

**CULTURAL  
COORDINATOR**  
**Stan Moses**

**Henvey Inlet First Nation Health Centre  
354A Pickerel River Road- Pickerel, ON**

**P0G 1J0**

**(705)857-1221 EXT: 229**

**\*\*DEADLINE FOR SIGN-UP IS FRIDAY JULY 30<sup>TH</sup> @12NOON\*\***

# BELT MAKING

**WOMENS REGALIA  
OF ALL AGES!**

**WITH PAULETTE  
AIABENS**

Call Darcy at the Health Centre  
to add name to sign-up list!

705-857-1221

~20 MAX PARTICIPANTS~

**ONLY 4 SPOTS LEFT!**

**AUGUST 7<sup>TH</sup> & 8<sup>TH</sup>**

**10AM TO 4PM DAILY**



**LUNCH AND DINNER TO BE PROVIDED BOTH DAYS**

**CONTACT INFO: STAN MOSES - CULTURAL COORDINATOR 705-857-1221**



# MEN'S CIRCLE

With

DAVE RICE &

STAN MOSES

Fire Ceremony

**10 Participants MAX**

WHEN: Tuesday August 10, 2021

WHERE: Pow Wow Grounds

TIME: 5pm – 8pm

Incentive Trip to be planned for September for those who attend at least 1 or both sessions in August

***Please call to SIGN-UP!! This helps with knowing how much food will be needed! Call/leave a message for Darcy to Sign-up!***

For further information or if you need a ride with in the community please contact:

CULTURAL COORDINATOR STAN MOSES 705-857-1221



# MEN'S CIRCLE

With

DAVE RICE &

STAN MOSES

Sweat Ceremony

**10 Participants MAX**

WHEN: Tuesday August 24, 2021

WHERE: Pow Wow Grounds

TIME: 5pm – 8pm

Incentive Trip to be planned for September for those who attend at least 1 or both sessions in August

***Please call to SIGN-UP!! This helps with knowing how much food will be needed! Call/leave a message for Darcy to Sign-up!***

For further information or if you need a ride with in the community please contact:

CULTURAL COORDINATOR STAN MOSES 705-857-1221

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# PLANNING OF OJIBWAY LANGUAGE CLASS

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Planning to hold classes in August if all goes well with the lifting of Covid restrictions.

Please call Darcy or Stan @ Health Centre if your interested and to recommend the time of day/evening you would prefer the Classes to be held.

Maureen Kagagins will be Teaching

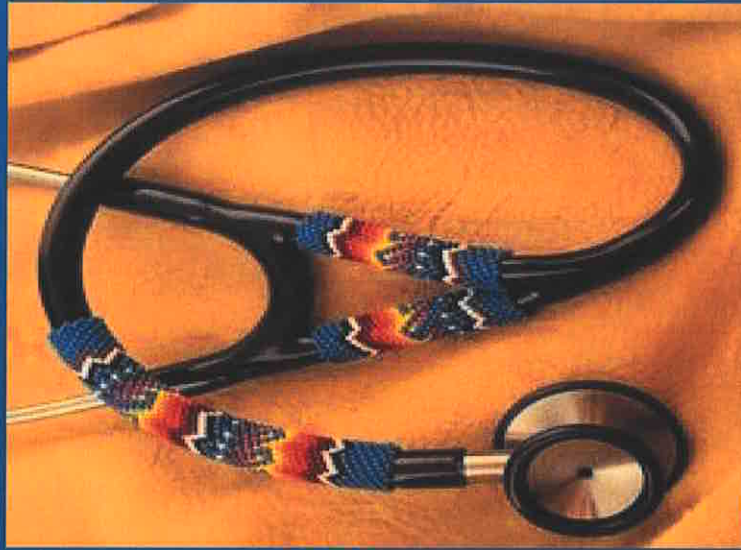
Stan Moses : Cultural Co-ordinator : 705-857-1221

# Home Care Nurse



**DEBBIE BRENNAN**

# August 2021



DEBBIE BRENNAN  
HCN

| Sun | Mon                                      | Tue  | Wed                            | Thu                            | Fri          | Sat |
|-----|--|--|--------------------------------|--------------------------------|--------------|-----|
| 1   | 2<br>Civic<br>Holiday<br>(Office closed) | 3<br>OFFICE<br>Medical<br>Consultations<br>TLCF<br>Health staff  | 4<br>OFFICE<br>HOME<br>VISITS  | 5<br>OFFICE<br>HOME<br>VISITS  | 6<br>OFFICE  | 7   |
| 8   | 9<br>OFFICE<br>Administration            | 10<br>OFFICE<br>Medical<br>Consultations<br>TLCF<br>Health staff | 11<br>OFFICE<br>HOME<br>VISITS | 12<br>OFFICE<br>HOME<br>VISITS | 13<br>OFFICE | 14  |
| 15  | 16<br>OFFICE<br>Administration           | 17<br>OFFICE<br>Medical<br>Consultations<br>TLCF<br>Health staff | 18<br>OFFICE<br>HOME<br>VISITS | 19<br>OFFICE<br>HOME<br>VISITS | 20<br>OFFICE | 21  |
| 22  | 23<br>OFFICE<br>Administration           | 24<br>OFFICE<br>Medical<br>Consultations<br>TLCF<br>Health staff | 25<br>OFFICE<br>HOME<br>VISITS | 26<br>OFFICE<br>HOME<br>VISITS | 27<br>OFFICE | 28  |
| 29  | 30<br>OFFICE<br>Administration           | 31<br>OFFICE<br>Medical<br>Consultations                         |                                |                                |              |     |

August is Gastroparesis Awareness Month

# What is GASTROPARESIS?



Gastroparesis is a debilitating stomach condition for which there **IS NO CURE**. The stomachs of people who suffer from gastroparesis experience a form of paralysis, which means food cannot move on to the bowel. This means the food that they eat can sit in their stomachs for days or even weeks at a time.



## Signs & Symptoms



**Vomiting/Nausea**  
Vomiting undigested food eaten a few hours earlier



**Weight loss and malnutrition**



**Abdominal bloating/pain**  
A feeling of fullness after eating just a few bites



**Loss of appetite**  
Inability to even eat small meals



**Changes in blood sugar levels**

## Causes & Treatment



### Diabetes

People with diabetes are at a higher risk of developing gastroparesis. However, 33% of cases are idiopathic (meaning the disease occurs spontaneously and the cause is unknown).

### There is NO CURE

The first step in treating gastroparesis is treating the root cause or underlying condition. If it is diabetes your doctor will work with you to control it.

Changes to your diet will also be necessary. Speak to a dietician, or head to [CDHF.ca](http://CDHF.ca) to learn more about this debilitating condition.

[CDHF.ca](http://CDHF.ca)



# Gastroparesis

## Signs and Symptoms

It is important to understand that many people with gastroparesis don't show any observable signs or symptoms. However, if you are showing signs of the following symptoms, consult your physician:

- Vomiting
- Nausea
- A feeling of fullness after eating just a few bites
- Vomiting undigested food eaten a few hours earlier
- Acid reflux
- Abdominal bloating
- Abdominal pain
- Changes in blood sugar levels
- Lack of appetite
- Weight loss and/or weight gain
- Tooth decay

## Complications of gastroparesis

- **Severe dehydration:** Frequent vomiting can contribute to dehydration
- **Malnutrition:** Lack of appetite leads to low caloric intake, and results in an inability to absorb enough nutrients. These symptoms can lead to weight loss.
- **Undigested food** that hardens and remains in your stomach: Foods that remain undigested in the stomach can solidify into a hardened mass called a bezoar. These solid masses cause nausea and vomiting and can be life threatening due to the prevention of digestion.
- **Unpredictable blood sugar changes:** Gastroparesis does not directly cause diabetes, however it can lead to irregular changes in blood sugar levels. This can aggravate an existing case of diabetes and make it more difficult to manage.
- **Decreased quality of life:** Gastroparesis flare ups can cause discomfort and affect an individual's ability to perform normal day to day activities.



# International Youth Day 2021

**August 12**

Just when you thought that Universal Children's Day would be enough for the UN, think again: it also runs International Youth Day, which focuses on tweens and teens and their place in society. It's not just to protect them, but to include them in the development of communities around the world, whether they're rich or poor.

Among the focal areas for youth development and protection with this UN initiative include education, employment, the environment, delinquency, girls and young women, HIV/AIDS and intergenerational relations. These were officially decided upon in 1995, the tenth anniversary of the International Year of the Youth.

International Youth Day is held each year on the 12th of August and is an initiative that celebrates the qualities of young people and that recognises the challenges that today's youth can face.

International Youth Day began in 2000 and was organised by the United Nations to celebrate the contribution that young people make in education, employment, conflict resolution and social justice to name a few.

For information on the theme of International Youth Day 2021 keep an eye on the United Nations website for updates.



# NNADAP

Louise Ashawasegai



## Harm reduction

**Do come and exchange your full containers for an empty one at trailer 4.**

**Needle exchange ..... every day.....**

**Please do use sharps container through out the community to keep our children safe.**

# DO YOU RECOGNISE THE SIGNS OF OPIOID OVERDOSE?



**FACE** is clammy to touch and has lost colour.  
Difficulty speaking.



**BODY** is limp.  
Fingernails or lips have a blue or purple tinge.



**SLEEP** is deep and cannot be woken.



**BREATHING** is slow or has stopped.



**HEARTBEAT** is slow or has stopped.

More information and fact sheets can be found at [www.overdoseday.com](http://www.overdoseday.com)

# HOW DO YOU RESPOND TO AN OPIOID OVERDOSE?



**ASSESS** danger from needles or bystanders.



Call person's name to **CHECK RESPONSE.**  
Shake shoulders or rub your knuckles up and down sternum.



Call for **MEDICAL ATTENTION**  
if no response found.

Put person in recovery position and monitor.



Administer **NALOXONE.**  
Apply **RESCUE BREATHING.**

More information and fact sheets can be found at [www.overdoseday.com](http://www.overdoseday.com)

# DO YOU RECOGNISE THE SIGNS OF STIMULANT OVERDOSE?



**CHEST PAIN** with pounding heart.  
Shaking and seizures.



**SWEATING** and hyperactive.  
Raised body temperature with hot, flushy skin.



**BREATHING** is rapid with body chills.



**DISORIENTATION**, irritability, anxious or  
psychotic behaviour may be seen.

More information and fact sheets can be found at [www.overdoseday.com](http://www.overdoseday.com)

# HOW DO YOU RESPOND TO A STIMULANT OVERDOSE?



**ASSESS** danger from needles or bystanders.  
Remove anything that might cause injury.



Seek **MEDICAL ASSISTANCE.**



**REASSURE** if disoriented.

Loosen clothing and move person away from stimulations.



Call person's name to **CHECK RESPONSE.**

Shake shoulders or rub your knuckles up and down sternum.



Put person in **RECOVERY POSITION**  
and monitor.

More information and fact sheets can be found at [www.overdoseday.com](http://www.overdoseday.com)

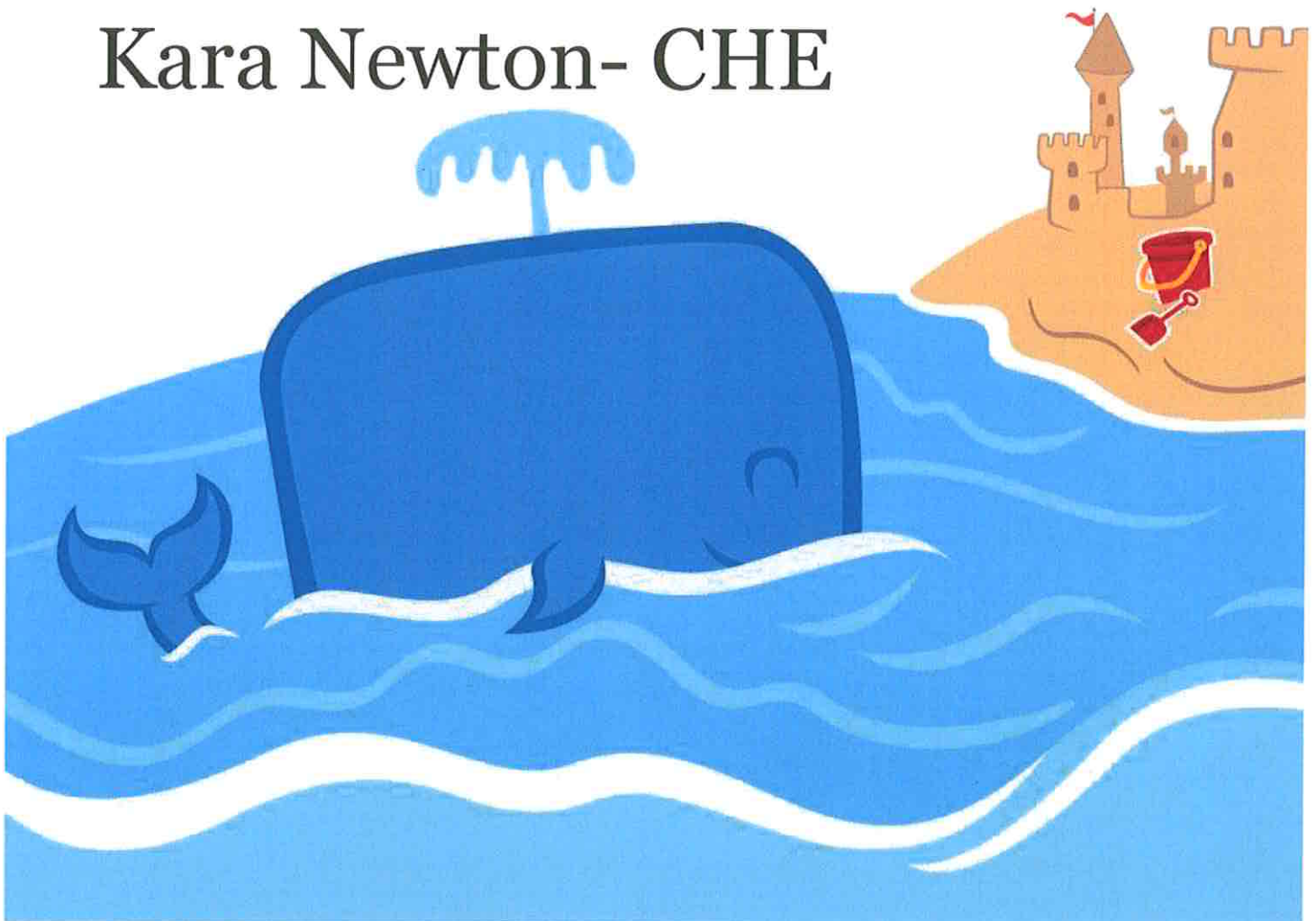


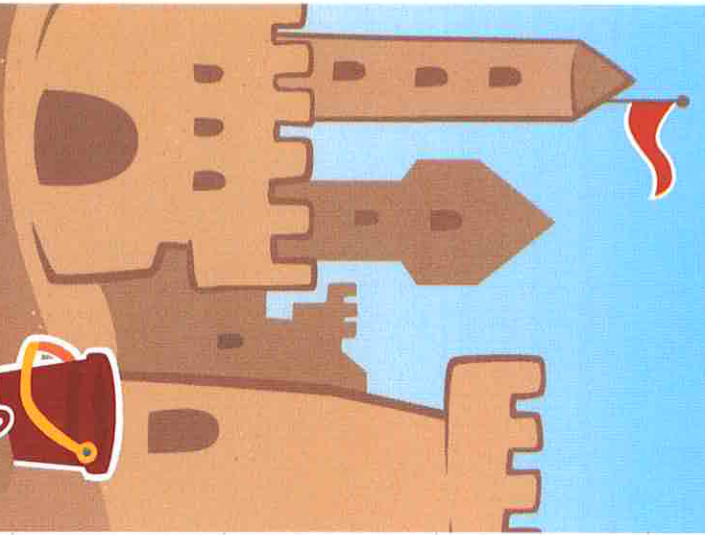
August 2021

Kerri Campbell –  
NCFW

&

Kara Newton- CHE





# CHILD & FAMILY PROGRAM August

# 2021

| Sunday | Monday              | Tuesday                     | Wednesday          | Thursday                             | Friday              | Saturday |
|--------|---------------------|-----------------------------|--------------------|--------------------------------------|---------------------|----------|
| 25     | 26                  | 27                          | 28                 | 29                                   | 30                  | 31       |
| 01     | 02<br>Office Closed | 03<br>Out of Office         | 04                 | 05<br>Home Visits                    | 06<br>Out of Office | 07       |
| 08     | 09<br>Home Visits   | 10                          | 11                 | 12<br>Ladies Game Day<br>Home Visits | 13<br>Out of Office | 14       |
| 15     | 16<br>Out of Office | 17                          | 18<br>Family Court | 19<br>Out of Office                  | 20                  | 21       |
| 22     | 23                  | 24<br>Organization Workshop | 25                 | 26<br>Parenting Program              | 27                  | 28       |
| 29     | 30                  | 31                          | 01                 | 02                                   | 03                  | 04       |



# Community

## Health

## Educator

## August

# 2021

| Sunday | Monday | Tuesday                              | Wednesday | Thursday  | Friday | Saturday |
|--------|--------|--------------------------------------|-----------|---|--------|----------|
| 25     | 26     | 27                                   | 28        | 29  | 30     | 31       |
| 01     | 02     | 03                                   | 04        | 05<br><b>BACK TO SCHOOL SUBMISSION DEADLINE</b> | 06     | 07       |
| 08     | 09     | 10                                   | 11        | 12<br><b>LADIE'S GAME DAY</b>                   | 13     | 14       |
| 15     | 16     | 17                                   | 18        | 19  | 20     | 21       |
| 22     | 23     | 24<br><b>HOME ORGANIZATION WKSHP</b> | 25        | 26<br><b>PARENTING WKSHP</b>                    | 27     | 28       |
| 29     | 30     | 31                                   | 01        | 02  | 03     | 04       |

# BACK TO SCHOOL CONTEST!!!

KERRI AND KARA ARE HOLDING A SPECIAL BACK TO SCHOOL EVENT. THIS EVENT WILL REQUIRE YOUR CHILD TO PROVIDE THE FOLLOWING ASSIGNMENT IN ORDER TO QUALIFY FOR A SPECIAL BACK TO SCHOOL THEMED PRIZE!!!

