



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

Volume 17 Issue 1

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IN THE NEWS

Premier's slurs

FREDERICTON (CP) – The latest round of insults in New Brunswick's legislature has prompted a request from the Speaker of the House for more respect. Speaker Bev Harrison met with Premier Bernard Lord, after he was criticized by for attacking the heritage of Liberal T.J. Burke, the province's only aboriginal MLA.

Protest snow

FLAGSTAFF, Ariz. – American Indians and local residents protested a plan to make snow from wastewater at a ski resort near the Grand Canyon. San Francisco Peaks are sacred to 13 area Indian tribes and among the Navajos' four sacred mountains.

Cree block road

KASECHEWAN FN – Members of the Kashechewan FN blockaded a winter road, used by De Beers Diamonds employees, to protest an OPP move to impose Highway Traffic Act regulations. Wesley said OPP officers are discouraging local woodcutters and trappers from using the road that was built by three Cree communities.

Completion key

SASKATOON (CP) – Saskatchewan's economy is headed for trouble unless aboriginal education levels are improved.

"If the completion of high school gap (between aboriginal and non-aboriginal people) doesn't get better, then labour force participation rates are going to get worse."

Bill would create revenue-sharing framework

SAULT STE. MARIE (CP) – The head of the Assembly of First Nations is applauding an Ontario private-member's bill that would help Natives get a share of the money made from natural resources on their traditional lands.

The bill, put forward by provincial NDP native affairs critic Gilles Bisson, aims to create an equitable way for First Nations in northern Ontario to gain vital revenue from natural resources in their traditional territories, whether on-reserve or off.

Native leaders say the bill would give bands a framework to secure revenue-sharing agreements with players in industries such as forestry, mining and even tourism.

Efforts like these are part of revitalizing First Nations economies so that they can provide workers to benefit the general economy, said Phil Fontaine, National Chief of the Assembly of First Nations.

"Revenue sharing is part of the equation," Fontaine said.

"We're talking about resources that are on our land, our traditional

territories."

As employers go looking for labour and the country faces a shortage of skilled workers, aboriginal communities need to be able to establish appropriate training systems to fill those positions, Fontaine said.

"You look at (First Nations) unemployment rates at 40 to 90 per cent and it's absurd," he said.

As of December, when the legislature broke for its winter break, Bisson's bill had passed second reading and moved on to the committee stage.

That the Liberal government has allowed the bill to get that far is "momentous," said Bisson.

"The reason I think they allowed it to happen is the government genuinely wants, I think, to measure the response of the public," said the MPP for Timmins-James Bay.

When the legislature resumes on Feb. 15, it will be up to the committee to approve a one-day public hearing on the bill in Toronto and then to decide whether it will be given third reading.

Chiefs unite

Casino Rama split goes to mediation

MNJIKANING FN – A ray of hope has broken through clouds of doubt surrounding the future of Casino Rama.

First Nations Chiefs in Ontario and Casino Rama host Mnjikaning First Nation have agreed to mediation of the 65-35 per cent split of the casino's net revenues, an issue that has been the source of controversy since 2001.

Acceptance of his mediation proposal delighted John Beaucage, who campaigned for the office of Anishinabek Nation Grand Council Chief on a platform that included working towards a mediated settlement of the Casino Rama dispute that saw Mnjikaning withdraw from the 43-member community represented by the Union of Ontario Indians.

"There have been very positive steps taken – not just by Mnjikaning First Nation – but by all Chiefs," said Beaucage following the Jan. 25-27 meetings, intensive discussions he said that required a lot of "shuttle diplomacy" by the UOI political office. "I had a strong sense of getting a job done in a unified way."

Representatives of an estimated 120 of the other 133 First Nations in Ontario gave Chief Sharon Stinson-Henry two standing ovations after the

"We embrace unity in order to find options which will provide greater revenues for all of our communities and unite Ontario First Nations in the challenges that lie ahead." – Chief Sharon Stinson-Henry



Mnjikaning First Nation Chief Sharon Stinson-Henry.



Mnjikaning leader stepped forward and resolved the contentious "cash sweep" issue. Had Mnjikaning not done so, \$90 million in forthcoming debt charges for the Casino's Hotel/Entertainment Complex would have come out of the distribution payments to other First Nations, representing about two years of the funding that has been used to build Elders' centres and hockey rinks, repair homes, and buy fire trucks and computers for schools.

"My Council and I have decided to accept (Grand Council Chief Beaucage's) offer to set up a committee (which) will bring leadership together to discuss revenue-sharing ideas," Chief Stinson-Henry told assembled Chiefs. "We embrace unity in order to find options which will provide greater revenues for all of our communities and unite Ontario First Nations in the challenges that lie ahead."

The Anishinabek mediation concept proposed by Grand Chief Beaucage would see a Chiefs' mediation committee struck within two weeks, consisting of two Chiefs from each of the province's four PTOs – Union of Ontario Indians, Grand Council Treaty #3, Nishawbe-Aski Nation, Association of Iroquois and Allied Indians – and two representing Independent First Nations. The Chiefs' committee would meet with a Mnjikaning First Nation team to select a mediator, with a goal of producing a mutually-agreed-upon Casino revenue-sharing formula within 60 days.

Grand Council Chief Beaucage's presentation to the Chiefs on the opening day of their two-day meeting at the Casino included distribution of an eight-page discussion paper that had been designed to set out all sides of the controversy in an unbiased and objective manner. Copies of that document are being distributed in the January-February issue of Anishinabek News.

WANTED

Anishinabek Writers



Put your community on the map with stories and photos. Earn money too. Contact Maurice Switzer, Editor Telephone: (705) 497-9127 Toll Free: 1-877-702-5200 news@anishinabek.ca

Anishinabek

Nipissing exploring federal casino route

TORONTO — Ontario won't be building any more casinos after the release of a study suggesting the province should focus on making its current gaming facilities more competitive instead of creating new ones.

"There will be no additional casinos," Economic Development Minister Joe Cordiano reported during a news conference January 20.

As well, the province won't allow video lottery terminals in bars and restaurants, nor will it allow slot machines in bingo halls.

The province also won't be involved in Internet gaming, and won't allow any additional racetrack slot machine facilities beyond the two already approved at Picov Downs in Ajax and Quinte Exhibition in Belleville.

However, it doesn't necessarily mean Nipissing First Nation will fold its bid for a charitable casino or that Nipissing Entertainment Inc. won't proceed with its proposed racing track in North Bay.

As a First Nation, with authority over land management, Nipissing First Nation Chief Phil Goulais said the community will explore its options at the federal level.

The province will also spend \$4-million over the next two years on a problem gaming public awareness campaign.

Fire forces six from family home

WASAUKSING FN — A family of six was forced from their home by fire January 14, 2005. The Wasauksing First Nation Fire Department was called to the home of Maurice Partridge. By the time firefighters were on scene, the home was completely engulfed in flames. It took five hours to extinguish the blaze.

"The home was totally destroyed," said Wasauksing Fire Chief Gary Tabobandung. "At this point I really don't want to speculate as to how the fire started. I heard that there is an investigation and I don't want to be saying anything."

Everyone got out of the home safely, Mr. Tabobandung said.

Anyone wishing to help out Mr. Partridge, his wife and four children, aged five, six, 14 and 16, is encouraged to call the Wasauksing Band Office during regular hours from 8 a.m. to 5 p.m., Monday to Friday at 746-2531.



Grand council Chief John Beaucage joins Gull Bay First Nation protest against Indian Affairs inaction.



Inspecting mould problems in Gull Bay FN home.



Gull Bay Chief Wilfred King updates Grand Council Chief Beaucage on community issues.

BALONEY & BANNOCK By Perry McLeod-Shabogestic

With prizes like that, I might just start smoking again!!!

redroad@onlink.net

Nipissing FN

6" x 6"

ANISHINABEK NEWS

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International - \$50 (Can. funds)

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Anishinabek

Credit Union: 'Ever Good Me!'

By Allan Moffatt

GARDEN RIVER FN — While I attended the Sky Dome Pow-wow in November with my wife and baby girl, I wish I had purchased the child's T-shirt stamped with the proud Aboriginal message "Ever Good Me!"

Small children seem to never have a problem bragging about their accomplishments, no matter how small, and it seems to be a sad fact of life that we lose this ability in our later years. We seem to get so involved with negative aspects of our lives, that we forget about the positives.

On October 31, 2004, Anishinabek Nation Credit Union completed its third year of operations, and we have a few things to brag about.

Over the years, this small credit union has struggled with profitability, raising capital, raising its deposit base, and dealing with the never-ending demands of regulators. This past fiscal year brought about a few changes worth noting.

Before opening in 2001, the Board of Directors of this credit union had been under the Supervision of the Deposit Insurance Corporation of Ontario, which to some degree is similar to being under third-party management. With many of the concerns expressed by our deposit insurer taken care of, the order placing the credit union under Supervision was removed in June of 2004.

The good news does not end there, as the deposit base of the credit union was very healthy by the end of October, meaning that we have a good base from which to make loans. The asset size of ANCU at October 31 was just under \$4.3 million with \$3 million in loans, and \$3.7 million in mem-

ber deposits. Since our year-end, the asset growth has exceeded all expectations, and 2005 should be a very good year for the credit union.

The year 2004 brought about one more significant change ... for the first time in its history, ANCU has realized a small profit. This is a significant step forward for this young organization, however more work needs to be done. Profitability came about this year with the assistance of our Board-member communities and the Union of Ontario Indians. They realize the importance of this financial institution and wish to see it not only survive, but to thrive. The very future of this credit union lies in the hands of its key supporters and members, and for those of you who have become members and sup-

port this organization ... Thank You!!

The next Annual General Members Meeting of the credit union has been scheduled for February 23, 2005 in Garden River where the financial results will be reviewed, and new Board members will be appointed or re-appointed. Prizes will be awarded for those in attendance, so it will be a worthwhile event to attend.

Plans for 2005 include increased outward communications to our members, community visits, and possibly internet banking. We are a very proud organization and strive for customer service excellence for all of our members. union have met each challenge head on.

For further information, please contact our office at 1-866-775-2628. (Remember, Anishinabek Nation Bonds are on sale until April 1, 2005, offering a compound interest rate of 3.48% if held for five years!)



Allan Moffatt, General Manager



Anishinabek Nation 7th Generation Charities manager Les Couchie, Carte Blanche President Dave Lamothe, Creative Impressions owner Ron Laplante, Anishinabek Deputy Grand Chief Nelson Toulouse and Creative Impressions co-owner Cindy Laplante at the UOI offices for the donation presentation.

— Photo by Jamie Monastyrski

Businesses boost Anishinabek Charity

NIPISSING FIRST NATION — The Anishinabek Nation 7th Generation Charities received major donations from two North Bay businesses in a presentation at the Union of Ontario Indians office. Carte Blanche and Creative Impressions each donated \$25,000 to the charity that works to assist member First Nations, families and children and also supports the Nation Building efforts of the 42 member communities of the Anishinabek Nation.

"We have seen first hand the generosity of Canadians, and the importance of these donations to those that need it. The Anishinabek Nation welcomes the generous support of these North Bay businesses towards our 7th Generation charity," said Deputy Grand Chief Nelson Toulouse.

The Anishinabek Nation 7th Generation Charities is the official charitable-fundraising arm of the Anishinabek Nation, which consists of the Anishinabek Nation. This foundation strives to improve the quality of life on First Nations by providing funding for youth, elders and veterans, health, education, cultural appreciation, and social needs, as well as contributing to emergency and disaster relief.

AN7GC manager Les Couchie said the donations would go a long way to supporting the charity's work with Anishinabek communities.

"We welcome both Carte Blanche and Creative Impressions as partners and supporters of our charity. It's the support of small businesses like these that sustain our charity," he

said. Dave Lamothe, President of Carte Blanche, a North Bay promotions and marketing firm, is a long-time supporter of various Union of Ontario Indians projects.

"We believe that contributing to this charity, which is near and dear to our hearts, is one way our business can contribute to the strengthening of the community," he said.

Creative Impressions, a North Bay publishing and printing company, is also a regular product and service-provider to the Union of Ontario Indians.

"What better way to get involved with the community than making a donation to the UOI charity and all the good work they do," said Ron Laplante, co-owner with wife Cindy of Creative Impressions.



AFN National Chief Phil Fontaine, Garden River First Nation Chief Lyle Sayers, and Shingwauk Student Association secretary Sharon Sayers watch dancers Bernadette Shawanda, Miisheen Meegwun, Noodin Nii Mebin Shawanda, Sabrina Shawanda, and Maheengun Shawanda.

Fontaine switches topics

By Candalee Beatty

SAULT STE. MARIE — National Chief Phil Fontaine says education is a good area for First Nations people to talk about their successes.

"In the last 30 years, we have increased the number of First Nations university students from 100 to almost 30,000 today," the Assembly of First Nations leader told an audience at Algoma University College.

Although "The Role of Good Governance on First Nations," was to be the topic of his address, Fontaine focused on an educational theme, recalling his previous visit to the college last June to take part in the opening of the Shingwauk Centre of Excellence for Indigenous Studies. He referred to the centre's goal of creating Shingwauk University and becoming the "first fully accredited stand-alone Indigenous institution of its kind in Canada."

"Education is key to ensuring our children have a future in this land, the land of their ancestors," he said. "It is also the key to ensuring that they take their place in Canada as First Nations citizens." As for "The Role on Good Governance on First Nations" Fontaine said, "Section 35 of Canada's Constitution recognizes and affirms our inherent Aboriginal and treaty rights". It's important to note that the Constitution does not give us those rights. They are not delegated. They are not 'gifts' from the government. Those rights are inherent. They are within us, as the original peoples of this land."

ANISHINABEK NEWS

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Anishinabek News

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ANISHINABEK NEWS

Publishing Criteria

GOAL

To publish a quality newspaper and related publications designed to foster pride and share knowledge about Anishinabek current affairs, culture, goals, and accomplishments.

OBJECTIVES

To provide information that reflects the Creator's four original gifts to the Anishinabek:

Respect: To welcome diversity and encourage a free exchange of opinions that may differ without being disagreeable. Fair and humorous comments are welcomed, but not ridicule or personal attacks.

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

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

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

NOTE: The Editor reserves the right to edit all submissions for brevity, clarity, and suitability for publication. All formal comments and complaints must be addressed to Editorial Board c/o Anishinabek News.

Advertising & News Deadlines

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

DEADLINE FOR MARCH ISSUE

Advertising

Bookings: **February 21**
Final Art: **February 25**

News

News submissions: **February 21**
Scheduled printing: **February 25**

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

Maanda ndinendam

Innu women protect children... and depend on them

SHESHATSHIU — A traditional child's toy reveals a great deal about the Innu people.

For at least 6,000 years the Innu have followed Caribou herds across central and northern Labrador in much the same way that Plains Indians shadowed the Bison on whom they relied for food and clothing.

They are to the vast reaches of unpopulated land in Labrador what the Bedouin are to the sandy horizons of the Middle East — they are traditional nomads.

They are Indians, not Inuit, even though they have developed the same skills of survival in high-latitude lands. Some say they are the eastern-most relatives of the Cree, others group them with the Montagnais and Naskapi of Quebec.

Like all peoples who live on the land, the Innu travel light. And everyone in a family that might travel as far as 300 miles from home camp was expected to pull their weight. Including children.

Not as many families still have ties to the land, partly because the federal government forcibly relocated the Innu to places like Davis Inlet. The resulting loss of traditional ways led to societal breakdowns caused elsewhere by such forced structures as Indian residential schools.

But there are still a few Innu women who walked behind the caribou with their children who now make "tea dolls" for grandchildren or, more likely, to be sold as souvenirs in the Labrador Friendship Centre's gift shop in downtown Happy Valley-Goose Bay.

The Innu Tea Doll was an ingenious toy, fashioned with bits of cloth and tanned caribou jackets and boots to look just like the lady of the house — or tent. But when Innu children clutched their dolls to their sides as they followed the caribou herds, they were also carrying an essential foodstuff for all Innu camps — tea. Their mothers had sewn a supply of loose tea inside their doll, which could be easily emptied by cutting open a stitched seam. The doll could be re-stuffed with moss or a new supply of tea when the family visited a trading post.

Dolls doubled as symbols of parental love and childhood responsibility.

Mary May Osmond had referred me to the friendship centre when I asked where I might buy a souvenir that was an authentic representation of Innu culture. I considered bringing back a piece of the delicious aged — and raw — caribou meat she had served as a side-dish for supper the previous night, but I had a feeling that could pose some problems at the airport security check-in.

In the comfort of her own kitchen, Mary May is the ultimate tour guide for a stranger from 2,000 miles away looking for a crash course in Innu history.

As a fifty-something health director for Sheshatshiu First Nation, she and her husband can afford the nice raised bungalow on Beach Street, a big picture window providing a wall-to-wall view of Lake Melville. But there are other costs associated with living in a place that the rest of Canada only knows through newscasts showing children sniffing solvents or gasoline.

"My son killed himself in this house," Mary May says, her voice as even as it was a few minutes earlier when she asked if I wanted a piece of bannock with my caribou stew. "He was only 25, had a good future. We just don't know why."

It's not that she doesn't feel the pain. She remembers the horrible guilt, especially for her husband who considered killing himself with the same rifle his son used. He blamed himself for leaving it in the open, a common practice in households all across Canada's North, as well as on many farms.

And yet you can feel the happiness in every corner of Mary May's bungalow. It comes from the chattering voices of children helping set the table, and the shy curiosity of grand-daughter Shania — her late son's nine-year-old daughter — and the kitchen table conversation of friends, like Anastasia Qupee, who last May became the first woman to be elected Chief of Sheshatshiu First Nation.

"I didn't even vote for her, you know" Mary May says, a little chuckle in her voice. "I had already promised someone else my vote."

Like most Innu women, both Anastasia and Mary May are round, and close to the ground. They speak softly, and laugh freely. They care about what they do and for the welfare of those around them.

"I lost a lot of friends after the election," says Anastasia. "We had a \$3.2 million deficit when I came into office — now it's about \$800,000. We had to cut some jobs," she says, a shrug demonstrating that she feels both the sadness and inevitability of the situation.

The people around this kitchen table represent one of the strongest support systems I have ever seen. It's a support system that encourages Anastasia Qupee to continue doing what she knows is right, despite the nasty phone calls. And it has helped Mary May Osmond understand that her son's death makes it easier for her to deal with the house calls she makes — sometimes two in one night — to counsel Innu teens overwhelmed by their world.

