

Pow Wow '22

28th Annual Great Lakes Pow Wow Guide

AMR



RAISING UP OUR CHILDREN

Anishinabek Nation Child Well-Being Law

In 2015, the Anishinabek Chiefs-in-Assembly approved the *Anishinabek Nation Child Well-Being Law* in-principle. To date, 21 Anishinabek First Nations have chosen to enact the *Law* in their communities.

"Through the *Anishinabek Nation Child Well-Being Law*, the Anishinabek Child, Youth and Family Well-Being System, and the Anishinabek Children and Youth Bill of Rights, we can safeguard and promote the well-being of Anishinabe children, youth, families and communities."

-Ogimaa Duke Peltier, Anishinabek Nation Children's Commissioner



WHAT IS THE ANISHINABEK NATION CIRCLE PROCESS?

The Anishinabek Nation Circle Process (Circle Process or ANCP) is a culturally-based, voluntary, non-court mandated, child-centered, confidential circle, providing Anishinabek First Nation families with the support needed to create a plan that addresses child and youth well-being issues.

This non-judgmental approach assists Anishinabek children, youth and families in creating solutions to family conflict, provided in a safe space, using the guiding principles of:

- Teachings
- Flexibility
- Adaptability to the child/youth and family
- Neutrality
- Connection to community and culture

The Circle Process can be accessed at ANY step of the care process, utilizes the *Anishinabek Nation Child Well-Being Law*, and supports Anishinabek families that are involved in OR at risk of becoming involved in child protection matters.

In our current implementation phase of the Circle Process, we are actively recruiting:

- Facilitators – to assist with organization and implementation of the Circle Process (training will be provided)
- Elders – to provide teachings, ceremony, support and spiritual guidance for the Circles (two Elders from each community will be appointed)

Questions, want to learn more about the Circle Process or interested in becoming a Facilitator or Elder? Contact: **Vicky Laforge**, Lead Facilitator at vicky.laforge@anishinabek.ca

NOW BOOKING COMMUNITY ENGAGEMENT SESSIONS



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

As citizens of the Anishinabek Nation, we all want to have a say and be aware of what is going on when it comes to change. Here is the opportunity to have your say on creating a Health System that you can be proud of.

The Health Transformation Team is booking Engagement Sessions with each community (Chief and Council, Health Team, and citizens) to discuss Health Transformation and what that means to you. We will gauge your interest and seek your direction on the best way we can move forward in this process.

If interested, please contact Lisa Restoule-Brazier at lisa.restoule@anishinabek.ca for more information



Message from Grand Council Chief

It is my humble honour to address you all in this year's Pow Wow Guide – my first message to you, our citizens on the Pow Wow trail, as Grand Council Chief. As you know, these times continue to be challenging, dealing with the impacts of the ongoing COVID-19 pandemic; however, this past year has shown signs of hope. The prevalence of vaccinations and continual public health measures have provided small indications that sometime in the near future, we may reach the endemic phase and begin reconvening our regular social activities and ceremonial gatherings that are vital to our well-being as Anishinabek peoples.

With this cautious optimism, communities throughout Anishinabek Nation are excitedly preparing for Pow Wow season! We understand the wave of disappointment felt throughout our territories, unable to hold (or nervously holding) these special gatherings over the course of the past two years. Pow Wows are integral to our way of life. They provide social relief, economic development opportunities, renewed kinship, and above all, a safe space for us to be Anishinabek. Our sacred songs, dance, and regalia are ceremonial aspects, fundamental to Anishinabek culture. We have kept these traditions alive throughout numerous colonial attempts to silence



these celebrations and with reunification, we will gather again, cautiously and with delighted festivity.

While we have much to celebrate, we also have much to reflect on. The pandemic has created a multitude of varying impacts and we must acknowledge all that has changed during the course of the past two years. We have citizens who are facing health challenges and people who continue to recover on many levels due to the impacts of the pandemic. We must also remember and honour those we have lost. We recognize the stages of grief that entail when we lose someone that is important to us and how vital it is to honour those Spirits who have left their physical vessel and began their journey into the Spirit World.

Our Anishinabek family has

felt this directly, as our beloved former Head Getzit, the late Gordon Waindubence Shiikenh-baa, began his journey to the Spirit World last year. His absence in our daily lives is felt so deeply – we miss him tremendously. We will be celebrating his life in the near future to honour his legacy and everlasting contributions to the Anishinabek Nation. We know that many of our community Pow Wows will allow for these recognitions for your own community loved ones and we offer our most heartfelt acknowledgements as you proceed with your events and ceremonies of honouring.

As we begin gathering again, we must remember to remain vigilant with public health measures, ensuring that we put community safety first and continuing to protect our most vulner-

able. We also acknowledge the artisans, dancers, and drummers who are excitedly preparing for this upcoming season. We send our best to you in all of your preparation and artistic endeavours. You must be incredibly anxious to showcase your skills and talents, just as we are all excited to revel in your creations and efforts.

With that, I want to relay gratitude to all of the planning committees and send my best to all of the Chiefs and leadership to have a successful, safe, and joyful Pow Wow Season.

Miigwetch,

Reg Niganobe (Naame)
Grand Council Chief
Anishinabek Nation

Family is Pow Wow

By Marci Becking

Family. Whether it's a big family with lots of aunts and cousins, or a small family with just you and your parents, it's still a family. Whether you are adopted or have been in foster care, you still belong - E'dbendaagzijig. Whether you see your co-workers more than your blood relations, that's a family, too! Family can be so many things, but one thing is for certain: Ngo Dwe Waangizid Anishinaabe. One Anishinaabe Family.

We are all related. We all come together at various events throughout the year – holidays, birthdays, funerals, weddings. Pow wows are a great way to see your bigger community family come together to celebrate and enjoy the drums, song, and dance. We've been missing the connection that pow wows bring. It's an opportunity to reunite with old friends or meet that special someone. Maybe you are dancing for the first time after a long illness. Or maybe you are on a learning journey to finding yourself - some only find their way home as adults and dance in the circle for the first time with their relations.

I've always loved to see the different generations come together. The kids run around and many will dance. Some learn to be Firekeepers by watching. Youth sit with their Elders and listen to the emcee give teachings about the variety of dances. The sound of laughter is healing in itself. Crafters are busy at their booths and food vendors are busy serving everyone. Many vendors and families have followed the pow wow trail for years. Everyone comes together to help set up for the feast. People volunteer to make the pow wow a success for everyone.

The drums and dancers come from all over the territory and from all walks of life. Everyone needs to hear and feel the drumbeat. Dancers need to be set free and express themselves to honour themselves, loved ones, and their ancestors. The jingles sound so beautiful that they have healing power for everyone's spirit. We also have missed seeing our relatives from all over. Being together in person is way better than virtually. We need those family connections to give us continued strength.

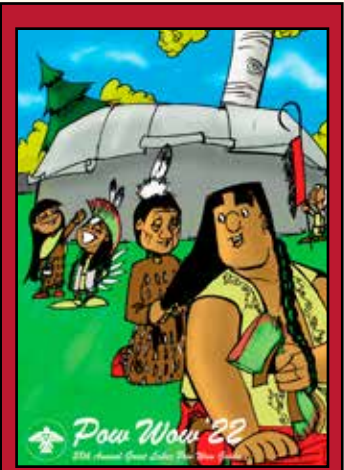
It's still a cautious time. Not everyone is ready to pow wow or come together. Many First Nations continue to face challenges and we still need to be cautious when getting together in large groups or public settings. It might be hard to social distance at a pow wow since you want to hug everyone you see and stand in the long lines for Indian Tacos exchanging stories.

For whatever reason we come together at pow wow time, it's important to celebrate being Anishinaabe. The little ones need to hear the beat of the drum and witness the power of dance. We need to let the sound flow through our bodies to guide us in dance. Pow wow recharges the spirit battery.

May the spirit of the drum and reconnection with your family – whatever that may look like – recharge your mind, heart, and spirit to keep moving forward.

Safe travels on the pow wow trail!

Marci Becking is the Interim Director of Communications for the Anishinabek Nation.



Cover Art

Chad Solomon, creator of Rabbit and Bear Paws, is the artist for the cover artwork this year. Chad is from Henvey Inlet First Nation and has travelled all over Canada with puppets to do storytelling to students.

Rabbit and Bear Paws is for the young and the young at heart. This series is set in 1750s colonized North America and features the comical adventures of two brothers, Rabbit and Bear Paws. Using Indigenous Teachings and humour, the stories are based on the Seven Grandfathers.

For more information visit: rabbitandbearpaws.com

28th Annual Great Lakes Pow Wow Guide

The Great Lakes Pow Wow Guide 2021 is the 28th annual directory/magazine produced by anishinabeknews.ca and published by the Anishinabek Nation Communications Department.

Normally, 15,000 copies are circulated. This year we are only publishing the guide as a PDF online.

Views expressed are not necessarily the opinion or political position of the Union of Ontario Indians.

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Head Office: Anishinabek Nation
Nipissing First Nation; 1 Migizii Miikan
Toll free: 1-877-702-5200
Email: news@anishinabek.ca
Website: www.anishinabeknews.ca

Editor: Marci Becking
Assistant Editor: Laura Barrios
Cover/Ad Design: Priscilla Goulais
Advertising Sales: Marci Becking

Chi-Miigwetch to our contributors:
Peter Globensky, Rebecca Loucks, Lisa
Osawamick, Tarah-Lynn Remillard, Bev Sabourin,
Memphis Shawana, Kelly Anne Smith, Chad
Solomon, Mark Zelinski

JULY 9TH AND 10TH, 2022

ALDERVILLE FIRST NATION POW WOW

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13-59 - \$6

60+ - Free

Participating Drummers and Dancers are Free

Grand Entry 12 pm

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Showers available off-site

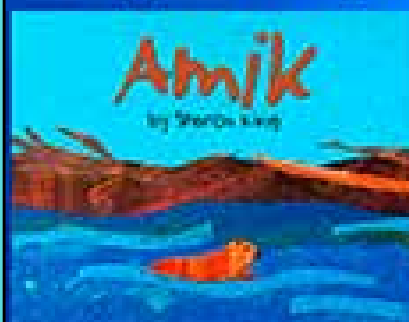
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Anishinabek Nation 7th Generation Charity



The Anishinabek Nation 7th Generation Charity (AN7GC) is a self-sufficient charity relying fully on the success of its fundraising initiatives in order to support its Vision and Mission.

The AN7GC is committed to improving the quality of life of Anishinabek citizens by providing financial support, where no other funding exists, in the areas of Education, Health, Youth, Culture, Social, Elders, Emergency Crisis and Disaster Relief.

Our Vision

The Anishinabek Nation 7th Generation Charity will help create educated, healthy, and culturally enriched citizens that will continue to grow a stable, strong, and prosperous Anishinabek Nation.

Our Mission

As the official charitable fundraising arm of the Anishinabek Nation, the Anishinabek Nation 7th Generation Charity is committed to improving the quality of life of Anishinabek Nation citizens by providing support where no other funding exists.



1 Migizii Miikan, P.O. Box 711, North Bay, ON P1B 8J8
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Chi-Miigwech to our generous partners!



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Power of Family

In a continued effort to lift everyone's spirit during this time where we are all staying home, the Anishinabek News did a call out to the Anishinabek Nation E'Dbendaagzijing to submit their favourite pow wow memory they share with their family for the series: The Power of Family Memories.

Family can be a group people you are related to or a group of special people that have become your family along the way. Family can be something different for everyone - but whatever your family looks like, it's your family! Do you and your family plan your summers around the pow wow trail? Did your auntie make you your first regalia? Let's celebrate pow wows together!

The Anishinabek News hopes this series brings you light and hope during these challenging times of uncertainty, and inspiration to keep moving forward on your journey – whatever it may be; or maybe even dance.

Chi-Miigwetch to the Anishinabek Nation Health Secretariat for sponsoring this series.

The Power of Family Memories series: *Lisa Osawamick*

By Lisa Osawamick

There will always be so many pow wow memories to recall.

Pow wows are a special type of gathering that bring all of us together to share time, laughter, stories, songs, and dances. There is so much to look forward to when you know you are traveling to a pow wow; craft vendors with the baddest beaded bling, the best Indian Tacos and corn soup to feast on! But most important is making the best pow wow memories with the people you love. This picture represents love, happiness and pride. Welcoming my partner Niigaan Batoo into the dancing circle with his first-ever regalia and first time dancing Men's Woodland.

