



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

Volume 17 Issue 3

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IN THE NEWS

National racism strategy

OTTAWA – The Government of Canada has announced the country's first ever action plan against racism. "Canada is a world leader in the development of policies and laws to fight racism, but many Canadians still experience racism and discrimination in their daily lives," said Raymond Chan, Minister of State (Multiculturalism).

Edwards wins award

TORONTO – The Star's Peter Edwards and Harold Levy, whose investigative reports about the 1995 shooting death of Dudley George by the OPP sparked calls for a public inquiry, were among nine recipients honoured with gold medals at the 11th National Conference on Race Relations.

Edwards was the first winner of the Debwewin Citation for Aboriginal issues journalism presented by the Union of Ontario Indians.

Fontaine at funeral

ROME – Assembly of First Nations National Chief Phil Fontaine attended the funeral of Pope John Paul II, as part of Prime Minister Paul Martin's official delegation.

Taima wins Juno Award

WINNIPEG – Taima, a group from Montreal won best Aboriginal recording of the year at this year's Junos Awards. They were also chosen as Best Folk Album at the 2004 Canadian Aboriginal Music Awards.



James Simon Mishibinjima, an artist from Wikwikumong Unceded Indian Reserve, presented 'My Rock' to Pope John Paul II last fall during a visit to the Vatican. *More on Page 3.*

Native land policy faces overhaul

By Bill Curry
The Globe and Mail

OTTAWA – Breaking with the traditional communal approach to First Nations' lands, the federal government will endorse private ownership of land and housing on reserves as part of a package of new aboriginal policies to be unveiled this spring.

Federal and aboriginal officials are also expected to announce an overhaul of Native education, including support for a national system of school boards and

greater links between native schools and provincial education ministries.

The new land policy likely will include rules barring non-natives from buying on-reserve properties.

Introducing private housing markets for reserves would mark a significant policy change for the federal government.

Ottawa intends to set up a new entity, expected to be called a first nations housing authority, that would handle mortgages and assist band councils in creating real

estate markets on reserves.

Advocates argue that property ownership would allow aboriginals to accumulate personal equity that could then be used to help finance business ventures or higher education. It is also expected it would encourage individuals to voluntarily make repairs to their on-reserve houses, rather than rely on band councils or Ottawa for such work.

The Auditor-General has warned the lack of quality housing on reserves has reached "crisis"

levels.

Some of Canada's 633 reserves allow private ownership of property, but most continue to operate on a communal system in which the federal government owns the land and the band council manages the housing supply with money from Ottawa.

Former Indian affairs minister Andy Mitchell rejected private ownership last year as contrary to aboriginal tradition, but his successor, Andy Scott, has embraced the notion.

Rama and First Nations can't agree on split

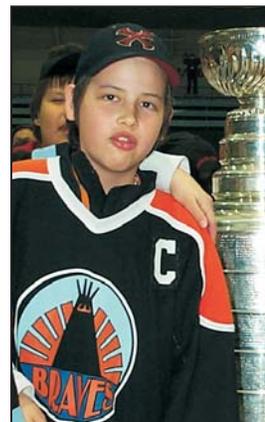
NIPISSING FN – Disappointed but optimistic is how Anishinabek Grand Council Chief John Beaucage feels about the negotiation breakdown over the Casino Rama revenue sharing issue.

The negotiations between the Ontario First Nations Limited Partnership (OFNLP) and Mnjikaning First Nation have ended, once again, in a stalemate.

In an effort to settle the dispute outside the courts, spearheaded by Grand Council Chief Beaucage, the 133 First Nation partners voted in January 2005 to establish a Negotiating Committee to enter into negotiations with Mnjikaning on the 35%–65% revenue-sharing formula and related issues. Despite on-going meetings and correspondence through February and March, 2005, the issues could not be resolved and negotiations concluded on March 24 without a resolution. There are no plans to begin another round of negotiations, an OFNLP press release says.

That conciliation process was supposed to resolve the ongoing dispute over Casino Rama revenues, said Beaucage.

"This negotiation breakdown just illustrates the entrenched positions of two very bitter adversaries, and the lack of compromise required to reach a deal," he said. – *More on Page 10.*



Jeremy Solomon from the Garden River Braves stands beside the Stanley Cup at this year's Little NHL. – *More on Page 32.*

Awards booze worries Elder

WASAUKSING FN – Elder Stewart King has lodged his concern about the availability of alcohol at the annual National Aboriginal Achievement Foundation awards presentation.

In a letter to chief executive officer Roberta Jamieson, King praised the March 31 Saskatoon event for its "portrayal of determination, perseverance and willpower demonstrated by those receiving the acknowledgements" but said it was a "major disappointment" for him to see what he termed the "prodigious quantity and availability of alcohol immediately after the performance."

WANTED

Anishinabek Writers



Put your community on the map with stories and photos. Earn money too.

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Maurice Switzer, Editor
Telephone: (705) 497-9127
Toll Free: 1-877-702-5200
news@anishinabek.ca

Indian Country



First Nation leaders from across Ontario met with Ontario cabinet ministers at Queen's Park to develop a new working relationship with the province.

Leaders meet province

TORONTO – First Nation leaders from across the province met April 8 with members of Ontario's provincial cabinet to discuss the development of a new partnership at Queen's Park.

"The actions of the Liberal government since the last provincial election had spelled out hope for First Nations," said Assembly of First Nations Regional Chief Charles Fox. "First Nation leaders across the province are looking forward to building quality working relationships with Ontario and I am confident that next steps will be taken to deal with both day-to-day issues as well as some of the more contentious ones."

Anishinabek Nation Grand Council Chief John Beaucage joined leaders from the Association of Iroquois and Allied Indians, Nishnawbe Aski Nation, Grand Council Treaty #3, Bkejwanong Territory (Walpole Island), Muskegowuk Tribal Council, Six Nations of the Grand River, Mohawks of Akwesasne, and Independent First Nations, who were in Toronto attending the Chiefs of Ontario Political Confederacy.

The focus of the meeting was to begin a dialogue and identify a process to work together to develop a new partnership where First Nation people and all Ontarians benefit. Some of the main issues discussed include resource sharing, cost of living, and health care.

Red Lake tragedy affects all First Nations

NIPISSING FIRST NATION – Grand Council Chief John Beaucage has expressed his profound sympathy and condolences to the Red Lake Band of Chippewa Indians as they pass through a difficult period. Beaucage added that the Anishinabek Nation is praying that members of Red Lake find peace and comfort from the Creator.

On March 21, a high school student shot 21 people, killing ten on the Red Lake Indian reservation, located 140 km south of the Ontario border.

"This is first and foremost a tragedy of the worst kind and not a crime," said Beaucage. "I would like to encourage our Anishinabek communities to include the Red Lake community members and families in their prayers."

A letter offering the Anishinabek Nation's condolences has been sent to the Red Lake Band of Chippewa Indians Tribal Chairperson as well as a donation of \$2,500 from the Union of Ontario Employee Fund. It was the U.S.'s worst school shooting since the Columbine massacre in 1999 that killed 13 people.

OUR MISTAKES

On page 3, of our Jan-Feb. issue, the caption for a photo accompanying the story "Fontaine switches topics," incorrectly identified Shingwauk Student Association secretary Taylor Sayers.

On Page 1 of our March issue, the "Cheechoo in Sweden" photo caption incorrectly identified Jonathan Cheechoo's NHL team, the San Jose Sharks.

The Anishinabek News apologizes for our errors and regrets any embarrassment they may cause.

NIPISSING WARRIORS
MINOR HOCKEY TEAMS
would like to express a

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United Anishnaabeg
Council (UAC)
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Anishinabek

Wiky artist visited Pope

WIKWEMIKONG – It was a trip of a lifetime for artist James Simon Mishinibinjima of Wikwemikong Unceded Indian Reserve who was asked to present a painting to Pope John Paul II this past October at the Vatican in Rome, Italy. His painting, entitled My Rock depicts the Pope praying with the full moon behind him on the shores of Manitoulin Island. Mishinibinjima said the image came to him in a vision in the summer of 2003.

Originally done on birch bark, the painting was hung in the community's church. A visiting Bishop from Sudbury saw the painting and contacted the

Vatican. Once Vatican officials saw the work, he received a personal invitation to present the painting to the Pope.

"I was hesitant to travel to Europe once again but decided that I would travel if my wife and my favorite niece could accompany me. Several weeks later, I again received a response from the Vatican encouraging me to travel with my wife and niece to deliver this portrait," Mishinibinjima said.

"Personally, things have changed in me as a result of this experience. I find myself more connected and more centered with everything all around me," he said.



Artist James Mishinibinjima, his wife and his niece in Vatican City meeting with Pope John Paul II.

Native Pride practiced

By Heather Campbell

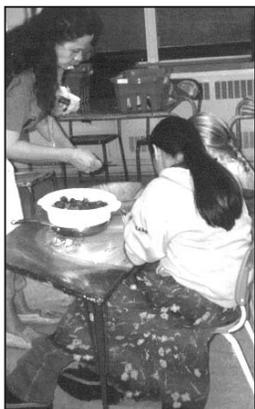
SUDBURY – During the winter months of January to March this year a group of 20 youth living in Sudbury came together a few times a week to participate in the Native Pride program.

The program was brought to the City of Sudbury by a partnership between White Buffalo Road, National Coalition Building Institute, Better Beginnings, Better Futures, Shawanaga First Nation and funded by the Aboriginal Healing

and Wellness Strategy.

The unique 12-week program was aimed to raise awareness of cultural heritage for urban aboriginal youth and the impacts of oppression on cultural expression and pride. The project evolved out of Conversation Café's as part of the City's *Diversity Thrives Here* project. Parents expressed a need for programs that expose their children to cultural teachings and traditions. In some situations, parents themselves were not able to pass on cultural teachings and traditions because they had not learned them but felt strongly that it was important to them and their children to have access.

The Native Pride program began and ended with a feast, while each session included teachings such as the grandfather teachings, the four colours, the sacred medicines and a talking circle. Some of the teachers were special guests who taught the youth traditional crafts like making moccasins, hand drums and medicine bags. The final session was a weekend of living on the land in winter. Youth slept in a teepee or a prospectors tent (donated by the Ministry of Northern Development and Mines), gathered and chopped wood for the fire and some experienced the sweat lodge for the first time.



Two younger participants preparing the strawberries with Feast Coordinator Linda Lees.



Howard Bogach, President & CEO of Credit Union Central of Ontario, Allan Moffatt, general manager, Anishinabek Nation Credit Union, and Dennis Empringham, chairman, Credit Union Managers' Association.

– Photo by André Robichaud, Formax Productions

Credit Union managers award scholarship to ANCU's Allan Moffatt

TORONTO – Allan Moffatt, the General Manager of Anishinabek Nation Credit Union, has been awarded a scholarship from the Credit Union Managers Association (CUMA) and Credit Union Central of Ontario (CUCO).

The two organizations are joint sponsors of the WOCCU Young Credit Union Professionals (WYCUP) Scholarship Program. Moffatt was awarded the scholarship through a nomination process that involved the Board of Directors of the credit union and a letter of support from the former General Manager, Kenton Eggleston.

The scholarship program was established in 2000 by WOCCU and recognizes young outstanding professionals and leaders from within the international credit union movement. The primary purpose of the WYCUP is to attract youth with outstanding potential and to ensure the future sustainability of the international credit union movement.

Moffatt, a member of the Serpent River First Nation, has been involved with the Credit Union since September of 2000, and assisted in finalizing the details prior to opening the doors in November of 2001. Since September of 2003, he has been the General Manager of the Credit Union in charge of the overall operations. On October 31, 2004 the credit union achieved its first profitable year since opening the doors.

"The Board of Directors are very proud of our General Manager, and we acknowledge that the achievements of this credit union would not be possible without a very strong and co-operative team. Mr. Moffatt works very

closely with his staff, the Board of Directors and Committee members and he works hard at keeping the team together and operating effectively," said Mr. James Maness, Chair of the Board from Sarnia, Ontario.

"Without an effective team, a manager is of no use to anybody, and I am very proud to be associated with everybody who has worked so hard to build this small credit union," said Moffatt.

Anishinabek Nation Credit Union is the very first wholly Aboriginally owned and controlled Credit Union to be granted a charter by the Province of Ontario. After many years of effort, the doors were officially opened in November of 2001 to service all Status First Nation Individuals who work or reside within 300 km of its head office in Garden River First Nation. Beyond that, the credit union also serves all members of communities associated with the Union of Ontario Indians.

The scholarship award is to be presented at a formal awards dinner on April 1, 2005 during the Annual General Meeting of Credit Union Central of Ontario in Toronto.

The scholarship will enable Moffatt to attend the Annual Meeting of the World Council of Credit Unions on behalf of the young people of Ontario and the Anishinabek Nation in Rome, Italy from July 24-27, 2005.

"Recognition from our peers is important in realizing the overall goals of success for this organization," Moffatt says. "I feel that this award legitimizes the effort put forth in creating this credit union and is proof positive that we are for real, and intend to be here to serve our members for years to come."

Mooney new Georgina Chief

Results of the Chippewas of Georgina Island Band election held February 28th, 2005 are as follows:

Chief Brett Mooney
Councillors, Patricia Big Canoe, Andrew Big Canoe, Donna Big Canoe, William McCue.

There were two candidates running for the position of Chief, Brett Mooney defeated Cynthia Wesley-Esquimaux, eight people ran for Council.

The exact same Council were elected, with the new Chief and old Chief basically trading positions.

AFN counsel gets award from law centre

OTTAWA – The Native Law Centre presented its Distinguished Aboriginal Lawyer Achievement Award to the Assembly of First Nations' Senior In-house Legal Counsel, Roger Jones. The award is given out by the Native Law Centre once every decade to "outstanding talented individuals who have carried out their legal skills at the highest professional levels" in honour and recognition of significant career achievements.

"Roger Jones is highly deserving of this award," said Assembly of First Nations National Chief Phil Fontaine.

"His work at the AFN, as a practitioner, as an academic and as the founding president of the Indigenous Bar Association makes him a clear choice for this honour. Roger exemplifies the highest degree of professionalism and commitment to the advancement of First Nations rights and First Nations peoples."

The Award was presented on Friday, March 4 during the Banquet of the Kawaskimhom 2005, the annual National Aboriginal Rights Law Moot at the Delta Bessborough in Saskatoon, Saskatchewan. Mr. Jones, Sagamok First Nation, presented the keynote lecture at the banquet. The Native Law Centre is a nationally recognized centre for the advancement of Native Law.



Roger Jones

UAC wants July 20 vote

CURVE LAKE FN – The United Anishnaabeg Councils have set July 20, 2005 as the date on which all eligible members of the four First Nations that make up the UAC are to cast their vote on the Anishnaabe Government Agreement (AGA).

The Anishnaabe Government Agreement (AGA) is the first stand-alone self-government agreement in Canada outside of a land claim or treaty process. It is also the first self-government agreement in Ontario to be reached under Canada's inherent right policy.

The United Anishnaabeg Councils is made up of four First Nations in south central Ontario: the Chippewa Nation of Beausoleil, the Mississauga Nations of Curve Lake and Hiawatha and the Pottawatomi Nation of Moose Deer Point. The four First Nations have a combined total population of approximately 4,200 members.

ANISHINABEK NEWS

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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.

Editor: Maurice Switzer

Assistant Editor: Jamie Monastyrski

Contributors: Joyce Atcheson, Heather Campbell, Denise Desormeaux, Albert Dumont, Sarah Gammon, Rick Garrick, Lynn Gehl, Shirley Honyust, Kathleen Imbert, Susan Magill, Perry McLeod- Shabogestic, Robert J. Potts, Rosalind Raby, Karen Richardson

Editorial Board: Fred Bellefeuille, Les Couchie, Cathie Favreau, Alan Ozawanimke

Co-ordinator: Priscilla Goulais

Telephone: (705) 497-9127 **Toll Free:** 1-877-702-5200

Fax: (705) 497-9135 **e-mail:** news@anishinabek.ca

Anishinabek News

P.O. Box 711, Nipissing First Nation, North Bay, ON P1B 8J8

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 MAY ISSUE

Advertising

Bookings: **April 18**
Final Art: **April 22**

News

News submissions: **April 18**
Scheduled printing: **April 29**

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

Native people should avoid crying 'wolf'

If there's one parable whose message crosses all cultures, it's probably Aesop's fable about the little shepherd boy who cried wolf.