Mary May has always been strong-willed, so much so that she was willing to spend 21 days in jail in 1989 with other Innu protesting the screams of 7,000 low-level fighter-jet flights each spring. Police had to drag them off the armed forces runways at the Canadian Forces Base in Goose Bay. The protesters are featured in a National Film Board documentary called "Hunters and Bombers," Anastasia Qupee tells me.

Thanks to the Innu, it's not as noisy over Labrador's treetops each spring as it used to be. Several European countries were embarrassed by all the media attention, and pulled their planes out. Now there are far fewer flights and air force pilots are acutely aware of Innu concerns about the welfare of the caribou herds.

Anastasia and Mary May are depending on and protecting their fellow Innu, just as their parents depended on and protected the herds of caribou they followed across Labrador.

And, in their own way, they are making tea dolls for their children and grandchildren to carry.

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



Maurice Switzer



Maanda ndinendam/Opinions

This is our reader's forum. The views expressed are not necessarily the opinion or political position of the UOI.

'Awakening' Elders being recognized as knowledge source

By Ernie Sandy

Since the mid 1960's many First Nations communities, both rural and urban, have witnessed a very interesting phenomenon. We are witnessing an awakening of Elders and seniors. They are taking their place in our society as moral leaders. They are being recognized as the primary source of Indigenous cultural knowledge and local customs.

With respect to who is an Elder, it should be understood that this distinction and honour is not simply a matter of chronological age, but other qualities as well.

Before exploring these ideal qualities of an Elder, (I say ideal because he or she does not have to fulfill all of the qualities or duties listed below.) and asking how one becomes an Elder, I would like to provide a little bit of background.

For the past 25 years we have witnessed an immersion or 'awakening' of Elders, some escaping from the clutches of alcoholism and poverty, some coming off skid row of major Canadian and American cities, others from troubled, emotional background or difficult childhood.

In selecting our Elders, we have to bear in mind that they are only human and may have lived a different lifestyle. The important thing to remember is they are arriving and being recognized at Friendship Centres, First Nations, colleges, universities, government offices, and are even emerging in families, to once again provide guidance and demonstrate a healthy lifestyle.

We need their knowledge and wisdom so we can pass it onto our children and grandchildren. Just by asking for their guidance, we honour our Elders and seniors' life-long experiences.

Someone asked me one time: "Where can I find an Elder?" My reply was "He or she can be from your immediate family."

I hasten to note that in my travels, I have come across some individuals who proclaim themselves to be Elders. A wise man once told me when I asked "How does someone become an Elder?" - "Real elders do not have to tell anyone they are Elders. They are recognized and accepted as Elders in their community."

The process of selecting Elders must be community-driven. This will help to ensure a sense of ownership and consultation; it is important to include every one in the selection process, especially the youth. Selecting an Elder or Elders is a delicate issue that requires community input.

Quite often there are a number of senior citizens in the community who may meet some of the qualities listed below; therefore, it is possible to have a council of Elders to draw upon as needed.

If you were to ask five, ten, fifteen different people, or as many as possible, what an Elder is, we would get as many answers as people.

The following list of suggestions was adapted and expanded from S. M. Stiebelbauer, Ontario Institute for Studies in Education,

study published in The Canadian Journal of Native Studies, XVI.1 (1996) 37-66. The name of the document is *What is an Elder? What do Elders do: First Nation Elders as Teachers in Culture-based Urban Organizations?*



Ernie Sandy

- He or she is non-judgemental
- Honest, truthful and straightforward
- Ability to identify with nature, e.g. the ecology and state of the environment
- He or she is their healing journey
- Well respected in the community
- Has respect for other beliefs or faiths
- Humble, e.g. down to earth
- Comfortable in working with youth and other seniors or elders in the community
- Does not take sides on issues
- Has respect for peoples' feelings and opinions

- Is approachable and makes one feel welcome
- Is a role model in voice and action
- Walks the talk of the seven grandfather teachings, respect, humility, wisdom, honesty, courage, love, truth
- Teacher of the good way of life
- Ability to communicate kindly
- Understands Rez life
- Ability to act as an political unbiased advisor
- Has a good working knowledge of culture
- Knows local history, and is a good story teller
- Has a set of good of values and virtues
- Fluency in the Ojibway language is an asset
- Knowledgeable about traditional healing and medicines
- Ability to facilitate holistic healing and wellness circles, and more
- Age is not always a factor

The following list was adapted and expanded from: *Qualities, Expectations and Duties of Elders within the Native Canadian Centre* (Native Canadian Centre of Toronto, 1989, Board Minutes)

- Counselling, e.g. family or individual bereavement
- Visit 'shut ins' at their homes, especially seniors, and our people in the hospital
- Participate or help in establishing an Elders' Circle,
- Teach groups or individuals

about native culture,

- Participate as a spiritual advisor
- Open and close meetings
- Smudge (bless) or cleanse homes
- Attend or participate in Elder's conferences
- Conduct or facilitate ceremonies, e.g. sunrise, healing circles, pipe, sweats, welcome new arrivals (babies)
- Help to provide moral support to individuals on their healing journey
- Act in an advisory capacity to management or leadership; is non-partisan or political
- Facilitate conflict resolution, court and family disputes
- Be a role model for the community
- Be available, or make a referral
- Facilitate women's and men's circle
- Participate in cultural events such as opening Pow-Wows, new building projects
- Continue to learn from the youth and other Elders

Ernie Sandy is an honorary member of Taamgaandanakijig (pronounced Tum gone du nu kee jig) Elders Council at the Canadian Native Centre in Toronto as a traditional teacher. His spirit name is Waase Giishiz and is a member of the Bear Clan. He is a fluent speaking Ojibway living in Mnjikaning First Nation, and he also teaches part time at York University.

Native students face funding crisis

Editor:

The Aboriginal Students' Association at York (ASAY) has been severely effected by a political decision here at York University.

The York Federation of Students (YFS) the student union that represents the undergraduate population, arbitrarily chose during the summer months to cut service status to the ASAY, which translates into a \$7,000 cut to our annual budget this year and over \$10,000 next year. According to the YFS report, ASAY does not offer any essential or unique services to the Aboriginal students attending York.

They have also disallowed us from using our budget that they will provide to us from funding honorariums and any food. The ASAY members consider these further steps as direct attacks on our cultural beliefs and practices. The YFS members obviously do not understand Aboriginal peoples, and it is also apparent that they do not care.

It is important to note that student service status was also taken away from the York University Black Student Alliance and the Transgender, Bi-Sexual, Gay, Lesbians at York (TBLGAY), and the York Administration has chosen not to get involved with this decision.

ASAY does provide very essential and unique services to our members. Our members are comprised of Aboriginals, First Nations, Metis, status and non-status, and non-aboriginal members, from all across this great nation. This includes students, faculty and staff at York University.

The ASAY holds annual Aboriginal Awareness Days and a Pow-Wow, which is attended by a very large and forever expanding Aboriginal and non-aboriginal community. Some Professors from various

faculties have even instructed their students to attend the event and prepare papers on our cultural expressions.

ASAY also participates in other annual events such as orientation week, multi-cultural week, and the annual "York is U" event. ASAY co-sponsors events with Osgoode Law First Nations and Aboriginal Students Association, holds workshops, provides educational support and many other services to Aboriginal and non-aboriginal students here at York. Many of the services offered by the ASAY are directly dependant upon the funding provided by the YFS.

ASAY depends on the funding historically provided by YFS to ensure that all of these services and events can continue for the Aboriginal students, the faculty and the York community as a whole. The YFS service funding cuts have jeopardized these essential core services that we provide.

The Aboriginal Awareness Days and Pow-Wow have been severely threatened due to this lack of funds and thus we are seeking your support. In order to maintain the level of services that ASAY has also offered we are approaching our Aboriginal community members, various student organizations on campus, and Band Offices so that we can secure funding for our annual events.

Thanking you in advance for your support with our unfortunate situation. If you are unable to provide financially support, we appreciate you taking the time to read our letter.

Jamie Michano, President
Aboriginal Students' Association at York (ASAY)
416-736-2100, ext. 40383
www.yorku.ca/inasa

Rolenta Oshkiweter

(spelling?)

4" x 6"

Niigaan Zhaamin

"Moving Forward, Together"

UNION OF ONTARIO INDIANS

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Anishinabek Nation Political Office

Grand Council Chief, **John Beaucage**
Deputy Grand Chief, **Nelson Toulouse**

Bob Goulais, Chief-of-Staff

Monica Lister, Executive Liaison Officer

Patricia Campeau, Executive Secretary



Anishinabe Noondaagaazwin: New workplan promises to listen to voices of the people

By **Bob Goulais**

Since last fall, there have been a number of significant changes have been made in the operations of the Anishinabek Nation Political Office. These changes have been done to improve the overall function of political advocacy, and provide strategic approach to achieving political objectives.

On December 14, the Union of Ontario Indians Board of Directors approved a document entitled: Anishinabe Noondaagaazwin – A strategic workplan for political action. Anishinabe Noondaagaazwin, means "listening to the voice of the people." This concept refers to knowing our "reason to be." Listening to and working for

the Anishinabek people.

"Our 'reason to be' is simple: the Union of Ontario Indians is a political organization and the goals and objectives of the UOI are primarily political in nature," said Grand Council Chief John Beaucage.

The Anishinabek Nation Political Office has endeavoured to establish a strategic workplan for political action, which will focus the vision and direction of the Executive into practical, effective, and measurable means of accomplishing the political advocacy goals of the Anishinabek Nation.

"It is important to stress the importance of sharing that mandate across the organization, and of

maximizing the organizational resources to fulfill the goals of the organization," said Grand Council Chief Beaucage.

This strategic planning exercise marks the first time that the Political Office has developed an annual workplan to guide the proactive, strategic political advocacy of the Grand Council Chief and the Deputy Grand Chief. The organization, in turn, will implement these goals, objectives and tasks within their annual inter-departmental planning cycle.

The purpose of this strategic workplan is to share information about our goals and objectives, planning and implementation across the entire organization, including the Grand Council Assembly, Board of Directors, committees, management, departments, directors and staff. Each and every part of the organization will play a role in the UOI's mandate as a political advocacy organization.

The Union of Ontario Indians Board of Directors has also given direction to hold a Board of Directors Retreat in late-February to reaffirm the mandate of the organization, discuss direction and approve the interdepartmental workplan of the Union of Ontario Indians.

Part of our strategic planning process will be the development of a comprehensive Issues Tracking System, and Resolutions Tracking System. This database will ensure that individual issues and items are incorporated and implemented within departmental workplans and are followed-up to completion. This will also give us a system for the evaluation of issues and resolutions. It will also provide us with a searchable database of past and present UOI political advocacy and initiatives.

The strategic workplan for political action utilizes the principles, priorities and work already identified in Wedokdodwin, a document outlining the mission to support the restoration of Anishinabek Nation governance and jurisdiction through advocacy and coordination. The document was approved by the UOI Board of Directors in 1997, and revised in 2001.

"Both myself, and Deputy Grand Chief Nelson Toulouse are committed to providing a new approach to leadership which includes the strategic planning of political activity, and a return to the primary, fundamental mandate of our organization: the political advocacy on behalf of our First Nations."

– Grand Council Chief John Beaucage



Front from left: Cynthia Belfitt, Darlene McGregor, Teresa Keith, Janice Fox. Standing, from left: Professor Cheryle Partridge, Donna Simpson, Stewart Akiwenzie, Randy Pitawanakwat, Lissa Lavallee, Donna Corston, Dolores Naponse, Barbara Peltier, Grand Council Chief John Beaucage, Joey-Lynn Wabie, Nancy McCaig-Tobias, Anna McGregor, Jimmy Moore. (Missing: Dianne Debassige, Martina Osawamick, Cecil Trudeau.)

– Photo by Monica Lister

Grand Chief gives governance talk

SUDBURY — Grand Council Chief John Beaucage received a warm welcome from students enrolled in the Culture Specific Helping with First Nations Peoples class and Theory for Native Social Work Practice I class at the University of Sudbury January 17, 2005.

The Grand Council Chief talked about Anishinabek history, traditional governance, and what is happening now in self-government initiatives. He also explained how the students can be part of the self-government process. Native Human Services, as a program, was sanctioned by the Union of Ontario Indians at its inception in 1988.

If you are interested in a career in social work or if you would like more information, call Freda at (705) 675-1151, ext. 5082. If you are interested in finding out more about the Anishinabek Nation and the Union of Ontario Indians, please visit our website at www.anishinabek.ca.

UOI assists Gull Bay

KIASHKE ZAAGING — Grand Council Chief John Beaucage and the Union of Ontario Indians have been instrumental in developing a new multi-faceted approach to dealing with long-standing issues in Kiashe Zaaging Anishinabeg (Gull Bay) First Nation.

At a meeting held December 2, 2004, the Kiashe Zaaging and the Union of Ontario Indians developed a new strategy to deal with the various issues of concern in the community.

"We are pleased to be able to assist Kiashe Zaaging in resolving these long-standing issues," said Grand Council Chief John Beaucage.

"This task force approach shows the commitment of all parties to come to the table and discuss these matters in an open and frank manner."

The plan includes an innovative task force approach that would bring together a technical advisory group consisting of Gull Bay Chief and Council, Union of Ontario Indians, Ontario First Nations Technical Services, Indian and

Northern Affairs Canada's Ontario Regional office and Thunder Bay office, and a new Third Party Manager.

This strategy should include a comprehensive workplan, including goals, resources, and time-frames as well as those responsible for completing various tasks. This comprehensive approach should include:

- addressing housing mould issue; Bringing water treatment plant and new water system online
- developing a new housing strategy for Gull Bay
- addressing hydro generation capacity and bring generating station online
- addressing concerns over third-party management.

Grand Council Chief John Beaucage spent a day touring the community and visiting an information roadblock on Highway 527.

"It's an awful thing that a community has to feel like they have to undergo some kind of civil disobedience to get the message out there," he said.



Anishinabek

2005 UNITY GATHERING and GRAND COUNCIL ASSEMBLY

Chippewas of Kettle and Stoney Point

June 25-29, 2005

Outdoors, Camping, Tent Gathering

June 25-26 – NATION BUILDING POW-WOW
Sunrise Ceremony (Lighting the Sacred Fire)

Sat-Sun. Morning workshops - Language (Anishinabemowin Teg), Traditional Spirituality (Three Fires Midewiwin Lodge), FAS, HIV-AIDS, Beadwork-Craft-Leather Work-Carving Demonstrations, Trapping Demonstrations.

Saturday Night: Feast

Sunday: Dudley George Special, Honouring the Ipperwash Inquiry

Sunday Evening: Storytelling - Tina Keeper and Adam Beach (invited) De-ba-jeh-mu-jig Theatre Group (tbc); Lynn Johnson, For Better or For Worse (tbc)

June 27 – UNITY-VISION GATHERING
Day-long, Circle Discussions involving Nation Building Councils, Chiefs, and Citizens.

Feast Monday Night

Monday Evening: Youth Achievement Awards
Guest Speakers

June 28-29 – GRAND COUNCIL OF THE ANISHINABEK
Chiefs' Business

June 28 – ANISHINABEK NATION LIFETIME ACHIEVEMENT AWARDS



Niigaan Zhaamin

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Supreme court decisions don't always go our way

By **John Beaucage**
Grand Council Chief

On November 18, 2004 the Supreme Court of Canada once again made a landmark ruling that affects all First Nations in Canada. The ruling involved the Haida and Taku Nations from British Columbia, and basically the ruling states that when big companies/corporations or government wishes to develop land, commence forestry or

mining operations in a First Nation's territory they must first consult or negotiate with that First Nation prior to beginning the development. This has many consequences for our communities across Canada because in the past there was little consultation with companies taking the resources off our traditional lands. The court ruling may now allow us to take part in the economic advantages that have always

accrued to someone else in the past. There was also another Supreme Court ruling that did not receive very much publicity. On November 8, 2004 the court ruled that Wasauksing First Nation could not proceed with leave to appeal a lower court decision concerning the disposition of the economic development corporation started by its members in the late 1960's.

Forty years ago the Wasauksing First Nation decided to set aside a large portion of its best land and lease it out to cottagers so that the resultant fees would enhance the lives of the Wasauksing First Nation citizen. Originally, the Department of Indian Affairs looked after the leases and lease monies, however, an accounting glitch resulted in a substantial portion of band funds going missing.

After that occurrence the community wanted to look after the leases locally. The Indian Act prevented the community from just taking over the leasehold land. A corporation had to be formed to take a lease from the Federal Government and then lease the land individually to the cottagers. The Chief and Council became the first board of directors and a board meeting followed nearly every council meeting. This continued for over twenty-five years until a Chief and Council decided to change the aspect of how the corporation reported to the people. A new board was formed with a limited member-

ship of about seven persons. While one cannot really determine the rationale for making such a move to remove any accountability to the citizens of Wasauksing, there are a number of possibilities that may have had an effect. One such possibility is the aspect of the OSR policy, a policy not yet devised yet always discussed by the Department of Indian Affairs.

The policy of Own Source Revenue is one that is like a monster in the closet: our rational mind knows that it is probably just a myth, yet we hear banging against the door. Despite many First Nation groups and leaders asking for a clear announcement of the policy there continues to a grey fog of uncertainty as to how this policy will eventually take shape. This being the case it gives license to First Nations to move assets out of communal hands, in order to try and protect it from being scooped or clawed back by the government. This could be a case of false logic because the officials at DIA could then say that not only is actual cash in the bank arrived at from other sources going to be counted but potential cash could be added in as well. Therefore the hiding of assets may not have been as adroit a move as originally planned.

In the case of Wasauksing, there was definitely a move that backfired on all of the citizens who thought that they owned a share of the corporation and a resultant

share in the decision making authority of the corporation they set up in the first place. The court has ruled that the corporation does not have Indian Status, has no right to Indian Status, and since the First Nation went into the corporate world with their eyes wide open, then we set our own course with regard to the Corporations Act. The concept of communal decision-making and communal ownership of community assets was argued at length in the court, but the Corporations Act takes precedence over any and all aspects of traditional aboriginal decision-making.

When viewing how the courts work in the bigger picture, it is preferable not to go to the non-native court system because intrinsically the non-native system must look after itself. To have our way of making decisions a part of a corporate decision-making process would provide uncertainty to their system. As we have seen many times in the past the non-native does not understand how we think or how we wish to have an inclusive society in terms of setting direction for that society. Even though the court system was used as a last resort by many of our communities it is the only system that we have to try and correct wrongs done to our people and our communities. Sometimes, as in the case of Haida/Taku, Sparrow, Dalgamuk and a number of others a decision can go our way, but that is not always the case.

