style which features loose and flowing movements along with an emphasis on shoulder-shaking distinguish grass dancing from other men's categories. Their regalia features lots of white, gold, silver or other brightly-coloured yarn and ribbons of different colours. They wear shirts and pants, with beaded or decorated belts, side tabs, armbands, cuffs, and front and back aprons. They also wear a beaded harness which can reach from the shoulders to the knees. They do not wear bustles of any kind. Grass dancers try to move their yarn and ribbon fringes in as many places as possible, creating a style which flows as the prairie grass does in the wind. This dance requires flexibility and stamina. The grass dance, the oldest form of dance, comes from the prairies. Some say it came from the stomping down of grass at the beginning of pow-wows, while others say it came from the tying of sweet-grass braids to the dancers' belts.



## Women's Traditional Dancers

White buckskin regalia with intricate beadwork designs, fringed shawls folded over one arm, and a dance style with slow and poised movements as the dancers bob to the drum distinguish women's traditional dancing from the other women's categories.

Their regalia features fine handcrafted buckskin dresses which are decorated with intricate beadwork and long fringes. Their jewelry includes beaded barrettes, a beaded yoke with long buckskin strips that extend to the ankles, and fully-beaded moccasins.

The dancers carry a folded shawl with long fringes over one arm and usually a fan in the hand of the other arm. Some dancers also carry a beaded bag. Dancing with elegance and grace, these highly-respected women keep rhythm with the drum by bobbing up and down as they dance in one spot or take very slow steps. They must always have one foot in contact with the earth. Their regalia moves like a breeze through a willow tree. The women's traditional dance is the oldest form of women's dancing.



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# Pow-wow Glossary and Etiquette

**ARBOUR** – central area of the Pow-wow grounds where the drums and singers are situated.

**BEADWORK** – the beautiful designs created by sewing beads onto a particular piece of regalia. Beads were originally made from conch shells.

**BREASTPLATE** – made from thin hollowed-out bones or long beads which are strung together to cover the dancer's chest from the shoulders down to waist or knees.

**BUSTLES** – made from feathers which are arranged together in a radial manner. They were originally worn by only a few honoured men, but now they are usually worn by men's traditional and fancy feather dancers. Fancy feather dancers use turkey, hawk or Eagle feathers, while men's traditional dancers almost always use Eagle feathers.

**CONTESTS** – a competition for prizes and recognition against other dancers. Dance styles and age determine the categories of competition. Age groups usually are tiny tots, 0-5; little boys and girls, 5-12; junior boys and girls, 12-16; and seniors, 16-plus. Depending on the pow-wow and the category, prizes may reach \$1500.

**GIVEAWAYS** – a universal custom among the peoples of Turtle Island. Turtle Island societies believe that a person who is being honoured should provide gifts to other members of the society. Giveaways are appropriate for the big events in a person's life, such as being the head dancer or entering the dance area in regalia for the first time. Giveaways by people being honoured or in honour of someone else are common at pow-wows.

**GRAND ENTRY** – the parade of dancers which opens each pow-wow session. The Eagle Staffs are carried first into the circle, followed by the national flag and any other flag, usually carried by Veterans. The head dancers, along with any princesses or princes in attendance, and invited dignitaries are next in order.

The men's dancers follow next, then the women's dancers, then the junior boys and junior girls, with the little boys and girls last. After the Grand Entry, there is a Flag Song and then a prayer by an Elder in his/her language. The Eagle Staffs and the flags are then placed by the arbour.

**HONOUR SONGS** – requested to honour a person for almost any reason, including a deceased person. People are requested to stand during honour songs.

**INTER-TRIBALS** – songs which belong to no particular nation. Most inter-tribals are sung with vocables instead of words. They have become very popular because anyone can dance to these songs, which results in more people dancing.

**ROACH** – type of headdress made from porcupine and deer hair. These are usually several rows of hair tied to a woven base, which allows the hair to stand up and move gracefully as the dancer moves. It is attached by a roach pin to a braid of hair or to strings tied around the head. Longer roaches are now in style, varying from 18 to 22 inches in length. Two feathers are usually attached to the roach.

**ROUND DANCE** – usually held at the beginning of a pow-wow session. The dancers form a large circle in the dance area, with each dance style remaining together. A song is sung with a heavy 1-2-1 pattern and the dancers move laterally around the dance area. The faster styles dance closer to the arbour, and the slower styles dance farther away. Round dances are usually sung in sets of three or four songs.

**TWO-STEP** – the head men's dancer and the head women's dancer dance together and lead a long string of paired dancers. The women usually ask the men to dance, and the men must dance when asked. The two-step can become very intricate, with the pairs splitting apart for a time and then rejoining later. People usually end up laughing as they do the two-step.

Pow-Wows are fun events, but they are also sacred events. Ceremonial songs and dances, which are sacred, are performed from time to time throughout the pow-wow.

People should stand during all ceremonial songs and dances. These include the Grand Entry, Flag Songs, Veteran Songs, Honour Songs and any other songs that the M.C. designates as ceremonial songs.

Do not take any photos or video or sound recordings of ceremonies without asking permission from the person or group you are recording. Some areas of Turtle Island do not allow the recording of ceremonies, period.

People should listen to the M.C. because he will announce the different songs and will also let people know when they can dance and when they cannot. He will also give out other information and news.

Respect the Elders, drummers, singers, dancers, and the pow-wow staff and committee.

The dancers wear regalia while they are dancing, not "costumes." People should not touch the regalia.

Appropriate dress and behaviours are required in the dance area.

People should take good care of their children at pow-wows.

Do not hold children while dancing the dance area. The child may be construed as a gift to the Creator.

Do not run around the dance area. Always walk in a clockwise direction when you are in the dance area. Horseplay is not tolerated.

Do not bring alcohol or drugs to a pow-wow. Do not come to a pow-wow while you are intoxicated.

Dogs are not allowed around the pow-wow area.

Bring your own chairs. Do not sit on someone else's chair unless you have their permission.

Remember you are a guest. Have fun, ask questions and meet people.

To avoid disappointment, please remember to check with the Pow-wow committee prior to your travels.

## Pow-wow Listings...

### May 16-17

Hiawatha First Nation 21st Annual Pow-wow (May Long Weekend)  
Location: Hiawatha, South of Peterborough  
A Cultural Celebration of Drumming, Regalia Dancing, Crafts & Foods  
Drug and Alcohol Free Event  
Web: [www.hiawathafirstnation.com](http://www.hiawathafirstnation.com)

### May 23-24

Odawa Festival of Aboriginal Culture  
Location: Ottawa  
Host Drum: Black Bear  
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Head Lady: Cassie Thomas  
Head Veteran: John McComber  
Arena Director: Dale Matasawagon  
MC: Greg "Mista Wasis" Dreaver  
Vendors: [events@odawa.on.ca](mailto:events@odawa.on.ca)  
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Powwow.html](http://www.odawa.on.ca/Powwow.html)

### June 5-7

North Bay Indian Friendship Centre's Maamwi Kindaaswin Festival & Pow Wow Celebration "Honouring Our Veterans"  
Friday - Educational Day:  
Normandy Landings 1944 (71 Years) Free Event (10am-4pm)  
Location: North Bay Indian Friendship Centre, 980 Cassells St, North Bay, ON  
Stars in the Night Concert-\$10 Headliner: BlackStone (6-10 pm)  
Location: Discovery North Bay Museum, 100 Ferguson St, North Bay

### June 6-7

Pow-wow Celebration  
Location: Discovery North Bay Museum, 100 Ferguson St, North Bay  
Host drum: High Ridge Singers  
Co-host drum: Smoke Trail Singers  
MC: Kirby Mianscum  
Arena Director: Clifton Couchie-Mianscum  
Head Veteran: Tom Saville  
Head Elders: Richard Assinewai & Dot Beauchage-Kennedy  
Adult Male Dancer: Lindsay

Sarazin

Adult Female Dancer:  
Amanda Bellefeuille  
Youth Male Dancer:  
McKenzie Ottereyes-Eagle  
Youth Female Dancer:  
Caitlyn Lee  
Invited Dancers: Paskwa Lightning, Fancy Bustle; Dale Matasawagon, Prairie Chicken; Rhonda Doxtator Jingle Dress Daily Honourariums for registered Dancers-First 5 Registered Drums will receive an Honourarium of \$500 (minimum 5 Singers)  
Everyone Welcome!  
Bring a chair!

