



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

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IN THE NEWS

No food vendors

TORONTO – Organizers of the Canadian Aboriginal Festival have left traditional food vendors with a bad taste in their mouth. The vendors have received notice that they are no longer allowed to participate at the Nov. 25-27 event staged in Toronto's SkyDome. A letter sent to the vendors cites the major reason being stricter health regulations.

As a result, the Festival will be host to two professional Aboriginal caterers offering their food restaurant-style or buffet style.

Indian mascots out

INDIANAPOLIS (AP) – Carthage College teams in Wisconsin will drop the name "Redmen" and use of Indian mascots and logos, to comply with the NCAA's new policy regarding American Indian mascots.

Keeper a candidate

NORWAY HOUSE, Man. (CP) – Tina Keeper, a member of Norway House Cree Nation and star of the popular television series *North of 60*, will be a Liberal candidate for a northern Manitoba riding in the next federal election.

Diamonds held Cree

TORONTO (CP) – De Beers has signed a deal promising \$10 million in benefits to the Attiwapsikat Cree First Nation in the development of Ontario's first diamond mine.

Vine Deloria passes

DENVER – Author and activist Vine Deloria, Jr. passed over to join his ancestors November 13, 2005.

He wrote *Custer Died for Your Sins* in 1969, the first of his scores of books and scholarly articles in confronting the racism of U.S. law and policy against Indian peoples.

Anishinabek Writers



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Native agenda 'transcends politics'

First Nations and Aboriginal leaders from across Canada are concerned that federal election fever may detract from discussions of a comprehensive ten-year plan to address Native poverty.

Anishinabek Grand Council Chief John Beaucage was urging all four federal political leaders "to reconsider any decision that would ... sideline our pro-active health and social agenda" to be discussed at a Nov. 24-25 First Ministers Meeting in Kelowna, B.C. "The First Ministers Meeting is the most significant opportunity that First Nations have to raise these issues at such a high level," Beaucage said. This fundamental opportunity and

multi-lateral support for our solutions-based plan is unprecedented in Canadian history." Meanwhile, B.C. Premier Gordon Campbell, the host of the Kelowna summit, says there's consensus among premiers of every political stripe that it's time to close the gap between aboriginal and non-aboriginal Canadians.

Campbell, who was headed for Ottawa to discuss aboriginal issues with Prime Minister Paul Martin, said the major challenges facing Native people transcend politics and changes must go ahead despite the recent political upheaval in Ottawa.

"Governments will change – that happens," the B.C. premier said.

There will be a federal election in the next six months, Campbell said, and while that creates some uncertainty, government and aboriginal leaders must move forward with their plans.

"I think that political parties across the country will embrace that," the Liberal premier told reporters as speculation continued that Martin's government could fall in the coming weeks, possibly derailing the two-day First Ministers Meeting in Kelowna, B.C.

"I believe this transcends the general politics of the country," said Campbell, on the last leg of a cross-country tour that included meetings with provincial and territorial leaders.

Provincial and Native leaders want

to emerge with separate, 10-year plans for Metis, Inuit and First Nations, Campbell said.

"Our goal coming out of the conference will not be to have a general comment that 'We'd like to do something,'" he said. "We want specifics in each of the categories."

There is also support for an annual review to track progress, he added, since much work remains to be done across the country to help Natives.

Seventy per cent of First Nations students on-reserve will never complete high school, according to the Assembly of First Nations, and the aboriginal unemployment rate is double the rate of non-aboriginals.



Leaving Kashechewan

Canadian Rangers William Nakogee and Irving Wesley and Junior Canadian Ranger Chelsea Goodwin, 14, load evacuees' baggage at Kashechewan airport. Over half of the 1900 residents of the Cree community on the west coast of James Bay were evacuated to Sudbury, Ottawa, Peterborough, and Cochrane after the community's supply of drinking water was found to contain E-coli bacteria. The Rangers are aboriginal reserves of the Canadian Armed Forces. **More on page 2.**

– Photo by Sgt. Peter Moon, Canadian Rangers

'Hung out to dry by INAC'

By Rick Garrick

THUNDER BAY – Fort William First Nation's foray into the sawmill leasing business is being derailed by the federal bureaucracy.

"We worked hard to get the Bowater project done right, and we succeeded," said Fort William First Nation Chief Peter Collins. "Our local partners have been professional, and a pleasure to do business with. But bureaucrats from Indian and Northern Affairs Canada have hung us out to dry."

Fort William First Nation got involved in the Bowater sawmill project in 2001, two years after regaining about 1,100 acres of the Railway Taking Lands expropriated by the federal government from the band in 1905, when they were ensured by then Minister of Indian and Northern Affairs Canada Bob Nault that he would "expedite" the ATR (Additions to Reserve) process for the land.

"Minister Nault promised the sawmill site would be returned to reserve status long before any property taxes would be payable," Collins said. "That was the underlying economic premise that all parties proceeded on."

But the federal government's Justice Department stalled the ATR process until a Regulatory Gap in environmental legislation as the land is transferred from provincial

to federal jurisdiction is dealt with by the implementation of a Site Specific Risk Assessment and an Environmental Priority and Action Plan designed by INAC in 2003, two years after construction on the Bowater sawmill began.

Shortly after the sawmill was completed, the tax assessment on the property increased and the City of Thunder Bay began efforts to collect those taxes from the band, eventually culminating in a court battle this past January which the city won, giving them the right to seize Bowater's \$104,000 monthly lease payments to the band for rental of the sawmill building and property. The Royal Bank, the sawmill building mortgage holder, continues to draw its mortgage payments from the band's operating funds even though the band no longer receives the monthly lease payments, which is causing the band financial problems.

"Our membership feels frustrated," Collins said. "It's a tough situation to be in."

Gordon Manuel, director of government affairs at Bowater's corporate office in South Carolina, has expressed Bowater's concern about the situation to the federal government and wants to see the situation resolved. "If it doesn't, Bowater is at risk," Manuel said.

More on page 16.



Chief Peter Collins

Kash proves water point

NIPISSING FN – The emergency evacuation of Kashechewan First Nation demonstrates the need for First Nations citizens to be more involved in government decisions directly affecting them, says Grand Council Chief John Beaucage.

"We are extending support to our Mushkegowuk cousins during this trying time," said Grand Council Chief John Beaucage, "and one of the best ways we can do that is to continue to challenge the government of Canada to work with us to seek comprehensive solutions to such life-threatening situations."

During a special assembly of First Nation Chiefs in Regina, Beaucage was asked to participate in a comprehensive national review of First Nations drinking water across Canada. The Anishinabek leader, who holds the AFN Ontario portfolio for Capital and Infrastructure, called for stringent national standards for drinking water on First Nations. "The new First Nations' standards would exceed the minimum provincial standards for clean drinking water," he said.

Just last month, Beaucage publicly urged federal officials to heed warnings in a report by Canada's Commissioner of the Environment and Sustainable Development which expressed concern about the lack of laws and regulations governing the provision of drinking water to First Nations residents.

Kashechewan

Gull Bay evacuees have spent two years in Thunder Bay hotels

GULL BAY FN (CP) – Hundreds of kilometres from the media scrutiny, political pressure and emergency evacuations of Kashechewan, residents of this tiny northern Ontario reserve live in mould-infested homes, bleach the tap water clean with Javex and wonder when anyone will come to their rescue.

Nearly 40 residents of the Gull Bay reserve have spent the last two years crammed inside hotel rooms 180 kilometres to the south in Thunder Bay, ever since the mould and fungus that's rampant on their reserve chased them from their homes in November 2003.

Chief Wilfred King says that stop-gap measure has cost the federal government \$2 million. And as what King calls a "powder keg" of health and infrastructure problems continues to worsen, the people of Gull Bay can't help but look some 900 kilometres across the province to Kashechewan, where E. coli in the drinking water touched off an emergency evacuation that took just weeks to complete. The province has said it expects Kashechewan residents can return home by winter.

"It's basic human rights that we're asking for here – no more than that," King said of his own reserve, which he considers a poster child for the "Third World conditions" that aboriginal communities across Canada are dealing with daily.

Mould contamination at Gull Bay has led to

dozens of cases of respiratory ailments ranging from mild bronchitis to severe asthma, and it's only going to get worse, said Elaine Milne, the reserve's health manager.

"You have mould sitting around in the edges and the corners . . . you breathe it in, in it goes and down into your lungs," said Milne, adding that dozens of homes need to be repaired or replaced for the sake of the community's health.

The small, isolated First Nation community – with 1,000 official members, though more than half have moved away for jobs and better shelter – also faces ongoing concerns about water quality.

Inside a decrepit treatment plant the size of a small suburban garage sit boxes of five-litre bottles of Javex bleach. Nearly 50 bottles are poured into the plant's water every week to ensure there's no bacteria piped into the reserve's 100 homes.

Reserve officials blame two deaths in 2000 on E. coli contamination, although that's never been confirmed. A \$5-million replacement water plant built two years ago with federal money sits dormant due to bureaucratic confusion between Ottawa, the province and the reserve over the permits necessary to operate it.

Since he became chief two and a half years ago, King said Ottawa has wasted \$10 million on housing and water projects that went nowhere.



Chief Wilfred King



Julian Fantino, second from right, Ontario's commissioner of emergency management services, thanks Canadian Rangers armed Forces reservists for the work they are doing during the evacuation crisis at Kashechewan First Nation. – Photo by Sgt. Peter Moon, Canadian Rangers

Anishinabek launch fund

NIPISSING FN – The Anishinabek Nation Credit Union is assisting fund-raising efforts to support evacuated residents of Kashechewan First Nation. The Union of Ontario Indians co-ordinated the establishment of the relief fund, to be made available for disbursement as needed by leadership of the James Bay Cree community, half of whose members were evacuated to Sudbury, Ottawa, Peterborough, and Cochrane because their community water supply was unsafe.

Donations can be made directly at the head office of the Anishinabek Nation Credit Union or mailed to: Anishinabek Nation Credit Union, 7 Shingwauk St., Garden River, Ontario P6A 6Z8. For inter-credit union courier donations, the transit number of the credit union is 21442. For further information contact Allan Moffatt or Jeannine Poulin at (705) 942-7655.

Candlelight supporters

OTTAWA – Supporters from the Ottawa area gathered together for a candlelight vigil on Parliament Hill on the evening of Oct. 26 to show their concern over the James Bay community of Kashechewan First Nation. The vigil was organized by Kashechewan community member Gordon Huey, who said he wanted "to show the people of my home town that we care about their situation."

Charlie Angus, MP Timmins told the 100 participants "The whole country is watching tonight and the whole country is ashamed."



Gordon Huey

IA program Ipperwash Inquiries

10.25" x 7"

Ogitchidaa / Warriors

Native warriors have long fought on Canada's side

By Maurice Switzer

People often ask why, despite stolen land, and broken treaties, and residential schools, Native peoples have always been in the front lines of those fighting to preserve Canadian freedom.

For one thing, First Nations have a long history of demonstrating respect for the Crown. Most of our treaties were made with the British Crown before there was a Canada, and now Canada is obliged by its Constitution to honour them.

Going back to the time of Tecumseh and the War of 1812, right up to the present day, Indians have fought to defend the British, and now Canadian Crown. I believe our warriors have done so in hopes that Canada will one day live up to the promises made in our treaties.

I also believe that many young Aboriginal men and women in Canada – like poor people everywhere – have often found that wearing their country's military uniform is the only job security available to them. Whatever the reason, Native military service in Canada is a remarkable tradition.

My great uncle, Robert Franklin Sr., was one of 38 men from Alderville who volunteered for duty. That's 38 out of 63 adult males in the community at the time. Their names are carved into Alderville's granite cenotaph, along with those of every

other community member who wore a Canadian military uniform. The story was the same across the breadth of the country. Indians volunteered in higher per capita numbers than any other identifiable group. There were 22 adult males on the Scugog reserve in 1914 – every single man volunteered for military duty.

The truly remarkable thing about the 5,000 Native soldiers who defended the Crown and Canadian flag – the "Forgotten Warriors" of Michael Doxtater's powerful National Film Board documentary – is that Status Indians were exempt from military service. (They were also not entitled to vote, but that's another story.) At the same time the government was resorting to conscription – compulsory military service, like the American "draft" – to

raise an army of Canadian citizens. Indians were volunteering to join up.

Most did their jobs like regular soldiers, but a few, like Wasauksing's Frances Pegahmagahbow – a sniper who recorded 300 "kills" – and Brokenhead's Tommy Prince – the most decorated soldier to wear a Canadian military uniform – really distinguished themselves.

Heroes or not, when they returned home, Native Warriors quickly became mere Indians again at the hands of government agents. Indians who lived on reserve were short-changed of about \$3,500 in resettlement benefits offered most Canadian soldiers, including those who had been forced into service. It took a half century of lobbying by aboriginal veterans for the federal government to finally table a take-it-

or-leave-it-offer to make amends for this shameful discrimination against Canada's staunchest defenders. The 800 eligible Native veterans – and about 1,000 surviving spouses – were offered a mere \$20,000 to settle Canada's 50-year-old debt, a disgraceful attempt to buy them off in their fading years.

There's a First Nation tradition that our every action is to be considered in terms of how it will effect those who follow us seven generations later. Most of us do not weigh our conduct so carefully. But for some it comes naturally.

That's why we stand up and take off our hats when our veterans enter the pow-wow circle.

And that's why we will fight for our treaty rights as long as the grass grows and the rivers flow.



Maurice Switzer

Nipissing veteran laid phone lines under heavy enemy fire

By Perry McLeod-Shabogiesic

NIPISSING FN – The road has been long and hard for 92-year-old veteran Tom Couchie and wife Fran. A private man, he is also very humble about his time in the military and the contributions he and others have made to the freedom of this country. To Tom it was just a job he had to do.



Tom Couchie

Born in 1913 at Duchesnay Falls, Tom was 26 when he enlisted in the army. He was already married to Fran at this time and joined up in Toronto. From there he was sent to Montreal for basic training. He spent the first few years in the Canadian military stationed in different parts of Canada, helping train other soldiers in guerilla warfare because of his experience in the bush. In fact, he helped develop the pop-up targets for rifle field practice that are still used today by the military. From Newfoundland to British Columbia, Tom was given a full tour-of-duty in the country he would soon be defending overseas.

With World War II raging, in 1942 he found himself in England, training with a unit that specialized in signal technology. These communications specialists were skilled in running and repairing phone lines during heavy battle action. The communications lines were vital links between Allied forces to keep troops informed about military strategies.

"I asked to join the Algonquin Squad," said Tom. "They were on the front lines and that was where I wanted to be."

By 1945, Tom's new unit was in heavy action at Hubert Fale near Cannes, France. He recalls the fierce and bloody fighting, with

heavy casualties. They spent their days running and repairing phone lines under heavy German shelling. At night they slept under their own artillery pieces while German positions were blasted. To this day Tom and many other soldiers who tried to sleep under those conditions have suffered major hearing losses along with other injuries.

The enemy wasn't the only thing Tom and his company needed to watch out for. Friendly fire was another danger. Often, as the battle raged on, U.S. and British Air forces would bomb areas occupied by Allied troops. Many on both sides paid war's ultimate price.

Tom recalls being hit by friendly fire and taking cover in a barn. The barn was bombed and collapsed on top of him. "I managed to crawl out," he said. "Afterwards I heard a guy calling so I dug him out. It was kind of funny at the time because as he stuck his head out from the rubble he looked at me and asked me for a smoke!"

