



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

Volume 17 Issue 2

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## IN THE NEWS

### WANTED

#### Anishinabek Writers



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#### FN Gaming guru

TORONTO — The Ontario government has announced the appointment of former Premier David Peterson as the Province's representative in discussions with First Nations on a new framework for sharing gaming revenues.

#### Two join club

TORONTO — Two National Aboriginal Achievement Award recipients have been named Officers of the Order of Canada. Inuit singer Susan Aglukark, and Mohawk educator Marlene Brant-Castellano were described by NAAF chief executive Roberta Jamieson as "outstanding role models for all Aboriginal people and distinguished Canadians."

#### Graham extradited

VANCOUVER — John Graham will be extradited from Canada to face first-degree murder charges in the United States for the brutal execution-style murder of Anna Mae Pictou-Aquash.

#### FN auditor-general

REGINA — A Saskatchewan aboriginal group says the federal government is considering funding to make the province the first to have a First Nations auditor-general.

# Federal budget only funding two First Nation houses per year

By Jamie Monastyrski  
(Files from Wire Services)

NIPISSING FN — First Nations across Canada are disappointed with the 2005 Federal budget, especially with the allocation to address a growing housing crisis.

"With this budget, the Government of Canada has done little to improve housing conditions on First Nations," said Anishinabek Nation Grand Council Chief John Beaucage, noting that the budget translates into two new houses a year for each of the 633 First Nations for five years.

"This announcement isn't even close to what is needed to improve the squalid, substandard and overcrowded conditions in our communities," said Beaucage, elected leader of 42 First Nations across Ontario represented by the Union of Ontario Indians.

The federal government announced an allocation of \$295 million over five years, or 6,400 new housing units, to address new housing construction and renovations.

"We have to address the housing deficit within First Nation com-



Anishinabek Nation Grand Council Chief John Beaucage chats with actress and National Aboriginal Achievement Award winner Tina Keeper.

munities," Beaucage said. "There is an immediate need for over 85,000 new housing units across Canada. About half of that is required right here in Ontario with significant investment needed within Anishinabek Nation territory."

Although the budget states this will "stabilize the housing situation on reserves," the amount is far less than what aboriginal leaders have said is required. The Auditor-

General has said reserves are in a housing crisis, and the Assembly of First Nations had asked for \$1-billion annually for housing.

Assembly of First Nations national chief Phil Fontaine said he too is "disappointed" with the budget. "The government has made some very bold commitments to us. We have heightened expectations and people are waiting," he said. "The last eight Throne Speeches, there's a refer-

ence about aboriginal issues. One spoke about shameful conditions. Well, if there's an acceptance and a recognition that indeed conditions are shameful, well, what are we going to do about those shameful conditions?"

Although there was a definite sense of disappointment from First Nations over housing and residential school programs, the Union of Ontario Indians expressed optimism over the government's commitment towards youth and family social programs and their attempt to meet the needs and addressing the priorities of First Nations communities.

All eyes will now be on next fall's planned summit of Aboriginal leaders and premiers, said Beaucage. "I think life will get tougher for the AFN, and life will get tougher for the federal government. Because at some point, when you have families that live in substandard conditions — almost squalor — what do they have to lose by creating a political statement in some form or other? At some point, some of our young leaders are going to become very dissatisfied and disillusioned."



#### Cheechoo in Sweden

Jonathan Cheechoo is not cooling his heels during the current shutdown of the National Hockey League. The Nashville Predators forward from Moose Factory is an active player of the Swedish Elite League, where top price for playoff tickets is about \$50 Canadian. — *Details on page 22.*

## Ottawa scrapping post-secondary tax

OTTAWA (CP) — The federal government will scrap a contentious proposal to tax grants for aboriginal college and university students, The Canadian Press has learned.

"Aboriginal students are the most under-represented in terms of success," a senior government source said on condition of anonymity. "There's a wide gap. We're looking to provide every incentive for First Nations students to succeed."

Indian Affairs Minister Andy Scott let it slip at the Liberal policy convention Thursday that some "good news" on the issue was coming. He did not elaborate.

There was little to celebrate for aboriginal people last week, who decried relatively meagre funding in the federal budget.

Aboriginal causes received \$735 million over five years — a fraction of the billions set aside for the military, childcare and other high-profile causes. This, despite Prime Minister Paul Martin's oft-repeated promise to make aboriginal poverty a "national priority like never before."

Native leaders across Canada protested when it was proposed that post-secondary funding received by about 30,000 native students a year should be taxed.



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Hosted by the Carden River First Nation



# Elders discuss helpers

By Amber Simas

PETERBOROUGH — The theme of Trent University's 26th annual Elders and Traditional Teachers Gathering was "Naadimaagawin – The Role of the Helper." Opening ceremony was held in the new First Peoples House of Learning. David Newhouse conducted the Thanksgiving Address, Chief Keith Knott of Curve Lake welcomed everyone to the Mississauga Ojibwa Territories. The beautiful Otonabee Women's Hand-drum group sang throughout the ceremonies and Mark Phillips closed with song and drum. In her workshop, Professor Shirley Williams shared many of her mother's lessons on being a helper. She also shared Nanabush stories. Fulfilling the role of the helper is based on the traditions passed on from our parents and Elders. Helping fulfills the significant need of being by caring for both self and others. This role protects and vitalizes relationships to community and to the extended family. Her traditional teachings were very different from what she was taught in residential school. Professor Williams has been a life-long helper to her family, to her community and to the many students that she has instructed over the years.



Elders Ernie Benedict, Akwesasne, and Shirley Williams, Wikwemikong.  
— Photo by Priscilla Goulais

(Amber Simas is Metis from the Sault Ste. Marie area, and full-time Native Studies Student at Trent University.)

# Regional Doctor to receive award

TORONTO — Dr. Thomas Dignan, a doctor who has worked across Anishinabek territory over the past 35 years will be receiving the honour of a National Aboriginal Achievement in Medicine this spring. He has been a pioneer in the area of the health of Aboriginal peoples in Ontario and became the first First Nations person and oldest graduate from the Faculty of Medicine at McMaster University up until 1981.

Jubilee Medal in 2003, Dr. Dignan, has devoted himself to helping First Nations people and bringing attention to the level of health issues on reserves.



Dr. Thomas Dignan

"I have not done anything that somebody else wouldn't have done," he said. "I've just been given a gift by the Creator to be a healer and I love what I do."

Dr. Dignan is a member of member of the Six Nations of the Grand River. After graduating from McMaster, Dr. Dignan, moved to Thunder Bay to become Thunder Bay's first emergency physician, and then on to the south Muskoka Hospital in Bracebridge continuing to practice emergency medicine and anaesthesia for nine years.

He is the first president of the Native Nurses Association and founding member of the Native Physicians Association. A recipient of the Queen's

According to Dr. Dignan the most serious issue facing First Nations health in Canada is the diabetes epidemic. It's where more resources should be directed, said Dr. Dignan.

"Diabetes is a symptom of a much larger problem, obesity. We need to concentrate our efforts on obesity in the First Nation," he said.

A family practitioner with extensive training in emergency medicine and anaesthesia, Dr. Dignan has worked in northern western Ontario as a fly-in physician. He has also championed the use of chicken pox vaccine to make it a national standard as well. Dr. Dignan currently works part-time as primary care physician at Anishinawbe Muskiki Native Health Access Centre in Thunder Bay, as well as a medical officer for First Nations & Inuit Health Branch of Health Canada for Ontario.

White Mountain  
Collegiate Notification of  
Pow-wow date change.  
4 x 4.5

Ogemawahj Tribal  
Council  
Job Posting  
6 x 9.75

## Elders: Share your stories with us!



Here I am in the lawn chair with my cat by the lake on my website at [www.memoriestomemoirs.net](http://www.memoriestomemoirs.net). It's inviting someone to sit in the chair next to me and do their life story. Will that work for you? Here's the info ...

Anishinabek News will be carrying a regular article on the lives of Elders. These will be done by Karen Richardson of [www.memoriestomemoirs.net](http://www.memoriestomemoirs.net). Her article on Wanita Avery of Golden Lake appeared last month. Karen is an

Editor/Journalist/Genealogist who recently taught a life story writing workshop at Loyalist College.

If you would like to be interviewed for our newspaper, or would like to have your life story done please contact Karen at 613-332-2827 (at lunch or dinner hour) or email [krich@nexcicom.net](mailto:krich@nexcicom.net). You will also need to provide a photo of yourself.

The articles and life stories may eventually become an anthology.

# Anishinabek



The Sagamok Anishnawbek First Nation Youth Strategy Team is made up of people from different band departments working towards the creation of a local youth council. Some members of the team took in the opening of the new skateboard park in November.

## Youth council a priority for Sagamok FN

By Rosalind Raby

It has been a while in the making, but a youth council is close to becoming a reality for a North Shore First Nation.

The Sagamok Anishnawbek First Nation (SAFN) Youth Strategy Team has been working hard towards the creation of a youth council run by, and for, the young people of the community.

Saulteaux Enterprises, the community economic development corporation of SAFN, hired youth services officer, Andrea Jacobs, to work with the team and the community.

"The team is made up of employees within the community," explains Jacobs.

"We all work together to develop youth oriented programs with Sagamok.

"We do have a youth drop-in centre, but we needed to develop different strategies for programming geared to our young people."

The team was formed in 2003. Each department within the SAFN band administrative structure appointed different people to sit on

the team.

"Opening the skateboard park is just one example of what the community can do when it draws together for our young people."

Nearly half of the population in Sagamok is young people between the age of 12 and 24. Some programs already introduced include the summer mentoring program where children were taught traditional teachings and sharing of traditional skills, like building a lodge.

Finding out what young people want was also a big part of the fall program.

"Last fall we had a youth consultation workshop with 80 young people taking part.

"We asked them what they need, in regards to education, recreation, support services and economic development.

"We broke them down into groups and the facilitators worked with them, gathering their input."

The final report has been put into place and distributed to the team for review.

"The next step will be to form

the youth council. They will be the ones who decide how to address the different issues that came out of the youth consultation survey.

"They will also have to look at constitution building, how to host their own elections, that sort of thing.

"Once that is done, the final report will become a living document that the youth council will be able to use to address the needs of SAFN." Jacobs says she is pleased with the process.

"All of the managers are aware of this focus on youth. Many human and financial resources have been dedicated to addressing our youths' needs.

"By creating the team, we have brought youth issues to the forefront and have become the catalyst to the creation of the youth council."

An interim youth council was elected this month to begin planning a Fall General Assembly.

For more information about the council, contact Jacobs at 705-865-1134.

## Mediation proposed for Casino Rama net revenues

MNJIKANING FN — Mnjikaning First Nation Chief and Council and the Union of Ontario Indians (UOI) have announced significant progress in efforts to produce a new revenue-sharing formula for distribution of Casino Rama proceeds to First Nations in Ontario.



Chief John Beaucage with Chief Stinson Henry.

Chief Stinson Henry announced that Mnjikaning would participate in a mediation process proposed by Anishinabek Nation Grand Council Chief John Beaucage designed to produce a new formula for sharing the Casino's net revenues. The proposal would see Mnjikaning representatives and a special Chiefs' committee work with an independent mediator to produce a mutually-agreeable revenue-sharing formula within 60 days. First Nation Chiefs in Ontario approved a distribution agreement for the Casino's first five years of operation that directed 35% of net revenues to Mnjikaning in recognition of its obligations as the Casino's host community.

"I truly commend Mnjikaning First Nation in working to find a solution to such a long-standing dispute," said Beaucage, who also credited other Chiefs for their efforts to resolve Casino Rama issues. "This is an approach that builds trust and healing between all First Nations people in Ontario."

"We embrace unity in order to find options which will provide greater revenues for all of our communities and unite First Nations in Ontario in the challenges that lie ahead," Chief Stinson Henry said. "We have committed to working with Ontario First Nations to continue Casino Rama's success, and to keep jobs and revenues flowing to all First Nations in Ontario."

## A proud Nokomis

By Mary Elliott

I am a proud Nokomis. My granddaughter was born Jan. 24, 2005 at home in her community of Whitefish Lake First Nation. She had what is called a "water birth" in which she was assisted by her midwife along with her helper. Gracie Alexis arrived at 3:50am to the proud parents – Randy and Heather Mandamin. She has two older siblings, Matthew and Jamie-Lynn. A welcoming feast for Gracie was held Jan. 29, 2005.



Granddaughter Gracie Alexis asleep in her mossbag.

## Pikwàkanagàn

### Pikwàkanagàn named a cultural capital of Canada

By Susan Magill

PIKWAKANAGAN FN — The Algonquins of Pikwàkanagàn First Nation have been designated a Cultural Capital of Canada (CCC) for 2005. Pikwàkanagàn along with Toronto, Victoria BC, Annapolis Royal NS, and Saint-Jean-Port-Joli QC, have been recognized for their efforts in enriching their community with art and culture.

Pikwàkanagàn submitted a proposal for the CCC award program last year. Under the population category of less than 50,000 people, Pikwàkanagàn will receive \$82,000 from the Department of Canadian Heritage to further support their efforts in enriching arts and culture in the community. The award total is equal to the amount that Pikwàkanagàn will invest in cultural enhancement under the same proposal. This award will help ensure that cultural programs continue to enrich the lives of the community. Pikwàkanagàn's proposal included cultural enrichment in the following areas: Heritage sites and facilities and festivities, music, dance, theatre, artwork, literature, photography, cultural grounds, the community museum, and preserving the Algonquin language.

For more information please contact Susan Magill, Communications Officer at [pikmedia@sympatico.ca](mailto:pikmedia@sympatico.ca)



Artwork by Tony Amikons

### Knowledge network shares housing data

By Susan Magill

GOLDEN LAKE — The Algonquins of Pikwàkanagàn First Nation have devised and initiated a knowledge-sharing transfer with a number of other First Nations. Fifteen First Nations gathered for a two-day seminar to learn more about Pikwàkanagàn's housing management system. Representatives traveled from Nations as far as Pic River in Heron Bay, 1200 km away.

Candace Schroeder, Administrative Assistant for Pikwàkanagàn's Public Works and Housing department, hosted the knowledge-sharing session to distribute management information to interested First Nation communities. Schroeder was approached by the Sagamok First Nation to share Pikwàkanagàn's progressive housing management system. This interest drove Schroeder to consider sharing the information in a greater capacity with a larger audience. With financial assistance from Indian and Northern Affairs Canada (INAC), Canadian Mortgage and Housing Corporation (CMHC), and Ontario First Nations Technical Services Corporation (OFNTSC), a seminar was devised and invitations went out to 30 First Nations.

While the seminar concentrated on the topic of housing it also touched on many other related fields of management including finance, law, funding, membership and land.



Candace Schroeder

### Algonquins acclaim Chief

By Susan Magill

Under the Custom Election Code, Kirby Whiteduck has been acclaimed for the position of Chief for the Algonquins of Pikwàkanagàn First Nation.

Whiteduck has been acclaimed the position of Chief for the three-year term. The official election date for Chief and Council is March 26, 2005.

For more information contact Susan Magill at 613-687-6558 or [pikmedia@sympatico.ca](mailto:pikmedia@sympatico.ca)



Chief Kirby Whiteduck

# ANISHINABEK NEWS

*"To give a voice to the wisdom of the Anishinabek Nation"*

The Anishinabek News is a monthly publication of the Union of Ontario Indians (UOI). Views expressed are not necessarily the opinion or political position of the UOI.

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Readers are invited to submit letters, articles, and photos for publication. Please include your name, address and telephone number on all material submitted. All submissions will be reviewed for publication based on priority of interest and edited for clarity of thought, taste, brevity and legal implications. Remuneration will be paid for submissions only if a written agreement with the Editor is made prior to publication.

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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

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

### DEADLINE FOR APRIL ISSUE

#### Advertising

Bookings: **March 22**  
 Final Art: **March 25**

#### News

News submissions: **March 22**  
 Scheduled printing: **April 1**

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

## Teachers go back to school on Native issues

By Maurice Switzer

My car radio told me about the emerging economic crisis in the northeastern Alberta town of St. Paul.

It seems that the local newspaper quoted a town councillor as saying some nasty things about members of the Saddle Lake First Nation, located 20 minutes away.

During a meeting of a task force established to address crime in the town of 5,000, veteran 12-year councillor Guy Germain made his opinions crystal clear.

"Let's not beat around the bush. It's the native population," Germain said. "We have some good aboriginal people. This is a small percentage. The hell we have to feel sorry for them. They are the problem."

Saddle Lake Chief Eddy Makokis' response was to launch a boycott of St. Paul businesses by his First Nation, which also has 5,000 citizens who spend hundreds of thousands of dollars a year in town on everything from groceries to building contractors.

"We are very concerned about the boycott," said St. Paul Mayor John Trefanenko. "I feel strongly that we can resolve this if we meet band council to town council, community to community."

Meanwhile, Councillor Germain has apologized in the local paper and in a letter to Chief Makokis. He has also resigned from the Safer Community Task Force.

"We deal with people of all religions, ethnicities, and nationalities," said St. Paul chamber of commerce vice-president Ron Belzil. "It's ridiculous to make comments like that."

Saddle Lake lawyer Tracy Fleck sees things differently. "It's indicative of the atmosphere in St. Paul. They're so comfortable with the systemic racism that (Germain) wouldn't give comments like that a second thought."