Drug & Alcohol Free Event

Designated Smoking Area

No Pets!

No water Bottles on Grounds  
Water Stations will be available  
Bring your own bottle!  
Maamwi Kindaaswin Festival will not be responsible for injuries, theft, damages, or any other liability associated with the festival.

Please be advised there is no camping at the Pow-wow Grounds.

Vendors: Authentic Native



Youth headdancer Calista Monague  
- Sharon Weatherall Photo

Craft Vendors only & Food Vendors Contact Lori Hatch, 705-472-2811 ext 204 or [healthybabies@nbifc.org](mailto:healthybabies@nbifc.org)  
Admission: Free Event  
Contact: Paige Restoule at 705-472-2811 ext.227 or Dan Desrochers at ext.220  
Emails: [waaban@nbifc.org](mailto:waaban@nbifc.org) or [wasanabin@nbifc.org](mailto:wasanabin@nbifc.org)



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Christian Island elementary school,  
Emma Monague and Kyree King  
- Sharon Weatherall Photo

### June 6 - 7

Aundeck Omni Kaning Annual Traditional Pow-wow  
Location: Aundeck Omni Kaning Park & Campground near Little Current on Beautiful Manitoulin Island  
Grand Entry: Sat. 1 & 7pm and Sun. 1:00  
Contact: (705) 368-2228 during business hours, leave message

### June 13 - 14

9th Annual Gathering of the Clans Pow-wow  
Manistique Tribal Community Center on US-2 next to the Kewadin Casino.  
Grand Entry Sat. at 1 p.m. and 7 p.m., Sun. at 12 p.m.  
There will be a crazy auction Sat.. after the feast.  
Vendors, traders or the public can call Viola Meadow at 906-341-6993 or 800-347-7137.  
Webs: [www.peaceriveraic.com](http://www.peaceriveraic.com)

### June 12

Chippewas of the Thames Annual Annual Children's Pow-wow  
Location: Chippewa Ball Park, Muncey First Nation, 640 Jubilee Rd., Muncey, Ont., Located 25km SW of London, Ontario; Off Hwy 2 Longwoods Rd., Exits on Hwy 402 Delaware, Hwy 401 Iona Rd.  
Grand Entry: Fri. 10 am  
Special Declaration: No Drugs or Alcohol  
Vendors: First Nations owned and operated vendors only.  
Contact: Band Office 519-289-5555  
Web: [www.cottfn.ca](http://www.cottfn.ca)

### June 12

Marathon High School Mini-Pow-wow  
“Working Together!”  
Located: Marathon High School (14 Helmo Drive)  
Grand Entry: Fri. 1 pm and 6 pm  
Invited Drums: Begetikong, Lone Wolf and Fearless Ojibway  
MC: Todd Genno  
Head Dancers: Linus Kwisswa and Cedar Tookenay  
Help us celebrate our First Annual Pow-wow! Organized by Mr. Lake's Grade 11 English class.  
Contact: Nicole Richmond 807-228-1849

### June 13 - 14

Henvey Inlet First Nation 12th Annual Traditional Pow-Wow  
“Remember Our Missing and Murdered Anishnawbe Sisters”  
Let's remember, let's honour, let's not forget.  
This year we are remembering the sisters we have lost here on Turtle Island. Let's honour their existence, let's honour their memory, let's not forget  
Location: 40 mins South of Sudbury along Hwy 69 @ Pickerel River Rd Turnoff, Approx 1 Hour North of Parry Sound (Look for the Pow-wow signs)  
Grand Entry: Sat. 12:00 pm / 7:00 pm and Sun. 1:00 pm  
Feast: Sat. 5:00 pm  
Host Drum: White Tail Cree Co-Host Drum: Storm Cloud Singers  
MC: Chris Pheasant  
Head Dancers: Chop Waindubence and Jennifer Elinksy

Arena Director: John Kagagins Daily Honourarium for Dancers. Must be in Regalia.  
Contact: Kimberly McQuabbie Email: [kmcquabbie@gmail.com](mailto:kmcquabbie@gmail.com). Chief Wayne McQuabbie, 705-857-2331 or visit our Facebook page HIFN POW WOW 2015

### June 13 - 14

Barrie Native Friendship Centre 26th Traditional Pow-wow “Wiidookdaadiwin” - Working Together and Helping One Another  
Host Drum: Red Spirit Singers MC: Beedahsiga Elliott Head Veteran: Jeff Monague Head Dancers Bernard and

Tammy Nelson

Arena Director: Ken Geroux  
Contact: Gary Sutherland, Executive Director Barrie Native Friendship Centre, 705-721-7689  
Email: [g.sutherland@bnfc.ca](mailto:g.sutherland@bnfc.ca)

### June 20 - 21

11th Chippewas of the Thames Traditional Gathering  
Location: Chippewas of the Thames First Nation, Jubilee Park, 640 Jubilee Road, Muncey, Ontario  
Grand Entry: Sat/Sun 12 pm  
Admission: Free, dancers and vendors welcome, drug and alcohol free event  
Contact: Andre Halfday 519-289-3127 or 519-719-1462 or [ahalfday@gmail.com](mailto:ahalfday@gmail.com)  
Web: [www.traditionalgathering.com](http://www.traditionalgathering.com) and Facebook us at Chippewa Traditional Gathering

### June 20 - 21

Sheshegwaning Traditional Pow-wow

Location: In community next to skating rink, Sheshegwaning, ON

Directions: Hwy# 540  
Grand Entry: Sat. 12 & 7 pm; Sun. at 12 pm  
Feast Date/Time: Sat. 5 pm  
Admission: Free  
Vendor Fee: \$25.00 a day  
Contact: Loretta Roy 705-283-3292  
Email: [lorettaroy@sheshegwaning.org](mailto:lorettaroy@sheshegwaning.org)  
Web: [www.sheshegwaning.org](http://www.sheshegwaning.org)

### June 20 - 21

54th Annual Aamjiwnaang Competition Pow-wow  
Location: Bear Park 1972 Virgil Ave. Sarnia  
MC: Adrian Harjo  
Arena Director: Adam Nordwall  
Head Veteran: George Martin  
Host Drum: Charging Horse  
Dance Contest \* All Prizes Paid in Cash\*  
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including Tiny Tots, Baby Contest Specials-Friday 19th-6-8 pm and Sat. 20th-10 am-12 pm Registration closes at Grand Entry on Sat.- NO EXCEPTIONS! Gates open: 10 am both days Grand Entry at 12 pm & 6 pm on Sat. & 12 pm on Sun. SHARP!