Many Germans surrendered to the advancing Allied forces. Towards the end of the war, Tom recalls thousands of Germans giving up.

He especially remembers chumming around with his cousin Lawrence Whiteduck who had also enlisted. Tragically, Lawrence was killed during a bombing raid and Tom never knew where his friend's grave was. He searched for years but was never able to locate his burial site.

In the mid 1980's Tom re-visited France with his son Darrell to seek some kind of closure for his wartime experience. They stumbled across an unknown cemetery and discovered Lawrence Whiteduck's grave.

Tom says his mind was at ease, knowing he had found his cousin and friend.

Francis Pegahmagahbow 1891-1952

Young and idealistic, Francis Pegahmagahbow of the Parry Island Indian Reserve (now Wasauksing First Nation), near Parry Sound, joined the Canadian Expeditionary Force in World War I. On the battlefields

of France and Belgium he distinguished himself by winning three decorations for bravery, more than any other Canadian aboriginal soldier.

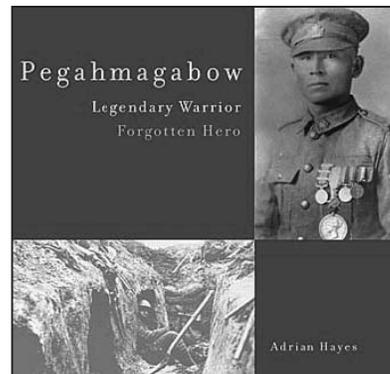
Treated as an equal among his white comrades, he was in for a rude awakening when he returned home to the Reserve after the war and discovered that attitudes, particular that of the tyrannical Department of Indian Affairs, hadn't changed at all. He was still an Indian, and treated as a second-class citizen.

For the rest of his life, Pegahmagahbow championed the cause of native rights, being one of the early activists in this long, exhausting battle to achieve the right of aboriginal peoples to control their own destiny.

Adrian Hayes's well-researched, illustrated biography of Pegahmagahbow will help ensure this long-forgotten hero receives the recognition he deserves for his dedication on the battlefields of Europe and the battlefields of social justice.



Francis Pegahmagahbow



Spiritual Journey ends at Vimy

VIMY, France – A Ceremony of Remembrance was conducted at Vimy to honour Canadians who gave their lives in wartime. Annually conducted the Sunday before Remembrance Day, this year's ceremony was held in advance to allow for the inclusion of a delegation of visiting First Nations, Métis and Inuit Spiritual Elders, Veterans and youth from Canada.

The ceremony at Canadian Cemetery No. 2 on the grounds of the Canadian National Vimy Memorial was the final event in Europe for the members of the Aboriginal Spiritual Journey. They departed Canada October 26th, visited Canadian war memorials and battlefield locations in Belgium and France, and conducted a Calling Home Ceremony involving the customs and traditions of First Nations and Métis peoples and the Inuit to invite the spirits of fallen warriors to return to Canada to rest with their ancestors.

"Canadians played a major role in defending many of the places we

will be visiting," said Ray Rogers, Aamjiwnang First Nation, Chairman of the First Nations Veterans of Canada. "For example, Canada had one of the most important roles in the D-day landings, and made major gains. It gives me great pride that First Nations people participated so that we may live in peace and freedom. On a percentage basis First Nations had the highest contribution rate. I am honoured to attend this special Journey and represent those who are not able to go, including those we have lost and those who are not well enough to travel."

"It is so very appropriate that our last commemorative ceremony is being held at Vimy and that we make this visit during Canada's Year of the Veteran," said the Honourable Albina Guarnieri, Minister of Veterans Affairs. "Because it is here at Vimy Ridge that Canadians would come together as a unified force to fight one of their most significant battles of the First World War. And here, like so many other battlefields, Aboriginal people from Canada

stood their ground," said Minister Guarnieri. "On the Vimy Memorial can be found the names of at least 35 Aboriginal Veterans whose stories will never be known, except for the fact that they never came home."

While in Europe the delegation also participated in ceremonies at two First World War monuments in Belgium – the St. Julien Memorial and Hill 62 – and at Bény-sur-Mer Canadian War Cemetery in Normandy, France. An Inuksuk now stands next to the Juno Beach Centre, its windows facing Canada and the nearby war cemetery, to serve as a permanent marker of the journey. The delegation returns to Ottawa tomorrow, November 3rd, and will participate in a Ceremony of Remembrance in the Senate of Canada on November 4th before departing for home towns.

Additional information about the Aboriginal Spiritual Journey, including photos and youth delegates' "blogs," can be found on the Veterans Affairs Canada web site, at www.vac-acc.gc.ca.

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

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

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

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

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News
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Scheduled printing: Dec. 7

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

Kashechewan: blamed for just being there

By Maurice Switzer

When I visited Kashechewan in March of 1990, I remember being surprised by so many things.

That the Albany River was still frozen solid when I was already making plans to play golf back home.

That local shoppers were paying \$3.15 for an English cucumber.

And that most of the 1100 residents who then lived in the Cree community on the western shore of James Bay were drinking bottled water.

A four-litre plastic jug of Labrador Spring Water sold for \$5.55 at the local Northern Store. Few buildings had running water, I was told, and most people preferred bottled water over the heavily-chlorinated tapwater from the Albany River. Piles of garbage were still visible on the frozen ice . . . and would be until the spring thaw.



Maurice Switzer

The other thing that surprised me – and always does when I visit places like Kashechewan and Iqaluit and Sheshatshiu – is that the Cree, and Inuit, and Innu people I meet never complain nearly as much about their austere surroundings as the journalists who write about them from cosy newsrooms in Ottawa, Vancouver, and Toronto.

Then again, the writers who have been freely tossing around phrases like “Third-World conditions” and “national disgrace” to describe the recent Kashechewan evacuation are likely people who wrinkle their noses at the thought of using an outdoor privy at the cottage in Muskoka. They do not seem to understand that their stories make the people who live in places like Kashechewan seem as dirty as the water that flows from their taps, and the polluted air that chokes the geese they have hunted for thousands of autumns.

It has always been convenient for outsiders to blame North America's indigenous peoples for something. We have been called savages because we dressed, ate, and worshipped differently. We have been called lazy because the theft of our lands destroyed any hopes of building economies. And we have been called dysfunctional because our parents were forced to attend schools where they were beaten, raped, and died.

And now, with their children's flesh covered with sores from drinking water from the same river that has sustained them since time immemorial, the Cree from Kashechewan are blamed for just being there.

The prevailing wisdom from the armchair crit-

ics goes something like this: if we can just convince those stubborn Indians to leave their reserves, all their problems – and OURS – will be solved. As the National Post editorialized, this exodus – which sounds a lot more like ethnic cleansing – will lead to Indians getting “real jobs” and a “share in the bounty of our modern economy.”

All this assumes, of course, that the same generous spirit that cost First Nations the use of millions of hectares of traditional territory will suddenly prompt the Rest of Canada to start sharing the wealth.

Indians are on reserves precisely because the government of Canada wanted them to be there. The irony is that these ghettos – many of them well off the beaten track – have helped ensure the survival of the very cultures that Canada hoped would disappear. A cynic might argue that the federal government only apologized in 1998 for its assimilationist approach to Indian Affairs because it was such an abject failure.

The country's aboriginal population is growing faster than any other demographic. The majority of children entering the Saskatchewan public school system will soon be Native, many of them Plains Cree cousins of the Mushkegowuk – or Swampy Cree – of Kashechewan. The number of Treaty Indians attending post-secondary schools has swelled from under 100 just 40 years ago to over 30,000 today.

Yes, it is true that more than half of the 800,000 First Nations people in Canada now reside off reserve, but in many cases that is because their communities have been excluded from sharing in the natural resource wealth that is the bedrock of Canada's economy.

Where do members of the “move-the-Indians” school think the country's mining and petroleum and forestry wealth resides – at the corner of Bay and Bloor streets? One of the country's major diamond finds – the massive DeBeers open-pit Victor Mine – will be operated near Attawapiskat, a \$3.15-cucumber's throw from Kashechewan.

If Canada starts fulfilling its fiduciary obligation toward First Nations peoples, it will ensure that they will have a share envisioned by the treaties in the benefits of the mines and pipelines and timber lots. This will lead to “real jobs” and “real education.”

And hopefully it will lead away from bottled water.

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



Sign at Kashechewan airport.

Maanda ndinendam/Opinion

Indian Act's Section 6 gradually killing off Status Indians

By Lynn Gehl

It is often said that when the Indian Act was amended in 1985, the federal government removed the very controversial enfranchisement section. This is not true in that what the federal government actually did was re-codify the enfranchisement process in the form of the second-generation cut-off rule in Section 6 of the current Indian Act.

Because of the second-generation cut-off rule it is estimated that, due to the number of Native people who are having children with non-Native or non-status people that within 75 years there will no longer be any Native children born who are entitled to status registration. And

because Section 6 of the Indian Act is more complicated than the old patrilineal system, it confuses people and they are therefore unable to manipulate the rules to achieve what they want.

It is really quite simple though. Today there are two types of Indians: 6(1) and 6(2). A 6(1) Indian, male or female, can produce status children with any partner they choose. This means he or she can have children with a non-status Native person or even a non-Native person and their



Lynn Gehl

children will be registered as 6(2) Indians in accordance with the Indian Act. For example, if a 6(1) Indian has children with another 6(1) Indian or a 6(2) Indian their children will be registered as 6(1). This differs for people who are registered under section 6(2) of the Indian Act in that a 6(2) Indian must have children with another 6(1) or 6(2) Indian if they want their children to have status. Interestingly, these children will be registered as 6(1) Indians. If a 6(2) Indian person has children with a non-status or non-Native person, their children will not be entitled to status registration.

I want to clear up any misunder-

standing that may exist regarding my reason for pursuing a constitutional challenge to the Indian Act. It is in regards to issues of unknown paternity and the Indian Act. Specifically, I am denied status registration because, although the Indian Act is silent when someone's paternity is not known, the Registrar of the Department of Indian Affairs interprets unknown paternity, when it arises, as a non-status person. This is known as a negative presumption of paternity.

As a result of this practice, many children and grandchildren, such as myself, are denied registration. For example, children of a 6(2) parent and an unknown paternity are non-

status whereas the children of a 6(1) Indian and an unknown paternity are registered as 6(2). Further, the manner in which the Registrar interprets unknown paternity as a non-status person is unconstitutional and this is the basis of my constitutional challenge versus my grandmother's unwillingness to state who my grandfather was. I truly respect my grandmother's need to take this knowledge with her when she passed on to the spirit world, for whatever reason, and do not judge her in any way for doing so.

Lynn Gehl, Algonquin is a PhD student in Native Studies at Trent University.

Not everyone came home

Editor:

As 2005, the year of the Veterans, slowly slips by, I write to remind you all to not only remember our Veterans who returned to us by the will of the Creator, from the wars that they chose to fight in as allies for freedom, democracy and the right to be Aboriginal peoples, to fight for equality, acceptance and a future for those yet to come.

But to also remember all those of our peoples who did not come home, whose remains were returned to Mother Earth far from their homes, families, relatives and friends.

Remember them for their bravery, respect them for their dedication, honor them for their valor and remember them with pride.

All my relations,
Fred Loft, Hamilton



Get your name and your path will follow

By Spencer Rowe

I am a contrary, sometimes referred to as two-spirit within an Aboriginal culture already under genocidal siege.

There are few of us left of my generation. Most of the "others" of my time were precisely killed during the AIDS phenomenon.

Still, forward I go, devoid for a time of love, of companionship. By my thirties all whom I loved, all family I created to escape the nightmare of my own, had died. A lifetimes worth had vanquished. I had one thing left, an identity. Through my name and my clan I continued to follow my historical and traditional roles



Spencer Rowe

and duties, alone, until a young child came into my life, a vulnerable child of many foster homes.

I screamed to spirit to not give me this responsibility, but to no avail. I adopted this child as my own. My life became that as a Mother/Father. For two years, night and day it was a battle. He spent many years trying to demonstrate and confirm that I too would abandon him. I never did.

Yes, he was trouble, but troubled with reason. It was logical for him to be distrustful, angry, demanding and challenging, as it is logical for many of our people to feel this way. But these are things that have no real purpose. It is hurt done to us, that we then do to others or ourselves. We must get over this or we will never go forward, ever. I have nothing new to say. But what I can offer is perhaps the "moment," the "moment" when we start the healing process.

I was speaking with an Anishnabe-kwe the other day and she was sharing with me the story of her brother, who had died of AIDS in the 1980's - he would be about my age now. We tried to discover what it was he offered her, what was his role in his short life?

Then it hit her. He taught her that not only was she capable of loving another person, but that she was also capable of being loved. From that moment on her life had changed. She sought the healing she needed, no more drug/alcohol/abusive lifestyle drama. No more false ideas of who she is.

So many people claim to be something, yet upon the slightest critical examination they prove to be something quite different and it's usually a little icky. Yes, icky.

Where do we start? Where can we begin a journey that actually will be helpful for our people? We start by love. Love of community, love of others and love of self.

I don't mean the "feeling" I mean the sacrifice. Actually, if you do it right I should say sacrifices! It is a willingness to trust spirit, and trust your path in all that you do.

Naturally you have to get a name first. If you don't know who you are, then how on earth can you know what you're supposed to be doing? The language of the Anishnabeg is, if nothing else, one of spirit, therefore it stands to reason that an Anishnawbe requires a spirit name. I think not having a name goes a long way in explaining the difficulties we are faced with.

Turtle Island is filled with Nishes of every stripe going about their business getting involved in activities and projects that quite possibly they should have nothing to do with! I have finally made sense of the insanity. Get your name and your path will follow. Oh yeah, the boy is now 23 and in University with a wonderful fiancée who I actually like.

I am "he is quiet."

J. Spencer Rowe is of the Curve Lake First Nation. He is a graduate of the Ontario College of Art and Design, has a Bachelors degree in social work from the University of Victoria, and a Master of Arts degree from York University. He is the author of: *The Last of the Dodo's: Voice of the Two Spirit*.

Teaching history is political power

By Doug George-Kanentiio

At a recently concluded history session hosted by St. Lawrence University in Canton, NY those in attendance learned that - far from being a benign subject restricted to dusty classroom texts - the retelling of who we were has everything to do with what we have done.

There is no element of our current lives which is unaffected by the experiences of our ancestors, whether as individuals, families or as a community.

History is much more than the recitation of dates, personalities and events; it is best understood when we examine motives, values, circumstances and consequences.

For instance, what compelled our ancestors to persist in their retention of a distinct Mohawk identity when the powerful forces of integration and assimilation were brought to bear upon them by the state, federal government, provinces and Christian religions?

Why hold on to a small plot of land, speak an aboriginal language or sustain a Native culture when the schools, churches and external service agencies hammer the singular theme that all of what is Mohawk is bad?

If we are to believe the external forces those who came before us were simplistic, sensual, savage and sadistic. We contributed nothing to the world at large

but a sharp and scary image; our footprints in the course of human events were casual and of no real consequence.

Yet there were those few who thought otherwise. They instinctually knew that if we were to be saved from the trash bin of history, if we were to be more than a footnote we had to reinterpret how that history was taught and to make it a the dynamic center of a new identity, one based on pride, dignity and a touch of arrogance.

This called for a revolution in learning and like all radical changes had to begin with the convictions of a single human being.