When I heard the story I was driving to Sundridge, where I had been asked by Near North District School Board teachers to provide some feedback on the new history and social studies curriculum being introduced in Ontario schools this coming fall. Great news — elementary school students will finally be learning that aboriginal peoples have been more than anonymous scouts for European explorers, and that the whole world has benefited from such contributions as 70 hybrids of corn, and over 500 medicines, not to mention canoes, kayaks, and toboggans.

My presentation to the teachers was called "The Missing Chapter: What we didn't learn in school," and dealt with the unfortunate history of the relationship between European settlers and First Peoples. It was one of the most welcoming groups I have had the pleasure of addressing.

Most teachers were not aware that, from the 1534 kidnapping by Jacques Cartier of Iroquois Chief Donnaconna's two sons, through the deception in treaty signings, the paternalism of the Indian Act, the institutionalized child abuse of the Indian Residential School system, right up to the present day, aboriginal peoples have many reasons to be mistrustful of their "white" neighbours.

It is a sad commentary on the province's education

system that many of the most educated people in our society — teachers — do not know that Native spiritual customs like dancing and the Potlatch were outlawed, that First Nations were not permitted to have legal representation to pursue land claims for much of the 20th Century, that Indians did not have the right to vote until 1960, or that, on Jan. 7, 1998, Canada proclaimed a Statement of Reconciliation admitting the injustices of the past and pledging to work as partners with aboriginal peoples to build a better future.

It is important that our teachers — each of whom will directly impact the lives of as many as 1,000 schoolchildren in the course of their careers — tell their students about the injustices of the past, not to blame them, or make them feel guilty, but so they understand why many aboriginal people do not enjoy the same standards of living as other Canadians, and hopefully to ensure that the more unsavoury aspects of Canadian history will not be repeated. Aboriginal people want nothing more or less than to share in the prosperity of Canada, a sacred promise made to them in treaties.

The problem is, that while the Government of Canada has admitted to policies driven by "attitudes of racial and cultural superiority," many individual Canadians cannot bring themselves to concede that racism even exists in their country or community, let alone that they or their neighbours might harbour such tendencies or thoughts.

One teacher was convinced that the problems of the past remained in the past, and that surely aboriginal people still didn't encounter such barriers. I emphasized that residential schools, and the Indian Act, and the short-changing of aboriginal war veterans are hardly ancient history.

Not to mention recent studies showing that anti-Indian racism is alive and well in northern Ontario. I thought I should mention to the teachers the story I had just heard on the car radio about St. Paul, Alberta, and the panic that has enveloped the town's business community because of the intolerant remarks of an elected official.

"There are two ways to learn," I suggested to them, "the easy way and the hard way."

"The people of St. Paul are going to learn the hard way."

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



Maurice Switzer

# The Missing Chapter

*Linking the intellectual mind to an indigenous way of knowing*

## What we didn't learn in school.

- Residential School
- Indigenous Culture
- Canada's Indian Policy
- Dysfunction
- Health Societies
- Justice and Treaties

Very few Canadians have any understanding of the many historic and contemporary contributions made by Aboriginal peoples that have helped make this country of the best place's in the world in which to live. The food we eat, the medicines we take, the clothes we wear, the transportation we use — all of these life essentials were shared by the First Peoples of this land. These discussions cover topics not mentioned in textbooks or on the pages of daily newspapers, such as residential schools and the historic contributions of Aboriginal warriors and veterans in defending Canadian sovereignty and world peace.

**Course Code:** G1C857  
**Delivery:** Classroom  
**Sessions:** 4; **Hours:** 10  
**Campus:** Canadore College, 100 College Drive  
**Starts:** Wednesday, May 11, 2005  
**Time:** 6:00 p.m. - 8:30 p.m.  
**Fee:** \$89.00



# Maanda ndinendam/Opinions

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

## Discriminating against 'white men'

**Editor:**

It's been passed down by many generations. You've heard it from your grandparents, your parents, Elders in your community or your friends. I truly believe everyone has at one time or another heard. "White Men Do Not Belong in First Nation Communities."

Why are we refusing to allow "White Men" in our communities? I believe it is because we as First Nations people are scared of change, scared to lose what little we have left. Scared to go against our beliefs that we are told we should always follow.

A "White Man" cannot work, cannot provide for his family, cannot own the land he or she and his or her wife or husband built their home on, he or she

cannot participate or speak at Band meetings, meetings that revolve around the community they live in. And last but not least, the most appalling one of them all, the racism and the suffering one must go through because one cannot find it in them to change. Now ask yourself, is it worth it?

My father is a "White Man." To many this is who he is, but to me he is the one who has brought me into this world, raised me to be who I am today and most importantly he is my father.

So what should my family do? Move because my father cannot work here and his job is an hour and a half away? Build a house in town because he cannot own one here? Or better yet move because my family who are

Band members here live each day in constant pain because of who I am or who I did not choose to be?

So many people have already done what my family wants to do and many more will do the same. Eventually there will be no one left to keep our First Nations together. You will have gone and we will have left. First Nations people will no longer exist.

"White Men," like my father, are not here to take your land or your jobs. They only want the respect every decent living being deserves. Accept them, let them participate in your community, not as a Band member, but as a community member. We are a "Community," not a "Band."

**Sara Gammon  
Dokis FN**

## Questions for Algonquin candidates

**Editor:**

Recently I was speaking to someone about the Algonquin treaty process.

I became concerned when this person who has always lived out of Algonquin territory said that he has never expected to receive anything from the Algonquin treaty because he feels as if he is not a true Indian.

My response was quick in that I mentioned that his feeling this way "was merely the result of a successful colonization process versus how it really should be." This person then hummed in new contemplation.

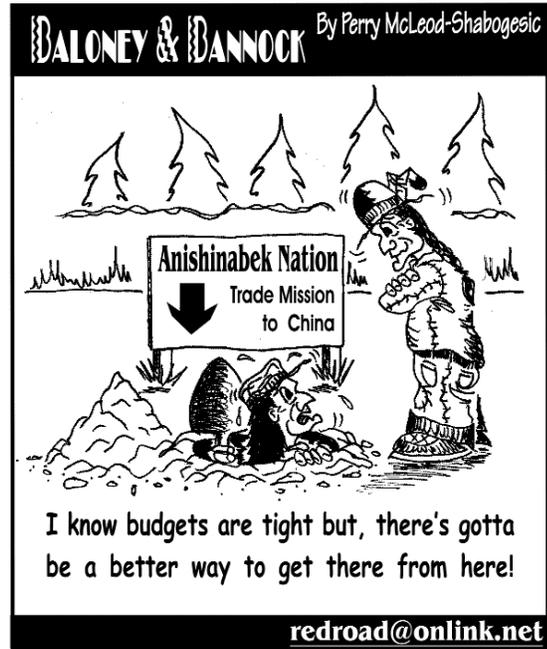
I also had another conversation with an older Algonquin person. This person indicated that he was anxious to get this treaty process over and done within the context of his lifetime.

My response to this person was equally quick in that I said, "the treaty is not about you but rather the next seven generations." He too quickly fell silent, this time though in the contemplation of his selfishness.

At present we have over 3,000 Algonquin enrolled on the electors' list with another approximately 2,100 Algonquin under review.

Disturbingly, these numbers do not reflect the numbers of Algonquin who actually show up to community meetings.

For example, at a recent meeting in Pembroke, there were only 16 Algonquin present and at a meeting in Bancroft, there were only 60 Algonquin present. This being the case I have to ask where are all the potentially well over 5,000 Algonquin who are enrolled in the process? And further I have to ask, as enrolled



Algonquin do we not have a responsibility to attend meetings and be actively involved in the process? The reason I raise this issue is because I am well aware of the fact that the only way we can play a part in the process in terms of the decisions being made about our land and our children's future is if we attend these meetings.

This being said, in the very near future we will be voting on Algonquin Negotiation Representatives and it is important that we all get out during the upcoming candidates meetings and ask our potential representatives some really tough questions. Here are a few that I recommend:

1. In your opinion what are the duties of an Algonquin Negotiation Representative?
2. Will you be responsible and accountable to all Algonquin

that you represent?

3. What traditional Algonquin values will guide you in this process?

4. What vision do you have for the future Algonquin Nation?

5. What role do women, the youth and Elders have in this process?

6. Do you have family and friends who will support you in the work that will be required?

7. What are your qualifications in terms of education and experience?

8. During the course of your life, have you always made responsible financial decisions?

9. Do you abuse drugs and/or alcohol?

10. Have you ever been convicted of an indictable offence?

11. And finally, are you bonded?

**Lynn Gehl  
Peterborough**

## Central government offsets self-interest

**Editor:**

In the December 04 issue, my old friend Joe Hare makes an interesting argument against the establishment of centralized governments for First Nations and for the primacy of local community governments in First Nations affairs. He argues that a centralized authority is unable to understand and identify with the wishes of a community and therefore it is unable to serve as a legitimate voice of the people. He also points out that a centralized authority currently exists – INAC – and look where that has gotten us.

I find some of Joe's arguments compelling but I am not convinced that centralized governments won't work for our communities. In response, I would argue that the one-community, one-government system

has proven itself to be too ineffective for our needs, it has given

rise to political corruption and abuse, and it is too easily manipulated by self-interest groups.

Let me give just one example. In many communities today, there are groups of reasonably well-off individuals who are quite capable of contributing to the well-being of the community through a system of taxes that could be established and collected by the local authority, i.e., the Chief and Council or some other agency established by the community for that purpose. These taxes, perhaps an income tax, would be used solely for the benefit of the community.

The present reality in many of these communities is that these groups of people will resist strenuously any system of taxation and in all likelihood they could subvert or delay any effort by the local authority to create any local taxes. Despite the fact that the traditional Anishnabek practiced and supported a form of taxation for the benefit of others through their values of sharing and distribution of surpluses, especially food, many people who could contribute to a community's well-being through local taxes would object purely out of self-interest.

This is what happens when all issues and matters are left to the discretion of community members. Self-interest or other similar concerns will or can prevent the establishment of rules and regulations for the benefit of the community as a whole. The tyranny of the few is and has

been a profound weakness in our local governments. Centralized governments are not perfect but it is clear that local governments are far from perfect and as much as Joe Hare and even myself would like to think that local people are always motivated by altruism or concern for the greatest number of people in the community, I, and possibly even Joe, would admit that those occurrences are rare.

I believe that centralized and local authorities can co-exist. They did in our historic times and I see no good reason why the principles that supported the Council of Three Fires in our traditional territory can't be implemented today. What is crucial is to ensure that both levels of government have the authority/power that is appropriate to their relationship to community members and the community.

ties that make up the central authority. Time and a process are essential to enable the people empowered to construct these governments to determine the appropriate and effective division of powers between a community authority and a central one. Furthermore, the initial structures should be accompanied by a review mechanism. This review mechanism would ensure that within a specified time frame, say every five years for the first twenty years, an arms-length body composed of Anishnabek members would review what was established and if necessary make recommendations to strengthen the system.

Above all, the new governance structures, at either level, must include a judiciary of one kind or another.

Quite simply, without this essential piece of the governance equation, Anishnabek communities will be practicing mass delusion, not governance in whatever form of self-government is created.

Where I am in complete agreement with Joe is when he criticizes the current Governance process. It is evident to me that the division of powers between the local authority and the central authority has not been well thought out. And an Anishnabek judiciary has been ignored. No judiciary, no progress.

Who but a judiciary will hold elected leaders at either the local or regional level accountable?

**Harvey McCue  
Ottawa**

**The tyranny of the few is and has been a profound weakness in our local governments.**

# Niigaan Zhaamin

"Moving Forward, Together"

## UNION OF ONTARIO INDIANS

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Monica Lister, Executive Liaison Officer  
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Anishinabek Nation Grand Council Chief John Beaucage and Lieutenant Governor James K. Bartleman at the White Mountain Academy of the Arts in Elliot Lake.

## Chiefs of Ontario launching Ontario-wide Housing Initiative

TORONTO – The Chiefs of Ontario are determined to address the existing housing backlog by spearheading the Strategic Planning for Housing Capacity Development initiative to be officially launched at the Political Confederacy of the Chiefs of Ontario meeting.

The Strategic Planning for Housing Capacity Development initiative is a three-phase approach to improve the First Nation housing crisis in Ontario. The key elements of the phased initiative include planning and capacity develop-

ment, negotiation of funding and transfer of authority, implementation, after care and long term maintenance. Regional Chief Charles Fox said, "Our ultimate goal is to turn the tragedy of our housing crisis that exists into a strategy for housing development for First Nations in Ontario."

By raising awareness of housing issues to community members and other stakeholders, it will provide data gathering and information to facilitate planning of housing portfolios in the respective First Nation communities. The vehicle for disseminating information is the creation of a website link on the Ontario First Nations Technical Services Corporation portal to be operational in March at [www.ofntsc.org/ofnscs-content.htm](http://www.ofntsc.org/ofnscs-content.htm).

The urgency of the housing issue continues to be reflected in the Auditor General's Report and delivered in the Speech from the Throne. "...the conditions in far too many Aboriginal communities can only be described as shameful.

"This offends our values. It is in our collective interests to turn the corner. And we must start now."

Strategic planning and investment in housing will produce demonstrable results as is evidenced in the area of First Nation education today. In 1969

only about 100 First Nations people had graduated university. Today it is estimated there are about 30,000 post-secondary graduates. More recently, the substantial efforts made in developing Aboriginal human resources and urban Aboriginal strategies have created opportunities for training and employment.

Grand Chief Angie Barnes of Akwesasne Political Confederacy Housing Portfolio said, "This process is a risk taking exercise and a nation building approach at the same time."

The Union of Ontario Indians Grand Council Chief John Beaucage shares the housing portfolio with Grand Chief Angie Barnes in the area of infrastructure.

The UOI is embarking on a parallel implementation strategy that will see housing development work begin in four First Nations across Ontario by the fall of 2005.

The initiative is supported and has participation of Ontario First Nations Steering Committee on Housing, Ontario First Nations Technical Services Corporation, the four Provincial Territorial Organizations namely, Union of Ontario Indians, Nishnawbe-Aski Nation, Treaty #3, Association of Allied and Iroquois Indians and the Independent and Unaffiliated First Nations representatives.

## Misinformation in newspaper article

By Bob Goulais

First Nations should be disheartened by comments in a Feb. 24 *Wawatay News* article that present an inaccurate and disrespectful portrayal of Grand Council Chief John Beaucage's efforts to forge consensus with regard to the Casino Rama dispute.

It is disappointing that anyone would not recognize that Grand Council Chief Beaucage's efforts (and Mnjikaning First Nations' concessions) are a positive development that has led to the first meaningful negotiation of the revenue-sharing issue in nearly four years. It is certainly something that the Ontario First Nations Limited Partnership was unable to accomplish.

Bringing Mnjikaning back to the negotiation table with other First Nations is the end result of many hours of discussions and meetings involving the Ontario Political Confederacy, First Nations Chiefs, various legal counsel, communication staff, and most importantly, Mnjikaning First Nation Chief and Council. Your article does not recognize the importance of this achievement for all First Nations in Ontario, and belittles the individual who had the courage and vision to take on this challenge.

The idea that the Union of Ontario Indians proposal was "rejected" by the Chiefs-in-Assembly or the Ontario First Nations Limited Partnership is simply not true.

The Chiefs-in-Assembly (OFNLP Membership) brought forward the negotiation process proposal at the January 24-25 meeting, not the OFNLP Board. This process was a direct result of OFNLP members earlier being

made aware that the Union of Ontario Indians were working on a resolution to the revenue-sharing dispute. Grand Council Chief Beaucage agreed to a re-working of his proposal to ensure that it would receive broad support from Chiefs and collaborated with Chief Allan Luby to put a resolution forward. The Feb. 24 *Wawatay* article neglected to mention that Grand Council Chief John Beaucage seconded the motion establishing the negotiation process with Mnjikaning.



Bob Goulais

In *Wawatay's* article, OFNLP board member Harvey Yesno neglects to mention that the UOI proposal received significant support from Chiefs. After a brief discussion, the resolution was approved unanimously by the Chiefs-in-Assembly. Mnjikaning Chief Sharon Stinson Henry received two standing ovations during her presentation, and Grand Council Chief Beaucage was offered many congratulations after Mnjikaning settled the "cash sweep" issue and agreed specifically to the UOI negotiation proposal.

Although *Wawatay* reported that the OFNLP Board "turned its back" on the UOI proposal, the current negotiations are in fact moving forward. Negotiations between Mnjikaning and the other 133 First Nations in Ontario began in earnest this week. The negotiators have set themselves a 60-day target to reach an agreement.

*Wawatay* also did not mention that the negotiation process

approved by the Chiefs includes provisions for mediation. The negotiators from both sides have already discussed mediation, and agreed on a process if it is required.

Contrary to Mr. Yesno's statement, a mediator's job is not to "put the decision in the hands of a third-party", but to encourage positive discussion, and provide ideas that may not have otherwise been discussed. It may be that the tensions that have developed between Mnjikaning and the OFNLP board will require the parties to engage the mediator at some point.

Throughout the development of the Union of Ontario Indians' negotiation-mediation proposal, and development of a consensus-building strategy – including publication of an 8-page information supplement – the OFNLP board declined to participate, despite the urging of Ontario's Political Confederacy. That approach has only served to jeopardize Casino Rama's long-term viability and resulted in huge legal costs that would be better spent on First Nations community projects.