Admission: \$8 p/day; Ages 13-54, \$5 p/day/ Ages 6-12, Senior 55+, Kids 5 are Free Committee is not responsible for thefts, accidents, lodging, inclement weather or lack of traveling funds.

No drugs, alcohol or pets allowed on the premises. Rouch camping and showers

Contact: Tracy Williams, 519-336-8410

Email: twilliams@aamjiwnaang.ca

### **June 20-21**

Cape Smith/Murray Hill

Traditional Pow-wow

Wikwemikong, Ontario,

Manitoulin Island

Host Drum: Young Biisineh

MC: Dan Fox

Arena Director: David Trudeau

Head Veteran: Binaaswi

Biiaswah

Head Elder: Debra Wemigwans

Contact: Colleen Manitowabi (705) 859-2019, Marilyn Jacko (705) 862-1115, and Karen Shawanda (705) 348-0707 (text only)

Anishinaabe Vendors contact:

Darlene Manitowabi

(705) 859-1786

### **June 27-28**

Dokis First Nation 15th Annual

Traditional Pow-wow

"Protecting Our Water"



Island in the Sun Pow-wow on Chimnissing, Grassdancer Sidney Copegog.  
- Sharon Weatherall Photo

Location: Dokis First Nation, via Monetville, ON

Grand Entry: Sat. at 12 pm & 7 pm; Sun. at 12 pm

Host Drum: High Ridge Singers, Moose Factory, ON

Co-Host Drum: Chippewa Travellers, Cape Croker, ON

Invited: Nbisiing Red Hawks, North Bay, ON

MC: Chris Pheasant,

Arena Director: Lester Mianskum

Head Adult Male Dancer:

Mckenzie Ottereyes-Eagle

Head Adult Female Dancer:

Tasheena Sarazin

Head Youth Male Dancer: Brent Couchie

Head Youth Female Lead Dancer: Georgina Mianskum

Single Special, Sponsored by the Dokis Pow-wow Committee & Brennan Govender

1st: \$300 & Set of Sticks; 2nd: \$200; 3rd: \$100

All drum group's welcome to register. No Fee for registration Rules will be available upon registration June 27

Feast: Sat. June 27 at 5pm

Dancers and Drums Welcome - Must Register

Rough Camping Available, No

### Pets

Declaration: Absolutely no alcohol or drugs

Contact: Paige Restoule

(705) 494-0912 and/or

Gwen Dokis (705) 763-2280

Facebook: Dokis Pow-wow

### **July 4-6**

Long Lake #58 First Nation Pow-wow  
"Honouring Dr. Dean"

Location: Directly on Trans Canada Hwy#11, along the NE shore of beautiful Long Lake, adjacent to the town of Longlac in the Municipality of Greenstone.

Contact: Doug Bedwash, 807-876-2292 ext. 237

Email: doug.bedwash@longlake58fn.ca

### **July 4-5**

Sheguiandah First Nation Annual Traditional Jiingtikom

Location: Pow-wow grounds, Sheguiandah First Nation, Hwy. 6. Rainout location at the Round House.

Contact: (705) 368-2781 or (705) 368-1150

### **July 4-5**

Muncey-Delaware Nation Pow-wow

Location: Munsee-Delaware Nation Park, Muncey, ON

Grand Entry: 12:30 pm

Admission: Free

Contact: Band Office, 519-289-5396

### **July 7-12**

34th Annual Sault Tribe Traditional Pow-wow and Summer Gathering

Grand Entry: Sat. at 1 pm & 7



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pm, Sun. at 1 pm  
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Jackie Minton at 906-203-4977  
or 906-635-6050.  
Vendor contact: Linda Grossett  
at 906-635-6050

### July 10-11

Celebrating "Ocean to Ocean Passages"  
French River Visitor Centre  
First Nation & Aboriginal Advisory Committee  
Location: South west of the French River Bridge, 1 Voyageur Drive on Hwy#69. (90 km north of Parry Sound or 70 km south of Sudbury)  
Friday events: 1:30 pm  
Opening Ceremony Bradlee Henry  
Special Events: 2 pm  
Storytelling, lively jigs; Tea Social 3 pm; Open Mic 4 pm  
Grand Entry: Sat. 12:30 pm  
Feast: 5 pm

Declaration: This is a family friendly event. Please keep it alcohol and drug free. No pets on the ceremonial grounds.  
Vendor: Free, space - registration required.  
Contact: Marilyn Capreol at 705-774-6695, or 705-857-1630.

### July 11-12

Alderville First Nation 26th Annual Traditional Pow-wow  
Location: Alderville First Nation Pow-wow Grounds, Roseneath Directions: Located 5787 Roseneath Landing Rd., (Rain site: Alderville Community Centre)  
Grand Entry: Noon both days Event: This is a community event that involves traditional



Amelia Temela from Wikwemikong and Kimmirut, Nunavut. Piitoweh-Aanahkwat Eshkibok-Keeshig from Wikwemikong and Neyaashiinigmiing Isadora Cleland from Wikwemikong

-Liz Eshkibok Photo

dancing, drumming, food, ceremonies, crafts, etc.  
Contact: Bruce Smoke 905-352-2359 Email: smoketrailsingers@ hotmail.com

### July 11-12

Annual Ojibways of the Pic River First Nation (Begetekong Anishinabek) "Honouring our Youth" Location: Pow-wow Grounds (Turn at Pic River First Nation Hwy 627, look for Pow-wow signs)  
Warm-ups: Fri. starting at 7 pm Grand Entry: Sat. at 1 pm & 7

pm and Sun. at 12 pm  
Feast: Sat. at 5 pm  
MC(s): Murphy Thomas Head Dancers: Jade Gustafson and Steve Achneepineskum Special Events/Features: Duct Tape Special; Switch Dance Contest  
Special Declarations: Absolutely no Drugs and/or Alcohol All First Nation Dancers, Drum Groups, Anishinabek Vendors and Artisans welcome!!! Contact: Julie 807-228-0161

### July 11-12

Sagamok Anishnawbek Annual

Pow-wow  
Please Note\* SOLOMON FAMILY SPECIAL

Location: Pow-wow Grounds, Sagamok Point, Massey  
Directions: S. at lights in Massey, left at Zion Church, over bridge turn right and go 5km to fork at River Rd., turn left.

Host Drum: Chippewa Travellers Co-host: Keenaabejing Jrs The first 5 drums to register will be paid an honourariums Head Dancers Tim McGregor and Maretta Jones Head MC: Dan Fox Co-MC: Chris Pheasant Grand Entry: Fri. 7pm; Sat. 12 pm & 7 pm; Feast: at 5 pm; Sun. 12 pm giveaways take place at 4 pm Admission: Free Vendors: \$200/food \$150 Please Call to register your booth

Honouring the male traditional dancers. Dancers must be present all 3 days to qualify. Events: Environmentally friendly traditional Pow-wow, paper products please, bring your feast bag, rustic camping Declarations: Absolutely no Drugs, Alcohol or Pets, Please Follow Pow-wow Protocol.

Sagamok Anishnawbek Community and Pow Wow Committee NOT responsible for lost, damaged items, personal property or other effects. Contact: Leroy Bennett 705-865-2192 Email: bennett\_leroy@sagamok.ca



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Must be 19 years of age or older. Valid government-issued photo identification may be required.