There has been mention many times that the appointment of a native Supreme Court Justice is long overdue. It still must be remembered that a Native Supreme Court Justice would have only one vote on a decision. While it is better situation than we have now, there is the possibility that the majority could still rule and defeat a Native rights case.

The other alternative that we have is to devise within our self-government model a way to resolve disputes that fits with our traditional teachings. An aboriginal court system that is acceptable to all parties of an inter or intra-tribal dispute could be developed and used to resolve disputes that previously had to go before non-native courts. It is incumbent upon us as leaders to pursue this concept. We have seen time and time again the difficulties that we have with systems that are not our own.

There have been tremendous successes with Justice Circles, and Elder's Circles. This concept is just taking the idea a step further.

We could also look at having courts in our communities that will rule on traffic, harvesting, or summary offences under the Criminal Code.



Grand Council Chief John Beaucage took part in the Confederacy of Nations, AFN Assembly in Ottawa on December 7-9. Grand Council Chief Beaucage and Chief Patrick Madahbee of Aundeck Omni Kaning listen to a discussion during the assembly.

- Photo by Bob Goulais

The Buzz...

- Casino Rama dispute resolution, GCC/MFN/OFNLP/ELDERS
- Anishinabe Noondaagaazwin Strategic Workplan, GCC/UOI
- 2005 Grand Council/Unity Gathering, UOI/KSP
- Canada Aboriginal Peoples Roundtable (Negotiations), GCC/INAC/AFN
- Gull Bay Task Force, GCC/IGA
- National Chiefs Committee on Languages, DGC/COO;
- Great Lakes Charter Annex, GCC/COO/AIAI/CGLG
- Ontario Health Roundtable, GCC/AHC/FNIHB/HEALTH
- Local Health Integrated Networks, GCC/AHC
- Biodiversity Strategy, IGA
- Pic Mobert Issues, GCC/IGA/MOB
- Sweetgrass Language Council, DGC
- Child Welfare Roundtable, GCC/SOCIAL;
- Fiscal Issues/3rd Party Mgt./Audit Requirements, GCC/AFOA/INAC
- Ontario First Nations Housing Strategy, GCC/COO;
- Ontario Aboriginal Tobacco Strategy, AHC/HEALTH
- Forestry Stewardship, IGA
- Ipperwash Inquiry Part 2, GCC/LEGAL;
- Nation Building Renewal, GCC/ELDERS/WOMEN/YOUTH
- Tripartite Renewal, GCC/COO/IGA/LEGAL;
- Enhance Political Capacity, GCC/COO/INAC
- Capital Management Priorities Committee, MCA/COO/OFNTSC
- Pic River Housing Strategy/Meeting, PIC/INAC
- Southeast ROJ Meeting, ROJ

Political Office Calendar

- Jan. 17: GCC - Laurentian University
- Jan. 18: GCC - Wasauksing intervention, Brantford, ON
- Jan. 19: GCC - Political Confederacy Mtg, Toronto, ON
- Jan. 18-19: DGC - Chiefs Committee on Education, Ottawa, ON
- Jan. 20: GCC - Ipperwash Inquiry, Forest, ON
- Jan. 20: GCC - Kettle and Stony Point
- Jan. 24: DGC - Sweetgrass Language Council, Toronto
- Jan. 25-27: GCC - Special Chiefs Meeting, Mnjikaning First Nation
- Jan. 28: UOI - Directors Meeting, Head Office
- Jan. 31 - Feb. 1: GCC-Council of Great Lakes Governors, Chicago
- Feb. 1: DGC - Meeting with Satsan (Herb George), Head Office
- Feb. 1-2: DGC - Ontario Education Coordination Unit, Akwesasne

Acronyms

GCC: Grand Council Chief / MFN: Mjikaning First Nation / OFNLP: Ontario First Nations Limited Partnership/ ELDERS: Elder's Council / UOI: Union of Ontario Indians / KSP: Chippewas of Kettle and Stony Point / AIAI: Association of Iroquois and Allied Indians / INAC: Indian and Northern Affairs Canada / AFN: Assembly of First Nations / IGA: Intergovernment Affairs / DGC: Deputy Grand Chief / COO: Chiefs of Ontario / AHC: Anishinabek Health Commission / FNIHB: First Nations Inuit and Health Branch / HEALTH: Ontario Minister of Health / MOB: Pic Mobert First Nation / SOCIAL: Social Development Dept. / AFOA: Aboriginal Financial Officers Association / LEGAL: Legal Department / WOMEN: Women's Council / YOUTH: Youth Council / MCA: Mohawk Council of Akwesasne / OFNTSC: Ontario First Nations Technical Services Corporation / PIC: Ojibways of Pic River / ROJ: Restoration of Jurisdiction

Getzjik/Elders

February fog means bear cubs...and spring

By Rick Garrick

THUNDER BAY — Alfred Henderson is sitting at his desk in a corner office at Anishnawbe Mushkiki health centre. An early January sun shines through the south-facing window, bathing a grandfather drum by the window with a warm glow.

A couple of small hand drums and a plastic tub filled with ground-up cedar are arranged on a table next to the grandfather drum, along with papers and other office items, and a computer is situated next to Henderson's desk on the north side of the room.

After I hand him a pouch of Drum tobacco and ask him about the weather, he lights a shell filled with cedar and buffalo sage and offers me the cleansing smudge.

Henderson, traditional healing coordinator at the health centre and a

Midewiwin traditional teacher from Stanjikoming First Nation, begins by talking about some of the signs he looks for to predict upcoming weather conditions.

"In February, when the bear cubs are born, you look for the first fog," Henderson says, noting that the first fog indicates when the cubs are being born: if the cubs are born earlier, then spring will come earlier; if the cubs are born later, then winter will last longer.

Henderson also speaks about moon dogs, the rainbows occasional-ly seen around the sun.

"It tells you when it's going to be cold," he says.

"If you watch beavers, they'll tell you what the winter will be like. If they have a large feeding bed, it will be a long winter."

Henderson also explains how to foretell the following day's wind



Elder Alfred Henderson watches for weather signs.

direction.

"When birds prepare to go to bed, they will be preparing to face the direction the wind will be coming from the next day," he says.

Henderson began learning the traditional teachings from his grandparents when he was born 51 years ago.

"They knew what was in store for me," he says. "They gave me eight years of teachings in the Grand

Medicine (Midewiwin) Lodge."

At the age of eight, Henderson was taken to residential school and didn't go back to the traditional ways until he was 32, after years of drinking and using drugs.

Since then, he has been carrying a drum, helping those in need, and teaching the Anishinabe culture and language. "My grandparents knew I was going to be carrying a drum," he says.

On Dec. 26, Henderson was involved in a car accident so serious that the emergency crew marvelled that he made it out alive.

"They all thought I should be dead," he says, noting that he later feasted all his sacred items at a powwow in Grand Portage, Minnesota. "I asked an Elder down there to bless these items.

"I was thankful that they were looking after me."

Grandma threatened witch with tomahawk

By Wanita Avery

Wanita Avery (nee Lavalley) was born March 25, 1935 on the Golden Lake Reserve, although her birth certificate says Ottawa. The 1818 acre reserve was bought by the Pikwakanagan First Nation by Crown Patent in 1873. It is on the south shore of the Bonnechere River, 150 km. west of Ottawa and 45 km. south of Pembroke on Hwy.60.

Now 69, after a lifetime in Whitney, she lives at Tenisco Manor (Anishinabe Wigwam, Widoku-zowin) back at Golden Lake. A pair of baby moccasins and a dream catcher are suspended on her door. As she welcomes me in, she begins to tell her life story:

Snowshoes, Skates & Swats!

I grew up here on the reserve. Oh, it was a good life. We used to walk to the school all the time. One time, I snowshoed to school an' that was very nice. We had a big family, 8 of us kids — Sonny (Harold), Evelyn, Patsy, Andrew, Margie, Joan, me an' Sheila. I got along pretty good with them all. The few times we argued, Mom used to give us a darn good swat. I had a lot of cousins too. In winter, we used to make a bonfire on the ice an' go skatin' round Golden Lake an' have a good time. We always had a pair of skates.

Midwife Marsh Medicine

Mom (Sara Aird) was a midwife here on the reserve. She brought many babies into this world an' looked after the sick. I remember my Uncle Peter Meness (her sister Katie's husband) had a bad leg one time, very sore. Mom used some tree gum I guess an' mixed that with shortnin' an' put that on his leg an' it got better! The nurses in the hospital wanted to know how she did it, but she wouldn't tell. She knew the old native healin' ways, but never talked about them much. When we

were kids, we helped her gather the medicine from the marshes by the lake an' put them in all kind a little bottles.

Ice Fishing & Deerskin Mitts

There was a big kitchen at the back of our house with a woodstove, where Mom tanned a lot of deerskins. Everyone in the neigh-



Wanita Avery

bourhood hunted. She made us hide moccasins, vests an' mitts, all with beads she sewed on them. In the winter, like many other women, Mom used to go ice fishin' on Golden Lake. They would stand out there in the cold, with no hut an' feed the net from a tub, through the ice into the water. So we had bass, pickerel an' ice fish to eat in winter. My cousin Anna Whiteduck still fishes like this.

Taking Tomahawk to Witch

Mom said when she was a kid, her Mother (Mary Anne) saw a fox running down by the dam. It was a bad omen because the fox was on fire! This was sometime in the early 1900s I guess. The story goes that

Mary Anne was cursed by a 'witch' — a native woman in Combermere an' as a result, Mom's sister Christie Anne got sick. So Grandma walked all the way there from Golden Lake. It must have taken several days. She threatened the witch with a tomahawk. An' the witch gave her some medicine an' Christie Anne got better.

Canning the Judge!

Mom was once housekeeper for the Priest in Eganville, 14 km. away from here for four years. The neighbourhood kids there used to call her insulting names, like 'squaw' because she was dark an' looked native, so one day she picked up a can an' threw it at this kid an' it hit 'im in the head! (Laughs) He later became the Judge in Pembroke!

Falling in Love

A few years later, I fell in love with the Avery's son, Kenny. I liked everythin' about him. He was so nice, a real outdoors type — handsome, blond, very fair with brown eyes. Oh, he worked so hard for his father's business. Opeongo Outfitters is one of the oldest companies in the park now. He did everythin' on the wilderness tours. He was very good with the public.

Losing Native Status

The law was such back then, that marrying a white man, I lost my Indian status.

All my sisters did too an' lots of other women I knew. I didn't mind so much back then, since I was happily married. In 1985, the law changed an' I got all my native rights back. Otherwise, I wouldn't even be allowed to live on the reserve! I don't have to pay taxes an' all sorts of other things now.

Transcribed and Edited by Karen Richardson www.memoriestomem-oirs.net 613-332-2827 or krich@nexi-com.net



Mnaajtoodaa Eyaawiyng

Honouring Our Cultural Identity

11th LANGUAGE CONFERENCE
Hosted by Anishinaabemowin Teg Inc.

Kewadin Hotel and Convention Centre
Sault Ste. Marie, Michigan, USA

March 30, 31, April 1, 2 & 3, 2005

Pre-registration
Before March 1, 2005: \$150.00 CDN / \$116.00 US
AFTER March 1st: \$200.00 CDN / \$165.00 US
\$100.00 CDN / \$83.00 US Elder or Student
\$75.00 CDN / \$62.00 US Daily Rate / NO MEALS
Groups of 20 or more 10% discount

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Anishinabemowin/Language

Nishnaabe always respected Mkwā – the ultimate faster

By Alan Corbier

February is called Mkwā Giizis (Bear Moon), so it may be an appropriate time to write down some anecdotes about why and how Mkwā is honoured and respected in Nishnaabe culture.

Mkwā is seen to possess the attributes of strength, courage, and endurance. Mkwā is a medicine keeper because of his close relationship to the earth and all of his "digging around" amongst the various plants on this earth. Mkwā is also a strong spiritual guide because he is the ultimate faster – fasting all winter long! The people of the bear clan are said to possess these innate characteristics and therefore serve as medicine people, warriors and peace-keepers for the Nishnaabeg.

The people of the bear clan have also been characterized as cantankerous (grouchy) and often possess the physical attributes of a bear, namely burly build and curly or "grizzled" hair. This is not to say that all people of the bear clan are burly and curly; it has just been noted by various observers that a majority of bear clan people tend to possess these physical characteristics.

In the early years of contact with Europeans, the Odawa categorized themselves into four main groups, one of which was the bear. This group was called the Kiskakon Outaouais (French for Odawa). The word "kiskakon" has been translated as "cut-tail" in reference to the bear's short tail (for the legend, refer to the Ojibwe Cultural Foundation's legend/ storybook

called "Why the bear has a short tail"). In those early years of contact the Jesuits wrote down their own observations of the Nishnaabeg's customs, traditions and stories. The following story of the Bear Clan is taken from the Jesuit Relations of 1723, (Vol. 67, p. 157).

"The third family of the Outaouacs [Odaawaak] attributes its origin to the paw of a Machoua – that is to say, of a Bear; and they are called "the family of the Bear" but without explaining in what way they issued from it. When they kill one of these animals, they make it a feast of its own flesh; they talk to it, they harangue it, they say: "Do not have an evil thought against us, because we have killed thee. Thou hast intelligence, thou seest that our children are suffering from hunger. They love thee, and wish thee to enter into their bodies; is it not a glorious thing for thee to be eaten by the children of Captains [Chiefs]?"

Although this passage contains a very old and formal manner of English, the essence of the passage reveals that our Nishnaabe ancestors honoured the bear and treated the slain bear as an intelligent being capable of noting the condition of the Nishnaabeg. The Nishnaabe of the Bear clan also ate the bear. It was also recorded that upon killing the bear the Nishnaabeg immediately lit their pipes and blew the smoke of tobacco into the bear's mouth. Fifty plus years later, British Fur Trader, Alexander Henry, also witnessed the Nishnaabeg's homage to



a slain bear. He noted that the Nishnaabeg addressed the bear as grandfather and gave the bear various gifts such as ribbons, cloth and tobacco.

The Nishnaabeg's esteem, respect and love for the bear continues to today.

Maude Kegg, an Ojibwe elder from Minnesota, allowed the following story to be published in a bilingual Ojibwe-English book of her life called "Portage Lake: Memories of an Ojibwe Childhood."

Here she recalls the utmost respect and dignity in which a slain bear was treated [this is an edited version of her story from page 172-173. Note that Ms. Kegg speaks Minnesota dialect].

"Wii-ayaamadag iwidi. Wii-sagaswe'idiwag," ikido a'aw nookomis.

"It's going to be over there.

They are going to have a meeting over there," my grandmother said.

"Wii-maajaa'idim," ikido. Gaawiin ninisidotawaasiin amanj ekidogwen.

"There's going to be a funeral," she said. I didn't understand what she was saying.

Wii-pi-maajaa wewiib gigizheb, gaa-o-izhi-onapinagwaa bebezhi-googanzhiig, gaa-pi-izhi-maajaa-yaang, maajidaabiiba'igoyang, ginwezhi igo, amanj daso-diba'igan api, de-onaagoshig, imaa dagoshi-naang neyaashiing.

She wanted to leave early in the morning, so I went and hitched up the horses and we left for over here, driving for a long time, I don't know how many hours, until late in the evening we arrived at the point.

Bezhi-sh igo wiigiwaam, maagizhaa gaye wiigiwaam, maagizhaa gaye waaka'igan, gaawiin sa go ingikendanzin, anishinaabeg iwidi biindigeyaawaniidwaad.

There was one wigwam, either a wigwam or a house, I don't know which, where the Indians were going in.

Mii gaye niin ani-wiijiwaag a'aw nookomisiban.

I started going along with my grandmother.

Niwenda-zegiz aaniin waa-izhichigewaad.

I was scared about what they were going to do.

Wegwaagi ani-biindigeyaang imaa, mii iidog a'aw bezhi-g a'aw imini mitig dakonang ezi-ayi-noo'amawaad iniw anishinaaben ji-namadabinid, imaa ishkwaa-nademing, ani-biindigeyaang inoo'a-

maagooyang gaye ninawind iwidi ji-wawenabiyaang.

Well, as we went in, there was a man holding a stick and pointing out where the people could sit, and as we went in the door, he pointed out where we too could sit.

Iwidi inaabiyaan, ate ayi'ing imaa, miish imaa aya'aa, makoshtigwaan imaa gi-atemagad.

Then I looked the other way and there it was, a bear's head.

Gii-wenda-mindido a'aw makwa, zenibaansan akina gi-wawezhi'aawinden a'aw makwa.

The bear was just huge and was all decorated with ribbons.

Miish imaa onaaganan gichi-niibowa ezi-ateg.

There were a lot of dishes around in there.

Miish imaa gaagigidod a'aw akiwenzii, gaawiin dash ingezik-wendanzin aaniin gaa-ikidod.

An old man spoke, but I don't remember what he said.

Mii dibishkoo go awiyya nibod, maajaa'ind.

It was just like somebody died, a regular funeral.

Mii gaa-izhichigewaad, mewincha.

That's what they did long ago.

It is not only in books, but it is also within living memory, how the Nishnaabe honour the bear. So as February quickly approaches, think not only of purchasing sweets, ribbons and bows for your sweethearts and lovers, bear in mind the Nishnaabeg's love for the bear.

JAN.

Mniidoo Giizis - Spirit Moon
D'jebeboon Giizis - New Winter Moon

ANISHINAABEMOWIN
PHRASE-A-DAY

FEB.