We can agree with Mr. Yesno on one point. He has made it clear to the OFNLP Board of Directors that the negotiations should NOT include them. Given their inability to achieve any positive movement in the casino revenue-sharing issue in the past four years, perhaps OFNLP board members would increase the odds of successful negotiations by removing themselves from the process.

(Bob Goulais, Nipissing First Nation, is Chief of Political Staff for the Anishinabek Nation/Union of Ontario Indians. This article was submitted to *Wawatay News*.)

## Urban strategy planned

NIPISSING FIRST NATION — The Union of Ontario Indians is developing an urban strategy to address the social challenges faced by its citizens living off-reserve.

"We must become vigilant and ensure our brothers and sisters who live off-reserve are taken care of, and are provided substantial support and assistance to close the income gap and ensure prosperity for all our people," said John Beaucage, Grand Council Chief of the 42-member Anishinabek Nation. Beaucage was commenting on a recent study by the Federation of Canadian Municipalities, which showed that aboriginal people face a wider income gap and higher unemployment rates in a number of urban centres across Canada. Sudbury, with an estimated 13,000 aboriginal residents, was one of the cities involved in the FCM study. Other major urban

centres within Anishinabek Nation territory include Sarnia, London, Barrie, North Bay, Sault Ste. Marie, and Thunder Bay.

"We feel the findings are indicative of a similar trend across other urban centres within the Anishinabek Nation territory," said Beaucage. "It is obvious that the federal and provincial governments are failing to address First Nations unemployment and poverty."

Beaucage said the UOI is committed to providing equal and effective advocacy for their urban and off-reserve citizens through the development of an urban strategy, which will be part of the organization's strategic workplan called "Anishinabe Noondaagaazwin – listening to the voice of the people." This strategic framework aims to address issues of unemployment, education, family violence and child welfare, and literacy.



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## Anishinabek invite Great Lakes nations to discuss water issues at Niagara Falls

Over the past few months, First Nations in Canada and US Tribes have been collaborating to address their respective concerns over the Great Lakes Charter Annex 2001. Throughout these discussions, participants found much in common with a consensus that First Nations and Tribes want to unite to protect the quality and quantity of Great Lakes water.

As a follow-up to these meetings, the Union of Ontario Indians is proposing the first meeting of the United Indian Nations of the Great Lakes take place on April 11-12 at the Niagara Fallsview Casino Resort in Niagara Falls, Ontario.

"We take great pleasure in hosting this inaugural meeting and building on the consensus that we have achieved so far," said Grand Council Chief John Beaucage.

This historic union began in the fall, as Grand Council Chief Beaucage, Association of Iroquois and Allied Indians Grand Chief Chris McCormick, and Little Traverse Bay Band Chairperson Frank Ettawageshik agreed to bring their respective First Nations/Tribes together to discuss the Great Lakes Charter, Annex 2001.

On November 22, 2004, the Little Traverse Bay Bands of Odawa Indians and the Sault Ste.

Marie Tribe of Chippewa hosted a Summit attended by over 170 Tribes and First Nations, who drafted the Tribal and First Nations Great Lakes Water Accord. The Water Accord was then presented to the two Canadian Provinces and eight U.S. States who are signatories to the Great Lakes Charter and are currently negotiating the Annex Implementation Agreements.

As a result, the Tribes and First Nations were invited to present their concerns to the Council of Great Lakes Governors water management group, in Chicago, IL on February 1.



Some members of the UOI Youth Council: Katie Beaver, Alderville FN; Leah Boissoneau, Garden River FN; Hank Monague, Beausoleil FN; and Sandra Albert, Chippewas of the Thames.

## Youth Council update

On February 29, 2004 at the Youth Gathering in London, Ontario the Union of Ontario Indians Youth Advisory Council was elected by their peers for the first time ever. Our council's original term was for one year, but it has been extended to two years in order to accomplish more of the goals that were set out for us. Some of the issues that we have been looking at in our mandate are: Residential School Effects, Communication amongst our First Nations and the Youth, Environment, Language and Post

Secondary Funding. The regional representatives have been given different portfolios and have represented the issues at different functions throughout the year.

The portfolios include: Health, Education (Youth Initiatives), Social, Political and Cultural/Youth Gatherings. By region, the Youth Council members are:

**Southwest Region**  
*Katie Beaver*, Alderville First Nation who is currently attending high school with hopes of attending college in British Columbia  
*Hank Monague*, Beausoleil First Nation who is currently attending Fleming College in Peterborough studying Paramedics

**Southwest Region**  
*Sandra Albert*, Chippewas of the Thames who is currently attending the AEI in Munsee-Delaware for Social Service Worker  
*Arnold Yellowman*, Chippewas of Aamijwanaang who is currently attending Lambton College studying Child and Youth Worker

**Lake Huron**  
*Leah Boissoneau*, Garden River First Nation who is currently attending Algoma University studying Sociology  
*Travis Boissoneau*, Garden River First Nation who is currently working for the Chiefs of Ontario

**Northern Superior**  
*Bess Legarde*, Fort William First Nation  
*Derek Yellowhead*, Namaygoosis-agagun First Nation who is currently completing high school.



Members of the Union of Ontario Indians Political Office were featured in a *For Better or Worse* cartoon strip recently. Deputy Grand Chief Nelson Toulouse and Executive Assistant to the Grand Chief Bob Goulais were mentioned in the syndicated cartoon that appears in 2,000 daily newspapers in 22 countries in eight languages.

# The Buzz...

- Casino Rama dispute resolution, GCC/MFN/OFNLP/ELDERS
- Board of Directors/Noonaagaazwin Strategic Planning, GCC/UOI/BOD
- 2005 Grand Council/Unity Gathering, UOI/KSP
- UOI Housing Implementation Strategy, GCC/UOI/NFN/GFN/SAG/PIC
- Ontario First Nations Housing Strategy, GCC/COO;
- Grand Chiefs' Invitations Pool Tournament, GCC/AIAI/JDRF
- Chief Committee on Education, DGC/AFN
- Fiscal Issues/3rd Party Mgt./Audit Requirements, GCC/AFOA/INAC
- Canada Aboriginal Peoples Roundtable (Negotiations), GCC/INAC/AFN
- Capital Management Priorities Committee, MCA/COO/OFNTSC
- AFN Governance Initiative, GCC/AFN
- National Chiefs Committee on Languages, DGC/COO;
- United Indian Nations of the Great Lakes, GCC/COO/UST
- Great Lakes Charter Annex, GCC/COO/AIAI/CGLG
- Ontario Health Roundtable, GCC/AHC/FNIHB/HEALTH
- Local Health Integrated Networks, GCC/AHC
- Biodiversity Strategy, IGA
- Ontario Aboriginal Tobacco Strategy, AHC/HEALTH
- Orthopaedic Treatments, GCC/AHC
- Ipperwash Inquiry Part 2, GCC/LEGAL;
- Nation Building Renewal, GCC/ELDERS/WOMEN/YOUTH
- Enhance Political Capacity, GCC/COO/INAC
- Pic River Housing Strategy/Meeting, PIC/INAC

- Political Office Calendar**
- Feb. 21: YOU - Youth Council Meeting, Head Office
  - Feb. 22: GCC - Appeals and Redress Workshop, North Bay, ON
  - Feb. 22-23: DGC - COO Ipperwash Workshop, Kenora, ON
  - Feb. 23: GCC - Political Confederacy, Kenora, ON
  - Feb. 28: GCC - Meeting with Minister Bryant, ONAS Toronto, ON
  - Feb. 28: GCC - Meeting with Governance Negotiators, Toronto, ON
  - Feb. 28-30: DGC - National Education Conference, Vancouver
  - Mar. 3: GCC - Breakfast with Minister Ramsey, MNR Toronto, ON
  - Mar. 7: GCC - Meeting with Bob Howsam, INAC Toronto, ON
  - Mar. 7: GCC - Meeting with Minister Ramsey, Toronto, ON
  - Mar. 8-10: GCC/DGC - Board of Directors Planning Session, North Bay
  - Mar. 11: GCC - Meeting with Minister Scott, INAC Ottawa, ON
  - Mar. 14-18: DGC - Annual Leave
  - Mar. 14-25: GCC/EXA - Annual Leave
  - Mar. 29-30: GCC - Special AFN Chiefs Assembly, Vancouver, BC
  - Apr. 11-12: GCC/COO/UST - United Indian Nations of the Great Lakes, Niagara Falls, ON
  - Jun. 25-29: 2005 Unity Gathering and Grand Council Assembly, KSP

**Acronyms**

GCC Grand Council Chief / MFN Mnjikaning First Nation / OFNLP Ontario First Nations Limited Partnership/ ELDERS Elder's Council / UOI Union of Ontario Indians / KSP Chippewas of Kettle and Stony Point / AIAI Association of Iroquois and Allied Indians / INAC Indian and Northern Affairs Canada / AFN Assembly of First Nations / IGA Intergovernment Affairs / DGC Deputy Grand Chief / COO Chiefs of Ontario / AHC Anishinabek Health Commission / FNIHB First Nations Inuit and Health Branch/ HEALTH Ontario Minister of Health / SOCIAL Social Development Dept. / AFOA Aboriginal Financial Officers Association / LEGAL Legal Department / WOMEN Women's Council / YOUTH Youth Council / MCA Mohawk Council of Akwesasne / OFNTSC Ontario First Nations Technical Services Corporation / PIC Ojibways of Pic River / ROJ Restoration of Jurisdiction / BOD UOI Board of Directors / MNR Ontario Ministry of Natural Resources / NFN Nipissing First Nation / GIFN Chippewas of Georgina Island / SAG Sagamok Anishnawbek / UST U.S. Tribes / JDRF Juvenile Diabetes Research Foundation

Our current liaison worker at the Union of Ontario Indians is Jason Restoule who can be contacted at (705) 497-9127 or by email at [resjas@anishinabek.ca](mailto:resjas@anishinabek.ca)

# Giigoonh/Fishing

## Cormorant impact study one of many fisheries projects

By Perry McLeod-Shabogiesic

**NORTH BAY** — The Anishinabek/Ontario Fisheries Resource Centre (A/OFRC) has approved the largest number of First Nation fisheries projects across all four regions of the Anishinabek territory for the 2005 - 2006 year. This time 25 projects and two workshops were given the green light. Two more could be added, pending outside funding from another agency.

During this go-round 20 First Nations were approved to conduct their projects and are ready to go in the Lake Superior, Lake Huron, South East and South West regions. "Again we are very pleased with the interest shown within Anishinabek territory on local fisheries issues" says A/OFRC manager John Seyler. "This year over \$200,000 has been earmarked by the A/OFRC for these projects."

The 20 First Nations will again partner up with the A/OFRC to complete all the projects. Most will be conducted by individual First Nations in cooperation with the A/OFRC, while others will be a collaborative effort involving participation from other First



Wally McGregor, Wahnapitae First Nation, holds a large whitefish caught during a 2004 Fall Walleye Index Netting (FWI) project. Projects for 2006 are planned right across the Anishinabek territory.

Nation communities.

Projects for 2006 are planned right across the Anishinabek territory. Sagamok Anishinawbek, Aundeck-Omni-Kaning, Fort William, Pays Plat, Magnetawan, Algonquins of Pikwakanagan, Biinjitiwaabek, Anishinaabek, Chippewas of Kettle & Stoney Point, Alderville,

Chippewas of the Thames, Namaygoosisagagun, Curve Lake, Dokis, Kiashke Zaaging Anishinaabek, Nipissing, Serpent River, Wahnapitae, Whitefish River, Whitefish Lake and Wikwemikong First Nations are the communities who will be conducting their fisheries projects this year. Some of the initiatives slated

for next year include: Double-crested Cormorant Impact Study, Traditional Ecological Knowledge (TEK) survey, Northern Pike Trap-netting/Tagging Study, Fall Walleye Index netting and Early Summer Trap-netting. This vital data will be compiled, assessed and shared to better the fisheries across Anishinabek territory and

assist First Nations in furthering the development and promotion of good fisheries management practices.

During the meeting Peter Meisenheimer, Executive Director of the Ontario Commercial Fisheries Association, was accepted as a new board member appointed by the Province. He takes the place of outgoing board member Jim Boraski. Meisenheimer will bring a new commercial fisheries dimension to the A/OFRC board.

Capacity building continues to be a focal point of the A/OFRC mandate. The A/OFRC is committed to continue to assist Anishinabek First Nations in developing their fisheries management.

In consultation with First Nations and discussions with staff and at board level different approaches continue to be looked at and developed.

Through each project activity First Nations continue to gain much valuable knowledge and experience in managing their fisheries activities and thus protecting their fisheries resource base and territory.

## Fishermen learn net-setting techniques

By Perry McLeod-Shabogiesic

**SAGAMOK FN** — First Nations have been fishing longer than anyone else, but they never stop learning tricks of the trade. A three-day workshop on traditional winter net-setting techniques was held at Sagamok First Nation, under the auspices of the Anishinabek/Ontario Fisheries Resource Centre (A/OFRC).

Participants were given training in the use of Global Positioning Systems (G.P.S.), making gill nets, mending/slugging gill nets, building a jigger board (used for setting nets under the ice), creating markers for gill nets and making clearing hooks (picks) used for picking fish out of nets.

This course was designed to help bring current scientific technology and traditional knowledge and skills together to make better fishermen of all participants. It was strongly recommended that those attending should go back to their communities and share what they have learned.

Most of the gathering focused on the traditional

techniques of winter net-setting. Veteran fisherman/Elder Captain Harold Michon, Frank Hardy Jr. and Brian Monague were brought in from their respective territories to share their special skills. Both Harold and Frank hail from Rocky Bay First Nation and each have plenty of experience on the waters of Lake Nipigon and other local waters. Frank is employed by the A/OFRC as a technician and manages the A/OFRC branch office up in Rocky Bay. Brian is an experienced fisherman from the Kettle and Stoney Point First Nation on Lake Huron. All the instructors willingly shared their vast knowledge of traditional fishing techniques. A/OFRC Technician Ed Desson, who provided instruction for the G.P.S. session, has worked in the scientific fisheries field for over 18 years.

During this gathering First Nation members came from Rocky Bay, Kettle & Stoney Point, Sagamok, and from communities across the North Shore and Manitoulin Island to facilitate and participate in the three-day session.



Max Chiblow (left) a member of Mississauga First Nation, practices repairs on a gill net.



## Waubetek talks 'fishy'

Discussions involved Dawn Madahbee, general manager of Waubetek Business Development Corporation, and Waubetek board members Lorraine Corbiere-Debassige, Perry McLeod-Shabogiesic, and vice-chair Harry Jones.

By Perry McLeod-Shabogiesic

**BIRCH ISLAND** — Waubetek Business Development Corporation is working with Anishinabek communities to investigate the feasibility of developing a commercial fisheries industry.

A regional ad hoc fisheries committee has been struck, branching off from discussions held last May at a Waubetek Board of Directors annual planning session. Along with Waubetek, the Anishinabek/Ontario Fisheries Resource Centre (A/OFRC), Anishinabek Ontario Resource Management Council (A/ORMC), Department of Fisheries and Oceans (DFO) and FedNor have been involved in preliminary discussions on developing a cooperative aboriginal approach to gaining a foothold in the commercial fisheries industry.

Perry McLeod-Shabogiesic, Nipissing First Nation, is a Community Liaison with the Anishinabek/Ontario Fisheries Resource Centre in North Bay.

# Zhoonyaakewin/Economic Development

## Turn garbage into electricity and light up the world

By Perry McLeod-Shabogesic

**NORTH BAY** — Simon Romana, a Maori physicist from Aotearoa New Zealand, wants us to help him light up the world by turning garbage into electricity.

He has spent his life in the world of physics (Electro Nuclear Magnetism) and has developed a process that converts biomass to energy. He is presently the founder and owner of IraNRG Inc., an energy company that helps develop cleaner and more efficient forms of creating hydro electricity by replicating photosynthesis and literally turning garbage into electricity.

"This process has been a part of the natural world for millions of years" Simon says. "All I have done is take it and refine it to extract more energy. This is what's called a reduction gasification process."

Romana has been a guest of the Sagkeeng First Nation in Manitoba for over seven years, working and perfecting his process that could very well revolutionize the energy business as we know it. Simon

wants First Nations to lead the charge.

Landfill garbage, human and animal waste, wood chips and even coal are just a few of the things that can be broken down to produce fuel through an enviro-reductor for turbines to create hydro electricity. The reductor separates the solid mass from the water and creates dry fuel. This green energy is cleaner and can produce more power at a much cheaper price.

During his time in Canada he met Phil Fontaine, now National Chief of the Assembly of First Nations (AFN). According to Simon, the National Chief has been very interested in his work and has kept close tabs on his progress for the seven years since he first worked in his home community of Sagkeeng.

"Environmental technology is

an emerging industry where First Nations people can succeed in generating wealth," says Phil Fontaine. "It presents an important opportunity to address the growing concerns of reducing greenhouse gas emissions through new clean energy products."

Romana received his graduate education with Texas State University and Ben Gurion University in Israel. His degrees include a doctorate in Physics, Bachelor of Science with Honours and Bachelor of Engineering.

In 1997 Chief Jerry Fontaine of Sagkeeng First Nation was at a World Indigenous Conference and heard about Romana's work through a friend. Chief Fontaine then invited him to his community to further develop its potential, and Romana took up the offer.