### July 11-12

45th Annual Chippewas of Kettle and Stony Point Pow-wow  
2015 Theme: Remembering Where We Came From  
Location: Pow-wow grounds, Forest, ON  
Directions: 9226 Lake road, Kettle & Stony Point FN, ON, behind the golden Eagle's Grand Entries: Sat. 1 pm & 7 pm; Sun. at 12 Noon  
Friday Night Bingo @ 7 pm- Pow Wow Grounds Pavilion  
No dogs allowed on Pow Wow Grounds  
All Parking is FREE!!  
Baby Contest on Sun. at 11 am - Hosted by Kettle & Stony Point Mnaasged CFS  
MC: Beedasiag Elliott  
Host Drum; Charging Horse Head Judge; Jason Henry  
Head Veteran; Sam Hearns  
Arena Director; Ernest "Poj" Walker  
Elder: Bruce "Chubb" George  
Dancers Registration is no later than 12:45 pm on Sat.  
There are a number of hydro hook-ups for vendors and there is rough camping available.  
All dancers and volunteers are provided with Sat. supper and Sun. breakfast.

Admission Prices: All Veterans, Seniors 60 +, and Wee Ones 0-6 months - FREE  
Adults (19-59) \$8.00; Kids & Youth \$5.00  
Contact: Brenda George:  
Email: brendajgeorge@gmail.com or Ruth Baldi 519-786-3076  
Email: miissana@hotmail.com or 519-786-2513

### July 17-19

Opwaagaanisiniing 25th Annual Pow-wow  
Location: Highway 11, Lake Helen Reserve, ON  
Friday July 17- Iron Kids Specials, under 16  
Traditional Women's Special, 16+  
Sat., July 18  
Grand Entry: 12 pm & 7 pm;  
Sun at 12 pm  
Iron Shawl Special, 16+  
Iron Fancy Feather Bustle Specials, 16+  
Iron Grass Dance Special, 16+  
Men's Traditional and Women's Jingle Special Hosted by Marshall and Jan Hardy  
Old Time Country Music Singing Contest  
Men's Traditional and Women's Jingle Special Hosted by Marshall and Jan Hardy  
MC: Ron Kanutsiki, Thunder Bay  
Elder: Chief Norman Jordan

Arena Directors: Phil Wawia, Lake Helen Reserve & Todd Genno  
Host Drum: Little Creek Singers, London ON  
Invited Drums: Stone Bridge Singers, Grand Portage Minnesota and Battle Nation Head Dancers: Marshall and Jan Hardy, Kenora Declaration: \*\*Absolutely NO Drugs or Alcohol\*\*  
24 Hour Security  
Vendors: Food \$200/Weekend Craft \$75/Weekend  
Contact: Gloria Lindstrom, 807-632-9393

### July 24-26

25th Annual Atikameksheng Anishnawbek Celebrations "Honouring Families" (Whitefish Lake First Nation Pow-wow)  
Location: Atikameksheng Anishnawbek Pow-wow Grounds, Naughton, ON  
Directions: Regional Road 55, 22km, W. of Sudbury, turn on Reserve Road  
Contact: Teresa Migwans, Email: tess.migs@hotmail.com 705-692-3651, ext. 236  
Contact: Carla Petahtegoose, 705-692-3651 ext 236  
Email: starz\_192001@live.ca

### July 25-26

20th Annual Anishinaabe Family Language and Cultural Camp "Celebrating the Unity of Our Language & Culture"  
Location: Pow-wow Grounds, corner of M22 & US 31 across from Casino Manistee, 2596 Loon Drive, MI, USA  
Events: Presentations on cultural teachings, language learning, pipe teachings, natural medicines, drum making, cradle board making, residential school experience, basket making, hide tanning crafts and games. Anishinaabemowin presentations with English used as second language for all.  
Declarations: Meals are provided, no registration fees, bring your Nation flag and a gift for the giveaway, showers on site, first come-first served for the camping area.  
Contact: Kenny Naganiwane Pheasant: 231-590-1187 or 231-398-6892 or Terri Raczkowski at 231-398-6891 Email: kpheasant@lrboi.com or kennypheasant@charter.net Web: www.anishinaabemdaa.com



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### July 25 - 26

Michipicoten First Nation 4th Annual Pow-wow  
Location: Pow-wow Grounds, Michipicoten, ON  
Please bring your own feast bags, disposable dishes, utensils not provided to keep mother earth clean.  
Contact: Chris Wilson (705) 856-1993 ext. 218

### August 1 - 2

26th Annual Pic Mober First Nation Traditional Pow-wow  
Location: Pow-wow Grounds, Pic Mober, ON, off Hwy#1, 20 km E. of White River.  
Grand Entry: Sat. 1 pm & 7 pm; Sun. 1pm  
Events: Sacred Fire Friday to Monday; Warm-ups Friday 7pm - 11pm; Camping Available, Food & Craft Vendors, Admission: Free  
Declaration: No drugs or alcohol permitted, 24-hour security, No Pets  
Contact: Band office 807-822-2134

### August 1 - 2

Thessalon First Nation 22th Annual Traditional Pow-wow  
Location: Thessalon First Nation Pow-wow Grounds, Thessalon, ON  
Directions: Hwy. #17 East turn right Maple Ridge Rd., turn right Biish Road, follow signs.  
Registration and Social: Friday at Pow-wow grounds  
Grand Entry: Fri. Social Drumming; Sat. 12:00 & 7pm; Sun. at 12:00.  
Feast: Sat. 5pm - Bring own Utensils (plates/cutlery)  
Vendor Fee: \$25/day; \$50/weekend  
Camping available  
Declarations: No drugs or alcohol permitted  
Contact: Vi McLean at 705-842-2670, ext. 226

### August 1 - 2

Wasausking 7th Traditional Pow-wow "Returning to the Circle"  
Location: Pow-wow Grounds: Depot Harbour, Wasausking First Nation

Directions: 10 minutes from Parry Sound, on Bowes St, turn South on Great Northern Road, turn right on Emily St. and follow through on Rose Point Road, cross bridge to Wasauksing First Nation.

Grand Entry: 12 pm both days  
Admission Fee: Donations  
Vendor Fee: \$25 p/day  
Special Declarations: No drugs, no alcohol, no pets allowed on Pow-wow grounds  
Contact: Kelly King, 705-746-8022  
Web: [www.wasausking.ca](http://www.wasausking.ca)

### August 1 - 3

53rd Annual Cultural Festival  
Location: Wikwemikong, Ontario, Manitoulin Island, ON off Highway #6, follow Wikwemikong Way to Thunderbird Park in the main village.  
Guest Drum: Chippewa Travellers  
MC: Chris Pheasant & Ryan McMahon  
Arena Director: Matthew Pheasant



Lee Benson, Island in the Sun Pow-wow  
– Sharon Weatherall Photo

Head Veteran: Gabriel Bennett  
Head Dancers: Picked daily  
Special Events: Hoop Dance Demonstration, Smoke Dance Special, committee specials, & Community Specials.  
Please visit Web: for updated information  
Admission: Adults \$10 day/\$20

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weekend, children (6-12 yrs) \$2, elders and under 6 FREE  
Declaration: This is an alcohol and substance free event.  
Wikwemikong is not responsible for accidents, thefts, or property damage. No blanket dances will be accepted. 24 hour security. Wikwemikong Heritage Organization and the community of All presentation honourariums and registration fees are in Canadian currency.  
Vendors: Anishinaabe Vendors Only.  
Contact: Doris at 877-859-2385  
Email: dpeltier@wikwemikongheritage.org  
Web: www.wikwemikongheritage.org