We all use it to teach little ones about the risk of pretending that there's a threat or danger when there really isn't. The danger is, of course, that if you yell for help when it's not really necessary, nobody will believe you when you really need it.

Aboriginal people have faced more threats to their existence than any other identifiable group in Canada, the kind of obstacles referred to in the federal government's 1998 Statement of Reconciliation. On January 7 of that year, as the first step in its official response to the Royal Commission on Aboriginal Peoples, Canada issued an official sealed document, that looked very much like a treaty, and subsequently paid over a million dollars for it to be published in newspapers and magazines across the country.

In addition to admitting that Indian Act policies designed to assimilate Aboriginal peoples were wrong, and apologizing for the damage caused by Residential Schools, Canada expressed its regret for what it termed "attitudes of racial and cultural superiority." This is a polite phrase for racism.

Although this acknowledgment was made barely seven years ago, few young or old Canadians have ever heard about it. We know this because we ask the increasing number of people who are asking us to present cross-cultural awareness workshops for their organizations.

Even if they know very little, the good news is that many Canadians are eager to know and understand more about their Native neighbours. This is encouraging to Anishinabek people, whose Prophecy of the Seven Fires predicted that the light-skinned race would eventually seek wisdom and knowledge from their Anishinabe neighbours.

In the past few years the concept of Traditional Environmental Knowledge (TEK) has become a virtual buzzword, with everyone from archeologists to zoologists apparently realizing that the peoples who have been on the earth the longest just might know something of value for the rest of mankind. Concerns about what is happening to our planet – the pollution of the air we breathe, the poisoning of the water that is literally our lifeblood – have led scientists to seek advice from indigenous teachers who have neither university degrees nor long corporate resumes to validate their opinions. Theirs is real wisdom, carefully handed down from father to son, mother to daughter as long as the grass has grown, and the rivers have flowed.

There seems to be an unprecedented thirst for knowledge about Native culture and traditions – granted, some of it wannabe curiosity from folks like those who were paying a realtor \$500 a few years ago in Toronto to have their new homes "smudged" – but much of it seeming to be a genuine interest in learning more about First Peoples.

In the past month alone, the Union of Ontario Indians Nijiji Circle public education initiative has presented cross-cultural information sessions to 80 elementary school teachers from the Near North District School Board, 30 members of the Sudbury Rotary Club, 100 Ontario participants in the North Bay Winter School program of the

Canadian Labour Council, 200 municipal, provincial, and federal employees attending a conference at Garden River First Nation, 120 Catholic School students in Sault Ste. Marie, the board of directors of the North Bay and District Chamber of Commerce, 70 Grades 7 and 8 students at Frank Casey School in Sturgeon Falls, 50 people attending an event sponsored by the Unity and Diversity Committee of Sault Ste. Marie, and 100 students at a career fair staged by the Barrie Native Friendship Centre.

Some requests are for presentations about Native issues that we call "The Missing Chapter" – things most Canadians didn't learn in school about Aboriginal people: how sophisticated our societies were before the Europeans arrived on our shores; the contributions of food, medicines, and survival skills our ancestors shared with the newcomers; and how successive colonial and federal governments repaid that generosity with broken treaty promises, the Indian Act, and residential schools.

We encounter very few people who are aware that military experts credit Indian allies with the British victory over American invaders in the War of 1812, that First Nations were forbidden to hire lawyers to pursue treaties or pursue land claims, or that Indians served jail time for dancing, singing, and practicing other cultural and spiritual customs.

Most in our audiences are surprised that the injustices are not ancient history. The Williams Treaty was signed in 1923, Ipperwash Park was expropriated in 1942, Status Indians didn't get the right to vote in federal elections until 1960, the last residential school only closed its doors in 1983.

Some understand that the 1998 Statement of Reconciliation was actually an apology for racism, a word that makes most Canadians squirm in their seats like a man listening to a buddy talk about his vasectomy. We tell our audiences that our intent is not to make them feel guilty for the sins of their fathers, but that only by knowing what happened in the past can we work together to build a society in which such things are not as likely to happen again.

Many of those who gathered March 21 to commemorate the International Day for the Elimination of Racial Discrimination were not aware that there is a Canadian connection to the Sharpeville Massacre, the event that prompted the United Nations to create an international day to condemn racism. The 68 black South Africans who were gunned down by police in 1960 were protesting the imposition of Pass Laws by the apartheid government which restricted the movement of all but the country's white population. South Africa based the laws on the Canadian system which at one time required Natives to get a pass from their Indian agents to leave their reserves.

Knowing that the Canada of your ancestors was rife with systemic racism towards Aboriginal peoples is a bitter pill for many to swallow, but it is medicine they need to take if their children's Canada is going to be a healthy country. It has to be administered in small doses, and with great care.

Words are the most important weapons to combat racism, but they must be weighed and used cautiously to retain their maximum impact.

Which is why, during the past month, I was troubled to hear a story about a Native student who was suspended from school for persistently using profanities in her class. The really disturbing thing wasn't that an adolescent could be guilty of such juvenile behaviour, but that her adult family members responded to her teachers' legitimate disciplinary response by accusing the school of being "racist."

All families, communities, institutions, and countries need to have standards of acceptable conduct and behaviour, with consequences if they are not followed. It is wrong to try to evade personal responsibility by playing the victim, or by the careless use of such a loaded concept as "racism."

Aboriginal people – more than anyone else – need to avoid crying "wolf."

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



Maurice Switzer

Maanda ndinendam/Opinions

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

Algonquins selecting negotiation representatives

By Robert J. Potts,
Principal Negotiator and Senior
Legal Counsel, Algonquin Land
Claim Process

On May 7, 2005 the Electoral Officer, Robert Johnson, will conduct a formal count of ballots cast in the elections being held for the positions of Algonquin Negotiation Representatives ("ANR's") in the communities of Sharbot Lake, Ardoch, Bancroft, Whitney, Mattawa-North Bay, Antoine, Bonnechere, Greater Golden Lake and Ottawa. This represents the culmination of a process that began when I was first consulted in the fall of 2003 to assist the Algonquin people in their efforts to resolve their long outstanding land claim – a claim that dates back to the 18th Century when the Algonquin leaders first registered their complaints with the then Colonial government.

After an intensive consultation process which involved a number of meetings with various political leaders within the Algonquin communities, a number of public meetings, and a number of discussions with individuals of Algonquin descent, an Addendum to an earlier Protocol Agreement was drawn up and signed by the Chief and Council of the Algonquins of

Pikwàkanàgan First Nation ("Pikwàkanàgan") and representatives of the Algonquin Nation Directorate ("ANND"). This document which is dated July 20, 2004 established the framework for the ongoing development of the ANR Elections and the criteria to determine who qualifies as an "Elector" in these elections. If you are interested in reviewing the addendum and the ANR election rules that are attached to it along with other information about the elections you may do so by accessing our website at: <http://www.blaney.com/algonquin.htm>

There are two principal objectives of the ANR election process:

(a) To identify, verify and engage as large a number of persons who are of Algonquin descent and affiliated with communities in Ontario (the "electors") in the land claim process;

(b) To populate the Negotiation Table with representatives of that group by means of an election process that is fair, professionally run and open to "all" electors.

With the very capable assistance of Joan Holmes and her staff

of genealogical and research experts, over 4,000 Electors have already been verified as satisfying the criteria set out within Schedule "A" of the addendum. Additional applications continue to be submitted

Ms. Holmes and her staff are diligently processing. In addition, a number of nominations for the ANR positions have been formally submitted to the Electoral Officer Mr. Johnson in anticipation of the elections. These facts speak volumes about the widespread interest in and support for this process of getting back to the negotiation table. Before concluding, I would like to address a few questions that have been raised as I have communicated with a number of well-meaning and interested individuals these past several months:



Robert J. Potts

What are the qualifications to be an ANR?
– only that you qualify as an elector and are affiliated with the community that you are running in as a candidate. Some have suggested that there be certain minimal educational and other requirements and restrictions that should be imposed on those seeking to be an ANR.
We have opted not to impose such impediments on people who are genuinely interested in serving the Algonquin people but rather leave it to the wisdom of the electors in each community to determine who will best serve their interests.
Will the ANR's who are elected be directly involved in the negotiations with Canada and Ontario? Emphatically yes! My task as principal negotiator is to assist the negotiating team comprised of the ANR's elected in the 9 communities and the Chief and Counsel of Pikwàkanàgan to develop a consultation strategy that will firstly ensure ongoing communications with the people of Algonquin descent and secondly develop a negotiation strategy that will ultimately provide a satisfactory basis for a sustainable settlement. The negotiation team must work

together to direct the negotiations in such a way that "all" Algonquin interests will be fairly considered.

To bring closure to the long outstanding grievances of the Algonquin people will require putting aside personal agendas and petty disputes and seeking a just and equitable settlement which will not only impact positively on this generation but for many generations of Algonquin people yet to come. The vast majority of people of Algonquin descent who have enrolled in this process and those who have put their names forward as candidates for the ANR positions that are available have demonstrated a commitment to find a solution rather than to simply grieve. I commend those who have committed themselves to this process by seeking to be candidates and encourage others to participate as well.

I very much look forward to working with the negotiation team following May 7th, 2005.

If you have any further questions regarding these elections, please contact our Communications Officer, Gary George at our toll free number 1-877-287-4570.

Meegwetch.

DALONEY & DANNOCK By Perry McLeod-Shabogocic

Look at the bright side... if we go bankrupt
... all our assets are already liquidated!

redroad@onlink.net

What is a Contemporary Treaty?

By Lynn Gehl

When Canada repatriated its Constitution in 1982, section 35 was codified.

This was a victory for Indigenous nations in that section 35 serves to recognize and affirm existing Aboriginal and treaty rights.

It is said that this new constitutional order began a new era for Aboriginal rights in Canada. Despite this new order, Aboriginal rights have been left undefined; consequently, the extent of existing Aboriginal and treaty rights is left unknown.

In 1995, the federal government adopted a policy known as *The Federal Policy Guide to Aboriginal Self-Government: The Government of Canada's Approach to Implementation of the Inherent Right and the Negotiation of Self-Government* known in short simply as the *Inherent Right Policy*. Through this policy, self-government is dependant upon negotiated agreements.

Unfortunately, it is argued that this practice of negotiating Indigenous rights under the *Inherent Right Policy* sets up a process whereby Indigenous peoples merely negotiate their inferiority or rather, merely their ability to self-administer their communities.

Interestingly, and while clearly not condoning or promoting the contemporary treaty process, Mark Dockett, who has his doctorate in jurisprudence and is a Professor at Trent University, has likened this

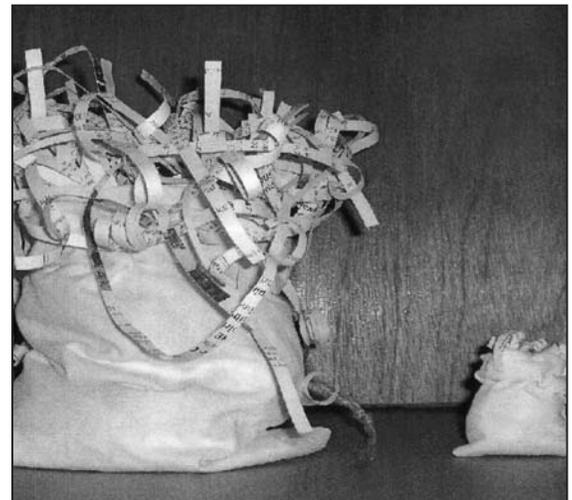
process of negotiating Aboriginal rights under the *Inherent Right Policy* and the accompanying *Comprehensive Land Claims Policy* or for that matter the *Specific Land Claims Policy* to that of negotiating a large bag of undefined Aboriginal rights, as identified under section 35 of the Constitution, for a smaller bag of clearly defined rights. The photo to the left provides a visual of Mark's useful analogy.

Because the actual size of clearly defined rights established

during treaty negotiation processes is directly related to the individuals sitting at the table, it is important to have knowledgeable and qualified people in those positions.

Finally, in providing this knowledge, it is my hope that it helps others understand the contemporary treaty process as informed knowledgeable people serve our nations better.

(Lynn Gehl is a PhD Native Studies student at Trent University)



A large bag of undefined Aboriginal rights, as identified under section 35 of the Constitution, compared with a smaller bag of clearly defined rights provides a visual analogy.

The case for a pardon

The Windsor Star

A Vancouver judge ruled that John Graham, a Canadian aboriginal, could be extradited to face 29-year-old murder charges in South Dakota. The cases are very different, but Graham's extradition has once again reminded many people of the plight of Leonard Peltier.

There's overwhelming evidence that Peltier was wrongfully extradited from Canada nearly three decades ago and deserves to be freed before he dies in a lonely prison cell in Leavenworth, Kan.

His supporters have been tireless in campaigning for his release but Peltier's only real hope is for President George W. Bush to grant him a presidential pardon.

Justice Minister Irwin Cotler and Prime Minister Paul Martin should lobby Bush to do so.

Maanda ndinendam/Opinions

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

Nish kids all need their fathers

By Perry McLeod-Shabogesic

I just tucked in my children for the night after a normally eventful and full day of parenting and providing for my family. As a father I try (and the key word is "try") to spend as much quality time as possible with my kids. My partner Laurie and I were blessed with three wonderful and very different children. Falcon Skye is our oldest (the artist), he is fourteen, Dakota Storm (and he lives up to his name) is our middle child, he is eleven, and Echo Shay is our daughter who is our youngest at nine (and she is the boss). These three have brought so much joy (and work) into our lives it is hard to describe the feelings my partner and I have for these priceless gifts from the Creator. I'm sure most parents know exactly what I'm talking about (or at least I hope so). This unconditional and seemingly infinite love that we have for our children is such that I pretty much put my own wants and needs aside (for a time) to try and keep my family happy. I know I'm not the best father in the world but I think I'm a close second (at least in trying). We are not rich by any means and struggle each day with bills, disagreements and all the other trials

and tribulations of any normal family (whatever normal means).

It is this love that I have for them that makes me bewildered, angry and confused as to how other men (and I can only really speak from a Nish Dad's perspective) who have fathered children can abuse them or ignore their very existence. It sickens me to see the pain that these selfish and cruel individuals inflict on their children. These lost young kids, who only want the love of their father to cling to, are left to the lonely pain in their broken hearts. Thank god for those "Second Hand Dads" (stepfathers and adoptive Dads) that take up the role left by the absent idiots.

This situation is not exclusive to Anishinabek communities but we do have our fair share of dead-beat dads. Most Moms in this situation can only do what they can to provide good parenting for these children. However it is my belief

that parenting can only be truly fulfilled by two role models (and you know who I'm talking about). There is enormous voids when one parent is absent from the picture. It is not always the Dad but it seems to be the usual case. I do take my hat off to all the single Moms and Dads out there as well as the absent fathers who do try so hard to just be there for their kids (when they can). It is the ones who don't care or even try that I take issue with.

With the divorce rate and separation the way it is today I know it can be difficult to be with your kids, but it is not impossible (it never has been and it never will be). I don't care what excuse you use or how hard your life may be... there is no excuse good enough to justify total father absenteeism (not in my books anyway). I have heard them all, "Their Mother won't let me see them" (that is what court is for), "They would be better off without me" (let your child decide that), "the residential school took my parenting skills away from me" (did you ever hear of therapy), "they denied my parole" (Graham Bell invented something for this). My point is this, if you have an excuse then obviously you can clearly see your problem (whatever it may be), and if you see your problem then do something about it. Stop making excuses. They're just that... excuses! Your children need you emotionally, spiritually and physically, even if it is only every second weekend. To your kids, this time is priceless. They just want to be with Dad.

If you are an abusive father then ignore this story cause you don't deserve the sacredness of your children's presence until you have faced your own demons and begged for forgiveness from your family (I'm not talking about stalking here either). Remember, depending what you may have done they may never forgive you (accept whatever they decide). But that doesn't mean you shouldn't try with all your heart to make amends. It is your duty as a father to fix what is broken, especially if it is you.

Going a day without some kind of contact with my kids would be excruciatingly painful. There are some men in our communities who have children living right next door and do not want anything to do with them. I ask myself, "How can this be?" "How can they not want to know how their children are doing, what their dreams are, what they love and what they hate? What goes through these men's minds (if anything) when they see their children? Do they even care? I do not understand this and maybe never will. If my family ever splits up I will never be apart very long from my kids. I could not live without that special time we share. All fathers should feel the power of love that our children share with us so freely and without strings.