In 2000, Romana built the first medium-size prototype reductor for

his former company, Sun Gas Energy Corporation in Manitoba, that could create synthetic gas from biomass and produce six megawatts of energy per hour.

In 2004 he built a second reductor that increased production to 20 megawatts per hour. In a joint effort the University of Manitoba and Simon tested the emissions from the Manitoba site. After the results came back a paper was written by the university on his research. Gasification of the City of Winnipeg's bio-sludge resulted in emissions and mercury levels that were 66 per cent below Canadian guidelines.

Romana says he has a standing offer from a U.S. company that has offered him \$30,000 for every megawatt that he can produce for them, but he says putting Indigenous people into the billion-dollar power business is his goal. He hopes that First Nations will share his dream and journey with him.

This journey is not without its controversy and opposition.

Romana's initiative could be seen by some energy-sector giants as a threat to their hefty profit margins. In addition, the researcher says his life has been threatened and equipment stolen on numerous occasions.

But he continues to pursue his dream of an oil-free world with Indigenous peoples as players, not pawns. His vision is to strategically place reductors on First Nations across Canada with major hydro lines running through them. Energy would be sold by the First Nations instead of being bought.

Akwesasne Mohawk Nation Chief Ronnie Sunday has expressed interest in the energy project, and Inter-Tribal Relations (ITR), a business group from Nipissing First Nation, is introducing Romana's to First Nations across Ontario. Jason Goodstriker, AFN regional chief for Alberta and economic portfolio holder, has confirmed his organization's interest in this initiative. "We are working on a First Nations' Energy Summit for early spring of 2005," he says.



Simon Romana

## Capreol-area men's life a blast

By Heidi Ulrichsen

**WAHNPITAE FN** — Life's a blast for Ted Roque and Domenic Pacione. Literally. The Capreol-area men spend a lot of their spare time assembling and setting off powerful explosives for their growing business, Dream Catcher Fireworks.

Since starting up on the Wahnpitae First Nation in 2000, the men have put on dozens of shows at events as diverse as Christmas celebrations at the Living Nativity at Science North and various powwows on Manitoulin Island.

They also offer a rather unusual service. People can hire Dream Catcher to spread the ashes of a departed loved one in a fireworks display, says Roque. Family members are encouraged to gather for the display, and at a predetermined moment a "custom aerial shell" will be launched hundreds of metres in the air, spreading the deceased's ashes far and wide.

"We started this because we had a request from somebody who wanted his dad's ashes to be shot up in the sky...we have a gentleman who is licensed to build this shell. We believe we're the only ones in Canada who do it right now...we're actually getting quite a few inquiries," says Roque. Dream Catcher employs about 12 members of the Wahnpitae First Nation part-time to help out with the business.

"When I worked underground I was used to explosives because I was trained to drill and blast," says Roque, who works during the day for the Wahnpitae First Nation. "So a lot of it did come naturally, because we do a lot of our shows electronically now. It's pretty much very similar in some aspects."

Roque became intrigued with the idea of setting up a

fireworks company after meeting commercial mortgage salesman Pacione, who had been involved in the fireworks business in the United States. The partners made a business plan, and bought out the inventory of Spectacular North, a Sudbury fireworks company whose owner was retiring.

"You get to blow things up," says Pacione, with an impish grin. "It's fun to do. It's an art form. When you hear the crowds cheering, it is something else...I just had the luck of meeting some people in the United States who were into it, and they taught me how to do it."

The Chinese fireworks the men use for their shows and sell wholesale to other fireworks companies look like round balls covered in brown paper. There are explosives in the bottom of each ball, and fuses that lead up to the stars inside.

The shells are propelled into the air with mortar tubes, says Roque. The fireworks shells can be smaller than a fist or can get as big as kitchen tables. The biggest ones they use are usually about 12 inches in diameter, and shoot 1,200 feet in the air. The partners also sell family-use fireworks wholesale to stores and trading posts in the northeast, and put together custom kits for members of the public looking to put on unique fireworks displays.

"They are in a cardboard package and there's a bunch of shells in them. We put together stuff that's a little bit higher end than classic fireworks kits," says Pacione.

The business is about a 50/50 split between family-use fireworks and planned fireworks events.

But they are always looking to expand in new and innovative directions. Roque and Pacione are currently bidding on a proposal to do a \$500,000 (US) show in Croatia in 2006.



Ted Roque fireworks business is exploding. — Photo by Marg Seregelyi



Dr. Billy "Chief" Diamond of Waskaganish, Quebec with his Lifetime Business Award.

## First inductees honoured in new Aboriginal Business Hall of Fame

**TORONTO** — The Canadian Council for Aboriginal Business (CCAB) has honoured Dr. Billy "Chief" Diamond of Waskaganish, Quebec and Irvin Goodon of Boisbervain, Manitoba as the first inductees to the new Aboriginal Business Hall of Fame (ABHF).

Dr. Diamond, a northern Québec Cree, was instrumental in the formation and growth of such companies as Creeco, Air Creebec, Cree Construction and Development, Cree Yamaha Motors, Moosonee Transportation Ltd., Trans Arctic Shipping and Gas and many others. He is currently on the board of the Niskamoon Corporation, which is responsible for business partnerships between the Cree Nation of Québec and Hydro Québec and the Government of Québec.

Goodon, a Métis from Manitoba, started a business distributing treated fence posts to farms in the Turtle Mountains of Manitoba in 1951 and grew it into the largest post frame construction company in Canada. He also has interests in the tourism and hospitality business. One of his latest projects is a wildlife museum in Boisbervain.

The ABHF is sponsored by ESS Support Services, a division of Compass Group Canada. The ABHF was created by CCAB last year to mark their 20th year of operations.

The induction ceremony took place February 15 at the seventh annual CCAB Circle for 2015 Annual Gala Dinner at Toronto's Four Seasons Hotel. The dinner this year honoured First Nations business was sold out. Over 400 senior Aboriginal and non-Aboriginal business leaders attended.

In addition to paying tribute to outstanding business leaders of the past and the present, the new ABHF will serve as an example of excellence for young Aboriginal people thinking about a career in business.

For more information on the Awards and the CCAB please contact Jocelyne Soulodre at 416-961-8663 ext. 235 or [jsoulodre@ccab.com](mailto:jsoulodre@ccab.com)

# Restoration of Jurisdiction

## Constitution Development workshop a success

By Mike Restoule

There were 37 participants Alderville, Nipissing, Red Rock and Whitefish Lake First Nations gathered at the Best Western Hotel in North Bay for a rewarding and successful workshop to kick-start the First Nation

Constitution Development Project, February 11 and 12, 2005. The four First Nations were selected from a pool of ten applying to pilot the development of community constitutions in the Anishinabek territory.

Tracey O'Donnell, legal counsel for the Chiefs Committee on Governance and the Restoration of Jurisdiction negotiations, facilitated the session. Mike Restoule, Special Projects Coordinator at Union of Ontario Indians, organized the event. O'Donnell opened the session on Friday evening and led the group in a roundtable discussion on the intent and purpose of constitutions and First Nations expectations about what constitutions could do to improve the way their communities were governed.

### 'Protection of our way of doing things and a guarantee of certain rights'

Participants provided a list of principles that might be included in a community constitution. One participant described a constitution as, "Protection of our way of doing things and a guarantee of certain rights." Another suggested that a First Nation constitution should include spiritual and cultural principles.

A presentation by Fred Bellefeuille, Restoration of Jurisdiction Project Director, centred on the Indian Act, a law that governs virtually every aspect of our lives. Holding a copy of the Indian Act, Bellefeuille pointed out that Anishinabe people did not have any input into its creation and it is for that reason the Restoration of Jurisdiction Project was initiated. The self-government negotiations were born out of the necessity for Anishinabek to emerge from under Indian Act control and be self-governing. Bellefeuille referred to a study done at Harvard University on American Indian economic development that found jurisdiction to be necessary for Indian self-government and self-sufficiency.

Mike Restoule, Special Projects Coordinator briefly described the Constitution Development Pilot Project and explained that the project is a three-part process involving the creation of First Nation constitutions, the creation of the Anishinabek Nation constitution, and research and communi-

ty involvement.

### Constitutions required for participation in the Education and Governance agreements

Both the education and governance agreements currently under negotiation with Canada require that constitutions be developed for Participating First Nations to exercise law-making authority, or jurisdiction.

Merle Pegahmagabow, Head Negotiator in the Education negotiations gave the group a brief history of the education negotiations. He explained that when the Trudeau government introduced the "White Paper" in 1969, Native people responded in 1972 with the "Orange Paper," petitioning for Indian control of education. Pegahmagabow explained that Native people saw the importance of control over education as a key to our survival.

Martin Bayer, a lawyer from Aundeck Omni Kaning and Chief Negotiator for the Governance negotiations took participants through a discussion of challenges in the areas of housing, health and social services that First Nations must address within and outside of their communities, and how a constitution can bring about meaningful change in the quality of life for Anishinabek.

### Jurisdiction, Culture, Strategic Planning and Governing Institutions matter

Bayer, like Bellefeuille, referred to the Harvard Project on American Indian Economic Development that found that Tribes could be very successful when they governed themselves. He told how the Citizen Potawatomi Nation in Oklahoma, with only a few acres of land and less than a thousand dollars in the bank, were able to capitalize on economic opportunities that brought their tribe tremendous wealth. Today, they own the First National Bank of Shawnee. Bayer emphasized the importance that jurisdiction, culture, strategic planning and good governance institutions, like constitutions, play in community development and in formalizing a new government-to-government relationship with Canada.

### Use the Five W's and One H - How to Get Your Message Out

Mary Laronde, ROJ Communications Officer, delivered an informative presentation on communications and consultation strategies. Laronde explained that communications is, very simply, a process whereby a sender delivers a message to an audience and an understanding occurs. Participants were introduced to various methods of

reaching out in communities to inform, instruct, and include community members in their constitution-building processes. Laronde provided tips on how to write good news articles and how to solicit community involvement. She said that Anishinabek preferred face-to-face communications such as those that occur at workshops, conferences and home visits.

### Terms of Reference and a Work Plan

Facilitated by O'Donnell, committee members got right down to work. O'Donnell separated the group into their respective committees to develop elements of their Terms of Reference. The Committees' Terms of Reference will include but are not limited to, how often meetings are to occur, who may attend, what is a quorum, who will chair, what are the goals, how communications be utilized, how often and to whom to report progress, preparation of agendas, and resources required. Terms of Reference are crucial to the committees to refer to and assist with drafting and revising their respective work plans.

The Special Projects Coordinator, Mike Restoule, would like to acknowledge Doreen Trudeau, Esther Gilbank and Cathie Favreau for their assistance in making the workshop a success. Miigwetch to Perry McLeod-Shabogese, Diane Enosse and Art Petahtegoose for speaking to the Creator on our behalf to ask for help and guidance in this significant undertaking.

### Capacity Development Workshop #6

This is last of a series of six workshops hosted by the Union of Ontario Indians Restoration of Jurisdiction project this year. Political Leadership, Band Managers, Program Directors support staff and youth at the First Nation, Tribal Council or other First Nation Organization level would benefit greatly from the discussion and participation this dynamic workshop.

**Effective Communications within First Nations**  
Aundeck Omni Kaning  
March 22, 23, 24, 2005

Facilitator—Jim Dumont

For further workshop information please contact  
1-877-702-5200 or  
resjam@anishinabek.ca.



Nipissing First Nation Constitution Development Committee: Front row: Georgina Pelletier, Melissa Restoule Back row: Doug Chevrier, Fred McLeod Jr., Ralph Beaucage



Alderville First Nation Constitution Development Committee: Front row: Pam Crowe, Amber Crowe, Patricia Smith, Robert Smith, Joanne Smoke. Back row: Robin Petersen, Wayne Beaver, Elgie Marsden-Cormier, Paul Simpson, Bud Cormier, Alayne Bigwin



Whitefish Lake First Nation Constitution Development Committee: Front row: Teresa Migwans, Darlene Naponse, Vanessa Young, Dolores Naponse, Jeff Naponse, Freda Millard. Back Row: Jen Brideau, Art Petahtegoose, Justin Nootchtai, Bernie Petahtegoose, Pam Naponse-Corbriere, Ralph Young, Diane Enosse



Red Rock First Nation Constitution Development Committee: Front row: Tony Perkles, Glenda Haskell, Denise Bouchard, Frances Hicknell Back row: Terry Bouchard, Tracey O'Donnell (Workshop Facilitator, also a member of Red Rock First Nation)

# Restoration of Jurisdiction

## Mediating disputes a 'win-win' situation

By Mary Laronde

Findings of the second-phase Appeals and Redress workshops and wrap-up conference identify the need for several kinds of appeals structures – from committees to courts - depending on the kind of conflict to be resolved. Also expressed was the need for First Nation-based, regional and nation-level structures as part of an overall system that would allow Anishinabek to deal with conflicts internally instead of going to outside justice systems, which can be costly, time-consuming, and drive those



Nipissing Chief Phillip Goulais

ed between the parties, it is a win-win situation.”  
 With attendance at the four workshops and wrap-up conference totaling about 150 from across the Anishinabek territory, participants learned first-hand and shared their experiences about developing appeals systems to deal with disputes that can arise from the operation of First Nation laws, policies and programs. In some communities policies are just now taking shape to guide decisions, while in others like Nipissing, dispute resolution processes are set out in codes and policies.  
 Goulais described the four-stage dispute resolution process in their land management code. In the first step, the parties in a dispute try to negotiate a solution. Failing that there is a facilitated discussion. Next there is a mediation process where the mediator recommends a solution. The final step is arbitration by a panel whose decision is binding.  
 Goulais, who headed up the Indian Commission of Ontario, facilitated discussions and mediated solutions during several major land claim negotiations. “Mediation works,” he explained, “but there is no room around the table for people who don’t have a mandate or the willingness to solve problems.” Goulais also is essential to a successful mediation is that the mediator be trusted by the parties, Goulais  
 Essential to making justice systems work and appeal processes work is enforcing the decisions. Anishinabek Police Services Sergeant George Couchie, a 24-year veteran officer stationed at Nipissing, his home community, highlighted enforcement complications on First Nations land.  
 “By-laws [generally] are not enforceable through the provin-

in dispute even further apart.  
 First in an impressive line-up of presenters at the wrap-up conference, Nipissing Chief, Phillip Goulais, underscored why alternative dispute resolution processes are preferred over going to court.  
 “In war and in the courts there are winners and losers,” Goulais told about 50 participants assembled February 22 and 23 at the Elders’ Hall at the Union of Ontario Indians (UOI) head office in Nipissing First Nation. “In court the appeals can go on and on with no real end result and the [losers] will say there is no justice. When people say ‘I want justice,’ what they are really saying is ‘I want to win.’ Where a solution is medi-



Anishinabek Police Services Sergeant George Couchie

cial courts unless they are sent to Queen’s Park. We try to stay away from doing charges from Indian Act by-laws because the provincial courts don’t know about them. The province gets no direction from the federal government. Charges can drag on and on and this is very frustrating for officers,” Couchie explained. He suggested that in passing by-laws, First Nations should ask: Can the by-law be enforced? How will it be enforced? Can it be dealt with on the territory?

Grand Council Chief John Beaucage also presented at the conference. “Justice is linked to self-sufficiency,” he said. “As we move forward in the Restoration of Jurisdiction and self-government, we will take up those things that we had before. Governments have three aspects: the executive or leaders, the administration such as our band offices are, and the judicial, for which appeals and alternative dispute resolution processes are needed.”

Other presentations were delivered by Councillor Rolanda Manitowabi who shared Wikwemikong’s experience in developing their appeals process and Lake Huron Region Elder Gordon Waindubunce.

Legal counsel, Jenny Restoule-Malozzi, reviewed the findings of the workshops and conference that will be published in the final report.

## Negotiators complete draft Governance AIP

By Mary Laronde

Negotiators for the Anishinabek Nation and Canada have now reached an agreement on the draft text of the Agreement-in-Principle on Governance. Negotiation teams for both sides had been working to complete acceptable wording on the issue of own source revenue and now have wording that will be acceptable for the purposes of taking the agreement into Anishinabek Nation communities for discussion and review. To this end,

the agreement reflects wording that ensures that when a Fiscal Transfer Arrangement is ultimately negotiated and agreed to, it will be negotiated subject to such terms and conditions agreeable to both sides.

The Agreement-in-Principle on Governance will now be the focus of presentations to Chiefs and Councils that will give leadership and band members the opportunity to gain a deeper appreciation of the document as well as ask any questions they may have.

Band Council Resolutions in support of moving the process forward have been received from Nipissing, Sheshegwaning, and Long Lake # 58 First Nations. From here, Anishinabek Nation negotiators plan to visit more Anishinabek Nation communities now that the draft Agreement-in-Principle on Governance is finalized.

Band Council Resolutions are not legally binding at this stage, but simply give authority to the Grand Council Chief of the Anishinabek Nation to sign the AIP on behalf of those First Nations wanting to continue negotiations toward a Final Agreement. Chief Negotiator for the Anishinabek Nation, Martin Bayer was pleased to see that the draft text has now been completed.

“This document represents the hard work and views of so many of our band members who wanted to see alternatives to the *Indian Act* or the recent *First Nations Governance Act*. Now we have an opportunity to move into a process that will eventually see us passing our own laws in the areas of elections, membership, language and culture and management and operations of government, and not be so dependant on other government’s agendas and priorities. After 129 years of the *Indian Act*, it’s about time we looked at something we designed ourselves”.