For the Mohawks of Akwesasne it was Ray Fadden-Tehanotrens.

This intrepid aboriginal teacher, born in the Adirondack Mountains, elected not to assume political power but to alter the hearts and minds of his students. He knew that once they came to realize the truth as to who they were their previous assumptions of inferiority would be cast aside and that every aspect of the dominant society would be questioned and challenged.

Fadden's teaching methods had a profound effect on every aspect of Mohawk life and thereby changed the course of aboriginal history.

Can anyone seriously doubt that the rise of the Native rights movement could have taken place without Fadden's students leading the way through such vehicles as the White Roots of Peace or Akwesasne Notes?



Ray Fadden

Gimaa/Chiefs

Vision, networking key goals



Chief John F. Bouchard

Chief John F. Bouchard of Pays Plat First Nation wants to work on a long-term vision for his community. This includes continuing work on social, economic and political issues.

"I am placing a lot of importance on networking with neighbouring communities, developing a working relationship with Schreiber, Terrace Bay and Rossport on government issues that affect small communities in the north," says Chief Bouchard. "This includes the proposed marine conservation area and access to natural resources."

On September 6th, 2005 – by a two-vote margin – John Bouchard narrowly defeated incumbent Chief Raymond Goodchild. All three incumbents for the council seats were re-elected: Rene Wanakamik, Xavier Thompson and Frank Acheepineskum retained their positions on council.

Chief Bouchard and his council will continue to monitor the feasibility study currently underway for a windpower project. The project was undertaken to determine the feasibility of an alternate source of electricity for Pays Plat and neighbouring communities.

One outstanding issue Chief Bouchard would like to address during his term is the resolution of the Land and Larger Land Base developed between Pays Plat and the Ontario Government in 1992. It originally was intended to resolve land and resource issues and develop a management regime that would protect treaty and Aboriginal rights, water rights and mineral extraction on Pays Plat traditional territory. It has failed to do so thus far.

Housing tops new chief's agenda of local issues



Chief Dan Couchie

Chief Dan Couchie was elected into office on Pic River First Nation Sept. 24, 2005.

Dan Couchie is new to the role of Chief in Pic River, but not to local politics or leadership. He sat on the council for three consecutive terms before he decided to run for Chief. This valuable time was the training ground he needed to eventually take the next step. He had taken a couple of years off from local politics just prior to him throwing his name in for Chief because he was nearing his retirement and wanted to prepare himself and his family for this change.

Chief Dan Couchie is originally from Nipissing First Nation but transferred to Pic River in 1996. He worked in various parts of the country for Parks Canada in his 30-year career with, beginning in 1975 as a Park Warden and eventually moving up to Manager of Resource Conservation before he retired.

During a stint at Pucasaw National Park Dan and his wife became closely connected to Pic River First Nation and found themselves drawn to the community which they later decided to call their home.

While on council, Dan was approached by Chief Roy Michano to sit on the Union of Ontario Indians and Province of Ontario's Resource Management Council, where he began learning about the bigger picture of Indian and non-Indian Politics. Since being elected as Chief, Dan has resigned from the RMC because of his new workload and responsibilities.

Chief Couchie has a full plate of local issues to tackle, and housing is at the top of his list. He believes that a new way of financing the housing program must be found to address the problem of sub-standard homes in so many First Nations. A Housing Authority has been discussed and plans to examine this initiative are continuing. All other programs such as education, health, policing, social services, etc... also work in deficit. "This has to change," says the new Chief, "The lack of proper funding is holding us back," he goes on to say. Economic development is also a key to the funding issue. Without a good economic base dependency on government funded programs will continue.

Internal policy development is also high on the agenda. Changes to present policies as well as completing and putting into place new policies are things that most First Nations require.

On national issues, Chief Couchie sees self-government as a cautious goal.

"We need to be ready for this," he says, noting that First Nations need to do much preparation before tackling such a monumental task. But he strongly believes in his people and is confident it can be done!

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Troubled youth tackles sand-carving business

By Rick Garrick

TORONTO – A troubled youth from the Chippewas of Georgina Island has changed his life around and is now well on his way to developing his own business, Otter Clan Sand Carving.

“I was a rebel,” says Nathan Big Canoe, whose grade 12 marks averaging in the 80’s and 90’s earned him the Celebrating Student Success Award from the York Region District School Board last year. “I got into a lot of trouble with the law.”

But when Big Canoe realized the bad example he was showing his four younger brothers and sisters, he began to change his life around for the better.

“Everything seemed to have happened for a reason,” Big Canoe says. “You have a choice, you don’t have to lead that type of lifestyle. You can really make a change and make something of your life.”

Big Canoe attended the fifth



Nathaniel Big Canoe and another participant in E-Spirit Business Awards program.

annual E-Spirit Aboriginal Youth Business Plan Competition in Edmonton, Alberta, where he was one of 240 Aboriginal youth from across Canada chosen to present a trade show exhibit featuring their own business ideas.

“It was exciting,” Big Canoe says. “It was a great experience. I loved it.” Although Big Canoe didn’t win at the E-Spirit competition, he felt he made some good con-

tacts among the other youth and some of the other participants.

“The whole point of that event was to network,” Big Canoe says, noting that he and his two chaperones, Dave Jones and Isador Toulouse, were invited to a gathering by Susan Aglukark. “It was a great event – it brought a lot of Aboriginal youth together from across Canada. I’m still in contact with many of them.”

Big Canoe began developing Otter Clan Sand Carving after doing research over the past year on possible business ideas.

“Now we’re partnering with Aboriginal artists – we want to feature their artwork.”

Big Canoe uses a sandblaster, which he and his mother bought with their own funds, to etch the Aboriginal artwork onto the glass and stone award, promotional and display pieces he plans to market to Aboriginal organizations and communities and tourists in the central Ontario region.

“I have always been interested about going into business,” Big Canoe said. “Business has always been a passion of mine.”

Although Otter Clan Sand Carving is currently a home-based business, Big Canoe plans to upgrade to a different location on the reserve within the next year.

“We want to get established and build a client network first,” he says.



Pic River rest stop

Bonnie Couchie of Pic River First Nation wants weary travellers to know about her new cozy one-bedroom guest suite that overlooks the beautiful Pic River. This 5-star rest stop features a private kitchenette, full three-piece bathroom, patio entrance, high-speed internet access, cable, and phone. It provides brand new, clean and comfortable accommodations for up to three people with a stunning view of the river. Pic River Guest Suite is now available at 31 Rabbit Road. Pic River First Nation is just minutes off of Hwy. 17 between Sault Ste. Marie and Thunder Bay. For more information contact (807) 229-8790 or e-mail her at bcouchie@picriverisp.net.

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Stories and photos by
PERRY McLEOD-SHABOGESIC
COMMUNITY LIAISON SPECIALIST
Anishinabek/Ontario Fisheries Resource Centre



Chief Philip Goulais

Nipissing strongly approves new fisheries law

NIPISSING FN – The members of Nipissing First Nation have strongly endorsed a new Fisheries Law and Management plan.

“This is a historic day for our community,” said Chief Philip Goulais. “Today our people asserted their Aboriginal right to determine the future of our community and heartily affirmed our community’s right to manage our own fishery.” The final

plebiscite result was 118 votes in favour of the fisheries law and 50 against. Two ballots were spoiled.

“This is a resounding endorsement of the belief that our people have that we can continue to manage the fishery as we always have. Our people have fished on this lake for centuries and managed our harvest. We will continue to do that,” added Goulais.

The Chief went on to add “this provides us with a clear mandate to continue with our approach including the spring fisheries moratorium, the operation of our fish hatchery and the continued implementation of our fisheries management plan. The next step will be the establishment of a fisheries market to improve the value of the harvest.”

Nipissing plans to continue work-

ing with the fishers who have made their management efforts such a remarkable success.

“I want to thank the fishermen for the sacrifices they have made in order to ensure that there will be fish for our future generations,” said Chief Goulais. “We will continue to ensure that their rights are protected and that the harvest is carried out in a responsible manner.”

Dokis FN monitoring angler ‘pressure’

DOKIS FN – Tourist and local anglers are placing more pressure on area lakes than the residents of the traditional First Nations territories.

The purpose of a recent lake survey project was to document habitat and the existing fish communities to lay a foundation for different management options. Some of those options will be developed in the new resource management plan designed by Jack Restoule, Dokis Economic Development Officer.

Seven lakes within the Dokis First Nation territory were chosen – Harris, Hemlock I and Hemlock II, Migisa, Robin, Trout and Pike – lakes which have been heavily fished in recent years. All are close to tourist camps and some are easily accessible by roads.

The lakes were mapped with computer program BASS that gives

the contours of the lake bottom. Then habitat was recorded, the main shoreline features, beaver houses, cottages, and substrate type – cobble, bedrock, vegetation. Dissolved oxygen and temperature profiles were recorded at the deepest spot of the lake. Water chemistry was taken to test for parameters such as Chloride, Chlorophyll A, Conductivity, pH, and Total Phosphorus.

The productivity of a lake can be determined by classifying it as oligotrophic, mesotrophic, or eutrophic. This in turn relates to the type of fish species present and the number sustainable in the ecosystem.

A lake survey net was set to sample small and large local fish species, catching bait fish as well as the sports fish. Minnow traps were also set to provide a better idea of the diversity of forage fish.



John and Mabel Dokis assist in project to survey lakes in Dokis First Nation traditional territory.

Contaminant samples were taken from the larger fish to be sent away for analysis to provide an estimate of how many fish could be eaten in a year.

Technician Ed Dessen of the Anishinabek/Ontario Fisheries Resource Centre headed up the project with Dokis workers John and Mabel Dokis. A/OFRC sum-

mer student Grant Stevens and biologist Kim McIntyre assisted with the project. Preliminary results indicate that Hemlock I and II have a great number of large mouth bass that average a pound, rock bass, sunfish, shiners, yellow perch and a report of a northern pike. The habitat is ideal with lots of weed beds.

Pike Lake’s main predator was

the northern pike, but also had a good forage base with perch and pumpkinseed species. The surprise was the lonely walleye caught, thought to have been stocked 20 years ago. The habitat favours the northern pike with weedy shallow beds. This lake has easy road access less than five minutes from Dokis First Nation.



Elder Art Meawasige from Serpent River First Nation shows some of the incidental catches by non-Native commercial fishermen.

Fishing strategy developed

The Resource Management Council (RMC) has begun to develop a strategy to address fisheries issues between the Anishinabek Nation and the Province of Ontario.

A new Fisheries Management Working Group (FMWG) was formed out of a meeting involving Isadore Day, Serpent River First Nation, Mark Muschette, Ministry of Natural Resources (MNR), and Jason Laronde, RMC Coordinator, Union of Ontario Indians. The new committee will also be involving the Anishinabek/Ontario Fisheries Resource Centre to assist in fisheries expertise, communications and liaison with First Nations.

Fish farming on economic agenda

SAULT STE MARIE – Aquaculture joined economic development and governance on the agenda of the 12th Annual CANDO (Council for the Advancement for Native Development Officers) conference Oct.17-21.

Aquaculture, the farming of fish, shellfish and aquatic plants generates safe, high quality seafood for consumers and is now the fastest growing food production sector in the world.

“Significant opportunities exist for Aboriginal communities to develop more meaningful participation in fisheries and aquaculture” Chief Patrick Madahbee told conference delegates. “This includes the potential for synergistic integration of these sectors through avenues such as processing, marketing, transportation, infrastructure, enhancement, etc.”

Among First Nations in Ontario, Chief Madahbee’s home community of Aundeck Omni Kaning was an aquaculture pioneer. In response to high unemployment within the community, the First Nation began to develop an aquaculture venture that would generate sustainable, year-round employment. The community’s limited land base restricted opportunities in forestry and other resource-based activities, but the availability of

suitable near-shore sites for cage culture of rainbow trout in Georgian Bay’s North Channel presented an attractive opportunity.

In 1992, following careful planning and training, Wabuno Fish Farm was launched. Four years later, the Band established Wabuno Fish Processors – a processing venture providing more control over quality and marketing and increased employment opportunities.

In spite of several challenges, Wabuno Fish Farm and Wabuno Fish Processors continue to operate as divisions of the Ojibways of Sucker Creek Economic Development Corporation.

From less than 11,000 tonnes of production having a value of \$35 million in 1986, Canadian aquaculture output increased at an average annual rate in excess of 19% by the turn of the century. By 2002, production approached 177,000 tonnes valued at \$639 million. Today, aquaculture’s contribution to the Canadian seafood

industry is significant, representing 13% of total seafood production and 21% of total value, demonstrating the economic importance of aquaculture in Canada.

The industry offers real potential for strategic job creation, particularly in rural and coastal communities and it provides processors with a dependable, year-round supply of products. Acting in a supporting role to the wild fishery, it fills a complementary niche in export markets.

Based on a culture of co-existence with land and water, Aboriginal communities in the Great Lakes basin have a history of fishing for food, ceremony and commerce that precedes the arrival of European settlers. In the late 1800s and early 1900s, fish populations were decimated by large Euro-Canadian and American fishing fleets in Lake Huron and Georgian Bay. The supply of the most valuable species declined due to over-exploitation and habitat alteration. Nevertheless, the fishery remains a core economic activity of Aboriginal communities around Georgian Bay, however, Aboriginal participation in the \$6.5 million commercial fishery on Lake Huron is nominal as the major benefit from the resource accrues to non-Aboriginal interests.



Chief Patrick Madahbee



Maurice Switzer, left, director of communications for the Union of Ontario Indians and John Size, the North Bay Nugget's managing editor, proof a Nijiji Circle page. The page – containing Anishinabek News articles – is published in each Saturday's edition of the daily newspaper, and was cited as a best practice by the Canadian Race Relations Foundation.

– Photo by Paul Chivers, *The Nugget*

News partnership wins award

By Dave Dale
For *The Nugget*

NORTH BAY – A unique partnership between the North Bay Nugget and the Union of Ontario Indians has won national recognition.

The Nijiji Circle page, with content produced by the UOI's Anishinabek News and published in *The Nugget's* Saturday editions, earned Honourable Mention in the Canadian Race Relations Foundation's 2005 Awards of Excellence.

The initiative will be listed among 20 of the top anti-racism projects from across Canada in the

foundation's Best Practices Reader, posted on its website and distributed widely across the country.

Nijiji is an eastern Ojibwa word for friends. Maurice Switzer, UOI director of communications, said the Nijiji Circle partnership was among 75 nominations judged by the foundation this year.

"Aboriginal people are reading it . . . I know it's being read," Switzer said, adding the Saturday page has been published for more than 170 weeks and only missed once due to the Ontario blackout in 2003.

Its popularity, he said, stems

from its variety of content and tone.

"Public education...most of the material would fall under the heading of public education," he said, referring to event coverage or features about Native people. "It's not preaching, but just telling people what's going on."

Nijiji pages feature a mix of business profiles and human interest stories, as well as some political content, most of which also appear in the UOI's monthly Anishinabek News.

This same collaboration won *The Nugget* recognition in the Nipissing and District Human Rights Hall of Fame two years ago as part of the International Day for the Elimination of Racial Discrimination.

Managing editor John Size said the Nijiji Circle page is an important addition to *The Nugget's* weekend package, offering unique cultural perspectives in a consistent package.

"It provides a broader perspective that can benefit all readers," Size said.

Switzer said national exposure for the Nijiji Circle may give other organizations and newspapers a ready-made model to address the lack of understanding between Native communities and mainstream media.