Perry McLeod-Shabogesic

Promises, promises

Editor:

Disappointed in our government and my Liberals, as an Anishinabek Canadian I feel like the past is repeating itself. All we have receive for our votes are more fork-tongue promises.

The 2005 Budget is a good example of the past - no positive action, more promises, more stalling practices with the end results of genocide of the less fortunate.

Military

Prime Minister Paul Martin has decided to invest \$12.8 billion into the military. This token of investment for a few shiny pieces of equipment should not give Mr. Martin or his government the power or arrogance to become an offensive force against foreign invasion or the strength to place Canada in a cold war situation with our respected neighbours, even through I sometime find them arrogant and aggressive.

Quality of Family Life

How can we have responsible children raised without love and care in a destructive material world of waste where only the bottom line counts? Drop taxes so one income can make ends meet, cut out Day Cares, return parental responsibilities. Place these dollars in future education.

Environment

We are destroying our own existence by abuse, neglect, greed, by not returning to her what is required to sustain future life on Mother Earth.

Billions are spent on wars

killing people and trying to be first and in power to settle a new planet, when we cannot see clear to meet the need of this planet.

Nuclear waste we have no solution of how to dispose of it than stop producing it. Shut down all reactors now, not later and invest in clean generating power.

Solid waste is another monster since Michigan has moved to charge 37-40 times the present cost of disposing of our mess.

Accountability

Cities, small communities and First Nations have better track records on accountability than government.

The Auditor General's findings should be taken seriously and recommendations acted upon.

At this point it seems the cost of the inquiry will exceed the original program budget. No need to spend millions for an answer, simply direct and train bureaucrats to be responsible and efficient in doing the job right.

Deficit

No action or plans with a \$49 billion surplus - all this budget will do in five or ten years of promise is grow to \$100-150 billion at the cost of tax payers and the neglected votes, etc. As a feather in Mr. Martin's bonnet, it may be dirty and tainted but still a feather.

Now government is starting to treat the voting public like they have treated Natives for too many years.

Eugene E. Restoule
Dokis First Nation

BALONEY & BANNOCK By Perry McLeod-Shabogesic



My Nokomis says my Ojibwe is so bad...
the only thing I am fluent in is Ojiberish!

redroad@onlink.net

'I am not Native Canadian'

Editor:

I am responding to a letter to the editor which appeared in the March 5 issue of the Thunder Bay Chronicle-Journal titled "Native Canadians Cannot Have Foot in Both Worlds, Then Complain!"

First, I do not consider myself a Native Canadian, I refer to myself as Anishnawbeh.

Many Aboriginal people have not assimilated into mainstream society. And who would want to, given Canada's historical relationship with Aboriginal people.

We have retained our land base, spiritual beliefs, and culture. In Thunder Bay, Aboriginal people make-up a large and growing population. Millions upon millions of dollars are invested here because of us. But do you see any Aboriginal people employed in the public sector here? Just like the taxes we pay, I do not see any return!

John Fox
Thunder Bay

Little NHL spirit gone?

Editor:

I have an original program and in it Len Self, the past President of the original Little NHL explains that the purpose of this tournament is to 'create citizenship, sportsmanship, and true educational spirit of learning how to live,' in this Our First Annual Little N.H.L. These are things that the executive should have been aware of and it was up to them to correct in order to keep the meaning, tradition, and spirit of our first tournament.

Other misconceptions with regard to this tournament are usually brought up every year, such as the rule changes that apply when protests are lodged, players from other First Nations allowed to play for whoever they want because release forms are so freely exchanged, and on the other hand players not released so that they have to play for their First Nation although the player might be living off reserve which is closer to a rival neighboring community.

Personally I saw players playing for other First Nations because the chance for them to get into a championship berth were greater than if they had to play for their own First Nation. Where does the home pride go then?

Things like this only teach our children that winning comes first and pride comes second. Add to that, a player's emotion to win overriding his respect for the opposing teams and players so much that fights or cheap shots become less important while representing another First Nation.

Does less pride and respect equal winning? Issues like this need to be addressed by the Little NHL executive committee because players, fans, and coaching staffs will slowly lose their pride and respect for a tournament that once instilled these attributes into all First Nation Members.

Rule changes over the years by Little NHL executive members which are mostly made up of people who themselves have never played the game or are out of touch with the progression of today's game do not help this situation.

John Cywink
Whitefish River First Nation

In Brief

Conservation of Ontario wolves

TORONTO — The Ontario government is implementing the strongest measures ever taken to conserve and protect the province's wolf population, Natural Resources Minister David Ramsay announced March 10, 2005.

"By introducing a closed season in central and Northern Ontario, we are protecting wolves in areas that have resident wolf populations," said Ramsay. "We want to ensure that wolves continue to play a key role in Ontario's ecosystems."

Effective this year, the closed season will run from April 1 to September 14 and will cover all of central and northern Ontario, excluding the islands of Manitoulin, Cockburn and St. Joseph, which do not have resident wolf populations. These restrictions also apply to coyotes due to the difficulty in distinguishing between the two species in the wild. The coyote season in southern Ontario remains open all year.

Intergovernmental Affairs



Ground Hemlock foliage and small twigs are collected for their medicinal properties.

Chiefs Corner



Chief Wilmer Noganosh

Chief: Wilmer Noganosh

First Nation: Magnetawan First Nation, located 135 km south of Sudbury on Hwy. 69.

Years of service: 10 years from 1969 to 1979 and has currently been the Chief for the past four years.

Current registered members: 214

Chief Noganosh is the father of five children and three grandchildren. Chief Noganosh's Anishinabe name is Zhaabwadondung (true voice) and he is from the Caribou clan.

When Chief Noganosh has time in his busy schedule he enjoys trapping but doesn't get out as much as he used to. He also has interests in woodworking and drum making.

After studying for 10 years Chief Noganosh received his Bachelor of Arts degree from Laurentian University. He wanted to prove to himself that he could do it.

He enjoys politics today more so than when he was younger. He explains that politics can be hard on a family because as a community leader you spend a lot of time on the road.

People who were a major influence: Chief Noganosh's role model is an Elder from Magnetawan. He taught Chief Noganosh about Anishinabe culture and ceremonies. Today the Elder is 110 years old. The advice he gave Chief Noganosh was that "the best University is life itself."

Goals/Objectives for community: To increase the land base of Magnetawan First Nation and to be a self-sufficient and an independent community. He wants to ensure that there is land left for the future generations of Magnetawan community members.

Community accomplishments that give you most pride: When he first was Chief he is proud that he was part of the building of the new community of Magnetawan First Nation. The community was relocated to its present location, which is closer to Highway 69. The previous village had no road access. **Political ambition:** He would like to see Anishinabek Chiefs join together to become a stronger unified voice when dealing with land claims, government policy and lands and resource issues.

Biggest obstacle to overcome: Chief Noganosh believes that one of the biggest obstacles that he had to overcome in his life was surviving residential school. Chief Noganosh spoke about the loss of the Ojibway language and the loss of freedom that he experienced while in residential school. This feeling stayed with him for many years. When he left residential school he explained that he felt angry and lost. Although his freedom was restored he no longer knew who he was. It was this feeling of emptiness that lead him to seek out his Anishinabe culture and traditions. Today he is proud to say that he knows about his culture and has been taught many ceremonies and songs. He often participates in fasting and assists community members who wish to fast.

Our Staff

Allan Dokis, Director
dokall@anishinabek.ca

Jason Laronde, Resource Management Council Coordinator
larjas@anishinabek.ca

Alicia McLeod, Treaty Research Assistant
mlal@anishinabek.ca

Sandra Restoule, Treaty Research Clerk
ressan@anishinabek.ca

Nadine Roach, Forestry Coordinator
roanad@anishinabek.ca

Adolphus Trudeau, Forestry Technician
truado@anishinabek.ca

Robert Morriseau, Forestry Technician
morrob@anishinabek.ca

Yves Chenier, Policy Analyst
cheyve@anishinabek.ca

Kerry Colnar, Operations Support Officer
colker@anishinabek.ca

Website



Website of the Month
<http://www.fnen.org>

The First Nations Environmental Network is a circle of First Nations people committed to protecting, defending, and restoring the balance of all life by honouring traditional Indigenous values and the path of our ancestors.

Contact Us

Union of Ontario Indians

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

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

Tradition of gathering could become regulated

By Adolphus Trudeau
Forestry Technician

Non-timber forest products (NTFP) such as strawberries, raspberries and blueberries are made into jams and medicinal teas to treat certain ailments. Birch bark and sweet grass are other forms of NTFP which is used to make native quill boxes by our First Nations people which have been passed on from generation to generation.

First Nations people have always and continue the tradition of gathering food, medicine and raw materials from the forest. Some of these products have made a place in the growing market for Non-Timber Forest Products, creating economic opportunities in the areas of harvesting and production.

One such product is the Canada Yew or Ground Hemlock as it's commonly known (*Taxus canadensis*). Aboriginal people have used Ground Hemlock for medicinal purposes for generations but today properties of taxol from this plant have attracted the interests of the bio-pharmaceutical industry to treat various forms of cancer.

Now that interest in non-timber forests products is growing there is potential that MNR will create regulations for this new industry. If these regulations are made it will have a severe and detrimental impact on our First Nations peoples lifestyle, culture and traditions.

I have submitted my concern

regarding the potential regulation of the NTFP to Chuck Mason, the Policy Advisor for the MNR. Mr. Mason has responded to my concern stating that at this time the Ontario Ministry of Natural Resources (MNR) has not decided on whether or not it needs to develop a regulation to manage non-timber forest resources or products.

Mr. Mason also goes on to state that given the recent interest in harvesting Canada Yew (*Taxus canadensis*) MNR is examining options for managing this resource to be able to be responsive to increasing commercial interest and in the event that harvesting practices become an environmental concern or a threat to the sustainability of the species. These options have not been finalized.

He goes on to say that the interest and importance of non-timber forest resources and products to First Nations People is appreciated. MNR will undertake consultation with First Nations on an appropriate management option for Canada yew should the Ministry determine that it is necessary to establish management programs for this resource in Ontario.

If you have further questions or comments about this subject, please contact Chuck Mason, Policy Advisor-Forest Industry, Ontario Ministry of Natural Resources, Forest Policy Section at chuck.mason@mnr.gov.on.ca or at 705-945-6712.

Notice of Community Consultations Ipperwash Inquiry - Part II

The Union of Ontario Indians will be holding four one-day regional workshops during the month of May in Thunder Bay, Sault Ste. Marie, London and Mnjikaning to consult with Anishinabek Nation communities in three subject areas as follows:

- Relationships between police and Aboriginal people
- Relationships between police and government
- Interaction between police and protestors.

Once dates and locations have been confirmed more information will be made available. If you are interested in attending any of the sessions please submit your name to:

Union of Ontario Indians
Attention: Melissa Restoule
P.O. Box 711, North Bay, ON P1B 8J8
E-mail: resmel@anishinabek.ca
Fax: (705) 497-9135 Tel: (705) 497-9127

Debwewin

Workshops offer 'missing chapter' of Native history

By Maurice Switzer

GARDEN RIVER FN – Participants in the first Native Awareness Training workshops staged by a committee of provincial government employees learned about the “missing chapters” in the history texts they had used in school.

Keynote Presenter Eddie Benton-Banai – a lifetime educator and founder of the American Indian Movement – told his workshops about a 30-chapter American history text that contained a mere seven paragraphs about American Indians.

“And that referred to them as ‘warlike’ and ‘ungodly’” he recalls, noting that his experience has taught him that school curriculum is written “by and for those whom it serves.”

Benton-Banai, author of *The Mishomis Book*, considered a definitive primer on Anishinaabe culture and beliefs, is from the Lac Court Orielles Band of Ojibwe in

Wisconsin. He holds a master’s degree in education, and was the founder of the Red School House, an Indian-controlled school with 150 Indian students from kindergarten through Grade 12.

His workshops, and those of other presenters, focussed on information that most of the 180 participants never learned in school about Native peoples.

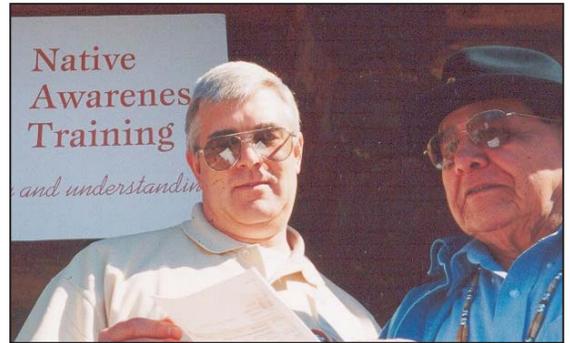
Delaware teacher Curtis Hopkins talked about broken treaty promises that led to landmark confrontations at Oka and Ipperwash Park. Liz Edgar-Webkamigad from Wikwemikong discussed the challenges facing urban Aboriginals who often lack family and cultural support mechanisms. Union of Ontario Indians communications director Maurice Switzer’s presentation listed historic reasons for mistrust between First Nations peoples and Canadians, the “attitudes of racial and cultural superiority” admitted in the federal government’s 1998

Statement of Reconciliation.

“The evaluations have been overwhelming,” said Bob Fletcher, a staff member at the Algoma Treatment and Remand Centre in Sault Ste. Marie. Fletcher acted as spokesman for the Inter-ministerial Staff Development Committee who organized the sessions at Garden River First Nation community centre.

Over 180 employees of federal, provincial, and municipal government offices, as well as non-government agency staffers from Sudbury, North Bay, Thunder Bay, and Sault Ste. Marie attended one of two March workshops, each presenting a two-day agenda.

The 40 senior managers who participated included John Rabeau, deputy minister of Community Safety and Correctional Services. Rabeau praised the work of ministry staff in planning the event, the first of its kind.



Conference co-ordinator Bob Fletcher discusses Native Awareness Training agenda with keynote presenter Eddie Benton-Banai.

Bob Fletcher said the concept for the training sessions was born after last year’s release of the Debwewin Project report, a project funded by Heritage Canada that identified significant levels of anti-Native racism in three Northern Ontario cities – Sault Ste. Marie, North Bay, and Timmins.

“I have a child who is traditional, and I’ve seen first-hand problems like these,” Fletcher said.

Each session closed with a drum social organized by Greg

Day-Fox, featuring Bear Creek Singers (Kevin Syrette, Mike Tegosh, Andrew Nahwegabow, Justin Perrault, Mike Willis, Nick Hewsom, M.C. Thomas, and “canary” backup singer Kit Landry), and dancers Maheengun Shawanda, Nodin Shawanda, Brad Webkamigad, Keith Edgar, Jake Day-Fox, Liz Edgar-Webkamigad, Cassidy Webkamigad, Michaela Webkamigad, Christy Corbiere, Viola Recollet, Tracey Recollet, Chrystal Recollet, and Kari Day-Fox.



John Rabeau, deputy minister of Ontario’s Ministry of Community Safety and Correctional Services, makes craft purchase from Wikwemikong vendor Frieda Lewis. Rabeau was one of 40 senior provincial government managers to attend two Native Awareness Training workshop sessions at Garden River First Nation in March.



Fancy shawl dancers swirled to the drumbeat provided by Bear Creek Singers during a drum social winding up day’s activities at the Native Awareness Training workshops at Garden River First Nation.

The Missing Chapter



Over 100 delegates to the Canadian Labour Congress Winter School sessions in North Bay participated in an Aboriginal-issues workshop presented by the Union of Ontario Indians. From left, Linda McKenzie-Nicolas, Cobourg, Terry O’Connor, president of the North Bay and District Labour Council, Maurice Switzer, director of communications for the Union of Ontario Indians, and forestry worker Ron Wesley, Constance Lake First Nation, admire a CLC poster to commemorate National Aboriginal Day.



Elementary school teachers Amanda Meighan (Ferris Glen, Corbeil), Jennifer Graff (Mattawa District Public School) and Betty Brown (E.W. Norman) examine the 1764 Great Lakes Treaty wampum belt with Maurice Switzer, Director of Communications for the Union of Ontario Indians. Over 40 social studies and history teachers attended the “Missing Chapter” workshop dealing with Aboriginal topics not usually covered in the provincial school curriculum.

Madindagan/Fashion

First Nation fashion emerging as viable biz

By Jamie Monastyrski

TORONTO – Fashion designers from across the country met in Toronto March 16 to present their designs and discuss the future of the emerging Canadian Aboriginal fashion industry.