JK-GRADE 1— DRAW A DETAILED PICTURE OF HOW THE NEW SCHOOL YEAR MIGHT LOOK LIKE.

GRADE 2-5— USING AN 8X11" PIECE OF PAPER, SPLIT THE PAPER IN HALF. ON ONE HALF, DRAW A PICTURE OF YOUR VERSION OF A PERFECT CLASSROOM AND THEN USING THE OTHER HALF OF THE PAPER, EXPLAIN WHY YOU THINK THIS WOULD BE PERFECT.

GRADE 6-8— WRITE A ONE PAGE ESSAY EXPLAINING HOW COVID-19 HAS INFLUENCED YOUR SCHOOL LIFE AND WHAT CHANGES CAN YOU SEE COMING IN THE FUTURE.

GRADE 9-12— WRITE A 500 WORD ESSAY ON STEPS THAT CAN BE TAKEN TO ENSURE A SAFE, HEALTHY AND SUCCESSFUL SCHOOL YEAR.

## SUBMISSION DEADLINE

## AUGUST 5TH AT 3:00PM



# Ladies AGES GAME Day 18-54

JOIN US FOR A FUN  
AFTERNOON, PLAYING  
VARIOUS GAME AND  
ACTIVITIES...NOT  
BINGO!!!

**SPACE IS LIMITED  
SIGN UP TODAY!**



CALL DARCY 705-857-1221, PROVIDE A VALID EMAIL ADDRESS AND MAKE  
SURE YOU HAVE Zoom downloaded and set up!



## August 12, 2021

### 1PM

zoom

## ON ZOOM!!!



zoom



VIRTUAL  
PARENTING  
WORKSHOP

THURSDAY AUGUST 26, 2021

10:00AM

**SPACE IS LIMITED!!**



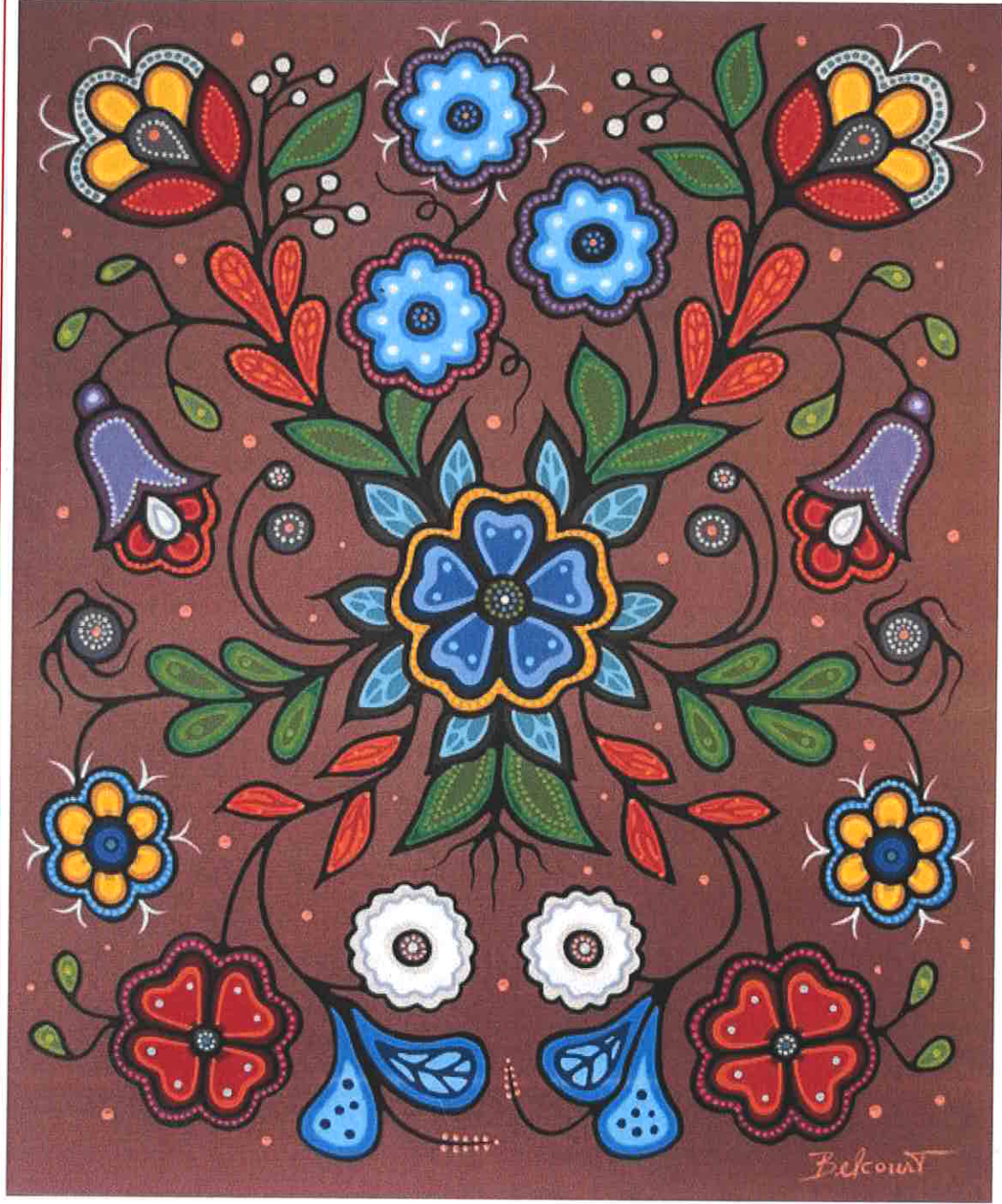
# HOME ORGANIZATION WORKSHOP

AUGUST 24, 2021

10:00AM



# COMMUNITY WELLNESS PROGRAM NEWS



This program is designed to deliver primarily client and participant-based services to Aboriginal individuals, families and children. The priority focus of programming is related to reducing family violence.





# COMMUNITY WELLNESS PROGRAM



What you're looking for is not out there, it is in you.

## AUGUST 2021

| Sunday | Monday                                 | Tuesday   | Wednesday             | Thursday                     | Friday             | Saturday |
|--------|--|---|-----------------------|------------------------------|--------------------|----------|
| 1      | 2<br>IN OFFICE<br>BNS DISPLAY<br>SETUP | 3<br>FIELD RESEARCH FOR CEMETERY, RESIDENTIAL SCHOOL LISTING &<br>ELDER INTERVIEW-OUT OF OFFICE | 4                     | 5                            | 6<br>OUT OF OFFICE | 7        |
| 8      | 9<br>IN OFFICE                         | 10<br>IN OFFICE   | 11<br>HOME VISITS     | 12<br>APPT.<br>OUT OF OFFICE | 13<br>IN OFFICE    | 14       |
| 15     | 16<br>IN OFFICE                        | 17<br>IN OFFICE   | 18<br>HOME VISITS     | 19<br>IN OFFICE              | 20<br>IN OFFICE    | 21       |
| 22     | 23                                     | 24  | 25<br>V A C A T I O N | 26                           | 27                 | 28       |
| 29     | 30                                     | 31  | 1<br>V A C A T I O N  | 2<br>V A C A T I O N         | 3                  | 4        |

# (OLD) PICKEREL CEMETERY update

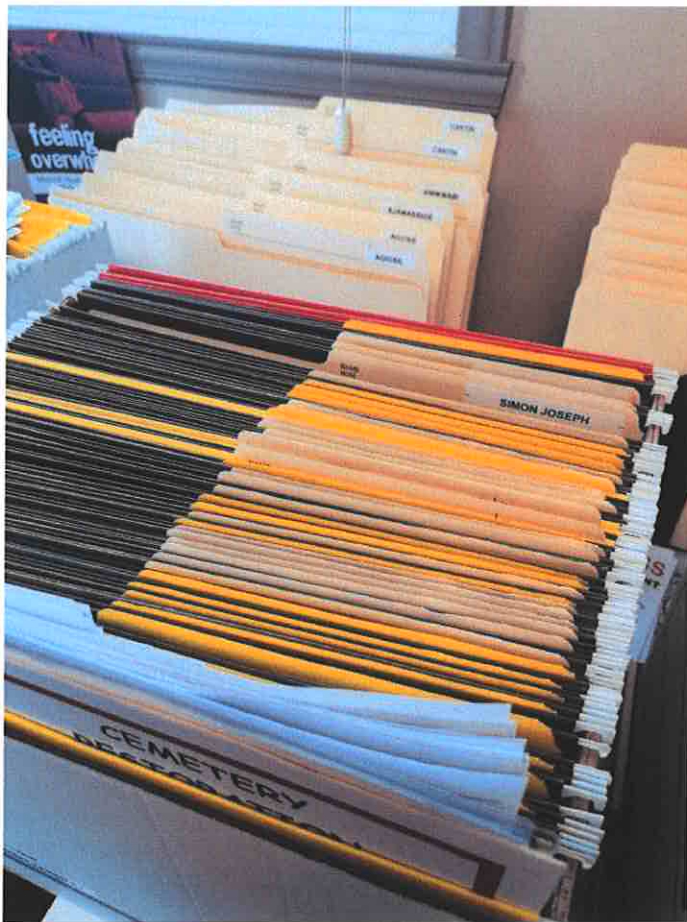
573 Pickerel River Road

Work is well under way in creating files, collecting information and updating our cemetery list for the old Pickerel Cemetery.

All names in the old Pickerel Cemetery will be placed on a monument that has been ordered for the cemetery.

Included in the following pages are a listing of names to date. If you do not see the name of your family member please let me know this information as soon as possible.

Note: Some information is missing as I do not have it at the moment.



Luana McQuabbie  
Community Wellness Worker  
HIFN Health Centre Trailer #3

Phone: (705) 857-1221 Ext 227  
Fax: (705) 857-0730  
E-mail: luana.mcquabbie@henveymedicalcentre.com



## PICKEREL OLD CEMETERY-573 Pickerel River Road FRENCH RIVER INDIAN RESERVE NO. 13, ON

| # | Surname  | Given Name | Also known as | Date of Birth | Date of Death | Plot Site Identification |
|---|----------|------------|---------------|---------------|---------------|--------------------------|
|   | AGOWISSA | Ivan       |               | Jan 30, 1958  | Jan 23, 1963  | Wooden Cross standing.   |
|   | AGOWISSA | John       |               | Oct 6, 1898   | Nov 26, 1965  | Wooden Cross standing.   |
|   | AGOWISSA | Keith      |               | Mar 2, 1955   | Nov 26, 1973  | Wooden Cross standing.   |
|   | AGOWISSA | Margret    |               | Mar 2, 1900   | Nov 26, 1972  |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |
|   |          |            |               |               |               |                          |

**PICKEREL OLD CEMETERY-573 Pickerel River Road FRENCH RIVER INDIAN RESERVE NO. 13, ON**

| # | Surname      | Given Name            | Also known as | Date of Birth | Date of Death   | Plot Site Identification            |
|---|--------------|-----------------------|---------------|---------------|-----------------|-------------------------------------|
|   | ASHA WASAGA  | Ambrose               | Ajawassige    | Dec 2, 1899   | Nov 20, 1979    | Marker. Ambrose Ashawasega. Age 81. |
|   | ASHA WASAGA  | Serena                | Missabie      | Oct 14, 1922  | Sep 30, 1973    |                                     |
|   | ASHA WASAGA  | Silas                 |               | Nov 18, 1879  | Nov 8, 1966     | Age 87                              |
|   | ASHA WASAGA  | Stephen               |               | Sep 30, 1897  | Jul 22-28, 1974 |                                     |
|   | ASHA WASAGA  | Stephen Henry         |               | May 15, 1930  | Jul 4, 1982     | Wooden Cross down.                  |
|   | ASHA WASAGA  | Edward Garry          | Ajawassige    | Sep 21, 1955  |                 |                                     |
|   | ASHA WASAGAI | Carolyn Dawn          |               | Aug 13, 1965  |                 |                                     |
|   | ASHA WASAGAI | Gordon                |               |               | Jul 8, 1993     |                                     |
|   | ASHA WASAGAI | Henry                 |               | Mar 28, 1909  |                 |                                     |
|   | ASHA WASAGAI | Victoria              |               | Jun 22, 1948  | Mar 2, 1980     | Granite Plaque.                     |
|   | ASHA WASEGA  | Gordon Lenn           |               | Aug 21, 1951  |                 |                                     |
|   | ASHA WASEGA  | Joseph Midford Elwood | Ajawassige    | Apr 27, 1942  | Mar 5, 2009     |                                     |
|   | ASHA WASEGA  | Rita                  |               | Nov 2, 1955   | Dec 10, 1987    | Wooden Cross down.                  |
|   | ASHA WASEGA  | Shirley Caroline      | Contin/Cantin | Jun 7, 1946   |                 |                                     |
|   | ASHA WASEGA  | Steven                |               |               |                 |                                     |
|   | ASHA WASEGAI | Ethan                 |               |               |                 |                                     |
|   | ASHA WASEGAI | Nellie Joan           |               | Jun 25, 1941  | Nov 9, 1991     | Cement Headstone.                   |

PICKEREL OLD CEMETERY-573 Pickerel River Road FRENCH RIVER INDIAN RESERVE NO. 13, ON

| # | Surname    | Given Name         | Also known as | Date of Birth | Date of Death | Plot Site Identification             |
|---|------------|--------------------|---------------|---------------|---------------|--------------------------------------|
|   | BLACKSTOCK | Margie             |               | May 14, 1937  | May 13, 1991  | Wooden Cross intact.                 |
|   | CONTIN     | Edna Laura         | King/Pawis    | July 7, 1941  | Dec 26        | Wooden Cross intact.                 |
|   | CONTIN     | Elizabeth          |               |               |               |                                      |
|   | CONTIN     | Francis David      |               | June 3, 1950  |               |                                      |
|   | CONTIN     | Harvey Clarence    |               | Apr 28, 1931  | Jan 5, 1993   | Wooden Cross intact.                 |
|   | CONTIN     | Howard Benedict    |               | Mar 26, 1926  |               | Cremated.                            |
|   | CONTIN     | Leonard            |               | Mar 6, 1926   | Jan 11, 1987  |                                      |
|   | CONTIN     | Lloyd              | Pawis         | June 30, 1945 | Sept 12, 1986 | Headstone. 1944-1986                 |
|   | CONTIN     | Louis              |               | May 2, 1923   | July 15, 1988 |                                      |
|   | CONTIN     | Michelle Kimberley |               | Apr 5, 1976   |               |                                      |
|   | CONTIN     | Paul               |               |               | 1991          |                                      |
|   | CONTIN     | Tony               |               |               |               |                                      |
|   | CUBBAGE    | James J. M.        |               | Apr 25, 1990  |               | Wooden Cross down. Non readable.     |
|   | HOLMES     | Cheryl Phyllis     |               | Aug 16, 1951  |               | Fragments of a wooden cross.         |
|   | JOSEPH     | Simon              |               | Dec 6, 1915   |               |                                      |
|   | KAGAGINS   | Alauna Rose        |               |               |               |                                      |
|   | KAGAGINS   | Dianne Marlene     |               | Sept 6, 1967  | 1986          | Headstone. Diane M. Kagagins 1967-86 |
|   | KAGAGINS   | Raymond Jr.        |               | Feb 20, 1990  | Feb 23, 1990  |                                      |
|   | MADORE     | Delia              | Moreau        | May 15, 1941  | Jul 20, 2016  | Headstone shared w/Gavin Nettagog.   |