"It gives readers a greater understanding of aboriginal issues, while building relationships between Native and non-native communities," he said. "I hope other organizations and newspapers make similar partnerships."

Switzer, a former publisher of several daily newspapers and former communications director with the Assembly of First Nations, said every effort to improve understanding of Native issues is worthwhile.

"I don't always agree with everything *The Nugget* publishes, but this is a sign *The Nugget* feels it's important that Native people and their organizations have access to the newspaper . . . and that's more than most newspapers do," he added.

Communication

Wasauksing woman launches new magazine

BELLEVILLE – A brand new Aboriginal women's publication entitled *EarthTALKER* has just launched from the Quinte area! *EarthTALKER* is a bi-weekly newsletter for the contemporary aboriginal woman. 5000 free copies will be distributed to the public at Aboriginal businesses, administration offices, and First Nations organizations across Ontario.

Sheila Desjarlais is the owner and publisher of *EarthTALKER*. Ms. Desjarlais, originally from Wasauksing First Nation, is quiet and reserved; seemingly not at all the type of person who would be the driving force behind such a unique and inspiring new business venture. A resident of the Quinte area for almost ten years, Ms. Desjarlais entered the Self-Employment Benefit Program (SEB) offered by the Prince Edward Lennox & Addington (PELA) Community Futures Development Corporation. After completing a six week intensive business planning course hosted by Trenval, Sheila has unveiled *EarthTALKER* to rave reviews from readers.

Based in Belleville, *EarthTALKER* will be an integral link and resource for Aboriginal families and organizations whose vision is to reclaim traditional teachings and values that help to guide everyday lives. Available in glossy print, and on-line, this eight-page newsletter is dedicated to promoting respect for Aboriginal womanhood, protecting the balance within families, personifying roles and responsibilities, and providing a forum for celebrating aboriginal women and their gifts!

Reader's of *EarthTALKER* will find current news articles, role model/success story, health news, a DreamSeekers section which showcases artwork, poetry and storytelling from our children, program profiles that outline successful aboriginal community initiatives and much, much more!

Subscriptions for *EarthTALKER* are available to individuals and organizations in singles as well as in quantities of 10 and 20 copies.

Sponsors wishing to advertise in the newsletter can do so by calling 613-771-1610, or by sending an email to: sales@earthtalker.ca

Aboriginal women wishing to share their stories, to subscribe, or organizations wishing to profile your community program, should contact *EarthTALKER* at: telephone/fax: 613-771-1610 or by email: info@earthtalker.ca or by regular mail at 191 Ann Street, Unit B, Belleville, ON, K8N 3L2.

Nbising on Canada AM

NIPISSING FN – The popular CTV network morning show *Canada AM* will be doing a live broadcast from Nbising Secondary School on Thursday, Nov. 17 beginning at 6:30 am in the gymnasium.

"This is such a perfect opportunity to highlight the school as

well as the uniqueness of our community," said principal Muriel Sawyer.

"Imagine we will be on national TV for others to see how great our community really is and how proud we are of our school and what we are trying to accomplish for Aboriginal education."



First Nation, first snowflakes

Claudio Warneboldt, left, and Canada World Youth program supervisor Heather Hossie, right, enjoy Jacob Mwailemale's delight at touching his first snowflake. A contingent of 20 young people from Tanzania, Kenya, and Canada participated in a cross-cultural workshop staged by the Union of Ontario Indians communications unit at the UOI head office at Nipissing First Nation.

– Photo by Ryan Carmichael

ABORIGINAL BEAT III

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Dnakmigziwin/Sports

Sudbury braces for 2500 Little NHLers

By Candalee Beatty

SUDBURY – “The puck drops in 152 days,” Sudbury city councillor Ron Dupuis reminded those attending a press conference announcing details about the 35th anniversary edition of the Little NHL hockey tournament.

Launched 35 years ago in Little Current, the Little Native Hockey League has grown from a modest 17 teams to more than 120 expected to play this year when the tournament is held in Sudbury March 12-16, 2006.

The three founding communities – Whitefish River First Nation, Aundeck Omni Kaning and M’Chigeeng First Nation – were the first to host the event and this year it will be hosted by the Little NHL executive committee. This year’s theme “Past, Present and Future Stars.”

“It will be bigger and better than ever before,” said George Francis, Little NHL President. “For me, it’s always fun to watch the younger kids like the tykes at the tournament.” Francis has five grandchildren who will be competing in the tournament, which is being staged in Sudbury for the sixth time in ten years.

“We’re happy the executive board chose Sudbury,” said Councillor Dupuis. “It’s more than just a hockey tournament. It’s a big reunion for Aboriginal people from across the province. We want to make everyone feel welcome.”

The tournament is expected to use nine Sudbury arenas with over 2500 participants playing 300 games, resulting in an economic spin-off of about \$5 million. It is anticipated that all available accommodations in Sudbury and area will be booked solid, forcing many to book hotels as far away as North Bay and Espanola.

Registration deadline for the 2006 Little NHL will be a strict Dec. 16, 2005. There will also be an early-bird registration of Nov. 18, providing early registrants the chance to win one free registration during the 2007 Little NHL Tournament. Any registrations received after the deadlines will be put on a waiting list.

Shannon Bebamash, Little NHL Coordinator, says there will be nightly entertainment starting with an Alumni Night, Casino Night, a Teen Dance, and Cultural Activities which will be sponsored and provided by Laurentian University’s Native Programs and Services.

More information about the 2006 Little NHL Tournament can be obtained by contacting Shannon Bebamash at (705) 377-5307 or sbebamash@hotmail.com.



LITTLE NHL PLANNERS – On hand for the press conference announcing plans for the 2006 Little NHL Tournament were, from left, executive members Chico Ralf and Clarence Lewis, Shannon Bebamash, Little NHL Coordinator, president George Francis, SudburyCouncillor Ron Dupuis, and Rob Skelly, Manager of Marketing and Tourism for the Greater City of Sudbury.

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Country gold

CJ Esquimaux (8) of Aundeck-Omni-Kaning First Nation displays his four gold medals he received in cross-country victories this season. CJ, a Grade 4 student at Little Current Public School who has been running competitively for three years, placed first in his age category at the Annual Baron’s Invitational, Sept. 30th in North Bay, the Oct. 6th Wasse-Abin Invitational in Wikwemikong, the 33rd Annual Wiky 10 km Road Race on Oct. 16th and the Island Cross-Country Championships Oct.19th in Gore Bay.



Algonquin Trading Post

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Nishnaabewin/Culture



DOKIS HOSTS WILD FEAST – Dokis First Nation Elders Committee held the second Wild Food Feast Oct. 30, raising over \$900 for a trip to Nashville. Community donations helped provide a menu of wild boar, squirrel, beaver, moose, deer, and fish, and members of Anishinabek Police Services volunteered their time as servers.

– Photo by Sarah Gammon

Wheels in motion for 12th annual language conference

By Maheengun Shawanda

Aanii, Boozhoo, Hello!

This year, our theme for the Anishinaabemowin Teg Language Conference is “Kwii-anishinaabemtoowag na g di-bi noojin mag nongo?” (“Will you speak the language to your children today?”) The conference will be held March 30, 31, April 1 - 2, 2006 at the Kewadin Casino and Convention Centre in Sault Ste. Marie, Michigan.

Last year, over 1100 Anishinaabe from across the North America participated in a variety of informative workshops and sessions.

We had new-to-fluent speakers of various dialects and tribes which continue to strengthen our language. There was a

wonderful banquet which showcased the scholarship recipients and an evening of entertainment. We also had our country ho-down / step dance evening and our cultural evening with traditional feast.

The first 500 delegates to register for the conference by the early registration deadline of Wednesday, February 1st, 2006 will be entered in a draw to win:

- Two night's accommodation
- Dinner for two at the Dream Catchers Restaurant
- Two free conference registrations
- Two banquet tickets
- Surprise Kewadin package
- Two entertainment tickets at Kewadin

Casino

- Surprise Anishinaabemowin Teg gift bag

Once again, scholarship applications are provided by language teachers for students in elementary, secondary, and post-secondary schools, as well as students currently enrolled in any Ojibway language program. The scholarships are available in the amount of \$100.00 CAD for elementary schools / high school up to \$500.00 CAD for college and university.

Pre-registration payment of \$150 Can. with registration form must be received in our office by: Wednesday, February 1st, 2006

Please contact us for more information at: Anishinaabemowin



Noodin Niimebin (Wind Dancer)

Teg Inc., 135 Amber Street, Sault Ste. Marie, Ontario, P6A 6M5
Telephone: (705) 942-9909. Email: anishinaabemowin_teg@sympatico.ca Website: <http://www.anishinabek.ca/Language%20Conference/index.asp>

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Language Conference

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ad

4" x 6"

*(I left a message for Skip on The Standard's answering machine Tues., Nov. 15th confirming the only space left for the Pic Mobert ad was 4" x 6" not 6" x 6" as earlier requested.
- Deb)*

Native Studies #1
Full Page



Angela Recollet, Herb Nabigon, Taima Moeke-Pickering, Sheila Hardy and Dr. Pamela Toulouse, inside the teepee at Laurentian University in Sudbury.

Putting the 'I' in education

By Heather Campbell

SUDBURY – Taima Moeke-Pickering, a Maori of the Ngati Pukeko and Tuhoie tribes at Waikato in New Zealand, delivered an Oct. 20 presentation “Bringing out the best in Indigenous Peoples” to a University of Sudbury audience.

Head of the School, Te Toi-a-Kiwa: School of Maori, Pasifika and Indigenous Studies at Waikato Institute of Technology in Hamilton, New Zealand, she discussed how indigenous values towards education are different, and if applied, how that perspective can enhance student learning. She cited a Maori proverb: “I am the family and the family is me” to illustrate the need for students to bring their personal identity to the learning journey, which comes from family and community. Educators can help their students on the journey of learning. In non-indigenous approaches, the self is deducted from the learning experience, Moeke-Pickering said.

“Identity-based learning means students write

with more richness, more dialogue in the classroom and less stereotyping as they share more about their own identity,” says Moeke-Pickering.

An advocate for the development of Maori-based and indigenous education programs, she assisted with the development of the first Maori counselling program in New Zealand in 1992. She has been working with Laurentian professors since 2004, making several visits between Canada and New Zealand. Sheila Hardy, Associate Professor, at Laurentian has been collaborating with Moeke-Pickering and was excited to have her Maori colleague to meet with students and continue building the relationship between the two schools.

They are developing an exchange program for staff and students to share similarities and build on their strengths as indigenous peoples. Several Native Human Services professors will be attending an international conference on indigenous studies in New Zealand to present research papers.

Canadore College Board of Governors

6" x 8"

Anishinabek



Kerry Assiniwe presents Cultural Recognition Award to Dustin Homer, Donovan Peltier and Leila Two Bears.

Sudbury honours students

SUDBURY – The second annual Aboriginal Secondary School Awards Banquet held for Sudbury and area students was such a success that partners United Way of Sudbury and White Buffalo Road are already planning next year's event.

“We had over 200 students, families and friends attend the banquet with 11 different award categories for the students,” says Vince Pawis, committee chair. “Receiving these awards builds self esteem in our younger generation and we can see over the past two years how it inspires them to reach higher.” Some of the categories include Academic, Artistic, Athletics, Community Service, Leadership and a new category, Cultural Recognition. Teachers in city schools nominate students for the awards. Students graduating from Grade 12 receive a certificate and the opportunity to win a laptop computer generously donated by Chief Ian Davidson of the Greater Sudbury Police Service.

The 36 students honoured at this year's banquet heard guest speaker Sarah Beaudry, a graduate of Lasalle Secondary School and national-level runner, encourage them to never give up going after their dreams.



Garda Westenenk, Fulfillment Program Co-ordinator with Dave Lamothe, President and Gary Westenenk, Operations Manager.

Lamothe a believer

By Les Couchie

Dave Lamothe, owner of Carte Blanche Promotional Products has been supporting the Union of Ontario Indians and the Anishinabek Nation 7th Generation Charities since 1995.

Since the very start of our relationship, David would help out with small internal recognition awards and giveaways for program use, like the trophy he provided on very short notice to recognize road hockey supremacy between Union of Ontario Indians staff and students at Nbsiing Secondary School. (The school won 4-3.)

David supports many organizations in the City of North Bay as well as our charity, including the Heritage Festival and many sports teams all year long.

A spiritual man, David says he supports the Aboriginal community because he believes in compassion and love.

“We are all called to action in this life and my passion is to help those who have no noticeable voice – abused women, the voice of a child who is in need and the elderly,” he says.

“In meeting Les some ten years

ago, I had a realization that he was the vehicle I was to use. I believe in this charity in a profound manner and have given more to it than any other.”

On one occasion I received word that a woman suffering from MS needed a hospital bed to come home – she said she didn't want to disturb other patients by screaming from the pain she was enduring. She wanted to go home so she could be with family and not worry about disturbing other patients. David Lamothe helped Peter McKeown and myself do what was necessary to get this woman in her home within 24 hours. Later she passed away, but all of us knew we played a small part in preserving her dignity and giving her what she wanted, her loving family 24 hours a day.

Not a week goes by that Dave and I don't talk, about business, but also about the needs of the charity. Dave is a small businessman and to commit to \$5000 a year is a big challenge. I am sure aboriginal small business owners out there understand how much work is required to “give away” \$5,000 of your revenues.

Native Studies #2
Full Page

Will you be my parent?

Kina Gbezhgomi Child and Family Services Foster Care Program is located in Wikwemikong and services all the First Nation communities of the Manitoulin Island area. Kina Gbezhgomi is looking for committed families to care for the following children:

Zack is an affectionate, curious, energetic boy who will be entering grade 5 soon. Parents who are seriously committed to a long-term permanent placement but are willing to support this child with

occasional family access would be the perfect candidates. Zack's history includes several family and foster placements that have been unable to commit to his long term needs. Due to the various placements that Zack has experienced, several support systems have been put in place to meet his emotional needs. These existing services will continue as long as Zack requires them in his life. He is a healthy young boy who enjoys reading, video games and playing with friends. He would do well with a

family that can devote the one-to-one attention he requires and would also benefit from a strong male role model in his life. Although it may take a short time to help Zack settle in, he will be a welcome addition to any family.

Tom is an active youth who enjoys riding his bike, dirt biking, as well as playing video games. Tom is in the need of a regular long-term placement or a family that is willing to have him on a routine basis to ensure that, if he can not reside within his community full time, he can at least exercise access to his community and culture on weekends and special occasions.

Tom requires a family that is willing to put forth an effort in making a difference in the lifetime of a child. The interested family would need to have patience, understanding and the willingness to help this young man establish a sense of belonging and pride. We look forward to hearing from your family if you are able to open your heart and home to this young man.

If you are interested in opening your heart and home for a child, please contact Sophie at 705-859-1010, Kina Gbezhgomi Child & Family Services Foster Care Department.



Adeline Marie Michano (nee Desmoulin)

Spirit Journey

Adeline Marie Michano, 84, of Pic River First Nation went peacefully on All Saint's Day, November 1, 2005 surrounded by her family in Marathon Wilson Memorial Hospital 25 days after her 84th birthday.