From Canada’s perspective, Chief Federal Negotiator, Liz

Morin of Indian and Northern Affairs Canada - Ontario Region will be reporting back to the federal caucus to inform them that the parties have reached a draft Agreement-in-Principle on Governance and



Martin Bayer and Liz Morin

will be recommending to the Federal Steering Committee that it be initiated off by Morin.

“The Agreement in Principle on Governance will represent an important milestone. After years of hard work, soon there will be a formal document for the Parties to consider. I look forward to being able to initial this Agreement and turn our attention to the negotiation of a Final Agreement,” Morin said.

“This next phase will be exciting - so many First Nation members have come out to public meetings, participated in capacity development workshops and spoken up about what matters to them about governance.”

Now there will be a further opportunity for the members of Participating First Nations of the Anishinabek Nation to move forward with designing government institutions and processes that will meet their needs,” Morin added.

The Agreement-in-Principle on Governance states that the Final Agreement will be based on the recognition that the inherent right of self-government is an existing Aboriginal right within the meaning of subsection 35 (1) of the *Constitution Act, 1982*, without the Parties taking any position in respect to how the inherent right of self-government may be ultimately defined at law and that nothing in the Final Agreement will be construed so as to abrogate or derogate from any Treaty Rights and Aboriginal Rights of the Participating First Nations recognized and affirmed by section 35 of the *Constitution Act, 1982*.

## Capacity development for First Nations

By Jamie Restoule

On February 16 & 17, 2005 over 30 First Nation Education professionals gathered in Sault Ste. Marie to discuss education tuition agreements. Facilitated by Elizabeth Bigwin and Leon Brumer, this Capacity Development workshop was a great success with participants learning both how the provincial model for funding works as well as reviewing strategies for negotiating tuition agreements for First Nations.

Leon Brumer covered material which entailed a review of the provincial funding formula with reference to the UOI First

Nations. Leon also provided an explanation of the Ontario funding model with particular reference to tuition fees paid to school boards on behalf of First Nations pupils.

Liz Bigwin of the Ogemawahj Tribal Council shared many actual experiences of the First Nation communities that she has worked with. Liz used a step-by-step approach through a PowerPoint presentation and also guided the participants through an Education Services Agreement Guidebook. Participants gained a vital understanding that the material presented by Liz was very much

dependent on their understanding and knowledge that Leon Brumer presented.

The final two Capacity Development workshops for 2004-05 are taking place in March 2005. ‘Developing Work Plans and Budgets’ will be delivered on March 1-2 at Whitefish Lake First Nation and ‘Effective Communications within First Nations’ will be delivered on March 22-23 at Aundeck Omni Kaning.

For more info contact Jamie Restoule at (705) 497-9127 or [resjam@anishinabek.ca](mailto:resjam@anishinabek.ca).

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# Kinoomaagewin/Education

## Aviation program wins partnership award

Canadore College and First Nations Technical Institute have been awarded the 2004 ACAATO Partnership Award for the Aviation Pilot-Fixed-Wing program. ACAATO awards recognize excellence in college leadership, innovation and partnership, and recipients and nominees are honoured each year at the Association of Applied Arts and Technology of Ontario conference, in Toronto this month.

First Nations Technical Institute, on Tyendinaga Mohawk Territory just west of Kingston, Ont. and Canadore, located in North Bay, first signed a formal agreement in 1993, based on a commitment to provide accessible aviation training to Aboriginal people. Particularly important was that the instruction be oriented towards students who would be returning to their communities to work in the industry.

"Collaboration is at the heart of the program," says Terry Bernhardt, vice-president of finance at FNTI. "The real measure of the success of the Aviation program is the high rate of students who are able to complete the program and find jobs in that career area. Most of the advertising for the program comes from students passing through. We don't do a lot of recruiting. Students come to us."

The partners have worked hard to eliminate barriers, frequently financial and geographic, that have prevented Aboriginal people from getting the training they need, the partners say.

"This is an excellent partnership and I am very glad that it is been recognized," says Ewen



Eve Monture and Tara Kohoko both graduated in 1997 and are Captains with Air Creebec.

Cornick, Canadore's vice president of technical services and facilities development. "The two partners have been fully involved since inception, combining their complementary resources to provide aviation training to Aboriginals so that they could take the skills back to their communities. As well as developing and delivering the program, the partners also signed a Memorandum of Agreement for future initiatives."

Before the agreement existed FNTI was only providing flight training for local people. Canadore, at the same time, had determined to build on the strong reputation of its aviation program. Canadore and FNTI are ideal partners for expansion, particularly given that they share a commitment to provide accessible and innovative training to Aboriginal learners.

## Schweig talks show biz

By Kathleen Imbert

SUDBURY — "I like film, art work" and even though "the whole system is set up for us to fail, we're still alive, that means something." Eric Schweig, actor in *The Missing* directed by Ron Howard spoke to students at the University of Sudbury in February about Indigenous presence in the movie business. "We don't have many people in the business and I scoop up as much as I can because we are so few. I can't understand why we don't have enough people in the business."

The *Gkendasswin Trail* Lecture series presented by Native Student Services hosted Eric Schweig to talk about his life, his artwork and the movie industry. Born in the North West Territories of Inuit, Portuguese and German descent, Schweig was raised in the Algonquin Park area in the Madawaska valley and was a child of the 60's scoop. His life dedicated to film is a need to express his emotions after the hell he suffered in a foster home. "I was abused ritually until I was 16 years old. That was my idea of love." He spoke of the emotion of when his first girlfriend held his hand "It was surreal, all she did was touch my hand."

His career has been a "combination of luck and drive but not revenge" he told the intimate gathering of students. "If you do things out of hate, you won't go anywhere, you have to do things with a pure heart." Schweig shared his perception of life as "one shot but develop a plan"



Eric Schweig

and urged students to "find out what you're good at and listen to that voice that tells you what you love to do."

Film takes him to the US where he will be starring in Spielberg's next film *In the West*. "The film industry loves chaos" and "if you tell them to get lost, they keep knocking at your door." And Schweig has a savvy way of dealing with the industry. His earnings in *The Missing* where he played the role of a wicked 'brujo' sorcerer could have only been \$65,000 US instead of the \$200,000 US he made his agent negotiate for him after he bluntly refused their first offer.

He regrets the lack of possibilities for interesting roles for Indigenous people in the movie industry because of stereotypes. He would like to play different roles. To play sex scenes "you have to be desirable" but racism and stereotypes leave native people not much in demand for these roles. Schweig has also starred in *The Last of the Mohicans* as Unca, has had roles in TNT's *Broken Chain*, *Scarlet Letter* and, Disney's *Squanto*.

(Kathleen Imbert is a citizen of Wikwemikong Unceded Indian Reserve and is currently a student at the University of Sudbury in Native Studies.)

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Native Studies  
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# Masinaigan/Books

## FN Library Week spreads the word

The Ontario government joined First Nation communities across Ontario to celebrate the vitality of First Nations' libraries and their contribution to the province's history, heritage and culture with First Nations Library Week that ran from February 14-19.

"First Nations libraries, like all libraries, are hubs of community life and play an important role in encouraging literacy and supporting children's education," said Culture Minister Madeleine Meilleur.

"First Nations Public Library Week encourages First Nations libraries to promote their growing collections and services to their communities."

The First Nations Public Library Week pays tribute to the First Nations' oral tradition by respecting and building on the community's storytelling traditions. Public libraries across Ontario celebrated First Nations Public Library Week with programs and displays that celebrated the "Proud Past, Proud Future" of First Nation peoples. The winter timing for First

Nations Public Library Week observes the First Nations' traditional time for storytelling. The 2005 theme, "Proud Past, Proud Future at your library" celebrates the First Nation public library's

key roles – respectful keeper of the history of its community and First Nation peoples, and vital contributor to the successful growth and development of individuals and communities overall.

Caribbean percussion and chanting, Afro-Canadian storytelling, and old-time fiddling and square dancing were just some of the arts programs lined up for First Nation communities as part of the celebrations. Five First Nation public libraries offered cross-cultural programs to their communities. Non-native performers travelled to First Nation communities, met with First Nation peers, presented workshops in schools, and offered community performances. The First Nation public libraries who hosted the programming were: Chippewas of Georgina Island (Lake Simcoe); Kanhiote Tyendinga Territory

(Deseronto); Mississaugas of the New Credit (Caldedonia); M'Chigeeng (West Bay) (Mindemoya); and Whitefish River (Birch Island).

The First Nations Public Library Week launch event also officially kicked off First Nation Communities Read, an annual program initiated in 2003 to promote awareness of books featuring native content and/or the work of Aboriginal authors and illustrators. The title selection for 2005 is *SkySisters*, written by Jan Bourdeau Waboose.

Jan Bourdeau Waboose is an Anishinawbe Ojibway with Ancestors from Pays Plat and Fort William Reserves. She worked with the Union of Ontario Indians from 1974 to 1984, in the education program and was the Director of Social Services when she left.

The goals of First Nations Public Library Week are to encourage First Nation public libraries to promote their resources and services to their communities through a variety of programs and activities; increase community leaders' awareness of the value public libraries add to First Nation communities; and reach out to Ontario's non-native public libraries with an invitation to view First Nations Public Library Week as an opportunity to offer accurate and culturally sensitive programming and displays about their First Nations neighbours.



Participants at Thunder Bay's Library Week produced a piece of art entitled 'Proud Past, Proud Future.'



Artist Moses Beaver with a young artist at Thunder Bay's Waverley Park Library during First Nations Library Week.

## Telling stories with pictures

Moses (Amik) Beaver is a professional Aboriginal artist from the fly-in community of Nibinamik, (Summer Beaver) 500 kilometres north of Thunder Bay in Northern Ontario.

Beaver was invited to participate at the Waverley Park Library on February 17, to help celebrate First Nations Public Library Week. Community members from Thunder Bay were invited out to "Paint with the Artist." A final painting was created by the people that participated which was donated to the library.

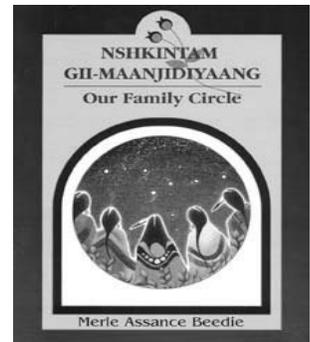
"Storytelling is also one of the oldest forms of communication, teaching and entertainment. Stories for First Nations People have always been a tool of cultural transmission that hold the history, values, beliefs and spirituality of the people," Beaver said.

Through art, Moses transcends the verbal story-telling history of his people and enters into the realm of visual arts as a form of communication.

The images he paints tell stories and often reflect ancient teachings of his people, Moses says.

For more information please visit [www.mosesbeaver.com](http://www.mosesbeaver.com).

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A six-member jury of representatives from Ontario's First Nation public libraries selected the First Nation Communities Read 2005 title, *SkySisters* by Jan Bourdeau Waboose. Other nominations included:

*Catching Spring* by Sylvia Olsen; *Coyote's New Suit* by Thomas King; *Morning on the Lake* by Jan Bourdeau Waboose; *Nations of the Eastern Great Lakes* by Rebecca Sjonger & Bobbie Kalman; *NSHK-INTAM GII-MAANJIDIYAANG – Our First Family Circle* by Merle Assance Beedie (pictured); *Qu'appelle* by David Bouchard; and *The Song Within My Heart* by David Bouchard.

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# Kettle and Stony Point

## First Nation operates grocery store, restaurant, radio station

By Rick Garrick

**KETTLE & STONY POINT** — The Chippewas of Kettle and Stony Point are aiming to attract business into their industrial park.

"We're looking to attract some kind of spin-off industry," said Bob Bressette, band councillor for the past 18 years, noting that the band is working to gain ISO certification, an international standard used by big business around the world, to help achieve their goals. "This makes the access a whole lot easier. They will talk business right away."

Bressette feels that if more band members were employed in the community, they would stay in the community and spend their money at community businesses.

Many of the community's businesses, such as the Points Preference Grocery Store, the Sweetgrass & Sage Restaurant, Kool Kats Pizza and Subs, Two Eagles Smoke Shop and Video Store, and Points Eagle Radio CKTI, are located in the Kettle Point Mall.

"It's becoming the centre now," Bressette said. "Everybody goes here now instead of going to Forest or Samia."

The mall, built by the band in the mid-1990's, is operated by the Southwind Corporate Development Board, a band-owned corporation which also runs the industrial park.

Both the grocery store and the restaurant are band-operated businesses, while the pizza and video stores are owned by band members. CKTI, which operates 18 hours a day, is run by an Interim-Steering committee.

R&R Marina, located on the Lake Huron waterfront, and two variety store/gas bars are among the other businesses in the community.

During the summer months, Kettle and Stony Point is a hub of activity, with close to 600 cottages located on the reserve and about 900 located within the near vicinity.

Not only do the cottagers buy goods from the mall, they also purchase services from many

Kettle and Stony Point band members who operate small service businesses, such as cleaning and lawn care, during the summer.

Although the band is the major employer in the community, with about 150 employees, the grocery store is the largest commercial employer and about 15 commercial fishermen earn a living by selling pickerel and salmon out of their garages.

Kettle and Stony Point, with a population of about 950 on-reserve and about 980 off-reserve and a land base of 2660 acres in the Kettle Point area and 2460 acres in the Stony Point area, is located on Lake Huron, about a 45

minute drive north on Hwy. 21 from the US/Canada Blue Water Bridge. It is one of the 42 current member communities of the Anishinabek Nation represented by the Union of Ontario Indians.

The community has been in the news since September 6, 1995, when Anthony Dudley George was killed by an Ontario Provincial Police officer during a protest over Ipperwash Provincial Park.

"Ipperwash Park was once part of the Stony Point reserve," Bressette said, adding that the

park's expropriation is now one of the subjects of the Ipperwash Inquiry.

The Ipperwash Inquiry is looking into the shooting death of Dudley George, after he and about 30 other unarmed protesters moved into the park to protest the Ontario government's use of sacred land as a provincial park. Ipperwash Park is located on a burial site.

The band settled the Enniskillen Land Claim in 2004 after a 20-year process, for \$2 million which will be used to purchase land, and is currently negotiating the Camp Ipperwash (1942) Claim with the federal government.

"The government appropriated it under the War Measures Act," Bressette said, explaining that the land was supposed to be returned after the war was over and the government didn't need it anymore. "They still haven't returned it."

Negotiations have bogged down over the environmental assessment issue, Bressette said.

Two other land claims, the West Ipperwash Beach Claim and the Clench Claim, have yet to be heard.

Although the claims process is slow, the band has moved forward in other areas.

Over the past year, the community built additions onto the Day Care Centre and Health Services Centre, opened an Aboriginal Head Start Program, and started an ECE Diploma Program for band members at the community's Four Winds Business & Training Centre.

"Almost half the population is youth," Bressette said. "We don't have too many Elders left."

In 1995, the community built Hillside Public School to give

their youth a stronger identity.

"They lacked ownership and identity," Bressette said. "Now that we have our own school, we know we're Chippewa."

About 30 of the community's younger athletes participated in the 2002 North American Indigenous Games in Winnipeg.

"Every one of the kids we sent came back with at least one medal," Bressette said. "They came back wearing their Team Ontario jackets and never took them off for three years."

The community has also been looking after their Elders.

The communal area in the Seniors Building was enlarged to give the Elders more space to meet, and an old office building was also renovated, inside and out, at the community's trailer park for the Elder's use.

"They call it the Lodge," Bressette said. "Every week they get together and do something."

The Elders, who have formed themselves into a group called the Golden Eagles, have been taking language classes and setting up fundraising efforts for any upcoming community events.

"They had a big table at the Christmas Bazaar, at the end of November," Bressette said.

Among the notable community members are Elder Rachel Shawkence, past Chief Charles Shawkence, current Chief Tom Bressette, and artists/authors Barry Milliken, Gail Bressette (D a a n i s), Dennis Henry and Moses Lunham.

In addition to Chief Tom Bressette and councillor Bob Bressette, other council members are David Henry, Peter Cloud Sr., Ron George, Rudy Bressette, Elizabeth Cloud-Stevens, Brian Monague, Maynard (Sam) George, and Yvonne (Bonnie) Bressette.

The community also built a Veterans War Memorial in 2003, designed and sculpted by community artisan Bruce Bressette as a tribute to veterans from the War of 1812 until now.

A Heritage Centre, which will contain historic information on the community's rare "kettle" formations and flint beds and past chiefs and dignitaries, is planned for a location near the Elder's Lodge once adequate funding is found.

Kettle and Stony Point was known historically as trading centre, due to its flint beds which were used for making skinning knives and arrow and spear points.

"There is evidence that people used to travel long distances to trade for the flint," Bressette said. "We're still a trading centre, we're so much into the tourist business."

This June, the community will be hosting the Union of Ontario Indians annual general assembly, this year called a Unity Gathering, which will be celebrated by a traditional pow-wow.

Kettle and Stony Point's annual competition pow-wow will be held on the second weekend in July and the community's Native Solidarity Day Celebrations will be held on June 21.

The community will also be holding votes in April on a custom band election code and a referendum code.



Veteran's Monument located at entrance to community which was dedicated June 21, 2003



Chief Thomas Bressette



Kettle and Stony Point are aiming to attract business into their industrial park.