**PICKEREL OLD CEMETERY-573 Pickerel River Road FRENCH RIVER INDIAN RESERVE NO. 13, ON**

| # | Surname   | Given Name             | Also known as | Date of Birth | Date of Death | Plot Site Identification          |
|---|-----------|------------------------|---------------|---------------|---------------|-----------------------------------|
|   | MCKENZIE  | Phillip                |               |               | May 1, 1972   | Headstone. Sapper. R.C.E. Age 51  |
|   | MCQUABBIE | Andrew                 |               | 1873          | 1968          |                                   |
|   | MCQUABBIE | Clifford               | Amikwabi      | April 1, 1936 | June 4, 1999  | Wooden Cross down. Broken.        |
|   | MCQUABBIE | Daniel D.              |               | Apr 9, 1957   | May 9, 1980   | Wooden Cross down.                |
|   | MCQUABBIE | Elvina Mary            | Ajawassige    | July 9, 1915  |               | Granite Plaque.                   |
|   | MCQUABBIE | Gerald Thomas Michael  |               | Jun 25, 1950  | July 17, 1961 | Cement Headstone.                 |
|   | MCQUABBIE | Harry                  |               | Dec 16, 1912  | July 26, 1987 | Headstone.                        |
|   | MCQUABBIE | Henry Russell David    |               | Feb 18, 1948  | July 7, 1976  | Cement Headstone. Ken R. D.       |
|   | MCQUABBIE | Lorraine Rachel        | Pawis         | Feb 18, 1933  | Sep 13, 1975  | Wooden Cross down.                |
|   | MCQUABBIE | Marilyn Theresa Audrey |               | Nov 24 1944   | July 8, 2015  | Cremated. Ashes on Harry M. plot. |
|   | MCQUABBIE | Peter Edwin            |               | Apr 9, 1946   | Mar 15, 2006  | Wooden Cross down. Rotted.        |
|   | MCQUABBIE | Robert                 |               |               | 1961          |                                   |
|   | MCQUABBIE | Susan                  | Jako/Yako     | Jan 6, 1886   | Aug 10,1979   | Cement Headstone.                 |
|   | MCQUABBIE | Willard                |               | Nov 5, 1926   | Dec 19, 198   |                                   |
|   | MISSABIE  | Charlie                |               | Jul 1881      | May 2, 1959   |                                   |
|   | MISSABIE  | Florence               |               | Oct 2, 1891   | Jan 14, 1987  |                                   |
|   | MISSABIE  | Margaret               |               | Feb 2, 1917   | Mar 29, 1974  | Cement Headstone.                 |
|   | MOSES     | James                  |               | 1902          | Jan 15, 1960  |                                   |
|   | MOSES     | Josephine              |               | Jan 2, 1902   |               | Age 52                            |

**PICKEREL OLD CEMETERY-573 Pickerel River Road FRENCH RIVER INDIAN RESERVE NO. 13, ON**

| # | Surname    | Given Name         | Also known as | Date of Birth | Date of Death | Plot Site Identification               |
|---|------------|--------------------|---------------|---------------|---------------|--|
|   | NETTAGOG   | Gavin Aaron Joseph |               | Jan 4, 1986   | Nov 24, 2006  | Cremated. Shares Headstone w/Delia M   |
|   | NEWTON     | Lloyd Edmund       |               | Nov 6, 1935   | Aug 17, 2020  | Cremated.                              |
|   | NOGANOSH   | Bert               |               |               | Aug 27, 1955  | Age 31 years                           |
|   | NOGANOSH   | Dora Virginia      | Contin/Newton | May 3, 1933   | Dec 31, 1986  | Wooden Cross down. Dora Contin-Newton  |
|   | NOGANOSH   | Gilbert            |               | Aug 10, 1920  | July 1, 1968  |  |
|   | PAWIS      | Archie Paul        |               | Jan 18, 1974  | Apr 1990      |  |
|   | PAWIS      | Conrad             |               | Nov 5, 1971   | Apr 29, 1989  | Wooden Cross down.                     |
|   | PAWIS      | Mary Jane          |               | Jul 12, 1974  | Feb 15, 1980  |  |
|   | PAWIS      | Milton Archie      |               | May 4, 1943   | Apr 18, 2015  | Wooden Cross standing.                 |
|   | WICKAMAKIS | Beatrice           |               | Feb 17, 1925  | Jun 11, 1979  | Headstone. Beatrice 1925-1979 R. I. P. |
|   | WICKAMAKIS | Albert             |               | Jun 15, 1901  | Dec 1, 1979   |  |
|   | WILLIAMS   | Brian              |               | Mar 27, 1952  | Jul 20, 1979  | Wooden Cross intact.                   |
|   | WILLIAMS   | Wade Elvis         |               | Aug 3, 1956   | Jun 14, 1987  | Wooden Cross intact.                   |
|   | CONTIN     | Eugene             |               | Nov 3, 1958   |               | Late entry to listing.                 |
|   | CONTIN     | Kira Hope          |               |               |               | Late entry to listing.                 |
|   | NEODEGIJIG | Edward             |               | Mar 22, 1960  |               | Late entry to listing.                 |
|   | NEODEGIJIG | Lee                |               |               | 1972          | Late entry to listing.                 |

PLEASE NOTIFY ME IF YOU NOTICE ERRORS OR HAVE ADDITIONS. LM.



# Cemetery Research

Name of Deceased: \_\_\_\_\_

Date of Birth: \_\_\_\_\_

Date of Death: \_\_\_\_\_

Place of Birth: \_\_\_\_\_

Mother's Name: \_\_\_\_\_

Father's Name: \_\_\_\_\_

Buried or Cremated? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_  
*Your Name* \_\_\_\_\_ *Date*

Please fill in as much information as you can.

# CREATING YOUR OWN PERSONAL FAMILY TREE

“GETTING STARTED WITH AncestryDNA”

**AUGUST 2021(ON-GOING),  
HIFN HEALTH CENTRE/TRAILER #3**

Gathering family history involves tracing a continuous line of descent from a given ancestor. In past times many First Nation people were taught to memorize their genealogy and this data was recited at marriages, funerals and at other feasts and ceremonies. Over time, the ability to trace one's ancestry by memory became a lost art.

Today anyone wishing to trace his or her ancestry must search through vital statistical records such as births, marriages and deaths, and through various government and private records as well as ancestry research through on-line sites and AncestryDNA testing kits to obtain information on their own family lineage. Testing kits will be available through the CWW program.



**TO MAKE AN APPOINTMENT FOR AN INDIVIDUAL SESSION PLEASE CONTACT  
CWW LUANA MCQUABBIE 705 857-1221 EXT 227**



*To be used for :*

*CEMETERY RESEARCH*

*\**

*FAMILY GENEALOGY  
RESEARCH*

*\**

*ELDERS CALENDAR*

## ***HERITAGE COLLECTION INFO NEEDED***

BIRTH NOTICES  
BAPTISMAL RECORDS  
MARRIAGE RECORDS  
DEATH NOTICES  
FUNERAL CARDS  
OBITUARY CARDS  
NEWSPAPER CLIPPINGS  
CEMETERY RECORDS

***All NOTICES, RECORDS, CARDS AND  
CLIPPINGS will be returned to their original owner  
after a copy has been made for the  
Heritage Collection.***

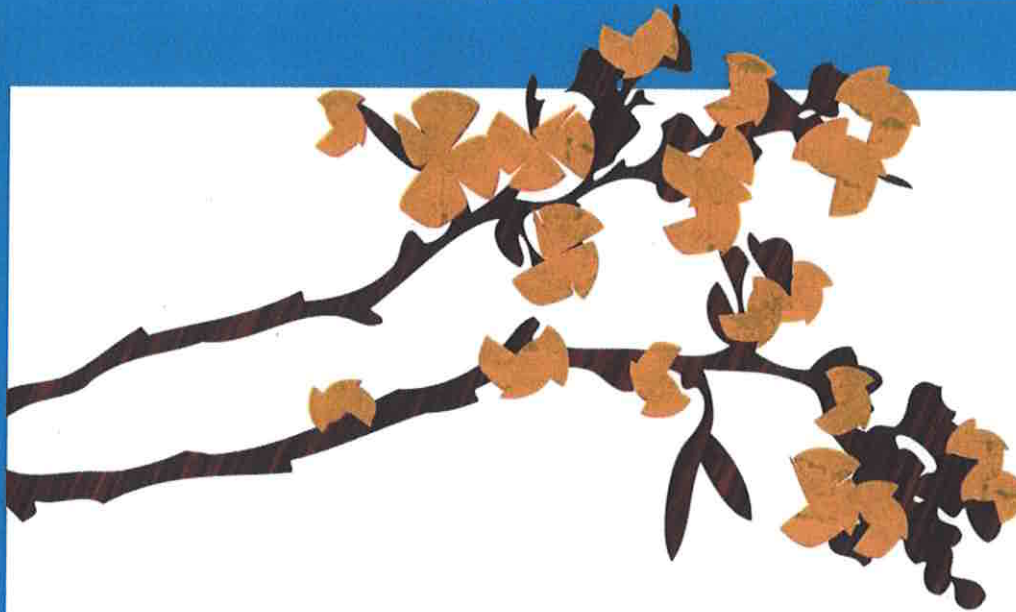
***Please come see CWW Luana McQuabbie in  
TRAILER #3 with your items or call the number and  
extention below to set-up a time where I can come  
see you at your home.***

***As a special thank you will receive \$5.00 in cash per  
item as long as I don't already have it in my  
collection.***



LUANA MCQUABBIE  
HIFN COMMUNITY WELLNESS WORKER  
Phone: 705 857-1221 EXT 227  
E-mail: [luana.mcquabbie@henveymedicalcentre.com](mailto:luana.mcquabbie@henveymedicalcentre.com)





# SPECIALTY SEWING

## INDIVIDUAL REQUESTS/AUGUST

---

**WHEN:** ANYTIME

**WHERE:** HEALTH CENTRE/TRAILER #3

*For some time now I have been asked to make special items for ceremonial use, special gatherings where an article of clothing is needed and especially items for a deceased loved one.*

*I do enjoy sewing and don't mind requests like this within reason. I will be extending this invitation to anyone who is needing something special please come see me in Trailer #3 at the Health Centre.*

*I will also be making moss bags, baby blankets, baby moccasins as part of a welcoming to new babies in the community. Please give me some advance notice and come select fabric choices and colors.*

*Orders for fabric mask are also available.*

LUANA MCQUABBIE/HIFN COMMUNITY WELLNESS WORKER

## BRITT NURSING STATION DISPLAY REGARDING RESIDENTIAL SCHOOLS AND ORANGE SHIRT DAY

DISPLAY BY CWV LUANA MCQUABBIE



Ann Palamar, NP at Britt Nursing Station has asked if it would be okay to have educational materials or poster to help raise awareness on residential schools and Orange Shirt Day at Britt Nursing Station.

With consent of HIFN, and BNS I have planned to set up a small display featuring an Every Child Matters t-shirt with the history behind the orange shirt, included, a matching Ribbon skirt, a boys Ribbon shirt and baby moccasins.

I have compiled a list of names I have so far of our children who went to residential schools in Spanish, Chapleau, Sault Ste. Marie and Mohawk Institute. The listing is not complete, more research is needed.

To the best of my knowledge there are 3 survivors still living. Consent was granted from the individuals/family members to put their names on the display.

## **The story behind Orange Shirt Day: by Phyllis Jack of Dog Creek BC**

Phyllis went to the Mission school for one year. She was 6 years old. Her family never had very much money, and there was no Social Assistance, but somehow her granny managed to buy her a new outfit to go to the Mission school.

She remembers going to Robinson's store and picking out a shiny orange shirt. It had eyelets and lace, and she felt so pretty in that shirt and excited to be going to school!

When she got to the school, they stripped her, and took away her clothes, including the orange shirt!

She never saw it again, except on other kids. She didn't understand why they wouldn't give it back to her, it was hers! Since then the colour orange has always reminded her of that. She says, "her feelings didn't matter, and no one cared how she felt like she was worth nothing".

Now, she finally gets, that the feeling of worthlessness and insignificance, ingrained in her from her very first day at school, affected the way she lived her life for many years. Even now, knowing nothing could be further from the truth, she still sometimes feels that she doesn't matter. She is honoured to tell her story so that others may benefit and understand, and maybe other survivors will feel comfortable enough to share their stories.

She says, "I want my orange shirt back!" Phyllis' orange shirt is a symbol of so many losses experienced by those who were sent to Residential Schools over several generations. Losses of family, culture, language, freedom, parenting, self-esteem, and worth were experienced by everyone. Let's not forget the children but honour them on September 30.

Orange Shirt Day is an affirmation of our commitment to ensure that everyone around us matters.

**AUGUSTINE ASHAWASAGAI Shingwauk Records  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**EMERY ASHAWASAGAI  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**STEPHEN ASHAWASAGAI Shingwauk Records  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**ANDERSON ASHAWASAGAI  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**CHARLOTTE OSHAWASSIGE-CONTIN Shingwauk Records  
SPANISH INDIAN RESIDENTIAL SCHOOL/GIRLS**

**IRVIN CONTIN Basil H. Johnson book  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**HARVEY CONTIN Basil H. Johnson book (Clarence Contin)  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**IRENE SIMON-CONTIN Elder Interview 2013  
MOHAWK INSTITUTE RESIDENTIAL SCHOOL**

**DORA CONTIN Shingwauk Records  
SPANISH INDIAN RESIDENTIAL SCHOOL/GIRLS**

**DOMINIC CONTIN (COWBOY JACK) Shingwauk Records  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**ANTHONY CONTIN Shingwauk Records  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**EDNA CONTIN Family Member Confirms  
SPANISH INDIAN RESIDENTIAL SCHOOL/GIRLS**

**LOUIE CONTIN Brenda Contin record  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**SHIRLEY CONTIN-ASHAWASEGA Brenda Contin record  
SPANISH INDIAN RESIDENTIAL SCHOOL/GIRLS**

**LLOYD PAWIS-CONTIN Brenda Contin record  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**PATRICIA CONTIN Elder Confirms  
SPANISH INDIAN RESIDENTIAL SCHOOL/GIRLS**

on going  
research (u)  
jm

**CLARENCE CONTIN Shingwauk Records (Harvey Contin)  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**FRANK CONTIN Shingwauk Records  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**ANNABELLE FOX Shingwauk Records  
SPANISH INDIAN RESIDENTIAL SCHOOL/GIRLS**

**ANNA FOX Shingwauk Records  
SPANISH INDIAN RESIDENTIAL SCHOOL/GIRLS**

**AUDREY MCQUABBIE Family Member Confirms  
SPANISH INDIAN RESIDENTIAL SCHOOL/GIRLS**

**HILDA MISQUADIS-MCQUABBIE Family Member Confirms  
SHINGWAUK INDIAN RESIDENTIAL SCHOOL-SSM**

**JOSEPH MISSABIE (SHAGGY) Shingwauk Records  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**LOT MISSABIE William E. McLeod book  
ST. JOHN'S RESIDENTIAL SCHOOL CHAPLEAU**

**MARTINA MOREAU Elder Interview 2020  
SPANISH INDIAN RESIDENTIAL SCHOOL/GIRLS**

**STANLEY MOSES Shingwauk Records  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**GILBERT NAGANOSH Basil H. Johnson book  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**MILTON PAWIS Family Member Confirms  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**ART SOLOMON Brenda Contin Record  
SPANISH INDIAN RESIDENTIAL SCHOOL/BOYS**