Mukwa Giizis - Bear Moon
Onaabenii Giizis - Moon of hard crusted snow

Name giizhgad (Sunday)	Ntam-giizhgad (Monday)	Niizh-giizhgad (Tuesday)	Nswi-giizhgad (Wednesday)	Niww-giizhgad (Thursday)	Naanoog-giizhgad (Friday)	Ngodwaasog-giizhgad (Saturday)
Days of the Week: The version used is chronological. Another version is Christian oriented. Pronunciation Key: Double 'aa' as in all. Double 'ii' as in seek. Note: "Singular" is a command given to one person. "Plural" is a command given to more than one person.						
1	2	3	4	5	6	7
Aapi go ndaakos. I'm very sick.	Aambe bi-wiisnin. Come & eat.	Niibishaaboo na gwiim-nakwen? Would you like some tea?	Gimaa Giizhgat. King's Day.	Nwii-mnikwe. I'm thirsty.	Giiskan gbiiskaw-aagan. Take your coat off.	Nwii-nigitiye. I want to go home.
8	9	10	11	12	13	14
Giiskan gbiiskaw-aagan. Take your coat off.	Nwii-nigitiye. I want to go home.	Gaawiin gego doodoosh-aaboo. There isn't any milk.	Aaniish ezhiyaayin nongo? How are you feeling today?	Ndekwe. I have a headache.	Gooninini zhaadaa. Let's make a snowman.	Aapiish gii-toowin? Where did you put it?
15	16	17	18	19	20	21
Gaawiin gego doodoosh-aaboo. There isn't any milk.	Mno-zaagidwin giizhgad. Happy Valentine's Day.	Nishke! Look!	Nmii-gwechendam nongo shki-giizhgad. I am thankful for this day.	Ka-bi-gnooin. I'll phone you again later.	Baamaa miinwaa ka-bi-gnooin. I'll phone you again later.	Aaniish ezhi-giizhgak? What day is it?
22	23	24	25	26	27	28
Aapi gzaagin. I love you very much.	Nmii-gwechendam nongo shki-giizhgad. I am thankful for this day.	Ka-bi-gnooin. I'll phone you again later.	Baamaa miinwaa ka-bi-gnooin. I'll phone you again later.	Aaniish ezhi-giizhgak? What day is it?	Gwaya na zaakmoog-migong yaa? Is someone in the bathroom?	Paa damnag gojiing. Go & play outside.
29	30	31				
Wii-zoogpodig gnabaj. I think it's going to snow.	Aaniish waa zhiwebak? What's it going to be like? (Weather)	Gziing-wewan. Wash your face.	Mshkiki detbizenh Wheel.	Gniiba na? Are you sleeping?	Gsinaadig. It must be cold.	Shkozi! Wake up!

Name giizhgad (Sunday)	Ntam-giizhgad (Monday)	Niizh-giizhgad (Tuesday)	Nswi-giizhgad (Wednesday)	Niww-giizhgad (Thursday)	Naanoog-giizhgad (Friday)	Ngodwaasog-giizhgad (Saturday)
1	2	3	4	5	6	7
Ngaagii-tooge. I have an earache.	Nsikwewan. Comb your hair.	Nbakde. I'm hungry.	Gzinaa. It's cold.	Nminwendam gi-waabminaa. I'm glad I saw you.	Aang-waamin. Be careful.	Biidoon wi zaasgok-waan. Bring that frying pan.
8	9	10	11	12	13	14
Maanda na? This one?	Naadin pabwin. Get the chair.	Zoogoding. It must be snowing.	Aapiish da-too-waanh? Where shall I put it?	Jjimshin. Kiss me.	Mno-zaagidwin giizhgad. Happy Valentine's Day.	Nishke! Look!
15	16	17	18	19	20	21
Nimosh shaam. Feed the dog.	Aapi gzaagin. I love you very much.	Nmii-gwechendam nongo shki-giizhgad. I am thankful for this day.	Ka-bi-gnooin. I'll phone you again later.	Baamaa miinwaa ka-bi-gnooin. I'll phone you again later.	Aaniish ezhi-giizhgak? What day is it?	Wenesh yaawyan? What nationality are you?
22	23	24	25	26	27	28
Nmii-gwechendam nongo shki-giizhgad. I am thankful for this day.	Ka-bi-gnooin. I'll phone you again later.	Baamaa miinwaa ka-bi-gnooin. I'll phone you again later.	Aaniish ezhi-giizhgak? What day is it?	Wenesh yaawyan? What nationality are you?	Go-nbaan! Go to bed!	Ga-waabmin. I'll see you.
29	30	31				
Wii-zoogpodig gnabaj. I think it's going to snow.	Aaniish waa zhiwebak? What's it going to be like? (Weather)	Gziing-wewan. Wash your face.	Mshkiki detbizenh Wheel.	Gniiba na? Are you sleeping?	Gsinaadig. It must be cold.	Shkozi! Wake up!

Organized by Laurie McLeod

Long term care
Full Page ad
SPOT COLOUR

In Brief

Fur Sale Report

Fur Harvesters' December 2004 auction in North Bay drew a larger than anticipated crowd. Putting only enough product on sale to test the market, this auction is key as we are always scheduled first in the season's auction line up. With the results comes great optimism for February 2005. We have strong orders for beaver. Our growing number of Russian accounts scheduled to attend our February 2005 sale will help the prices of smaller sizes, as the top three sizes in beaver advanced 15% in December.

Trappers should realize very favorable averages for our February auction, even with the difference in the US/CDN currency exchange.

For further information visit www.furharvesters.com

Our Staff

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Website

Website of the Month
Keep tabs on the nuclear fuel waste discussion at:

<http://www.nwmo.ca/>

The Nuclear Waste Management Organization is an organization created to recommend a long-term approach for managing used nuclear fuel produced by Canada's electricity generators.



Contact Us

Union of Ontario Indians

P.O. Box 711,
North Bay, ON P1B 8J8
Toll Free: (877) 702-5200
Phone: (705) 497-9127
Fax: (705) 497-9135

E-mail: iga@anishinabek.ca
Website: www.anishinabek.ca/iga

Fur Harvesters Auction is pleased to announce our 2004-05 Fur Auction Schedule.

Last Receiving Date:

April 16, 2005 / May 28, 2005

Sale Date:

May 30, 2005 / June 21, 2005
The FHA's 14th Annual Trapper's Convention will be held April 1, 2 & 3, 2005 in North Bay.

Intergovernmental Affairs

First Nations provide input on nuclear waste storage

By Alicia McLeod

Commercial production of nuclear power began in Canada when Atomic Energy of Canada Ltd. opened the Douglas Point nuclear generating station in 1968. Additional nuclear generating stations were built through the 1970's, 80's, 90's. As of 2003, there were 22 licensed CANDU reactors in Canada. As part of their operations, nuclear generating stations produce highly radioactive used nuclear fuel waste.

The federal government introduced Bill C-27, "An Act respecting the long-term management of nuclear fuel waste," on April 25, 2001. This legislation could lead to federal approval of the burial of nuclear fuel waste in the Canadian Shield without due consideration of all management options, and/or adequate address of the many technical shortcomings of this concept.

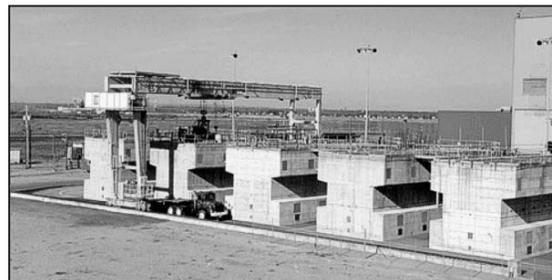
In November 2001 the Assembly of First Nations (AFN) made a presentation to the Parliamentary Standing Committee on Aboriginal Affairs, Northern Development and Natural Resources on six recommended

changes to Bill C-27.

Most of the recommended changes from the AFN were not accepted. One change was made in reference to consultations. There is a provision in the Act for consultations with the general public and "in particular aboriginal peoples, on each of the proposed approaches".

The Nuclear Fuel Waste Act came into force in November 2002. This act requires that producers of nuclear fuel waste form a waste management organization (Nuclear Waste Management Organization-NWMO) to provide recommendations on the long-term management of nuclear waste by November 15, 2005. The government is responsible for reviewing and approving key NWMO activities.

Nuclear fuel waste is the used uranium fuel from nuclear reactors, which is used to produce energy. It is made up of over 200 radioactive elements, including uranium, plutonium, cesium, and strontium. Because of its radioactivity and toxic properties, nuclear fuel waste is dangerous to human and envi-



Dry storage at the Bruce nuclear station, Ontario

ronmental health.

Nuclear fuel waste is currently stored on-site at nuclear generating facilities, either in wet or dry storage. Some waste is also stored at the Chalk River and Whiteshell Laboratories.

As of 2002, approximately 1.7 million used nuclear fuel bundles (40,000 metric tonnes) have been produced.

Nuclear fuel waste remains radioactive which means that it is hazardous to human health and the environment, for tens of thousands of years. Nuclear fuel waste by-products include uranium which has a half-life of 710,000 years, which means the product will lose only half of its radioactivity in that time.

Ontario Power Generation is responsible for about 90% of the nuclear fuel waste, New Brunswick Power for 4%, Hydro Quebec for 4% and Atomic Energy Canada Ltd. 2%.

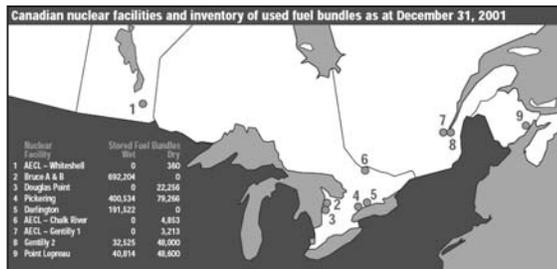
Now that the Nuclear Fuel Waste Act has become law the

AFN has begun to play a new role with long term First Nations engagement in the issue around nuclear fuel waste management.

The Assembly of First Nations entered into a 3-year contribution agreement with Natural Resources Canada in September 2003 to carry out a First Nations dialogue on the issue of nuclear fuel waste management in Canada.

A final report based on the discussions that the AFN has conducted with First Nations across Canada will be compiled and provided to Natural Resources Canada (NRCAN) by November 15, 2005.

The report will serve as a body of knowledge related to the views, concerns and opinions of First Nations on nuclear fuel waste management. The final report will be used by the Minister of Natural Resources to evaluate nuclear fuel waste management options. The Governor in Council, on the recommendation of the Minister, will approve one of the management approaches.



Forest firms certified

By Adolphus I. Trudeau
Forestry Technician-UOI

For far too long First Nations People of Turtle Island have watched as precious natural resources on their traditional lands were taken away for the benefit of others.

Fish and wildlife, trees, water, minerals and more have been over-exploited, often with devastating consequences. Today there is growing acceptance that this must stop. We owe it to the land and to one another. The fact of the matter is that First Nations people in their relationships with the land and environment are equally valid now as such beliefs, knowledge and practices were prior to colonization.

The Forest Stewardship Council (FSC) was formed in Toronto in 1993 to help change the status quo. It recognized that the best way to secure the involvement of First Nation communities was to seek their help in reversing the surge of damaging forest practices by proactively working towards a common objective: to change forestry operations in ways that ultimately end the heart-rending legacy of trampling on the rights

and interests of First Nations.

The FSC understands that First Nations are often the first to bear the brunt of poor industrial forestry practices and the last to see any actual benefits.

We as First Nations people have sustained ourselves way before European contact by successfully managing these lands. Our basic human rights to survival and socio-economic well-being are jeopardized when resources are misused.

FSC requires that forest companies interested in its certification receive the full and informed consent of First Nation People in the area in which the company operates. It is unlikely that First Nation People will consent to continued exploitation and exclusion from the benefits to be derived from truly sustainable forestry.

FSC certification program provides First Nation People the avenues needed to share their culture, knowledge and practices that guide their relationships to the land. The most important aspect of FSC certification is its explicit recognition of Indigenous Peoples' rights and interests. This is embodied in FSC Principle 3.



Forest certification is increasingly recognised as a valuable tool to help preserve the world's remaining forests and to guarantee responsible forest management. The FSC system applies to all forests of different sizes (large, medium, small) and different management intensities (such as managing for timber, conservation or non-timber forest products).

PRINCIPLE 3:

The legal and customary rights of indigenous peoples to own, use and manage their lands, territories and resources shall be recognized and respected. The first Criterion (3.1) of Principle 3 goes on to say that:

"Indigenous Peoples shall control forest management on their lands and territories unless they delegate control with free and

informed consent to other agencies."

Very few First Nation communities in Canada today control all forestry operations within their traditional territories. However, FSC's Principle 3 provides clear and concise language that acknowledges and respects the legal and customary rights of Indigenous Peoples to own, use and manage their lands, territories and resources.

Restoration of Jurisdiction

Workshops built on existing FN skills

By ROJ Staff

Attendance at this year's first two Capacity Development workshops was strong, with 40 administrative professionals and political leaders from over 15 First Nations participating.

The Developing Budgets and Workplans workshop, facilitated by consultant Sharon Wabegijig of Whitefish Lake First Nation, was held in Fort William First Nation, November 16 - 18, 2004. R. Martin Bayer, a lawyer from Aundeck Omni Kaning, facilitated the By-law Development and Implementation session held in Mississaugas of Scugog Island First Nation, December 1-3, 2004.

"The Capacity Development

Advisory Committee has committed a lot of time and energy, along with their expertise, to selecting key themes for each of the workshops," said Capacity Development Coordinator Jamie Restoule. "Each of the key themes addresses specific issues First Nations deal with on a regular basis...the goal is to build on the existing skills possessed by our administrators and leadership in advance of the completion of the Education and Governance Final Agreements," he added.

There are four workshops remaining on the 2004-05 schedule. There is no registration cost for participants, and all workshops are facilitated by Aboriginal pro-

fessionals with extensive knowledge of the key theme for that particular workshop.

These workshops provide an excellent opportunity for First Nation professionals to expand their knowledge and skill base, while networking with professionals from other First Nation communities.

Representatives from all Anishinabek Nation First Nations are encouraged to attend and participate in each of the workshops. Please see the schedule for remaining workshops posted here in the Anishinabek News or contact Jamie Restoule, Capacity Building Coordinator at 1-877-702-5200 for more details.

Clan system principles could be used in developing appeals and redress systems

By Linda Seamont,
UOI Legal Department

"We will truly be a Nation if we know our traditional law," advised Elder Martin Assinew of the Anishinabek Nation Elders Council at the Lake Superior Region Appeals and Redress workshop held at Sault College in Sault Ste. Marie on December 7-8, 2004.

Part of that traditional law is for the Anishinabek Nation to settle their own disputes that arise within First Nations, rather than utilizing non-Native systems such as courts or administrative processes. What are the main principles of an Anishinabek Nation appeals system? What will the system look like? What types of disputes can be settled by the Anishinabek Nation? How will First Nations work together?

These are some of the questions being discussed by Anishinabek Nation citizens in the second-phase Appeals and Redress workshops occurring from November 2004 to February 2005.

Building on the first-phase Appeals and Redress workshops conducted by the Anishinabek Nation in early 2004, this second-



Jenny Restoule-Malozzi, Legal Counsel, overseeing discussion on an Appeal and Redress Structures exercise at a workshop held in Sault Ste. Marie, December 7-8, 2004. Left to right: Jenny, Frank Hardy Jr., Biinjitiwaabik Zaaging Anishinaabek, Mike Eshkawkogan, Facilitator, Harold Mishon, Biinjitiwaabik Zaaging Anishinaabek, Linda Assinew (back facing).

— Photo by Linda Seamont

phase Appeals and Redress workshops provide First Nations with more in-depth discussions and information on both traditional practices and non-Native ways to settle disputes. By sharing information on both traditional practices and non-Native structures, the Anishinabek Nation can determine what type of systems might be used within its First Nations to settle disputes.

Elders Martin Assinew and Gordon Waindubence shared teachings on the Clan System with the 15 First Nation participants at the Southeast Region workshop held at the Odawa Native

workshop on funding and training sources available to First Nations developing appeals and redress systems.

The 40 First Nation participants at the Lake Superior Region workshop role-played fact scenarios using different non-Native systems such as mediation and tribunals, to determine what systems could be used by the Anishinabek Nation to settle disputes. These exercises provided participants with the opportunity to discuss what principles they liked about the different non-Native systems, what systems would not work within First Nations.

Friendship Centre in Ottawa on November 22-23, 2004. Participants agreed that principles from the Clan System could be used in developing appeals and redress systems for the Anishinabek Nation.

Rod Carlton and John Leefe, representatives of the Aboriginal Justice Learning Network of the federal Department of Justice, presented information to the Southeast Region

ROJ Update



Leon Brumer, an expert on education funding models and formulas led the Finance Working Group's info session.

Education Working Groups

The Education Working Groups are comprised of grassroots First Nation representatives who are "Education Professionals" in various capacities at the First Nation level.

The working group's primary goal is to support the design and development of the Anishinabek Education System - Kinomaadswin Education Body (KEB), for inclusion in the draft Final Agreement.

The working groups have been meeting consistently each month since August 2004 in Sault Ste. Marie, Ontario (Baawting).

The average attendance of the working group members has been 18 of the 28 Participating First Nations (PFNs).

Governance Working Group

The Governance Working Group has established a draft governance model for the KEB, outlining the structure, functions, human resource requirements, roles and responsibilities, and delegation of authority.

A first draft of the KEB 1st laws or constitution has been completed as well by the working group members.

The programs and services working group have developed a Vision and Mission Statement for the KEB, as well as a draft document outlining education delivery levels and standards.

The group has also looked at issues (tuition agreements, Board representation) and linkages between the Ontario Ministry of Education and the KEB.

Finance Working Group

The Finance Working Group has reviewed the proposed KEB

governance model and the standards for programs and services delivery, and have estimated the costs to operate the new education system.

The group has also completed a functional and financial analysis of the current First Nation education system.

A project has also been undertaken to determine the projected school enrolment rates over the next 10 years for the Anishinabek Nation.

Communications Working Group

The Communications Working Group is developing a consultation strategy based on all the developments of the working groups, in order to get feedback and input on the proposed KEB. The consultation strategy is slated for implementation April 2005.

The Working Groups over the next three months will be looking to complete a final draft of the operational elements of the KEB, in order to present to the Participating First Nations (PFNs) for input.

Future meeting dates and location of the Education Working Groups are as follows:

Thursday, January 20th, & Friday, January 21st, 2005 - Holiday Inn, Sault Ste. Marie

Thursday, February 17th, and Friday, February 18th, 2005 - Holiday Inn, Sault Ste. Marie

Wednesday, March 23rd, and Thursday, March 24th, 2005 - Holiday Inn, Sault Ste. Marie

Should you or your First Nation community have any questions or want to find out more about the Education Working Groups please contact Dave Shawana, Education Working Group Coordinator toll free at 1-877-702-5200, or at shadav@anishinabek.ca



Finance Working Group members Jim Morningstar (Mississauga #8), Marianna Couchie, PhD. (Nipissing) and Cindy Fisher (Pic River).

Constitution development project underway

By Mike Restoule
Special Projects Coordinator

The Restoration of Jurisdiction Project received limited funding to do a pilot project to develop community constitutions with four First Nations in the Anishinabek territory.