### August 7-9

25th Annual Celebration of the Genaabaajiing Traditional Pow-wow - "Honouring Our Ancestors"  
Location: Serpent River First Nation (Cutler, ON)  
Directions: Half way between Sudbury and Sault Ste. Marie on Hwy 17.  
Host Drum: Blacklodge  
Co-Host Drum: Bear Creek  
Home Drum: Genaabaajiing Jrs  
Arena Director: Robert Stoneypoint  
Head Dancer's: Tim McGregor & Maretta Jones  
MC: Ryan McMahon  
Grand Entry: Fri. at 6 pm; Sat. 12 pm & 6 pm; Sun. 12 pm  
Feast: Sat. 5 pm please bring your feast bag.  
Declaration: No drugs or alcohol at any time.  
Events: \*Princesses and Braves will be crowned Friday evening, Email srfnprincess@gmail.com for info.\*  
Vendors: (705) 844-2418 ext.242  
Email: srfnPow-wow@gmail.com  
Facebook. Genaabaajiing Traditional Pow-wow

### August 8-9

Saugeen First Nation 44th Annual Competition Pow-wow  
Location: James Mason Centre, Saugeen First Nation located just outside Southampton, ON. Three hours northwest of Toronto along sandy beaches of Lake Huron. Access to drive-on sandy beach. 5 minutes east of Southampton Ontario & 5 minutes to Sauble Beach-located at Saugeen First

Nation#29  
"Honouring the Gifts from within"  
Grand Entry: Both days at 1 pm  
Feast: Sat. at 5 pm  
Head Dancer: Rain Williams-MC: Allan Manitowabi-Arena  
Director: Ponchie Plain  
Head Youth Female Dancer: Miranda Root Head Male Youth  
Vendors: Craft \$100; Food \$150  
Admission: \$5 Parking  
Rough camping is available with showers  
Contact: Clint or Renee Root, 519-797-1973  
Email: clinton.renee@sympatico.ca

### August 15-16

Chippewas of the Thames Annual Competition Pow-wow  
Location: Chippewa Ball Park, Muncey First Nation, 640 Jubilee Rd., Muncey, Ont., 25km SW of London, Ontario; Off Hwy 2 Longwoods Rd., Exits on Hwy 402 Delaware, Hwy 401 Iona Rd.  
Grand Entry: Sat. 12 pm & 6 pm; Sun. 12 pm  
Admission: Adults (18-54) \$5, Youth (6-17) & seniors (55+) \$4.00, 5 & under free  
Dancers pay the admission rate.  
Special Declaration: No Drugs or Alcohol  
Vendors: First Nations owned and operated vendors only.  
Contact: Band Office 519-289-5555  
Web: www.cottfn.ca

### August 15-16

Algonquins of Pikwakanagan Traditional Pow-wow  
Location: 2 km off Hwy 60. Algonquins of Pikwakanagan First Nation, Golden Lake, ON  
Grand Entry: 12 pm on Sat. and Sun.  
Rough camping available  
Admission: \$6; 12 yrs under Free  
Vendors: Craft \$125; Food \$175 very limited space.  
Contact: Theresa Kohoko (613) 625-2259  
Web: algonquinsofpikwakanagan.ca

### August 15-16

Wahnipitae First Nation 20th Annual Traditional Pow-wow "Honouring our Past, Present and Future"  
Location: Wahnipitae First Nation, Wahnipitae, Ontario

via Capreol, Ontario  
Directions: 52 km north of Sudbury (just past Capreol, ON)  
Grand Entry: Sat. 1pm & 7pm; Sun. 1pm  
Honourarium distributed for all registered dancers and singers  
Committee Dance Specials for all age categories, combined  
Sat. evening musical guest: Juno Award Winner, Crystal Shawanda  
All welcome to attend  
Vendor Fee: Contact Cultural Coordinator  
Special Declaration: No Alcohol, Drugs, or Pets  
Rough Camping available  
Contact: Liz Eshkibok 705-858-0610 (business hours)  
Web: wahnapitaefirstnation.com

### August 22-23

4th Annual Mattagami First Nation Pow-wow  
Location: Mattagami First Nation is located 2.5 hours North of Sudbury and 1 hour South of Timmins  
Grand Entry: Sat. 12pm & 7pm

and Sun. at noon.  
Feast: Sat. at 5pm  
Vendors: \$40.00 vendors permit which includes 1 table (to be paid in full by cash or money order)  
Everyone welcomed  
Declaration: NO drug, NO alcohol  
Admission: Free  
Free Rough Camping  
Contact: Dana Cosgrove, 1-888-269-7729

### August 22-23

27th Annual Homecoming of the Three Fires Traditional Pow-wow  
Mississaugas of New Credit Location: New Credit Indian Reserve, R.R.#6, Blue#2789 Mississauga Rd., Hagersville, ON  
Direction: 2 km N of Hagersville; 40km S of Hamilton; Hwy #6 S, W @ Haldiman 1st Line Road. Watch for signs.  
Grand Entry: Sat. 1:00 & 7:00 pm; Sun. 1:00 pm  
Feast: Sun. 4:00 pm

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aboriginalprograms@nipissingu.ca  
705-474-3450 ext. 4899

**ENJI GIIGDOYANG**  
ABORIGINAL INITIATIVES



Vendors: Craft Vending. Only allowing 30 vendors this year. Pre-registration is a MUST for craft vendors. \$30/day; \$50/weekend

#### Rough Camping

Admission: \$5; 6 & under Free; Declaration: No Alcohol; No Drugs; Please Bring your own plates, utensils and cups for the weekend.

Contact: Cultural Coordinator from June - August Mon. to Fri. 8:30 am - 4:30 pm, (905) 768-5686 Email: info@newcreditPow-wow.com Web: www.newcreditPowwow.com/index2.html

#### August 22-23

Chippewas of Rama First Nation 30th Annual Pow-wow

Competition dancing and singing

Traditional arts, foods and craft vendors

Location: Pow-wow Grounds, 5884 Rama Rd. Rama, Ontario (across the road from the Casino)

Directions: from Toronto: Hwy 400N to Hwy 11N, take exit 131 A (ON 12-S), Slight Right on Atherley Rd (ON 12-E), Left at Rama Rd. (County Rd 44) Destination will be on the left.

Admission: \$10/day, \$15/weekend  
Grand Entry: Sat. 1 pm; Sun. 12:30 pm

Head Staff include MC's Vince Beyl and Allan Manitowabi

Host Drum: Charging Horse

Contact: 705-325-3611 ext. 1288 or 1297

Facebook: www.facebook.com/ramaPowwow

#### August 22-23

24th Annual Zhiibaahaasing

First Nation Pow-wow

Location: Pow-wow grounds, Silverwater, centre of the community, west end of Manitoulin Island, ON. Stay on Hwy 540. Turn onto Sheshegwaning road follow all the way to Zhiibaahaasing First Nation. Home of the World's Largest Peace Pipe, Drum and Outdoor Dream Catcher.

Grand Entry: Sat. 1 pm & 7 pm, Sun. 12 pm

Feast: Sat. at 5 pm everyone welcome. Breakfast for all campers Sun. 7 am.  
Drum: Rotating drum, no drum hopping

Admission Fee: Free  
Vendor Fee: Free - all donations would be greatly appreciated

Camping: Rough camping, on-site showers available.