Called ‘Meeting the Challenge,’ designers had the opportunity to showcase their designs during a small fashion showcase with guest models. Mainstream media, corporate representatives and interested buyers turned out to speak with the designers and catch a glimpse of the emerging First Nations fashion industry.

According to Six Nations designer Angela DeMontigny, one of the coordinators, the showcase grew out of a demand to see more First Nation-inspired fashion.

“First Nations designers first showcased their work, as a group, last year at Toronto Fashion Week. It was the first time Native designers were showing as a group and after the success of that show, we sat down and said we need to do more,” she said.

DeMontigny said that it was in fact Barbara Atkins, the Fashion Director for Holt Renfrew, who

first expressed an interest in a group show, which triggered further discussions about a collective.

Following Atkins’ advice regarding “culturally-inspired product development, reliable infrastructure and quality merchandise,” the First Nation designers began a plan to not only showcase their work but create a network for designers. They call it the Canadian Aboriginal Design Council.

“Having a group like this cuts down on many costs. We’re stronger as a group and we can market as an industry in the industry,” she said.

DeMontigny also said the they want the Design Council to be a resource for emerging designers and a voice for Aboriginal Fashion in Canada. “It will be the ‘go-to’-place for Aboriginal Fashion,” she said.

“Native fashion will define fashion in Canada and in North America.”

For more information: Angela DeMontigny (905) 304-8952 a.demontigny@sympatico.ca or Carol Outram (514) 932-4254 out-ram@videotron.ca



Designers Tammy Beauvais, Pamela Baker, Angela DeMontigny and D’Arcy Moses – Photos by Kenina Terry



Supporting the Aboriginal Fashion Showcase were Aboriginal leaders and innovators including: Scotiabank’s Michele Baptiste, Amos Key, Roberta Jamieson of the National Aboriginal Achievement Foundation, and actor Lorne Cardinal. Guest models included Christina Bomberry (above), Harmony Rice (right) and Cheri Maracle (far right).

Charities ad
1/pg. Full Colour



Niigaan Zhaamin

"Moving Forward, Together"

UNION OF ONTARIO INDIANS

Head Office: Nipissing First Nation P.O. 711, North Bay, Ontario P1B 8J8
Ph: (877) 702-5200 Fx: (705) 497-9135 E-mail: goubob@anishinabek.ca

Anishinabek Nation Political Office
Grand Council Chief, **John Beaucage**
Deputy Grand Chief, **Nelson Toulouse**

Bob Goulais, Chief-of-Staff
Monica Lister, Executive Liaison Officer
Patricia Campeau, Executive Secretary

Grand Chief not planning to seek Charles Fox's job

By **John Beaucage**
Grand Council Chief

Ontario First Nations are once again in transition. Since 2000, Charles Fox has been the Ontario Regional Chief, leading the Chiefs of Ontario through a wide range of issues, mainstream governments and bring Ontario First Nations back to consensus on a broad range of discussions.

Charles has indeed made his intentions known to the Political Confederacy. Charles will be appointed to senior level position closer to his home in Northwestern Ontario.

Although Regional Chief Fox has yet to make any formal announcement, many of our First Nations Chiefs are discussing his legacy and possible successor. A by-election strategy will be discussed in the weeks to come, in preparation for the 2005 All-Ontario Chiefs Conference which will be held in Treaty 3 territory.

With such a vacancy, there tends to be a lot of discussion and speculation of possible candidates. Chiefs throughout Ontario encourage their peers to run in the by-election.

I've been overwhelmed by suggestions and encouragement to run for the Ontario Regional Chief's position. I am humbled by the support of our Chiefs, and their confidence that I would be able to fill that role.

However, I would like to set the record straight that I am not considering this position. I pledge my personal loyalty to the Union of Ontario Indians, and will continue to give my best effort in the position of Grand Council Chief.

It has been a distinct honour and pleasure to serve the Chiefs and citizens of our 42 member First Nations over the past months. I look forward to continuing my service for you for a long time to come.

I offer my good friend Charles Fox best wishes as he moves on to his new role, and enjoyment to be working closer to home. Over the years, Charles has put in a lot of great work for both Chiefs of Ontario and Nishnawbe-Aski Nation. You've earned a lot of respect from myself and our fellow Chiefs and I want to say *chi-miigwetch*.

I also want to wish the candidates in the Chiefs of Ontario by-election all the best, and will commit to working in partnership with

whoever is successful.

Casino Rama negotiations disappointing

The negotiations between the Ontario First Nations Limited Partnership (OFNLP) and Mnjikaning First Nation have ended, once again, in a stalemate. In a process that was supposed to resolve the ongoing dispute over Casino Rama revenues, just served to illustrate the entrenched positions of two very bitter adversaries, and the lack of compromise required to reach a deal.

If we continue in this present course, the only thing we can look forward to is further litigation, appeals, and hundreds of thousands of dollars in legal costs. If a decision is made by the courts, it is more than likely that one or both sides will be unhappy with the result.

We also risk the loss of Casino Rama. The province has continued to allude to the distinct possibility that the Casino Rama license will not be renewed in 2011, without a stable operating climate.

Although I am disappointed in the outcome of these discussions, I still remain optimistic for a political, rather than corporate solution to this impasse.

During an Ontario caucus discussion held at the AFN Special Assembly in Vancouver, a suggestion was made that included sending a delegation of women Chiefs. As it was stated "women have a unique, and different perspective" on resolving disputes.

I brought this idea forward to Chief Sharon Stinson-Henry of Mnjikaning, who stated her First Nation would be receptive to such a proposal.

In the interest of unity, and the continued operations of Casino Rama, I will be bringing a proposal for a face-to-face gathering of women and Elders forward to the Political Confederacy.

We cannot simply abandon our discussions with Mnjikaning. A win-win solution lies in a political solution, with the help of the wisdom of our Elders, and the kindness and caring of our women.

In the meantime, the experienced OFNLP negotiation team, which includes the likes of Joe Miskokomon, Mike Mitchell, Gord Peters, will now focus their efforts on reaching a gaming revenue sharing agreement with Ontario.



All councils meeting

Front row from left: From the Women's Council Donna Debassige, Lake Huron Rep; Elsie King, Northern Superior Alternate; Bonnie Bressette, Southwest Representative; Mavis Trivett, Southeast Rep
Back row from left: Laurie McLeod-Shabogestic, FASD Coordinator; Monica Lister, Executive Liaison Officer; Marvin Assinewe, Elders Council, Lake Huron Region; Jason Restoule, Distance Delivery Programs Support; Arnold (Norm) Yellowman, Youth Council, Southwest Rep; Bess Legarde, Youth Council, Northern Superior Rep. Honorary Participant - Centre, Echo McLeod Shabogestic

Anishinabek councils join forces

SAULT STE. MARIE – For the very first time the Anishinabek Nation Elders, Women and Youth Council's representatives met in Sault Ste. Marie, Ontario, to discuss their roles within the Nation Building process and the Wedokodwin (Unity – helping one another) strategic plan for rebuilding a way of life for the Anishinabek.

This special meeting was held at the Holiday Inn in downtown Sault Ste. Marie and brought together the councils to plan this coming year's activities and deliberate on various issues from reviewing their Terms of Reference to their participation in the up and coming Grand Council Assembly in Kettle & Stoney Point First Nation, June 25th to 29th. Events coming up such as the Grand Chief's Charity Open, April 23rd, and the United Indians of the Great Lakes gathering April 11th and 12th were also discussed.

Martin Assinewe, Elder from Sagamok Anishinawebk First Nation was on hand to represent the Elders Council and advise the small but important planning session. "I was very happy to be here to take part in this meeting" Martin said.

Nation Building and the roles each council have was the main topic on the agenda but representatives from each council got to caucus separately to go over internal issues as well as formulate plans for activities throughout the year.

The Youth Council representatives reviewed and will be making new recommendations on changes to their Terms of Reference through a conference call being planned with the whole council coming up in a few weeks. Arnold Norman Yellowman 21 year old Youth from Chippewas of Aamjiwnaang First Nation and Chair on the Anishinabek Youth

Council said, "It's important to have opportunities to work with our councils on Nation Building and help define ourselves and our roles."

The Women's Council representatives also met separately through the afternoon and looked at their ever increasing roles and responsibilities in nation building. "I feel very hopeful about the recommendations we have made as a Women's Council," said Elsie King from Gull Bay First Nation. "For me, it is sometimes very hard to get out voice heard for my fellow women, where I come from,"

she goes on to say.

With meetings such as the United Indians of the Great Lakes happening the roles and participation of all councils become paramount, the Women who must protect the waters of our territories, the youth who must live with what we leave them and the Elders who guide our every decision. All must be heard. The meeting ended with all representatives convening to share their ideas on what they had discussed and looked to the future together to assist the leadership in their goal of building a strong Nationhood.

Great Lakes Nations gather

NIAGARA FALLS – Over 150 participants registered for the inaugural meeting of the United Indian Nations of the Great Lakes, hosted by the Union of Ontario Indians.

First Nations in Canada and Tribes in the U.S. 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.

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

Media were invited to the historic gathering, which was broadcast live on the web.

Groundwork for the historic meeting was laid in the fall during discussions involving leadership of the Anishinabek Nation, Association of Iroquois and Allied Indians, and Little Traverse Bay Band of Odawa from Michigan.

The Buzz . . .

Political Office Calendar

April 7th:	GCC - Political Confederacy meeting with the Ontario Cabinet Members -Toronto
April 8th:	GCC - Grand Opening of West Parry Sound Health Centre- Parry Sound
April 11-12th:	GCC - First Minister Meeting Pre-Conference meeting - Ottawa
April 13th:	GCC- United Indian Nations of the Great Lakes, Niagara Falls
April 13-14th:	DGC - Chiefs Committee on Governance - Niagara Falls
April 19th:	GCC - Under the Canopy: Non Timber Forest Products
April 23rd:	GCC/DGC - Grand Chiefs Charity Open 8-Ball Tournament - Fundraising for Juvenile Diabetes Research, North Bay
April 26-28th:	GCC/DGC - Resource Management Council "Interactive Workshops" SSM
April 27th:	GCC - South East Chiefs Meeting - Alderville

Acronyms

GCC Grand Council Chief / DGC Deputy Grand Chief

Niigaan Zhaamin

"Moving Forward, Together"

UNION OF ONTARIO INDIANS

Head Office: Nipissing First Nation P.O. 711, North Bay, Ontario P1B 8J8
Ph: (877) 702-5200 Fx: (705) 497-9135 E-mail: goubob@anishinabek.ca

Anishinabek Nation Political Office
Grand Council Chief, **John Beaucage**
Deputy Grand Chief, **Nelson Toulouse**

Bob Goulais, Chief-of-Staff
Monica Lister, Executive Liaison Officer
Patricia Campeau, Executive Secretary



Youth Council reps discussing issues.



The Anishinabek Youth Council from left: Derek Yellowhead, Katie Beaver, Sandra Albert, Leah Boissoneau, Travis Boissoneau and Arnold Yellowman.



Anishinabek

FIRST ANNUAL YOUTH ACHIEVEMENT AWARDS

The Anishinabek Nation is pleased to announce the First Annual Scotiabank Anishinabek Youth Achievement Awards to be held June 27, 2005 in conjunction with the 2005 Unity Gathering and Grand Council Assembly. This year the 2005 Unity Gathering and Grand Council Assembly will be a 5-day event to be held in Kettle and Stony Point First Nation.

Is there a youth that has achieved success, who has overcome barriers and continues to strive to succeed? This is your chance to honour them with a nomination for their efforts.

Nomination forms are available on the UOI website at www.anishinabek.ca or they can be mailed or faxed to you by calling Sandra Restoule or Jason Restoule at 705-497-9127 or 877-702-5200.

— CRITERIA —

1. The youth must be between the ages of 16 and 29 before March 31, 2005.
2. They must be from one of the 42 First Nations of the Anishinabek Nation.
3. Has demonstrated outstanding commitment and/or ability in one of the five award categories.

— CATEGORIES —

- | | |
|--------------------------|------------------------------|
| 1. Academic Excellence | 4. Entrepreneurship/Business |
| 2. Athletic Achievement | 5. Culture |
| 3. Community Involvement | |

— NOMINATIONS —

Must be nominated, you cannot nominate yourself.

You can nominate more than one person, however a complete nomination form must be included with all nominations.

Please submit a minimum 200-word paper on why the youth is deserving of recognition; including their background, First Nation membership, barriers they have overcome, sacrifices made, commitment, and future goals. These submissions will be read during the award ceremony.

- ◆ Please attach a copy of other awards/recognition previously received.
- ◆ One letter of support from a community member, i.e. Chief, Elder, teacher etc.
- ◆ Two references with name, phone number and number of years known nominee.
- ◆ Please include a recent photo.

Nominations must be received by May 31, 2005 at 4:30 p.m. Nominations will be accepted through mail, fax or email at the following address:

Scotiabank Anishinabek Youth Achievement Awards
c/o Union of Ontario Indians
P.O. Box 711, North Bay, ON, P1B 8J8
Phone: (705) 497-9127 Fax: (705) 497-9135
Email: ressan@anishinabek.ca resjas@anishinabek.ca

The Eshkeniijig gather to discuss Wedokdodwin

Perry McLeod-Shabogestic

THUNDER BAY – The Eshkeniijig/Youth Gathering brought together First Nations youth, youth workers, Leaders, technical experts and Elders that focused on enhancing Capacity Development for First Nations youth within the Anishinabek Nation and across Ontario.

The Youth Gathering also provided First Nation youth with the opportunity to direct the Anishinabek Youth Advisory Council and the Ontario First Nations Young Peoples Council. These councils represent their voices on issues and aspirations across Ontario. Ultimately it empowers our future leaders to take ownership and control of their lives.

The "Wedokdodwin" strategic plan of action for rebuilding a way of life for the Anishinabek, was at the forefront of discussions for the Youth who gathered on Friday March 18th, 2005 from the four regions of the Anishinabek Nation. This one day gathering of the Anishinabek youth was a part of a larger gathering including other youth from across the province through the Chiefs of Ontario (COO) political office that extended for two more days from March 19 to 20th at the Valhalla Inn in Thunder Bay Ontario.

Jason Restoule, Conference Coordinator worked with a number of fellow Union of Ontario Indians (UOI) staff to organize and bring together some 50 Anishinabek Youth and their council to discuss the Wedokdodwin plan and give some direction to the Anishinabek Nation from their perspective. Those youth then joined up with other youth to attend the next two days of workshops and sharing.

Another 150 youth came from other territories to join the gathering and learn from one another as

well as from resource people brought in to help teach the youth about history, tradition and personal growth.

Nathan Wright, Researcher for COO organized the larger gathering and brought in facilitators to conduct various workshops. Identify Your Inner Strengths, Traditional Parenting Roles, Suicide Prevention, Traditional Roles Within Your Community, Reacting to Racism, Bridging the Gap – Urban Youth and Leadership Training were the workshops offered to the youth.

"It's important to network with other youth and youth councils across Ontario," says Arnold Norman Yellowman 21 year old Youth from Chippewas of Aamjiwnaang First Nation and Chair on the Anishinabek Youth Council. "We're setting goals together and following through to accomplish them."

Darren Thomas a motivational speaker from New Orientations was the MC for the larger gathering and kept the youth interested and energized. Socializing included a large dance that was held on Saturday night were the youth were able to tear up the dance floor.

Andrea Auger, a 22 year old student from Pays Platt First Nation is in her honors year working at a double degree in Arts/French and Bachelor of Education. Her honors thesis is on the MacIntosh Residential School. "I lived off the reserve all my life and I'm just starting to learn about my culture, traditions and history."

The conference began with a grand entry lead by the Anishinabek Eagle Staff and ended with a flag song and the Eagle Staff being retired.

Prayers and ceremonies opened and closed each day with youth taking part in all activities.



Erin Bottle, Mishkeegogamang First Nation.



Hank Monague.



Youth gathering.

Restoration of Jurisdiction

Education Working Groups preparing

By Mary Laronde

ROJ Communications Officer

The Education Working Groups have targeted the whole of next year to discuss and refine the proposed model of the Anishinabek Education System with grassroots community members. Made up grassroots members themselves, the working groups have identified a governance model and program of education and educational services that would make up the Anishinabek Education System.

First Nations jurisdiction and authority are the basis for the governance structure. Each Participating First Nation is responsible for the education of its community members. It is proposed that each First Nation that signs the Final Agreement will have a local education authority and will direct what occurs at the regional schooling councils and at the central body, currently called the Kinomaadswin Education Body (KEB).