A Call For Proposals was issued on November 5, 2004 inviting First Nations to submit proposals to be considered as pilot communities for development of their Community Constitutions. A total

of ten well-written proposals were received by the November 26, 2004 deadline. A Selection Committee from the ROJ staff evaluated the submissions using the criteria outlined in the Call For Proposals. One of the scoring criteria was that the prospective First Nation submitted a Band Council Resolution (BCR) in support of either the Agreement in Principle on Education or the draft Agreement in Principle on Governance currently being nego-

tiated with Canada under the Restoration of Jurisdiction (ROJ) Project.

The Selection Committee submitted their findings to the Anishinaabe Anokiiwin Aanokitoojig (Chiefs' Committee on Governance). On December 15, 2004 the Chiefs' Committee on Governance approved Alderville First Nation, Lake Helen First Nation, Nipissing First Nation and Whitefish Lake First Nation as the four pilot communities.

Draft AiP on Governance approvals in full swing

Members of the Anishinabek Nation Governance Negotiations Team, Chief Negotiator, R. Martin Bayer, and Nadean E. Payette, Governance Administrative Assistant, along with designated Community Facilitators will be in your community in 2005.

The team will be requesting BCR support to authorize the Grand Council Chief of the Anishinabek Nation sign off on the Draft Agreement-in-Principle and proceed with Final Agreement negotiations.

Restoration of Jurisdiction



Anishinabek Nation Head Negotiator on Education, Merle Pegahmagabow of Wasauksing, addresses deadlines and priorities with the Education Working Groups. Also shown are Anishinabek legal counsel, Tracey O'Donnell; Chief Federal Negotiator, Sheila Murray; John Sontrop, Indian and Northern Affairs Canada (INAC) – Implementation and Funding Branch; and Andrew Arnott, Anishinabek Fiscal Policy Analyst. – Photos by Mary Laronde

Negotiators determined to wrap up draft Final Agreement by March

Development of the legal text of the Draft Final Agreement in Education continues each month with meetings held throughout the Anishinabek Nation territory.

On November 2, Sheila Murray, Chief Federal Negotiator, and Merle Pegahmagabow, Anishinabek Nation Head Negotiator, attended a meeting with the Ministry of Education in Toronto. Ontario gave an update on the tri-partite process that the Ontario Native Affairs Secretariat (ONAS) is trying to set up with Ontario, First Nation organizations and Canada to facilitate better communications.

Also, there was an update about the Native trustees on provincial school boards issue. There may be new legislation as soon as January whereby there will be two categories for appointment and it will be no longer discretionary for school boards regarding the appointment of Native trustees. The Province is also looking into two other areas for change: the re-classification of First Nation schools from private schools and the need to change the provincial Education Act to accommodate reverse tuition agreements for secondary schools.

Negotiation sessions were held in Ottawa December 6 and 7 and in Nipissing January 5 and 6. Work continues on the final issues required to complete the legal text of the Draft Final Agreement for March 2005. At this point, legal counsel for both parties are developing draft wording for sections dealing with Enforcement

and Adjudication, Input By Other Persons, International Legal Obligations, and Liability and Indemnification.

The Funding Agreement and Implementation Plan Coordinators, Andrew Arnott and Jamie Restoule, representing the Anishinabek, and John Sontrop from INAC, meet every month with the main table negotiators for reporting and further direction purposes. When more detailed information is available from the Education Working Groups, Restoule and Sontrop will begin developing actual activity sheets that comprise the Implementation Plan. The draft wording for the Funding Agreement is being developed and Arnott and Sontrop will report to the main table negotiators in January.

The Anishinabek Nation team met on November 18th and 19th to develop an internal strategic plan for the Education Final Agreement for the work that must be completed before the Final Agreement can proceed to the ratification stage. The discussion focused around deadlines and time frames and what is already in progress.

Over the two days it was determined that the Anishinabek will need to have some specific things in place before the Effective Date of the Education Agreement. Some of these were Constitutions, First Laws (operating laws), the Anishinabek Education System, Capacity Development, Communications and a Ratification process.

Work in each of these areas has already begun. The Anishinabek Education System is under development through work done by the Education Working Groups made up of community members. Capacity Development workshops are held throughout the UOI territory and there are continual Communication materials and articles being developed.

The Special Projects Coordinator is working on the development of constitutions that are required for each First Nation participating in the exercise of jurisdiction over education. Education negotiation meetings up to March 2005 have been scheduled and due to funding issues, will be held mostly in Nipissing First Nation at the UOI office.

Education Negotiations Schedule

Feb. 1, 2: Education Negotiations – Mnjikaning First Nation

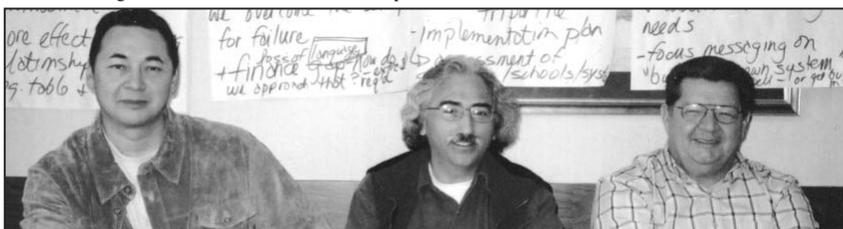
Feb. 15: Joint Governance and Education Meeting – Nipissing First Nation

Feb. 16, 17: Education Negotiations – Nipissing First Nation

Mar. 2, 3: Education Negotiations – Nipissing First Nation

Mar. 22 - 24: Negotiations, Meet with Working Groups and Funding & Implementation side tables

Any Chiefs, Councillors, Education Committee and Community members are invited at any time to attend the negotiation sessions in your area to provide input and direction to the table.



Shown l. to r. at the recent internal strategic planning session are Education Working Group Chairpersons, Nicholas Deleary (Governance) and David Anderson (Programmes and Services) who are key to facilitating development of the Anishinabek Education System by Spring 2005 for review by grassroots community members. Special Projects Coordinator, Mike Restoule, is charged with developing First Nations constitutions by March 2006 for the exercise of First Nations jurisdiction over education as determined in the Education Final Agreement.



Capacity Development Workshops

The Union of Ontario Indians Restoration of Jurisdiction project is hosting a series of six workshops, with each focusing on a key area of Capacity Development. The main goal of the workshops is to increase existing capacity in key areas within individual First Nations and the Anishinabek Nation as a whole, prior to the completion of the Education and Governance Final Agreements.

Political Leadership, Band Managers, Program Directors support staff and youth at the First Nation, Tribal Council or other First Nation Organization level would benefit greatly from the discussion and participation at each of these dynamic workshops.

Workshop Key Themes, Locations & Dates

Education: Tuition Agreements Negotiation
Aundeck-Omni-Kaning – February 15, 16, 17, 2005

Youth Workshop: Understanding How First Nations Governments Work
Whitefish Lake First Nation – February 25, 26, 27, 2005

Communications: Effective Communications within First Nations
Southwest Region First Nation – March 22, 23, 24, 2005

There is no cost to participate in any of the workshops. Lunch, refreshments and resource material will be provided to each participant.

Travel, accommodations and expenses will be the responsibility of each individual workshop participant.

For further workshop information including detailed workshop brochures, please contact Jamie Restoule, Capacity Development Coordinator at 1-877-702-5200 or e-mail: resjam@anishinabek.ca

Restoration of Jurisdiction refers to the self-government negotiations with the federal government that will restore and reclaim the law-making authority of the Anishinabek Nation. The Anishinabek Nation incorporated the Union of Ontario Indians as its secretariat in 1949. The UOI is a political advocate and secretariat for 42 First Nations across Ontario.



Union of Ontario Indians

Appeals and Redress Phase 11

Building Anishinabek Appeals and Redress Systems

Dates and locations of Workshops

Workshop Times: 9:00 am - 4:00 pm

February 1 - 2, 2005

Chippewas of the Thames

February 22 - 23, 2005

Wrap-Up Conference

Union of Ontario Indians-Head Office
North Bay, ON

To register for any of the above workshops please contact:

Linda Seamount, Legal Assistant

Toll-free: **877-702-5200**

Union of Ontario Indians

Phone: **705-497-9127**

Email: sealin@anishinabek.ca

Fax: **705-497-9135**



What is the

“Restoration of Jurisdiction”?

Restoration of Jurisdiction refers to the self-government negotiations with the federal government that will restore and reclaim the law-making authority of the Anishinabek Nation.

Check it out.

Online.

<http://www.anishinabek.ca/roj>

Do you have any questions about self-government?

Call Fred Bellefeuille, Self-Government Project Manager
Toll Free: **(877) 702-5200**

Mno-bmaadziwin/Health



Serpent River First Nation community health nurse, Leila Macumber, and diabetes educator, Priscilla Southwind, hold some tools of the trade when it comes to promoting healthy living.

Congratulations to Sarah Blackwell

Congratulations to Sarah Blackwell who was recently awarded the University of Toronto/McMaster University Indigenous Health Research Development Program Graduate Scholarship. Sarah was an employee of the Union of Ontario Indians as Health Advocacy Developer for Northeastern Ontario for four years before she pursued her graduate studies full time. Sarah is a full-time student enrolled in Athabasca University's Master of Health Studies program. She hopes to integrate her undergraduate degree in Child and Youth Care into this graduate program, by examining health issues specific to aboriginal children and youth. Sarah will be graduating in April 2006. Sarah is a member of Sucker Creek First Nation.



Sarah Blackwell

Band staff set walking example

By Rosalind Raby
Elliot Lake Standard

SERPENT RIVER FN — Administration staff are putting their best foot forward in promoting healthy lifestyles.

Diabetes educator, Priscilla Southwind, says several staff members have taken up what she calls the Band Staff Walking Challenge.

"We're always promoting healthy lifestyles in the community, but it is just as important to involve ourselves in the process," explains Southwind. "We should be setting a good example.

"Walking is one of the best, easiest exercises around, so the challenge centres around this activity."

The challenge, which started on Jan. 10, will run until the end of March. Five departments: health and social services, band office, Geka Wigwam (Elders), the local day care formed teams as well as the education/library and trading post employees.

"There are eight members on each team. In mid-February, each member of a team has to bring a new member on board. There are

40 members now involved, so doubling the numbers will really enhance the challenge."

Participants keep tabs on how much they walk. They were also measured for body fat, which will make a difference in the final tally.

"The first half of the challenge will focus on how many miles walked per week, the second half on how much total body fat loss there is."

Southwind added more incentive by hosting a healthy lifestyles information session in late January. She opened the session talking about the prevalence of diabetes among First Nations and how to prevent the disease through exercise and nutrition.

Derek Debassige, a physiotherapist, focused on the importance of exercise and how to do it properly, while registered dietitian, Marie Morin focused on healthy eating and Canada's Food Guide. The two are part of the North Shore Tribal Council health team.

A dinner with presentations of gifts, certificates and prizes will take place upon completion of the challenge.

Amisk & Assoc.

6" x 11.75"

Bidabaan

4" x 4.5"

Mno-bmaadziwin/Health

Feds won't fight First Nation smoking

REGINA (CP) — Saskatchewan's provincial cabinet is wrestling with how to deal with First Nation smoking regulations after the federal government decided it wouldn't intervene in the dispute over smoking on First Nations land, including casinos, in the province. A spokesman said Indian Affairs Minister Andy Scott decided not to disallow the White Bear First Nations' smoking bylaw, which is not as tough as the provincial law totally banning smoking in enclosed public places.

The White Bear bylaw allows a smoking area in the Bear Claw Casino. Campbell Morrison, press secretary for Scott, said that while the minister was torn over the issue, he ultimately had no legal or jurisdictional reason to reject the bylaw.

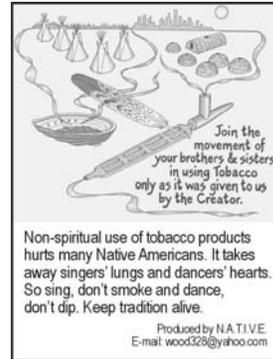
Successful quitters can win a brand new car

The North Bay & District Health Unit is supporting Quit Smoking 2005 — a provincial contest that gives quitters a chance to win a new car.

People who are daily smokers and who successfully quit smoking from midnight, January 31, 2005 for one month will have their name entered in a draw for a 2005 Ford Mustang.

Effective Jan. 1, smokers in Saskatchewan have had to butt out in all public buildings in the province or face fines. The law was meant to apply across the board, both on reserve and off. But under the Indian Act, if a band were to pass a bylaw that conflicts with the provincial law, the band bylaw would prevail. For a bylaw to come into force, however, it must be first forwarded to the federal minister who has 40 days to object.

Earlier the Saskatchewan government came forward asking Scott to quash any bylaws that are weaker than the provincial anti-smoking legislation. Clarence Nokahoot, a band councillor with White Bear First Nation, said Scott would have faced a court battle if he had tried to disallow the bylaw. Maynard Sonntag, Saskatchewan's aborigi-



nal affairs minister, would not comment. He said discussions are ongoing with the Federation of Saskatchewan Indian Nations and the bands that have jurisdiction over the province's four native-run casinos. Those talks included other areas of jurisdiction where the province may be prepared to give in order for a deal to be reached on smoking, he said.

"Many smokers have tried to quit before and the contest gives them an added incentive to try again. Last year, 15,836 Ontario smokers made a commitment to quit by entering the contest; 298 of those were from our District."

People can also visit the contest website at www.quitsmoking-ontario.ca to get started.

Aboriginal women also worry about watching their weight

By Gail Marchessault

It is a commonly held belief among health professionals that weight preoccupation is not prevalent in Aboriginal communities. Yet my research shows that it may be more of a problem than most people suspect. In 1996-1997 I did a study with 80 Grade 8 girls and their mothers from Winnipeg and southern Manitoba. Half of the families were Aboriginal with half of those living in a First Nations community. More Aboriginal than non-Aboriginal girls and mothers reported dissatisfaction with their bodies. Using a scale showing pictures of body shapes, 83% of Aboriginal women indicated they would like to be smaller than their current shape, compared to 62% of non-Aboriginal women. Almost twice as many Aboriginal girls (66%) as non-Aboriginal girls (36%) indicated unhappiness with their size.

About one quarter of the girls and a third of the women reported they were currently dieting. Rates of dieting were highest for the families living in the First Nations community. Using the Eating Attitudes Test-26, 17.5% of Aboriginal girls (and 2.5% of non-Aboriginal girls) had scores suggestive of risk for an eating disorder. One in four of the girls from the First Nations commu-

nity reported having vomited for weight loss. In addition, some Aboriginal women recalled a history of risky eating behaviours, indicating these concerns have existed for at least a generation.

There is growing attention to the high incidence of diabetes in Aboriginal communities and maintenance of a healthy weight is often a focus of health promotion activities. However, those doing this health education work need to consider that some Aboriginal girls and women living in or close to an urban centre may be preoccupied with their weight and may already be using risky methods to control their weight.

Gail Marchessault, R.D., PHEc, Ph.D is Assistant Professor in the Department of Foods and Nutrition at the University of Manitoba. This research was done for her Ph.D. thesis for the University of Manitoba.

Stop Violence

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- Break the silence.
- Raise non-violent children.

Rockman Services

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History

Spanish destroys Garnier College

By Rosalind Raby
Elliot Lake Standard

SPANISH — An infamous local landmark is being demolished.

The Garnier College for Native Boys, a former residential school in Spanish, is being torn down.

The college dates back to the early part of the 20th century, as does its counterpart, the St. Joseph's School for Native Girls.

According to local history sources, both schools were originally small log cabins on the edge of a Native village on Manitoulin Island with only the barest of necessities, until fires wiped out Garnier in 1911 and St. Joseph's in 1916.

Garnier, named for St. Charles Garnier, one of the seven French Jesuit martyrs who were killed near Midland in the 18th century, was administered by the Jesuit Fathers. St. Joseph's was founded by the Daughters of the Heart of Mary, a religious order founded in France during the French Revolution.

Following the fires, church officials decided to build new schools on the shores of Spanish.

They were built at the mouth of the Spanish River and operated as elementary schools until 1946.

That year, they were converted into residential high schools until their closures, St. Joseph's in 1962 and Garnier in 1964.

During the late 19th century and much of the 20th century, the Canadian and American governments goal for their Native populations was assimilation.

Sometimes this is referred to, contemptuously, as "making apples," changing the culture and religion of Aboriginal peoples so that they become "white" on the inside, even as their skin remained red. The goal was to force Natives to disappear within the larger, predominantly white society.

The two schools housed hundreds of Native children taken from their homes and forced to assimilate. Following the school closures, the buildings were abandoned and fell into disrepair.

The municipality owned Garnier and previous councils had made efforts to try and save it, but the building had become a safety hazard and was considered a danger to locals.

The general contractor, Raymond Mailloux, began tearing down the building at the beginning of January on a low bid of \$15,482.00. The St. Joseph's site, adjacent to Garnier, is privately owned. There are no immediate plans for its demolition.



Demolition of the Garnier College for Native Boys has started. It will take a month to demolish and clear the site of the former residential school located in Spanish.

Basil Johnston among Garnier's 'graduates'

By Maurice Switzer

Garnier and St. Joseph's school for girls at Spanish provided compulsory education from 1911 to 1958 for an estimated 5,000 Native children from Manitoulin Island and the North Shore of Lake Huron.

"We hear from many students that they were punished for speaking their language at the schools," says historian Alan Corbiere, "but we also know that a lot of the Jesuits at Spanish spoke Ojibwe. About 80 percent of the Jesuits spent time at

Spanish to learn Ojibwe to help them become Indian missionaries. There was a Father Richard who apparently taught many Indian children Ojibwe."

"Many children didn't lose their language; they became fluent when they returned to their homes. It's wrong to blame language loss entirely on residential schools. There are a lot of contradictions."

At the same time, Corbiere recognizes that the people who operated the schools used their power and

authority to control the image presented to the outside world.

"People say, 'What's the big deal - these kids in the pictures are all smiling,'" notes Corbiere, "but they wouldn't take pictures after kids had been strapped."

He rattles off names of Spanish success stories, including renowned author and Ojibwe culture expert Basil Johnston from Cape Croker, Alfred Cooper, a doctor from Wikwemikong, and a number of Garnier graduates who later became

teachers and principals in Manitoulin Island schools.

"Getting educated to come back and do the best you can for your people seemed to have been instilled in them," observes Corbiere.