**EVA SOLOMON Brenda Contin Record  
SPANISH INDIAN RESIDENTIAL SCHOOL/GIRLS**

**LUCY KEGASHYOUNGAI William E. McLeod book  
ST. JOHN'S RESIDENTIAL SCHOOL CHAPLEAU**

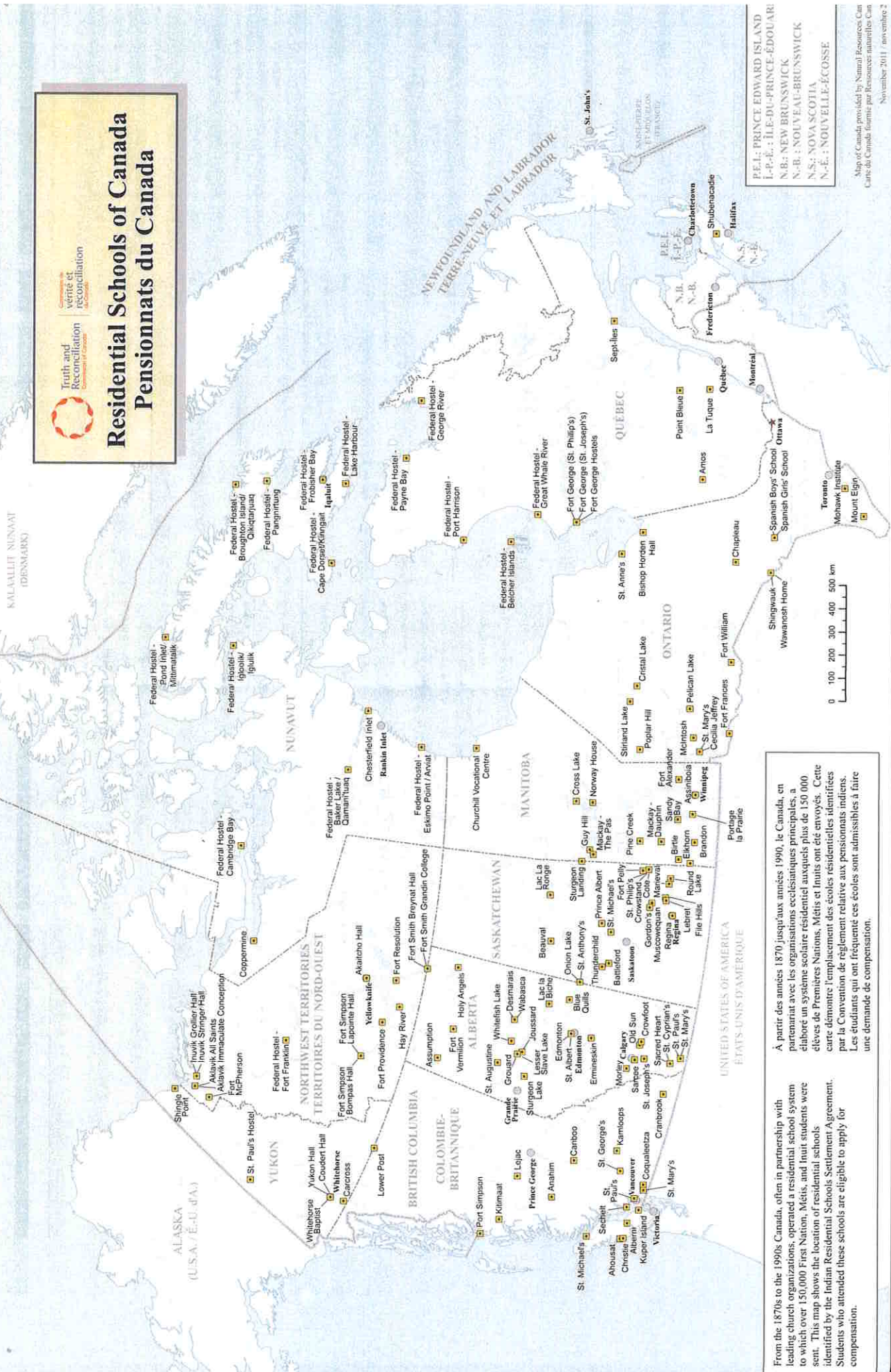
**JOSEPH KEGESHYOUNGA William E. McLeod book  
ST. JOHN'S RESIDENTIAL SCHOOL CHAPLEAU**





# Residential Schools of Canada Pensionnats du Canada

Commission de la vérité et de la réconciliation  
Truth and Reconciliation Commission of Canada



P.E.I.: PRINCE EDWARD ISLAND  
I.-P.-E.: ÎLE-DU-PRINCE-ÉDOUARD  
N.-B.: NEW BRUNSWICK  
N.-B.: NOUVEAU-BRUNSWICK  
N.-S.: NOVA SCOTIA  
N.-É.: NOUVELLE-ÉCOSSE

Map of Canada provided by Natural Resources, Can  
Carte du Canada fournie par Ressources naturelles, Can  
November 2011 / novembre 2011

From the 1870s to the 1990s Canada, often in partnership with leading church organizations, operated a residential school system to which over 150,000 First Nation, Métis, and Inuit students were sent. This map shows the location of residential schools identified by the Indian Residential Schools Settlement Agreement. Students who attended these schools are eligible to apply for compensation.

À partir des années 1870 jusqu'aux années 1990, le Canada, en partenariat avec les organisations ecclésiastiques principales, a élaboré un système scolaire résidentiel auxquels plus de 150 000 élèves de Premières Nations, Métis et Inuits ont été envoyés. Cette carte démontre l'emplacement des écoles résidentielles identifiées par la Convention de règlement des pensionnats indiens. Les étudiants qui ont fréquenté ces écoles sont admissibles à faire une demande de compensation.

**Local Schools/Presidents**      **Location/Employment**      **Church/Eglise**

|   |                    |     |
|---|--------------------|-----|
| St. George's (Lightton)   | Lightton           | A   |
| St. Mary's (Mission)  | Mission            | E   |
| St. Michael's (Alert Bay Girls Home Alert Bay Boys Home)                  | Alert Bay          | A   |
| St. Paul's (Columbus North Vancouver)                                     | North Vancouver    | C   |
| Sechart   | Sechart            | C   |
| <b>Manitoba</b>   |                    |     |
| Assiniboia (Winnipeg)   | Winnipeg           | C   |
| Beville   | Beville            | P   |
| Brandon   | Brandon            | U/C |
| Churchill Vocational Centre   | Churchill          | N   |
| Cross Lake (St. Joseph's Norway House Jack River Annex Notre Dame Hostel) | Cross Lake         | C   |
| Ethorn (Wabowagan)  | Ethorn             | A   |
| Fort Alexander (Dine Falls)   | Pine Falls         | C   |
| Guy Hill (Clearwater, The Pax, Sturgeon Landing (SK))                     | Clearwater Lake    | C   |
| Mucky - Dauphin   | Dauphin            | A   |
| Mucky - The Pax   | The Pax            | A   |
| Norway House  | Norway House       | U   |
| Pine Creek (Camperville)  | Camperville        | C   |
| Portage la Prairie  | Portage la Prairie | U   |
| Sandy Bay   | Sandy Bay Reserve  | C   |
| <b>Northwest Territories / Territoires du Nord-Ouest</b>                  |                    |     |
| Ambler Hall (Yellowknife)   | Yellowknife        | N   |
| Aklavik - Immaculate Conception   | Aklavik            | C   |
| Aklavik All Saints  | Aklavik            | A   |
| Federal Hostel - Fort Franklin  | Deline             | N   |
| Fort McPherson (Fleming Hall)   | Fort McPherson     | A   |
| Fort Providence (Sacred Heart)  | Fort Providence    | C   |
| Fort Resolution (St. Joseph's)  | Fort Resolution    | C   |
| Fort Simpson - Bompas Hall (Ace Go Cho)                                   | Fort Simpson       | A   |
| Fort Simpson - Ligomte Hall (Din Cho Hall, Ace Go Cho)                    | Fort Simpson       | C   |
| Fort Smith - Bretnak Hall   | Fort Smith         | C   |
| Fort Smith - Gordon College   | Fort Smith         | C   |
| Hay River (St. Peter's)   | Hay River          | A   |
| Inuvik - Grolier Hall   | Inuvik             | C   |
| Inuvik - Stringer Hall  | Inuvik             | A   |
| <b>Nova Scotia / Nouvelle-Écosse</b>                                      |                    |     |
| Shubenacadie  | Shubenacadie       | C   |
| <b>Nunavut</b>  |                    |     |
| Chesterfield Inlet (Joseph Bernier, Turquet Hall)                         | Chesterfield Inlet | C   |
| Caspermine (Fort Healy)   | Caspermine         | A   |
| Federal Hostel - Baker Lake (Gummiutuaq)                                  | Qummiutuaq         | N   |

**Local Schools/Presidents**      **Location/Employment**      **Church/Eglise**

|   |                    |     |
|---|--------------------|-----|
| St. George's (Lightton)   | Lightton           | A   |
| St. Mary's (Mission)  | Mission            | E   |
| St. Michael's (Alert Bay Girls Home Alert Bay Boys Home)                  | Alert Bay          | A   |
| St. Paul's (Columbus North Vancouver)                                     | North Vancouver    | C   |
| Sechart   | Sechart            | C   |
| <b>Manitoba</b>   |                    |     |
| Assiniboia (Winnipeg)   | Winnipeg           | C   |
| Beville   | Beville            | P   |
| Brandon   | Brandon            | U/C |
| Churchill Vocational Centre   | Churchill          | N   |
| Cross Lake (St. Joseph's Norway House Jack River Annex Notre Dame Hostel) | Cross Lake         | C   |
| Ethorn (Wabowagan)  | Ethorn             | A   |
| Fort Alexander (Dine Falls)   | Pine Falls         | C   |
| Guy Hill (Clearwater, The Pax, Sturgeon Landing (SK))                     | Clearwater Lake    | C   |
| Mucky - Dauphin   | Dauphin            | A   |
| Mucky - The Pax   | The Pax            | A   |
| Norway House  | Norway House       | U   |
| Pine Creek (Camperville)  | Camperville        | C   |
| Portage la Prairie  | Portage la Prairie | U   |
| Sandy Bay   | Sandy Bay Reserve  | C   |
| <b>Northwest Territories / Territoires du Nord-Ouest</b>                  |                    |     |
| Ambler Hall (Yellowknife)   | Yellowknife        | N   |
| Aklavik - Immaculate Conception   | Aklavik            | C   |
| Aklavik All Saints  | Aklavik            | A   |
| Federal Hostel - Fort Franklin  | Deline             | N   |
| Fort McPherson (Fleming Hall)   | Fort McPherson     | A   |
| Fort Providence (Sacred Heart)  | Fort Providence    | C   |
| Fort Resolution (St. Joseph's)  | Fort Resolution    | C   |
| Fort Simpson - Bompas Hall (Ace Go Cho)                                   | Fort Simpson       | A   |
| Fort Simpson - Ligomte Hall (Din Cho Hall, Ace Go Cho)                    | Fort Simpson       | C   |
| Fort Smith - Bretnak Hall   | Fort Smith         | C   |
| Fort Smith - Gordon College   | Fort Smith         | C   |
| Hay River (St. Peter's)   | Hay River          | A   |
| Inuvik - Grolier Hall   | Inuvik             | C   |
| Inuvik - Stringer Hall  | Inuvik             | A   |
| <b>Nova Scotia / Nouvelle-Écosse</b>                                      |                    |     |
| Shubenacadie  | Shubenacadie       | C   |
| <b>Nunavut</b>  |                    |     |
| Chesterfield Inlet (Joseph Bernier, Turquet Hall)                         | Chesterfield Inlet | C   |
| Caspermine (Fort Healy)   | Caspermine         | A   |
| Federal Hostel - Baker Lake (Gummiutuaq)                                  | Qummiutuaq         | N   |

**Local Schools/Presidents**      **Location/Employment**      **Church/Eglise**

|   |                            |   |
|---|----------------------------|---|
| Federal Hostel - Boucher Islands  | South Camp, Fishery Island | N |
| Federal Hostel - Broughton Island (Broughton Bay)                                       | Broughton Bay              | N |
| Federal Hostel - Cambridge Bay  | Cambridge Bay              | N |
| Federal Hostel - Cape Dorset (Cape Dorset)  | Cambridge Bay              | N |
| Federal Hostel - Eureka (Eureka)  | Eureka                     | N |
| Federal Hostel - Frobisher Bay (Ukuvik)   | Iqaluit                    | N |
| Federal Hostel - Iglood (Iglood)  | Iglood/Iglood              | N |
| Federal Hostel - Ikerasak (Ikerasak)  | Ikerasak                   | N |
| Federal Hostel - Pangnirtung (Pangnirtung)  | Pangnirtung/Pangnirtung    | N |
| Federal Hostel - Pond Inlet (Mittimatauk)   | Mittimatauk                | N |
| <b>Ontario</b>  |                            |   |
| Bishop Horon (Isle Mopse Fort Mopse Factory)  | Moose Factory Island       | A |
| Cenilo, Jeffrey (Kenora, Shore Lake)  | Kenora                     | P |
| Chapleau (St. Joseph's, St. John's)   | Chapleau                   | A |
| Crest Lake High School  | Crest Lake                 | M |
| Fort Frances (St. Margaret's)   | Fort Frances               | C |
| Fort William (St. Joseph's)   | Fort William               | C |
| Marathon (Marathon)   | Marathon                   | C |
| Mohawk Institute  | Brantford                  | A |
| Mount Elgin (Muncey, St. Thomas)  | Muncey                     | U |
| Pearce Lake (Pearce Falls)  | St. Ursula                 | A |
| Poplar Hill   | Poplar Hill                | M |
| St. Anne's (Fort Albany)  | Fort Albany                | C |
| St. Mary's (St. Anthony's)  | Kenora                     | C |
| Shingauak   | Swift Site, Mare           | A |
| Spanish Bays School (Charles Garnier, St. Joseph's, Interlocking Industrial)            | Spanish                    | C |
| Spanish Girls School (St. Joseph's, St. Anne's, St. Peter's, St. James')                | Spanish                    | C |
| Strand Lake High School   | Strand Lake                | M |
| <b>Quebec</b>   |                            |   |
| Amos (St. Marc, de l'Église)  | Amos                       | C |
| Fort George (St. Philip's)  | Fort George                | A |
| Fort George (St. Joseph's Mission, Residence Coulture, Saint-Thérèse de l'Enfant-Jésus) | Fort George                | C |
| Federal Hostel - George River   | Kangirsuq                  | N |
| Federal Hostel - Grand Abitibi River (Poste de la Baleine, Kangirapap)                  | Kangirapap/Kangirapap      | N |
| Federal Hostel - Payne Bay (Belin)  | Kangirapap                 | N |
| Federal Hostel - Port Harrison (Inoucouak, Inoucouak)                                   | Inoucouak                  | N |
| La Tuque  | La Tuque                   | A |
| Pointe Bleue  | Pointe Bleue               | C |
| Sept Îles (Seven Islands, Notre Dame, Muldoonham)                                       | Sept Îles                  | C |

**Local Schools/Presidents**      **Location/Employment**      **Church/Eglise**

|  |                  |   |
|--|------------------|---|
| <b>Saskatchewan</b>  |                  |   |
| Battleford   | Battleford       | A |
| Beauval (Lac la Poudre)  | Beauval          | C |
| Code Improved Federal Day School   | Kamsack          | U |
| Crowsland  | Kamsack          | P |
| File Hills   | Baldwyn          | U |
| Fort Pelly   | Fort Pelly       | C |
| Gordon's Gordon's Reserve  | Puency           | A |
| Lac La Ronge   | Lac La Ronge     | A |
| Lebrét (DU Appel, Whitehall, St. Paul's High School)                             | Lebrét           | C |
| Marechal (Cowcross, Crooked Lake)  | Cowcross Reserve | C |
| Muskegan (Lebrét, Touchwood)   | Lebrét           | C |
| Onion Lake   | Onion Lake       | A |
| Prince Albert (Onion Lake, St. Albert's, All Saints, St. Barnabas, Lac La Ronge) | Prince Albert    | A |
| Regina   | Regina           | P |
| Round Lake   | Round Lake       | U |
| St. Anthony's (Onion Lake, Sacred Heart)   | Onion Lake       | C |
| St. Michael's (Duck Lake)  | Duck Lake        | C |
| St. Philip's   | Kamsack          | C |
| Sturgeon Landing (Eggs Hill, Manitoba)   | Sturgeon Landing | C |
| Thunderchild (Thomas, St. Henri)   | Demas            | C |
| <b>Yukon</b>   |                  |   |
| Carcross (Chochola)  | Carcross         | A |
| Courty Hall (Whitehorse Hostel/Student Residence, Yukon Hall)                    | Whitehorse       | C |
| St. Paul's Hostel (Dawson City)  | Dawson           | A |
| Stampede Point (St. John's)  | Stampede Point   | A |
| Whitehorse Baptist (Lyc Mission)   | Whitehorse       | B |
| Yukon Hall (Whitehorse/Protestant Hostel)  | Whitehorse       | N |

Church / Eglise  
 A = Anglican / Anglique  
 B = Baptist / Baptiste  
 C = Catholic / Catholique  
 E = Episcopalian / Épiscopale  
 N = Non-denominational / Non-concessionnelle  
 P = Presbyterian / Presbytérienne  
 U = United / Unie

# 2.15 KM WALK TO HONOR THE FINDING OF 215 CHILDREN BURIED AT KAMLOOPS RESIDENTIAL SCHOOL IN B.C.

PICTURES CAPTURED FROM THE DRIVEWAY OF 263 Pickerel River Road

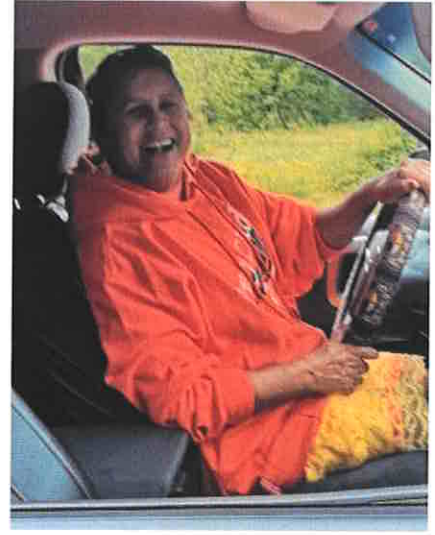


JULY 1, 2021  
@ 10:00 A.M.