Kory Shawana and Lucas Shawana of Wikwemikong.

- Ray Johns Photo

Special Events/Feature:  
Evening Bingo Sat.

Special declarations: No

Alcohol, Drugs, or Pets

Contact: Bobbi-Sue Kelles at 705-283-3963

#### September 4-6

26th Annual N'bisiing

Anishinabek Traditional

Gathering

26 Years Cultural Revival

Location: Jocko Point

Traditional Grounds, Nipissing First Nation

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Directions: Travel on Hwy 17, 13km E of Sturgeon Falls or 23km W of North Bay, 7 km south on Jocko Point road.  
 Grand Entry: 1:00 pm both days  
 Sunrise Ceremony: Lighting of the Fire Sat. sunrise  
 Feast: Sat. 5:00 pm  
 Events: Talent Night Fri 6-10pm  
 Host Drum: Little Iron  
 MC: Bob Goulais  
 Registration: Daily at 12:00 pm  
 Vendor Fee: \$100 p/day or \$150/weekend. All Anishnaabe traders and vendors welcome  
 Special Declarations: No alcohol, drugs. No pets.  
 Contact: Jules Armstrong 705-753-2050  
 Email: julesa@nfn.ca  
 Web: www.nfnculture.ca

### September 5-6

M'Chigeeng First Nation 26th Annual Traditional Pow-wow  
 Location: M'Chigeeng First Nation Traditional Pow-wow grounds, M'Chigeeng, ON  
 Grand Entry: Sat. 1 & 7 pm;  
 Sun. 12 pm  
 Specials: Hand Drum, Lead off

and Junior Male  
 Admission: Free; Parking Free;  
 Rough camping, no Hydro  
 Declarations: No Drugs or Alcohol permitted;  
 Honourarium provided to all registered dancers & drummers; All drummers to bring their own Feast Bundles  
 Contact: Band Office, 705-377-5362

### September 12-13

Georgian Bay Native Friendship Centre  
 Location: Sainte-Marie Park, Off Hwy 12 & Wye Valley Road.  
 Description: This annual Pow-wow is presented at Sainte-Marie Park, near Sainte-Marie among the Hurons, by the Georgian Bay Native Friendship Centre.  
 Grand Entry: Sat. 12 pm and 5:30, and Sun. at 12 pm  
 Throughout the Pow-wow types of Native dances will include Men's Traditional, Woman's Traditional, Men's Grass, Women's Jingle Dress, Women's Fancy Shawl, and Tiny Tots.

In addition, Intertribal dances will be called, where everyone is invited to participate in the dance circle. More than 35 vendors and artisans will be on site exhibiting and selling their crafts, jewelry, and foods.  
 Admission: \$5; under 10/Free  
 Contact: Sainte Marie among the Hurons at 705-526-7838  
 Web: [www.saintemarieamongthehurons.ca](http://saintemarieamongthehurons.ca)

### September 12-13

Chippewas of Georgina Island Pow-wow  
 Theme "Honouring Our Ancestors"  
 Location: Sibbald Point Provincial Park, 26071 Park Road, Sutton West (this is not located on the First Nation)  
 Contact: Dawn Sillaby-Smith 905-722-4532 or email [dsillaby.smith@gmail.com](mailto:dsillaby.smith@gmail.com) Or Lauri Williamson 705-437-1337 x2236, email [lauri.williamson@georginainsland.com](mailto:lauri.williamson@georginainsland.com)  
 Web: [www.ontarioparks.com/park/sibbaldpoint](http://www.ontarioparks.com/park/sibbaldpoint)

### September 19-20

Curve Lake First Nation Traditional Pow-wow  
 Location: Lance Woods Park, Curve Lake First Nation, Curve Lake  
 Location: Hwy 401 to Hwy 115; Hwy 115 to Fowler's Corners off ramp; turn right at Fowler's Corners, follow to end, turn left, straight through Bridge north to 4 way stop; turn left and follow to Curve Lake road. Follow Pow-wow signs.  
 Sunrise Ceremony both days  
 Grand Entry: Sat./Sun. 12 pm  
 Special Declarations: No alcohol, no drugs, no pets (not even the kind that you can carry) NO Exceptions, very limited camping available. Camping is for drummers, dancers, Elders first, then vendors.  
 Vendors: Priority will be given to Canadian First Nations  
 Contact: Anne Taylor at 705-657-2758 for more information  
 Email: [AnneT@curvelake.ca](mailto:AnneT@curvelake.ca)  
 Web: [www.curvelakefirstnation.ca](http://www.curvelakefirstnation.ca)

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- Native Community Worker
- Native Early Childhood Education
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- Paramedic
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- Pre Health Sciences
- General Arts & Sciences
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London Staybridge Suites  
London Holiday Inn  
Newmarket Comfort Inn  
North Bay Best Western  
North Bay Holiday Inn Express  
North Bay Airport Travelodge  
Orillia Comfort Inn  
  
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Ottawa East Comfort Inn  
Ottawa East Travelodge  
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Parry Sound Comfort Inn  
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Pickering/Ajax Comfort Inn  
Sault Ste Marie Comfort Inn  
Simcoe Comfort Inn  
Sudbury South Comfort Inn  
Sudbury Airport Comfort Inn  
Sudbury Travelodge Hotel  
Thunder Bay Comfort Inn  
Timmins Comfort Inn  
Toronto Airport Quality Suites  
Toronto Airport East Holiday Inn  
Toronto Bloor Yorkville Holiday Inn  
Toronto Downtown Holiday Inn Express  
Toronto East Holiday Inn Express  
Toronto East Radisson  
Waterloo Comfort Inn  
Whitby/Oshawa Quality Suites  
Windsor Travelodge