It was an amazing process to watch this beautiful Woodland regalia come together! My sister Aileen Fox Plant worked at the sewing and putting it all together—working tirelessly for two weeks straight! It eventually became a team effort at one point where all of us helped out with tracing and cutting the floral patterns for the appliqué! Other pieces of his regalia came from his nephew Nimkii, his late

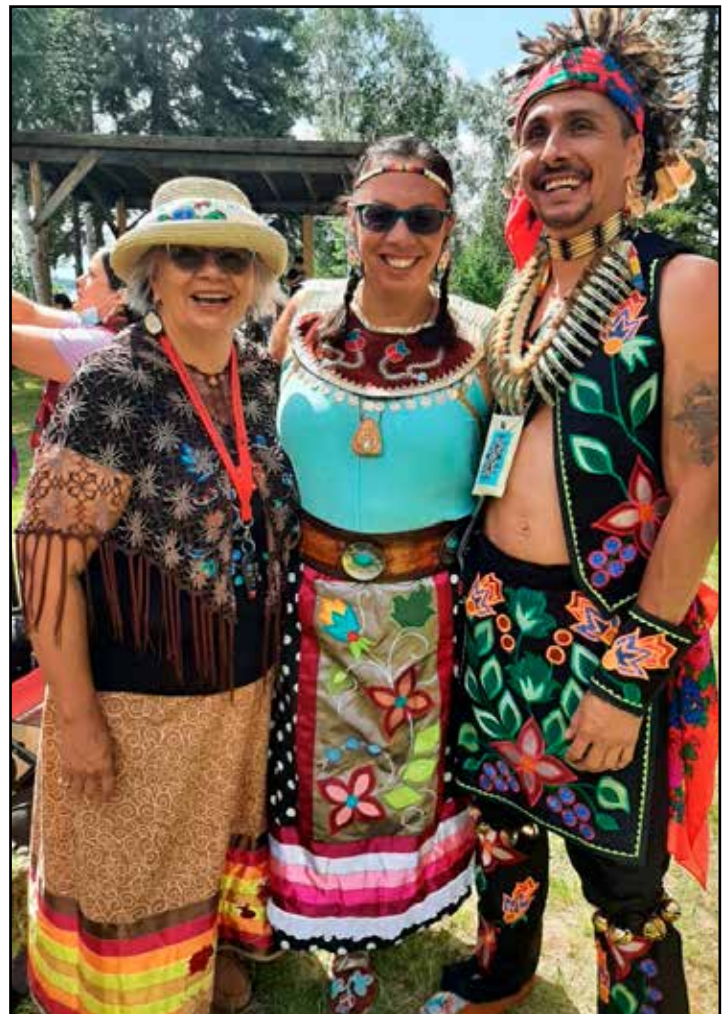
father Adolphus-baa, and the odds and ends from my mother Martina and me.

The war bonnet he is wearing was also worn by my late stepdad, Ronald-baa. My mother was more than happy to loan it to him as it is meaningful to her, which further made this day extra special. It also sweetened the moment when we got to see Niigaan Batoo dance with it on in the pow wow circle.

Pow wows are not only a gathering but can play such an important role in our very own healing journey. When we are welcomed into the pow wow circle, we feel included— we have a sense of belonging, pride, confidence, healthy living and healthy relationships, and feeling grounded. The smiles on our faces is a testament to exactly this.

We are so very grateful for this pow wow memory and that we were able to attend a handful of pow wows in the summer 2021! When we needed it most, we look forward to dancing and traveling together in 2022!

Chi-miigwech!



Martina Osawamick, Lisa Osawamick and Craig Lecuyer all from Wiikwemkoong Unceded Territory

Memphis Shawanda

By Memphis Shawanda

Dancing and pow wow are medicine. Medicine for our spirit, for the land, and for our people. Dancing at pow wows was something that I've been doing ever since I was able to walk.

Every summer, my family and I would get ready for pow wows together. My mom and dad would make sure our trailer was ready to go and everyone's suitcase and regalia were packed. We would go all over the place like to Chippewas of Rama First Nation and Six Nations of the Grand River. One of my favourite memories I have is from the Rama First Nation pow wow three summers ago. In my category, there were a couple of boys who were Jr. Boys Traditional Dancers and I thought to myself, "Maybe I can place this weekend." Pow wow and dancing were never about winning, but it was fun and something I loved doing.

Song after song, I danced hard. In between breaks, my mom would run me water and tell me, "Son you are doing a good job— awesome dancing!" My mom was my best friend and I liked when she watched me dance. She was so happy. She loved watching everyone else dance, too, like my dad and sisters. Pow wow brought us all together as a family and we also made some really good pow wow friends and family.

At the end of the weekend, I ended up being the champion dancer in my category! When they called my name, "And in first place... Memphis Shawanda!" my whole family cheered. My mom had a huge smile. I was so happy. I danced really hard for my family and for myself that weekend. Looking back, that was probably one of my favorite memories. Placing first in the competition and having my mom be super proud of me.

Sadly, my mom was called back home to the Spirit World earlier this year. A lot of our time was spent on the pow wow trail. We all looked forward to that time together. I knew after hockey season was done that pow wow season was around the corner and my mom was probably busy making new regalia or beadwork or planning where to go first.

I will miss her but especially during pow wow season. When I can, I will dance hard. Dance for healing—for my family and I — and dance in honour of my mom, Corrina-baa. My mom is at the best and biggest pow wow ever now in the Spirit World. I know she will continue to be there outside of the circle watching me dance to the beats of the drum forever.



Memphis Shawanda from Whitefish River First Nation. - Photo supplied



Corrina Shawanda-baa holds son Noodin while big brother Memphis smiles proudly. - Photo supplied



By Rebecca Loucks

Aaniin/boozhoo Biiwaabik Kwe ndizhnikaaz, Oshkiigomooang doonjibaa, Biizhew dodem. Hello, my name is Rebecca Loucks, and I am a member of Curve Lake First Nation. I am Lynx clan.

I am writing about one of my favourite pow wow memories. Family is an important part of my pow wow memories. Last year, I wrote about one of my favourite memories of when I was a shy 12-year-old girl with my grandmother Aileen Irons. This year, I am writing about my first time being asked to be the head female dancer at our Curve Lake First Nation 60th Annual Pow Wow.

I was very honoured to be asked by my community to be the head female dancer. To come from that shy 12-year-old girl who did not know the differences between dance categories and the protocols of the community pow wow to being able to represent our community in such a good way as a role model to the younger generation was so heartwarming. I also know that the 12-year-old also came back with her fear and her shyness of doing this responsibility for the very first time. I had to use my courage once again and go dance in the circle in the spotlight with the whole community watching, as well as the visitors of our community.

The power of spirit and family came to bless me that day. I was dancing at home in my mother's community of Curve Lake with family and friends that had known me all of my life. My dad



Rebecca Loucks (right) from Curve Lake First Nation and her cousin Rod Nettagog (left) from Henvey Inlet First Nation. - Photo supplied

had gone on to the Spirit World by this time and my mom was not able to be there in attendance. As I was getting ready for the Grand Entry, I saw my cousin Rod Nettagog from my dad's side of the family. He was dressed in his regalia and carrying the Henvey Inlet First Nation flag, which is my dad's First Nation. My face lit up as I saw my cousin and I was so happy to have him there as a representative of my paternal side of my family on this special occasion. I did not know he was coming to the pow wow and

for him to bring the flag from Henvey Inlet was a special sign, that spirit meant for it to be this way. As I danced into Grand Entry, I felt the love and pride of having both sides of my family and ancestors there with me. It is an experience I will never forget, and I am so grateful for it.

After the pow wow was over, many people came to tell me I did a wonderful job as the head female dancer, and they were proud of me. I asked my cousin if we could get a picture of us and the two flags together to

commemorate the experience. They say a picture says a thousand words and I genuinely believe this one speaks volumes with the happiness and joy radiating from my face.

I have since gone on to be head dancer a couple of times, including last year in a scaled-down, COVID-19 pandemic-friendly, community-only, version of our pow wow. My hope is to one day be able to continue my pow wow memories as an Elder dancer for our community, Creator willing. Miigwech!

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Tarah-Lynn Remillard

By Tarah-Lynn Remillard

One of my favourite pow wow memories is when my whole family was at the Nipissing First Nation pow wow. My family is large so to have all of them there was nice. My mother had her wheelchair, and my sister-in-law was pregnant with my first niece. The funny part for me was that my niece could feel the drum and she loved it – she was just kicking up a storm in the womb. My brother was there along with my dad. I always enjoy going to pow wows because I get to see a lot of friends who I don't get the chance to see often. I saw so many people who had watched me grow up and know what culture and language mean to me.

My family in one big huddle went for a walk just to wander and see all of the vendors. I met up with my younger cousin Alexander and his mom. He and I continued to walk and we saw a beautiful mural of the Treaty of Niagara wampum belt by Nipissing First Nation artist Don Chretien. For me, that

mural means a lot because it reminds me of when my cousin Alex first started designing the LEGO wampum belt, now used in the We Are All Treat People educational resource, and seeing how Don made his mural look like the singular beads makes me remember the LEGO bricks. I remember this pow wow fondly because it made for great family memories. We were there together all day and it seemed like the day never wanted to end, or maybe it was just the fact that I didn't want it to end.

I always feel that pow wows are a time for all and the fact that I never want them to end is just reminding me of how much they mean to me. Pow wows in my family mean a gathering of loved ones. We see family we haven't seen in a year. We see family that we haven't seen since childhood. That pow wow was nice because everyone was so excited for the new baby to come soon and it was nice to see the smiles on my family's face.

I remember just looking at Grand Entry and then watching



Dokis First Nation cousins Alexander Hebert and Tarah-Lynn Remillard check out the mural that Nipissing First Nation artist Don Chretien was working on at the Nipissing First Nation Traditional Pow Wow in September 2018. - Photo by Marci Becking

as we just walked around and had a good time. That was the year that I was asked for the Closing Ceremony to walk the Indian Residential School Survivor staff.

It was so nice just having the day with family; seeing the pow wow grounds and the fire - serving as a reminder as to why I love being an Anishnaabekwe, why I love the language, and why I am trying so hard to keep the teachings with them. That pow wow memory still makes

me smile just thinking back to all the walking with my sister to get food from the vendors, wandering with my cousin, and seeing the smile on my mom's face. Remembering the smiles on all my family members' faces makes it all worthwhile and keeps me longing for more. For me, that is one of my favourite pow wows until my niece came into the world, but that is a story for another time.

Miigwetch!



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For more information contact:

Jazmine Glass, Education Development Officer
Nipissing First Nation campus (North Bay area)
jazmine.glass@anishinabek.ca or 705-497-9127

Andrea Noah, Education Development Officer
Munsee Delaware Nation campus (London area)
andrea.noah@anishinabek.ca or 519-289-0777

Check out our website for more programs offered.

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HOW TO OBSERVE GREAT LAKES AWARENESS DAY

The Anishinabek Nation celebrates
Great Lakes Day on April 22.



Superior, Huron, Michigan, Ontario, and Erie. Together, these Great Lakes comprise the largest body of freshwater, making up more than 20 per cent of the world's freshwater supply, and stretch 1,200 Kilometres 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.

PLAN A LAKESIDE ADVENTURE WITH YOUR FAMILY OR SOCIAL BUBBLE!

Celebrate the beauty of the Great Lakes with a safe stroll along the water's edge.

The Anishinabek Nation Chief Water Commissioner, Autumn Peltier, reminds us that water is the Lifeblood of Mother Earth.

"Our first water teaching comes from within our own mother. We literally live in water for nine months, floating in that sacred water that gives us life. We can't live in our mother's womb without water. As a fetus, we need that sacred water for development. The sacred significance is that my mother comes from her mother's water, my grandmother comes from her mother's water, and my great grandmother comes from her mother's water.

Flowing within us is original water, Lifeblood of Mother Earth, that sustains us as we come from this land. Mother Earth's power is in the Lifeblood of Mother Earth, which is our water. Mother Earth has the power to destroy us all, and if we keep harming her, one day she may decide to destroy everything."

LEARN ABOUT ISSUES THE GREAT LAKES FACE, AND FIND WAYS TO GET INVOLVED AND PROTECT THE LAKES.

There is a current threat to our precious freshwater being posed by the Line 5 oil pipeline running through the Straits of Mackinac that connect Lake Michigan and Lake Huron.

Officials have said that properly maintained pipelines can last indefinitely, but the industry's history of major spills in Michigan and across North America proves otherwise. Today, much of the oil flowing through the Line 5 pipelines (90 to 95 per cent of it) is coming from Canada and taking a shortcut through Michigan and the Straits of Mackinac before crossing back into Canada near Port Huron. Line 5 has spilled 33 times and at least 1.1 million gallons along its length since 1968.

**SAVING THE GREAT LAKES IS NOT A
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TO LEARN MORE VISIT OILANDWATERDONTMIX.ORG



Tikanagan (Cradleboard) representing Indigenous communities from across Turtle Island. – Photos by Willow Fiddler and Beverly Sabourin

Dakobinaawaswan: An interview with Shirley Stevens – the Cradleboard Carrier

The following interview with Shirley Stevens (SS) of Thunder Bay, Ontario, was undertaken and completed over a five-month period beginning in September of 2020 by Beverly Sabourin (BAS) and Peter Globensky (PAG). The first exhibit of a number of her Cradleboards is now scheduled to open in the near future at the Thunder Bay Art Gallery.