# 2.15 KM WALK TO HONOR THE FINDING OF 215 CHILDREN BURIED AT KAMLOOPS RESIDENTIAL SCHOOL IN B.C.

PICTURES CAPTURED FROM THE DRIVEWAY OF 263 Pickerel River Road

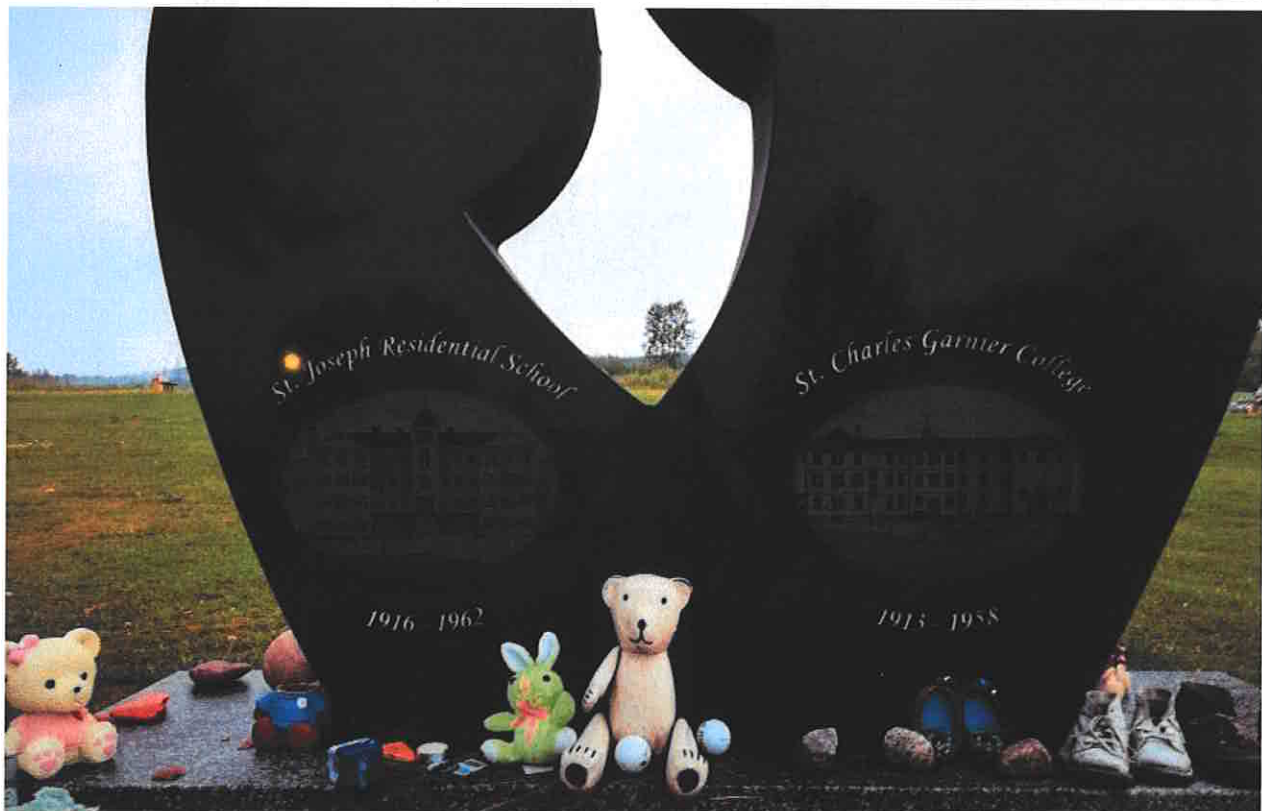


JULY 1, 2021 @ 10:00 A.M.



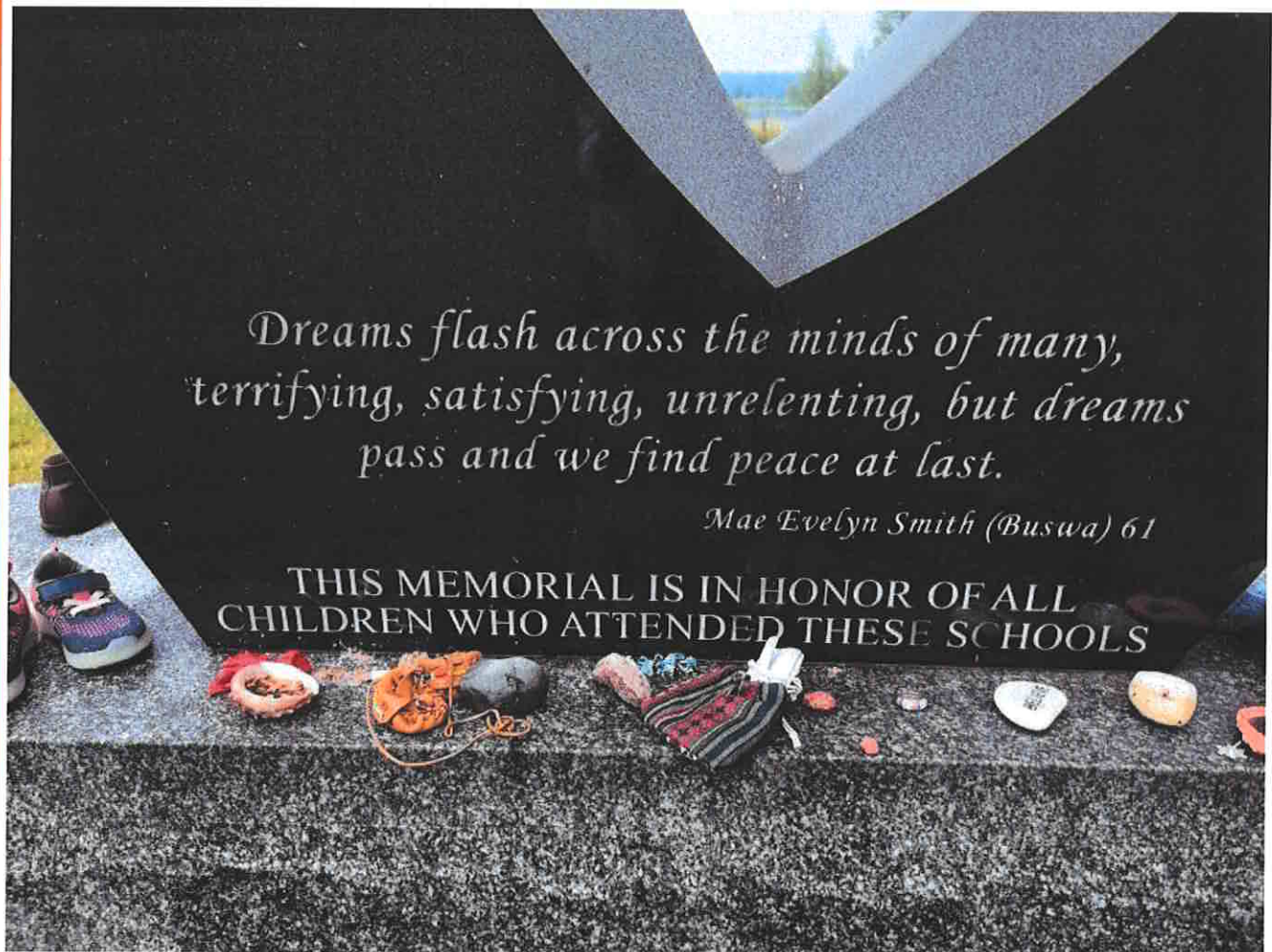
# SPANISH INDIAN RESIDENTIAL SCHOOLS SPANISH, ONTARIO

BY CWW LUANA MCQUABBIE



# SPANISH INDIAN RESIDENTIAL SCHOOLS SPANISH, ONTARIO

BY CWW LUANA MCQUABBIE



*Dreams flash across the minds of many,  
terrifying, satisfying, unrelenting, but dreams  
pass and we find peace at last.*

*Mae Evelyn Smith (Buswa) 61*

THIS MEMORIAL IS IN HONOR OF ALL  
CHILDREN WHO ATTENDED THESE SCHOOLS

JULY 27, 2021

# Upcoming Individual Sessions



FOR MORE INFORMATION PLEASE CONTACT  
CWW LUANA MCQUABBIE 705 857-1221 EXT 227  
TRAILER #3 HEALTH CENTRE

# REGALLIA MAKING

Due to Covid-19 and social distancing, I will be working one on one with individuals who are interested in making a regalia.



# 2022 HIFN CALENDAR

ELDERS, A LINK TO THE PAST & BRIDGE TO OUR FU-



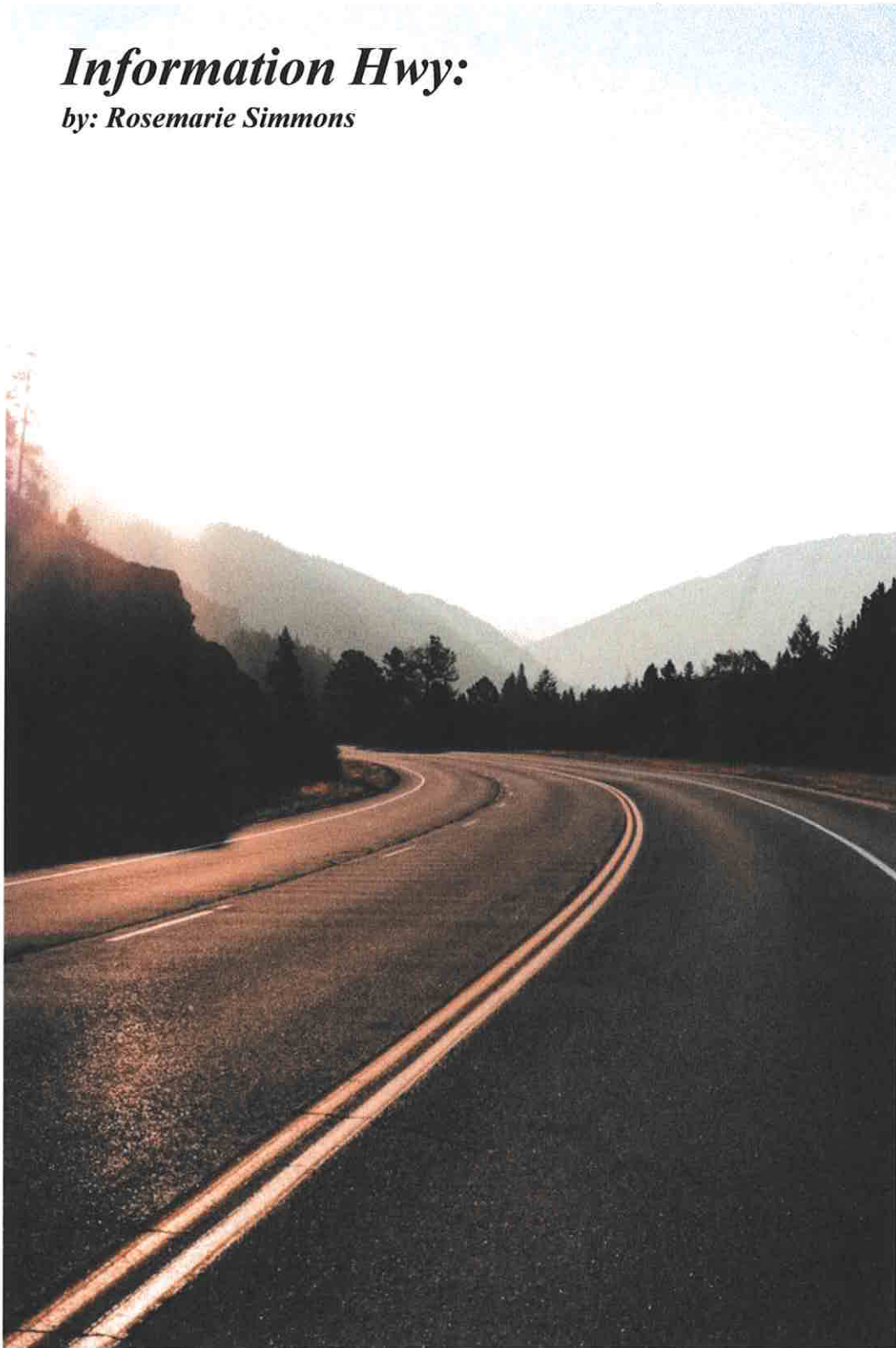
## Elders Participant List for Community Calendar

Victor Ashawasagai  
Charlotte Contin  
Grace Contin  
Faye Delamorandiere  
Eric Herbert  
Rodney Nettagog  
Russel Noganosh  
Alfreda McQuabbie  
Mike McQuabbie  
Martina Moreau  
Micheal Soloman

Opening for a new participant. Interview has not been done yet. Announcement will be made in the September issue of the newsletter.

# *Information Hwy:*

*by: Rosemarie Simmons*



*Today is a Day to remember our people, our little people.*

*Indigenous people asked Canadians to Reflect this Canada Day instead of raising a red-and-white flag on Canada Day. Across Canada Canadian and Indigenous people walked to mourn the nearly 1,150 children whose unmarked graves were recently discovered at three former residential schools in Western Canada.*

*It shows the Indigenous people they are supported by the rest of Canada. Henvey Inlet First Nation took part in this walk . The goal for the day was for people to learn “hope, healing, love, kindness and unity... and a better understanding of how we can move forward in Canada.”*

*The walk comes shortly after the discovery of 215 unmarked graves in British Columbia and 751 graves at a former residential school in Saskatchewan. Just this week, 182 more unmarked graves were found near a residential school in British Columbia.*

*“ It’s time people know the truth.”*











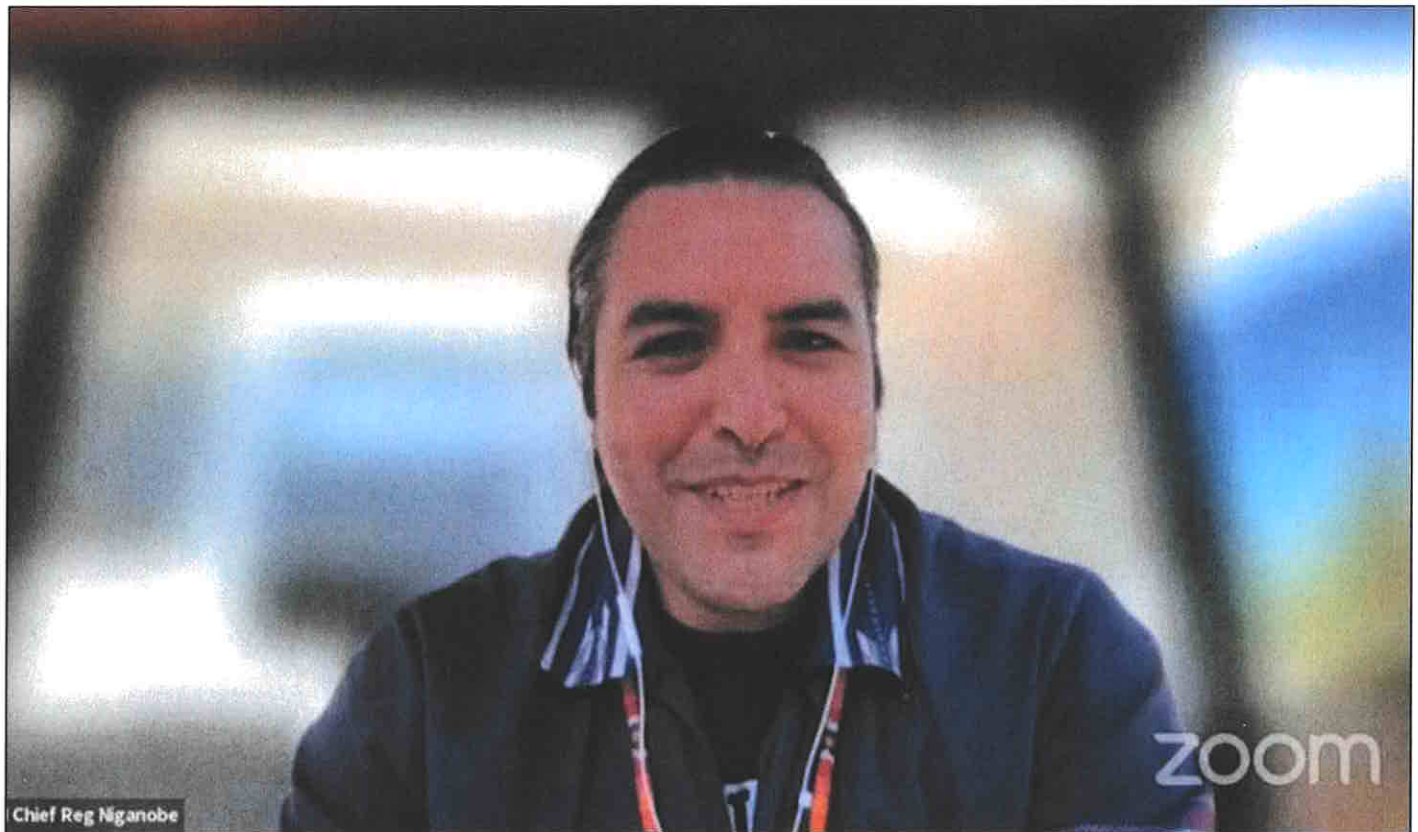






August 2021 News letter.