Adeline was a loving mother, grandmother, great grandmother and elder of Pic River First Nation. Adeline had a big heart and she gave much to those around her. She was born on her parents' trapline near Dalton, Ontario area on October 8, 1921. She weighed four pounds when she was born, and her determination to survive and be with her family was much a part of who she was. Adeline's mom was Sarah (nee) Finlayson, her dad, Abraham Desmoulin, and step-mom Dinah Shaganash (widow of Moses Twance).

Adeline exchanged vows in marriage with her life partner Matt Michano on October 9, 1939 in Pic River First Nation.

Her son Roy, long-time Chief of Pic River, has been an inspiration to many because of his leadership abilities and dedication to community. Granny was truly proud of his accomplishments as Chief and the accomplishments and dreams of all her children, and family.

Cossette Media Public Works

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Cossette Media Canadian Heritage

10.25" x 5"



Fort William First Nation



The Fort William First Nation-Bowater sawmill project – representing an \$80-million investment for the Thunder Bay area economy – is in jeopardy because of failure by Indian and Northern Affairs Canada to keep a four-year-old promise to "expedite" transfer of the sawmill site to reserve land status.

Federal government foot-dragging jeopardizes First Nation sawmill

By Rick Garrick

THUNDER BAY – Although Indian and Northern Affairs Canada staff and local politicians say they want to help, Fort William First Nation is getting nowhere fast with their ATR (Additions to Reserve) process for the Railway Taking lands and Bowater sawmill.

"Fort William First Nation is pouring thousands of dollars a month into taxes that all parties – including the federal government – have agreed should not be payable," said Fort William First Nation Chief Peter Collins. "Minister (Robert) Nault promised the sawmill site would be returned to reserve status long before any property taxes would be payable. That was the underlying economic premise that all parties proceeded on."

Shortly after construction on the state-of-the-art sawmill was completed and operations began in 2003, the building and property were assessed \$1.5 million in land taxes, payable to the City of Thunder Bay.

In Sept. 2004, the City began seeking payment of the taxes which have accumulated to about \$4 million, eventually winning a court battle in Jan. 2005 that gave them the right to seize Bowater's \$104,000 monthly lease payments to the band for rental of the sawmill building and property.

"We're obligated by law to collect taxes," said Thunder Bay Mayor Lynn Peterson. "The (no tax loss compensation) agreement is that when it (the sawmill site) becomes reserve land, there will be no taxes."

Although the City of Thunder Bay is seizing all of Fort William First Nation's income from the sawmill and thereby forcing it into financial problems due to the mort-

gage payments that the Royal Bank continues to draw from the band's operating funds, Peterson said the City continues to support the Bowater sawmill project and the ATR process.

"We support their position," Peterson said. "It's got to go into federal reserve."

"But until that happens, we're obligated to collect taxes."

The Railway Taking lands, which included all of the band's arable land and the community site, were expropriated in 1905 by the federal government to make way for the Grand Trunk Pacific Railway.

After CN returned an 1,100 acre parcel of those lands in 1999 for a \$10 price tag and an agreement from Fort William First Nation to take over most of the liability issues on the land, the band began negotiations with Bowater to build a sawmill which Bowater would operate.

Nault's promise as then-minister of INAC in 2001 to "expedite" the ATR process encouraged negotiations between Fort William First Nation and Bowater, leading to a 20-year agreement to build and lease a sawmill building and property with the understanding that the property would be reserve land before construction was completed and therefore not subject to land taxes. Fort William First Nation also negotiated an agreement with the City of Thunder Bay for no tax loss compensation when the ATR process was completed.

But once the agreements were signed and construction began, problems began to surface.

Like PCB's.

That's when the federal government began backtracking on Nault's promise, first coming up with an Environmental Regulatory Regime, then additional environmental requirements, then a comprehensive Action List changing its requirement of an Environmental Regime to a Site Specific Risk Assessment and Environmental Priority and Action Plan, and then a group of Third Party and Title issues which all have to be completed to finish the ATR process.

Chief Collins is frustrated with the constant changes in the federal government's position.

"We keep going through these issues," Collins said. "We fulfill those issues (and) they keep coming back with more issues. I don't know how many times."

John Higham, a director of INAC's Lands and Trust Services Ontario Region, said INAC is trying to work with the band and Bowater to implement an environmental regime for the sawmill site.

"We're trying to find a way to work with the community and the operator (Bowater) to have an environmental regime around it (the sawmill site)," Higham said. "We're trying to find a way to regulate it provincially."

Even though the band had nothing to do with the pollution of the lands, which were owned by first the Grand Trunk Pacific Railway and then the Canadian National Railway, they are being forced to deal with environmental issues in order to prevent a Regulatory Gap in environmental

legislation as the land is transferred from provincial to federal jurisdiction. The federal government's Department of Justice will not advise Canada to take over the lands as long as the Regulatory Gap exists.

"We took the liability out of their hands," Collins said about CN. "But we didn't say we would take the PCB's out of their hands."

As a last ditch measure, Chief Collins planned to go to Ottawa in early November to give support to the The First Nation Industrial and Commercial Development Bill, which INAC introduced to Parliament to deal with Environmental Gap issues.

Local MP Ken Boshcoff has been trying to encourage Fort William First Nation and INAC to keep working together.

"My role is to help move the process along," Boshcoff said. "I'm absolutely sure the Minister of Indian and Northern Affairs Canada (Andy Scott) wants to see this through."

Unfortunately, both Bowater and Fort William First Nation have said they are at risk if the situation is not resolved soon.

"If it doesn't, Bowater is at risk," said Gordon Manuel, director of government affairs at Bowater's corporate office in South Carolina.

"We're running out of resources and time," Collins said. "In the worst case scenario, we would sell the building and property."

Anishinabek Grand Council Chief John Beaucage says "Fort William First Nation was supposed to be the poster child for building economies among First Nations."

"Fort William took the risk to build an economy and now they're being punished for it."

Canada grabbed best lands

During the 1800's and early 1900's Fort William First Nation had all its valuable reserve lands, including the community site, the arable farm lands, the riverfront lands and the best lakefront lands, taken away by the federal government, who then gave those lands to new settlers and big companies.

1999: An 1,100 acre parcel of the Railway Taking Lands, expropriated from the reserve in 1905 to make way for the Grand Trunk Pacific Railway, was returned to the band by CN for a \$10 price tag and an agreement from the band to take over most of the liabilities pertaining to that land.

2000: Negotiations begin between Fort William First Nation and Bowater to build and lease a sawmill building.

2001: Minister of Indian and Northern Affairs Canada Bob Nault promises to "expedite" the ATR (Additions to Reserve) process for the lands, encouraging Fort William First Nation and Bowater to sign a 20-year agreement to build and lease a sawmill building and property with the understanding that the property would be reserve land before construction was completed and therefore not subject to land taxes. Fort William First Nation also negotiated an agreement with the City of Thunder Bay for no tax loss compensation when the ATR process is completed.

INAC contributes \$7 million towards the \$64.5 million sawmill, FedNor commits \$500,000 towards environmental cleanup, the Royal Bank provides a \$7.5 million mortgage to the band for the project, and Bowater invests about \$70 million in equipment and training.

Jan. 2002: PCB's are discovered during excavation of the building site, requiring \$1.24 million in environmental cleanup costs, of which INAC covered \$420,000 on top of the \$500,000 already provided by FedNor.

Aug. 2002: Franz Environmental produces a report entitled the Gap Analysis, Field Investigation and Post Remediation Assessment Bowater Site.

Sept. 2002: The band is advised that an Environmental Regulatory Regime will be required before completion of the ATR process.

March 2003: The ATR process identifies additional environmental requirements and costs.

May 2003: Franz Environmental produces a Remedial Option Report for Public Works Canada and INAC Lands and Trust.

June 2003: The sawmill is completed and begins operation with 150 employees, of which about 30 per cent are First Nations citizens.

July 2003: INAC outlines issues to be addressed and develops a comprehensive Action List changing its requirement of an Environmental Regime to a Site Specific Risk Assessment and Environmental Priority and Action Plan. At issue is a Regulatory Gap in environmental legislation as the land is transferred from provincial to federal jurisdiction. The Department of Justice will not advise Canada to take over the lands as long as the Regulatory Gap exists.

Sept. 2003: The sawmill is assessed \$1.5 million in land taxes, payable to the City of Thunder Bay.

Oct. 2003: INAC and band staff complete a comprehensive Action List of items required to complete the ATR process.

June 2004: Lands and Trust raises Third Party and Title issues.

July 2004: INAC advises the band that they are responsible for the estimated cost of \$130,000 to deal with the ATR issues identified by the department as Third Party issues.

Sept. 2004: The City of Thunder Bay notifies the band of their intention to seek collection of the taxes on the sawmill site.

Oct. 2004: The band is advised that INAC Legislative Projects is drafting The First Nation Industrial and Commercial Development Bill, which will deal with the Environmental Gap issue.

Dec. 2004: The band loses their request for an injunction to prevent the City of Thunder Bay from collecting taxes on the CN lands, including the sawmill site.

Jan. 2005: The City of Thunder Bay begins to seize Bowater's lease payments for rental of the sawmill building and site.

Sept. 2005: Chief Peter Collins of Fort William First Nation and Luke Drapeau, general manager of Bowater sawmills for Ontario, cut a two-by-four to officially open the Bowater sawmill.

Oct. 2005: Chief Collins states that, in a worst-case scenario, the band will be forced to sell the sawmill and Railway Taking lands.

Nov. 2005: Chief Collins plans to give support to the The First Nation Industrial and Commercial Development Bill, which INAC introduced to Parliament to deal with Environmental Gap issues.



Anishinabek

UNION OF ONTARIO INDIANS Nipissing First Nation P.O. Box 711, North Bay ON P1B 8J8 Ph: 877-702-5200 Fx: 705-497-9135 E-mail: goubob@anishinabek.ca

Anishinabek Nation Political Office
 Grand Council Chief, John Beaucage
 Deputy Grand Chief, Nelson Toulouse
 Chief-of-Staff, Bob Goulais
 Executive Liason Officer, Monica Lister
 Executive Secretary, Patricia Campeau



HEALTHY AGENDA – Grand Council Chief John Beaucage and Deputy Grand Council Chief Nelson Toulouse peruse agenda for Anishinabek Health Commission strategic planning retreat in Huntsville with Elders Merle Assance-Beedie, Gordon Waindubence, and Martin Assiniwe. – Photo by Tony Jocko

NIIGAN ZHAAMIN – “Moving Forward, Together”

First Nations gear up for Aboriginal summit

OTTAWA – First Nations leaders have high expectations for a Nov. 25 First Ministers’ Meeting in Kelowna, British Columbia. Media reports predict major announcements to come out of the meeting involving housing, economic development, and health issues affecting Aboriginal peoples in Canada.

At the September 13, 2004 Special Meeting between First Ministers and Aboriginal leaders, Prime Minister Paul Martin made the following commitment:

“...the Federal, Provincial and Territorial Governments are committed to working with Aboriginal Leaders to convene a First Ministers’ Meeting dedicated to Aboriginal issues including the critical determinants of health.”

FMMs are called annually by the Prime Minister to discuss issues of importance as needed (i.e. release of Royal Commission Reports). They are typically attended only by Premiers and their immediate support staff (e.g. senior advisors and Ministers). FMMs are closed to the public and the media, with a press conference following to provide a debrief of the discussions and announce any new initiatives to the public. The Prime Minister is always the first to address the media.

Attendance at the First Ministers’ Meeting is by invitation only. The security level at FMMs is high. Officials and media must present credentials to have access to the meeting or the press conference.

Planning for FMMs is carried out by the Canadian Intergovernmental Conference Secretariat, and with officials from the Privy Council Offices’ Intergovernmental Affairs Secretariat.

In February 2005, the FMM planning process began with the creation of a Steering Committee, Operations “Designates” Subcommittee, and several distinction-based Working Groups.

Three priority Working Groups were formed based on the three areas of discussion at the FMM: Housing, Education and Relationships. Reports and draft discussion documents were brought to the operational Subcommittee on August 19, 2005.

Grand Council Chief John Beaucage has been the co-chair of the Housing Working Group, and has taken a leadership role in the Relationships Sub-committee who is drafting the key documents that will be discussed at the First Ministers’ Meeting.

Great Lakes process at ‘crossroads’

TORONTO – The Political Office and Intergovernmental Affairs have been involved in intensive discussions with regard to the Great Lakes Charter, Annex 2001. The focus has been in jointly developing a consultation process that will ensure that First Nations jurisdiction is recognized and applied with Ontario’s responsibilities under the Annex Implementation Agreements.

Although a proposal was tabled at a meeting in late-September, a response has not been provided by the Ministry of Natural Resources, the lead agency which negotiated the

agreements on behalf of Ontario. A request for a meeting with the Minister has not been accommodated.

“We are at a cross-roads here,” said Grand Council Chief John Beaucage. “The negotiations have been completed and the chance for meaningful consultation is no longer possible. The government has expressed interest in working with us, but will that be enough?” The Union of Ontario Indians have engaged the Province via the Minister’s office and has presented a number of demands in the face of a UOI judicial applica-

tion to the Ontario Court.

These demands included:

- A jointly-developed consultation strategy on the Annex Implementation Agreements;
 - Joint discussion and commitment to including First Nations decision-making capacity/on-going consultation within Ontario’s implementation role and a long-term role for First Nations decision-makers, post-agreement;
 - Funding a proposal for adequate resources and time to implement the jointly developed consultation strategy.
 - Re-introduction of a proposal to include First Nation-US Tribes decision-making capacity into the Implementation Agreements.
- “The need to proper consultation is a necessary part of recognizing our jurisdiction on the Great Lakes,” said Grand Council Chief John Beaucage.

“We recognize the authority of the Government of Ontario in negotiating these agreements on behalf of their citizens. However, our rights have been blatantly overlooked here.”

However, a significant turn of events may see substantive last-minute changes to the Annex Implementation Agreements. This is of concern to the UOI and to environmental organizations, given that the consultation that took place in July-August 2005 did not include these new development.

Certain parties to the negotiations, have introduced substantive changes put forward by strong American lobby groups, including a change that would allow for increased diversions for bottled water.

“These changes in the Annex Implementation Agreement certainly concern us and we need the ability to influence the decision-making process and vocalize our opposition in an official capacity,” added Grand Council Chief Beaucage.

“This process is flawed, and I don’t know if our concerns can be addressed by the Government of Ontario.”

A letter is being sent to Minister David Ramsay, and a discussion was scheduled to take place on October 25 at a meeting with the Minister and Premier Dalton McGuinty.