By Beverly Sabourin and Peter Globensky

Backgrounder

Born in Toronto in 1951, Shirley Stevens' first 15 years were spent growing up in the small rural village of Highland Creek. In her mid-teens, she began travelling to Northern Ontario and spent time in First Nations on Manitoulin Island, Lake Huron, Lake Nipigon, and Lake Superior. Moving first to Macdiarmid in Northwestern Ontario and then to Thunder Bay in 1968, she received her BA/BEd from Lakehead University and began teaching in Indigenous Studies at Lakehead's Confederation College. Aside from continuous learning, her passions have been teaching, travelling and motorcycles. Most precious to her was the birth of her daughter Cree, now an accomplished artist, along with the Dakobinaawaswaan Cradleboard Project, and the 50 years of love, friendship and support of the Anishinabekwek Cradle Keepers. She lives on the shores of Gichi-gaming - the "great sea" of Lake Superior.

"These are living, breathing, spiritually infused extensions of living, breathing, spiritually infused peoples." - Shirley Stevens, The Cradleboard Carrier

BAS/PAG: The Cradleboard Project has been a long and dedicated journey for you. You have gathered over 250 infant cradleboards representing Indigenous communities from across North America with many of these beautiful heirlooms

going back many generations. What sparked your interest in this project?

SS: I received a tikanagan as a gift when I became pregnant. I was living in Biinjitiwaabek Zaaging [Anishinaabek] (formerly

known as Rocky Bay First Nation) on Lake Nipigon, an incredibly spiritual place. I was gifted a family's cradle by an elderly Anishinabaakwe who had raised 18 children in it. She also told me I would have a girl. It was such a powerful gift and was cared for

lovingly. My daughter, Cree, spent the first seven months of her life in her cradle. She kept it with her and when it disappeared, her grief was inconsolable. I, on the other hand, pushed my grief deep inside, but it percolated over time. So, I think it's better



to say the Cradleboard Project found me. It didn't start as a quest, or my quest, just a sense of "knowing" what I had to do; an important task for me, specifically. I knew I would somehow gather these cradleboards with the vague idea of ensuring there would be some undeniable recognition of the power of blood memory, community wellness, and cultural knowledge insurance for future generations. Although I didn't realize it at the time, it became a way of healing from my loss. I also knew it was one of the most important things I would ever do. As the gathering grew and started to take on a life of its own, I turned to my closest friends of over 50 years, for support. They have assumed collective responsibility as Cradle Keepers.

BAS/PAG: Let us first go back to basics: What was the practical purpose of cradleboards? Although there are many differences between cradleboard designs depending on what

communities they came from, they all share similar design characteristics. Why were they designed the way they were and what was their primary function?

SS: I believe Traditional Knowledge has always focussed on the utmost safety and protection of children for thousands of years. Indigenous Women gathered the best materials, from their respective environments to fashion cradles that reflected their commitment to providing the healthiest manner of child-rearing possible. Although they appear different based on where they come from, they all share the same purpose and they are all absolute marvels of complex engineering. To the contrary, colonial settler governments saw them as impediments to civilizing the "savages". Churches claimed they were the work of the Devil and openly denounced them. Until about 10 years ago, colonial settler science reviled them for "disfiguring infants".

BAS/PAG: Can you tell us about

the early days of your collection? How did you begin to find and gather these cradles? Did you develop criteria for which ones you would choose? Did you start by tribal groups? And what means would you use to locate the cradles that would eventually become part of your collection?

SS: About five years ago, I was researching for my Masters of Education thesis about Indigenous Women's traditional responsibility to continuity of community. I have the privilege of recounting the life stories of my oldest and dearest friends who bear witness to that commitment. Among the references I was checking was a listing for a tikanagan on a popular global shopping site. I was curious, so I followed it up. The style looked familiar but I couldn't place it. I ended up buying one for Cree (not to replace her original) because we had both lived and have extended family in the northern reserve community where the seller said it had been made.

I started to think about how you didn't see folks using cradleboards much anymore. They have been replaced by CSA approved cribs, carriages, car seats, etc. I wondered if that was true for just here or if the same was happening all over Turtle Island. So, I went looking. Disappointingly, but not unexpected, it was consistent everywhere. I decided to get four or five cradleboards representative of the tribal groups based on the directions of the Medicine Wheel. I wasn't picky. They could be in any shape or size or condition. I was in awe of their ingenuity of construction and how they could be so different but all for the same purpose - the health, wellness and protection of children. That should have been it but I would find one that was a mix of a couple of tribal groups. I became conscientious about tribal relationships and connections translated through cradleboards. So many came with amazing stories and I met so many amazing people.

Finding them wasn't difficult for me. They just kind of showed

up or were put in front of me somehow and none of it has been by coincidence. I was instructed to keep an inventory by documenting each cradle and have done so.

BAS/PAG: We want to push you a little more on this: Why is the gathering of these cradleboards important to you. What do you plan to do with them?

SS: The act of bringing them together is a bit hard to explain. It was both intuitive and a feeling. It just felt right. No idea why at the time. I was flying blind and just had to trust that I might eventually find out. In the meantime, the important thing was to bring them together. I kept them all with me in my house. Children had lived the first part of their lives in most of them. I could feel them. The more cradles, the stronger the feeling. So, I didn't really talk about them much partly because I couldn't. I had no idea what was going on but I knew it was vitally important. The 'Why?' was elusive. How could I tell people when I couldn't explain? What was I doing? People will think I'm crazy. I think I'm crazy. But, I kept at it.

There was no pivotal moment of understanding. No bright light. No 'Ah-ha, I've got it!'

What I knew was it was not about me. It wasn't even necessarily about the cradles. I was just bringing them together. And I knew it was about families, communities and Nations. It was also about history, cultural revitalization, and communal memories. It was about the women and the children. I was of the generation coming to the end of a cultural tradition using tikanagans for childcare. Cradleboard babies are few and far between now. Cradleboards are tangible proof of the reverence for children who are our future. It is within our living memory.

I'm overjoyed to say there are younger people in our Nations who recognize this and are revitalizing the art of cradleboard craft. They are teaching and

encouraging others to use them and pass this tradition forward. Our spiritual Elder, Freda McDonald, emphasized how important it is to teach the children. She left us with that directive and shared her knowledge before she passed over.

Cradles need to be seen by as many people as possible, particularly the children. I'm hoping they go to schools, community centers, art galleries, museums, and anywhere they can remind and re-teach about our most precious resource - our children. They can play a critical part in a healing journey.

BAS/PAG: From this remarkable gathering of history and cultural tradition here and without asking you if you have a "favourite", can you highlight one or two of them as having particularly impressed you because of their provenance or the stories connected to them or their age and history or the care in which they were crafted - or all of the above?

SS: Every cradle is unique, special, and one of a kind. The ones I'm highlighting are noteworthy for a few reasons:

There is a woven cedar strip cradle from the state of Washington on the Northwest



Coast. A non-Indigenous gentleman became a "caretaker" of the cradle when the couple that had made it passed over. This couple was widely and well-known as Elders and healers. They were also the last people to know how to make cradles in that area. He wanted to pass it on with the hope that it will be seen and remembered.

Another basket cradle made from strips of oak came from the Coushatta people of Mississippi. It is also the last cradle to be made by the last person who knew how to make them. The fact there are less than 5,000 Coushatta left in Mississippi, Alabama, and Texas emphasizes its importance.

One of the Cradle Keepers felt that the Inuit needed representation. Cradle making materials are not readily available in the Arctic. Inuit Women have used the hood of their amaouti (parka) to carry their babies. Within a week, I was in touch with a Métis man who had an amaouti from an arctic community in Nunavut.

Pre-reservation period, the Northern Arapaho made hide cradles over a willow basket base. They decorated with symbolic quillwork. Their cosmology is incredibly and spiritually intricate. The only ones allowed to quill cradles were the Seven Old Women of the sewing guild. You had to train for many years before you were asked to be a member. War, disease, relocation, and starvation decimated their population to the point where no women were left who had been trained properly when they arrived on the reservations (late 1800s). The Four Old Men who guided the community declared no more cradles would ever be made again. As far as I know, they never have. So there are not many around. Most are in museum basements passed over for beaded cradles.

BAS/PAG: We know you do not like referring to the cradles as a collection, but you have to admit that you have amassed a gathering of cradles, if you will, of significant historical significance.



What are you planning to do next? Will you continue acquiring these beautiful pieces? Do you plan to share your discoveries with the wider world?

SS: The English word "collection" does not adequately describe the intent of this group of cradles. Collection often describes a solitary undertaking for self, like a hobby. I have purposefully used the word gathering. It has a different intent. To me, it describes and implies it will be shared with others and is inclusive. This gathering is like a community.

Honestly, it's not easy to just stop. I can say it has slowed down a lot. My feeling now is that there is enough breadth and depth to reasonably feel that it is representative of the beauty and diversity of a great many tribal Nations. The focus is now getting them out there to be seen by folks.

Thanks to local Indigenous artists and supporters, the Thunder Bay Art Gallery and the [Lake of the Woods Museum and the Douglas Family Art Centre in Kenora, Ont.,] have asked to exhibit some of them. They were scheduled until the COVID-19

lockdown in March 2020. I'm excited to announce that they will now be exhibited at the Thunder Bay Art Gallery starting [February 12, 2021,] followed by an exhibit at the Kenora Museum. Both of these locations lie at the heart of many Nations' territories. I think it's fitting that this is where they are seen first, in the territory where Cree's cradle originated.

My hope is that these exhibitions will lead to other venues everywhere. I also hope they will find a home where they can be seen and used to teach. Some will need special care as they age. I was called by Johns Hopkins [University] about them and have their technical support if I need it. They run a program supporting the use of cradleboards for healthy childcare. That is a pretty big deal.

I also believe this is the heart of Truth and Reconciliation efforts. Cradles support the most precious and sacred bundles there are - the children.

BAS/PAG: It would seem that there would be financial assistance available out there for travelling and curating

this important cultural cradle gathering beyond the geographic scope you have mentioned and thereby exposing it to a much broader audience. Have you plans to do so?

SS: Trying to find funding to support this venture was incredibly frustrating. In the end, the Ontario Arts Council had the only grant program for culture and recognition of artists from the past and present. We were able to complete an inventory and take photos of the cradles; but when the Conservative government came into power, they cut the program. So, we are back to square one with funding. Luckily, we have a supporter who has expertise in this area so we'll see how it goes.

BAS/PAG: A final question for you. The cradleboard gathering you have so carefully and lovingly put together will outlive all of us. What plans do you have to ensure its survival and ongoing appreciation after we have all gone on to the Spirit World?

SS: It's my fervent hope there will be a dedicated space for them in the future. We need to

be reminded sometimes so it would be nice to have a display available to as many people as possible. I'm counting on the next generations to take that on. We need to remember that the first four lessons in life a child receives from a cradleboard: love, discipline, protection, and tradition. I think that just about sums up health and wellness for our children. By the way, in concluding, I want to say the reason I felt the cradle I found for my daughter Cree was familiar was because it is. You, Beverly, are a Cradle Keeper and it was your granny, Alice Sabourin, who made it. I only found out a year ago. I'm so lucky to have one of "Granny's cradles" in our family.

Dakobinaawaswaan would not have happened without some very special people in my life, and to them a heartfelt miigwech; especially to my beloved and sacred bundle, Cree Stevens (Opwaaganisiniing), the cradleboard baby who lost her cradle and inspired Dakobinaawaswaan, to all my relations and to my spiritual guide, Freda McDonald, to whom I have dedicated this project.



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Information provided by the
Health Secretariat
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Help is a phone call away.

- ➔ **Indian Residential School Survivors and Family Hotline: 1-866-925-4419**
- ➔ **Free Community Assistance Program (CAP) for citizens of Anishinabek Nation member First Nations: 1-800-663-1142**
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- ➔ **Missing & Murdered Indigenous Women & Girls Crisis Line: 1-844-413-6649**
- ➔ **Talk 4 Healing: 1-855-554-HEAL (4325), www.talk4healing.com**

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and help us #StrengthenOurNations



Healing Through Anishinaabe Law and Governance

Ngo Dwe Waangizid Anishinaabe is the Preamble to the Anishinaabe Chi-Naaknigewin. Implementing the Anishinaabe Chi-Naaknigewin is the return to Anishinaabe Traditional Governance that depends on ceremony. And ceremony depends on Anishinaabemowin. Implementing the Anishinaabe Chi-Naaknigewin is restorative and healing.

Here is the translation of Ngo Dwe Waangizid Anishinaabe and the practical effects of implementing our Anishinaabe Chi-Naaknigewin and Anishinaabe Governance:

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

The Anishinaabe Chi-Naaknigewin was ratified by the Anishinabek Nation Chiefs-in-Assembly in Sheguiandah First Nation on June 6, 2012. It was confirmed by a Pipe Ceremony. It is a sacred commitment by Anishinabek to the Creator to live by Ngo Dwe Waangizid Anishinaabe and implement our traditional governance. Using all of our gifts, Anishinabek will create Bimaadiziwin.