- *I have included a copy of the Anishinabek News, you have information on the newly-elected Anishinabek Nation Grand Council Chief Reginald Niganobe.*
- *On page 8 and update ‘Ontario’s appeal of Justice Hennessy’s finding for the Anishinabek.’ by Catherine Murton Stoehr.*
- *Anishinabek Nation leadership sign Agreement-in-Principle for Child Well-Being.*



Chief Reg Niganobe

Newly-elected Anishinabek Nation Grand Council Chief Reginald Niganobe.

## Reginald Niganobe new Anishinabek Nation Grand Council Chief

ANISHINABEK NATION HEAD OFFICE – NIPISSING FIRST NATION (June 2, 2021) — Chief Reginald Niganobe has been elected as the new Anishinabek Nation Grand Council Chief by the Chiefs-in-Assembly following a virtual traditional stand-up election hosted by Chippewas of Kettle and Stony Point First Nation via Zoom.

“Miigwetch to Glen for your service and dedication to the Anishinabek Nation communities and the Anishinabek peoples. I appreciate and most of all, value your shared words of wisdom. Miigwetch to the Elders who have guided me to this point that we are at right now. Miigwetch to the Chief – the Gimaa – for selecting me as Grand Council Chief,” says Grand Council Chief Reginald Niganobe. “There is much work to do. I know there are many issues to tackle and we

will address them. I’ve been taught to keep my mind, body and spirit fit – and my heart open. We will move forward in a good way.”

Candidates Reginald Niganobe, Chief of Mississauga #8 First Nation and incumbent Grand Council Chief Glen Hare participated in a traditional stand-up election led by Anishinabek Nation Head Getzit and appointed Electoral Officer Nmishomis Gordon Waindubence today during the virtual Grand Council Assembly. The 39 Anishinabek Nation First Nations Chiefs elected the new Grand Council Chief. The final vote results were Chief Reginald with 20 votes to Glen Hare’s 18.

Reginald Niganobe has been part of Mississauga #8 First Nation Chief and Council since 2009 where he started as a

councillor and has held the position of Chief since 2011. He has been a strong advocate for retaining history and preservation of traditional territories.

He has strong ties to the community through his family and many relations and continues to be an advocate for youth and supports their knowledge around governance, treaties, and the history of our territory. He has also served as the Chair of the North Shore Tribal Council for the last six years.

Starting in 2018, there was a change to have four Regional Deputy Grand Council Chiefs rather than one Deputy Grand Council Chief. The increase in Regional Deputy Grand Council Chiefs allows for greater capacity and political representation

at the regional level. The four regions are: Northern Superior, Southwest, Southeast, and Lake Huron.

The newly elected Regional Deputy Grand Council Chiefs are:

Northern Superior Region – Chief Melvin Hardy, Biinjitiwaabik Zaaging Anishinaabek  
Southwest Region – Joe Miskokomon (acclaimed), Chippewas of the Thames First Nation

Southeast Region – James R. Marsden (acclaimed), Alderville First Nation  
Lake Huron – Travis Boissonneau (acclaimed), Garden River First Nation

Wiikwemkoong Unceded Territory has an ex-officio position on the Leadership Council. Ogimaa Duke Peltier currently holds that position.



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# The Anishinabek Educational Institute working towards accreditation

*By Marci Becking*  
ANISHINABEK NATION TERRITORY – Interim Education Director for the Anishinabek Educational Institute (AEI) and the Anishinabek Nation Education Secretariat, Mindy Taylor, says that her focus has been getting accreditation for the AEI.

“In December of 2017, the Ontario government passed the Indigenous Institutes Act, which recognized Ontario’s owned and operated Indigenous Institutes as a fundamental pillar of the post-secondary system,” says Taylor. “At the Grand Council Assembly in June of 2019, the AEI gave an overview and an update of where the work was for the accreditation process for AEI. A Transitional Strategic Plan framework was presented. Since then, there was not much work completed due to capacity issues and because of the pandemic.”

In January of this year, Taylor became the Interim Director and she has made the accreditation for the AEI a priority.

“We are in the process of finalizing our consultant who will go over the two-year-old framework to see how relevant that

information is today and what needs to be changed,” says Taylor. “They will also put together a work plan for the accreditation process with the Indigenous Advanced Education Skills Council where the AEI will need to go through an organizational review – which is the actual accreditation process. This work plan will be completed by the end of July so that the AEI can start the work and hopefully the accreditation process will be completed by the end of this fiscal year.”

Current Diplomas programs offered are: Native Community Worker: Traditional Healing Methods, Binoojingyag Kinoomaadwin - ECE, Practical Nursing and Social Service Worker: Indigenous.

Current Certificate programs are: First Nation Child Welfare Advocate, Personal Support Worker and Pre-Health Sciences

To learn more about the diploma and certificate programs the Anishinabek Educational Institute has to offer, visit [www.aeipostsecondary.ca](http://www.aeipostsecondary.ca)

Online information sessions can be booked through [kelly.mcleod@anishinabek.ca](mailto:kelly.mcleod@anishinabek.ca)



2019 Practical Nursing Students Siobhan Bader and James Organ.

- Photos by Kelly McLeod

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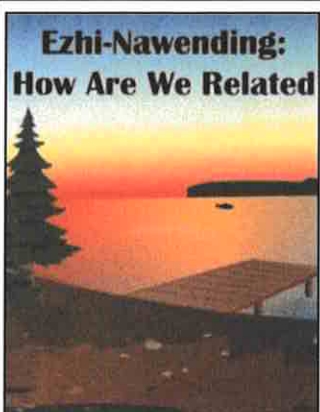
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## Specific Claim settled for Dokis First Nation

**DOKIS FIRST NATION** - Working collaboratively to renew relationships and righting historical wrongs is key to advancing reconciliation with Indigenous peoples in Canada.

On May 27, 2021, Dokis First Nation Chief Gerry Duquette Jr. and the Honourable Carolyn Bennett, Minister of Crown-Indigenous Relations, announced that Dokis First Nation and the Government of Canada have concluded their negotiations and the execution of a settlement agreement for the Indian Land Management Fund Specific Claim. As part of the settlement, Dokis First Nation has received \$26.9 million in total compensation.

The claim concerns Canada’s breach of fiduciary duties and provisions of the Robinson Huron Treaty when it directed a portion of the proceeds from the 1908 timber surrender to be deposited into the Department’s Indian Land Management Fund instead of into the First Nation’s trust account.

Achieved through negotiation, this settlement is intended to address the wrongs of the past and to pave a way for the Government of Canada to advance reconciliation with Dokis First Nation.

“We at Dokis First Nation are pleased that we have been able to bring closure to this sad chapter in our history and take some steps toward reconciliation for the hardship our people suffered over the years as a result of Canada’s actions. Canada acted honourably in trying to correct this historic wrong and worked collaboratively with us to resolve it in a good way.”

Chief Gerry Duquette Jr.  
Dokis First Nation

# Anishinabek First Nations that are not a part of the AES will soon get an opportunity to join



Education Director Christine Dokis



Negotiator Tracey O'Donnell

ANISHINABEK NATION TERRITORY – First Nations that aren't currently part of the Anishinabek Education System (AES) will have the opportunity to join the system as of April 1, 2023.

"We presented to each of the Anishinabek Nation four regions to share information on this opportunity for First Nations that are currently not part of the AES to review the agreements and the arrangements and discuss that opportunity to join the Anishinabek Education System at this time," says Tracey O'Donnell, negotiator for the Kinooaadizwin Education Body (KEB) who presented to Anishinabek Nation Chiefs-in-Assembly via Zoom on June 2. "What we are looking towards is having a ratification and working those First Nations in so they would be part of the system as of April 1, 2023. Letters will be coming to those First Nations with an invitation to schedule a meeting with the Anishinabek negotiations team so that we can come and present more information, more details on the system, and share with you what education would look

like in your First Nation should you become part of the AES."

The Kinooaadizwin Education Body also has a new Education Director, Christine Dokis. Dokis gave an update to the Chiefs-in-Assembly on the progress the AES has made.

"We're looking at the Capital Needs Assessment; we just received 28 applicants from the Niigaan Ghizhaami for 2021-22 and we are looking at a target date of June 9 to bring those recommendations forward from the Ministry [of Education] as well as the KEB," says Dokis.

Other highlights include the AES scholarship and Award program, implementation of the 2021-24 multi-year action plan, AES Parent Council, various regional priorities, First Nation School Board Engagement Framework, and the Community Profile project.

"Language revitalization projects are definitely key in our plans," says Dokis. "[As well as] addressing racism and inequity in schools, we just finished our annual forum

in May and we're having an upcoming Annual General Meeting June 23, so the AES and KEB annual report will be available at that time."

O'Donnell says that now is the time to start negotiating the next Education Fiscal Transfer Agreement.

"The Education Fiscal Transfer Agreement is set to expire in 2023 so we're getting a head start on that," says O'Donnell. "We have started our process of consulting with our Regional Education Councils that are part of the Anishinabek Education System to secure their input, then we will be implementing a full consultation and engagement plan [this fiscal year]. Our negotiations will continue this year with the government of Canada and our next Fiscal Agreement we expect to be in place in time for April 1, 2023. During this time, we also have the opportunity to have additional First Nations become part of the Anishinabek Education System."

The Kinooaadizwin Education Body Board of Directors focussed on strategic

planning this year.

"We've had strategic goals in place that have been worked on and implemented by the organization since it opened its door on April 1, 2018," says O'Donnell. "We're now looking at developing a more fulsome strategic plan, so work on that is starting. The Request for Proposals closed in May and we expect to begin our engagement with the Participating First Nations in the summer from July-September."

The Board is also focussing some attention on policy development.

"We're developing a full operations manual that talks about how the System operates with the First Nations, the Regional Education Councils and the Kinooaadizwin Education Body. The system structures and how they operate and work together and collaborate will be set out in more detail in writing. They are also focussing on governance capacity building – we are developing new board member orientation and training."

For more information on the Anishinabek Education System, visit [www.keb-aes.ca](http://www.keb-aes.ca)

The Anishinabek Nation 7th Generation Charity is committed to improving the quality of life of Anishinabek First Nation citizens by providing financial aid, where no other sources of funding exist, in the areas of *Health, Education, Anishinaabe Culture, Social, Elders and Youth Initiatives, and Emergency/Disaster Relief.*

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# COMMUNITY ENGAGEMENT SESSIONS

The Anishinabek Nation Health Secretariat is looking for input on advancing Health Transformation for our 39 member First Nations.

As citizens of the Anishinabek Nation we all want to have our say or be aware of what is going on when it comes to change. Here is an exciting opportunity for you to have your say on creating our own Health System that we can all be proud of.

Over the next few months the Anishinabek Nation will be hosting Engagement Sessions with your First Nation Chief and Council, Health Team and citizens in the communities to gather information on what your First Nations needs are, what Health Transformation means to you, to gauge interest in an Anishinabek Health System and seek your direction on the best way we can move forward in this process.

We aim to work together with your community along the transformation journey by:

## INFORMING

you of the plan and the various activities that will be engaging and informative;

## GATHERING

community level feedback on the draft plans and recommendations that will capture your concerns and aspirations;

## INVOLVING

all citizens in the planning and designing of a wholistic Health System that will ensure everyone's ideas and concerns are reflected; and

## VALIDATING

what we've heard from listening to leadership, management, front-line workers, and all citizens on and off-reserve.



Health Management and/or Chief and Council please contact Jessica Pamajewon at [jessica.pamajewon@anishinabek.ca](mailto:jessica.pamajewon@anishinabek.ca) to book your Community Engagement Session today.

# Anishinabek Nation leadership sign Agreement-in-Principle for Child Well-Being

ANISHINABEK NATION HEAD OFFICE – The Anishinabek Nation and Canada signed the Agreement-in-Principle on Anishinabek Child, Youth, and Family Well-Being on June 4, 2021.

“We are encouraged by this signing of the Agreement-in-Principle,” says Anishinabek Nation Grand Council Chief Reginald Niganobe. “We have always known the best way to take care of our children. We know that keeping our children within our communities surrounded by family, community, culture, and history is what is best for them.”

Grand Council Chief Niganobe signed on behalf of 22 member First Nations and the Anishinabek Nation, and the Honourable Carolyn Bennett, Minister of Crown-Indigenous Relations, and the Honourable Marc Miller, Minister of Indigenous Services, signed on behalf of the Government of Canada via virtual signing ceremony held on Zoom.

“The Agreement-in-Principle is a major step on the road to self-determination and a better future for Anishinabek communities. We are proud to support Anishinabek Nation’s ongoing work with the Anishinabek First Nations to advance their own child

well-being system – a system that will help their children and youth to thrive and families to stay together with a strong and proud connection to their communities, culture, traditions and languages,” says the Honourable Carolyn Bennett, Minister of Crown-Indigenous Relations.

The Agreement-in-Principle supports the signatory First Nations in creating their own system and delivering the programs and services required to keep Anishinabek children within Anishinabek families and communities. Signatory First Nations will continue to develop and deliver the programs and services they determine are needed to support Anishinabek families’ well-being.

“We recognize that the best solutions are Indigenous-led, which is why today’s signing of the Agreement-in-Principle is so significant. It is an important step in realizing the Anishinabek Nation’s vision of self-determination, and we remain committed to moving forward in partnership with Anishinabek Nation to advance work on a final agreement that will respect the rights and jurisdiction of participating First Nations over child, youth and family well-being,” says the Honourable Marc Miller, Minister of Indigenous Services Canada.



Grand Council Chief Niganobe signed the Agreement-in-Principle on Anishinabek Child, Youth, and Family Well-Being on behalf of 22 member First Nations and the Anishinabek Nation, and the Honourable Carolyn Bennett, Minister of Crown-Indigenous Relations, and the Honourable Marc Miller, Minister of Indigenous Services, signed on behalf of the Government of Canada via virtual signing ceremony held via Zoom on June 4.

To date, 22 Anishinabek Nation First Nations have agreed to move forward with the Anishinabek Nation Child Well-Being Law in their communities.

The Child Well-Being Law will ensure the safety and well-being of Anishinabek children and youth, families, and communities. The Law acknowledges, respects, and supports the primary role of parents/guardians, families, and communities in safeguarding and promoting the well-being of Anishinabek children and youth. It provides for the protection and care of children and youth in circumstances where their parents or guardians have not given or are unlikely or unable to give, that protection and care. The Law also ensures that Anishinabek traditions, culture, values, and language are maintained. Lastly, the Law ensures that adoptions only occur on the approval of the parent or guardian and the First Nation the child and youth and his or her parents or guardians belong to.

The Law will also establish the legislative framework for the structure of the Anishinabek Nation Child Well-Being system; community agreements; and community standards.