# Ipperwash

## Ipperwash crisis result of ongoing government mistakes

By Laura Thibeault

If the government had dealt with the Kettle and Stoney Point land claim quickly and in good faith instead of ignoring the impending crisis, could the events at Ipperwash have been prevented? Other land disputes such as the 1990 Oka Crisis, and 1995 Gustafsen Lake confrontation could also have served as valuable reflections on previous mistakes in dealings with Natives.

In 1827, Chief Joshua Wawanosh represented 440 Chippewas in southwestern Ontario when he signed a treaty to designate land claims. The Natives of Kettle Point (then St. Clair) and Stoney Point (then Sauble) Reserves acquired a combined 5,000 acres of land from His Majesty George IV. With this land, the Crown promised to pay "the sum of one thousand and one hundred pounds of lawful money of Upper Canada in goods at the prices in goods usually paid for the time being for such goods [...]; provided always."

Since the signing of the land claim, the Natives of Stoney Point progressively lost land to non-natives, and most unsettlingly, to the government. In 1936, as the Great Depression was coming to an end, the government of Ontario purchased 108 acres "through private interests", land that had been sold to non-natives over the years. Ipperwash Provincial park was created on this land that was taken from the Natives of Stoney Point.

In the summer of 1937, human remains were found, indicators of a sacred burial ground on Provincial Park land. This initially presented few problems because it would only take a fence to surround the small gravesite, an arrangement agreeable to both the Government and Natives. However, in the rush to get the park ready for the new season, the construction of the fence was forgotten and one of the sacred burial grounds became a picnic spot where campers also enjoyed friendly games of horseshoes.

The land dispute continued through the century, with a more disturbing event during World War II. On February 9, 1942, the Secretary of Indian Affairs informed the local Indian Agent that Stoney Point land, located on Lake Huron, was being considered for a military base, and that residents would be given the right to vote, as required under the Indian Act. This specific land had been chosen due to its location and the availability of running water. The inhabitants' need of the land for farming was being ignored.

On April 1, 1942, the Stoney Point band members were offered a one-time payment of \$50,000 to give up their land, houses and farms. Unfortunately, some of the residents of Stoney Point were away fighting for Canada in the war. They had not been informed of the proceedings, leaving them with no input and no voting rights on the compulsory decision. The Natives voted 59-13 against the offer, suggesting that the

land be leased to Ottawa, but the idea was refused. On April 14, 1942, the residents of Stoney Point were forced to leave their lands through expropriation, but were given the right to vote on the issue, as long as they voted in favour of Ottawa. The War Measures Act was invoked for those who "refused a Surrender."

The War Measures Act was a Canadian statute that allowed the government to assume sweeping emergency powers. When the act was invoked, citizens could be arrested and imprisoned without the benefit of trial or even a stated explanation. It essentially created a state of martial law throughout the country. The War Measures Act was repealed in 1985 and replaced with the Emergencies Act in 1988. This act has only been used three times in Canadian History: World War I, World War II, and the October Crisis of 1970 in Quebec.

On Thanksgiving weekend of 1942, the 18 families of Stoney Point Reserve moved to the Kettle Point



Reserve and merged with the members, all led by one chief. The government did pay a sum of \$50,000 to the members of Stoney Point but most complain that the majority of the money went to the Kettle Point band. The 2,211 acres of the previously Stoney Point Reserve land was now known as Canadian Forces Base (CFB) or Camp Ipperwash. When the war ended in 1945, the land was not returned to the Stoney Point families as promised.

Among the First Nation soldiers who returned to Canada was a man named Clifford George, who remem-

bers his feeling.

"I came home to nothing. I'll never forget the feeling I had when I first went there [to Stoney Point] and couldn't find my mother's grave (which was located on another burial ground on the CFB). They had removed the headstones and there were bullet holes and trenches dug. They could only do that to an Indian. That would never happen to white people."

He was given strict orders that he was only able to visit his mother's burial ground with permission from the Department of National Defence.

In 1946, residents of Stoney point were optimistic when Camp Ipperwash closed. A short period later, it was declared a permanent military base, despite the promise made to the First Nation that it would be returned to them after the war. Several attempts were made to enter into peaceful negotiations with the government following the end of World War II. The government repeatedly agreed to enter negotiations but failed to take any action, and the Natives finally protested

through occupation of the park.

The Natives were determined to take back what they had lost. Lexus George, a member of Stoney Point, told the media following a protest: "We'll die for this land, it's as simple as that." Many shared this feeling after all the hopeless attempts to negotiate peacefully.

In May of 1993, approximately 100 Natives occupied Ipperwash Provincial park, living alongside the soldiers. In September of the same year, a three-week walk to Ottawa was held to protest the lack of recognition of treaty rights in front of the Parliament Buildings.

The summer of 1995 provided to be a very heated period between the DND and the members of Stoney Point. On September 4, Ipperwash Provincial Park closed for the season. That same night, protesters move into the park through a hole cut in a fence. "Project Maple" was launched by the Ontario Provincial Police within five hours of the arrival of the protesters, with a goal to seek peaceful negotiations. The following day, ambulance staff and two helicopters were assigned to the project. The helicopters flew above the protesters and noted that they were unarmed, despite misleading rumours.

The events of Wednesday, September 6, 1995, would make history. The police began the day early with the intention of removing 15 protestors from the park. By 22h30, 30 members of the police riot squad moved onto protester territory. Many shots were fired by the police, one of which fatally wounded Anthony "Dudley" George. This would mark the first killing of a Native protestor over a land claim dispute in the 20th century.

Another protestor, Slippery George, was badly beaten by the police. Although he survived, at the time many believed he had died. Protesters still maintain they were unarmed, while police still argue that they "fired only after they were fired on." Rumours circulated that the newly-elected Premier of Ontario, Mike Harris, had told the OPP to kill if necessary (these accusations continue to be denied). In 1997, Sergeant Kenneth Deane was convicted of criminal negligence in the death of Dudley George. Heated political debates and a public inquiry are still ongoing today.

In 1998, the original land claim was settled. Under the \$26-million agreement, the land occupied by the former military installation was to be cleaned up and returned to the Kettle and Stoney Point First Nation. As well, every member of the band will receive between \$150,000 and \$400,000 in compensation.

In May, 2004, Ottawa agreed to pay \$15,000 to each Stoney Point band member affected by the expropriation in 1942.

(Laura Restoule Thibeault, Dokis First Nation, submitted this essay for her *Aboriginal Cultures and Societies* class at University of Ottawa.)

## Police relations key to problems

KENORA, Ont. (CP) — Ontario Regional Chief Charles Fox called for improved relations between First Nations and police during a Feb. 23rd Ipperwash inquiry workshop in this northwestern Ontario city.

Fox referred to the beating death of Max Kakegamic four years ago in Kenora, Ont., as part of a list of high profile cases across Canada that have contributed to strained relations between aboriginal communities and law enforcement.

"Why is that particular issue there? How do we deal with that issue," asked Fox, as Kakegamic's parents looked on.

The Ipperwash inquiry is investigating the shooting death by a police officer of Dudley George in 1995, during a protest over native land claims at a provincial park in southwestern Ontario.

The Kakegamic family continues to call for a public inquiry, in hopes their son's killer can be found. While Kenora police arrested a suspect, their case was later thrown out, amidst allegations of misconduct by investigating officers.

"In Kenora, the First Nations people have every right to feel unsafe knowing the person responsible remains free to this day," said Treaty 3 Grand Chief Arnold Gardner.

Treaty 9 Grand Chief Stan Beardy noted everyone involved had a responsibility to ensure residents feel safe in Ontario, adding the Kakegamic family doesn't feel enough is being done to catch their son's killers. Adding insult to injury, his mother, Margaret Kakegamic, said she recently received an invoice from the province demanding her late son pay an overdue fine.

The bureaucrat refused to believe her son was deceased, which only made the situation worse, she added.

Mary Alice Smith, spokeswoman for the



Dudley George

— CP Photo

Anishinabe Peace and Justice Coalition in Kenora, said Kakegamic's killer would have been found by now, if the victim had been the son of a prominent politician or business leader. She added she wasn't optimistic another public inquiry would help, saying another report wasn't likely to change things.

Treaty 3 recently embarked on a three-year research project, which is meant to lay the foundation for its own judicial system and reduce allegations of systemic racism in Kenora district.

Wabaseemoong First Nation Chief Ron Roy McDonald said he was very dissatisfied with police service provided to band members.

The community of 800 is 90 minutes northwest of Kenora, but McDonald said he had received complaints of assaults by police against his members relating to all three area police services, the provincial police, Treaty 3 Police Service and Kenora Police Service.

The chief called for direct action on problems including solvent smuggling and the unsolved deaths of band members.

**In Brief**

**New Ecological Fishing Reg's**

TORONTO — The Ontario government is developing a broader, ecological approach to fisheries management that includes streamlining fishing regulations and making them easier to understand and follow, says Natural Resources Minister David Ramsay.

The ministry is proposing to reduce the number of fishing divisions across Ontario, basing boundaries on ecological and social criteria rather than geography alone. Fisheries management would shift from an emphasis on individual lakes to a system that functions on a broader landscape scale. The ministry will also create guidelines for all major sport fish species to ensure more effective management and will seek greater public involvement in fisheries management through enhanced stewardship programs.

For more info contact Chris Brousseau, Ministry of Natural Resources (705) 755-1231 or visit [www.mnr.gov.on.ca/mnr/csb/news/2005/feb18nr\\_05.html](http://www.mnr.gov.on.ca/mnr/csb/news/2005/feb18nr_05.html)

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**Website**

**Website of the Month**

<http://www.johnco.com/firstnat/>

**"FIRST NATION INFORMATION PROJECT"**  
 This project is intended to provide a mechanism to share knowledge, interests, and effective practices connecting the Aboriginal community from around this expansive country and the world.

**Contact Us**

**Union of Ontario Indians**

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**Intergovernmental Affairs**



From left: Maurilio Galdino, Sister Priscilla Solomon, Jason Laronde, Fleur Hackett and Ricardo Montagner.

**Brazilians share a similar despair**

*By Jason Laronde*

NORTH BAY — Brazilians and Anishinabek are more alike than one might think. The Pelotas River in southern Brazil is where it all begins. Over 1500 families have been expelled from their land due to the development of the Barra Grande Dam. Small size farmers have halted construction of the dam by way of protesting. Some of these families have been living in encampments for more than 50 days to protest the deforestation of the area with no compensation for their lost land. Sound familiar?

I had the opportunity to meet with the leader of the protest group called Movimento dos Atingidos por Barragens (MAB), translation – Movement of Dam-Affected-People.

Ricardo Montagner is a farmer whose group advocates for those who have been affected by the construction of dams. Although Ricardo does not speak English, we communicated quite effectively through an interpreter, Maurilio Galdino. Maurilio is a Brazilian who lives in Canada and speaks English and French as well. I asked him if he spoke Ojibwa and he smiled and said "not yet".

Through the Development of Peace organization in Canada, Montagner has expressed an interest in meeting with other organizations like the Union of Ontario Indians that do similar work with issues concerning environment, energy and water. Development of Peace representative Fleur Hackett is guiding Montagner through-out Ontario and is in charge of setting up meetings.

Barra Grande is just one of many areas in the south of Brazil that is affected by the construction of dams and power plants. Several other dams and power

plants throughout Brazil have displaced thousands of families. MMontagner says that half a million people will have lost their homes and farmlands to the construction of dams. Large national and multinational businesses from the U.S. have influenced the construction of dams in Brazil.

Montagner explained how some of his people have died through conflicts after the deforesting of the principal reserve of pine trees. Although, these are not isolated incidents the position of these multinational businesses is clear and that making millions is more important than the life of farmers.

MAB was created in the 1980s, uniting struggles in various regions of Brazil. It is the only national movement of dam-affected people in the world. MAB works to defend the rights of dam-affected populations, demanding fair compensation for their losses, and their participation in planning and implementing resettlement so that it improves the quality of life for their people.

MAB has criticized the construction of large dams and worked to make the public and government officials fully aware of the social and environmental impacts of dams and the need for energy policies for the country.

MAB is demanding that all of the social and environmental problems be resolved before further construction of the dam.

In January 2005, Stakeholders reached an agreement with the Barra Grande Dam and the Brazilian government allows project to move forward. Over a thousand families and farmers will be compensated. The agreement also cedes 5740 hectares for conservation, where hundreds of thousands of trees are to be planted.

**Too technical?**

*By Robert Morriseau*

THUNDER BAY — The Ministry of Natural Resources held a Northwest Region Hardwood Working Session, January 21 with the Northwestern Ontario Forest Industry. It was to discuss the current and future situation of the hardwood (aspen and birch) supply and demand. First Nations were not informed, nor invited to this session.

An area Chief called to express concern about this meeting, which prompted me to call for more information. Upon calling the Ministry of Natural Resources (MNR) Regional Office, I was notified the session was by "invite only." When the obvious question was asked why First Nation representatives were not notified or invited, I was told that someone would call as soon as possible. Charlie Lauer, Regional Director of Northwest Region, MNR, called back responding "... It was felt that the session was too technical for the First Nations."

Too technical – does that imply that we as First Nations are not capable of understanding the terminology used in today's forestry practices?

Did I miss a course, in the Aboriginal Forestry Technician Program on the technical terminology used between the Ministry of Natural Resources and Industry? Is there a special technology that only applies to MNR and Industry?

Of the 12000 professional foresters in Canada, there are approximately 80 of Aboriginal descent, with more enrolled in the universities and colleges. In Ontario alone there are university and college programs that are geared toward Aboriginal forestry such as the Aboriginal Forestry Program offered at Sault College of Applied Arts & Technology. So we are being educated and trained in the new technology used in today's forestry practices. Not only do our First Nations have the educational background they also have the resources to hire non-aboriginal foresters and technicians to assist them in their goals and objectives. Also, our Tribal Councils and Political Organizations have on staff foresters or technicians that report and interpret on forestry issues and activities in their areas. So we do possess the technical capability to sit with government and industry to talk about the forest in their language.

Within the week after the Hardwood Working Session I requested and received from the Ministry of Natural Resources the summary of minutes and action items from this session. In reviewing this information I realized that there was nothing too technical that we as First Nations could not understand. They discussed the current and future demand on hardwood supply for the existing mills, how the system works, accuracy of volumes predicted, factors affecting supply and agreements made between industries for wood supply. The only thing missing at this meeting were discussions surrounding First Nations issues and concerns regarding these same hardwoods. On the flip side of this the MNR has offered put on a similar session for the First Nations in order to explain the current hardwood situation and commitments, however this would be done without the industry present. Once again the MNR is able to avoid bringing both the First Nations and industry together to deal with the real issue of economic opportunities for First Nations.

Too technical? No, just not welcomed at this particular session.



**The Anishinabek / Ontario Resource Management Council Forum**

"Sustainable Resources = Sustainable Partnerships"

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Contact **Jason Laronde** or **Kerry Colnar** at the Union of Ontario Indians for further information at:  
 Phone: (705) 497-9127 Fax (707) 497-9135

Look for updates in the next Anishinabek News issue.

# Intergovernmental Affairs

## Will proposed conservation areas impact First Nations?

By Yves Chenier

The proposed Lake Superior National Marine Conservation Area (NMCA) encompasses an area affecting a number of the Union of Ontario Indians' Northern Superior First Nation member communities traditional territory. The proposed marine conservation area would stretch from the waters that extend from Thunder Cape straight south to the mid-lake Canada-U.S. border and all waters from the border north and east along the coastline to Bottle Point, northeast of the Slate Islands.

According to Parks Canada, which is the Ministry responsible for the proposed NMCA's, they are established for the purpose of protecting and conserving representative marine areas for the benefit, education and enjoyment of the people of Canada. The goal of the NMCA System Plan is to have a least one NMCA for each of the 29 marine regions in Canada. With the addition of five new marine conservation areas, seven of the 29 marine regions will be covered, leaving 22 to be addressed in the future.

Canada currently has two operating National Marine Conservation Parks - the Fathom Five National Marine Park in Ontario and the Saguenay-St. Lawrence Marine Park in Quebec. Existing NMCA's include submerged lands, the water above them, and any species found there. They can also take in wetlands, estuaries, islands and other coastal lands.

The waters encompassed

within the proposed marine conservation areas can be used for both commercial and sport fishing. But these activities would be limited or even eliminated from zones protecting sensitive features such as nesting areas, spawning beds and cultural sites. Other activities, such as undersea mining and oil and gas exploration and development, are not permitted in NMCA.

Although the Canada NMCA's Act states that nothing in the act is to abrogate or deroga-

te from the provisions guaranteed in Section 35 of the Constitution Act 1982, there are many questions left to be answered about how the proposed marine conservation areas would affect Aboriginal treaty and inherent rights.

The Act does state, however, that any activity that could potentially pose a safety risk can be infringed upon if it is seen as a matter of public safety, regardless if it is a treaty right or not.

The traditional uses of the

areas within the proposed marine conservation area go far beyond harvesting of wildlife for those communities in the Northern Superior Region. The waters of Lake Superior and the lands that they live on are keys to the history and culture of the Northern Superior First Nation communities. Since time immemorial the people from this area have used the waters and lands of the Lake Superior region to sustain life and carry on their traditions.