Mno-waawiindandaa
Let's celebrate
Anishinaabe Giizhigad
June 6

What is Anishinaabe Giizhigad?

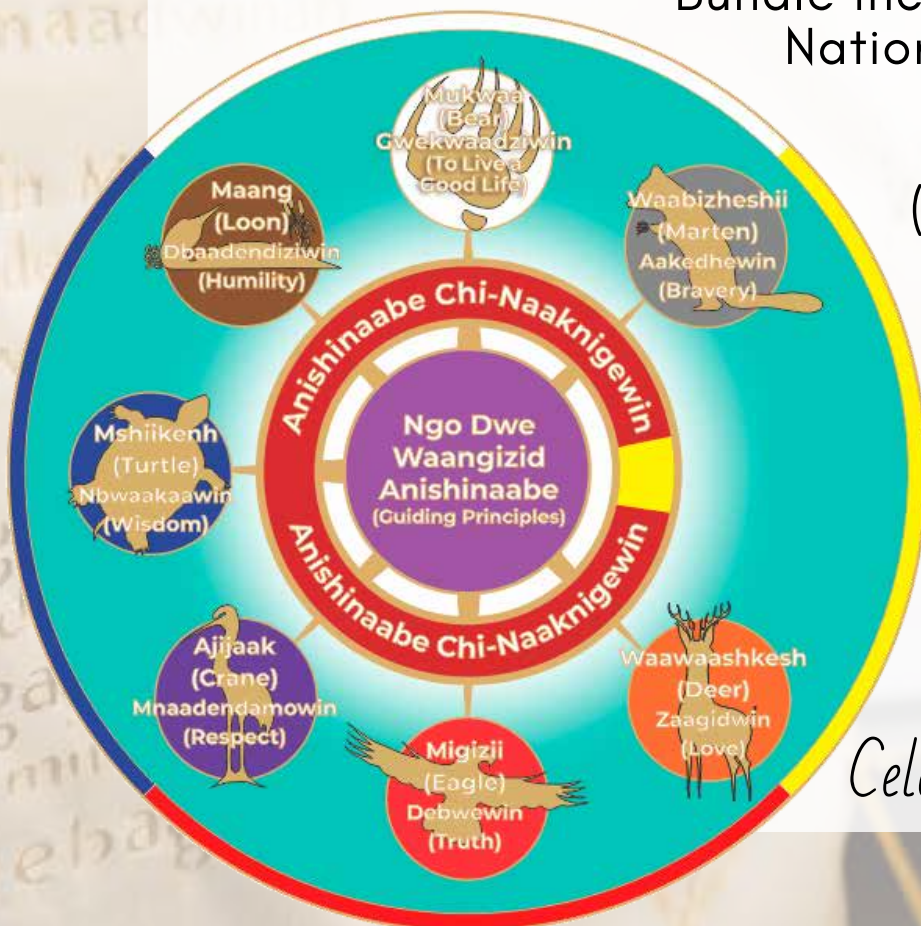
Anishinaabe Giizhigad celebrates the proclamation of the Anishinaabe Chi-Naaknigewin (Anishinabek Nation Constitution) that took place on June 6, 2012, at the Anishinabek Nation Grand Council Assembly.

The Anishinaabe Chi-Naaknigewin was confirmed by Pipe Ceremony and therefore, is a sacred commitment by Anishinabek to live by Anishinaabe Law: Ngo Dwe Waangizid Anishinaabe (One Anishinaabe Family). This means acquiring Anishinaabemowin (Language) and Anishinaabe Inaadziwin (Culture). These are the source of Nationhood: Unity and Identity. Anishinaabe Aadziwin includes Anishinaabe Governance.

We have everything that we need in our Sacred Bundle including the Anishinabek Nation Eagle Staff (National Flag), Three Fires Confederacy Song (National Anthem), and Seven Sacred Gifts. This is the foundation for Anishinabek and also the way forward:

Gwekwaadziwin – To Live A Good Life as instructed by Anishinaabe Elders.

Celebrate being Anishinaabe!





Mno-waawiindandaa Anishinaabe Giizhigad!

Let's celebrate Anishinaabe Day!

June 6

The Anishinabek Nation is celebrating Anishinaabe Giizhigad on June 6 to honour our past, present, and future. In the simplest terms, we are strengthening our Nation and providing a good future, an Anishinaabe future, for our children.

Our greatest strength is our Anishinaabe ways: our language, culture, history, and traditions. This is how we have survived genocide and this is how we will strengthen our people and ensure our future. We have much to celebrate!

On November 17, 2021, the Anishinabek Nation Leadership Council proclaimed June 6 as Anishinaabe Giizhigad our very own national holiday.

June 6 commemorates the proclamation of the Anishinaabe Chi-Naaknigewin (Anishinabek Nation Constitution) by the Anishinabek Nation Grand Council, held at the Roundhouse in Sheguiandah First Nation on June 6, 2012.

The adoption of the Anishinaabe Chi-Naaknigewin was then confirmed by The Pipe Ceremony and so, it is a sacred commitment to live according to Anishinaabe principles and law. Our principles and laws are expressed in the Preamble of the Anishinaabe Chi-Naaknigewin. The Preamble, Ngo Dwe Waangizid Anishinaabe (One Anishinaabe Family) was guided, created, and gifted to us by our Elders and provides the spirit and intent, and the vision and purpose of the Anishinaabe Chi-Naaknigewin.

Ngo Dwe Waangizid Anishinaabe states:

"Creator placed Anishinaabe on the Earth along with the Gift of Spirituality. Here on Mother Earth, there were Gifts given to Anishinaabe to look after: Fire, Water, Earth, and Air.

The Creator also gave Anishinaabe Seven Sacred Gifts to guide them. They are: Love, Truth, Respect, Wisdom, Humility, To Live a Good Life, and Bravery.

Creator gave us sovereignty to govern ourselves.
We respect and honour the past, present and future."

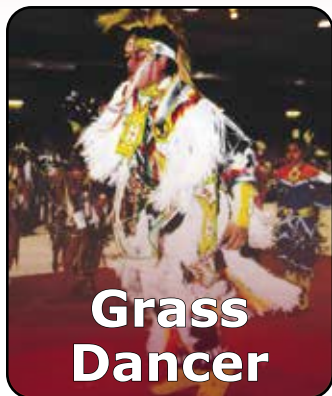
To live according to Anishinaabe principles and law, we must acquire and practice Anishinaabemowin (Language) and Anishinaabe Inaadziwin (Culture), always. This is the source of Anishinabek nationhood, identity, and pride.

This is how we provide for future generations. This is why we will celebrate June 6 each year.

"We should celebrate on June 6th; that is our national holiday, not June 21,"
- The Late Anishinabek Nation Head Getzit Gordon Waindubence Shiikenh-baa



Pow-wow Dance Styles



Grass Dancer

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

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

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

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



Women's Traditional



Fancy Shawl

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

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

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

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



Fancy Feather



Men's Traditional

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

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

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

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

The traditional jingle dress dance is characterized by the jingle dress and light footwork danced close to ground. The dancer dances in a pattern, her feet cross, they dance backward or turn a complete circle. Compared to the original dance, the contemporary dance can be fancier, with intricate footwork and the dress design is often cut to accommodate these footwork maneuvers. Contemporary dancers do often cross their feet, turn full circles and dance backwards. Such moves exemplify the differences between contemporary and traditional jingle dress dancing.



Jingle Dress

Pow-wow Glossary and Etiquette

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

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

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

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

CONTESTS – a competition for prizes and recognition against other dancers. Dance styles and age determine the categories of competition. Age groups usually are tiny tots, 0-5; little boys and girls, 5-12; junior boys and girls, 12-16; and seniors, 16-plus. Depending on the pow-wow and the category, prizes may reach \$1,500.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Appropriate dress and behaviours are required in the dance area.

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

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

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

Do not bring alcohol or drugs to a pow-wow. Do not come to a pow-wow while under the influence of drugs or alcohol.

Dogs are not allowed around the pow-wow area.

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

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

Pow Wow Listings

Please visit the Anishinabek Nation Facebook page, follow us @AnishNation on Twitter, or check out the events calendar on anishinabek.ca for pow wows that might have missed the deadline.

PLEASE CALL or CHECK WEBSITES to ensure that the pow wow is not cancelled.

May 7

20th All Nations Pow Wow
Indigenous Students' Association At York
Grand Entry 12:00PM
Host Drum: Smoke Trail Singers
Co-Host Drum: All Nations Jrs.
Invited Drum: All Nations
Invited Drum: Young Tribe
Female Head Dancer: Lisa Odjig
Head Male Dancer: Kehew Buffalo
Elder: Andrew Wesley
Emcee: Stephanie Pangowish
Arena Director: Steve Teekeens
Registration: <https://www.eventbrite.ca/e/294096329037>
**Full proof of vaccination and government ID for anyone 15 years of aged and older.
Contact: isay@yfs.ca

May 20-23

Tyendinaga Mohawk Territory Indigenous Tattoo Gathering
May 20 - Event starts at 9am with tattoo artist meeting and discussion on health and safety and tattoo revitalization as healing medicine. Tattooing all day, social dance in evening. Singers and dancers welcome.
May 21 - All day tattooing. Traditional Fire Ball game in evening. Players are welcome. Arrive before dark prepared with long sleeves shirt pants and work gloves.
May 22 - All day tattooing. Feast and tattoo council meeting in evening.
May 23 - All day tattooing. Helper/volunteer tattoos in the morning, closing ceremony.
Tattoo artists include: Keith Callihoo, Dion Kasas, Kanahus Manuel and Kanenhariyo.
ROUGH CAMPING AVAILABLE • NO DRUGS OR ALCOHOL • THIS IS A FAMILY FRIENDLY EVENT
COVID-19 PROTOCOLS IN EFFECT • DONATIONS WELCOME.
For more info, to send donations, or to participate as an Indigenous tattoo practitioner contact info@indigenoustattoogathering.com or visit www.indigenoustattoogathering.com

May 21-22

Hiawatha First Nation 26th Annual Pow-wow
Theme: Gathering of Nations Honouring our Sacred Treaties
Dedicated in Memory of Paul Coppaway Crane Clan
Location: Lakeview Ceremonial Grounds, 126 Paudash St. Keene, ON
Hiawatha First Nation
Grand Entry: 12:00PM Sat. and Sun.
Drug and Alcohol Free Event. No Pets.
Hiawatha First Nation is not responsible for damage to person or property.
Contact: Marybeth Hogan at (705) 295-6135 or Dara Blodgett at (705) 295-6122

May 21-23

Walpole Island First Nation 28th Annual Spring Pow Wow
Bkejwanong M'nookmig Jiingtamook
Directions: Off Hwy 33 and Hwy 40 from Sarnia or Wallaceburg, ON. Also at Algonac, Michigan/Walpole Island Ferry.
Grand Entry: Saturday, May 21 at 1PM and 7PM
Sunday, May 22 at 1PM and 7PM
Monday, May 23 at 11AM
Host Drum Snake Island, Aamjiwnaang First Nation
Arena Director: Brian Hill, Oneida/London, ON
Honour Guard: Walpole Island Veterans Association
Emcee: Gordon Sands Jr. Bkejwanong/London, ON
Head Sr/Jr Dancers: TBA
Drums Minimum of five exclusive singers per drum
Vendors; Vendor fees apply for two or three days. Authentic Indigenous cuisines and crafts are preferred. Other service/information booths available
Dance Exhibitions: All Dance Categories Hoop Dancers, Smoke Dance, Specials
Specials, Honourings, Memorials and Demonstrations:
Youth and Adult Smoke Dance Exhibitions on Sat. and Sun. at 6PM.
Smoke Dance Special on Sunday at 6:30PM (Registration/regalia required).