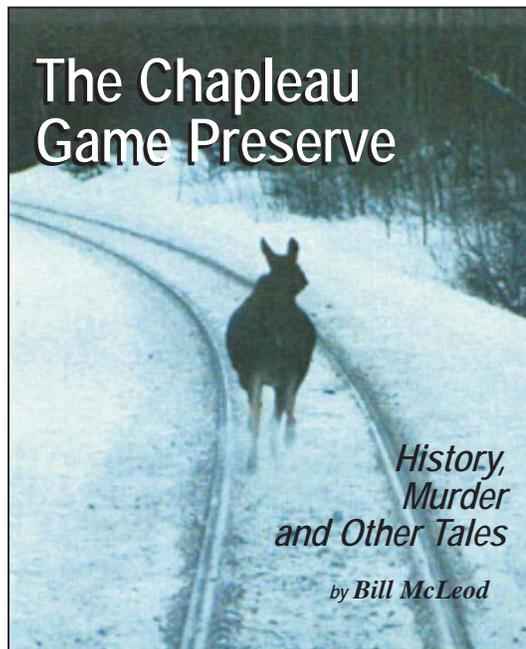
Then another contradiction. "One fellow said he was removed from his home environment and was not allowed to speak to girls his own age - let alone siblings. That doesn't foster good social skills."

Brunswick House band ejected from reserve

By Bill McLeod

SUDBURY — By the early 1920s, the fur trade in Ontario was in very bad shape. The building of the Canadian Pacific Railway began a period of rapacious overtrapping of fur-bearing animals in Northeastern Ontario. My grandfather, William McLeod of Chapleau, Ontario was a fur trader, merchant, tourist outfitter and one-time Indian Agent (1914-1917). He became alarmed as he watched the population of fur-bearing animals decline precipitously. Not a man to sit idly by, he began a campaign to save the industry. One of his proposals was to create a sanctuary where fur-bearing animals could breed without the pressure of hunting and trapping. The result was the creation of the Chapleau Game Preserve in 1925. At two million acres, it is still the world's largest, bordered on one side by the Chapleau River and on the other three by the Canadian Pacific, the Canadian National and the Algoma Central Railways.

Unfortunately, many families that derived their living from trapping had to move and find trappings elsewhere. The New Brunswick House Band summered on the small Missinaibi Lake Reserve deep in the heart of



the Game Preserve and undoubtedly trapped nearby. In 1925, these folks were summarily ejected from their reserve and, without consultation, were relocated to a

new reserve at Elsas, Ontario, near the main line of the Canadian National Railway about 40 miles west of Foleyet. They were compensated 25 cents per acre for

their 17,280 acre Missinaibi Lake Reserve. This was just the beginning of their difficulties.

The Elsas Reserve was located about a mile and a half from the track. This meant that the children could not go to school in Elsas or, if their parents so chose, they could not get a basic education from one of the School Cars that were just being introduced on Northern Ontario rail lines. Their only practical educational choice was the Anglican Residential School in Chapleau. How convenient as this school was chronically short of students. It was also a very bad place, run by an Anglican Vicar who had a well-known and well-documented reputation for beating the children.

The Anglican Church bears a great deal of the responsibility for what happened to the New Brunswick House Band. The church and its power structure had a clear need to fill the Chapleau Residential School.

Bill McLeod is the author of "The Chapleau Game Preserve: History, Murder and Other Tales" (\$30.70 per copy). Price includes G.S.T. and shipping. Mr. McLeod can be contacted at www.sympati-co.ca/vemcleod or by phone at 705-522-3858.

Sheguiandah First Nation

New water treatment plant priority for deficit-fighters

By Rick Garrick

SHEGUIANDAH FN — Completion of a new water treatment plant and upgrading the First Nation's water distribution system is the current priority for Chief Georgina Thompson.

"It will be finished in May," said Chief Thompson, noting that Sheguiandah's new water treatment plant will be significantly larger than the one currently in use.

First elected in October, 2003, Chief Thompson is proud of the work she and band councillors Evelyn Aguonia, Norman Aguonia, and Orville Aguonia, have done to improve the community's financial standing.

"We've come a long way in one year," she says. "We're trying to get out of the financial deficit we were in. We're not there yet — maybe another year-and-a-half."

Chief Thompson and her council team have also developed a housing policy, with most community members now paying rent to a housing authority, which in turn pays off Canadian Mortgage and Housing Corporation housing loans, rental insurance, and banks the remainder. This past year, the band opted to not build any new houses, despite the need for them.

"We're just trying to get organized," said Irene Altman, housing coordinator. "We're trying to make housing self-sufficient. We have a housing committee set up to make recommendations to council on any of the issues dealing with housing."

Sheguiandah, which currently has 306 registered band members — 119 on-reserve band members and a total population of about 170 — is located on the northeast corner of Manitoulin Island about 10 kilometres from Little Current along Highway 6.

Children up to the age of seven, make up about a quarter of the community's population, as do the youth ages eight to 18. Ruby Thompson has successfully home-schooled three of her children over the past two-and-a-half years; one is now in grade six, another is in grade four, and the third is in senior kindergarten.

And although students in the community attend elementary school in Little Current and high school in M'Chigeeng, a youth group consisting of mainly 11- to 17-year-olds has been organized by the community drug and alcohol worker.

"She keeps them pretty busy," Chief Thompson said. "They went out before Christmas for shopping and dinner in Sudbury."

During the winter, many of the youth are also busy playing hockey at the community rink or for various teams around Manitoulin Island.

Jessica Aquonia, a nine-year-old who has been playing hockey for three years, is one of the community's more accomplished players.

"She's a really good hockey player," said Thompson. "She scores a lot of goals."

The community also has ten Elders, three of whom are traditional Elders.

"We're known for our traditional ceremonies," Chief Thompson said, naming burial and seasonal ceremonies as examples.

On the first weekend of July each summer, the community holds their traditional pow-wow.

"We always get a big crowd," said Chief Thompson. "They like our pow-wow."

"Because we're on the highway, we get a lot of tourists and there's a lot of people home over the summer months."

Sheguiandah is currently considering completion of a partially-built roundhouse in their heritage park. "We're trying to access some funding to complete it," said the Chief.

The heritage park consists of an interpretive centre, pow-wow grounds, and a "tiny" circa-1835 Anglican church turned over to them by the Archbishop of the Algoma Diocese, which the community plans to turn into a church museum, in addition to the roundhouse.

Elder Clara Waindubence has been working on restoration of the church along with a group of dedicated volunteers over the past two years.

The community plans to develop the heritage park as a tourist attraction, Chief Thompson explains, and also plans to develop a recreational vehicle park in the area at some point.

Other plans call for developing the community's self-sufficiency through economic development.

"We're encouraging individual businesses to start up," Chief Thompson said, noting that two or three businesses are already showing signs of success.

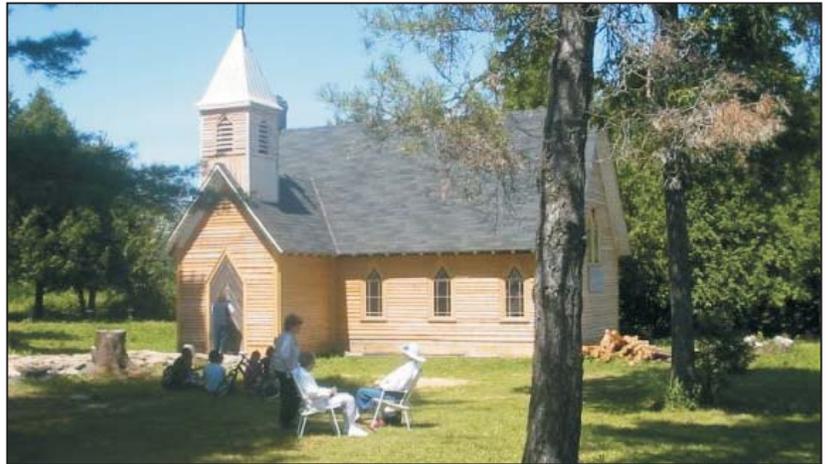
The Trading Post, a gas station-grocery store owned by Rita and Frank Osawabine, began business about seven years ago.

"It's very successful," said Chief Thompson. "They started out with a small trailer and built a store."

This past fall, another couple opened a small convenience store, Alley Cats, which is already attracting good business.

Although the community's next band election is in October, 2005, the band is in the process of implementing a custom election code for 2007.

Under the band's proposed custom election process, elections would be held every three years and only band members who reside on the reserve would be eligible to nominate candidates or be elected as chief or councillor.



A circa-1835 "tiny" Anglican church that the community plans to turn into a church museum.



Annual Easter Egg Hunt brings out the eager youth.



Elder R. Fineday



Construction site of the new water treatment plant.



Elder Clara Waindubence



Partially-built roundhouse in the heritage park.

CMHC

Full Page ad

SPOT COLOUR

Zhoonyaakewin/Economic Development

Sagamok Anishnawbek moving ahead with new eco-lodge

By Rosalind Raby
Elliot Lake Standard

SAGAMOK FN — A North Shore First Nation is taking on a major project, the building of an eco-lodge for economic development and tourism. Sagamok Anishnawbek First Nation (SAFN) is looking forward to the next phase of developing The Sagamok Wilderness Lodge.

Stephanie Allan, economic development officer with Saulteaux Enterprises (SE), and SE president and band councillor, Harvey Trudeau, have worked with consultants over the last few years to develop the project.

The building of this new lodge is all part of our community strategy for economic development, explains Trudeau. We had looked at a number of economic initiatives, but this one has come to the forefront and received plenty of community support.

The original concept of building a four-season destination has been in the works since the 1980s. We're finally getting close to seeing it come to fruition.

Allan says the preferred site for the new lodge is at the Fort La Cloche site.

"We have looked at others, but this site has such historical significance and is beautifully situated on the water," explains Allan. "It is important to us that it be preserved

in its natural state. The lodge would only augment the natural beauty found there. The site is also the western terminus to the La Cloche Mountains Trail System and Killarney Park access, so we know it can be a focal point for visitors travelling by land or water."

The first phase of the project was funded through FedNor and Indian and Northern Affairs Canada (INAC) for \$60,000. It included a pre-feasibility study and completed business plan. Design followed quickly.



Harvey Trudeau, Sagamok Anishnawbek First Nation councillor and president of Saulteaux Enterprises, holds up the final architectural design plans for the Sagamok Wilderness Lodge, an eco-lodge which could see construction begin by 2006.

A team was set up for the design stage, made up of Helen Bobiwash-Toulouse, who works with Ursize Management, Crane Management Services from Curve Lake First Nation, David L. Anderson Architects and The Tourism Company.

"The architectural design features the sacred circle and the four directions," explains Toulouse. "The main lodge is designed as a circle with cabins situated inside. The centre of the circle is for the sacred fire."

The cabins, eight in all, are duplexes and can house up to four people each.

"We want visitors to come here throughout the year. This could mean canoeing and hiking in the warmer months, skiing and enjoying nature in the winter. Each cabin is designed as a separate unit with a wood fireplace. There is no kitchenette, since we want to encourage local entrepreneurs to be part of the complex. The lodge itself is the anchor, but we're hoping to have other business-minded individuals come in and develop their own businesses, from the restaurant for food service to the professional guiding services for those who truly want to enjoy a great outdoor eco-experience."

The complex also includes a meeting pavilion, outdoor performance area, storytelling pavilion, a



Sagamok-Anishnawbek First Nation is well known for its famous Indian Head rock that greets visitors to the reserve. This and other tourist initiatives are being developed to help the community in its eco-tourism development strategies.

restaurant and teepee camp.

"The complex itself would create between six to ten jobs, but that doesn't include the restaurant and other ventures that would become part of the lodge," adds Toulouse.

The team has also taken a look at marketing. SAFN is part of the Great Spirit Circle Trail, overseen by the Waubetek Business Development Corporation in Birch Island.

Although the brunt to the trail system is on Manitoulin Island, we are fortunate in being able to access the corporation's services in promoting the lodge to tourists.

Allan says the band has been in touch with other businesses across

the North Shore.

"We had recent discussions with the owner of the Water Tower Inn in Sault Ste. Marie. He's enthusiastic about the lodge and would network with us to promote it as a destination point on the North Shore." The project proponents are now waiting for funding to move ahead with the project. Support dollars are being sought from a number of different sources, including INAC, FedNor, the Northern Ontario Heritage Fund Corporation and Northern Development and Mines Ministry.

If the funding falls into place over the next few months, construction could the spring of 2006.

Indian Act blocks development of First Nation economies

Globe and Mail

TORONTO — The Indian Act is thwarting development among First Nations and must be scrapped if they are to close the dramatic economic gap between them and the rest of Canadians, a new report says.

The report, a result of consultations conducted by the Public Policy Forum with First Nations and government representatives, sheds light on reasons behind the virtually non-existent economies of First Nations.

There is a strong desire among First Nations "to come out from under the smothering culture of dependency," but the Indian Act poses the major barrier to this, the report says.

The act systematically restricts these communities from using their property to guarantee bank loans — a crucial first step in a business endeavour, Gordon Shanks, executive in residence for the Public Policy Forum, told globeandmail.com on Thursday.

The act also forces natives to lease land for development from the Crown, a convoluted process that is fraught with uncertainty and does not keep up with the pace of business, Mr. Shanks said, adding that this has resulted in an anti-reserve bias in the private sector.

"There are no surprises in this report," he said. "It is only a con-

firmation of what is relatively well known."

The average income of First Nations people is about 56 per cent of the Canadian average, and roughly 40 per cent living below the poverty line, compared with 12 per cent of the rest of Canadians, Statistics Canada says.

Calling the Indian Act "a pervasive and invasive piece of legislation," Mr. Shanks suggested the government would be better to replace it with a self-governing alternative.

"In tinkering with the act, Ottawa is trying to fix what is essentially the colonial thinking of 1860," he said.

The report also recommends that the government:

- make leaders legally accountable for finances so that their communities see the benefits when businesses prosper;

- co-ordinate government programs and departments that deal with First Nations (i.e. Indian Affairs, Human Resources and Development and Industry Canada) to make them more user-friendly. The current patchwork forces people to scratch for information as they try to cobble together business proposals;

- develop infrastructure. Many of the reserves are in remote areas north of the 55th parallel, where there is no access to roads or elec-

CESO matches Native leaders, MBA students

TORONTO — CESO — the Canadian Executive Service Organization — is providing a unique forum for business leaders of tomorrow to learn from Aboriginal leaders of today.

The MBA Experience Program, run by CESO in partnership with RBC Financial Group and Indian and Northern Affairs Canada (INAC), provides an opportunity for teams of MBA (Master of Business Administration) students to gain hands-on experience working with an Aboriginal Community or business in Canada.

Ojibways of Sucker Creek received a team from Guelph University to help improve the business plans and operations of the Wabuno Fish Farm and fish-processing plant.

If you are interested in the MBA Experience Program please contact your nearest CESO Regional Office.

tricity grids;

- avoid clawing back profits as businesses thrive. This is a big concern among native communities, who fear that success will lead the government to rein in funding.

Funding for First Nations benefits others with pieces of pie

By Sarah Mainville

Ottawa spends \$5.8 billion annually on First Nations people. True, \$5.8 billion is a lot of money, but it comes at a price. The price is ensuring that neighbouring towns and regions receive a piece of the pie, otherwise known as "third-party benefits."

So Indian Affairs monies support more than the 633 band councils, the many tribal councils (akin to regional municipalities) and the 50 or so "provincial/territorial organizations" across the nation.

And can you imagine if all the "government spending" on a group you belong to was scrutinized in the manner that First Nations' spending has been? Adding up the municipal, regional, provincial and federal organizations meant to service the individual citizen is plain misleading.

What if all Canadians had to endure oversight of their affairs the way First Nations have? What if all local community councils had to require a federal department's approval for most of their decisions before being ratified?

My community, a First Nation with 1,900 members on the government list, receives approximately \$6 million from the federal government. Of that, \$2.3 million pays tuition and administration of the elementary and secondary school students. Then there is \$1.7 million for

the post-secondary education program. However, the vast majority of money flows through the First Nation into the hands of non-aboriginal educational institutions. I went to a neighbouring town's Catholic elementary and high schools, and then to southern Ontario universities.

A tiny \$23,000 is our allocation for community economic development: no wonder there are fewer than 50 full-time jobs outside of our First Nation government.

If it were not for the money from Casino Rama, there would be no economic development in my community. The reason? Economic development projects must include benefits for neighbouring communities.

A similarly sized community might receive \$5 million in property taxes each year. The 99-year leases that were meant to benefit my community but only costing the neighbouring town \$15 a year, are happily almost over.

However, there continues to be mismanagement of our affairs. For example, the municipality that supplies water to my community — only five miles from the water treatment plant — charges double what is charged to town residents for the same services.

Sara Mainville is a member of the Star's community editorial board.

Human Rights

Full Page ad

NAAF
8" x 6"

Skip will fill
space with
Ontario
Aboriginal filler

Urban Rez

Aboriginal dialogue kicks off Diversity project

By Candalee Beatty

SUDBURY — 'Diversity Thrives Here.'

That's what the Greater City of Sudbury and Canada Heritage have been busy promoting for the past two years.

At a Nov. 24th Urban Aboriginal Dialogue about 60 participants helped to come up with a plan that Vince Pawis and Leila Two-Bears presented at the 'Diversity Thrives Here' Summit Nov. 26, 27.

The Aboriginal Dialogue addressed racism and the barriers that prevent the Aboriginal community from having a strong voice in community issues.

Recommendations included the establishment of a public education program to increase the awareness of discrimination against Aboriginal people; a call to all local institutions to examine their policies and practices as they relate to diversity and the treatment of Native people and the creation of opportunities to build relationships between Native and non-Native people where stories, culture and new learning can be shared.

Dialogue Coordinator Caroline Recollet said, "There's got to be a strong Aboriginal voice at the City Council level, in order to be heard."

Pawis said, "The most common idea was that we want to be heard, to educate the non-Native community about our culture, to change what has happened in the past, the history, to let everyone know we



Sudbury Mayor Courtemanche presents Nancy Recollet, Ministry of Culture and Tourism, a recognition award for her hard work with the Working Group that plans and coordinates the 'Diversity Thrives Here' Initiative.

were here before everyone came here to Sudbury."

The Summit opened with speeches from Nancy Cada, member of the Working Group responsible for planning the 'Diversity Thrives Here' initiative, Mayor Dave Courtemanche, and Nancy Recollet, Ministry of Culture and Tourism and Working Group member.

Courtemanche, who began his speech with "Good evening, bonsoir, Aanii" applauded the efforts of 'Diversity Thrives Here.'