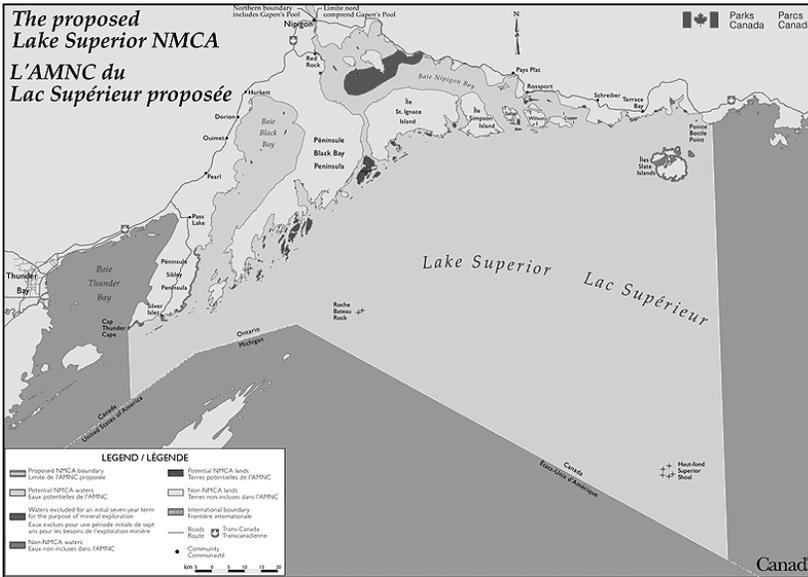
The traditions of our people

are so closely tied to our culture and our language that any infringement on our hunting, fishing, trapping or any other inherent right would further degrade our ability to sustain our traditional ecological knowledge. With such a close tie to the environment it would only be natural to have these communities play a key role in the management of a National Park within their territories.

Pays Plat First Nation has actively participated throughout the entire process to date by hosting an open house and participating in group meetings, providing valuable input into the process.

The Northern Superior Chiefs expressed the need to establish a process with Parks Canada that respects the government-to-government relationship First Nations have with the federal government. A recommendation was made to Parks Canada to engage in a process to work towards the development of a framework for co-management by First Nations on the establishment of the NMCA. At a meeting between the North Superior Chiefs and Parks Canada on February 6, 2004, the recommendation was put forth and at that time the Parks Canada representatives indicated that co-management was not an option.

The Northern Superior Chiefs and Parks Canada continue to communicate on the issue of the Lake Superior National Marine Conservation Area and what involvement they will have in the management and planning of the proposed National Park.



National Marine Conservation Areas, or NMCA for short, are marine areas managed for sustainable use and containing smaller zones of high protection. They include the seabed, the water above it and any species which occur there. They may also take in wetlands, estuaries, islands and other coastal lands.

### The Anishinabek Nation is seeking individuals to participate in a working group for the Anishinabek/Ontario Resource Management Council



The Anishinabek / Ontario Resource Management Council is establishing a new Working Group in fisheries. The established Working Group under this council will be responsible for technical work on resource management issues and will provide reports to the members of the Council. The Working Group will consist of three Anishinabek representatives. Each Working Group will meet approximately 10 times per year and all expenses will be remunerated and an honorarium will be paid for each meeting. Best efforts will be made when selecting representatives to ensure each region of the Anishinabek Nation territory is represented.

#### Fisheries Management Working Group

If you are interested in participating with the Fisheries Working Group, please forward a cover letter stating your interest along with your resume by **March 28, 2005, to the:**

Union of Ontario Indians  
Attention: Jason Laronde  
P.O. Box 711, North Bay, ON P1B 8J8  
Or Fax to: (705) 497-9135



Anishinabek/Ontario Resource Management Council's Enforcement Working Group Presents a series of Information Sessions for Spring 2005

- Tuesday, April 5**  
Chippewas of Aamjiwnaang  
2:00 - 4:00 pm & 6:00 - 8:00 pm
- Thursday, April 7**  
Curve Lake First Nation  
2:00 - 4:00 pm & 6:00 - 8:00 pm
- Tuesday April 12**  
Nipissing First Nation  
2:00 - 4:00 pm & 6:00 - 8:00 pm
- Thursday April 14**  
Hemvay Inlet First Nation  
2:00 - 4:00 pm & 6:00 - 8:00 pm
- Tuesday May 10**  
Fort William First Nation  
2:00 - 4:00 pm & 6:00 - 8:00 pm
- Wednesday May 11**  
Pic River First Nation  
2:00 - 4:00 pm & 6:00 - 8:00 pm
- Tuesday May 17**  
Mississauga First Nation  
2:00 - 4:00 pm & 6:00 - 8:00 pm
- Wednesday May 19**  
M'Chigeeng First Nation  
2:00 - 4:00 pm & 6:00 - 8:00 pm

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Fax: (705) 497-9135  
Toll Free: (877) 702-5200  
Email: igastaff@anishinabek.ca

# Nishnaabewin/Culture

## FNs upset by the desecration of eagles

NIPISSING FN - First Nations in Ontario are disheartened at the news that at least 40 bald eagle carcasses, all found in the past three weeks, were discovered on a BC First Nation. The Anishinabek Nation are stating their disappointment about the discovery, in an effort to mitigate further illicit trade in eagle parts, and to create an awareness of legitimate ceremonial use of these important sacred items.

"The idea of using one of our most important sacred symbols, Migizi (the bald eagle), for commercial gain is completely abhorrent to us and contrary to our sacred teachings," said Grand Council Chief John Beaucage.

Beaucage offers a grave warning to those who may be partaking in the black market for eagle parts.

"It should be understood that people who have obtained items in such a fashion may ultimately subject themselves to the antithesis of our what is sought after in our

Seven Grandfather teachings. People who claim to follow this sacred path and who are buying materials from murdered eagles will know what I mean," said Beaucage.

The Seven Grandfather teachings include teachings on Truth, Honesty, Bravery, Humility, Wisdom, Love and Respect. This includes love and respect for the eagle, the most important spirit bird in all of Creation. It is said the eagle flies the highest and therefore is the closest to the Creator and the Spirit World.

"We cannot condemn," said UOI Board Elder Gordon Waindubence. "But we do have to take pity on these actions and whoever is doing this."

Eagle feathers, talons, bones, and even mounted heads and bodies are very important and sacred items in Anishinabek culture and spirituality. Eagle feathers are universally considered by First Nations to be the greatest honour

an individual can receive. In traditional societies, the whole body, bones, and various body parts are used in healing ceremonies and for medicinal purposes.

Elder using an eagle feather. Feathers adore pow-wow dance regalia and are used in many different ceremonies and gatherings. Strict protocols govern the use of such eagle items. Traditional teachings forbid the sale of such sacred items, and specific care

protocols must be employed to ensure their care and respect.

Laws are in place to ensure the protection of this magnificent bird, which is still considered endangered. However, aboriginal people in both Canada and the United States, are still able to possess eagle feathers and parts for ceremonial use through legislative exemptions.

Legitimate ways of obtaining eagle feathers and other eagle items include trading or bartering between First Nations people, acquisitions through zoos and aviaries, molting at nest sites, and occasionally from the Ministry of Natural Resources.

The MNR and First Nations have been involved in discussions about eagle parts through the Anishinabek-Ontario Resource Management Council, which is a partnership between the province and the UOI. This forum has provided a healthy discussion about the conservation of bald eagles and golden eagles, as well as an opportunity for MNR officials to understand the various aspects of obtaining and possessing eagle items.



White moose photographed near Chapleau, Ontario. - Submitted Photo

## White moose has purpose

At *Anishinabek News* we have been receiving photographs lately of white moose from within the region. We asked Union of Ontario Indians board Elder Gordon Waindubence what the significance of the white moose is. He didn't want to call it an 'albino' moose.

Jokingly he called it "a zebra without stripes" but went on to say that, like all animals on this earth, each one serves a purpose and is powerful in their own way. Waindubence's father and grandfather told him that the white moose is a powerful animal and should never be killed.

"When we see things out of the ordinary, we are being allowed to see them. We see them for a reason," he said. But just as there are white rabbits or white bears nobody ever asks why or how come, "they just are that way."



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In Partnership with Union of Ontario Indians

For further information contact:  
705 942 9909  
Website:  
<http://www.anishinabek.ca/uoi/11c/index.htm>



## Language Calendar

### 6 x 6

# Mno-bmaadziwin/Health

## Health Advocacy Initiative supports frontline workers

By Fran Tabobondung

The Ontario Aboriginal Health Advocacy Initiative provides training and education to frontline workers on issues they face in accessing health services for Aboriginal clients.

The North East position is based at the Union of Ontario Indians, North Bay office.

I am Fran Tabobondung and I have been employed as the North East Health Advocacy Developer since November 29, 2004.

I am from Wasauksing/Parry Island First Nation. Currently, I

am working on two manual pieces and an update to the Mental Health Act Workshop.

My specific area of delivery runs from north to Attawapiskat, south to Orillia, west to Pic Mobert and east to Ottawa.

The Ontario Aboriginal Health Advocacy Initiative aims to address the quality and availability of health services through design, development and delivery of training, conducting research; and networking with health organizations in Ontario.

The Ontario Health



Fran Tabobondung

Advocacy Initiative (OAHAI) is funded under the Aboriginal Healing and Wellness Strategy.

The OAHAI has four regional Health Advocacy Developers strategically placed throughout the province.

The regions include: North East; North West (position vacant); South East and South West.

The head office is located at the Ontario Federation of Indian Friendship Centres and is coordinated and managed by Jessica Hill (Acting Manager).

The OAHAI continues to deliver all of its training sessions for free to frontline workers who service Aboriginal and

Metis people.

This may include but is not limited to, First Nations, Health Access Centres, Healing Lodges, Friendship Centres, ONWA and OMAA locals.

If you would like to host a training session or would like information about the next training being hosted in your area, please call Fran Tabobondung, Health Advocacy Developer at 705-497-9127 ext. 2245, or visit the website at: [www.oahai.org](http://www.oahai.org) for a list of all the training sessions/upcoming regional gatherings.



# Ontario Aboriginal Health Advocacy Initiative

## Northern Regional Workshops

Sault Ste. Marie, Ontario:  
**April 27 & 28, 2005**

Kenora, Ontario:  
**May 25 & 26, 2005**

This is an excellent opportunity for community input, information exchange and training for front line workers dealing with Aboriginal health issues.

Workshops included in the agenda are:

- ◆ **Aboriginal Youth Healthy Sexuality**
- ◆ **Advocacy for Front Line Workers**
- ◆ **Cultural Sensitivity**
- ◆ **Hepatitis C**

Discussion sessions will focus on the abuse of older adults and emerging Aboriginal health issues and trends.

For more information and registration details please contact the Ontario Aboriginal Health Advocacy Initiative at **416-956-7575** or email to [oahai@ofifc.org](mailto:oahai@ofifc.org)

# Mno-bmaadziwin/Health

## A return to healthy Native ways

By Ellen Sweets  
Denver Post

For all the recent attention paid to fusion, fad and fancy foods, one of the nation's oldest food forms – that of American Indians – has been overlooked.

Although there are tribal differences, like any other regional adaptations, the tie that bound native diets for generations was the reliance on foods eaten seasonally and grown naturally. Sound familiar?

Just as non-Indians in North America have launched a return to organic, natural and seasonal foods, so have diverse tribal nations – the Kenaitze and Loudon in Alaska, the Yankton Dakota of South Dakota, the Oneida of Wisconsin and the Navajo of Arizona.

Representatives of more than 30 tribes converged recently in Milwaukee to examine how they can reverse the breakdown in good eating habits that have, over the years, produced disproportionately high incidences of diabetes and heart disease.

Too often foods found in reservation stores are high-fat, high-sodium, sugar-laden, low-nutrition products that undermine good health.

Now, American Indians are tak-

ing action.

The First Food Nations Native Food Summit in Milwaukee brought together more than 150 participants from across the United States, including Alaska and Hawaii. Among them were chefs, registered dietitians, nutritionists, anthropologists, tribal elders, health-care professionals, and agriculture and trade-policy experts. And they all had to eat.

Loretta Barrett Oden, formerly executive chef at Corn Dance Café in New Mexico's Santa Fe Hotel (now Amaya restaurant), created menus for each of the conference meals served at the Pfister Hotel. Relying entirely on traditional foods, they included sage grits, blue corn-wild rice Johnny cakes with smoked salmon, barbecued buffalo brisket, oyster stew, maize crepes with sautéed fruit, vegetables with sage pesto, red chile with posole, roasted turkey; and sweet Indian pudding.

"My childhood was spent grow-

ing and gathering food," Oden was quoted as saying in marketing materials when she opened Corn Dance Café in the Indian-owned hotel. Her earliest memories are of gathering pecans, walnuts and wild greens. "I loved watching the magic women work with food, and I was fascinated by the old grains such as amaranth, which, through ancient memory were always planted in every kitchen garden, preserving the past for the present."

Oden, who grew up on Oklahoma's Potawatomi Reservation, moved back home in 2001 to open a Corn Dance Café in Shawnee, Okla., but it has since closed. She is working on a PBS series and companion cookbook about American Indian foods.

Other chefs at the conference included Victor Zamora, an Apache advocate for Indian cooking and a chef with the University of

Wisconsin/Milwaukee and Nephi Craig, Navajo/Apache, founder of the Native American Culinary Association, an organization dedicated to researching, developing and preserving Indian cuisine.

The food focus for the event was consistent with the traditional diet that sustained Indian health for centuries, noted Wilma Mankiller,

former principal chief of the Cherokee Nation, and the first woman to hold the office.

Although the recent conference was not the first such food summit, it was called because health, culture and nutrition experts are increasingly concerned by the breakdown in healthful eating habits among Americans.



Bidaaban  
Healing Lodge  
4" x 4.5"

National Aboriginal Health Org.  
10.25" x 7"

# Dnakmigziwin/Sports

## Cheechoo takes NHL skills to Swedish Elite League

By A.J. Bellegarde

By now, everyone knows the name Jonathan Cheechoo. His exposure during the 2004 Stanley Cup playoffs has ensured that. The 24-year-old winger from Moose Factory is coming off an excellent Stanley Cup playoff run this past season, where he was third on team scoring with 10 points in 17 games. Although the Sharks didn't make it past the Calgary Flames in the third round of the playoffs, "Cheech" says he did learn some valuable lessons, "Being in the playoffs was great. I really learned so much from my team mates about what it takes to win, how to prepare for big games."



A.J. Bellegarde

That's why he's frustrated at not having the opportunity to carry on his play in the National Hockey League with the expiration of the League and the Collective Bargaining Agreement. The CBA, which expired September 15th, ending a ten-year agreement between NHL owners and NHL players (represented by the NHL Player's Association) has left 700 NHL players without work, and fans across North America without NHL hockey. For Cheechoo, he's losing a valuable year of development. "I'd be in my third season in the NHL right now, so to lose an entire season, for me as a player who's still developing, it's frustrating."

Cheechoo says that the entire San Jose team was told by their Player's Association Representative in Jon's rookie season two years ago that they had to prepare for the lockout. So, it was

no surprise to him that the season was cancelled. He is bothered by the fact that the two sides could not come up with an agreement that could have salvaged the season.

"I think we (the players) are a bit of a commodity, and at the same time we all played the game growing up and we love the game and we want it to continue, so it's two-sided. We want to play and we want to help the league out, but at the same time we want to protect our interests," he says regarding the draw-out dispute between the NHL owners and players.

It was mid-December when Cheechoo decided to play in Europe, in Sweden with HV71 of the Swedish Elite League (Svenska Elite Serien) "My agent and myself had to be sure that there wasn't going to be an NHL season. That's why we waited until December to make any decisions about playing. Before that, I was just sitting around at home doing nothing."

It took only two days for Cheechoo to obtain approval from both the International Ice Hockey



Moose Factory's Jonathan Cheechoo playing in Swedish Elite League.

Federation and the Swedish Ice Hockey Federation that allowed him, as an NHLer, to play in the Swedish Elite League. The league features Marcus Naslund, Peter Forsberg, Daniel Alfredsson, Tomas Holstrom, Henrik Zetterberg, Miikka Kiprossoff, and Marian Hossa. As for North American players, Cheechoo joins Jose Theodore, Sheldon Souray, Brenden Morrison, and Adrian Aucoin, as one of few who have decided to play in Sweden.

Cheechoo's new team, HV71

great. They really know the game, and their support of the teams in the league is incredible."

Cheechoo has adjusted well to the European style, scoring a goal in his first game, and adding four more in his first 16 games.

"It's something new for me, playing international hockey," he says. "There's a lot more room on the ice because of the bigger ice surface. There's a lot more time to play with the puck and try different things."

In addition to the bigger ice sur-

face in European Leagues, there are many more differences between the Swedish Elite League and the NHL, the biggest one being numbers; there are only 12 teams in the Swedish League, which dramatically reduces the number of games, from the 82-game regular season in the NHL, to only 50 in Sweden before "slutspel" (playoffs).

The travel is much different as well. The teams travel by bus. "I played a couple of years in the minors," Cheechoo recalls, "and back then, we'd have 8-10 hour bus trips, so it's nothing new for me."

The arenas seat a lot fewer fans; the largest arena, Globen in Stockholm, seats just over 13,000, which almost doubles the average seating of the other SEL teams.

The highest ticket price in the Swedish Elite League? 240 kronor, about \$42 Canadian. Playoff tickets aren't much more, about 260 kronor, still less than \$50.

And the money is nothing like Cheechoo would make as an NHLer. But for Jon, playing professional hockey is not about money, "I didn't come over here to take someone else's job. I just want to play where the hockey is competitive, where I'll have a chance to work on my game."