Nadine/Asia Nahdee Family Special on Sunday. Other family, community or cultural specials to be announced.
LOCATION: To be determined based on parking needs, emergency service access, dance arena, vendor spacing, washroom/waste facility areas and weather forecast.
INDEMNITY: Walpole Island First Nation and the M'nookmig Jiingtamook Committee will not be held responsible for injuries, lost/stolen/damaged articles, or short-funded travellers. This pow wow is sponsored by various volunteers, administration/departments/services, community businesses and community partnerships.
ACCOMODATIONS: Nearest hotel is Wallaceburg Inn (519) 627-0781. Others in Sarnia, Chatham, Sombra Ontario or Algonac Mich.
CAMPING: Tents only ELECTRICITY/WATER: There are no electrical or water hook ups. Vendors to supply their own. MORE INFORMATION: Stacey Nahdee at: stacey.nahdee@hotmail.com Mobile: 226-627-9133 or Facebook: Stacey Nandee

June 4-5

16th Annual Pow Wow
Gathering at the Rapids
Celebrating Life-long Learning
Saturday Grand Entry 1:00PM and 7:00, Feast: 5:00PM. Please bring your feast bundle.
Sunday Grand Entry 12:00PM
Host Drum: Cree Confederation
Co-Host Drum: Bear Creek
Emcee: Joel Syrette
Co-Emcee: Jason Whitehouse
Head Veteran: Walker Stonefish
Arena Director: Juan Jose Quintero
Head Drum Judge: Kevin Syrett
Head Dance Judges: Joseph and Heather Syrette
Dance Competition: \$5 Registration Fee
Drum Contest: \$10 Registration Fee
Sponsored Specials: Old Style Jingle Dress, Woman's Woodland Scrub, and Men's Woodland.
Vendors: Food - \$300 Craft - \$150
Location: George Leach Centre

Algoma University, 1520 Queen Street E., Sault Ste. Marie, ON
Declaration: This June date is a one-time occurrence. The Pow Wow will return to the first weekend in March in 2023.
This is a drug and alcohol-free community event.
Canned food donations for Algoma University's food pantry are greatly appreciated.
Contact: Melissa Agawa Email melissa.agawa@algonau.ca

June 4-5

Aundeck Omni Kaning 30th Annual Traditional Pow Wow
Theme: Reclaiming Our Identity
Grand-Entry: Saturday June 1st 12PM and 7PM, Sunday, June 2nd 12PM
Feast: Saturday at 5PM
Location: AOK Pow wow Grounds, Follow the Signs, Down Lake Road
Host drum: Black Bull Moose
Emcee:: Mista Wasis
Arena Director: Robert Stonepoint
Adult Female Dancer: Saturday : Carrie Waindabence Sunday: TBD
Adult Male Dancer: Adrian Trudeau
Youth Male Dancer: Pierre Debassige
Youth Female Dancer: Aiyana Nahwegahbo
Honourariums for the first six drums
DRUG AND ALCOHOL FREE EVENT NO PETS! - Rough Camping Available for a small fee
Vendors Welcome
Admission: Free Event
Vendors contact: Mandy at mcgrawm@aokfn.com
Contact: Mandy Shawanda, mshawanda@aokfn.com, or call 705-368-0739 ext 1

June 4-5

Kitigan-Zibi Traditional Pow Wow
Location: 41 Kikinamag Mikan Zibi, Maniwaki Que
Grand Entry: Sat. and Sun. at 12:00PM
Registration (Dancers/Drummers): Sat. from 9:00AM-1:00PM
Elders: Jeanette and Prierre Papatie
Emcee: Fred McGregor
Arena Director: Aaron Benson

Pow Wow Listings

Head Veteran: Aurel Dube
Host Drum: Black Bear
Co-Host: Moose Town Singers
Invitee Drums: White Tail Cree Singers, Washeshkun and Eagle River
Rough Camping Available On-Site
Contact: Robin Cayer (819) 425-4623 via email: kzpovwow@gmail.com
Website: www.kzpovwow.ca

June 11-12

Henvey Inlet First Nation 19th Annual Traditional Pow Wow
Theme: "Honouring Our Men"
Located: 45 min. South of Sudbury along Hwy 69 @ Pickerel River Rd Exit, Approx. One Hour North of Parry Sound (Look for the Pow Wow signs)
Grand Entry: Sat. at 12:00PM
Community Feast: Sat. at 5:00PM
Host Drum: Thunder Earth
Co-Host Drum: Black Bull Moose
Arena Director: Robert Stoneypoint
Emcee: Darren McGreggor
Head Dancers: Lorne Pawis/Tee McGreggor
Drug and Alcohol Free Event
Camping available
Contact: Kimberly McQuabbie at kmcquabbie@gmail.com

June 11-12

North Bay Indigenous Friendship Centre's 14th Maamwi Kindaaswin Pow Wow
Theme: "Renewing Our Connection"
Location: Lee Park. 800 Memorial Dr. North Bay
Admission: FREE Event, Everyone Welcome!
Vendors: Serena at akwego@nbfc.org or (705) 472-2811 ext. 221
Contact: Jen Seguin at akwego2@nbfc.org or (705) 472-2811 ext. 221

June 17-18

Red Lake Anishinaabe Pow Wow Circle Annual Pow Wow 2022
Grand Entry Friday, June 17 at 6:00PM and Saturday, June 18 at 12:00pm
Pot Luck Feast at 5:00PM
Honouraria for dancers and drummers
Everyone welcome!
Location: Keesic Beach, Red Lake, ON
Contact: rlpowowcircle@gmail.com
Facebook "Red Lake Community Pow Wow"

June 18-19

Aamjiwnaang First Nation 59th Annual Pow Wow
Location: 1972 Virgil Ave., Sarnia, Ontario (Bear Park behind the Community Centre)
Gates: Open at 10:00am on both days
Dancer Registration: 10:00AM-11:45AM on Sat., June 18
Admission: Adults \$8, Children 6-12 \$5, under five & Seniors 55+ FREE
Grand Entry: Sat 12:00PM & 6:00PM, Sun 12:00PM

Special Declarations: Committee is not responsible for accidents, inclement weather, lodging, lack of travelling funds, or theft. No alcohol, drugs, or pets permitted on the premises.
Contact: Tracy Williams at twilliams@aamjiwnaang.ca or (519) 336-8410 or www.aamjiwnaang.ca

June 25-26

Dokis First Nation 20th Annual Traditional Pow Wow
Location: Dokis First Nation Traditional Pow Wow Grounds
Information Booth \$100/weekend
Art & Craft Booth \$150/weekend
Food Booth \$250/weekend
Vendor registration: gwendokis@outlook.com
Contact Information: Gwen Dokis gwendokis@outlook.com

July 1-3

38th Annual Sault Ste. Marie Tribe of Chippewa Indians Bahweting Summer Gathering and Pow Wow
Location: Sault Tribe Pow Wow Grounds, Entrance from Bahweting Dr. off Skunk Rd., Sault Ste. Marie, MI, USA
Admission: Free
No drugs or alcohol. This is a political-free event.
Contact: Language and Culture Division (906) 635-6050
Email: culture@saulttribe.net

July 2-3

Munsee Delaware Nation 27th Annual Lunappe Traditional Gathering
Location: 289 Jubilee Drive (at the Arbour), Munsee, ON
Everyone Welcome!
Food and Craft vendors welcome
To register or for more information call Deb Richter at (519) 289-5396 ext. 224 or Raquel Hilliker at (519) 289-5396 ext. 221

July 9

Beausoleil First Nation Island in the Sun Annual Pow Wow
Location: Christian Island Pow Wow Grounds, located at Douglas Lake
Contact: (705) 247-2912 or recreation@chimnissing.ca

July 8-10

37th Annual Biigtigong Nishnaabeg Traditional Pow Wow
Location: Heron Bay, Ontario, Pic River Pow wow Grounds
Directions: Off Highway 627
Special Declarations: Rough camping available. No drugs or alcohol permitted.
Contact: Shannon (807) 228-1362

July 8-9

Sagamok Anishnawbek Annual Traditional Pow Wow
15 KMs south of Massey, ON

Host Drum: Whitefish Bay singers
Contact: Southwind_wayne@sagamok.ca

July 8-10

Biigtigong Nishnaabeg (Pic River First Nation)
Honouring our Seven Generations
Location/Directions: Hwy 627 off of Hwy 17 (signs will be posted) middle of Thunder Bay & Sault Ste. Marie
Sunrise Ceremony: Sat. and Sun. at 10:00AM
Grand Entry: Sat. 1:00PM & 7:00PM/Sun. at 1:00PM.
Admission: FREE
Registrations: Sat. and Sun.
Elders: Garland and Rose Moses
Emcee: Cathy Forbister
Arena Director: Issac Hanson
Host Drums: Battle Nation and HBO
Invited Drums: TBA
Head Male Dancer: Doug Turner
Head Female Dancer: Dancia Turner
JR Head Dancers: TBA
Friday Evening: Pageant & Grass Dance blessing of the grounds & Social Feast: Sat. and Sun. at 5:00PM
Various specials throughout the weekend including a Head Dancer Special, honourarium split specials for Men's Traditional, Jingle Dress Special and Fancy Dancers Special
Contact: Shannon Courchene cell: (807) 228-1362 or email: Shannon.courchene@picriver.com

July 9-10

Alderville First Nation Pow Wow
Location: 5787 Roseneath Landing Road, Alderville FN, ON
Admission: Free to Alderville Members, 0-6yrs free, 7-12yrs \$3, 13-59yrs \$6, 60+ Free, participating drummers and dancers are Free
Grand Entry: 12:00PM
Rough camping available, No hydro, Showers available off-site
Drums email: vniles@alderville.ca
Vendors email: afnreception@alderville.ca
Contact: (905) 352-2011

July 15-17

Opwaaganisning Lake Helen 30th Pow Wow - Red Rock Indian Band
Theme: Family
Friday: Warm ups 6:00PM/Pop up specials. Saturday: Grand Entry 1:00PM and 7:00PM. Sunday: Grand Entry 12:00PM.
Feast Saturday and Sunday
Host Drum: Northern Cree
Co-Host Drum: Little Creek
Emcee: Todd Genno/Cathy Fobister
Elders: Garland/Rose Moses
Arena Director: Phil Wawia/Nathan Moses
Lead Dancers: Doug Turner/Dancia Gagne
Dance Specials: Old Style Jingle, Old style Grass, Woodland Hand Drum

Contest
Food Booths: \$250
Weekend Craft Booths: \$75/weekend (limited spaces).
Declarations: Absolutely no drugs/alcohol, no dogs allowed, 24-hour security.
Contact: Gloria Lindstrom (807) 252-9097 gubby@live.ca

July 16-17

Mississauga First Nation 41st Annual Traditional Pow Wow
Location: via Blind River (follow Hwy 557 along the shores of the Blind River)
Location: via Mississauga First Nation (follow Village Rd. and pow wow signs to HWY 557)
Admission: Free
Grand Entry: Sat. at 1:00PM/Sun. at 1:00PM
Community Feast: Sat. at 5:00PM
Contact: (705) 356-1621 or www.mississaugi.com for more details
Mississauga First Nation

July 29-31

Netmizaaggamig Nishnaabeg (Pic Mobert) 34th Annual Traditional Pow Wow
Warm ups: Friday 7:00PM
Grand Entry: Saturday 1:00PM and 7:00PM and Sunday 1:00PM
\$5000 drum split or \$600 per group, minimum of four drummers per group.
Prizes for Men's Traditional and Jingle Special. Host Drum: Black Bear
Co-Host: HBO/Fearless
Invited: Big Train
Emcee: Jimmy Mishquart
Arena Director: Patrick Legarde
Spiritual Advisors: Donald and Julie Michano
Vendors: Food \$250, Crafts \$50
Rough camping available, security on site.
Declaration: Alcohol, drugs and pets are not permitted.
Contact: Thurston (807) 228-0301

July 29-31

Wiikwemkoong Annual Cultural Festival
Wikwemikong, Ontario - Manitoulin Island
Thunderbird Park: 18 A Kaboni Road, Wikwemikong ON
Contact: Wikwemikong Heritage
Organization Phone: 705-859-2385 Email: sheenawassegijig@wiikwemkoong.ca
Facebook: @WiikwemkoongAnnualCulturalFestival
Instagram: @Wiikwemkoong_ACF
Twitter: @AnnualCultural

August 6-7

Serpent River First Nation 31st Genaabaajing Traditional Gathering
Location: Cutler ON, off Trans Canada HWY 17.
Sunrise Ceremony: 5:45AM, both days
Grand Entry: August 6 - 1:00PM and

Pow Wow Listings

7:00PM and August 7 – 1:00PM

Admission: Free

Registration: Saturday, August 6 from 10:00AM - 12:30PM

Feast: 5:00 PM August 6th

Declaration: This is a Drug and Alcohol-Free Event, Please No Pets

Rough Camping

Contact: Lee Simpson-Johnston

Facebook Page: Genaabaajing

Traditional Powwow

Contact: 705-844-2298

Email: culture@serpentrivernfn.com

August 13-14

Timiskaming First Nation

[Check out their social media for more details closer to the date.]

August 20-21

Algonquins of Pikwàkanagàn 33rd

Annual Traditional Pow Wow

Location: 2 km off Hwy 60. Algonquins of Pikwàkanagàn First Nation, Golden Lake, ON

Admission: \$6 per person, children

under 12 years and under Free

Grand Entry: Sat. and Sun. at 12:00PM

Limited rough camping – Please No pets, alcohol or drugs on the grounds

Craft Vendors \$125

Food Vendors \$200 very limited spaces

Contact Jamie Sarazin at (613) 625-1109 to register, please leave messages

August 19-21

Shawanaga First Nation Healing Centre Pow Wow

Traditional Gathering

Theme: Bi-giwwedaa (Let's all come home)

Friday night social

Grounds open at 10AM

Grand Entry at noon

Craft vendors \$50/day

Food vendors \$75/day

Location: Shawanaga First Nation Traditional Grounds.