For example, the First Nation communities of Dokis, Henvey Inlet, Magnetawan, Nipissing and Wasauksing, all who have so far signed the Education Agreement-in-Principle, would form a regional schooling coun-

cil based on geographic and historical connections. It is important to note that the door is open for other First Nations to sign onto the agreement. Some possible activities of the regional councils are public school board representation, negotiation of agreements with provincial boards, and region-wide professional development.

The working group members have identified that the central body's purpose is to support the First Nations' education goals. Roles included at the central, nation-level and integral to the education system are the Anishinaabemowin Institute (to assist communities in the re-development and teaching of Anishinaabemowin), the Anishinaabe Curriculum Centre (to develop curriculum standards, guidelines, expectations and materials for all levels of learning), and the Institute for Anishinaabe Assessment (it is vital that appropriate instruments be developed to best honour the learning of all Anishinaabe students).

From April to June 2005, a complete information package and a community involvement strategy will be developed. During July and August, small

teams of Working Group members will be holding discussions in First Nation communities in the Northern Superior Region that have signed onto the education AIP.

In October and November community involvement sessions will be held in the Lake Huron Region and the same discussions will be held in the Southeast and Southwest Regions in January and February of 2006. Also, discussions will take place in each region with Tribal Councils, Friendship Centres, aboriginal education institutes and coalitions. An education symposium is planned for spring 2006, at which time the draft Education Final Agreement will be completed, including the Fiscal Transfer Agreement, Implementation Plan, and the design and operation of the Anishinabek Education System itself.

The Education Agreement-in-Principle was signed by 28 Anishinabek First Nations and Canada in November 2002. First Nation ratification or approval of the draft Final Agreement is expected to begin April 2006 with the agreement becoming effective possibly for the 2007/2008 school year.



Chief Mike Esquega of Binjitiwaabik Zaaging Anishnaabek, a member of the Education Working Group, presents the proposed model for governance of the Anishinabek Education System to the Anishinabek Nation-Canada main table negotiators.



Anishinabek Nation Legal Counsel, Tracey O'Donnell (centre) and Governance Working Group members Rachel Taggart, Education Director, Red Rock Indian Band (left) and Councillor Myrtle Swanson, Education Portfolio, Michipicoten First Nation took part in the discussion.



Education Working Group members are planning a community involvement strategy to get grassroots input into the Anishinabek Education System they designed. Shown at a recent meeting of the Education Working Groups are Gina McGahey, Education Director, Chippewas of the Thames (observer), Councillor Xavier Thompson of Pays Plat First Nation, Terri-Marie Perreault, Garden River First Nation (notetaker), and Dr. Marianna Couchie, Nipissing First Nation Councillor.

UOI Legal Unit

No National Policy on First Nation Law Enforcement

By ROJ Staff

Enforcement of First Nation by-laws, laws and agreements is a challenging issue that is continuously undermining First Nation community development, says Union of Ontario Indians legal department director, Fred Bellefeuille.

"We frequently get calls from First Nations concerning enforcement of First Nation by-laws, laws and agreements on reserve. First Nation laws and by-laws can be a valuable tool for community development. They can be used for First Nations to bring certainty to contentious issues; to address community problems; and manage access to natural resources. First Nation laws have even been used to replace unwanted Provincial and Federal Laws."

Under the Anishinabek self-government agreements there is law-making power for participating First Nations in the areas of governance and education. "We need to address enforcement issues in order to maximize the benefits of these agreements and to regain jurisdiction," Bellefeuille advises.

In Canada, there is currently no national policy on enforcement of First Nation by-laws or

laws. First Nations can pass by-laws under the Indian Act or laws under self-government agreements, or even pass laws as an inherent right, but First Nations are on their own when in arranging enforcement.

Enforcement includes having someone issue tickets, summons, and fines. Bellefeuille's research shows that the current enforcement system is a hodge-podge of practices. "In some places this is done by the RCMP, or provincial police, or First Nation police and in other communities, by First Nation by-law officers. Enforcement also includes prosecution in court. In some locales, the provincial Crown Attorney will assist in the prosecution of First Nation by-laws and laws and in other places federal prosecutors will take on enforcement of First Nation by-laws. In other communities, municipal prosecutors will help out. In some places no one will touch First Nation by-law and law prosecution and First Nations have to



Fred Bellefeuille

hire their own prosecutors, Bellefeuille stated.

Under the current self-government agreements being negotiated, participating First Nation communities have already identified enforcement as an issue that is outstanding under Indian Act by-law making authority and as an issue under the self-government agreements currently being negotiated. To have effective laws, there must be ways to enforce them.

The Union of Ontario Indians has undertaken to begin to address the issue of enforcement with the support of the Department of Justice (Federal). The UOI will be conducting two major workshops on First Nation enforcement issues and working to develop practical First Nation tools, information and best practices to assist in First Nation enforcement.

The UOI legal department will also work with four First Nations to assist in implementation of enforcement best practices. Final recommendations from consultations will also be brought forward to the Department of Justice to assist in addressing the larger enforcement issues that First Nations face each day.



ORIENTATION SESSION - SOUTHEAST REGION

The Union of Ontario Indians Restoration of Jurisdiction project is hosting a day-long orientation session for Southeast Region First Nations, other interested First Nations, and Guests to review the final draft of Education Final Agreement and the final draft Governance Agreement-in-Principle (AIP). The Governance AIP is in the approval process stage now and the Education Final Agreement is slated for community ratification votes in 2006.

Anishinabek Nation Political Leadership, Anishinabek Head Negotiators, Legal Counsel and ROJ Managers will lead participants in an in-depth discussion and analysis of the Anishinabek Nation-Canada Education and Governance Agreements.

WHO:	Southeast First Nation Chiefs and Councils, Anishinabek Nation Leaders, Negotiators and Special Guests
WHAT:	Review of Proposed Education Final Agreement and Governance Agreement-in-Principle
WHERE:	Mnjikaning First Nation, Casino Rama
WHEN:	Tuesday May 12, 2005

For further information, please contact
Nadean Payette, Governance Administrative Assistant at 1-877-702-5200 or paynad@anishinabek.ca

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

Restoration of Jurisdiction

Four communities begin to design their Constitutions

By Mike Restoule, Special Projects Coordinator

The Harvard Study On American Indian Economic Development directed by Professors Stephen Cornell (Udall Center for Studies in Public Policy, University of Arizona), Joseph P. Kalt (John F. Kennedy School of Government, Harvard University) and Manley Begay (Udall Center for Studies in Public Policy, University of Arizona) discovered something that Anishinabek Nations have had known all along, that sovereignty, nation building and economic development go hand in hand. The study found that there was not one instance of sustained economic prosperity in an Indian nation where responsibility for policy and administration came from outside the community. The study found that for Indian nations to prosper in economic development, decisions had to have been made by the nation. The plain fact is

that development controlled by outsiders seldom succeeds. **De Facto Sovereignty is the key**

Professor Stephen Cornell makes the case that 'de facto sovereignty' is the key to success for Indian nations. De facto sovereignty simply means sovereignty in practice, in other words, who really makes the decisions in tribal or community affairs. His survey suggests that answering a series of questions about who makes decisions for the community including one that asks: 'Would you say that your community's de facto sovereignty is high, medium or low'. In most instances, First Nations in Canada only experience low de facto sovereignty. What can be done about that? Well, through the Union of Ontario Indians' Restoration of Jurisdiction project, four First Nations are doing something about it.

The communities of

Alderville, Nipissing, Red Rock and Whitefish Lake have embarked on a mission to create their communities' constitutions. They have established their respective Constitution Development Committees and following a rallying workshop held in North Bay in February, they are on their way to accomplishing their task. Through these constitutions, people in their respective communities will have authority to make decisions for the community.

The Most Famous Working Indian Constitution

It has been said that the cornerstone of the constitution of the United States is a system that was developed by the Haudenosaunee or Confederacy of Six Nations. The democratic principles in the US constitution are reflective of the system of checks and balances in government, rights of freedom, of religion and the rights of women to participate in government that were the custom of the Haudenosaunee Nation. This famous unwritten constitution is still working today in the world of the Haudenosaunee and in the US. The constitution of the US is based on an association of the individual states in the same way that the member nations of the Haudenosaunee, the Mohawk, Oneida, Onondaga, Tuscorora, Seneca and Cayuga tribes were associated. Theirs was a natural law that governed the people, a direction not from man-made sovereignty but from the world in which they lived. They believed, as do the Anishinabek, that natural law is the prevailing law. In developing constitutions in Anishinabek territory, how should natural law form the basis upon which the written constitution is developed? This is a question that the constitution development committees must answer through community consultation.

The Nisga'a Constitution As A Model

These are the principle features of the Nisga'a Constitution. It is the supreme law of the Nisga'a Nation subject only to the Treaty and the Canadian Constitution. It defines Nisga'a Nation. It sets out the fundamental values of Nisga'a Nation, the role of the Elders, the official language of the Nisga'a, who is a Nisga'a citizen and the rights of Nisga'a citizens.

The Nisga'a Nation is made up of three main parts. The Lisims Government is the central government of the nation and is made up of the Officers, Chief and Village Councillors and Urban Locals. The Executive is similar to Canada's parliamentary cabinet and is made up of the President, Chairperson, Secretary-Treasurer, Chair of the Council of Elders,



On June 11 1776, an Onondaga sachem gave John Hancock an Iroquois name - "Karanduawn" (the Great Tree). "With the Iroquois chiefs inside the halls of Congress on the eve of American Independence, the impact of Iroquois ideas on the founders is unmistakable." (From "Exemplar of Liberty: Native America and the Evolution of Democracy" by Donald A Grinde and Bruce E. Johansen. Los Angeles, CA: University of Los Angeles, American Indian Studies Center, 1991.) Artwork by John Kahionhes Fadden used with permission.

Chief Councillor and one representative from each Urban Local. The Nisga'a Village Government is composed of the Chief Councillor and the Village Councillor.

The Nisga'a culture has led to several concepts being adopted into their constitution. The Ayuuk (law) is the unwritten code of moral and legal precepts that influence codes of behavior. The role of the Elders is to provide guidance and a link to Ayuuk. Matrilineal identity provides an individual's link to the Nation through the mother. The pre-treaty Nisga'a Tribal Council exerted a powerful influence on the structure of the government. Perhaps the most useful as a model for Anishinabek nations is that in the Nisga'a constitution, their supreme law was developed in consideration of the fundamental aspects of their culture and language.

Finding The Balance

The Niigan Zhaa-daa Constitution Conference held in Sault Ste Marie in January 2003 set a path forward for communities to begin the process of creating their community constitutions. Former Grand Council Chief, Vernon Roote addressed the gathering saying:

As I hold up the Wapum Belt, it reminds me of a time when our Nation had some kind of principles, some form of constitution. This may have been derived from the seven grandfather teachings, which taught us how a race of people could cope and respect their fellow men and women. I believe this was our Constitution, which was passed down from our grandfathers... This is a great opportunity to understand what a

constitution is for First Nations. We have two choices because we have two worlds we live in and have to find the balance.... The Eagle Staff and the Sacred Bundle are ours. No one can take that away from us. Always remember who you are and where you came from.

What Should Be Included In A Constitution

A roundtable discussion was held with the members of the four Constitution Development Committees to kick off the workshop held in North Bay in February. The participants recognized that a constitution is or contains; a set of laws to be adhered to, guidelines to follow, protection of First Nation programs, the power to make laws and policies, guarantee of certain rights, effective organization, self-government, guided by our spiritual and cultural principles, protection of our way of doing things and a long term plan. A constitution, by definition, is the fundamental law of a nation, which may be written or unwritten. Among other things, a constitution creates, empowers and regulates government. It sets out the basic principles government must conform to and the rights of citizens of the nation in the context of establishing the extent and manner of the exercise of sovereign powers. The development of a constitution must be based on a consensus among the citizens around such basic questions as; who we are as a nation, who will make decisions on behalf of our community, what will be the role of our governments, how will our governments be accountable to the citizens and what principles will guide the exercise of power.

Sagamok Anishnawbek support Governance AIP

By Mary Laronde

Sagamok Anishnawbek has become the fourth First Nation in the Anishinabek Nation territory to issue a Band Council Resolution in support of the Governance Agreement-in-Principle (AIP) and in support of continuing negotiations toward a final agreement. Chief Negotiator R. Martin Bayer presented the final draft AIP to Sagamok's Chief and Council and key administrative staff on February 28. The BCR also gives the Grand Council Chief the authority to sign the Governance AIP on behalf of Sagamok Anishnawbek.

The next scheduled presentation is April 12 at Thessalon First Nation. Pending a show of solid support by Anishinabek First Nations, the document will go to Cabinet for approval giving the Minister of Indian Affairs authority to sign the AIP on Canada's behalf.

A Framework Agreement on Anishinabek Nation Governance was signed November 26, 1999. The AIP is not legally binding upon the Parties. Only a Final Agreement ratified by community referenda will be legally binding. The Governance AIP states that the purpose of the Final Agreement is to:

- create an Anishinabek Nation Government to address issues of common concern to all Participating First Nations;
- set out the Jurisdiction and Authority of the Participating First Nations and the

- Anishinabek Nation;
- provide for the establishment of governing structures, procedures and processes through which the Participating First Nations' Governments and the Anishinabek Nation Government may promote effective governance, strong economies and healthy communities; and
- establish a new government-to-government relationship between the Parties within the framework of the Constitution of Canada.

The AIP determines 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.

Also, the AIP states 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.

The Governance Negotiations team are contacting First Nation Councils to schedule a presentation on the draft Governance AIP.

Contact Nadean E. Payette, Governance Administrative Assistant, at (705) 497-9127, ext. 2320 or 1-877-702-5200.

Mno-bmadziwin/Health

Conference shows smoking from a pig's perspective

By Rosalind Raby

MISSISSAUGA FN – Organizers of a two-day anti-smoking conference were holding their breath but were able to sigh with relief at the number of people who ended up taking in the event.

The Braiding Issues on Tobacco Control Strategies Conference was a great success, says co-organizer, Blind River youth co-ordinator Melissa Folz.

"We were hoping to see some

good numbers, especially since we had so many great displays.

"We had around 90 people on Wednesday and about 70 on Thursday."

Although the conference was geared to adults and young people, it was the youngsters who really enjoyed themselves. Students from local schools were invited to the conference.

According to Folz, their favourite speaker was Rosalie

Graham, from the Lung Association in Sault Ste. Marie.

"She brought in a pair of pig lungs. The kids couldn't believe it.

"She actually had them hooked up to an air pump and inflated them.

"She also had me touch them. They felt like latex, like a sponge. It was really different and had a huge impact on the students. They were just totally blown away."

Conference co-organizer, Mississauga First Nation (MFN)

health promotions co-ordinator Perry Joe Boyer, was also impressed with Graham's strategy.

"Lungs of a pig are very similar to human lungs," explains Boyer. "That's why pigs are used so often in medical research.

"The pig lungs went over really big with the students that did attend. I'm sure they're going to go back to school and talk about their experience.

"That kind of hands-on



Students Raymond Rutledge, CJ Bouchard and Kyle White sport t-shirts with anti-smoking messages.

approach really makes a big impression. It sure got the message across to the kids about what smoking can do to your lungs."



It is important to know that it is against the law to serve alcohol to someone under the age of 19.

Tips for hosting teen parties

By Laurie McLeod-Shabogesic

With graduation and the end of the school year just around the corner, many students will be looking for opportunities to celebrate their achievements, the end of exams and summertime freedom. If you and your son or daughter are planning a celebration, there are many legal and safety issues that you, as a host should be aware of. Here are some tips to help reduce the risk and ensure that your guests have a great time.

First and foremost, it is important to know that it is against the law to serve alcohol to someone under the age of 19 and to provide alcohol to someone who is intoxicated.

As a homeowner, you are legally responsible for what goes on in your home or on your property:

- ◆ Even if you are not present.
- ◆ Even if the guests bring their own alcohol.
- ◆ Even if someone else provided the alcohol.
- ◆ For guests at functions you organize such as graduation parties, etc.
- ◆ For your guest's safety and behavior (including injuries and damages) until they are sober – not just until they leave!