The BUZZ

Discussions involving the Anishinabek Nation political leadership:

- Aboriginal Blueprint for Health, AHC/HEALTH/GCC
- Anishinabek Nation Housing Strategy, GCC/UO/INFN/GFN/SAG/PIC
- Canada Mortgage and Housing Corp. Leadership, GCC/CMHC
- Chiefs Committee on Education, DGC/AFN
- Consultation and Accommodation Discussions, GCC/PO/UST
- Education Coordination Unit, DGC/COO
- Enforcement and Justice Diversion Pilot Project, GCC/IGA/LEGAL
- First Ministers’ Meeting Working Group, Housing, GCC/AFN/NC
- First Ministers’ Meeting Working Group, Relationships, GCC/AFN/NC
- FN Financial Intervention Pilot Project, GCC/AFOA/INAC
- Gaming Negotiations Lobbying, GCC/OFNLP/COO
- Intergovernmental (Tripartite) Process in Ontario, IGA/PC/ATT
- Inter-treaty Harvesting Discussions, GCC/MNR/IGA
- Ipperwash Inquiry Part 2, GCC/IGA/LEGAL
- Joint Priorities Planning, PO/INAC
- Legal Support to Anishinabek Harvesters, LEGAL/GCC
- Local Health Integrated Networks, GCC/AHC
- Nation Building Coordination, PO/AEI/AHC/WOMEN/ELDERS/YOUTH
- National Chiefs Committee on Languages, DGC/COO
- New Comprehensive, Negotiation Framework, GCC/INAC/ROJ
- “Noondaagaawin” Strategic Planning Process, GCC/CEO
- OFIFC Partnership, GCC/LEGAL/OFFIC
- Ontario Aboriginal Justice Strategy, LEGAL
- Ontario First Nations Housing Strategy, GCC/ANMGI/COO
- Ontario Infrastructure Portfolio, GCC/OFNTSC/COO
- Proposed Regional Health Accord, COO/AHC/
- Regional Investment Management Board, GCC/MCA/COO/OFNTSC
- Restructuring of Anishinabek Health Commission, GCC/AHC/BOD
- Review of Corporate Relationships, CEO/LEGAL
- Senior Negotiation Team, Housing, GCC/AFN/NC
- Smoke-Free Ontario Task Force, GCC/MHP
- Strategic Housing Lobbying, GCC/AFN
- Traditional Food Vendors, Canab Festival, GCC/PO/MNO/OFFIC
- Treaty Rights, Harvesting, Conservation & Resources Strategy, IGA/LEGAL
- Trinidad Collaboration Agreement/Exchange, DGC/ROSA/PO
- Urban Aboriginal Strategy - Toronto/Thunder Bay, GCC/MNO/OFFIC/HRSD/INAC

Acronyms

GCC Grand Council Chief / OFNLP Ontario First Nations Limited Partnership/ ELDERS Elders’ Council / UOI Union of Ontario Indians / INAC Indian and Northern Affairs Canada / AFN Assembly of First Nations / IGA Intergovernmental Affairs / DGC Deputy Grand Chief / COO Chiefs of Ontario / AHC Anishinabek Health Commission / FNIB First Nations Inuit and Health Branch/ HEALTH Ontario Minister of Health / SOCIAL Social Development Dept. / AFOA Aboriginal Financial Officers Association / LEGAL Legal Department / WOMEN Women’s Council / YOUTH Youth Council / MHP Minister of Health Promotions / OFIFC Ontario Federation of Indian Friendship Centres / OFNTSC Ontario First Nations Technical Services Corporation / ROJ Restoration of Jurisdiction / BOD UOI Board of Directors / MNR Ontario Ministry of Natural Resources / ON Government of Ontario / NFN Nipissing First Nation / GIN Chippewas of Georgina Island / SAG Sagamok Anishinabek / JDRF Juvenile Diabetes Research Foundation / ATT Attorney General of Ontario / ROSA Santa Rose First Peoples Community / NC National Chief / TBD To Be Determined / CC Conference Call

Special assembly in Sault

The Union of Ontario Indians is staging a Special Assembly in Sault Ste. Marie on November 16 -17, 2005 at the Watertower Inn.

the Anishinabek Nation
 ● Resolution 2005-13 – Direction to the Union of Ontario Indians to Complete a Review of Corporate Relationships

Agenda items include:

- Natural Resources
- Inter-treaty Harvesting
- Great Lakes Charter Annex
- Self-Government
- Health Blueprint/Health Accord
- Resolution 2005-12 – Regional Chiefs & Deputy Grand Chief Positions of



Political Office Calendar

November 1-3:	AFN Special Chiefs Assembly (FMM), Regina, SK
November 8:	Ipperwash Inquiry Part 2 Session, Ft. William First Nation
November 10:	Ipperwash Inquiry Part 2 Session, Garden River First Nation
November 14:	UOI Annual Staff Meeting, Head Office, Nipissing First Nation
November 16-17:	UOI Special Chiefs Assembly, Sault Ste. Marie, ON
November 18:	Aboriginal Law Symposium, Toronto, ON
November 21:	Metis Harvesting Awareness Day, Alban, ON
November 21:	Urban Aboriginal Strategy Meeting, Toronto, ON
November 22:	Aboriginal Beat Conference, Thunder Bay, ON
November 23:	Ipperwash Inquiry Part 2 Session, Mnjikaning First Nation
November 24:	Southeast Region Chiefs Meeting, Pikwakanagan First Nation
November 23:	Ipperwash Inquiry Part 2 Session, Toronto ON
November 25-27:	Canadian Aboriginal Festival, Toronto, ON
December 1:	Regional Investment Management Board, Toronto, ON

Restoration of Jurisdiction

Anishinabek Nation Governance AIP approval process continues, talks expanding, comprehensive negotiations begin

By ROJ Staff

Grand Council Chief John Beaucage, the Anishinabek Nation negotiators, Merle Pegahmagabow and R. Martin Bayer, and the Restoration of Jurisdiction Project Manager, Jamie Restoule, are in the process of developing a strategy to expand the mandate to comprehensive self-government negotiations. Preliminary discussions with Indian Affairs representatives have taken place in this regard, as directed by Grand Council Resolution 2005/09.

In the meantime, the Anishinabek Nation Agreement-in-Principle With Respect to Governance ("Governance AIP") approval process and the education negotiations towards a final agreement are continuing, as per the revised Grand Council mandate to build on the current negotiations process to include all areas of jurisdiction in the Anishinabek Nation – Canada self-government talks.

In early October, an information package on the final version of the "Governance AIP" was sent to all Anishinabek Nation Chiefs and Councillors with the exception of six First Nations that had already sent in a Band Council Resolution (BCR) in support of the Governance AIP and in support of continuing negotiations toward a final agreement.

In his covering letter, Grand Council Chief John Beaucage wrote, "At our Chiefs and Council Gathering in September 2005 participants said that First Nations have discussed these issues long enough and we must take action now. I am suggesting that we consider approving the Governance AIP as a means to move ahead on some core governance issues while we work at revising the self-government negotiations framework."

In his letter introducing the information package, Anishinabek Nation Chief Negotiator on

Governance R. Martin Bayer underlined the Grand Council Chief's appeal to First Nation leaders to act now on the governance sector. "I would like to echo the words of many who attended a recent gathering of Chiefs and Councils in Sault Ste. Marie: 'We've been simply talking about self-government and alternatives to the Indian Act for far too long now, well over 30 years, it's time to get on with it.' With these remarks in mind, I would like to present a summary of the Anishinabek Nation Agreement-in-Principle With Respect to Governance to your Council and to any community members that might be interested in coming out to the meeting," Bayer said.

Bayer's presentation focuses on how the Governance AIP can help to create stronger and more effective governance structures that will ultimately help improve the quality of life for Anishinabek as measured by indicators such as

unemployment levels, health and housing conditions, education success rates and the adequacy of proper water and sewer infrastructure.

The Governance AIP also sets out what will be negotiated in the final agreement stage of these negotiations: Anishinabek law making powers in the areas of leadership selection, citizenship, language and culture and the management and operation of our governments. Also anticipated is the possibility of negotiating additional law making powers in the future, including social services, health, lands and natural resource management and housing, to name a few. Chapter 16 of the Governance AIP speaks to these additional jurisdictions. A final agreement on Governance will also establish the recognition of our First Nation and Anishinabek Nation governments by Canada, other governments and businesses.

The Governance AIP is not

binding in any way at this phase, but is simply an opportunity for Anishinabek communities to look at one alternative to the Indian Act. Only a Final Agreement that is voted on by the people will be legally binding.

Have you booked your Governance AIP Presentation?

Please call Adrienne Pelletier at 1-877-702-5200 ext. 2335 to schedule your presentation. If you have not already confirmed a presentation on the Governance AIP, please call to schedule as soon as possible.

Governance AIP presentations scheduled for November were:

- Nov. 1:** Fort William First Nation Chief and Council
- Nov. 2:** Sand Point First Nation Chief and Council
- Nov. 3:** Lake Helen First Nation Chief & Council
- Nov. 4:** Biinjitiwabik Zaaging Chief and Council
- Nov. 30:** Whitefish Lake Chief and Council

Education Working Group members seeking greater citizen input on proposed system

By Michael Eshkawkogan and Mary Laronde

The Education Working Group (EWG), consisting of representatives of Anishinabek First Nations with a commitment to Anishinaabe education, are implementing a citizen participation strategy as part of the overall development process to build the Anishinabek Education System (AES).

Since the 1972 "Indian control over Indian education" policy statement by the National Indian Brotherhood (NIB), many initiatives and developments have been undertaken to move us closer to realizing our own education system. The negotiation process between Canada and Anishinabek First Nations with respect to the exercise of jurisdiction over education is the current means to that end.

The EWG citizen participation strategy expands on the collaborative planning phase undertaken by the EWG members themselves over the last several years and may well be the major direction-setting phase of the

overall development process.

During November 2005 to January 2006 community-based presentations and regional workshops will occur to get citizen input for the proposed Anishinabek Education System. These presentations and workshops will build toward a large conference to be held by the end of March 2006 where the final draft of the proposed Anishinabek Education System will be presented for consideration by Anishinabek citizens.

Presentation teams of Education Working Group Members and Restoration of Jurisdiction

Community Facilitators are being assembled according to geographic regions. The teams will schedule and coordinate two-hour presentations in the 28 Participating First Nations that have approved the Education Agreement-in-Principle (AIP). Also regional workshops will be held in Thunder Bay, Sudbury and Toronto. The regional workshops are primarily for "non-participating First Nations" as well as off-reserve members but



Education Working Members representing First Nations that have approved the education agreement-in-principle have spent the last several weeks fine-tuning the proposed Anishinabek Education System model. Community presentations and regional workshops will be held from November 2005 to January 2006 to get greater grassroots input on the proposed model. (L. to r. Craig Hardy (Fort William), Rachel Taggart (Red Rock Indian Band), Michael Eshkawkogan and Henry Lewis (both from Wikwemikong Unceded Indian Reserve) are shown at a recent planning meeting in Bawating. — Photo by Mary Laronde

are open to all Anishinabek First Nation members.

The presentations will feature in-depth discussion of the details of the proposed Anishinabek Education System, highlighting its mission and vision, governance model and operations, programs and services delivery and funding issues. Updated information on the final Agreement with Respect to the

Exercise of Education Jurisdiction and its implementation will also be covered.

The main concerns that Anishinabek citizens have expressed are that:

the education standards of the proposed AES will be "comparable" (as good as or higher) to the provincial system; the proposed system will allow for "transferability" (recognized

standards) between the provincial system and the AES; the proposed AES will improve or address the issue of Anishinaabe Language & Culture retention; the new system will avoid duplication of a "top heavy administrative system" (grassroots control and most of the money goes to the student in the school); and the new system will offer better/more/sufficient funds.

Poier Communications
First Nation Governance
10.25" x 14.25"

(This size does not fit our paper -- too long. Our maximum is 13.75")

***I have spoke to Skip (Mon. Nov.7) who will advise Bernie
to adjust the size. - Deb***

Intergovernmental Affairs

In Brief

Reminder: Comment on the Great Lakes Water Quality Agreement!

Residents of the Great Lakes states and provinces have a chance to guarantee the long-term protection and sound management of our Great Lakes water, ensuring that these treasures are protected for generations to come. Let your government know that you demand a strong and effective Water Quality Agreement. Background information, discussion papers and letter writing tips at: www.greatlakesforever.org/html/waterqualityagreement.html. The governments will receive your submission in full, in the format in which it was submitted.

Deadline for submissions: Midnight, November

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sustainabledevelopmentinstitute.org/
The Sustainable Development Institute (SDI) is dedicated to examining sustainability issues and applying them to the Menominee model of sustainable development. This Web Site is devoted to explorations of questions like, what is sustainable development? Answers are offered through multimedia presentations, essays, and conversations on the Menominee, their Forest, and their spirit. Please enter our virtual environment and help us look at ways to sustain our nation, forest and spirit.

Chippewas of the Thames claim resolved

OTTAWA – The Indian Claims Commission (ICC) issued its report on the successful settlement of a specific claim by the Chippewas of the Thames First Nation that goes back 150 years. The report deals with the mediation of the First Nation's Clench Defalcation claim, which was settled for \$15million in compensation.

The Chippewas of the Thames First Nation is located at Muncey, Ontario, about 30 km southwest of London. It numbers 2,232 members, of whom 821 live on reserve. The claim involves money owed to the First Nation from the sale of lands surrendered in 1834, money that was misappropriated by an officer of the Indian Department, Joseph B. Clench. When the First Nation's claim was rejected by

Canada, the First Nation asked the ICC to conduct an inquiry in August 1998.

Following a thorough review of the research materials and completion of a joint research project chaired by the ICC, Canada changed its position and accepted the claim for negotiation in June 2001. As a result, it was not necessary to subject the claim to the full inquiry process. Negotiations began in November 2001 with the ICC acting as a neutral facilitator at the request of the two parties.

In her report, Chief Commissioner, Renée Dupuis, gives the parties full credit for

settling the claim. She adds that "The parties are to be commended for their foresight in addressing communications and ratification issues from the beginning of the negotiations. Keeping band members informed of the issue and progress of the negotiations and doing the laborious work necessary to ensure that all contact information is up to date is essential in making the ratification process run as smoothly as possible."

Noting that 24 months passed between the time an offer was made to and accepted by the Chippewas of the Thames First Nation, to the time funds were finally transferred, the report rec-

ommends that Canada and First Nations look at ways to minimize the time it takes to finalize settlements once agreement is reached: "Both parties would benefit if settlement could be concluded more expeditiously."

The Indian Claims Commission was established in 1991. Its mandate is: to inquire, at the request of a First Nation, into specific land claims that have been rejected by the federal government, or accepted claims where the First Nation disputes the compensation criteria being considered in negotiations; and to provide mediation services at the request of the parties for claims in negotiation. Since 1991, the ICC has completed 65 inquiries and contributed mediation services in 42 claims processes.



TRAPPER'S INFORMATION 2005-2006

The Fur Harvesters Auction Inc. sales schedule is below along with information on how to contact them. If you have access to the Internet visit their website, it has information on previous sales, forecasts for this year along with educational material.

FHA is pleased to announce our Auction Schedule for the 2005-2006 season:

Last Receiving Date	Sale Date
DEC 3, 2005	DEC 17, 2005
JAN 14, 2006	FEB 20, 2006 (in conjunction with American Legend)
APRIL 15, 2006	MAY 9, 2006
MAY 20, 2006	JUNE 10, 2006

Mark your calendars now!
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8:00 am to 4:00 pm
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Fax: (705) 495-3099



Employment Opportunity

(10-Month Contract)

Forestry Unit Office Assistant

Location - Union of Ontario Indians Head Office, Nipissing First Nation, North Bay, ON

Under the supervision of the Forestry Coordinator, the Forestry Unit Office Assistant will be responsible for the administrative planning, scheduling and information management support to the Forestry Coordinator in day-to-day activities. In addition, the Forestry Unit Office Assistant will develop and maintain a strong working relationship with other Intergovernmental Affairs Department personnel.

Develops and maintains good working relationships with all First Nations, governments, agencies, associations and associates of the Union of Ontario Indians. This position will also have the following responsibilities.