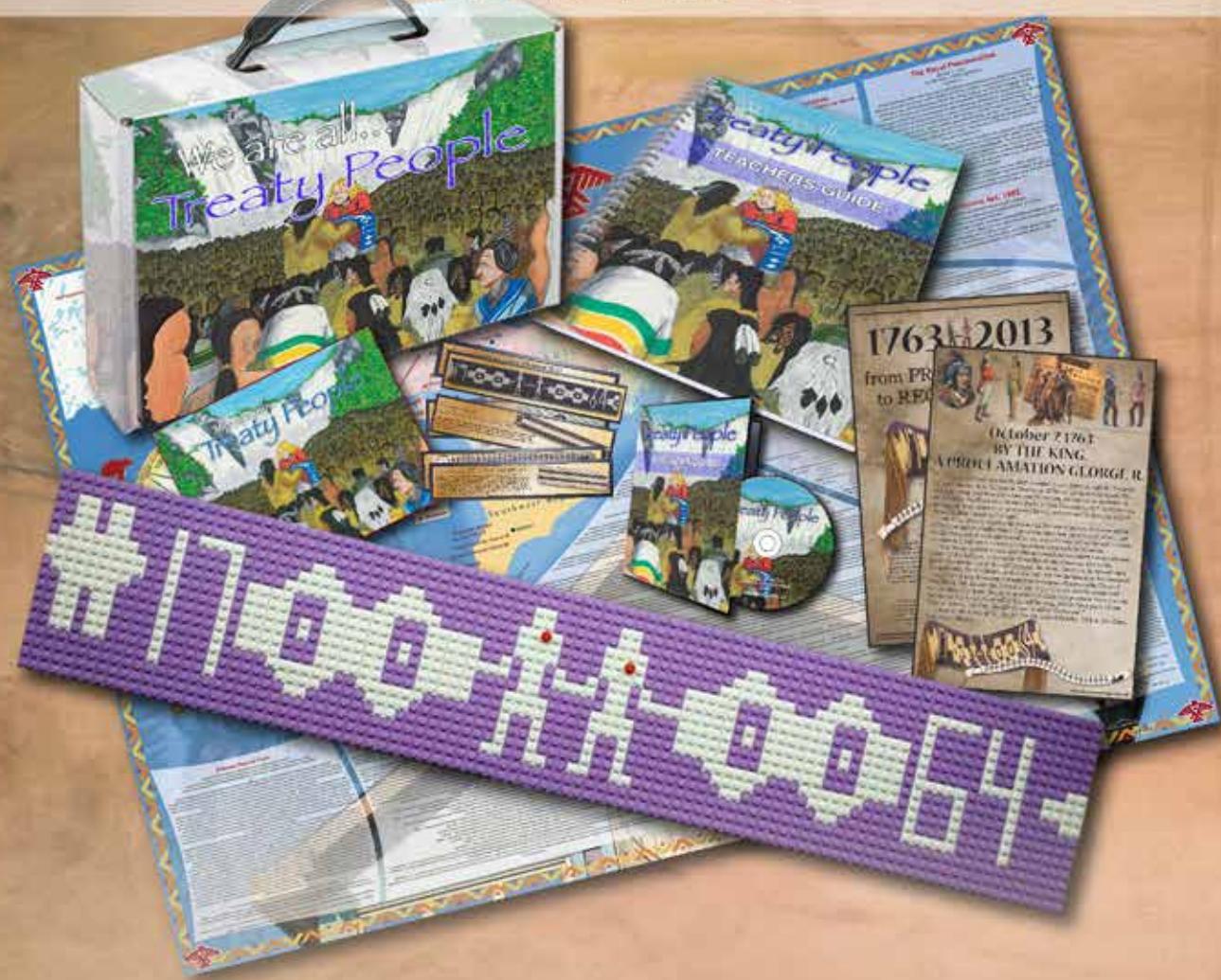
\*HOTEL LIST IS SUBJECT TO CHANGE



We are all ...  
*Treaty People*

# TEACHER'S KIT

GRADES 1 TO 8



The Union of Ontario Indians has developed the "We are all Treaty People" a Teacher Resource Guide aimed to assist educators on their journey to share information about the Treaty Relationship with their students in Grades one to eight. We have included curriculum connections to Math, Social Studies, Language and the Arts. In addition, we have developed the lesson plans to include all parts of self that follows the Medicine Wheel: Physical, Emotional, Mental and Spiritual.

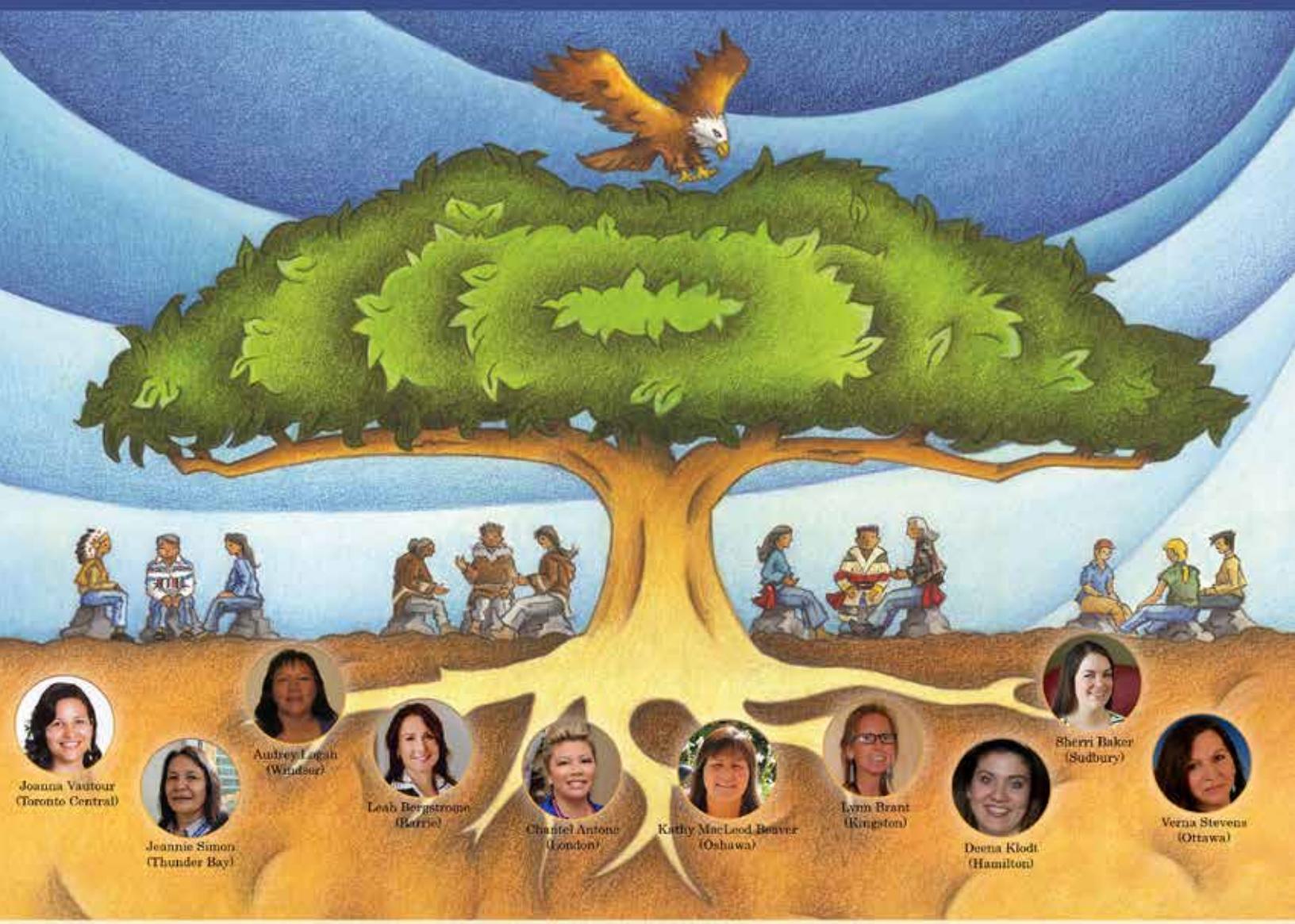
In 2011, the Union of Ontario Indians communications department created the book "We are all Treaty People" for "kids of all ages" telling history from an Anishinabek perspective, emphasizing the treaty relationship and how treaties aren't a thing in the past.