As for playing on a team where most of his team mates first language is Swedish, Jon says the guys all speak English very well. But what do they call him in the dressing room? "They call me Jon; but in Swedish, the J sounds like a Y, so it sounds like Yawn," he laughs.

Check out Jon's Swedish Elite League team at [www.hv71.se](http://www.hv71.se).

(A.J. Bellegarde is a Calgary-based freelance writer from Peepeekisis Cree Nation in Saskatchewan.)

## Sault hosts longest-running hockey tournament in Ontario

SAULT STE. MARIE — The NHL will have a season after all. Actually, it's the Little NHL and it is the biggest little hockey tournament in Ontario.

The 34th annual Little Native Hockey League is the longest running minor hockey league in Ontario and will be hosted this year by Garden River First Nation and be held in Sault Ste. Marie from March 13 to the 17.

It has become a March Break tradition across Ontario for over 30 years for hockey families to spend the March Break in hotel rooms, at the arena stands and on the ice.

Boys and girls ages 18 years and under will be playing in the biggest hockey tournament Sault Ste. Marie has ever hosted, according to Morley Pine, Tournament

Coordinator. "We are pleased that for the first time over 40 First Nations and 126 teams will be participating this year," said Pine.

The first tournament was held in 1971 in Little Current with 17 teams competing. Today it has outgrown Little Current and includes 126 teams with expected participation of well over 7,000 players, parents, coaches trainers and family members.

According to reports, it has been an economic boost to any city that has hosted it and generates approximately \$4 to 5 million in revenue for the city.

"The city and merchants of Sault Ste. Marie have been very cooperative and are looking forward to the tournament," said Pine.



Mnjikaning First Nation Chief Glen Hare with the Stanley Cup at 2004 Little NHL game. The Stanley Cup will make an appearance at the Little NHL this year, arranged by the Union of Ontario Indians.

# Dnakmigziwin/Sports

## Cape Croker student skiers in top form

By Laura Robinson

CAPE CROKER FN — Members of the Cape Croker Nordic ski team dominated their season opener at the end of January and continued to find themselves in top form a month later on February 22, after competing at the Ontario Elementary School Championships.

Warton Willie Groundhog Race in Colpoys Bay on January 29: Tianna Filo took the junior girl's 4 km race, Alona Keeshig was third, Caitlin King fourth and Jessica Dokis fifth. Travis Jones placed second in jr. boys, while Doug Jones scooped third, and Kirkland Jones fifth. In senior girls, Sonya Nadjiwon was third followed quickly by Justine Keeshig in fourth place.

At the regional Bluewater District Elementary School Championships in Hepworth, Tianna Fillo was flying again, winning the regional senior girls' title over 2 km. Jessica Keeshig, in her very first year on cross country skis, finished ninth. Meanwhile, on the junior boys' side, Doug Jones managed to win the 2 km junior boys title. His younger brother Kirkland took tenth place, though



Cape Croker skiers at the post.

he is still a year below the junior age category. Sky Hawk Kade had a break-through race, placing fourth in senior boys.

Four days later, the team was putting on racing bibs for the Ontario Elementary School Nordic Ski Championships at Hardwood Hills. Tianna Fillo pulled off a seventh place in intermediate girls against very strong competition. No other skiers placed in the top ten individually, but the intermediate girls team of Fillo, Alona Keeshig, Jessica Dokis, and Justine Keeshig placed third overall.

## New club seeks hot rods

PIKWĀKANAGAN FN — If you are interested in hot rods, muscle cars or classic rides, a new First Nation Car Club is looking for you. Organizers are hoping that the club tentatively titled, War Pony (Warpony) Rod and Custom (Cruisers) will be revving its engine by the summer of 2005.

Cliff Meness from Pikwākanagan and Patrick Mahdabee from Aundek-Omni-Kaning are the main "gearheads" around this club and looking for interested people to join.

The club will be open to all First Nation members with hotrods, classics, customs, antiques, trucks and daily drivers. They are considering three or four auto categories and a location and calendar to meet with potential members. Basic club rules and member communications and talk of some possible cruises are some of the topics to be talked about.

Meness has been a member of Coasters Rod & Custom and Mahdabee is a member of the Rainbow Country Cruisers.

For more information, please contact: Cliff Meness at 613-625-2989, Work Ph: 613-625-2800 email: hot\_rodder1@hotmail.com or Patrick Mahdabee Work Ph: 705-368-2228, Cell Ph: 282-7566, email: Chief Patrick@Manitoulin.net



'56 Chevy owned by Norma and Cliff Meness of Pikwākanagan FN.

## Bandits give back

BUFFALO, NY — The Buffalo Bandits of the National Lacrosse League are offering Native students from southern Ontario and New York State an opportunity to apply for a new post-secondary scholarship. The deadline is March 18, 2005. Send your completed application with recent transcripts; a letter of recommendation; essay describing why you should be awarded this scholarship to:

Buffalo Bandits Native American Scholarship Fund 1 Seymour H. Knox III Plaza, Buffalo, NY 14203, Att: Dan Keem @ 715-855-4287

## Wiky tops Unity Cup

NORTH BAY — Teams from Wikwemikong First Nation dominated this year's Unity Cup.



Best Defensive Player - Brent Assinewai, Wiky Junior Hawks

### WOMEN'S DIVISION

Women's Champions – Wikwemikong FN  
Women's Finalists – Moose Factory Chieftains  
Best Defensive Player – Melanie Roach  
Best Offensive Player – Jeannette Bondy  
Best Goalie – Corilla Manitowabi

### JUNIOR DIVISION

Junior Champions – Waskaganish  
Junior Finalists – Wikwemikong FN  
Best Defensive Player – Brent Assinewai  
Best Offensive Player – Travis Grant  
Best Goalie – Darren Peace

### SPORTSMEN'S DIVISION

Sportsmen Champions – Wikwemikong FN  
Sportsmen Finalists – Six Nations Silverhawks  
Best Defensive Player – Cam Bomberry  
Best Offensive Player – Jason Peltier  
Best Goalie – Joe Wabegejig

UOI JDRF - Pool  
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Great Lakes Inaugural mtg.  
Full Page Ad

(SPOT COLOUR)

# Urban Rez

## Urban youth enjoy positive career symposium weekend

By **Jamie Monastyrski**

**NORTH BAY** — “Today’s challenges are tomorrow’s gifts” was the theme of this year’s Career Symposium at the North Bay Indian Friendship Centre.

Special facilitators and a career trade show guided career options for youth who attended. The symposium organizers believe the weekend entertained and educated the young urban people about various career options, provided them with accurate information and stressed the importance of being job-ready.

Special guests included Jennifer Podemski and Laura Miliken, producers of APTN’s top-rated series *Mocassion Flats*. They spoke about the importance of having a goal and working towards it. They stressed education and training. “There are many opportunities out there for determined and trained Aboriginal

young people,” said Podemski.

Another speaker who echoed training and opportunity was actor Eric Schwiég, star of *Skins* and *The Missing*. Schwiég talked to a roomful of youth about his career in success-driven Hollywood and how he tries to maintain a sense of stability through his own art and his connection to Anishnawbe culture. He said that when an opportunity arises that one should “jump in and work as hard as they can” to make a success of it.

Anishinabek Nation Grand Council Chief John Beaucage was an invited speaker who spoke to the youth about the importance of career choices but also talked historically about First Nations law and justice, the symposium’s theme. He also talked about issues that face Native people living in urban centres and how the Union of Ontario Indians is working with the Friendship Centres in

Ontario to develop an urban strategy that will lead to a province-wide protocol.

Organizer Kirby Mianskum said the success of a career symposium lies not with the organizers or facilitators but with the number and interest of the youth who attend.

“We try to give the youth opportunities to explore career options and ask questions directly to the moderators but in the end it’s up to the youth and this year there was great enthusiasm,” he said. The youth particularly enjoyed the Saturday night performances but local and national musical acts at North Bay’s Capital Centre. The free concert included such diverse acts as the Cree’s Band from Moose Factory, Trip Permit from Ottawa, Kevin Shogonosh from Sudbury and hip-hop artist OS-12 from Vancouver.



Anishinabek Nation Grand Council Chief John Beaucage speaks to several participating youth during the symposium.



Karen Dias, Admission Counsellor at Canadian Career College shows North Bay resident Kevin Schofield some career options.



OPP Officer Dave Johnston speaks with Kathleen Corbiere of North Bay about a future career in the police services.



Jayne Paul, Temagami FN; Matthew Katt, Temagami FN; Joseph Nakogee, Attawapiskat FN; Jason Nakogee, Attawapiskat FN; and Jesse Paul, Temagami FN.



Anishinabek Nation Grand Council Chief John Beaucage with NBIFC’s special guests Laura Milliken and Jennifer Podemski, owners of Big Soul Productions.



Tasheena Sarazin, NBIFC’s Youth President, makes a presentation to guest speaker Eric Schwiég.



Chief John Beaucage is presented gifts from Coordinator Kirby Mianskum of the NBIFC.

### Amelia Rising Women’s wellness conf. 6 x 8

# Ont. First Nations Full Page Ad

# Arts/Entertainment

## Bartleman honoured by White Mountain Academy

By Rosalind Raby

ELLIOT LAKE — More than 100 people attended a special ceremony at White Mountain Academy of the Arts in Elliot Lake in mid-February to see the official naming of an art gallery for a prominent Ontarian.

Mississauga First Nation Elder, Eleanor Pine, led the official welcoming and prayer, accompanied by the Mississauga First Nation Drum, in welcoming James K. Bartleman, the Lieutenant Governor of Ontario.

He is the honorary patron of the facility and was on hand for the official unveiling of the plaque on Feb. 10, held to officially name the gallery after him.

"Thank you for such a gracious welcome on this, my first official visit to Elliot Lake," Bartleman

told the crowd. "I must admit, I was a bit puzzled when I was asked if I would have my name associated with an art gallery, but now I understand the important link between the Aboriginal and non-Aboriginal world that is found here.

"I'm especially pleased with the particular attention to literacy an education, and to Aboriginal youth."

Bartleman, a citizen of Mnjikaning (Rama) First Nation, is the province's first aboriginal vice-regal. The academy is a not-for-profit post secondary school of visual arts offering contemporary and traditional Canadian Aboriginal art and western art courses to its Native and non-Native students.

This balance of western and

Aboriginal art studies is unique to visual art schools in North America.

The James K. Bartleman Art Gallery will display works of art created by the students and faculty of White Mountain, by artists in residence and visiting artists.

"It's an honour to lend my name to this gallery," said Bartleman. "Today, Aboriginal art is a source of pride and White Mountain Academy is a major player in this cultural renaissance."

"I commend the academy for its success in building bridges between Native and non-Native communities."

As a member of the Mnjikaning First Nation, with a long career in the Canadian foreign service, which that has taken him to many countries around the

world, he has identified the encouragement of Aboriginal young people as a key priority for his mandate.

Bartleman is also well known for his initiatives for Aboriginal youth. Last year, he called on communities and schools across Ontario to provide books for remote libraries, schools and friendship centres in the Far North.

"I believe maintaining literacy is a very important part of building bridges between people."

"The book collection initiative resulted in 1.2 million books collected, 850,000 being dispersed, 100,000 alone in the Far North."

Bartleman also plans to have five camps put in place this summer.

"These will be places to play, learn about culture and traditions, and promote literacy. There are five camps opening this summer, but it is my dream to 40 camps in the North by next year."

Bartleman also had the opportunity to meet with Grand Council Chief John Beaucage. The two had a short discussion about the twinning projects being undertaken by Bartleman.

Beaucage told Bartleman he, as Grand Council Chief, he will support his initiatives in any way he can.

Following the unveiling of the plaque and presentation of gifts, Bartleman toured the gallery.



The Pappy Johns Band with Murray Porter.

## Bluesmen nominated for JUNO

OHSWEKEN — The nominees for the JUNO Awards Aboriginal Recording of the Year include The Pappy Johns Band with Murray Porter, Taima, Claude McKenzie, Wayne Lavallee and Florant Vollant.

This is the first Juno nomination for the veteran bluesmen from Six Nations on the Grand River territory.

This year's JUNO's will be held in Winnipeg, Manitoba, from April 1 - 3, 2005. The Aboriginal Recording of the Year JUNO will be given out on Saturday, April 2, 2005 at the JUNO Gala Dinner.

The CTV broadcast is on Sunday, April 3, 2005, live from the MTS Centre.



Six Nations artist Teyo Tyokwero:ruks was delighted to have Ontario Lt. Gov. James K. Bartleman view her work being featured at White Mountain Academy's James K. Bartleman Art Gallery.

Cossette Media  
Every Canadian Loves a Challenge  
10.25 x 6.5

## Jamie Monastyrski



Jamie Monastyrski and daughter Nadia Bay.

Aanii, boozhoo everyone. You have probably seen me scampering about the grounds of the UOI offices over the past two months. I started work as the new Communications Officer right after the Christmas holidays (and have been pretty busy since.) I am a member of Couchiching First Nation, located just outside Fort Frances, Ontario and was raised in Thunder Bay and Toronto. My partner Harmony Rice, is a member of Wasauksing First Nation, and we have a four-year-old daughter, Nadia Bay.

I have been in the media business, both Native and non-Native, for almost 10 years now. I have worked as a reporter, editor and communications specialist for everyone from Wawatay News and Aboriginal

VOICES to the Globe and Mail and the Ontario First Nations Technical Services Corporation. I also have a side-business as co-founder of SPIRIT Magazine, Canada's national Aboriginal arts and culture publication. [www.spiritmag.ca](http://www.spiritmag.ca)

I hold the unwavering belief that communications and media are the most important elements in attaining a version of self-reliance for our peo-

ple whether it's a positive role model story in a local newspaper, an interview with an elder on the radio or an unflinching expose on poverty in our First Nations.

Media carries these messages. So, it is vital that we write, report and distribute our own news, opinions and voices because, as we all know, stories are the foundation for discussion, debate and change.

## Dave Shawana



Dave Shawana with wife Cheryl and baby daughter Harmony.

Aanii/Boozhoo>Hello Kinawaya (everyone). My name is Dave Shawana, I am a member of the Serpent River First Nation currently residing in North Bay. My wife is a member of Nipissing First Nation and we have two binoojiinsh/children, Brett who is four years old and our newest family member Harmony was born on November 17, 2004.

I am quite active in various sports throughout the year, in particular native hockey tournaments in the winter and golfing in the summer. My son will be participating in his first Little NHL in Sault Ste. Marie this March. He will be representing Nipissing First Nation. This will be the closest I will get to an NHL game this year.

I have a degree in Recreation Management from the Lake Superior State University, and a Recreation Leadership Diploma from Humber

College. I have been working in various sport and recreation capacities over the last 15 years, in particular with First Nations children and youth.

My position here at the Union of Ontario Indians is Education Working Group Coordinator for the Restoration of Jurisdiction (ROJ) for

Education. My primary role is to coordinate and facilitate our Participating First Nations (PFNs) in developing the Anishinabe Education System, which is part of the Self-government negotiations for education between the Anishinabek Nation and the Government of Canada. Miigwech.

NAAF

6 x 6

## UOI Staff



Adolphus I. Trudeau and four-year-old son Gavin.

## Adolphus I. Trudeau

Aanii Anishinaaabek, Anishinaabe-kwek miinash Gitiziimak. Adolphus "Niiyaas" Trudeau ndishnikaaz. Buzwahnong ndoongibaa. I am also from the Three Fires Confederacy of "Manidominising" (Manitoulin Island) and the Islands.

I am the Forestry Technician at the Union of Ontario Indians and bring to the organization over 15 years combined Forestry/Fire Management related work experience and knowledge. I am a graduate from Sault College in the Aboriginal Resources Technician Program.

I am committed to advocate, promote and protect Aboriginal People's rights and interests in all manners of Forestry and Natural Resource issues. More importantly is my ability and willingness to promote and advocate my native language to my colleagues, co-workers and also the ability to communicate in the language with other First Nations.

The Ojibwa language is my first language and my passion, so it is appropriate and an honour that I am passing on the Anishinabemowin language and culture by teaching my four-year-old son the Ojibwa language along with the seven grandfather teachings of the Anishinaabe People.

I enjoy all outdoor activities, especially fishing and hunting and my sports activities include hockey and baseball. But, my most important activity is spending time with my son, niece and nephew along with my younger brothers, my father and family members whom I enjoy my outdoor activities with.

My biggest pride is not only my 4-year-old son, but I am very proud to be the grandson of the late Ignatius Trudeau (Niiyaas) a decorated Anishinaabe Second World War hero. My grandfather and his four brothers all volunteered to fight for our freedom.

Chi-miigwetch  
mishoomis.



**Adrian Michael Trudeau (Mouse)**  
August 27, 1973 - March 21, 2004

*I am the highway  
I am not your rolling wheels, I am the highway  
I am not your carpet ride, I am the sky  
I am not your blowing wind, I am the lightning  
I am not your autumn moon, I am the night  
Friends and family don't wait for me, I am the gentle breeze  
I put millions of miles, under my heels  
and still so close to you I feel.  
Forever in our hearts 'Age', we love you.*

My family and I just want to thank the UOI of Board of Directors and staff along with all the family and friends for their support and flowers. *Adolphus I. Trudeau*  
Forestry Technician  
Intergovernmental Affairs



Algonquins  
Full Page ad

UOI Unity Gathering  
COLOR  
10.25 x 7