Major Responsibilities:

- Support Forestry Coordinator with all aspects of communication/coordination for Forestry Unit affairs with respect to correspondence, scheduling and reporting
- Respect the coordination of the Anishinabek Forest Strategy process with support from Forestry Coordinator and Technician
- Attend meetings and workshops and transcribe minutes and discussion notes.
- Routing and review of correspondence for Forestry Unit
- Records management as required
- Meeting and travel arrangements for Forestry Unit staff in addition to supporting IGA's overall administrative mandate
- Liaise within the UOI Intergovernmental Affairs department and administration department
- Coordinate and schedule working group meetings

Qualifications:

- Solid working knowledge of Anishinabek Nation
- Must possess valid Ontario driver's license and be insurable
- Available to travel extensively and subject to irregular working hours
- Requires knowledge ordinarily acquired through an Undergraduate or Graduate Degree Program or related field plus several years of work experience OR an equivalent combination of education and work experience
- Strong interpersonal skills to interact with diverse groups of individuals; able to maintain effective work relationships and negotiate acceptance of recommendations
- Demonstrated ability to organize and present complex data clearly and accurately
- Demonstrated experience in identifying, defining and resolving management and systems problems
- Familiarity with Microsoft office applications (Microsoft Word, Excel, Outlook, Internet Explorer, and Access)

Accountability:

- This position has direct program accountability to the Intergovernmental Affairs Director with general supervision by Forestry Coordinator

- Works within policy parameters and administrative guidelines

Position Category: Administrative Support

Position Salary: Commensurate with experience and education

Closing Date: December 2, 2005

Please send a covering letter along with your resume and 3 employment references to:

Glenda St. Amour, Director of Operations, Union of Ontario Indians, P.O. Box 711, Nipissing First Nation, North Bay, ON P1B 8J8

Phone: (705) 497-9127 / 1-877-702-5200 Fax: (705) 497-9135 Email: stagle@anishinabek.ca

Individuals of Aboriginal ancestry are encouraged to apply. Preference will be given to Union of Ontario Indians member First Nation applicants.

Miigwetch to all who apply; however, only those selected for an interview will be contacted.



Deputy Grand Chief Nelson Toulouse with Chief Ricardo Bharath-Hernandez and Carib Queen of Trinidad & Tobago sign the international collaboration agreement at the Amerindian Heritage Day in Arima, Trinidad on October 14.

MISSION TO TRINIDAD



Deputy Grand Chief Nelson Toulouse joins Chief Ricardo Bharath-Hernandez and two Elders in a "Smoke Ceremony" traditional to the Arima Indians.

Diplomatic Mission to Trinidad: Frequently-asked questions

By Bob Goulais
Anishinabek Nation
Political Office

Being a politician in Indian Country demands a certain level of expectation of accountability and transparency. First Nations Chiefs, Anishinabek citizens, Government, and even other First Nations organizations have their eye on our Grand Council Chief and Deputy Grand Chief. This is especially true when it comes to travel expenditures, budgets and representation on certain sensitive issues.

This was certainly the case when the Anishinabek Nation was invited by the First Peoples of Trinidad and Tobago to attend their Amerindian Heritage Day in Arima, Trinidad on October 14.

Grand Council Chief was given the International Relations portfolio for the Chiefs of Ontario and has committed to addressing our aboriginal and treaty rights, human

rights and social justice to the global village. Originally, Grand Council Chief John Beauce had accepted to attend this very special event. However, due to an intensive lobbying effort in Ottawa – John chose to remain in Canada while Deputy Grand Chief Nelson Toulouse represented First Nations on the international relations file.

In the interest of accountability, there are a number of questions to answer about our diplomatic mission.

What were the goals of this diplomatic mission?

We had developed a number of goals for this diplomatic mission. First was to have our delegation registered with the Department of Foreign Affairs and the Canadian High Commission to Trinidad and Tobago. Secondly, was to seek funding for this trip. The practical goals for the exchange were to develop a relationship with Chief

Ricardo Bharath-Hernandez and the Santa Rosa Carib Community, to meet the Canadian High Commissioner, negotiate a collaboration agreement, attend the Amerindian Heritage Day, make a cultural presentation, and provide diplomatic and political support to the First Peoples of Trinidad.

What was the political value of this exchange?

The attendance of Deputy Grand Chief Nelson Toulouse on this mission signaled to the Governments of both Canada and Trinidad and Tobago that indigenous issues and recognition of indigenous rights is on the agenda for both countries.

In his official keynote address, attended by several Senior Government officials and delegations from at least six Caribbean countries, Deputy Grand Chief Toulouse said: "I urge the Government of Canada, the Government of Trinidad and Tobago, and State Governments around the world to work in cooperation with your respective Indigenous peoples. On the cusp of the Organization of American States annual General Assembly, I ask that the Pan-American Government examine the state of their Indigenous populations. Poverty and economic development must be addressed. Health and social indicators must improved. The loss of Indigenous languages in the Americas is frightening and must be addressed."

Deputy Grand Chief had opportunity to meet no fewer than three Cabinet Ministers, including the Minister of Community Development and Cultural Affairs, Minister of Public Utilities and the Environment, and the Minister of Transport.

Our delegation was hosted at the residence of the Canadian High Commissioner Mr. Howard Strauss, only the second official delegation that he has hosted at his residence. We were able to present him with our goals for this mission and send a message to our government that we want Canada to support further exchanges and opportunities developed therein.

What is in the Collaboration Agreement?

This agreement, signed by Deputy Grand Chief Toulouse and Chief Bharath-Hernandez, set in place a collaboration agreement between the Union of Ontario Indians and the Santa Rosa First Peoples' Community to develop a supportive and collaborative agreement to protect the rights of, and improve the quality of life of our peoples. It would address the following: land issues, self-determination, human rights and social justice, economic opportunities, health and social issues, and relationships with our respective Nation-States and other indigenous Nations and the right to cultural sovereignty. A trade and cultural exchange would be explored. The agreement was witnessed by the Carib Queen of Trinidad and Tobago, the Minister of Public Utilities and the Environment.

How much work was done?

There were a lot of early mornings and late evenings working in T&T's diplomatic, media and political circles. Appointments and media opportunities in the capital city of Port of Spain, Trinidad, meant that our day would begin at about 5 a.m.

Deputy Grand Chief Toulouse delivered a keynote address and participated in an Indigenous panel. Our delegation was featured at a news conference, and a symposium at the National Library.

On Amerindian Heritage Day, our delegation was on the road to Arima before 6 a.m. and did not return to our hotel until nearly 11 p.m. On that day, Deputy Grand

Chief Toulouse gave official greetings, led an official gift exchange, negotiated and signed a Collaboration Agreement with the First Peoples of Trinidad.

Deputy Grand Chief Nelson Toulouse appeared on three National television networks, Cable News Channel TV-3, Caribbean Communications TV-6, and "Guyelle Network" TV-7. He was also featured prominently in the press through Trinidad Express, Globe News, and the Mirror (weekly).

Travel Costs?

As per our documented commitment to maximize our resources and maintain fiscal accountability, we include an aspect of finding the necessary financial resources to support our travel expenditures. In this case, the Trinidad and Tobago government, through their Ministry of Community Development, Culture and Gender Affairs funded our exchange to support the Amerindian Heritage Day in Arima, Trinidad.

Time at the Beach or at the Golf Course?

Official business filled our entire schedule from Monday, October 10 (a Canadian statutory holiday, Thanksgiving) to Friday, October 14. Our commitments to the Santa Rosa Carib Community, Government of Trinidad and Tobago, and the Canadian High Commission dominated our agenda.

With the exception of an official visit to Banwari Trace, a 9,000 year old archeology site, and Maracas Beach in northern Trinidad during our final Saturday downtime, there was not much downtime for necessary rest, much less relaxation or recreation.

Deputy Grand Chief Nelson Toulouse did bring his golf clubs but there was no opportunity to use them. Air Canada decided to lose them en route.



Falcon Skye Mcleod-Shabogesis Nipissing First Nation rep opens a special ceremony in his own Anishinabie language at the National Library of Trinidad where historical books and artifacts of the indigenous peoples of Arima were introduced and put on display.



Canadian High Commissioner in Trinidad & Tobago Mr. Howard Strauss welcomes Chief Ricardo Bharath-Hernandez and Bob Goulais Executive Assistant to the Grand Council Chief to his residence for a working dinner.

MISSION TO TRINIDAD



Indigenous Peoples from North, South and Central America joined in the "March to the Park," organized by the Amerindians of Trinidad & Tobago and the Anishinabek delegation. The march through streets of Arima done with song and the sound of drums brought people out to join the parade of pride. A special "Smoke Ceremony" was also done in the morning to ask for a good day just prior to the march. This ritual is very similar to the Anishinabek Sunrise Ceremony.



Deputy Chief Nelson Toulouse talks to the Carib Queen just before the march to the park.

that had recently been discovered. Plans are now in the works for the Amerindian Nation to also take back those special places where their ancestors now sleep.

The Anishinabek Nation will continue to nurture the new ties with the Amerindian Nation in hopes that positive growth will find its way out of the darkness on both sides of the world we share.

Anishinabek help celebrate heritage

ARIMA – A delegation of Anishinabek representatives has returned from the Carib community of Trinidad and Tobago where they were invited by Amerindian Chief Ricardo Bharath-Hernandez to help celebrate Amerindian Heritage Day in the town of Arima.

The trip and celebrations were funded by Senator Joan Yuille Williams, Minister of Community Development Culture and Gender Affairs. From October 9-17 the Anishinabek group attended celebrations, opened special events, conducted media interviews, developed relations with the indigenous leadership of Arima, met with national and local politicians and shared Anishinabek culture. Included in the Anishinabek group was Deputy Grand Chief Nelson Toulouse, Chief of Staff Bob Goulais, Nipissing First Nation (NFN) Youth Representative Falcon Skye McLeod-Shabogestic and Artist/Journalist/Cultural Resource Person Perry McLeod-Shabogestic.

The highlight of the visit was the Amerindian Heritage Celebrations on Saturday, October 14, marking the fifth anniversary of the event. The Carib community was joined by overseas delegations of indigenous peoples from North America, Latin America and the Caribbean. This gala cultural performance brought down the curtains on the celebrations. The Anishinabek group conducted the opening ceremonies with speeches from various leaders taking up the first part of the day. Deputy Grand Chief Nelson Toulouse delivered the featured address with a stirring speech as the

winds and rain off the Caribbean Ocean swirled around him. "We are indigenous brothers and sisters," said the Deputy Grand Chief. "We share the same history and traditional values and must continue to foster positive change together."

The Amerindian Heritage Day started in the late morning and lasted until the early hours of Sunday morning. Parang music, folk, calypso, steel-pan, chuntery dancing, Spanish dance and poetry reading from Trinidad poet laureate Pearl Eintou Springer filled the air for the late afternoon and evening as huge numbers of people came to enjoy the festivities. North American Indian groups from the Anishinabek and Seminole Nations provided traditional song and dance from the northern hemisphere of the Indigenous world. An International Collaboration Agreement was also signed between the Anishinabek Nation and the Amerindian Nation. This agreement will forge ties between the two nations and provide a beginning to look at sharing each other's experiences and assistance.

In the morning prior to the event a march was planned to take back a park that was denied to the Amerindian peoples of Trinidad and Tobago by the Catholic Church. The church had been given the land in trust for the local Indigenous peoples. After some planning between the Amerindian and Anishinabek groups it was decided that a "taking back" of the park from the church was necessary to re-empower the Carib community and give notice to the church that next year and in

future years the Amerindian people will no longer ask to use their own land . . . they will simply take it back.

In an address at the park, Chief Ricardo Bharath-Hernandez addressed other historic issues that must be dealt with for his people to re-claim themselves. "We call upon the people of conscience in the Roman Catholic Hierarchy to persuade the Pope to formally revoke the Inter-Cetera Bill of May 4, 1493, which will restore our fundamental human rights," said Chief Bharath-Hernandez. "That Papal document called for our Nations and Peoples to be subjugated so the Christian empire and it's doctrines would be propagated."

The final day of the visit ended with a visit to a sacred burial ground



Chief Ricardo Bharath-Hernandez is joined by his worship Mayor Nancis Eustace of Arima at the park that was taken back by the Amerindian People. The Mayor praised the work that Chief Ricardo has done not only with his people but with the city of Arima. The media swarmed the two as they addressed the crowd who had marched and gathered at the park in front of the local Catholic Church.



In a special traditional ceremony at the National Library and Information System Authority Chief Ricardo Bharath-Hernandez lead a group from the local Carib community in a traditional song. He prayed to his ancestors for forgiveness and strength to guide them on this journey of re-discovery his people have been on. Tears flowed from his face as he spoke to his grandfathers and grandmothers from a time long ago.

Mno-bmaadziwin/Health



For the next year, Mississauga First Nation will be the host community for this Diabetes Wampum Belt designed by Kahnawake Mohawk Nation Elder Joe Jacobs. — Photo by Rosalind Raby

Diabetes belt 'living' in Mississauga

By Rosalind Raby

ESPANOLA – First Nations from across the North Shore will be making special pilgrimages to Mississauga First Nation (near Blind River) over the next year to honour a sacred belt.

Mississauga First Nation is host to a special Wampum Belt, which arrived last Friday.

Last year, Kahnawake Mohawk Nation Elder Joe Jacobs, designer of four special Wampum Belts, came to the community to speak to delegates at a diabetes conference. He talked about the importance of promises.

"Diabetes is reaching epidemic proportions among Aboriginal peoples, especially our young," says Jacobs.

"The Creator told me to create special Wampum Belts that signify the promise to do all we can for the Seven Generations and the children who are our future."

The belt was transported from Kettle and Stoney Point First Nation (near Sarnia) last week. While the volunteers had hoped to bring it across Lake Huron by the traditional means of using a canoe, MFN health promotions worker and organizer Perry Joe Boyer, said it was too dangerous to do so once they arrived at Tobermory on the Bruce Peninsula.

"The waves were four metres (nearly 13 feet) high," recalls Boyer.

"We took it on the Chi Cheemaun (which means Big Canoe in Ojibwa) ferry instead, but kept it in constant motion, walking several kilometres on the deck of the big boat."

The contingent was met by First Nation members in South Baymouth, including several runners from Wikwemikong Unceded Indian Reserve. Pipe ceremonies were held along the way. The belt made its way north, always carried by a runner, walker or cyclist.

At Mississauga First Nation it was greeted with a special ceremony.

Wampum is considered sacred to First Nations and belts are treated with great respect because the messages they carry are of great importance, even today.

This particular Wampum Belt features a Mohawk word, 25 letters long, woven along its length. The lettering is a European influence using Anglicized letters, rather than the old symbols depicted on earlier Wampum. The word 'Teiakonekwensatsikhetare' translates to "our blood is sweet."

People used wampum to establish political relations among First Nations; to establish and maintain family relationships and make marriage proposals; to show that people had positions of importance within a First Nation; to perform spiritual ceremonies and to make treaties and agreements with Europeans.

The word wampum comes from the eastern Algonquian languages.

In Maliseet, it is known as wapap (WAHB-ahb), literally 'white string,' referring to the white beads.

The diabetes belt is purple and white, bead colours sacred to Mohawks.

Sometimes beads were made with bone from various sacred animals and stones, which are believed to contain spirits sacred to First Nations people.

FASD staff training 100 police officers

By Laurie McLeod-Shabogiesic

The Union of Ontario Indians FASD Program was teaming up with the RCMP and Norwest Health to conduct specialized training for 100 police officers Nov. 14-15 in Thunder Bay.