Directions: 35 Kms north of Parry Sound on HWY 69 turn left onto Shebeshekong.

Follow signs.

Contact: cultural.hc@

shawanagafirstnation.ca

(705) 366-2378

August 20-21

Garden River Pow Wow

Theme: Reviving the Spirit

Host Drum: Bear Creek

Grand Entries: Sat. 1:00PM and 7:00PM,

Sunday 1:00PM

Arena Director: Kevin Syrette

Emcees: Stephanie Pangowish and

Darrell Boissoneau

Head Veteran: Ray Cadott

Head Dancers: To be announced daily

Junior Head Dancer: Kelvin Boissoneau,

Nevaeh Pine

Location: Garden River First Nation Ball Fields

Contact: Tyler Pine

Email: grfnpowwow@gardenriver.org

August 20-21

Chippewas of the Thames First Nation In-Person Pow Wow

Location: Chippewa Ball Park, Muncey First Nation, 640 Jubilee Rd., Muncey, Ont., located 25km SW of London, Ontario; off Hwy 2 Longwoods Rd., Exits on Hwy 402 Delaware, Hwy 401 Iona Rd.

Grand Entry: Sat. 12:00PM and 7:00PM; Sun. at 12:00PM

Pow Wow staff and dignitaries to be announced

Dancer registration to be announced

Contact Information: anishinaabekwe@

cottfn.com

August 27-28

Chippewas of Rama First Nation

Competition Pow Wow based on

Location: John Snake Memorial

Community Multipurpose Grounds at

6030 Rama Road, Rama ON

Sunrise Ceremony Aug. 27 at 6AM

Grand Entry: Saturday 12PM and

6:30PM; Sunday 12:30PM

Emcee: Meegwans Snake and

Beendigaygizhig Deleary

Singing Judge: Rodney Stanger

Dance Judge: Wesley Cleland

Arena Director: Allan Manitowabi

Head Veteran: Walker Stonefish

Visit www.facebook.com/ramapowwow

for updates

Contact number: 705-325-3611

September 28-29

Chippewas of Georgina Island

Traditional Pow Wow

GEGIIINAWIND EYAAWIN (Our Existence)

Sutton District High School Grounds

20798 Dalton Rd. Georgina, ON L0E 1R0

Emcee: Stephanie Pangowish

Arena Director: Animikeence Plain

Elder: Shelley Charles

Host Drum: Charging Horse

Co-Host Drum: Little Creek

Head Female Dancer: Kelli Marshall

Head Male Dancer: to be determined

Contact: Lauri Hoeg, Pow Wow

Coordinator (289) 716-4193 or

lauri.hoeg@georginaisland.com

Find us on Facebook at "Chippewas of

Georgina Island Pow Wow 2022"

October 1

Niagara Regional Native Centre Annual

Traditional Pow Wow

Theme: "Nurturing Our Roots"

Special Guest & Dedication to

Honouring Phyllis Webstad & Our

Survivors

Vendor, location, drums & dancers –

more information coming soon

Contact: Willow Shawanoo at (365) 880-

8953 or email: outreach@nrnc.ca



\$19.95

Runs With the Stars

A PICTURE BOOK FOR AGES 6-8

BY DARCY WHITECROW

AND HEATHER M. O'CONNOR

ILLUSTRATED BY LENNY LISHCHENKO



A young child learns from their grandfather about Ojibwe Horses and the importance of protecting this endangered species.

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Pow-Wow

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"BI-GIIWEDAA"

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A.M.**

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Saturday & Sunday**

*August
19, 20, & 21*

Grand
Entry
**12
NOON**

Craft Vendors \$50/Day

Food Vendors \$75/Day



**Shawanaga First Nation
Traditional Grounds**

Drive 35km North of Parry Sound, on HWY 69, turn left onto
Shebeshekong Rd., and follow the signs
2.5 hours north of Toronto
1.5 hours south of Sudbury



**SHAWANAGA FIRST NATION
HEALING CENTRE**

**(705) 366-2378 X. 224
cultural.hc@shawanagafirstnation.ca**

ANISHINABEK NATION GIIZISOO MZINIGAN

WORD SEARCH

a	i	n	b	a	t	v	e	k	p	q	r	a	a	j	z	r	p
n	a	h	n	i	w	h	e	d	k	a	a	e	w	h	o	d	i
y	v	n	c	o	i	w	g	k	s	n	a	g	q	l	o	i	f
i	k	a	e	o	e	y	w	r	i	e	m	p	w	f	g	q	d
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z	s	i	g	e	z	n	n	g	e	z	q	e	w	t	l	p	a
b	k	a	t	p	a	s	w	d	p	m	i	k	i	q	f	d	u

FIND THE TRANSLATED PHRASE:

For assistance refer to online resource: [Flipbooks/Giizisoo Mzinigan2022](https://flipbooks.giizisoo.mzinigan2022)

I am tired.

It's snowing.

Here.

Let's go outside.

Help me.

Way to go!

Let's go now enh.

S/he is helping.

Speak (talk)

Let's listen to him/her.

Be brave!

Okay

Hello

Ask him.

Cover it.

Say it.

It's a sunny day.

Hurry

That is my father.

Ask him.

Come here.

Find it.

Make it.

Bravery

I'm afraid.

Wait. Take it slow.

Move/Push over.

The first 20 to submit a completed word search wins a prize.

DEADLINE : June 3, 2022 at 4:00 pm

Send to goupri@anishinabek.ca



Artwork cover page on Giizisoo Mzinigan is titled: "Noos ndi-kinoomaag-naa" "My Father Teaches Us"

By Zoey Wood-Salomon, Odawa, Wiikwemkoong Unceded Territory

My father has kept his language all these years. He is now teaching us his children, how to speak Anishinabemowin.

It is a very descriptive language and comes straight from our hearts.

OUR LANGUAGE IS OUR STRENGTH.

Anishinaabemowin Enji Jiingtamok

(Ojibwe language at the Pow Wow)

Maamwi-biindigegaawag:
Grand Entry

G'chi-twaa-aabwinigan:
Arbor

Mgizi miigwanaatik:
Eagle staff

Akiwewin: Flag

Anishinabek Akiwewin:
Anishinabek Flag

Zhimaaganish: Veteran

Eniigaanzid: Arena Director

Edabaakinaged: Judge

Eniigaaniigaad-nini:
Head Male Dancer

Eniigaaniigaad-kwe:
Head Female Dancer

Giigida-nini: Male Emcee

Edewegejik: Drummers

Dewegan: Drum

Deweganaatig: Drum stick

Ngamo-kwe: Female singer

Ngamo-nini: Male singer

Mnaajaa-ngamwin:
Honour song

Mnaajaa-ngamwinan:
Honour songs

Eniimijig: The Dancers

Eniimid: The one who is
dancing

**Gchi-nishinaabe
zhigaawin:** Traditional
style

**Zhinawa'oojigan
zhigaawin:** The Jingle
Dance

Miishkonhsiing-eniimid:
Grass Dancer (one who
dances on the grass)

**Memengwaanhiing
ezhigaad:** Fancy Shawl
Dancer (one who dances
like a butterfly)

Bineshiinh zhigaawin:
Men's Fancy Dance

Niizho-tkokii zhigaawin:
Two Step Dance

Giimoochgaawin: Sneak Up
Dance

Aandeg Zhigaawin:
Crow Hop

Maawndogaang:
Inter-tribal Dance

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ANISHINABEK NATION

WESHKINIIJIG

"THOSE WHO ARE YOUTHFUL"

Weshkiniijig, Anishinabek Nation's Youth Program, began in 2018 with the goal of enhancing the leadership of both youth, and those that work with youth, through the:

- **Youth Life Promotion (YLP) Program**

Funded by the Ministry of Health; YLP is based on the belief that all young people are capable of finding their own path to a meaningful life. Programs and services are holistic, strengths-based, and empowerment focused, while aiming to honour youth individuality.

- **Youth Culture Camp (YCC) Program**

Funded by the Ministry of Heritage, Sport, Tourism and Culture Industries; YCC creates culturally relevant experiences that revitalize cultural knowledge in Indigenous youth aged 8-29 years old.

WWW.ANISHINABEK.CA/YOUTHPROGRAM

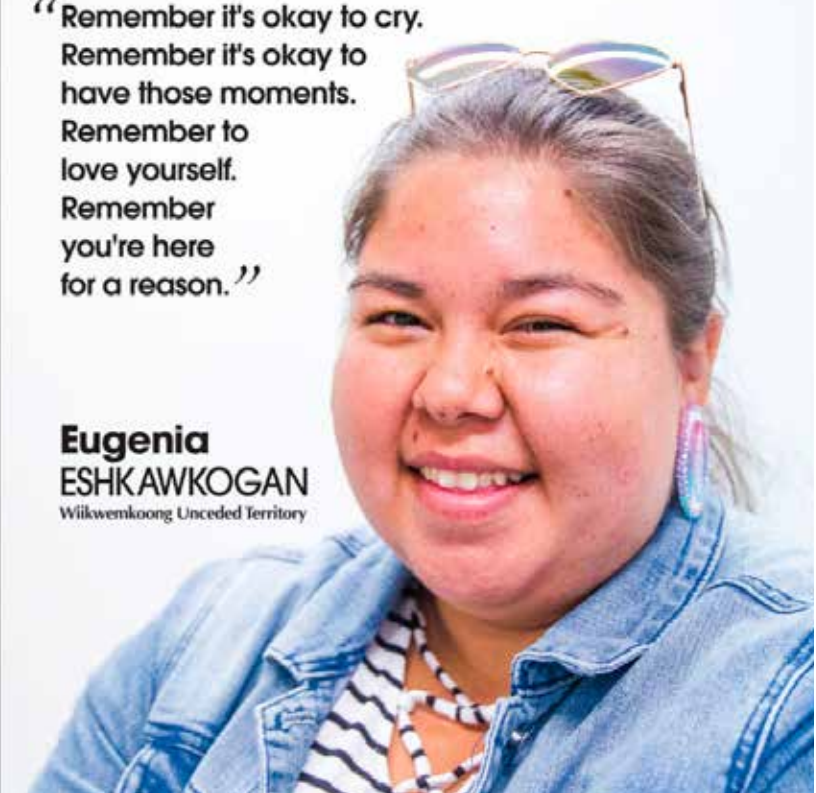


"The land has so much to teach us, each tree, plant, animal, insect, the water, the moon, stars and the sky. They are waiting for us."

Kyle MATHEWS
Chippewas of Rama First Nation

"Remember it's okay to cry. Remember it's okay to have those moments. Remember to love yourself. Remember you're here for a reason."

Eugenia ESHKAWKOGAN
Wiikwemkoong Unceded Territory



TEA WITH

Barbara Nolan

Anishinaabemowin Commissioner

It's been far too long since I was able to sit and enjoy hot tea with friends across the Anishinabek Nation territory. Although, this is not the same thing I wanted to send a virtual tea invite to you and give an update on what I've been doing as your Anishinabek Nation Anishinaabemowin Commissioner.

Since being appointed to my role in December 2020, I have been invited to participate in leadership meetings, teaching opportunities, advising in revitalization/language plans, chairing and participating in Anishinabek Nation's Enkiitmajig Wii-aabiziitoong Anishinaabemowin (Revitalization Committee).

I sense the resurgence of our original languages. I will continue to strengthen, advocate and articulate the importance of Anishinaabemowin, and its revitalization by supporting strategies that put our language at the forefront for our Anishinabek Nation First Nations.

Please contact me if you would like to connect on how I can assist you with language revitalization.

*Gchí-gegoo aawan wi gúzhpin bezhig kí-d-
waans ní gkendman pane dash ní kidyín wí!*

*It's a big thing if you only get to know one
word and use it all the time!*



Nesdotmookiid

("Causer of Language Understanding")

Barbara Nolan is grateful to have survived the attempts by Canada's Indian residential schools system to take Anishinaabemowin from her. As a vibrant first-speaker of Anishinaabemowin, Barbara has spent several decades working with a variety of organizations to revitalize the Ojibway/Odawa language, her most passionate method is through storytelling.

She also delivers presentations on Community Wellness that addresses the impacts of the Indian Residential School System including Healing and Laughter Workshops.

Barbara is a proud Nishnaabe-kwe, former from Wikwemikong Unceded Indian Reserve who now resides in Garden River First Nation.



Contact Barbara Nolan:

Anishinaabemowin.Commissioner@anishinabek.ca



Diabetes Health Check

SIGNS OF DIABETES

- Being thirsty often
- Having to pee often
- Unusual weight gain or loss
- Getting tired often
- Blurry vision
- Getting infections often
- Cuts and bruises that won't heal
- Infections (yeast, skin)
- Tingly or numb hands and feet

These are typical signs for anyone who may experience Type 1, Type 2, Gestational, Hypoglycemic and Hyperglycemic diabetes. As a general rule, regular check ups with your doctor always recommended.