“We are hopeful for our future seven generations as we stand united in our efforts to serve our children, youth and families according to the unique cultural and family systems of each of our Nations,” says Anishinabek Children’s Commissioner Ogimaa Duke Peltier. “I feel privileged to support these 22 First Nations with moving closer to implementing the Anishinabek Child Well-Being Law in their communities and I look forward to other Anishinabek First Nations joining in this journey when they are ready to do so. As always, we will continue to strive for Ngo Dwe Waangizid Anishinabek – One Anishinabek Family.”

Signatories were also joined by members of the Child Well-Being Working Group and citizens from across the Anishinabek Nation.

## Health Transformation team booking information sessions with First Nations this summer

By Jesse Johnson

ANISHINABEK NATION TERRITORY – The Anishinabek Nation’s Health Transformation team is working hard every day to improve the quality of care for the members of the 39 Anishinabek First Nations.

The Anishinabek Nation Chiefs-in-Assembly passed a resolution in June 2016 directing the Health Secretariat to begin the process of engaging levels of government to progress with First Nation control of health.

Following ongoing meetings between the Anishinabek Nation, federal, and provincial partners, a joint Memorandum of Understanding was signed in the spring of 2018.

In June of 2019, an updated Resolution was passed by Chiefs-in-Assembly that supports the ongoing work towards Health Transformation.

In December 2020, the Health Secretariat hosted a virtual Health Transformation gathering via Zoom where participants heard

from various perspectives including First Nations, PTO, and government throughout the day.

Over the next upcoming months, the Anishinabek Nation will be hosting engagement sessions with each First Nation Chief and Council, health team, and citizens in order to gather information on identified needs, what health transformation means to each community, gauge interest in an Anishinabek Health System, and seek direction on the best way to move forward in the process. The Health Transformation team is also seeking working group members from each community.

All Anishinabek Nation citizens deserve to live a healthy lifestyle and many First Nations have been advocating for greater control of their health and wellness that are also consistent with their inherent right to self-determination. The global COVID-19 pandemic has reinforced that health and wellness require more attention and focus. The Health Transformation focuses on

holistic and traditional medicines, while utilizing some Western medicines as well.

First Nations will be central to the design and implementation of health services at the community level. These health services will be coordinated with other community-based services. Each community can set the priorities (e.g., increase mental health and wellness programs and reduce in another less immediate program). Additionally, Health programs will have more traditional knowledge and traditional practices and medicines available to their community members.

“These are exciting times— to be able to be a part of developing a health care system for Anishinabek by Anishinabek that aspires to be better than anything we have had in the past,” says Anishinabek Nation Health Transformation Project Manager, Loretta Nootchtai. “We can shape what we envision. Imagine the possibilities!”

The Health Transformation team aims to work with each community by involving

members in various activities that will be engaging and informative; gathering community-level feedback on the draft plans and recommendations that will capture concerns and aspirations; involving all citizens in the planning and designing of a holistic health system that will ensure ideas and concerns are reflected; and, including direction from leadership, management, front-line workers, and all citizens living on and off-reserve.

The team has completed the drafting of the Needs Assessment and Environmental Scan that will be conducted with the Anishinabek Nation First Nations to gain baseline data and help identify needs and gaps in relation to health care. These documents are ready to distribute following the completion of the initial engagement sessions.

For more information, to book a community engagement session, or to inquire on how to become a working group member, please contact Jessica Pamajewon at [jessica.pamajewon@anishinabek.ca](mailto:jessica.pamajewon@anishinabek.ca).



Loretta Nootchtai, Project Manager for the Anishinabek Nation Health Transformation initiative.





# Anishinaabe Governance... - Pro

The Clan System is the traditional form of governance. Every clan has their own roles and purpose that relates to the greater good of the entire community.



## DEER CLAN - SOCIAL

The Deer/Hoof Clan is known for its kindness, gentle and soft-spoken nature. The Deer/Hoof clan is responsible for the social aspects of the community including ceremonies and celebrations.



## EAGLE CLAN - EDUCATION

The Eagle Clan, also known as the Bird Clan, is known to be the closest to the Creator as it is part of the sky world. Eagle Clan members are the keepers of knowledge and responsible for spreading seeds of knowledge.



## CRANE CLAN - EXTERNAL

The Crane stands in the water observing the world above the water line. The Crane observes the outside world and is known as the Outside Chief. The Outside Chief is responsible for negotiation with people from other communities (Nation-to-Nation).



## TURTLE CLAN - LAW MAKERS

The Turtle Clan is responsible for mediation, justice, making laws and helping with decisions if there are disagreements between clans. Turtle Clan people are also healers and have knowledge of medicine.



## LOON CLAN - INTERNAL

The loon dives and sees the happenings inside the water. The Loon Clan is known as the Inside Chief as it is responsible for settling disputes and issues within its community.



## BEAR CLAN - HEALTH

The Bear Clan is responsible for protecting its people to ensure the safety of the gentler clans inside the community. Bear Clan members are also the medicine people as they know the healing ways of plants available to them.



## MARTEN CLAN - ECONOMIC DEVELOPMENT

Marten Clan members are the warriors, builders within their community. They are good hunters and providers and are master strategists in planning the defense of their people. They also adopt people who do not know their clan.

## Living by Ngo Dwe Waangizid Anishinaabe

Anishinabek have a system of governance that has served us well for thousands upon thousands of years. We have an all-encompassing, sophisticated system of laws. Anishinaabe Law was given to us by the Creator.

Ngo Dwe Waangizid Anishinaabe was given to us by our Elders. It states how Anishinabek are to live and what Anishinabek need to rely on to take back control of our lives and our future. Ngo Dwe Waangizid Anishinaabe is about governing ourselves on our own terms.

Ngo Dwe Waangizid Anishinaabe was adopted by the Anishinabek Nation Grand Council of Chiefs in 2011 as the Preamble to our modern-day written constitution, the Anishinaabe Chi-Naakngewin.

Ngo Dwe Waangizid Anishinaabe states the principles and the Anishinaabe Chi-Naakngewin is the blue-print for implementing Anishinaabe Governance.

The Anishinaabe Chi-Naakngewin represents the return to Anishinaabe Governance in the context of today. Traditional governments have inherent sovereignty and jurisdiction.

It is our inherent right to live under our own Anishinaabe laws that are our strength, identity and hope for the future. Governance means the systems and processes we use to make laws and decisions about how we will live and what we will leave for our future generations.

### The Practical Effects of Implementing the Anishinaabe Chi-Naakngewin

1. A return to Anishinaabe identity and worldview: **The Creator placed Anishinaabe on the earth along with the gift of spirituality.**
2. The exercise of inherent jurisdictions of Traditional Government over our lands and territory: **Here on mother earth, there were gifts given to the Anishinaabe to look after, fire, water, earth and wind.**
3. The restoration of Anishinaabe Traditional Government: **The Creator also gave the Anishinaabe seven sacred gifts to guide them. They are Love, Truth, Respect, Wisdom, Humility, Honesty and Bravery.**
4. Self-determination and self-government: **Creator gave us sovereignty to govern ourselves.**
5. Living by our teachings, using all our gifts and laws, and exercising sovereignty to look after our babies: **We respect and honour the past, present and future.**

**"We are dependent on a system that is not ours, even forgetting our own system. I don't know if it's going to change.**

**Maybe my grandchildren will benefit. It is so very hard to let go. Anishinabek don't really**

**want to give the Indian Act system up because we have nothing to fall back on. Our belief system changed. We have to get back to the spirit. Gwekwaadziwin, To Live A Good Life, That is in the north."**

*Head Getzit, Shiikenh Gordon Waindubence  
December 15, 2018*

### What The Anishinabek Nation Governance Agreement is About:

"Governance" is about making decisions about how we want to live and what we will provide for future generations. We are creating our own governance laws in four essential areas of law-making to determine:

### Language and Culture:

Making decisions and taking responsibility for the preservation and promotion of Anishinaabe culture and Anishinaabemowin. This is our identity. Without Anishinaabe language and culture, Anishinabek cannot fulfill obligations to the Seventh Generation.

### Citizenship:

Deciding who belongs, who is a "citizen", is a fundamental to a nation of People. Citizenship is about identity. Using Anishinaabe law and principles for deciding who belongs can include criteria like knowledge of Anishinaabe history, culture and language, and an application process. Decisions could be made by an Elders Council. In the past, the Grandmothers made these decisions. Our Grandmothers know "those who belong" - E'Dbendaagzijig

### Leadership Selection:

Deciding how we select our leaders our own way can range from staying with our First Nation's current election code to implementing a plan to gradually transform to our traditional governance system, the Dodemaag or Clan System. The Dodemaag System promotes unity and equality among Anishinabek. In between the status quo and the Traditional Clan System of Government, we could decide to make changes to the number of First Nation councillors; length of terms in office; and the criteria and qualifications of Chief and Council. Some First Nations may decide to designate equal seats on council for balance between women and men, or to include Elders and Youth.

### Management & Operations of Government:

Deciding laws and processes to increase citizen inclusion in setting priorities and budgets, resulting in more transparency and trust. Under our law, our First Nation government is accountable to their citizens, not the Ministers of Indian Affairs.

# Wise, Hope & Vision of the Future



## The Proposed Governance Agreement

The Governance Agreement does not define or alter Inherent Rights. Inherent Rights exist outside of Canada's constitutional framework as they are pre-existing rights and given to us by the Creator. The Constitution Act, 1982, confirms "existing aboriginal and treaty rights."

Nor does the Agreement interpret or define aboriginal or treaty rights. Aboriginal and treaty rights are protected in the Governance Agreement. This agreement is about Canada's recognition of First Nation jurisdiction over governance: to decide to live under Anishinaabe laws that are basic to our identity and our Anishinaabe way of life:

- Who is an Anishinaabek First Nation citizen? (**Citizenship**)
- How we speak, think, and act. (**Language and Culture**)
- How we govern ourselves. (**Selection of Leaders and Operation and Management of First Nation Government**)

We say these are inherent jurisdictions and based on inherent rights. But what is inherent jurisdiction? For First Nations, inherent jurisdiction has been in place since time immemorial. It is integral to the culture, traditions, customs, practices and identities of First Nations. It cannot be granted, withdrawn or altered. It is First Nation sovereignty. Our sovereignty does not depend on Canada. Either we have sovereignty or we don't. You don't negotiate sovereignty, you live it. Speaking Anishinaabemowin and living under Anishinaabe Law is sovereignty.

### Points to Remember:

The proposed Governance Agreement does not tell us what our laws will look like. The four areas of jurisdiction Canada is recognizing have great importance. These jurisdictions set the foundation for First Nation governance in all areas. This why a First Nation constitution is important. We determine who belongs, who our leaders are, how our First Nation Government operates, and how we live as Anishinaabek, using our language and knowledge, culture, traditions, customs, and practices. We are removing the authority of Indian Affairs to decide on our election appeals, membership appeals, and how our Chief and Council governs. We are taking responsibility for our own governance. The agreement removes us from being governed by Sections 8-14, 74-79, and 80 of the *Indian Act*. The tax exemption, Section 87, still applies.

For more information and to book a virtual session: 1-833-297-9850 or [anga@anishinaabek.ca](mailto:anga@anishinaabek.ca).



Commissioner on Citizenship, Jeannette Corbiere Lavell, Honourary Doctorate of Laws, Trent University, with Elder Keith Knott of Curve Lake, former chief and member of the Chiefs Committee on Governance. Please join Commissioner Lavell at the June 24 Governance Summit on E'Dbendaagzijig/Citizenship. For more information: [www.governancevote.ca](http://www.governancevote.ca)

### Highlights of the Address to the Anishinaabek Nation Grand Council, November 2020 by Glen Hare, Grand Council Chief (2015-2021)

For far too long, we've tried to govern ourselves on some other system that is foreign to us. We are not promoting the governance agreement to just have more money because our *Indian Act* governance has been underfunded. It is about what we can do with the money. Leave *Indian Act* governance behind and heal our people and our communities. We need to understand that Anishinaabe governance is in our language and this is the foundation for self-determination and our survival. Our language and culture, our identity, our governance system were all but destroyed. That's what colonization did. It was genocide. Language and culture are our only answer. That's what the government of Canada tried so hard to kill. Our language is still declining. Our youth are dying from drug overdoses. We have a high incidence of serious health issues. There's violence against women and girls. And serious environmental problems. Canada's imposed *Indian Act* governance system divides us, under funds us and causes so much frustration in our day to day lives. We must go forward with our Bundle: We have everything we need to make the changes we know we need to make to become good ancestors. Everything we need is in our Bundle. Our Elder, our Head Getzit, tells us we need to return to the spirit, to our belief system. And that's in our language. If we move forward to revitalize our language, to make Anishinaabemowin our first language, like it says in our Chi-Naakigwen, we will heal and

revitalize our People.

We must move forward to Anishinaabe governance. Anishinaabe governance requires ceremony and ceremony requires Anishinaabemowin. That's who we are. Creator placed Anishinaabe on the earth along with the gift of spirituality. We've achieved a lot with the guidance of our Elders. We have a national flag, our Eagle staff. June 6 should be our Anishinaabek national holiday. We have a system of governance to fall back on if we give up the *Indian Act* system. Our Elder tells us we have everything we need. We do. We must trust our elders and our Anishinaabe way. In this pandemic, we are fortunate that we have an alternative. Other Canadians do not have an alternative. We have to get strong again. What about our food security and water security? We have our land, our history, our language, our traditions. We have this. Our Bundle. This is our strength. Governance is foundational to our future as Anishinaabek. We are best governed through principles and Anishinaabe Laws:

Zaagidwin (**Love**), Debwewin (**Truth**), Mnaadendimowin (**Respect**), Nbwakaawin (**Wisdom**), Dbaadendiziwin (**Humility**), Gwekwaadiziwin (**To Live a Good life**) and Aakwade'ewin (**Bravery**).

Keeping our language and following our Anishinaabe Laws are the most powerful things we can do to get rid of the *Indian Act*. The *Indian Act* will be extinguished because we no longer give it power over our lives. Niigan Zhaamin.



Legal team from Nawhegahbow Corbiere (from left): Laura Sharp, Christopher Albinati, David Nahwegahbow, Dianne Corbiere, Elder Leroy Bennett (provided ceremony for opening and closing), Daniel McCoy. – Photo supplied

# Ontario's appeal of Justice Hennessy's finding for the Anishinabek

By Catherine Murton Stoehr

The trouble with summarizing events in Ontario's recent appeal of Justice Hennessy's finding in favour of the Anishinabek is that doing so inadvertently lends an air of respectability and inevitability to proceedings that were neither.

"As a people, this colonial court process is not our preferred resolution to a disagreement," said Batchewana First Nation Chief Dean Sayers. "Stop wasting money and get to the bargaining table... It is time for Ontario to honour the augmentation clause to ensure that the wealth generated from the lands and resources will also benefit First Nations."

The Robinson Huron Treaty Litigation has been divided into stages. Stage 1 to decide if money is owing; the court determined that it was. Stage 2 to consider legal objections Ontario and Canada raised to the proceedings; the court rejected those objections. A third trial will determine what counts as "profits from the territory" in the past, what the Anishinabek's cut should be, and how to calculate both going forward.

Ignoring the Robinson Huron and Superior communities' request to return to the negotiation table, and striking a more aggressive posture than Canada, Ontario has appealed the verdicts for both Stage 1 and Stage 2, setting in motion at minimum two trials to review Justice Hennessy's decisions in favour of the Anishinabek. Should either side disagree with the appeal court's response, they can appeal again to the Supreme Court of Canada. In a worst-case scenario, the litigation could expand into nine separate trials.

Because the appeal was launched, the Robinson Huron and Superior litigation teams had to respond to what Ontario characterized as flaws in Justice Hennessy's reasoning to defend their initial victory.

Ontario objected to Justice Hennessy's finding that the treaty placed a "mandatory and reviewable" obligation to increase the annuity when economic circumstances permit, on Ontario or Canada. Ontario claimed that while they have the option to increase the annuity above \$4 at any time at their own discretion, they are under no legal obligation to do so, further asserting it was their prerogative, not the courts', to determine the size of the increase, saying, "Judges ought not to see themselves as finance ministers."

In her ruling, Justice Hennessy laid out a path for courts to determine how much the annuity should be increased and to compel the Crown to pay monies owing. Ontario proposed that only the Crown has the jurisdiction to review and increase the annuity and only when and if they wish, while the court's role should be limited to hearing the case if the Anishinabek then claimed that the increase was too small.

Justice Brown of the Appeal Court, observing that there has been no augmentation since 1875, asked if the Crown ever exercises its discretion to raise the annuity how can the court review the decision?