If the party is at your house, it is very important that parent(s) and the student need to make a written list of party rules including:

- ◆ Who is in charge?
- ◆ A list of the guests. Having the parent meet, and get to know, guests ahead of time will help them feel more comfortable having them in their home for a party.
- ◆ Identify a friend to help keep the party under control. Discuss the party rules with them.
- ◆ Set a definite start and finish time for the party and decide how to bring the party to an end.
- ◆ Decide who controls the entrance and how to handle unwanted guests (including those who arrived at the party under the influence of drugs and/or alcohol).

- ◆ Ensure that non-alcoholic drinks are served. Be creative by providing alcohol-free daiquiris or mocktails as fun and supportive options for those who choose not to drink. Another suggestion is to serve canned pop or juices instead of an open punch bowl that can be spiked with drugs or alcohol.
- ◆ Encourage guests never to leave their drinks unattended.
- ◆ Allow friends to stay overnight if they can't get a safe ride home. Have sleeping bags, blankets and pillows ready.
- ◆ That guests are not allowed to come and go from your home.
- ◆ Keeping the party active with videos, dancing, games, etc.
- ◆ Ensure that alcohol and medications are stored where they are not accessible to guests. Health care professionals strongly recommend that families make it a regular practice to store all medications in a locked cabinet.
- ◆ No drugs permitted.
- ◆ Deciding where in the home the party will occur and any "off limits" areas.
- ◆ Emergency measures to take if the party gets out of control.

If you are serving alcohol at your party, be sure to:

- ◆ Ensure all those being served alcohol are of legal drinking age.
- ◆ Consider purchasing alcohol liability insurance. Call your local insurance company for details.
- ◆ The host should stay sober.
- ◆ Plan ahead on how to handle intoxicated guests.
- ◆ Avoid an open bar. People drink less when being served.
- ◆ Stop serving alcohol well before the party is over.
- ◆ Provide lots of food throughout the evening.
- ◆ Don't make drinking the focus of the party.
- ◆ Plan safe transportation home for the guests (designated drivers, money for taxis, etc.).
- ◆ Monitor guests' behavior. Stop serving guests showing signs of intoxication.

Teachings shared with urban Aboriginal workers

By Joyce Atcheson

Urban Aboriginal children face difficulties with their health. Challenges can include such diverse concerns as obesity, childhood diseases, attention deficit hyperactivity disorder, fetal alcohol spectrum disorder (FASD), the effects of parental gambling, witnessing violence, being bullied, lack of self-esteem, and facing grief and loss.

"My son was kicked out of school 39 times, my daughter was lost from kindergarten seven times," says Kim Meawasige, a mother of two adopted children with FASD. Meawasige highlighted the problem that children and parents face.

It was only when she returned her son to the reserve for some traditional teachings and discipline that he was able to manage in the school system.

While Meawasige found an answer, many children and their families can be isolated from traditional teachings and resource people who could help them cope.

For this reason the Ontario Federation of Indian Friendship Centres and Ka:nen Our Children Our Future, co-host an annual conference to provide training and networking for the staff who work with urban Aboriginal children (0-6 years of age) and their families.

When questioned about how to get the message to those children in care, Elder Mary (Maanii) Elliott of Whitefish Lake First Nation near Sudbury says, "It's in your blood. Make a food offering at the programs, that those ones out there will come to the program. The programs are spirit, offered to the children."

We should start networking through education, Elder Norma General of the Wolf Clan of the

Cayuga Nation says. "Children want to know how we survived all those things, the residential schools, before there was money and so on. The children will yearn to know, it's in the blood."

"Become a centre piece to reach out, be the messenger, tap into those you trust to get the teachings," says Elder Neil (Ahjauk) Monague of the Marten Clan from Chinnising (Christian Island).



Raising the roof -- Project workers join voices to follow Jaynane Burning-Fields in the Creek Nation's Unity Stomp. The rousing song is about a fire.



Elders share laughter and traditional teachings with child care workers – From left: Neil Monague, Norma General, Renée Thomas-Hill and Mary Elliott.



Elder Neil Monague drums and sings a song, offering the song to workers to take to their sites and sing with children.

Aundek Omni
Kaning
4 x 2

Tap Resources
4 x 2

Mno-bmaadziwin/Health

Mental health reps discuss issues

NORTH BAY – Over 100 people attended a Union of Ontario Indians Mental Health Planning Meeting at the Clarion Resort last month.

The overall purpose of the mental health planning session and needs assessment initiative was to bring together representatives from across the four geographic regions of the UOI territory to begin initial planning and integration of service provisions to deal with mental health issues; prescription drug abuse; and injury prevention in our prevention; promotion and/or treatment programs and services.

The Anishinabek Health Commission invited two representatives from each of the seven area health boards along with their respective Chiefs and Council members and the UOI health staff.

The Commission welcomed additional representatives from

member First Nations and service agencies.

Deborah Pegahmagabow, UOI Health Director, said that overall the meeting went well in addressing the issues however recounted the frustration felt by many of the participants about the lack of health funding.

“The participants reported the repeated requests for planning sessions and research when what is really needed is funding,” she said.

Other issues brought forward included: a coordination of existing services into an association; intervention and ‘post vention’ activities and services, as well as engagement with the Chiefs and



Mariette McGregor-Sutherland, a conference consultant with Community Research from Whitefish Bay FN.

Councilors so they are constantly aware of the issues and can lobby for movement at higher political levels.

“The good news is that although this session appeared futile by some, it is a preparatory step into the rethinking of how funds and integration of existing and new monies will be allocated within their health/social budgets and reporting mechanisms,” said Pegahmagabow.

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A'ki/The Land

Maple syrup running for First Nation sappers

By Jamie Monastyrski

It's that time of year when the ice breaks, the snow thaws and we head out to the sugar bush for one of our oldest traditions.

Each year at this time thousands of taps are placed in maple trees across the region to produce some of the world's best maple syrup. In some First Nation communities extensive pipelines funnel the sap to sugar shacks, where it is boiled down into syrup using modern equipment and bottling techniques.

It takes approximately 40 litres of raw sap to produce just one litre of maple syrup, which is the approximate yield of each tap in a season, according to First Nation "sap suckers."

Olly Tabobandung of Wasauksing First Nation, near Parry Sound has been working the First Nation syrup business for the past five years. The business of syrup making on the

(The) sap once boiled down to a dark, sweet syrup is often referred to as "sweet water..."

reserve started almost 40 years ago when only a small number of trees were tapped and sold locally. Now there are over 4,000 taps running, vacuum controlled-extractors, generators and tanks with the potential to hold up to 35,000 taps.

"We are right in the middle of the run right now," he said. "If it doesn't get too cold we'll be running until mid-April." Tabobandung hopes to get at least 38 gallons of syrup for the season.

The history of collecting sap from the trees is well documented as are the techniques used by our First Nation ancestors. During early spring sap begins to flow in the maple woods. Temperatures must rise above freezing which triggers the sap flow. According to experts, it is this gas that forces the sap to flow upward inside the

tree during the warmer cycle of the day, as it moves from a high-pressure zone to a zone of lower pressure. The sap flows through the outer wood, which is called the sapwood.

In the past, our ancestors would cut a diagonal slash in each lower trunk and insert a hollow reed through which the sap dripped into a small bark container. These were subsequently taken to bigger bark or log containers where fire-heated stones were dropped into them until the sap had boiled down to a dark, sweet syrup often referred to as "sweet water," especially when used in the cooking of venison. Further boiling produced maple sugar.

European settlers basically kept to this pattern, merely replacing bark vessels with either wood or metal pails and large cast-iron kettles hung by chains over boiling fires.

Only around the 1940s did methods change. The use of plastic tubing has greatly reduced the labour of gathering sap by hand. A series of tubes connect from the trees to bring sap directly from the trees towards the evaporator house (or "sugar shack"). The sap may flow by gravity or a vacuum pump can be used to create suction in the tubing to increase the flow of sap. The sap is fed into the evaporator where it is kept at a constant level by a float. The sap moves up and down channels in the evaporator, becoming darker as it becomes more concentrated. It eventually passes to a flat pan and is drawn off and passed through a filter.

Trees can be tapped year after year for decades if the tapping is done properly and the trees are healthy. Tap holes will usually close over in two or three years.

To order Wasauksing Syrup contact 705-774-9024.



Daniel and his son Lloyd Recollect watch the syrup boil in their sugar shack. — Photo by Kathleen Imbert

Sugar shack becomes meeting place

By Kathleen Imbert

WIKWEMIKONG – "It has to be cold at night and hot during the day if the sap is going to run," explained Daniel Recollet of Wikwemikong Unceded Indian Reserve while boiling his maple sap.

"In a good year the sap will run for three weeks. Last year it didn't get cold until March and the sap didn't run long," he said.

The weather conditions have to be just right. "It's too windy today and the trees don't like the wind," he said. Recollet is always attentive to the weather at this time of year because how the sap runs depends on just the right weather conditions and how much syrup he will get.

Every year in the spring at the beginning of the thaw, Recollet and family start tapping their trees. All the children and grandchildren lend a helping hand. "I give them syrup when it's ready," said Recollet on how he pays his helpers.

The sugar shack is a gathering place at this time

of year. Community members often drop by to see how the boiling is done and learn from Recollet, a master of maple syrup making. "My family has a maple bush and I might start making syrup like my grandfather did," he told this attentive learner over a plate of baked beans and a hot cup of coffee while the syrup was boiling in the old cast iron cauldrons.

This cottage style production is worth its weight in gold. Every 45 gallons of sap (1 barrel) makes one gallon of maple syrup. The Recollets produce an average of 4-5 gallons of syrup a season.

Recollet is in his sugar shack from "dawn to dusk" taking care of the fire and making sure the brew doesn't boil over. To prevent it from boiling over, he hangs a piece of salt pork just below the level of sap.

"I worked in lumber camps and used to get laid off at about this time of year and come home to do the maple syrup. I've been doing this for over 40 years," he said. Mrs. Recollet added that their son, Lloyd is going to take over the operation when it's time.

Respect for the environment fuels career

By Nadine Roach

SAGAMOK FN – His love for the environment fuels a career with the natural resources says Dean Assinewe. In addition to mentors throughout his educational pursuits, it was his father who was a major inspiration.

"I was always on the back step to the forest," said Assinewe, a member of the Sagamok Anishnawbek located along the shores of Lake Huron and south of the town of Massey.

Initially, participating in a small business development placement in Ottawa, a chance introduction to the National Aboriginal Forestry Association staff piqued his interest. Originally focuses on Fish and Wildlife, Assinewe refocused his aim to Forestry citing enhanced job opportunities.

"We always had a strong relation to the land," she said. Among his many occupations, he was a trapper who believed, as Anishinabek people we had to care for the land and animals. "That was something he (my father) instilled in me," said Assinewe.

Assinewe's career began with stints in the Canadian Forest Services and the Ontario Ministry of Natural Resources (OMNR) and is currently a Registered Professional Forester (R.P.F.) and manages the Forestry Unit at the North Shore Tribal Council. Assinewe attained his professional designation in March 2005.

Citing his age as an initial challenge, Assinewe quickly turned life's experience to his advantage. Not quick to adapt to the institutionalized approach, Assinewe's intuition gave him a competitive edge.

"Being a First Nation forester would be an advantage to industry or government. If I'm going to make change in the way things are happening in Ontario or Canada or anything else beyond that, it is better to do that internally. This is the best way that I'm going to make change," said



Forester Dean Assinewe loves his job.

Assinewe.

Helping people understand the First Nation relationship to the land is one challenge that Assinewe welcomes.

"I feel it's my obligation to deliver the best answer I can, so that I can make forest management better – to bridge the gap of information. There have been many opportunities such as training, travel and meeting people but the one that outweighs it all, according to Assinewe, is he gets paid to do what he loves – work the land.



Olly Tabobandung of Wasauksing First Nation says he expects a good run for maple syrup this spring.

Arts

Anishinabe artist down under

By Rick Garrick

Rolande Souliere has gone a long way in her life.

Not only has the Michipicoten band member moved down under, she has also been delving deeper into her creative abilities.

"I've just started my Masters of Visual Arts degree," Souliere said, adding that she completed her Bachelor of Visual Arts with Honours last year at the University of Sydney after four years of study.

"The interest has always been there. I grew up with a lot of creativity around me."

Souliere and her siblings attended a First Nations after-school program in Toronto where they learned about their culture, including the creative aspects of traditional crafts, dance and cooking, created mini-films and pottery, and practiced karate.

When Souliere left Toronto in the early 1990s to move with her Australian husband and daughter to Chicago and San Francisco, where her second child was born, and finally to Australia, where her third child was born, she also began a journey towards a different art form.

"I was introduced to installation art here in Australia in the first year of my undergraduate degree," she said, noting that a well-known installation artist gave her class a project to create a fantasy world within a given space.

"I found this most intriguing and was pleased that I could incorporate anything, paintings, sculptures and/or objects, as well as make use of the floor, the ceiling and the walls.

"I found my creativity flourished within this type of art, as one could cross pollinate painting, sculpture, and performance

in installation art. It's kind of like the sky is the limit and I really liked that. I found the more I experienced making installations, the more I wanted to do it. So, in that sense it's addictive," she said.

Souliere sees her art as being in the world and experiencing everything: food, nature, feelings, love, her culture and other cultures.

"I'm not sure if it's a message I'm actually delivering (or) more of an experience, an experience for the viewer that is," Souliere said.

"I'd like the viewer to experience something different, different from what's out there in the physical world," she said.

"I feel good about my artwork. I find it interesting and fulfilling, I'm always learning, and that's the great thing."



Michipicoten band member Rolande Souliere lives in Australia. "The idea with the costumes is that you can if you like put them on and become part of the artwork," Souliere said.

McKenzie stopped abusing art and alcohol at same time

By Rosalind Raby

MISSISSAUGA FN – There are many First Nation artists to be found across the Americas.

However, there is one who is hoping to see his work highlighted at one of the world's most prestigious events. Hugh McKenzie, 62, is a modest man, an Elder of the Temagami First Nation on Bear Island.

While his work may grace walls around the globe, he remains true to his roots, and it is those roots he hopes to see grace the 2010 Winter Olympics to be held in British Columbia.

"I'm hoping to have my work accepted for various commercial uses, such as post cards, gift cards, posters, t-shirts, that sort of thing," said McKenzie. "They want our designs by April, so I've been focusing a lot of my work in that direction over the last few months.

"It could be some very good contract work and I'm thinking positive about it."

McKenzie's work is well known throughout Canada and overseas, especially in France and Japan. His blue jay design has been adopted by the Toronto Blue Jays baseball team's corporate office, to be used as gifts. Linda Lunstrum, a leading clothes designer, has also used his designs on her outerwear.

When he's not working on winning designs, he is sharing his craft with others. McKenzie oversaw a weeklong art seminar on Mississauga First Nation in mid-March, sharing his unique stencil-style of drawing with artists from the area.

It was a difficult journey to get to the point where he is the success he is now. McKenzie was born on the Ojibwe Reserve on Bear Island, Lake Temagami, which is still his home and studio.

He attended Temagami Public School, but only until grade seven. McKenzie said he learned his craft by watching his father's hands.

"It was magic to watch my father's hands, while he carved toys for me out of wood. "Growing up on the family trapline was another early inspiration for my interest in art.

"Dad would make me the most wonderful animals, even little cars and planes. He made larger pieces too, like a crossbow and a guitar. It was inspiring to watch his hands," he said.

McKenzie had no formal art or musical training, but he also became proficient in the guitar as well. Chet Atkins is one of his favourite artists.

McKenzie said he remembers beginning to draw around eight or nine years of age.

"I would get scrap paper from the lumber yards and draw all kinds of things, including portraits. I used to leave the paintings in the cabin. When we came back from the traplines, they would be gone. Someone liked them," he joked.

One of his best friends was also an artist, Benjamin Chee Chee. Their childhood friendship was to endure much. "Ben and several of my other friends were forced to leave their families and go to the residential schools. He was forced to go to the residential school in Spanish.

"I was lucky, I hadn't been sent

away. I guess it was because I had a fairly decent home. I didn't get into trouble. I actually wanted to go to the school because I wanted to be with my friends," he said.

In their late teens, the two moved to Hull, Quebec and shared an apartment.

They learned from one another and perfected a style of artwork using a sponge/stencil. The work was considered unique and popular.

"The Canadian government would buy all the art we would produce through the Markets Service," recalled McKenzie. "We had art shows in Ottawa, all over the place.

"Chee Chee really hit it big. He

became famous for painting a mural for Expo '67."

This success led to a dark side for both men.

"We were alcoholics, well, me more than Ben. Ben was more into drugs. We would paint once a week because we didn't have to worry about selling our work, it sold itself. We sold enough to keep us happy in our alcohol and drugs," he said.