WHAT YOU CAN DO...

EAT WELL

- Fill half the plate with vegetables such as carrots, broccoli, cauliflower, and other leafy greens.
- Fill the other half of the plate with Grains and Cereals, and Proteins such as wild game and fish.
- Honour our traditional foods provided by our Creator.

AVOID STRESS

- Keep positive! Connect with nature, family and friends.
- Connect with culture: drum, dance, participate in ceremony
- Try meditation, smudge, go for walk in woods.
- Humour and laughter is good medicine.

AVOID SUGARY DRINKS

- Consuming sugary sodas can cause diabetes, heart disease and even cancer.
- If you want to consume soft drinks, choose healthier drinks such as, maple water, unsweetened sparkling water with lemon.

DRINK WATER

- Drink at least 8 cups of water a day. Water helps maintain healthy brain and body functions. Water is Life!

BE ACTIVE

- Start slowly. Go for walks/hikes and work you way up.
- Remember exercise to the point of light sweating, shortness of breath and increased heart rate.
- Regular physical activity can help prevent or delay Type 2 diabetes and manage existing diabetes.

Information presented by the
Diabetes Program, Health Secretariat, Anishinabek Nation

Follow us!



www.anishinabek.ca





Wiikwemkoong Annual Cultural Festival - photo taken with a drone.

@markzelinski

Mark Zelinski photos invoke peaceful wonder

By Kelly Anne Smith

WATERDOWN—The photography of Canadian Governor General medal winner Mark Zelinski instills wonder and calm.

As viewers, we're invited to meet people of the world's cultures through his artful eyes and heart.

Zelinski's explains his life has been interwoven with Indigenous culture around the world.

"I've travelled with my work around the world. I've done books on experiential education in every continent. I've travelled to remote areas and wandered into Indigenous communities around the world, in Africa, in Asia, South America and North America," he explains. "My first actual powwow was in 1992 at Mississauga's of Curve Lake First Nation. I had a very good friend, James Whetung; he's well-known as a wild rice expert. I went with him to the powwow. I found it to be an incredibly inclusive and

really a healing experience."

"Backing up a little bit, in the early 80s, I was hired by the Ministry of Correctional Services. I was 26 years old and was hired to photograph a lot of the penal institutions in Ontario. I found that there was a disproportionate number of Indigenous people in those jails. I ended up talking to a lot of the people who were in very unfortunate conditions. And it seemed they'd been unfairly accused of things and treated badly by the justice system here in Canada. I found them all to be extremely kind and a very open people," he recalls. "Later on, in the 80s, I was working on a book with Outward Bound Canada and ended up in the Canadian Arctic on Baffin Island in what is now Nunavut. I ended up going on a dog-sledding expedition with dog teams on skis with a lot of young Inuit people from all over the Canadian Arctic from Ellesmere Island and from Baffin Island.

Many of these young people were survivors of suicide attempts. I learned very quickly, spending this time with these people, the shock upon their culture that the European culture had on them and most of these young people - their grandparents had never been in a modern city or town. All of the young people had never left the town. Two generations apart, that kind of abrupt change was very devastating to their communities. It was very inspiring to see these young people reconnecting with their own culture and heritage. And living out on the ice and in a very traditional way. It was a great experience."

"It was always my goal, a dream of mine really, to photograph an Amazonas community somewhere in South America. Through an anthropologist in Peru, I managed to get permission from a Chief who was a female Chief of an Ashaninka

community in the Amazonas region in the upper tributaries of the Amazon. They were living a very traditional life on the river with the intention to preserve their culture. I lived with them for about ten days. I think it was the best experience of my life that ten days," he shares. "I learned that experience about being part of the community. This is really a model for how everyone really should be living. In small communities where everyone is loved and respected and valued and everyone has an important role to play in the community, whether they're the smallest children or Elders."

Zelinski released a book in 2010, *Untitled*, comprised of over 140 photographs and no text.

"That is a book on people from different cultures around the world. And that book is not for sale in book stores. I printed 3,500 copies. Most of the books were donated to charities,

worldwide and in Canada. The books have been distributed around the world and going back to the villages where I took the photographs. That book is mainly of Indigenous people from different parts of the world including Turtle Island, South America, Africa, Asia, Australia, even Antarctica. That was a life long project that started in 1975. It was photographed in about 80 countries."

Zelinski's next book would be more local. He lives in Waterdown, on the Niagara escarpment.

"I've loved the escarpment geology, the land, and the cedar trees. I've always been inspired by these lands. So, I decided I'd do a book on the Niagara escarpment. Originally, it was intended to be more a book on the lands itself - the waterways, the birds, animals and trees, but I quickly realized that the very important part of the history of the escarpment is the people who settled their communities on the escarpment. When I realized how many Indigenous communities there are on Manitoulin Island, Saugeen Peninsula, and even in the southern regions of the escarpment, around Brantford and Niagara, I realized I needed to focus on Indigenous communities who were the original people here," he shares. "The further I got into this book, which took five years to do, I realized there were so many different Indigenous communities to do one chapter. It had to be a chapter on each community. I did a chapter on the Anishnabek of the northern regions of the escarpment, so

Saugeen Peninsula and Manitoulin Island. That chapter was written by Lenore Keeshig who is from Neyaashiinigmiing also known as Chippewas of Nawash Unceded First Nation."

Educator Nancy Rowe wrote a chapter on the Mississaugas of the Credit First Nation. She runs Kinomaagaye Gaamik Lodge. The third chapter is about the Haudenosaunee - the Six Nations of the southern regions, into the United States. Writing about the oral history of the Haudenosaunee on the Niagara escarpment, Richard Hill is a Tuscorora man and a scholar at McMaster University.

"During that time from 2012 to 2017 when the book was finished, I had the opportunity to visit several powwows in Ontario. I did the Mississaugas of the Credit First Nation Powwow. They actually asked me if I would drone the Grand Entry and they wanted to use the photos as well. That was a very unusual request because normally the Grand Entry is forbidden to photograph. It's in a beautiful Carolinian forest. It's enclosed by this forest. It was difficult to drone it because of all the trees. It's a circle in the middle of the forest," he recalls. "The first one I photographed for that book was the one at Neyaashiinigmiing, the big powwow at Cape Croker Park. During the day, I took a couple of my relatives and my wife, and a relative that had been experiencing difficulties from trauma. For all of us, it was an extremely healing experience. It was a wonderful experience and I got a lot of great photographs



Mark Zelinski is a publisher, writer, painter, filmmaker, Fellow of Royal Canadian Geographic Society and member of The Explorer's Club. - Photo by Waha:tsa Tim Johnson

from that powwow which ended up in the book... One of the most powerful parts of it was the slow march for Murdered and Missing Indigenous Women and Girls which ended up being the title photograph for that chapter... Then I went to Manitoulin Island in 2016 and photographed their big powwow, the Wikwemikong Annual Cultural Festival. The people who ran the powwow asked me also to drone that one. So I have some aerial photos of the powwow and it is quite beautiful with all the regalia."

At that powwow there was a speaker who came on, Isadore Day. At the time, he was the Ontario Regional Chief. Zelinski was standing, watching the powwow and turned to notice Day was standing right beside him. He told Day he was doing Heart of Turtle Island: The

Niagara Escarpment and asked if he would consider writing the foreword. He said yes.

"He provided a foreword for the book which is a very beautiful foreword; talking about the importance of these lands historically to the history of Canada and also to the many Indigenous peoples that live on the escarpment or near it," he explains. "That book came out in 2017 and I've been working almost exclusively with Indigenous people since then."

Zelinski has worked with Plenty Canada, an Indigenous Charity based near Ottawa on several projects. He has also worked with the Niagara Falls History Museum on an extensive exhibit of Indigenous history and culture. Explore more at <https://www.markzelinski.com/>



Daniel Secord, dancer, Mississaugas of the Credit FN.

@markzelinski



March for Murdered and Missing Indigenous Women and Girls - Neyaashiinigmiing Pow Wow Cape, Croker Park.

@markzelinski

GARDEN RIVER POW WOW REVIVING THE SPIRIT

AUGUST 20 & 21, 2022
- GRFN BALLFIELDS -

Host Drum:
**BEAR
CREEK**

GRAND ENTRIES:

Saturday 1:00pm & 7:00pm
Sunday 1:00pm

ARENA DIRECTOR:
Kevin Syrette

MC'S:
Stephanie Pangowish
& Darrell Boissoneau

HEAD VETERAN:
Ray Cadott

HEAD DANCERS:
To be announced daily

JUNIOR HEAD DANCERS:
Kelvin Boissoneau, Nevaeh Pine

WOMEN'S TRADITIONAL WOMEN'S FANCY WOMEN'S JINGLE

1ST - \$1000
2ND - \$750
3RD - \$400

GOLDEN AGE WOMENS & MENS

1ST - \$500
2ND - \$300
3RD - \$200

MEN'S TRADITIONAL MEN'S FANCY MEN'S GRASS

1ST - \$1000
2ND - \$750
3RD - \$400

JUNIOR GIRLS & BOYS TEEN GIRLS & BOYS

1ST - \$100
2ND - \$50
3RD - \$25

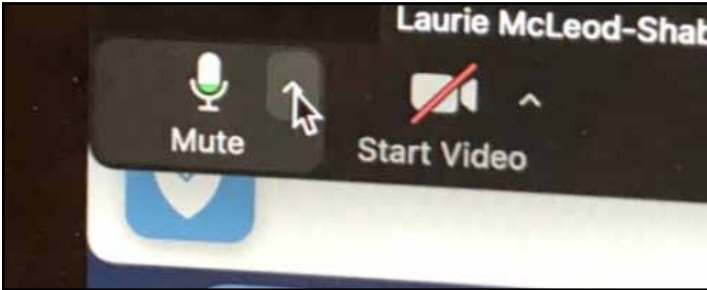
CONTACT: Tyler Pine
EMAIL: grfnpowwow@gardenriver.org

The art of hand-drumming on Zoom

By Laurie McLeod-Shabogesic

If you are preparing to offer a hand-drum song during a Zoom meeting, here are some instructions to help the sound to remain stable and clear for meeting participants. First you will need to prepare your settings.

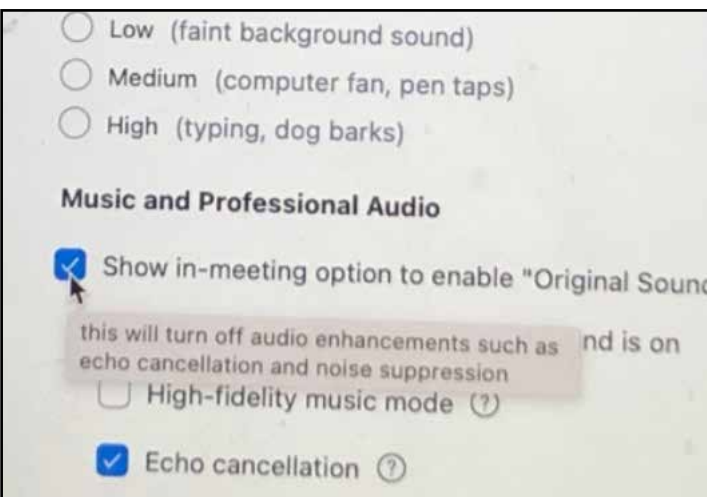
Open your Zoom meeting screen. On the bottom-left side of your Zoom screen, click on the small arrow beside your microphone icon. See picture below:



The following options will appear. Click on "Audio Settings":

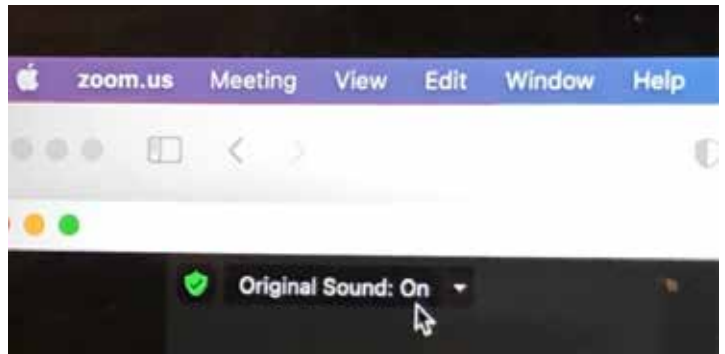


On the next screen, scroll down and click on "Show in Meeting Options to Enable Original Sound".



Then close this Settings box by clicking on the small X on the top left side of this screen box. It may appear on your screen as a small red circle. Click on that. This will take you back to your regular Zoom page.

On your Zoom meeting page, in the top left-hand corner, you will now see this option appear: **Original Sound: Off**. Just before you start your song, simply click on this icon to turn the **Original Sound On**. This will stabilize your sound so it doesn't cut in and out for those taking part in the meeting.