**CONTACT: 1-877-702-5200**

# Aboriginal Navigators

Supporting First Nation, Inuit, and Métis patients through the cancer journey



Joanna Vautour  
(Toronto Central)



Jeannie Simon  
(Thunder Bay)



Audrey Lagan  
(Windsor)



Leah Bergstrom  
(Barrie)



Chantel Antoine  
(London)



Kathy MacLeod Beaver  
(Oshawa)



Lynn Brant  
(Kingston)



Deena Kiodi  
(Hamilton)



Sherri Baker  
(Sudbury)



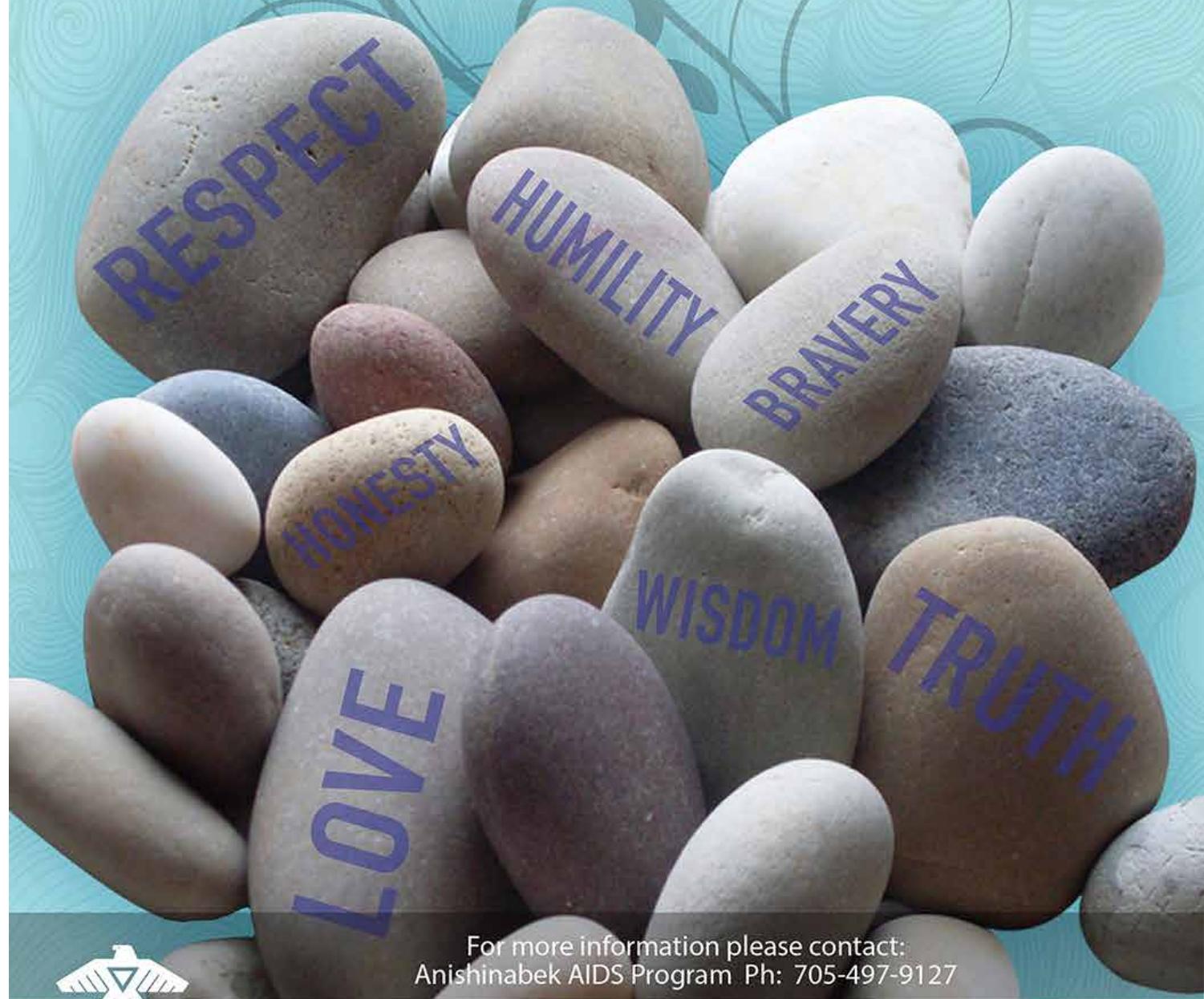
Vernia Stevens  
(Ottawa)

Our second Aboriginal Cancer Strategy sets out a clear plan for reducing risk and preventing cancer. It recognizes the challenges faced by First Nation, Inuit, and Métis Ontarians, and provides both the tools and the control to create change. One of these initiatives under the Strategic Priority of Supportive and Palliative Care, is the role of the Aboriginal Navigators who promote access to timely cancer diagnosis and treatment, and work to ensure seamless, coordinated care and services by assisting cancer patients and their families in navigating the cancer system. These Navigators are there to help First Nation, Inuit and Métis cancer patients and family find their way through the system at diagnosis of cancer (when cancer has been identified) and to help them access the care and support they need (including cultural and spiritual) in the Cancer Centre and when they return to their community so they aren't falling through the cracks.



# Anishinabek AIDS Program

The Grandfather Teachings help lead a lifestyle in line with Anishinabek traditions that promote good health "Bimadizwin"



For more information please contact:  
Anishinabek AIDS Program Ph: 705-497-9127



Anishinabek

**[www.anishinabek.ca](http://www.anishinabek.ca)**

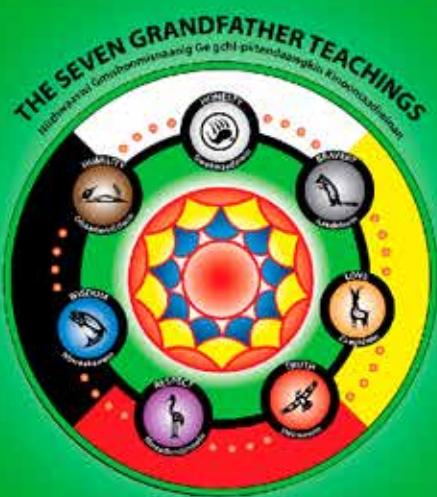
# TALK TO ME

*"Mental Health is as important as your Physical Health"*

If you are experiencing thoughts of hopelessness and may be suicidal, seek help immediately from someone you trust (Elders/Relatives/Friends/Health Centre) or call the National Suicide Prevention Lifeline.

*"Remember the 7 Grandfather Teachings to help you live a good life - Bimaadziwin".*

**WE LOVE YOU**



## GUIDING PRINCIPLES

To cherish knowledge is to know WISDOM. Nbwaakaawin

To know LOVE is to know peace. Zaagidwin

To honour all the creation is to have RESPECT. Mnaadendmowin

BRAVERY is to face the foe with integrity. Aakdehewin

HONESTY in facing a situation is to be brave. Gwekwaadziwin

HUMILITY is to know yourself as a sacred part of the creation. Dbaadendiziwin

TRUTH is to know all of these things. Debewin



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# *Child Well-Being*

Anishinabek Nation Child Well-Being Law



Anishinabek are exercising our inherent right to take care of our own children

Our Child Well-Being Law will be based on the actual needs of our children and families according to our cultural practices, language and community customs

Our Child Well-Being Law is based on proactive prevention policies, using our own tools

"The Anishinabek Nation has been working on the development of the Anishinabek Nation Child Well-Being Law since 2008. We are encouraged by the commitments and continued partnerships with the Ministry of Children and Youth Services and we look forward to the day when the Anishinabek Nation fully implements the Anishinabek Nation Child Well-Being Law. A critical path has been developed that identifies the short and long term goals for the implementation of the AN Child Well-Being Law."

Grand Council Chief Patrick (Wedaseh) Madahbee



SOCIAL SERVICES DEPARTMENT  
Union of Ontario Indians  
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