Fetal Alcohol Spectrum Disorder (FASD) is caused by alcohol consumption during pregnancy and is the leading cause of preventable birth defects and mental retardation.

Unfortunately, over 60% of those affected by this disorder will come into contact with the legal system and over 50% of affected individuals will be incarcerated. Without proper understanding and supports, FASD leads to high rates of victimization, inappropriate sex-

ual behavior and recidivism.

During the specialized training, officers and other justice workers will be guided through the legal process ranging from legal rights, arrest, interviews, investigations and statement considerations. In addition, a wide range of judicial issues will be discussed including diminished capacity, Criminal Code regulations, Provincial Statutes, case law and the Youth Criminal Justice Act, as they related to FASD and other special needs clients.

For more details on FASD training opportunities, contact Laurie McLeod-Shabogiesic, FASD Program Coordinator,

Union of Ontario Indians
Tel: (705) 497-9127 ext. 2296

Noojmowin Teg
Health Centre

4" x 9"

Noojmowin Teg
Health Centre

4" x 9"

Mno-bmaadziwin/Health

Political leaders join health planners

By Tony Jocko

DEERHURST – He came. He saw. He listened. Grand Council Chief John Beaucage played an active role in a strategic planning retreat for members of the Union of Ontario Indians board of directors and Anishinabek Health Commission. The Oct. 25-26 forum at the Deerhurst Resort near Huntsville – called *Planning For Results 2005-2010* – was the first joint planning exercise of its kind, and involved over 40 participants.

Fresh from an emergency meeting with Ontario premier Dalton McGuinty, Grand Council Chief Beaucage updated the gathering on the premier's pledge to support Kashewchewan First Nation in dealing with a polluted community water supply.

Leona Nahwegahbow and Joe Miskokomon facilitated the Deerhurst sessions, and Elders Martin Assinewe, Merle Assance-Beedie, and Gordon Waindubence, were on hand with the Eagle Staff to add the traditional spiritual guidance to the proceedings. Each day began with a sunrise ceremony and opening prayer. The Elders reminded all participants of the individual paths that they must follow in their quest to find their true identity and place within the clan circle. The message was well received and set the tone of co-operation and mutual respect that marked the two-day conference.

The active participation of the Grand Chief and Deputy Grand Chief Nelson Toulouse, Wikwemikong Chief Robert Corbiere, and Fort William First Nation Chief Peter Collins, brought welcome political support to the retreat's discussions. The talks dealt with such emerging issues as the Nov. 25 First Ministers Meeting in Kelowna that will focus on First Nations health issues. Such proposals from the federal and provincial governments as the Aboriginal Health Blueprint and the Local Health Integration (LHINS), if implemented would have major impacts on all First Nations communities.

The flu pandemic was also seen as a major threat to the well being of the First Nations population. The Anishinabek Health Commission offered its co-operation and assistance in all efforts to lessen the effect of such an outbreak in the First Nations communities.

The defining of the role and mandate of the Anishinabek Health Commission was also seen as a major issue.

The conference served as a historic starting point for improved communication among all the groups represented. It also served to reinforce the need to move the identified health strategies into the annual UOI organizational workplans. Such a move will add credence to the necessary political arguments to be brought forward as the First Nations move towards self-government.



Deborah Pegahmagabow, director of the Union of Ontario Indians Health Unit, leads discussion for a breakout group during October's strategic planning retreat for UOI board members and the Anishinabek Health Commission.



Elders lead tobacco strategy – The Aboriginal Tobacco Strategy Working Group hopes to revitalize their approach. Elders Archie Cheechoo, Ernie Benedict, Roland St.Germaine and Chris George were invited to a planning session to ensure that the cultural competency of the plan was intact and to recognize and honour the role of our Elders and traditional tobacco. "Now is the time to come out with the real story, now is the time to tell the real story of the tradition that tobacco has," said Mohawk Elder Ernie Benedict, of Akwesasne. A Seven Generations Planning process will include prevention, promotion, treatment, and supportive care, while observing spiritual, cultural, and environmental issues. Community-based projects will represent a "grassroots approach" to the strategy, designed to cope with smoking rates in Aboriginal communities more than double Canadian averages. Committee members include Melanie Goodchild, Perry McLeod-Shabogesic, Carol Burke, Janet Gordon, Monique Raymond, Esther McKay, Craig Abotossaway, Glenn Forrest, Betsy Mandamin and Diane Richmond. Aboriginal Tobacco Strategy staff who attended the retreat were: Joey Fox, Emerance Baker and Pamela Johnson. – Photo by Perry McLeod-Shabogesic

Noojmowin Teg
Health Centre

4" x 10.75"

Media Buying Services Psychiatric
Hospital

6" x 4"

Mno-bmaadziwin/Health

Chiefs asked to support community pandemic plans

REGINA (CP) – An influenza pandemic could have a devastating impact on Aboriginal communities where residents live in overcrowded and substandard housing, says Bill Erasmus, Assembly of First Nations Regional Chief for the Northwest Territories.

“The poverty that we find on reserves and the living conditions make us more susceptible, I think,” he said. “We also have a huge young population, and usually those people are affected first, along with the elderly and the ill.”

The assembly has put a proposal forward to work together with the federal, territorial, provincial and municipal governments on a co-ordinated pandemic response plan. “We want to be responsible and deal with this whole

issue. We are quite concerned that without a plan in place we are not being responsible to our membership.” Erasmus said there is currently no plan for aboriginal communities.

“It is scary,” he said. “When the forest fires ravaged B.C. a couple of summers ago the federal government had a plan to a certain degree for communities, the province did and some of the municipalities, but the reserves didn’t. We were just lucky no one was seriously injured or killed.”

Dr. Kim Barker, a public health adviser to the assembly, said it is important Chiefs take a leadership role in their communities by providing individuals developing pandemic plans with the support they need to ensure that

preparedness happens on the ground.

Health Canada is providing financial and technical support for planning and preparedness to First Nations and Inuit communities through regional offices, said Health Canada spokesman Paul Duchesne.

In 2005-06, a total of \$4.71 million has been committed – \$1.09 million of which is for the development of national and regional-level plans and First Nations and Inuit Health Branch capacity and \$2.98 million to support community planning and preparedness activities.

“While some progress toward preparedness for First Nations and Inuit communities has been made, a lot of work still needs to be done,” Duchesne said.

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Author Larry Loyie and co-author Constance Brissenden, left, celebrate the launch of *The Gathering Tree*, a unique new children's book about HIV with a First Nations storyline. Chee Mamuk Aboriginal HIV/STI program educator Melanie Rivers and program manager Lucy Barney of the B.C. Centre for Disease Control, worked closely with the authors.

Mno-bmaadziwin/Health

Childrens' book deals with HIV

SQUAMISH, B.C.— HIV awareness and prevention is the theme of *The Gathering Tree*, a new children's book launched by Chee Mamuk, the Aboriginal HIV education program of the British Columbia Centre for Disease Control, an agency of the Provincial Health Services Authority.

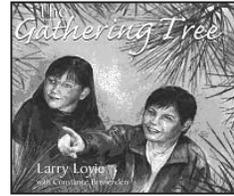
The Gathering Tree is a new and up-to-date resource for schools and communities featuring the gently told story of a First Nations family, as well as study material for students, teachers and health educators.

"The number of people with HIV is rising in Aboriginal communities," noted Chief Lea George, Chief of Tseil wa tuth Band (Burrard) and co-chair of the First Nations Summit. "More children will have family members living with HIV and may have questions and concerns. This is a culturally appropriate resource that encourages children to ask questions and learn about HIV prevention. It is a story that supports understanding of children and families that are affected by HIV/AIDS."

Local students as well as representatives of the Aboriginal and HIV/AIDS community joined award-winning First Nations author Larry Loyie and co-author Constance Brissenden at the Squamish Nation's Recreation Centre to celebrate the book's completion. The 48-page book, illustrated by award-winning artist Heather D. Holmlund, is a co-publication of Chee

Mamuk, the Aboriginal HIV/STI education program of the BC Centre for Disease Control, which hosted the launch, and Theytus Books of Penticton.

"What I really liked about the book is that it has a really good story," says Stephanie Wood, age 11. "I love it when you can read something and learn at the same time. That's one of the things that makes reading fun!"



Key messages in the book include the facts that HIV is completely preventable, and that, at this point, there is no cure. Education into prevention begins with children learning to make healthy choices. "It's good to learn more about HIV so you can make sure you know how to prevent it, so it doesn't happen to you," says 12-year-old Dylan Hughes. "I really liked the fact that one of the characters is a boy just like me." A First Nations setting of *The Gathering Tree* gives a special quality to the book that children from all cultural backgrounds will enjoy, combining traditional First Nations ways of doing things with information about HIV.

The Gathering Tree includes study material for teachers, parents, health educators and students. "We wanted to take a proactive approach with kids on this subject," says Melanie Rivers, Educator with the Chee Mamuk program. "A lot of these kids have heard of HIV but that's where their knowledge ends."

Noojmowin Teg
Health Centre

4" x 9"

Arbor Vitae Environmental Services

6" x 8"

DOHM-NUK / LET'S PLAY!

INDIAN IMAGES

The Chief Operating Officer of Lakota Canada has issued the following response to concerns expressed about his firm's television advertising campaign depicting people being crowned with a traditional headdress as a result of using Lakota linament.

Dear Mr. Switzer,

I am sorry that our television commercial has offended you. Lakota Canada is in no way trying to exploit or demean First Nations people; in fact it is quite the opposite. At Lakota Canada, we have a deep admiration for Native people, and a history of respecting Native tradition and culture.

The Lakota brand was founded by entrepreneur Rick Stewart, a Canadian Metis of Cree heritage, and strong supporter of Native culture. Stewart originally established Lakota brand health products, along with the marketing concept, as a way to honour Native Canadians and Native Americans for their contribution to modern medicine. Mr. Stewart understood that Native people have some very special traditional medicine to share.

Dan McLeod



Rabbit and Bear Paws



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ASK HOLLY

BY HOLLY BRODHAGEN

Look for gifts that cost time, but not money

The season is upon us! Yes, ladies and gentlemen it is Holiday Time.

It is the time of year when we are bombarded with holiday after holiday that takes money out of our pockets. It seems no sooner we pay off last year's holiday debt than we start up again.

Thanksgiving kicks off the festive season. What a wonderful time to visit with family and friends over a beautiful turkey dinner. Problem is you have to travel, which means paying for gas or you have visitors, which means groceries and other last-minute shopping.

Then comes Halloween. This can be an inexpensive night, but try telling your children they can't go out as the newest cartoon character, but instead have to make their own costume. Those store-bought costumes have become increasingly expensive and children just aren't as excited to go out as hobos or ghosts anymore.

And what about YOUR get-up? You have that Halloween party to get ready for and your genie costume from five years ago just won't zip up. Then there is the cost of all those supermarket treats and outdoor decorations, which really start the cash register chiming.

The pumpkins are still warm when the Yuletide Season arrives.

Unlike the other holidays, Christmas is not a one-time shot. There are many parties to attend, decorating and entertaining as the weath-

er turns cold and your families get into the spirit. And then there's the shopping. You find yourself hunting for the perfect present for every friend, family member, close co-worker and even some strangers whose names somehow show up on what started out as a short shopping list. Before the Big Day even arrives you've spent a massive amount of money on household expenses like hydro for the Christmas lights and rotating Santa, Christmas cards, donations to charities and the billion other things that seem to leave our wallets empty.

Now I'm no Scrooge. I adore holidays. They remind me of all the good times of the past and give me hope for the future. But I have come to realize in the past few years that I am worrying too much about spending money for shopping and decorating and not enough about spending time with family and friends.

So this year I issue a challenge to myself and all the others out there who want to return to the good times of family festivities without the financial headaches: share suggestions with your friends, family, neighbours and co-workers about homemade gifts or gifts that take time but not money. If you aren't crafty but you have been creative enough to give true gifts from the hearts, share them. How about children's gifts that are fun for longer than the battery's lifespan? Or the perfect gift for an aging couple that seem to have everything? Funny coupons or gag gifts that make your friends smile?

Just think of all the joy that comes from knowing that you will not spend the next 12 months paying off your extravagant Christmas giving and that your family and friends have felt that your heart instead of your wallet was behind your giving spirit.

Let's teach our children the true meaning of Christmas!

Holly Brodhagen, Dokis First Nation, welcomes suggestions or questions for future articles. If you have anything you want to talk about please contact Holly at the Anishinabek News.

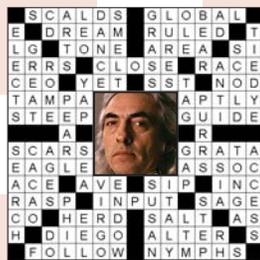
Anishinabek Crossword #7



ACROSS

- 2. satisfy
- 6. appreciative, thankful
- 7. remarkable, extraordinary
- 11. explosion, outburst
- 17. older
- 18. protection of something valuable
- 19. the act of someone who fishes as a diversion
- 21. type of marmot, and are also known as groundhogs
- 22. a region defined by generally similar weather conditions

- 23. small boat usually made of birch bark used for traveling on lakes and rivers
- 24. treasure
- 25. bountiful, unselfish, charitable
- 28. person of mixed French or Scottish western Canadian fur trader heritage and aboriginal heritage
- 29. reverer, respect
- 30. a trip, usually a lengthy one
- 31. territorial capital and the largest community Nunavut
- 32. not serious or profound
- 33. people who live in the north of Canada and Greenland
- 34. something that brings or confers admiration, praise, honor, or fame
- 35. sympathetic, cordial, friendly, kindly
- 36. wide, extensive, vast, spacious
- 37. Tanya Tagaq, the throat singer of choice for Icelandic musician Bjork - (pictured)
- 38. well-defined area,



OCTOBER SOLUTION

- such as a town
 - 47. stream
 - 48. valorous, valiant, intrepid, daring
 - 49. a cloth made from animal hair by pressing, heating, or treating the hair with chemicals.
 - 50. gracefulness, elegance
- ### DOWN
- 1. a waterproof overshoe that protects shoes from water or snow
 - 3. agreement between First Nations and the Crown
 - 5. create, generate, raise, rear, nurture
 - 7. short, transitory, transient, temporary
 - 8. cruise, sailing
 - 9. Shadow Dancers
 - 10. active, lively, energetic
 - 13. Aningmiuq, Nunavut singer
 - 14. a place people live who travel in order to persuade others to join their religion
 - 15. cold, coldness
 - 16. dried and powdered meat, that has been mixed with an equal amount of animal fat
 - 18. small cylindrical beads made from polished shells and fashioned into strings or belts
 - 19. joyful, jolly
 - 20. Potato Country
 - 22. A once-large Native nation that lived in what is now northern Saskatchewan and Manitoba
 - 24. heavenly
 - 26. people who live in the north of Canada and Greenland
 - 27. obligation
 - 29. somebody who is disloyal or treacherous
 - 31. the pole star
 - 32. ceremonial exchange of gifts
 - 34. a distant relation in someone's family
 - 41. formerly known as Eskimo Point
 - 42. pay, salary, earnings
 - 43. an act or instance of pursuing and killing wild animals
 - 45. a large, standing body of fresh or salt water that is surrounded on all sides by land

Prize for Puzzle

All completed crosswords sent to us by Nov. 30th will be entered into a draw for a Miniature Digital Camera courtesy of Anishinabek Nation 7th Generation Charities.