Justice Strathy noted that Ontario's proposal "sounds like a remedy without any teeth." The Crown has been in a position where increases above \$4 could be made and all the court can do is tell the Crown they should "get at it?"

In her remarks, Robinson Huron counsel Dianne Corbiere noted that both parties to the 1850 treaty understood their relationship in terms of the Covenant Chain, a relationship between the Anishinabek and the British in which parties would have met regularly for ongoing negotiations on matters of mutual concern. Far from affording the Crown sole discretion over augmentation of the annuity, neither party would have conceived of Ontario acting unilaterally in any matter that affected the Anishinabek, certainly not one as significant determining the value of proceeds of the territory.

One of the defining characteristics of treaty trials in Canada is the bizarre moral inversions sometimes offered to justify not keeping treaties. Ontario's appeal offered a classic.

The treaty notes that the annuity will not rise above \$4 per person but qualifies that statement with the clause, "or such further sum as Her Majesty may be graciously pleased to order."

Ontario argued that speaking for the British, William Benjamin Robinson intended for the Anishinabek to understand that the graciousness of the Queen could potentially amount to zero dollars ever. Which put the Robinson Huron counsel in the odd position of having to defend the graciousness of the Queen, or at least assert that the Anishinabek of 1850s thought she had some.

Justice Brown noted that the \$4 sum was in part based on Robinson's negotiating position that the territory in question was a "barren wasteland" (note: no one on either side then or now thought that but Robinson was

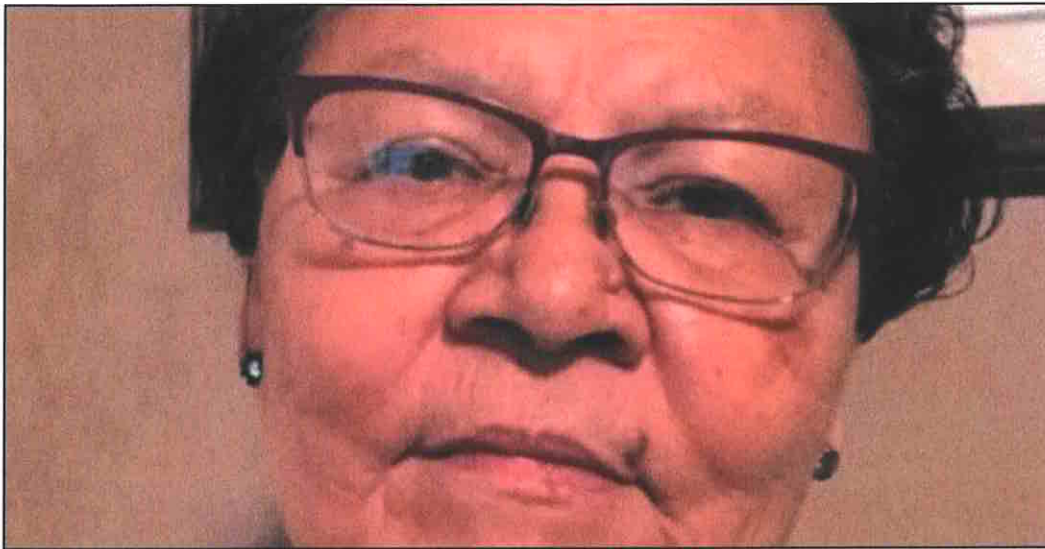
trying to get the price down). Justice Brown asked Ontario's counsel, "Is it your position that the graciousness of the Queen doesn't require the Queen to augment the annuity to the [then going rate of] \$10 per person notwithstanding discovery of a heck of a lot of richness under the surface?"

Folks with an interest in the outcome of an appeal can submit statements of support for either party. The Blood Tribe from out west submitted a statement speaking to an issue to be determined by the appeal court that could adversely affect their own treaty negotiation, and four other parties, Biigtigong Nishnaabeg, the Assembly of First Nations, the Indigenous Bar Association, and the Union of British Columbia Indian Chiefs submitted statements supporting the Anishinabek and Justice Hennessy's initial verdict in their favour.

At the end of the day, the best possible outcome of this appeal would be for the Justices to uphold Justice Hennessy's original verdict, a finding that could even then be appealed to the Supreme Court.

If Anishinabek community members watching this arduous, often overtly racist, process plod interminably on are frustrated with the wait and horrified by the expense, they could hardly be blamed. If the legal team tires at this point in the marathon, forced to martial their forces once again to fight an appeal in which the only possible victory is not losing the ground they already won, who would be surprised?

Who would have thought the ability to endure absurdity would be the key to this great struggle of our time?



**Anishinabek  
Nation Language  
Commissioner  
Barbara Nolan  
speaks at the virtual  
Governance Summit  
event, Foundations  
of Governance: The  
Role of Anishinaabe  
Traditions and  
Language on Apr. 29.  
– Photo supplied**

## ‘Each First Nation needs to ask: Is language important to us?’ says Anishinabek Nation Language Commissioner

By Mary Laronde

**NIPISSING FIRST NATION**— Barbara Nolan, Anishinabek Nation Language Commissioner, recently said that First Nations must ask that question as a first step toward stopping the downward trend toward extinction.

“Our language will disappear and we will disappear, too. Our language and culture go hand-in-hand. Our history and values will be lost if our language is lost. Language passes on all that we are as Anishinaabe people.”

Commissioner Nolan was speaking to 65 participants at the Apr. 29 virtual Governance Summit event, Foundations of Governance: The Role of Anishinaabe Traditions and Language.

“As of 2001, up to 70 First Nations languages became extinct over the last 100 years,” she noted. “Cree, Ojibway and Inuktituk were considered safe from extinction but now Ojibway and Cree are threatened.”

The Anishinabek Nation Socio-

Demographic Profile (July 20, 2018), notes that from 1996 to 2016, the percentage of Ojibway speakers in Anishinabek Nation First Nations has declined by about 60%.

The percentage that usually speak Ojibway at home fell from 14% to 5%. By 2016, only 7% of the residents of the 23 communities (for which there is data available) identified Ojibway as the first language they learned.

When Anishinaabemowin is not the first language learned, Commissioner Nolan says the question then becomes, “How do we acquire a second language?” Nolan has answers.

She maintains that acquiring a second language is not the same as learning a second language. Acquiring a language is a subconscious, slow, but relatively permanent process; whereas learning a language is a conscious, faster process, but forgotten quickly.

“We need to listen for a long time, then we hear messages, then we understand, then

we speak.”

Commissioner Nolan points to academic research on the time required to create fluent speakers. She recommends language nests where only Anishinaabemowin is spoken.

In a six-hour per day immersion program, by the time a baby is two years old, they have heard 3,200 hours of Anishinaabemowin and understand 90%.

At Grade 8, students in immersion programs have the 12,000 hours it takes to be a fluent speaker, able read and write Anishinaabemowin.

“First Nations need to identify how many fluent speakers they have. Some have lots of fluent speakers but don’t utilize them. Communities with no speakers have to borrow them. We have to get away from saying, “That is not our dialect, you are not from this community.”

Language and culture are key components of the proposed Anishinabek Nation Governance Agreement. First Nations that ratify the Governance Agreement will have

sufficient funding to implement its priorities. Nipissing First Nation has recently ratified the Governance Agreement and looks to language laws as helping the community keep their language and having the funding to support what needs to be done.

Nipissing First Nation Elders Evelyn McLeod and Lorraine Commanda were joined by Councillor Jane Commanda and language teachers Tory Fisher and Blair Beaucage to present a panel on their journey to acquire Anishinaabemowin.

“In our constitution, it states that Anishinaabemowin is our first language. There is new growth in this area and we can integrate Anishinaabemowin in our services at our First Nation administration,” Fisher said. “Learning this language is tough. You have to have the drive and put in the time.”

Both Fisher and Beaucage acknowledged their teacher and “language warrior”, Muriel Sawyer-baa, as the inspiring and guiding force in becoming language teachers in the school where they were her students.

## Anishinabek Nation leadership supports shut down of Line 5 pipeline

**ANISHINABEK NATION HEAD OFFICE** (May 6, 2021) – Anishinabek Nation leadership is disappointed with the federal government’s opposition to the closure of Line 5 in Michigan noting that this ignores the long-standing cross-border commitment to protect the Great Lakes via the Great Lakes Water Quality Agreement.

“It is upsetting to see that the Government of Canada will pick and choose which treaties to uphold based on convenience and profit, rather than in good faith for the health, safety, and well-being of all inhabitants of these lands,” states Anishinabek Nation Grand Council Chief Glen Hare. “The Government of Canada is not upholding the treaties made with the First Nations but will uphold the 1977 treaty for Pipelines.

Michigan State Governor Gretchen Whitmer ordered Enbridge to shut down the Calgary-based Enbridge’s Line 5 by May 12, 2021. Line 5 carries up to 540,000 barrels of crude oil and natural gas liquids across Michigan and under the Great Lakes every day. There are five Great Lakes: Superior, Huron, Michigan, Ontario, and Erie.

Together they comprise the largest body of freshwater making up more than 20 per cent of the world’s freshwater supply, and stretch 750 miles from east to west, bringing drinking water to approximately 40 million people and providing a home to over 4,000 species of plants and wildlife.

Line 5, built in 1953, is part of Enbridge’s mainline system, which carries fuel from the oil sands of Alberta to the Midwestern United States and Eastern Canada. It runs from Superior, Wisconsin to Sarnia, Ontario, for the refineries in those regions which make gas, propane, home-heating oils, and jet fuels.

In August 2020, four Tribes (Bay Mills Indian Community, Grand Traverse Band of Ottawa and Chippewa Indians, Little Traverse Bay Bands of Odawa Indians, and Notawaseppi Huron Band of the Potawatomi) had been granted the right to participate on Enbridge’s Line 5 permitting process.

The Straits of Mackinac is Bay Mills Indian Community’s home and they have treaty rights to hunt, fish, and gather. Bay Mills is opposing the existing Line 5 pipe-

line and the tunnel construction project and is being represented by the Native American Rights Fund (NARF) and Earthjustice in the intervenor status and legal proceedings.

Bay Mills continues to oppose the tunnel project and Line 5 concerns include:

- Impact to Treaty Rights to hunt, fish and gather;

- Impacts to the environment: ecosystems, fish and wildlife

- Missing women and children – correlation of Enbridge contractors and the missing

“As First Nations people, we have direct responsibility to protect water and a deep spiritual connection with water. Should anything that’s being transported in these 67-year-old pipelines get into the Great Lakes, it would have devastating effects and irreparable consequences,” says Grand Council Chief Hare. “We stand in solidarity with our relatives on the other side of the Medicine Line who are working relentlessly to protect our Great Lakes. Those in positions of power who can put an end to this environmental threat need to step up and help us in our efforts to protect our water

sources.”

The lack of cooperation on this matter violates several United Nations Declaration on the Rights of Indigenous Peoples including but not limited to:

Article 19: “States shall consult and cooperate in good faith with the Indigenous People concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.”

Article 29: “Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for Indigenous peoples for such conservation and protection, without discrimination.”

Enbridge vows to continue operating the pipeline beyond the deadline set out by Governor Whitmer absent a court order.

For more information on Line 5, go to [www.oilandwaterdontmix.org](http://www.oilandwaterdontmix.org)

# Giiigidoodaa

Let's talk

**Baapinendimowin wenaabijigan aawan gaayii waa bizhiwebak**  
Happiness is a choice not a result.

**Gaayii gegoo gdaa zhigwasiin wii gchinendiman baamaa kiin  
nendiman wii gchinendiman.**

Nothing can make you happy until you choose to be happy.

**Gaayii gwaya gdaa kshkigwasii wii gchinendiman kiin aabidek  
kwii nendam wii gchinendiman.**

No person can make you happy, you have to decide to be happy.

**Gaayii gchinendimowin ka bizhaamgwasiin kiin gwetigwa dabi  
njibaamgat gchinendimowin.**

Happiness will not come to you, happiness will only come from you.

**If you or you know of someone who is suffering, please do not suffer in  
silence. You are not alone. You are worthy of help and happiness:**

Hope for Wellness Help Line: 1-855-242-3310  
Offers immediate mental health counselling and crisis  
intervention to all Indigenous peoples across Canada

Good2Talk Helpline: 1-866-925-5454 or text  
GOOD2TALKON to 686868

BELL LET'S TALK  
<https://letstalk.bell.ca/en/get-help>

Mental Health Inspiration (Support and Awareness)  
<https://www.facebook.com/groups/53308730018918>

Mnidoo Mnising Mental Wellness  
Crisis Response Team  
705-348-1937 24/7 Crisis Response Line

LGBT Youthline Ontario: 647-694-4275

Call Auntie: Indigenous COVID Pathways hotline  
(GTA) 7 days a week, 437-703-8703

KIDS HELP PHONE  
1-800-668-6868 or text CONNECT to 686868



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

# EZHI-NAWENDING: HOW WE ARE RELATED



## “WE ARE ALL TREATY PEOPLE”

This simple but immensely powerful phrase reminds us that Treaties are not only between the First Nations and the government—they involve us all.

A treaty is an agreement made between the First Nations and the Crown. Some of these early agreements were peace and friendship treaties. Treaties explain the rights, responsibilities and relationships of First Nations and governments. Treaties included payments of goods and or cash, land and the promises of schools. Many included the protection of fishing, hunting and harvester rights. Treaties are living agreements, and there are 46 of them in Ontario—almost the entire province is treaty land.

Every Canadian has treaty rights, and the Anishinabek Nation is committed to supporting a transparent and responsible understanding of the treaty relationship.

The promises made in dozens of treaties have been broken or ignored, and like 800 unresolved land claims, have become the subject of lengthy and costly court actions. The education and awareness of treaties made with First Nations will help Canadian citizens understand their obligations as subjects of treaty conditions in this country, and understand the history of Indigenous peoples in Canada.

## WE’RE TAKING TREATY EDUCATION INTO THE VIRTUAL WORLD!

The Truth and Reconciliation Commission works to inform Canadians about what happened in Indian Residential Schools. Part of this was the creation of a series of Calls to Action for the federal and territorial governments, in consultation and collaboration with Survivors, Indigenous peoples and educators, including a call to make an age-appropriate curriculum on residential schools, Treaties, and Indigenous people’s historical and contemporary contributions to Canada a mandatory education requirement.

The Anishinabek Nation is continuing this important work by bringing these resources to the virtual world. Our new resource, *Ezhi-Nawending: How We Are Related*, aims to educate and facilitate public awareness about the significance and importance of bringing treaties into the classroom.

Students and teachers will navigate an online world as they take a treaty adventure!

The new resource includes videos and avatars explaining key areas such as Natural Law, worldview, the Anishinabek, wampum belts, treaties, and Anishinabek heroes. Information from Elders, Knowledge Carriers and students will provide a base for this journey.

Throughout this experience, users will have a variety of games and fun activities to explore. The content and activities are connected to the Ontario Curriculum in History, Social Science, Science, Art, Geography and Language.

In addition to the online experience, a teacher’s guide will be available as an E-book. This teacher resource is intended to support educators as they guide their students through this experience. It includes a timeline of treaty education to demonstrate which concepts should be taught, connections to learning, suggested inquiry questions and activities.

*The Anishinabek Nation is a political advocate for 39 First Nations throughout the province of Ontario from Algonquins of Pikwàkanagàn in the east, Aamjiwnaang in the south, Fort William and Lake Nipigon in the Northwest. The 39 First Nations have an approximate combined population of 65,000 citizens. The Anishinabek Nation has four strategic regional areas, Southwest, Southeast, Lake Huron and Northern Superior.*

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EXPLORE EZHI-NAWENDING:  
HOW WE ARE RELATED AND  
MORE FREE RESOURCES AT  
[ANISHINABEK.CA/  
EDUCATION-RESOURCES/](http://ANISHINABEK.CA/EDUCATION-RESOURCES/)

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Presented by the  
Anishinabek Nation Health Secretariat



# 7<sup>th</sup> Annual Anishinabek Nation Health Conference

JANUARY 18, 19, 20, 2022

**In search of Health Conference theme.**

**We are seeking a theme in Anishinaabemowin that promotes a healthy lifestyle.**

**Prize is a \$200.00 Amazon Gift card.**

**Open to our 39 Anishinabek Nation members of all ages.**

**Deadline is Friday, June 18th, 2021**

**Call for Keynote and Workshop presenters coming soon.**

For more information contact: Jessica Pamajewon, Conference Coordinator  
Email: [jessica.pamajewon@anishinabek.ca](mailto:jessica.pamajewon@anishinabek.ca)

HEROES IN HEALTH AWARDS | PRESENTATIONS | WORKSHOPS | BOOTHS

*Till Next Time...*