This topsy-turvy lifestyle would eventually get them into trouble.

"We both were jailed at various times. It almost got to be a seasonal thing, for us to spend a stint in jail, then go back to painting. It was just the way our life was," he said.

However, this life would lead to a tragic loss for McKenzie. Chee Chee died in jail.

After his death, several writers approached McKenzie to get information for a book on Chee Chee, but McKenzie would not talk to anyone.

McKenzie's first agent arranged tours and shows across

Canada. Several Canadian galleries also helped bring McKenzie into prominence.

However, he still wasn't happy. Returning to Bear Island, McKenzie shared his life with a woman he cared for, but the alcoholism led to the end of their relationship. McKenzie realized he would have to be the one to take the first step to get his life under control. He turned to Alcoholics Anonymous for help.

"What Ben and I did with our work was an abuse of the art, and of the music I also loved. I sought treatment on my own, it was not court appointed. The biggest influence for me to quit drinking, besides the loss of my partner, was the old-timers in jail. I didn't want to end up like them," he said.

Now sober for decades, he no longer abuses his art.

"It was an awakening that I answer to a higher power. I feel I'm here for a reason. I have purpose, to share my art, my love of music with others. I no longer abuse my art. It's now a labour of love. I'm happy."



Artist Hugh McKenzie

Red Sky plays tour Ottawa Valley schools

TORONTO – Red Skies are coming to Ottawa Valley schools.

Red Sky is a dynamic company shaping contemporary Aboriginal performance in theatre, dance and music, created by Artistic Director Sandra Laronde of Temagami First Nation.

In April, Red Sky productions of Caribou Song and Raven Stole the Sun will be touring the Ottawa Valley region and the Greater Toronto Area (GTA).

Caribou Song, written by Tomson Highway with music by Rick Sacks (chamber version), Caribou Song tells the story of two



Cree children in Canada's north who follow the caribou by dogsled with their family.

Raven Stole the Sun is a fabulous piece based on a traditional story of the Tlingit Nation as recounted by Sháa Tláa Maria Williams. Raven is a magical creature of impulse and curiosity, who is obsessed and intrigued by three

mysterious boxes.

April 25 - Manor Park Public School, St. Anthony Catholic School

April 26 - A. Lorne Cassidy Elementary School, A. Lorne Cassidy Elementary School

April 27 - Connaught Public School, R. Byrns Curry Public School

April 28 - Buckingham Elementary School (Buckingham, QC), Blossom Park Public School

For more information please visit redskyperformance.com

E'knoo-mach-get / Story-tellers

Slipperjack speaks to subconscious

By **Jamie Monastyrski**

NORTH BAY – Ruby Slipperjack speaks to our subconscious.

Author and educator Slipperjack weaves traditional Aboriginal teaching into her stories because she believes that a good majority of her readers will understand the underlying themes intuitively.

Dr. Slipperjack, a professor in the Department of Indigenous Learning at Lakehead University, was at Nipissing University for an International Women's Day event and spoke to a packed theatre eager to hear her words and stories.

Her presentation explored Aboriginal beliefs and was entitled "Why do we do the things we do?" She included readings from some of her books.

"Why do we cover shiny objects in our house when it is storming?" she asked. Dr. Slipperjack believes that people do things like this because, subconsciously, they are acting out traditional teaching, unaware of their meaning.

These actions, mistakenly labeled as wives tales or superstitions, are only dormant traditional stories revealing themselves. Aboriginal people have an innate

understanding of traditional teaching that only need to be tapped to be revealed, she said.

"We never forget our past, our family, language and culture. It's what is most important to us and all of that and what we know is embedded in there somewhere," she said.



Author and educator Ruby Slipperjack weaves traditional Aboriginal teaching into her stories.

Dr. Slipperjack believes that European knowledge over the ages has "overshadowed" our traditional knowledge and that Aboriginal people should uncover it and "never let it happen again."

Dr. Slipperjack is Ojibwe from Eabametoong First Nation in north-western Ontario and is currently living in Thunder Bay. She grew up with six other siblings on her father's trap line in Whitewater Lake, north of Armstrong, Ontario, attended residential school and is a strong proponent of the Ojibwe language.

An accomplished painter Dr. Slipperjack writes in Ojibwe to unwind and only uses writing to further the images on her canvases.

"Writing is a hobby to me. When I don't feel like painting or sewing," she said.

Her books include: *Honour the Sun*, *Silent Words*, *Weesquachak and the Lost Ones*, and *Little Voices*. Her novel *Honour the Sun* is a fixture on the school curriculum for several provinces and is often included in Canadian Literature courses at universities. Most recently *Honour the Sun* was voted as CBC's winning book in the Northern Ontario Reads contest.



Darrell Dennis astounded audiences with his energetic, outstanding, and marvelous one-man performance, in *Tales of an Urban Indian*.

– Photo by Nir Bareket

Dennis plays many parts in urban Indian story

By **Denise Desormeaux**

Awe-inspiring writer and performer, 32-year-old, Darrell Dennis delivered a magnificent one-man performance in the hit production, *Tales of an Urban Indian*, February 22 – 26, at The Grand Theatre in London, Ontario. The production, directed by Herbie Barnes, has already made its debut in Toronto, Saskatoon, and Kamloops. Edmonton and Vancouver are among the cities that the performance will tour.

The play tells the story of a young Native man, Simon Douglas, born in British Columbia during the 1970's, raised both on the reserve and in the city of Vancouver. The humorous and comically accurate portrayal of almost 40 characters who cross paths with Simon throughout his life, are performed by Dennis, who portrays the relationships between Simon and his parents, Grandmother, childhood companions, teachers, partners, step-father, reverend, acquaintances, along with many others.

"Choice is the only thing you never lose," exclaims the Shushwap Grandmother, played by Dennis.

From an Aboriginal perspective, and in a most entertaining and humorous manner, Dennis demonstrates the social issues and norms faced within Aboriginal communities, and the challenges confronted in urban settings.

Some of the many important issues portrayed in the performance were: respect for two-spirited people, how residential schools have impacted our families, the devastating effects of substance abuse, the strength of our women, relationships between couples, and the revitalization of Aboriginal pride, spirituality, and Nation unity.

Dennis explains: "My concern is how do we affect positive change in our behaviours and in our lives?"

High school students from the London area, Guelph, Six Nations, and Greater Toronto, attended the performance, selling out all matinee shows.

"Audience reaction – to have the audience members come up and tell me they liked the play, and to be able to connect with other people, on a personal level, is the greatest reward," says Dennis.

Dennis began his acting career during the early 90's, and began writing during the late 90's. He was a rambunctious, spirited child. His mother put him into acting to enable him to "blow off some of his steam." Throughout his life and his career, Dennis has received an enormous amount of support from his mother, friends, and fellow actors. "We are a support system for each other," Dennis explains. Born in Vancouver, he was raised on Alkali Lake Reserve, in B.C. He moved to Vancouver during his late teens.

"I was sorting through some things in my own life and I wanted to write a novel," he says. As I continued to write, it came out as a play, it was natural."

The key message that Dennis wanted to get across from the play, was "Personal responsibility – that we all have choices to make; how we choose to live our life. We do not have to live our life as a victim."

Dennis's upcoming performances will include the production, *Buzz-Gum Blues*, written by Drew Hayden Taylor, from April to June, 2005, beginning at Providence, Rhode Island.

From Darrell Dennis's life experience, there has come growth and understanding. And from that understanding, a learning and a talent has unfolded that has enabled him to share his story of struggle, survival, and hope. He has brought joy and inspiration to many.

Youth re-connect with their elders in stories

NIPISSING FN – During the First Nation Public Library Week February 14–19, the Nipissing First Nation Public Library had a Youth Talking Circle and out of that evening a contest was inspired. During the March Break, Nipissing First Nation youth were asked to interview an Elder, asking them about their life or about a legend they were told as children.

"We were very pleased with the submissions, and we hope to do this again," said Wendy Lariviere, Assistant Librarian, Nipissing First Nation Public Library.

"Our people and our stories need to be passed on to our children."

There were four categories, Grades 1–3, Grades 4–6, Grades 7–9 and Grades 10–12. Unfortunately, there was only submissions from the first two categories. The two winners received a writing award, signed by Chief Philip Goulais.

The winner from the Grade 1-3 category was, Skyler Beaucage, 8, who interviewed her Great-Grandmother.

"My Great Grandma is Stella Beaucage. Her husband was Isidore Beaucage he died before I was borned, my mom and dad named my little brother after him.

My Great Grandma is very special to me, I love her a lot. When I go to visit she always ask me how I am. Great Grandma always cooks me something good to eat when I go there.

Great Grandma likes to go to BINGO. My favorite thing about her is that she always gives me hugs and kisses when I see her.

I love you Great Grandma - Skyler

The Grade 4-6 winner was Terran Dickieson. He also interviewed his Great Grandmother. He is 10 years old.

"My name is Terran Dickieson and I interviewed my great grandmother who I call 'Cookie.' My mom told me I called her Cookie because when I was a little boy I could not call her grandma. It started with her giving me cookies. I asked my grandma many questions and here I start:

What is your name Cookie?

My name is Alexina Roy.

How old are you?

I am 81 years old.

Where were you born?

I was born in Springer Township near Garden Village. I was born in my house, in the old days that is where our parents had the children.

Cookie, where else did you live with your mom and dad?

We lived in Hardy Bay as well during the summer and stay as well all year round. My brother's had to trap for beaver, muskrat and many more animals. My sisters and I had to learn how to do housework with my mom. My mom taught us to make birch bark baskets, picture frames with birch bark, quills and pinecones. We girls had to pick up berries during the summer.



Story Keepers by author Jennifer David.

Story Keepers

Indigenous cultures have a strong oral storytelling tradition that has been preserved and passed down for hundreds of years. Today, aboriginal writers are transforming that oral tradition into a written one. Before the 1970's, Aboriginal literature in Canada was virtually non-existent. Now, barely thirty years later, a vibrant community of writers is winning awards, challenging readers and sharing unique experiences. They are the Story Keepers.

Discover the works and words of ten contemporary Aboriginal writers from across Canada. Meet Jeanette Armstrong, Louise Halfe, Maria Campbell, Drew Hayden Taylor, Basil Johnston, Ruby Slipperjack-Farell, Gregory Scofield, Armand Ruffo, Richard Van Camp and Lee Maracle.

Enter the world of indigenous literature through the eyes of these ten story keepers.

ISBN: 1-896832-51-2

Nishnaabewin/Culture

National group headed by Wiky dancer

WIKWEMIKONG – The National Aboriginal Dance Collective, a group of dance professionals from across Canada



Modern Aboriginal dancers like Santee Smith from the Six Nations who performed at the Nipissing University Women's Day events last month will be involved in the National Aboriginal Dance Collective.

– Photo by Jamie Monastyrski

that promote Aboriginal Dance in Canada is now a legal non-profit organization.

As of January 2005 the group is a legal entity that strengthens and maintains cultural awareness and diversity in dance through Aboriginal dancers, choreographers and dance companies to ensure all issues are addressed.

Karen J. Pheasant, Ojibway/Odawa from Manitoulin Island of the Wikwemikong Unceded Indian Reserve is the elected chairperson of NADC. She said the organization acts as an advocacy group, promoting and preserving the diverse cultural, geographical and societal needs of native dancers, choreographers and dance companies from across Canada.

There are members that sit on the board from each province and territory.

The NADC is comprised of dancers and choreographers from all over Canada. Some members have been volunteering as collective members since the first Aboriginal Dance Symposium in 2001.

According to Pheasant,

because government policies do not fully acknowledge the importance of maintaining and protecting dance as a central element to all cultural activities. And because there was no organizing body to represent Aboriginal dance, a volunteer group of dancers and choreographers formed a collective that was representative of language, culture, region and dance forms and as regional members of the collective they represent diversity.

Canada Council was instrumental in assisting the National Aboriginal Dance Collective to further refine its role, aims and objectives in the early stages.

As a committee the National Aboriginal Dance Collective will act as a resource in planning the focus of National Symposiums acting as national gatherings where dance communities can voice opinions and concerns. Every two years the committee will oversee the hosting organization or individual producing the National Aboriginal Dance Symposium.

For more information, please contact Karen Pheasant at 705-859-2308 or kj_pheasant@laurentian.ca

Pow-wow season around the corner



Elder and Honoured Veteran Dasia Nebenionquit, 85, of Whitefish Lake FN and Geordan Lewis, 5, of Wikwemikong Unceded Indian Reserve at the Cambrian College pow-wow in Sudbury last month.

– Photo by Jamie Monastyrski

Richard Lyons 'great loss'

THUNDER BAY – Dr. Richard Lyons, an outstanding and prominent community Elder, an Order of Canada Recipient and a long time resident of Thunder Bay passed away peacefully on March 21, 2004. He was 80.

"He will be a great loss not only to the Aboriginal community, but all citizens of Thunder Bay," stated Mark Sault, Director of Seven Generations Education Institute where Richard was the spiritual and cultural advisor since 1992.

"His vision for helping young people will continue as our job is to carry out that work," he stated. "He was a friend to many and he will be dearly missed by all those who knew him."

Richard was known as a champion for preserving the Anishnabe culture, for his teachings about Native spirituality and promoting understanding of the traditional beliefs.

He made a significant impact among the Aboriginal community through his devotion for the advancement of the Anishnabe culture.

Throughout his life, he contributed to many organizations promoting and teaching about the cultural values and traditions of his people.

For further information,



Elder Richard Lyons of Couchiching First Nation.

please contact spokesperson, Mark Sault, Director PSSSP even Generations Education Institute 807-622-1711

Traditional man travels world

By Karen Richardson

CURVE LAKE FN – Murray Whetung is a respected Elder at Curve Lake First Nation "Home of the Anishnabe of the Great Ojibwe Nation #35," near Peterborough Ontario. A well-mannered, intelligent man with an easy smile, at 83 he's still going strong.

The Whetung's trace their genealogy 176 years back to the start of the reserve in 1829 and before that to Wolfe Island, near Kingston. "Whetung" means those noisy black ducks that live in the lake rice beds. The Anishnabe Confederation includes the Ojibwe, Ottawa, Potawatomi and many others.

Murray's father, Dan Whetung went to residential school in Muncey, Ontario, ran a fishing lodge and was Chief at Curve Lake for many years. Murray's mother Muriel Jones was from Buckhorn and her family were Welsh. They are both buried at Yeshmoonwin cemetery ('resting place') at Curve Lake.

Murray's grandmother, Elizabeth Anderson was born at Hiawatha First Nation on the north shore of Rice Lake.

Sadly, when Murray was a child, missionaries still called the few native folks who knew the old ways "witches" and ostracized them. (Today, Murray's son Wesley is with the Midewin Lodge.) His father taught him to spear fish and hunt with steel traps. He finished a



Elder Murray Whetung of Curve Lake First Nation.

Grade 10 electrical course at high school in Peterborough and married his boyhood sweetheart, Elva Taylor, his 'first and last love.' They called her Cobe (Ojibwe for fifth daughter of fifth daughter, who bridges the generations.) The wedding took place during a leave from the Second World War when Murray served as a signalman in France, Germany, Belgium and Holland. The day he got home from the war, he went hunting for a week with friends and shot three deer to help feed the poor and elderly.

After the war, Murray worked in construction, as a mechanic and as a machinist. He was also on the Curve Lake Band Council in the 1960s and finds politics frustrating, nor does he trust government. He was elected to the All-Native Circle Conference in 1986, assisting First

Nations to take control of their local churches. With ANCC, he attended the World Council of Churches in Australia, where he met with Aboriginal Bushmen and later Indians in Guatemala.

Elva passed away in 1994. Now a widower, Murray has 13 children, 27 grandchildren and 10 great-grandchildren.

He's also one of the few who can still speak Ojibwe and is in a group writing children's books to preserve the language.

"We never asked our old folks enough about their ways, before they passed on," he said, so he is writing his life story.

If you would like to be interviewed for an Anishinabek article or do your life story, contact Karen Richardson of memoriestomem-oirs.net at 613-332-2827

Anishinabemowin/Language

Conference bigger and better

By Perry McLeod-Shabogesic

SAULT STE. MARIE (MI) – Over 1,200 Ojibwe language speakers, teachers and learners attended the Mnaajtooda Eyaawiyng – Honoring our Cultural Identity, Eleventh Annual Language Conference at Kewadin Casino and Convention Centre in Sault Ste. Marie, Michigan, USA on March 30 to April 3, 2005. “This was the most ever,” said Martina Osawamick, one of the conference coordinators and presenter. “It keeps getting bigger and better every year.”