"We may not be able to change another person but we can change ourselves ... I hope that through this process and through tomorrow's process, each participant has and is changing, evolving and learning. That's the basis for building a more accepting community, a more welcoming community, a respectful community: one that is ready to welcome First Nations people, immigrants who arrive here or people who move from other parts of the North or the country, for opportunity."

Mayor Courtemanche's speech implored participants of the Summit, "to remind ourselves, it's not about me, it's about my kids, my grandkids, it's about my neighbours, it's about my community, and we need to take the Aboriginal approach - it is about the next seven generations to come!"

The Diversity Summit was host to about 200 people over the course of two days with many people leaving with an open mind. Candalee Beatty, Aboriginal Relations Coordinator for MCTV, said, "I thought the summit was very enlightening, it makes you realize how much people don't know about each other's cultures."

About 85 participants were split up into eight themed groups facilitated by volunteers.

The themes included titles such as: Public Education, Social Marketing and Relationship Building; Economic Growth, Employment Barriers and Education; Young People Are Part of the Solution; Cultural Acceptance and Celebration; Settlement and Becoming Part of the Community; Leadership, Organizational Development and Human Resources; Role of the City of Greater Sudbury, and Creating the Diversity Plan Committee Structure.

The Summit ended with a plan to create a Steering Committee, which will go to city council to address the issues and start the process of recommendations.

The first Steering Committee meeting was held at the YMCA on December 15. The meeting narrowed down the members of the committee and laid out a deadline for an action plan, which will be presented to City Council in the New Year.



Sandra Laronde, Aboriginal Affairs Award recipient

Temagami performer honoured

TORONTO — Artistic Director of RedSky Performance, Sandra Laronde, Temagami First Nation, received an Aboriginal Affairs Award from the City of Toronto on Human Rights Day.

Hosted by Mayor David Miller, the Aboriginal Affairs Awards honour the contribution of persons whose efforts have made a significant contribution towards improving the quality of life for the Aboriginal community in Toronto.

According to Sandra Laronde, "this award represents the recognition of the entire Aboriginal community and its significant role in the social change in the City of Toronto."

Urban youth learn about cultural heritage

SUDBURY — A partnership between White Buffalo Road, National Coalition Building Institute and Better Beginnings, Brighter Futures is bringing Native Pride: Aboriginal Youth Cultural Education Awareness Program to Aboriginal youth living in Sudbury. The program will hold 12 sessions for 20 youth participants between January 8th and March 22nd, 2005.

The partnership came together to provide a solution to an expressed need by young Aboriginal parents living in the City of Sudbury to have access to traditional teachings for their children. "Our expectation for this program is to deliver a comprehensive program geared towards Aboriginal youth who are interested in learning about their cultural her-

itage while at the same time teaching skills to understand the impacts of long-term oppression" says Vince Pawis, a White Buffalo Road organizer.

Many youth face daily racism and oppression in the urban setting and often resort to self-destructive behaviour, having pride in their identity and access to activities that express that identity will steer them into healthier and beneficial behaviour. The program will include feasts and ceremonies, grandfather and medicine wheel teachings, cultural crafts and experiential exercises that facilitate understanding of the impacts of racism.

This project has received financial support from the Government of Ontario, Aboriginal Healing and Wellness Strategy.



ANCU
6" X 6"

UOI Staff Profiles



Leah Stock is a regular participant in charity golf tournaments.

Leah co-ordinates assemblies

Sekon!
For those of you who do not know me, my name is Leah Stock and I am a member of Wahta Mohawks (formerly Gibson Indian Reserve) located near Bala, Ontario, 50 kms northwest of Orillia.

On a historical note on how we came to be, the Ontario government sold a block of land in the Gibson Township to the federal government and it was set aside as a reserve for the Mohawks of Gibson in 1881. I visit my parents' home as often as I can.

I have worked for the Union of Ontario Indians for 15 years. I started working at the Toronto location and moved to North Bay to set up the office on Nipissing First Nation.

It was rough those days in the trailers but the practical

jokes kept us going. At the time we started out with 15 staff located in the head office.

I am the proud parent of two children, Mary, 11 and Jeffrey 8 and I've been married to Charles (Deno) for 14 years. I enjoy golfing and baseball when time permits.

My present position is Administrative Coordinator for the UOI. Over the past years I have done a variety of jobs here and today I am now part of the Administration Office.

Some of my duties include organizing Regional Meetings, Grand Council and Special Assemblies and Treasury Board meetings and I am also assistant to the CEO.

If you would like to know more about the organization, please write me at stolea@anishinabek.ca or call me at 705-497-9127, ext. 2260.

Stephanie Stone

4" x 4.5"

Jenny offers legal advice

Ahnee, my name is Jenny Restoule-Mallozzi and I am the legal counsel for the Union of Ontario Indians. As legal counsel, I am responsible for providing legal and other support to the Union of Ontario Indians, its affiliated corporations, member First Nations of the Anishinabek Nation, and citizens of the Anishinabek Nation, on such matters as appeals and redress, land claims, Restoration of Jurisdiction negotiations on the Education Final Agreement and Governance Agreement-in-Principle, employment matters, contracts and agreements, and corporate/ commercial matters.

I hold a Bachelor of Arts degree in Political Science from McMaster University, a Bachelor of Laws degree from the University of British Columbia, and am a member of the Law Society of Upper Canada.

My spirit name is Jiin Keens Kwe and I am from the Muskrat Clan. I am married to Robert Mallozzi and am one of four children in a very close immediate and extended family. I was fortunate to grow up in my community of Dokis First Nation until I left to pursue my post-secondary education and employment.

Having had the opportunity to grow up in my First Nation and now to reside in Mississauga, I



Jenny Restoule-Mallozzi tours the Vatican, Rome.

am able to understand the challenges and aspirations of both First Nations and urban Aboriginal populations. Giving back to the Aboriginal community is important to me, which I do so in my capacity as legal counsel for the Union of Ontario Indians and in my volunteer work with the community. I have been a volunteer director of Miziwe Biik Aboriginal Employment Training, a not-for-profit charitable corporation in Toronto, for the past four years.

In my personal time, I enjoy reading, watching plays, learning to golf, being at the cottage, and spending time with my nephews

and niece. I am an avid traveller, having visited Italy, France, England, Spain, Tunisia, Mexico, Dominican Republic, Bahamas, and almost all of Canada except Nunavut and the Northwest Territories. Most recently, my husband Rob and I visited Milan, Rome, Florence, and the small town in Italy where his family is from.

I look forward to meeting and working with you. Should you have any questions about the legal department, please contact myself, or Linda Seamont, at 705.497.9127 or sealin@anishinabek.ca and resjen@anishinabek.ca.

Nadjiwan Law Office

6" x 6"

Dnakmigziwin/Sports

OASC

4" x 8.75"

OASC

4" x 4.5"



Roundtable participants

Back Row l to r: Ted Nolan; Darrell McKay; Mark Laliberte; George Lepine; Front Row l to r: Chris Johnson; Delby Powless Jr.; Shelley Burnham-Shognosh; Tammy Martin; Waneek Horn-miller; Delby Powless Sr.

Aboriginal sports conference discusses other aspects of games

By Marcia Trudeau

NORTH BAY — The Ontario Aboriginal Sport Circle (OASC) hosted the Aboriginal Sport Roundtable conference 'Healthy Lives, Healthy Hearts of our Nations,' on January 15-16, 2005.

The conference, held in North Bay, featured topics such as aboriginal coaching, community development and wellness, sport initiatives for the north, volunteerism, fundraising, the Ontario Aboriginal Summer Games, and the North American Indigenous Games 2006.

"It's cool what they're trying to do," said Dwayne Animikwam while on break during a presentation on Aboriginal Coaching Manual. "(They want coaches) to better understand the differences between Aboriginal and non-Aboriginal athletes."

Animikwam works as a Youth to Youth facilitator at Wikwemikong's Waasa Naabin Youth Centre and is largely involved in developing and implementing sports and recreational programming.

The conference was also an opportunity for those who work at the grassroots level of sport and recreation programming to network.

"I made contacts with people (involved with) sports in Ontario, met some interesting people," said Anthony Perreault, a sports and leisure program coordinator in his community. "I got information to make sports in Garden River better."

A highlight of the conference was the banquet that featured a comedy routine, and motivational speeches from several keynote speakers.

Tammy Martin, the recipient of the 2003 national aboriginal coaching award, spoke of how she could not play softball anymore due to injury and began coaching.

She coached her team to a silver medal in a Provincial Women's Softball Association (PWSA) tournament with the attitude of "it doesn't matter if you win or lose but how you play the game."

Martin tells her team members to be proud of who they are, and encourages respect for opponents, the coaching staff, and the umpires. Martin's softball team was the first Aboriginal team to make it to a

grand championship at the provincial level.

Delby Powless Jr. was the recipient in 2003 of the national Tom Longboat award for aboriginal athletes.

Powless was the top pick overall in the 2004 National Lacrosse League (NLL) draft, and began his professional lacrosse career for the Buffalo Bandits on January 7, 2005 with four assists in a match against the Toronto Rock.

Powless shared the challenges he faced to get to where he is. There were people who told him that he "couldn't step up to the next level" because he was too small; hesitant NCAA coaches willing to take a chance on another Native American student-athlete; and grades that weren't the greatest.

"All they cared about was how

big I was...all I wanted was a shot, all I wanted was an opportunity - and he gave it to me," said Powless of his Rutgers University coach. "Of course it did take me awhile to adjust to the (NCAA) Division I game, of course the athletes were bigger, they were faster; but I guess all I could do was use my head to try and play the game the way I've always been taught to."

Other speakers included former Olympian and 1999 Tom Longboat award recipient Waneek Horn-Miller, and former NHL player and coach Ted Nolan.

"I wrote down some of their motivational words, (from) Waneek Horn-Miller, Ted Nolan, and Delby Powless Jr.," said Perreault. "I'll probably put them on the wall at the recreation centre here. It made me want to be a role model after hearing those people speak, it made me want to work harder for those kids."

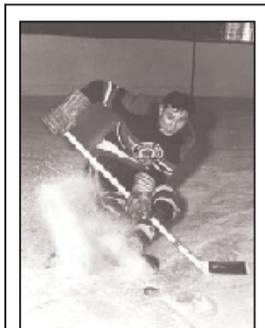
There were 65 participants that came from all over the province. There was representation from "pretty much every corner" said Darrell McKay, OASC's roundtable conference coordinator.

"With everything that's going on it actually feels like we're actually going somewhere with sport," said Shannon Bebamash who works as a community sports and recreation

coordinator for United Chiefs and Councils of Manitoulin. "The benefits of sport isn't just about the game, but it's about education and the long term affects. When you look at diabetes, obesity, heart disease; there are all these departments in our First Nations working with these issues, and they all go hand in hand."

The Ontario Aboriginal Sport Circle (OASC) formed in 1999 and is comprised of representatives from regions of the province as well as the Metis Nation of Ontario, Native Women's Association of Ontario and the Ontario Federation of Indian Friendship Centres.

The OASC is the provincial voice for aboriginal sport and recreation in Ontario, with a focus on four primary needs: leadership development, participation development, organization development, and the North American Indigenous Games.



THEY CALL ME CHIEF

Warriors On Ice, the story of First Nations hockey players and the NHL.

Hockey is synonymous with Canada, a fixture in every community, yet few of the many talented Native players have made the it to the NHL. The film *They Call Me Chief* is a fascinating, fast-paced journey down the hockey trail featuring hockey greats Fred Sasakamoose, Jim Neilson, Stan Jonathan, Reggie Leach, Ron Delorme, Ted Nolan, Bryan Trottier, Gino Odjick, Sheldon Sourray, and legendary sportscaster, coach and player Don Cherry.

For more information: <http://www.maplelake.mb.ca/chief2.html>

Kidowenan/Communication



This model of a typical Innu campsite is one of the displays in an interpretive centre featuring the cultures of Labrador's three aboriginal peoples – Innu, Inuit, and Metis.

Anishinabek Nation communications director Maurice Switzer in communications workshop with Innu leaders at Sheshatshiu First Nation offices.

Innu leaders welcome Anishinabek advice

SHESHATSHIU — Leaders of Labrador's two Innu Nation communities are immersed in capacity-building training as part of their self-government process.

In January, Chiefs, councillors, and staff of Sheshatshiu and Natuashish – formerly Davis Inlet – invited faculty members of the Banff Centre's Aboriginal Leadership and Management program to conduct workshops on topics including governance, performance management, financial management, and dispute resolution.

Maurice Switzer, Anishinabek Nation Director of Communications and a Banff faculty member for five years, delivered presentations on the need for effective internal communications processes for aboriginal organizations, and suggestions for external communications activities, including media relations and public education.

Sheshatshiu is an Innu community of 1600 located some 30 miles north of Happy Valley-Goose Bay, home base for 5 Wing fighter squadron of the Canadian Armed Forces. With a population of nearly 10,000, Happy Valley-Goose Bay is Labrador's largest community.



Anastasia Qupee, left, was elected as Sheshatshiu's first female chief in May, 2004. She chats with community health director Mary May Osmond and Maurice Switzer during a workshop break.

Photos by Murray Dion



Innu families customarily followed caribou herds, travelling as far as 300 miles from their home camps.



NIJII COMMUNICATIONS

Aboriginal Issues Training

- Media Relations training for Aboriginal and First Nation groups and organizations;
- Cross-Cultural Awareness training for educators, journalists, government agencies, businesses, and non-government organizations;
- Anishinabek teachings for schools;
- Anti-racism workshops on Aboriginal issues.

INSTITUTE


 A partnership between the Anishinabek Nation, the Anishinabek Educational Institute and Canadore College.
For information contact:
 Canadore College,
 Aboriginal Learning Unit
 100 College Drive, P. O. Box 5001,
 North Bay, ON P1B 8K9
 (705) 474-7000, ext 5482
 E-mail: alu@canadorec.on.ca

The Nijii Communications Institute (NCI) was established as a public education resource that provides training on aboriginal issues to individuals, businesses, organizations and government in Anishinabek Nation territory. Training has been developed and is delivered by knowledgeable aboriginal people in a culturally appropriate environment. Nijii, the Ojibwe word for "friends", refers to the Nijii Circle, a partnership of native and non-native people whose vision is to "to build relationships which create respect and understanding among all peoples in the Anishinabek Nation territory."

Kinoomaagewin/Education



From left: Barb Rivett, Emily Bode, Marjolaine LaPointe, Julia Page, Paula Sherman and Joann Argue.

Women's hand drum group helped her defend thesis

By Lynn Gehl

PETERBOROUGH — During my last academic year, while at Trent University, the second year of my Masters program, I took advantage of the opportunity to participate in weekly practices with the Otonaabe Women's Hand Drum.

The process of writing and revising a thesis can be a frustrating and a drawn out task, as time seems to move very slowly. I was aware that I needed a creative and constructive outlet.

From my experience at these practices I discovered that the women of the Hand Drum work hard to keep old songs alive and are one of the few groups who sing songs in Aboriginal languages. Contemporary songs are also part of their wide and varied repertoire.

Thus, I had the opportunity to learn many songs such as the Women's Traditional song, the Friendship song, Anishinaabe Kwe, the Cherokee Morning song, the Strong Woman's song and my favorite, as well as Nik's - Joann's son - the Bird song.

An Elder told me once that song is the highest form of prayer and today I understand why that is as I successfully defended my thesis. The time spent singing and drumming with the Otonaabe Women's Hand Drum was especially meaningful when I had the opportunity to sing the Traveling song with them after my defence.

Miigwetch!

Lynn Gehl, Algonquin, is a Trent University graduate student.

Sault College launches social worker program

By Rick McGee

SAULT STE. MARIE — Enthusiastic students eager to help others better their lives are in the first year of a brand new program at Sault College.

Last fall, 22 students started the two-year new social service worker-native program. It evolved from the former native community worker program, which has been phased out.

Just over a year ago, former director of native education and training Mary O'Donnell was finishing a major strategic planning initiative to revamp native-specific programming at Sault College. The new social services worker-native and Anishinaabemowin immersion programs emerged from the process.

Michelle Proulx is head instructor for the first offering of the social services worker-native program. She helped Prof. Lisa Piotrowski design the curriculum and prepare related approval documentation for submission to the Ontario Ministry of Training, Colleges and Universities.

"This program will meet the needs of students," said Proulx. "They will become culturally confident."



Michelle Proulx (right) is among those teaching the social service worker-native program's first class, which includes Joanna Nahwegahbow.

Joanna Nahwegahbow, a member of Aundeck Omni Kaning (Sucker Creek) First Nation, is among the year-one registrants.

"I decided in mid-August that I wanted to help people," said the 28-year-old. "Because it is a native program, I will be able to get a job on a reserve after I graduate. I also like the fact that I can go on to university with my Sault College diploma."

Graduates will qualify for advanced standing towards Laurentian University's native human services degree.

Dokis students start new year in brand new elementary school

By Sarah Gammon

DOKIS FIRST NATION — January 10, 2005 marked the First Day for the students of Dokis First Nation in their new elementary school. The new school was relocated to another part of the community and attached to the recently-built community complex.

Equipped with three larger classrooms, a library, sick room, office, staff room and gymnasium this state-of-the-art school was absolutely necessary compared to the old school which was nearly three times smaller. The school, which teaches Junior Kindergarten to Grade 4, has a total of 25 students, two teachers, one teacher's aid, an Ojibwe teacher and a secretary.

"Today, the children are overwhelmed with joy and excitement," says Martha Restoule, Principal / Teacher for Grades 1-4. "This school is a dream come true." Mrs. Restoule has been a teacher in Dokis for approximately 27 years and says that she owes her gratitude to Chief Bill Restoule, Councilors Lisa Restoule, Derek Restoule, former Councilor Richard Restoule and Education Director, Lorie Young, for making this all possible. "Without their efforts this would have never happened."

With the continued support of Chief and Council, construction of the building began in May of 2004 and was funded by both Dokis First Nation and Indian and Northern Affairs Canada.

Construction Manager David Timlock (Collaborative Structures Inc.) and his team have again pulled through for the Community of Dokis First Nation with this beautiful school.

This was not Mr. Timlock's first project here. Mr. Timlock was also the Construction Manager of "Endaayang" Independent Living Center, which was completed in June of 2004.

Renee Restoule, who is the Kindergarten Teacher for the Dokis School, says "Our kids finally have the kind of school they are entitled to be taught in. This school will benefit them because now they have everything they need in one location."