When you are done singing your song, you can click on that same icon to turn the **Original Sound Off** or leave it on for the remainder of the meeting.

When you are done the meeting and log out, the setting will turn off automatically.

Note, once you have set this up, this "Original Sound" icon will always be accessible in the top left-hand section of your Zoom screen. To see it, you must bring your mouse up to that corner for that option to visibly appear.

Other helpful tips:

- Easy on the Honour Beats and try not to drum too hard. If you are a little softer in your beats, this will help to balance out the sound so participants can hear you clearly.

- **Make sure your voice is closer to the computer microphone than your drum.** Making sure your voice is just as loud as your drum, if not a little louder helps.

Note: these Zoom settings must be changed on the computer from where the song is being sung. The Zoom meeting host cannot change the settings for someone. However, you can contact them prior to the meeting and help them prepare their settings in advance.

Minawaabimewzin!

(Good luck!)

Pow Wow Committees!

Send us your free pow wow listing before April 21, 2023 to be included in the 29th Great Lakes Pow Wow Guide. Email: news@anishinabek.ca

Advertising opportunities also available. Booking deadline is April 6, 2023. Artwork due April 21, 2023 Email: news@anishinabek.ca

Anishinabek Education System

Scholarship and Award Program

The Kinoomaadziwin Education Body, in partnership with the Anishinabek Nation 7th Generation Charity, is pleased to announce the launch of this year's Anishinabek Education System Scholarship and Award Program!

The Anishinabek Education System is dedicated to maximizing the learning journeys of Anishinabek students. The scholarship and award program seeks to honour and celebrate the many educational achievements of Anishinabek students and educators through three categories of interest.

\$1,500

MURIEL SAWYER
NISHNAABEMWIN
MEMORIAL
SCHOLARSHIP

\$1,000

ACADEMIC
ACHIEVEMENT
SCHOLARSHIP

\$1,500

EDUCATOR
EXCELLENCE
AWARD

CONTACT:

Andrea Crawford
Senior Operations Manager
Kinoomaadziwin Education Body
andrea.crawford@a-e-s.ca

Jason Restoule, Manager
Anishinabek Nation 7th Generation Charity
an7gc@anishinabek.ca

VISIT

WWW.AN7GC.CA/EVENING-OF-EXCELLENCE

FOR DETAILS AND APPLICATION FORMS

APPLICATION DEADLINE:

MAY 31, 2022



ANISHINABEK
EDUCATION SYSTEM



Anishinabek Nation
7th Generation Charity



Prevent Early Substance Use

Start those conversations!

LOVE TRUTH RESPECT WISDOM HUMILITY HONESTY BRAVERY

Parents are the first line of defence when it comes to early substance use.

Here are some simple steps you can take to start those conversations and build strong connections with your children and help prevent early substance use.

- **TALK ABOUT IT/BE INFORMED:**

Take time to learn the facts about the under age use of substances they may hear about every day – like cannabis, alcohol, and nicotine.

- **FOCUS ON SAFETY:**

Establish guidelines for substance use in your family. Your rules are there to keep them healthy and safe. Set limits with clear consequences.

- **CREATE CONVERSATIONS:**

Take opportunities to talk with your children. While shopping or riding in the car, casually ask how things are going at school, about their friends, what their plans are for the weekend, etc.

- **BE POSITIVE - PRAISE AND REWARD:**

Don't always focus on the negative outcomes of substance use – encourage and reward healthy behaviours, and talk about the positive possibilities of having a variety of choices and opportunities when they're older.

- **ENCOURAGE AND BE INVOLVED:**

Encourage their participation in after school activities and be involved in doing the things they love. Encourage their participation in supervised educational programs or a sports league.

- **GET TO KNOW:**

Find opportunities to talk to your child's friends and their parents. Invite them over for dinner, initiate conversations at events. Stay in touch with the trusted adults and/or mentors your child knows.

- **CHECK IN and STAY CONNECTED:**

Spend time together as a family regularly and be involved in your children's lives. Connection and trust between you and your children so that when you have to set limits or enforce consequences, it's less stressful.

- **BE SUPPORTIVE:**

Remind your children that you will always support them, no matter what.

ONLINE RESOURCES

Cannabis Talk Kit: https://www.drugfreekidscanada.org/wp-content/uploads/pdf/Cannabis-Talk-Kit_EN.pdf

Talking Pot with Youth: https://www.ccsa.ca/sites/default/files/2019-03/CCSA-Cannabis-Communication-Guide-2018-en_0.pdf



KWEDWEN.
ASK.

BZINDAN.
LISTEN.

MNAADENDMOWIN.
RESPECT.

Reduce the risk of HIV.



If you have had unprotected sex, get tested for HIV.

FOR ADDITIONAL INFORMATION CONTACT
HIV/AIDS Program, Anishinabek Nation
Email: laura.liberty@anishinabek.ca





CANADIAN COAST GUARD CENTRAL REGION

Recruitment Information

The Canadian Coast Guard works to ensure the safety of mariners in Canadian waters, protects the marine environment, and provides key maritime services to Canadians.



Seagoing & Shore-Based Positions:

- [Ship's Cook](#)
- [Deckhand](#)
- [Engineering Officer](#)
- [Navigation Officer](#)
- [Engine Room Assistant](#)
- [Steward](#)
- [Marine Communications and Traffic Services Officer](#)
- And many more!



Canadian Coast Guard College:

- [Officer Training Program](#)
(Marine Navigation & Marine Engineering)
- [Marine Communications & Traffic Services Training](#)

Benefits include: Paid education, accommodations and meals, dental/medical coverage, guaranteed job upon graduation, and more!



Student Opportunities:

- [Inshore Rescue Boat Service](#)
- [Indigenous Student Employment Opportunity](#)
- [Looking for a job after graduation? Student Bridging Portal](#)
- [Federal Student Work Experience Program](#)



For more information, please contact the Indigenous Relations & Partnerships team, Central Region:

DFO.CCGCAIRP-RPACAGCC.MPO@dfo-mpo.gc.ca



Canada



JORDAN'S PRINCIPLE

Do you know a First Nations child aged 0-18 who has a disability or medical condition whose needs are not being met, either on or off reserve?

Jordan's Principle may provide assistance with Mental Health, Medical Equipment, Speech Therapy and so much more.

Start the process by contacting the dedicated Jordan's Principle Call Centre and Help Line:

Jordan's Principle Call Centre

English: 1-855-JP-CHILD

(1-855-572-4453)

French: 1-833-PJ-ENFAN

(1-833-753-6326)

Email: InfoPubs@aadnc-aandc-gc.ca

Christian Hebert

Jordan's Principle Navigator

Anishinabek Nation

Phone: 705-497-9127, ext. 2306

Email: christian.hebert@anishinabek.ca

Marina Plain

Jordan's Principle Navigator

Anishinabek Nation

Phone: 519-328-0942

Email: marina.plain@anishinabek.ca

Follow us!



www.anishinabek.ca





Niijaansinaanik

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**Serving Indigenous
children, youth, families
and communities.**

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NCHIIKWAANAANIG ENCHIYANG**

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NIJCFS.COM



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take a step forward on the
path of healing.



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1-888-222-6845

We Need You!

Looking For Health Transformation Working Group Members



The Anishinabek Nation Health Secretariat is moving forward with a Health Transformation Initiative as directed by the Anishinabek Nation Chiefs-in-Assembly. We are searching for one to two representatives from each community for our Working Group.

This Working Group will comprise of members with various backgrounds and expertise who will assist our First Nations in building a Health Transformation System that will optimize the health care needs of its citizens.

We are looking for Anishinabek Nation members with direct experience in health and/or First Nation finance.

If interested, please email your First Nation's Chief and Council or Health Director or email Lisa Restoule-Brazier at Lisa.restoule@anishinabek.ca



www.health-transformation.ca



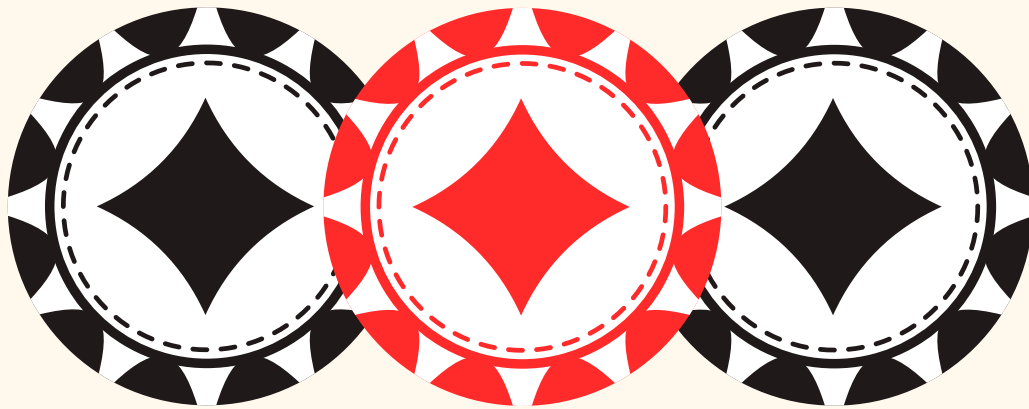
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RESPONSIBLE GAMBLING



RESPONSIBLE GAMBLING TIPS:

- Don't gamble alone!
 - Set reasonable limits on time and money spent.
 - Spend more time with your family.
 - Use gambling money for something special.
 - Get involved in other activities.
 - Magic and luck have nothing to do with it - keep it real.
 - Don't gamble to solve, cope with or avoid problems.
 - Don't borrow from family, friends, credit cards, or household monies.
 - Gamble only what you can afford for entertainment.
 - Be realistic - the odds are against you.
 - Gamble sober.
 - Leave credit cards, bank cards and cheque books at home.
 - Take regular breaks.
 - Don't try to win back your losses.
 - Learn more about gambling
- KEEP IT FUN !!!**

For Help, reach out! Ontario ConnexOntario Help Line 1-866-531-2600
www.responsiblegambling.org/for-the-public/problem-gambling-help/help-for-canadians



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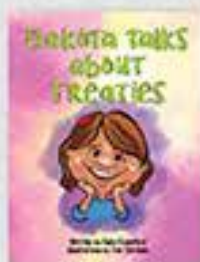




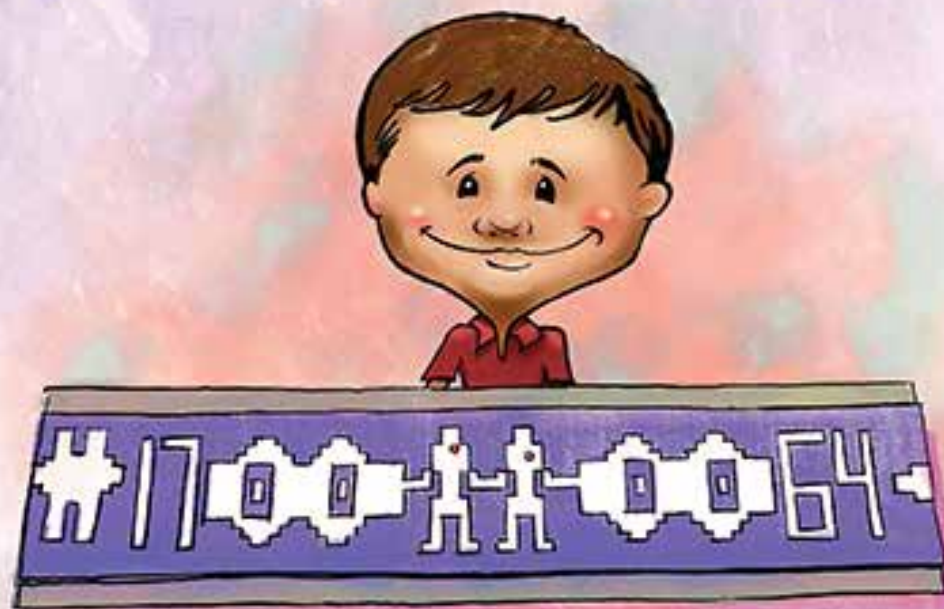
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*Presented by the
Anishinabek Nation Health Secretariat*



SAVE THE DATE

8th Annual Anishinabek Nation Health Conference

JANUARY 17, 18, 19, 2023

Aaniin, Boozhoo, Welcome back!

We hope everyone is well and we look forward to seeing each of you in 2023 as we anticipate the opportunity to be able to gather in-person once again.

Please watch for your chance to submit a conference theme in Anishinaabemowin that promotes a health and wellness lifestyle.

There will also be a call-out for keynote and/or workshop(s) presenters in the coming months.

Until we meet again, keep up all your good work and remember, all that you do is special.

**PRESENTATIONS | WORKSHOPS | BOOTHS
THE TONY H. JOCKO MEMORIAL HEROES IN HEALTH AWARD**