A grand opening is being planned in June of 2005 for the new school. Once a date is scheduled a notice will be posted on the Dokis First Nation website for those interested in attending.

www.dokisfirstnation.com



Renee Restoule's Junior and Senior Kindergarten class are eager to show the camera the art they made that day. Pictured clockwise in back are: Ms. Renee Restoule, Nicholas Dokis, Chelsea Dokis, Kennedy Dokis, and Tyler Dokis. Pictured clockwise in front: Luci Dokis, Brittney Dokis-Belanger, Makenzie Dokis, Bradley Stevens, Melanie Young, Leah Dokis and Dylan Mcmanaman.



Front entrance view of the new school.



A student from Mrs. Martha Restoule's class raises her hand to get the teacher's attention. Being polite and waiting your turn is some of the manners she teaches the children.

Native Studies

Full Page ad

Georgian College Job Posting

4" x 6"

Kinoomaagewin /Education

It's never too late for a career change

By Ariel Hill

NIPISSING FN — Charles Goulais, 41, of Garden Village has used his hands for drumming, construction and fur dressing, but now they do most of their work with a keyboard and mouse.

In his second and final year of Office Administration, Goulais has come a long way from his childhood hopes of becoming a fireman or taxi driver. He is a very helpful peer in the classroom, with an eleven-month computer systems engineer program already under his belt he is able to assist other students with the computers.

Goulais wasn't always an office man; his strongest subjects in high school were mechanics, construction, and the arts. After high school he went for a semester at Canadore College for General Arts and Science, after a short time he

realized that the rushed decision wasn't for him. Using his strong points, he decided to dive into



the workforce and took on various construction, and general labor jobs. This decision eventually brought him to Europe in 1991, where he trained in Italy for a fur-dressing job. That eight months is something Goulais "wouldn't trade in for anything." During the years before his daughter was born he was also deeply involved in music. Charles played with over a dozen bands in his time as a drummer, guitarist, and vocalist. With the birth of his daughter, Lee, the late nights weren't spent at gigs anymore.

Charles agrees that most of

his decisions were made for his family. "Your family becomes your world" Goulais said. Once

his daughter was born he traded in his cleaning business of six years for three and a half years as a stay at home dad. He decided during those years that he wasn't going back to the business. "I can't do this for the rest of my life" Goulais thought to himself, so after his daughter was old enough for day care he decided it was time to further his education in hope of finding a new career path.

In the spring of 2005 Charles will be graduating from Office Administration; his new career path. He is already thinking about continuing his education but hasn't narrowed down the options yet. His advice to others is to "never stop asking questions;" Goulais explains that the more questions you ask, the more clear your path becomes. He also added that there is a lot of time to find your way and change should not be feared. "If you don't like a job, don't be afraid to change" Goulais said.

Canadore

2" x 8"

Canadore

2" x 8"

Canadore

2" x 8"

Canadore

2" x 8"

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Thursday, May 5, 2004
9:00-3:00
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For more information contact:
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34 Henry St., Wikwemikong, ON.
Ph.: (705) 859-2870
Fax: (705) 859-2407
Email: erikainguidance@yahoo.ca

Native Studies

Full Page ad

Kinoomaagewin/Education

Students circulated anti-tax petition

By Marlene Starr

In a letter dated February 16, 2004, an Ontario First Nation received notification from KPMG Chartered Accountants that Canada Revenue Agency (CRA) is now taking the position that "any education payments made to status Indians are considered taxable to the recipients." In addition, the letter notes that INAC has "recently obtained a legal opinion stating that payments to fund post-secondary education were never contemplated as part of any Treaty and therefore, any such payments are not made pursuant to an agreement."

The tax on these funds is set to take effect in 2006.

First Nations take the position that post-secondary funding is a Treaty right. The AFN states that over 10,000 students were not able to access funding last year, and those who were able to access funding received poverty-level living allowances.

A resolution was passed at the UOI Annual General Assembly in Whitefish Bay on June 3, 2004 to address this issue. I met with the Ontario

Native Education Counselling Association (ONECA) on June 8/9, 2004 to discuss a lobbying strategy to stop this process. It was agreed that a petition on the

ONECA website and a letter-writing campaign would be initiated immediately. ONECA collected over 11,000 signatures and on November 19, 2004, delivered the petition to Ottawa and Manitoba NDP critic Pat Martin spoke to this issue stating that First Nation education

is a treaty right. Most of the 11,000 signatures were from the western provinces and there was a low response from Ontario. To address Ontario's low participation, AEI developed an on-line petition on its web-site. To date, AEI has collected over 4,405 signatures and the deadline for signing the petition was January 31, 2005. Any current developments will also be posted on AEI's web-site.

The Education Portfolio Holder, Jeanne Naponse and Education Director, myself provided an information session to the First Nation students in Laurentian University on November 26/04.



Marlene Starr



Manitoba MLA Eric Robinson visits Native Studies program at University of Sudbury. — Photo by Jerome Imbert

Look for allies: MLA

By Kathleen Imbert

SUDBURY — The Honorable Eric Robinson, Minister of Culture, Heritage and Tourism for the Province of Manitoba spent Jan. 14th with Native Studies students and faculty at the University of Sudbury.

Robinson, a member of the Cross Lake band of the Cree Nation, was first elected in the Manitoba provincial government in 1983. There are two Native and one Inuit members in the Manitoba Legislative Assembly.

He issued an appeal for First Nations to collaborate with minorities of Canada to talk about human rights infractions that occur with all minorities to "become a wiser and informed society." He wants to make allies with other Canadians. "Human rights in this country have to be examined. Japanese, Chinese, and Black Canadians were all oppressed at some point in Canadian history."

Over dinner, University president Dr. Andrii Krawchuck shared stories of how the Ukrainian people's human rights were violated, including stories of sterilization of Ukrainian people. Ukrainians were also put in internment camps. As late as 1993, said Robinson, young Native women were still being sterilized in Canada.

Robinson said 60 per cent of Manitoba's prison inmates are aboriginal, and discussed how the 1971 murders of J.J. Harper and Helen Betty Osborne brought to light police racism in the province. "Midnight rides" where police "kick the hell out of native men" who are in the streets and leave them on the outskirts of cities is proof that we are going backwards. "You'd think the police would be able to talk to an aboriginal person by now."

Conference at Niagara

By Cheryl Trudeau

NEW CREDIT — The Mississaugas of New Credit are staging their eighth annual "Partnerships in Success" education conference in Niagara Falls Feb 23-25.

Speakers include: Catherine Shawana, Wikwemikong, whose workshop entitled 'Information Literacy' will discuss how students access and process information they will encounter in their lives.

For more information about the conference or to register contact: Cheryl Trudeau, Conference Coordinator, Mississaugas of the New Credit Education Department at: (905) 768-7107 or Fax: (905) 768-7108.

The Lone Ojibway

Brian Dickson, Lac Seul First

Nation will be one of a record 14 Native students graduating from St. Francis Xavier University in Nova Scotia this spring. Born in Dryden and living in Oakville, Brian is currently completing his BBA Honours in finance degree. The Ontario Ojibway joins 13 Mi'kmaq students in the 2005 graduating class.



Brian Dickson

Cossette Comm.
Natural Resources Canada

10.25" x 6.5"

Ezhoosgaged/Arts



Jane Chartrand (right) is presented a "Keepers of our Traditions" award by her granddaughter Cody (left) at the CAMAs.

Algonquin song writer wins music award

TORONTO — Jane Ann Chartrand, a Pembroke born member of the Algonquins of Pikwàkanagàn, was honoured at the 6th Annual Canadian Aboriginal Music Awards (CAMA) in Toronto at the Metro Convention Centre. The CAMA honours musical artists from Canadian Aboriginal communities.

The mission of the CAMA is to acknowledge and honour the keepers, teachers, promoters, creators

and performers of Aboriginal music and to develop, promote, celebrate, encourage and recognize Aboriginal music and musicians.

Chartrand's CD titled *Healing Jane* won for best Producer/Engineer for Danny Schurr. *Healing Jane* was produced last March by Sunshine Records in Winnipeg. Chartrand is a story teller and poet. She writes 'healing songs' to help those who have suffered from abuse.

Aboriginal arts groups receive grants

The National Aboriginal Achievement Foundation (NAAF) supports Aboriginal organizations in mounting cultural projects that capture the talent, energy and pride of Canada's Aboriginal communities and will disburse \$251,340 in awards to 36 organizations across the country this month. Among this year's recipients is the Temiagama Community.

"I believe Aboriginal performers and cultural groups are truly leading a renaissance in this country," says Roberta Jamieson, the Chief Executive Officer of the National Aboriginal Achievement Foundation.

"We are proud to support cultural projects that show all Canadians the enormous artistic potential in the Aboriginal community."

Funding priorities in the Cultural Projects Program are initiatives where children or youth take an active role. As an example, the Temiagama Community will run a traditional camp for children from Lake Temiagama First Nation.

Recipients are chosen through a national competition and are judged by a jury of established Aboriginal artist with expertise in the mediums being adjudicated. The Cultural Projects Program fosters the creation and appreciation of art in all manifestations, whether it be music, dance, performance, multimedia art, design or photography. Visit NAAF's website at www.naaf.ca for more information or to download an application form.

The Cultural Projects Program is one of the funding areas of NAAF, which supports post-secondary education in all disciplines. The Foundation is the largest non-governmental funder of Aboriginal education and disburses approximately \$2 million a year through an Education Program that is generously sup-

ported by the private and public sector, including the Foundation's lead corporate sponsor CIBC. Since its inception, the Foundation has awarded more than \$18 million to Aboriginal students across the country.

Priority in the Cultural Projects Program is also given to Aboriginal organizations from remote areas and those who do not have access to government funding.

"Fostering the artistic endeavours of First Nations, Métis and Inuit cultural organizations should be a high priority for Canada," says Jamieson. "These organizations represent the vast artistic contributions our people have made and stand poised to make in the future. All they need is some space and some support."

Founded in 1984, the National Aboriginal Achievement Foundation is a non-profit organization that encourages and empowers young Aboriginal people, including First Nations, Métis, and Inuit youth, to realize their full potential through educational and career achievement.

In addition to its Education Program, the Foundation produces the annual National Aboriginal Achievement Awards, a celebration of Aboriginal accomplishment that is broadcast nationally on CBC and APTN. NAAF also organizes Blueprint for the Future career fairs for Aboriginal high school students and recently launched Industry in the Classroom, the first program to be developed out of the career awareness strategy, Taking Pulse.

For more information or to arrange interviews with organizations supported by NAAF's Cultural Projects Program, please contact:

*Chris Allicock, NAAF publicist
416-319-8003 or callicock@naaf.ca*



Dances with artists

BARRIE — As the dark days of winter are upon us, the MacLaren Arts Centre, in partnership with Indigenous Artists & Artisans of the Great Lakes Region, has brought colour and song to Barrie, to last throughout the season.

The Dancing through Time exhibition runs in this beautiful historic building from December 10th, 2004 to March 19th, 2005 and promises a wealth of talent including the visual arts, hands-on

workshops, song and dancing performances from Great Lakes Region First Nation peoples.

The Dancing through Time exhibition is more than just an exhibit of works of aboriginal artists. Breaking through stereotypes about native art, it reflects the evolution of indigenous art and demonstrates the meaning of living arts.

Twenty-one artists are featured in the exhibition including Bruno Henry, Zoey Wood-Solomon, Gary Miller, Maxine Noel, Leland Bell, Moses Beaver, Banakonda Bell and many more.

This is a time to celebrate the diversity and talents of the indigenous artists of the Great Lakes Region, while embracing the heritage that makes them who they are. In addition to the Dancing through Time exhibition there will be numerous opportunities to participate in hands-on workshops featuring dream catchers, friendship bracelets, shield making and drum making as well as to take in performances featuring Shane Anthony on February 5th, Ron Douglas and the Ahkwesahsne Women Singers on February 26, and on closing night March 19, 2005 we are pleased to present once again H. Neil Monague and DiggingRoots featuring Shoshona Kish and Raven Kanatakta.

For more information on these scheduled performances, please contact Rachel McKenzie at (705) 717-5036 or the MacLaren Art Centre at (705) 721-9696.



Raven Kanatakta



Mi'kmaq Crafts

Joanne Condo is a native of Listuguj, a Mi'kmaq community. She started making crafts several years ago to make ends meet.

Today she does it as a hobby and puts all her positive energy into all the work she does. All the crafts are one of a kind, and none are duplicated. The crafts are all unique.

Joanne is a very spiritual person who loves what she does. The crafts give her peace and serenity as she works.



Joanne Condo



Entertainment

Blue Bomber place-kicker releases Native-theme CD under Little Hawk name

WINNIPEG (CP) — Troy Westwood is best known for his kicking, not his singing.

But a new CD the place-kicker for the CFL Winnipeg Blue Bombers just released may change that.

"I think in general in society people see you as something and find it hard to imagine you're anything else," Westwood said.

The CD, *Little Hawk 1492-1975*, explores almost 500 years of North American aboriginal history, from the arrival of Christopher Columbus in 1492 through to the battle of Pine Ridge on June 26, 1975.

Westwood was inspired to write the historical songs after reading Peter Matthiessen's book, *In the Spirit of Crazy Horse*, about the events surrounding the shoot-out between FBI agents and Native Americans that landed American Indian Movement member Leonard Peltier in prison for murder.

He read the book four times in the summer of 2000 and wrote the song June 26, 1975, about Peltier.

Further research inspired him to write each song with a different battle, issue or situation.

"It was a labour of love. A lot of the stories I wrote about I had always heard about — like Wounded Knee and Custer's Last Stand and Leonard Peltier — but didn't know about them. So a lot of this was me educating myself."

But there are no banjos on the album. Westwood found himself in

hot water before last year's Labour Day game against the Saskatchewan Roughriders when he called the team's fans a bunch of "banjo-pickin' inbreds." He later apologized, saying he was wrong, but then quipped: "The vast majority of people from Saskatchewan have no idea



how to play the banjo."

Westwood has been attracted to the culture and spirituality of First Nations people since he was young, although neither of his parents are aboriginal.

Over the years he has become more and more involved in the native community and was given the name

Little Hawk by an Elder in the early 1990s. "At this point in my life, the entire culture, the spirituality of it, the day-to-day living, have become as much a part of me as breathing. It's what I am in all aspects of life." It took two years to write the lyrics and another two to work on the melodies and record the music with producers Chris Burke-Gaffney and Luke McMaster. Westwood said his next CD will focus on Canadian experiences, including the life of Louis Riel, the standoff at Oka, the residential school system and the shooting of J.J. Harper, about which he has just finished writing a song.

Westwood is doing his best to balance his music with his other activities.

Following the 2001 Grey Cup, in which he missed three of four field goals during a losing effort against the Calgary Stampeders, former Bomber coach Dave Ritchie told him to limit his other activities to concentrate on his career.

"I have done nothing ever in my spare time that would have been detrimental to my performance on the field. I had a disastrous season in 2001 and a disastrous Grey Cup game, but it had nothing to do with what I was doing in my spare time," he said.

Westwood made it up to football fans with solid numbers the past two years and dropped most of his other non-football activities, except for music, which he told Ritchie would always be part of his life.



Concert schedule

The February 2005 concert line-up includes performances by:

Nitty Gritty Dirt Band

Friday, February 11th & Saturday, February 12th

SHOWTIME: 9 PM, DOORS OPEN: 8 PM

Tickets are \$20/\$25



Nitty Gritty Dirt Band

Now celebrating 25 years on the music charts, enjoy the country-rock sounds of this great group, including: *Will The Circle Be Unbroken*, *Mr. Bojangles* & *American Dream*. This is a re-scheduled concert event, tickets to the original October 2004 concert will be honoured for the new February 2005 date.

Joe Cocker

Friday, February 18th & Saturday, February 19th

SHOWTIME: 9 PM, DOORS OPEN: 8 PM

Tickets are \$30/\$41



Joe Cocker

Joe Cocker — one of the truly great rock voices of all time — will perform his signature hits such as: *You Are So Beautiful*, *The Letter*, *Up Where We Belong*, *With A Little Help From My Friends*, *Listen Listen*, *Feelin' Alright*, *Delta Lady*, *She Came In Through The Bathroom Window*, *Cry Me A River*, and *You Are So Beautiful*.

KC & The Sunshine Band

Friday, February 25th & Saturday, February 26th

SHOWTIME: 9 PM, DOORS OPEN: 8 PM

Tickets are \$20/\$25



KC & The Sunshine Band

Disco dance king, performing his many hits such as: *Get Down Tonight*, *Boogie Shoes*, (Shake, Shake, Shake) *Shake Your Booty*, *That's the Way* (I Like It), *Sound Your Funky Horn*, *I'm Your Boogie Man*, *Queen of Clubs*, *Keep It Comin' Love*, *Please Don't Go*, *Let's Go Rock and Roll*, *Give It Up*, *Do You Wanna Go Party*, and *I Like to Do It*.

Tickets for these performances will be available in-person at the Casino Rama Box Office, all Ticketmaster locations, by calling (416) 870-8000 and online at www.casinorama.com. Ticket prices do not include applicable taxes or service charges.

Casino Rama

6" x 6"



March highlights

Join APTN for a month of inspiring documentaries that make us more aware of the world around us. From exceptional Aboriginal athletes, to one of the most colourful explorers of

our time, these documentaries open our eyes to the diversity of the world we live in and the importance of our stories here at home.

Picturing a People: George Johnston, Tlingit Photographer

Network Premiere — March 3

Chiefs and Champions

World Premiere and Exclusive to APTN

Saturday, March 5 at 9pm ET, Saturday, March 12 at 9pm ET, Friday, March 18 at 11pm ET and Saturday, March 19 at 9pm ET.

Arctic Dreamer: The Lonely Quest of Vilhjalmur Stefansson

Network Premiere and a 2004 Gemini Award winner for Best Biography Documentary Program

Part 1 - Saturday, March 5 at 7pm ET, repeating at 12am ET

Part 2 - Saturday, March 12 at 7pm ET, repeating at 12am ET

Donna's Story An APTN Favourite — March 10

Kainayssini Imanistaisiwa: The People Go On

Canadian Premiere and Exclusive to APTN — March 17

The World of American Indian Dance Network Premiere

Saturday, March 19 at 7pm ET, repeating at 12am ET

Honour of the Crown An APTN Favourite — March 24

One More River World Television Premiere and Exclusive to APTN

Part 1 - Saturday, March 26 at 7pm ET, repeating at 12am ET

Part 2 - Saturday, April 2 at 7pm ET, repeating at 12am ET

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