This conference is put on by Anishinaabemowin Teg, an organization whose goal is to preserve our First Nation Languages, and in particular, the Anishinaabe language. They produce resource materials, offer scholarships and facilitate the gathering of people in practicing retention of the language.

Every spring this conference is hosted by Anishinaabemowin Teg. This year's coordinator was Maheengun Shawanda, who did an outstanding job. “I certainly didn't do this all by myself,” he said. “There were countless volunteers, the conference committee and a special thanks to my family, who also helped make this gathering a success.”

Amos Key was the keynote speaker for a special luncheon on Thursday afternoon. “We need to become the architects of our own destiny,” said Key. “Language is a part of our soul and is who we are,” he goes on to say. Anishinabek Nation Deputy-Grand Council

Chief Nelson Toulouse was a keynote speaker for the Saturday luncheon awards presentation. “Our nationality is identified by our language . . . we are Anishinabe,” he said.

During the past ten years Anishinaabemowin Teg has also been providing memorial scholarships honoring those individuals who had worked tirelessly during their lives to preserve our language and culture.

This year's recipients included: Crystal Flamand, Algoma University – The Marjorie Mishibinijima Award, Kathleen Imbert, Laurentian University – The Lena White/Odjig Award, Caitlyn Silby Smith, University of Toronto – The Shirley Shilling Award, Samantha Recollet, Manitoulin Secondary School – The Florence

Osawamick/Lilly Osawamick-Bourgeois Award, Paula Swift, Espanola High School – The Dominic Eshkakogan Award, Holly Bennett, Beedaban School – The Ernestine Buswa Award, Perri Lyn Toulouse, Beedaban School – The Jean Shawana Award, Helleena Smith, Beedaban School – The Dorothy Hope Toulouse Award, Issac Big Canoe, Morning Glory Public School – The Rita Bomberry Award, Brandy Dennis, Morning Glory Public School – The Rose Nadijwan Award, Emily Big Canoe, Morning Glory Public School – The Doris Fisher Award, Dylan Big Canoe, Morning Glory Public School – The Melva George Award.

To date, Anishinaabemowin Teg Inc. has fundraised and awarded over \$50,000 in scholarships during the past 10 years.



Native Language Teacher Mrs. Mary Dokis, Ninabelle Dokis, Presley Young, Nathalie Restoule, Jaime Restoule and Destinee Restoule.

Dokis students receive awards

By Sarah Gammon

DOKIS FIRST NATION – Five students from the Dokis Day School were chosen to receive a variety of different memorial awards at the Annual Language Conference in Sault St. Marie last month. The awards are in honor of their knowledge and commitment in keeping our Native Language Alive.

Mary Dokis, the Native Language teacher in Dokis prepared the students for their acceptance speech.

“I am very proud of my students. They learn so quickly and really enjoy speaking the language. Although they are a little nervous about speaking in front of many people I believe they will all do just fine,” she says.

Mary Dokis was to attend the conference to support her students during their speeches. Along with receiving their awards each student received a \$100. scholarship and was invited to attend the Banquet to be held that evening. The students were also scheduled to sing an Honour Song for the attendees and the families of those after whom their Memorial Awards are named.

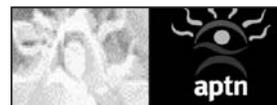
Ninabelle Dokis received the Ellen Migwans Memorial Scholarship Award, Presley Young received the Olive McGregor Memorial Scholarship Award, Nathalie Restoule received the Gladys Williams Memorial Scholarship Award, Jaime Restoule received the Leo Sagassige Memorial Scholarship Award and Destinee Restoule received the Mary Lou Fox Memorial Scholarship Award.

“It is the students dedication and commitment to their culture that motivates all of us each and everyday.” Mary Dokis hopes to involve more students next year in the conference and wishes the students all the best at the conference.



Nine-year old Echo Shay McLeod-Shabogesic of Nipissing First Nation and Josephine Pelletier of Wikwemikong. Josephine translated three Robert Munsch Books into Ojibwe and was on hand to sign books during the conference.

Language Calendar 6 x 6



Over the course of the last 18 months, the Board and CEO of Aboriginal Peoples Television Network have been meeting with producers, viewers and other stakeholders across the country to seek their comments about the network. While most viewers strongly support the network, many asked for programming that is reflective of their region and language. Currently, APTN has produced programs in more than 15 Aboriginal languages; however, the greatest part of the language programming on the network has been in Inuktitut. The network wants to add other languages to respond to the requests from its audience. The current undertakings by APTN under the terms of its licence stipulate that 60% of the programming must be in English, 25% in Aboriginal languages and 15% in French.

APTN will now seek to obtain more language versions as well as the English or French versions in which the programs are produced. In the past, sub-titling of programs was used to version shows into either English or French. This form or versioning, while acceptable for the English and French languages, does not promote or enhance Aboriginal languages.

Prayer for the Language

Great Spirit,
who made our homeland
Hear my prayer
My blood is old
You gave it life when the land
was young
You made my people strong
And you surrounded them
With great beauty and bounty
You gave them voice and they sang
You gave them language
And their souls were glad.

Great Spirit, today I cannot speak
My language has been taken away
My soul weeps
And without my prayers
My homeland suffers
I grasp the wind
To retrieve the words
of my ancestors
But the words have become
ever more scarce.

Great Spirit who made our homeland
We ask your guidance and blessings
For all people who work
To right the wrongs of the past
We ask that you touch our minds
And draw forth the great plan
That would bring the language
Back to the First Peoples
For without the language
The iron circle grows brittle
And the future grows ever darker.

Migwech — Albert Dumont, Ottawa

A'ki/The Land

Walking together for water

THUNDER BAY – An Anishinaabe person once prophesized that, “In about 30 years, if we humans continue with our negligence, an ounce of drinking water will cost the same as an ounce of gold.”

A group of Anishinaabekwe has taken action regarding the water issue. The 3rd Annual Mother Earth Water Walk 2005 will begin April 30 in Sault Ste. Marie, Ontario.

“This walk is to raise awareness how, we, the human beings on this planet need to know, and take care of our precious resource, the water,” said Josephine Mandamin, one of

the organizers.

The 1st Annual Women’s Water Walk took place April 2003. Several women from different clans came together to walk around the Great Lakes of Ontario to raise awareness, “that clean and clear water is being constantly polluted by chemicals, vehicle emissions, motor boats, sewage disposal, agricultural pollution, leaking landfill sites, and residential usage is taking a toll on our water quality.”

The overall result after implementation, according to organizers, is to gather other groups and/or organizations to

participate in regional walks around all the Great Lakes.

“Our goal is achieved through strength in numbers with other aboriginal men/women in all bodies of water,” the organizers said.

The anticipated outcome is to have all people aware of the importance of the water.

“We would like to eventually challenge other organizations to come together annually to spread awareness throughout our people and in their communities,” Mandamin said. For further information visit www.motherearthwater-walk.com



The first Mother Earth Water Walk began when several women from different clans came together to walk around Lake Ontario to raise awareness of water issues.

Toxic creek worries band

By George Mathewson
The Sarnia Observer

AAMIJWNAANG FIRST NATION – Sharon Fisher no longer lets her dog play in the water behind her home – not since the deformed puppies were born.

It happened last October when Stella, a terrier-poodle mix, gave birth at the Sarnia Animal Hospital during a long and difficult labour.

Four of the seven pups were dead and misshapen. Some had no eyes or ears, and instead of paws had fleshy paddles.

Fisher and her husband Raymond would often let Stella run loose in the

“Mother Earth is sick and that creek is showing us just how sick.”

“When the puppies were born my grandson – he’s 13 – just burst out crying,” she said.

“But now I think, what’s going to happen to him? What’s going to happen to us? People should know what’s happening here.”

The scientist who did the analysis said toxic metals have worked deep into the clay.

“That ditch is a mess. We found problems at all five places and we only scratched the surface,” said Robert Helwig, a geologist at London-based Atkinson, Davies Inc.

“I’m sure there are locations out there where it’s far worse.”

Helwig said the contamination may have come from an industrial spill that spread by subsequent flooding. But fallout from decades of air pollution falling from the sky can’t be ruled out, he said.

The data is being added to a digital computer map but pinpointing an exact source will take additional soil tests and air monitoring, said Wilson Plain, a member of the band’s environment committee.

“We need to find out what is in the soil. We need to do a lot of testing.”

Residents want to know who is responsible for the contamination, if it’s impacting human health, and how it can be cleaned up, said Darren Henry, a band councillor and chairperson of the committee.

“Mother Earth is sick and that creek is showing us just how sick. That may not be very scientific but that’s the way it is. Cumulatively and collectively something is going on.”

Last year a donkey foal was stillborn and a cat on Beaver Circle gave birth to severely deformed kittens.

Water Day celebrates with new legislation

TORONTO – Designated by the United Nations World Water Day took place March 22 around the world.

“It’s a day that offers a good opportunity to look at how we are protecting our water in Ontario, and what needs to be done,” said Friends of the Earth Canada Executive Director Beatrice Olivastri.

According to Friends of the Earth (FOE), people have learned a lot since the tragedy in Walkerton in 2000. Officials

now appear more responsive to spills and pollution occurrences.

For example, in Stratford, Ontario,

residents found their water contained pink foam and waxes, apparently from a local car wash. The Medical Officer of Health immediately issued a water warning, elective surgeries were cancelled and local schools were closed.

Later, the warning was downgraded to a “boil water” advisory. In the end, 14 people were treated for minor problems such as skin rashes and upset stomachs unfortunate, but a far cry from the tragedy of seven deaths in Walkerton.

“To me, this is evidence that the system is improving. But there are still gaps,” said Olivastri.

The province’s approach to pollution spills has been largely reactive, rather than preventative, she added.

FOE noted that fines for pollution spills are not a sufficient deterrent.

Environment Minister Leona Dombrowsky’s response has been the introduction of new legislation, Bill 133, calling for

Environmental Penalties. Launched by Premier Dalton McGuinty, its official name is the Environmental Enforcement Statute Law Amendment Act.

The goals of this legislation are to ensure that cleanups occur immediately, not after months or years of court wrangling, and to ensure that if your company comes under this law and you spill, then you pay.

Environmental Penalties would offer a fast response to unlawful pollution spills and emissions, encourage companies to minimize the risk of spills and hold them responsible if they do occur.

Bill 133 would not apply to all spills. In fact, Environmental Penalties would not have been applicable to the pink foam in Stratford.

The new law applies only to firms that are already regulated

under the province’s existing Municipal Industrial Strategy for Abatement which has governed nine industrial sectors since the end of the 1980s.

Suma
Creek
Tipi Co.
2 x 3

Ka:nen
4 x 2

MNR
4 x 2.5

Kidowenan/Communications



First Nation minds meet on artistic matters

TORONTO – Some of the most creative First Nations minds were invited to trade ideas, debate issues and build bridges at a special arts and media conference.

The Association for Native Development in the Performing and Visual Arts (ANPVA), a community-based and culturally-driven arts organization for indigenous artists, hosted a weekend filled with workshops, performances and art March 18-20.

Poets, comedians, actors, directors, media builders, writers, musicians, visual artists and arts administrators gathered under one roof with one mission – to help strengthen Native arts and media in Canada through ANPVA. And most importantly, to discuss how this unique organization can lead the way.

According to ANPVA board member Harmony Rice the workshops, called the Gathering of the Nine Circles, served mainly “to initiate a community consultation process where artists and organizations working in various artistic disciplines were invited to offer input, make recommendations and suggestions on how the ANPVA can better serve our membership, partners and the greater community.”

The association, now in its 27th year, continues to follow the vision of its founder James Buller. “ANPVA has established itself on a distinctive vision and philosophy that the spirit of Native art is generated from the original cultural perception of Native heritage,” according to its mandate.

Nipissing FN artist Mike Couchie was one of the guests invited to the two-day gathering.
– Photo courtesy of ANPVA

For information on ADPVA call Jennifer, Tamara or Alanis at 416-972-0871 or ninecircles@andpva.com



Waub Rice of Wasauksing FN working in the high Arctic.

Writer’s career on high note

WASAUKSING FN – Waubgeshig Rice, Anishinaabe, from Wasauksing First Nation has been to the top of the world, literally.

As Ontario Bureau Reporter for the Weather Network, he recently had the opportunity to shoot some stories in the Canadian High Arctic. “It was a very humbling experience,” he says. “I grew up surrounded by trees and water, and to be in such an extreme setting – a polar opposite, so to speak – was very overwhelming. There is so much strength in the land and the air up there.”

Rice said while in Eureka and Resolute, the temperatures hovered around -50 C.

“It was a really incredible, unforgettable experience. To be at such a powerful corner of the

world and be totally at nature’s whim is a really humbling and overwhelming experience,” he said.

His articles have appeared in a variety of Canadian publications, including Anishinabek News, SPIRIT Magazine, the Globe and Mail, and most recently, Maclean’s. The latter ran a personal piece Rice wrote about his Anishinaabe name.

“To have all of Canada read about what my name means and my cultural background is really fulfilling,” he says.

“I think it’s really important for Canadians to become more familiar with our names and traditions. It was a great opportunity.”

Rice has been working in a variety of media for close to a decade, and currently resides in Toronto.



Waub Rice and a Weather Channel cameraperson on a glacier.

6 x 8
JOB POSTING
CHILDCARE

Communicator commended

Union of Ontario Indians Communications Officer Jamie Monastyrski was given the Grand Council Chief’s Employee Commendation for work on the Casino Rama Issues supplement produced this past February. The new program honours a UOI employee with a Commendation every month.



CHIPPEWAS OF THE THAMES FI



Mike's Pizzeria is highly acclaimed by many for having "The best pizza around."

Chippewas' top priority is children, youth

By Denise Desormeaux

Amidst the thawing soil of the Chippewas of the Thames community, lingers the rejuvenating fragrance of spring. The maple trees are flowing with sweet, cleansing, blood-building medicine, while the community eagerly awaits the arrival of the much-anticipated spring pickerel run.



Chief Kelly Riley

"We have resided on the watersheds since the early 1700's," explains Chief Kelly Riley. The Chippewas of the Thames First Nation consists of 2,200 band members with an estimated 1,200 living on reserve and 1000 off reserve.

"I know that we are a people of the Great Lakes, and that is undisputed by our Elders and anthropologists," elaborates Jody Kehego, Land Claims Research Director.

Youth

The top priority of the Chippewas of the Thames is securing the future of their children and youth.

"Since 1998, we've adopted the 'Children's Agenda,' that outlines the direction we want to go in terms of the community and the youth," states Chief Riley. "We're working closely with the London District Chiefs Council to develop a Native Child Welfare Agency of our own." Chief



The Water Tower hovers over the Chippewas community, storing the much-needed, daily-treated water supply.

Riley continues, "We've coupled with the Youth Development Model (affiliated with the L.D.C.C.) as we want to see the start of change, for the better."

The Aboriginal Head Start Program opened in 2000, providing supportive services to children 15 months to six years old and their families, with support from the First Nations and Inuit Health Branch.

Head Start Director, Jamie Comelius, explained, "It is a versatile program, always changing to meet the needs of the families."

Jacqueline French, the Heritage Support Worker, helps to develop individual family plans, addressing the needs and wants of the parents. Monthly parent meetings, workshops, and support programs take place, in addition to annual family feasts, Christmas concerts, and community yard and food sales.

The Chippewa Childcare Centre provides full-time care for 19 children, ages two to six years old.

Education

Wiji Nimbiwayaang School ("Together we are standing") opened its doors in 1999. About 160 students are enrolled, from junior kindergarten up to grade eight. School principal, Judy Miskokomon, has been an educator for the past 30 years. Miskokomon explains, "Our focus this year has been improving student achievement in math and literacy, throughout the grades. Everyone is working hard so that the

Chippewas of the Thames First Nation students will excel in all subjects; so they become successful members in their future educational endeavours and our community."



The Chippewa Community Center Gymnasium is the gathering place for many family and community events.

Graduating students will receive their high school training in London, Strathroy, or the Chippewa alternative high school.

Wahsayzee Deleary is the Cultural Resource Worker at Wiji. Ash basket making, moccasin making, creation story-telling, and drumstick-making are some of the activities that Deleary has planned. "There's a man from Kettle Point coming down in April, with an ash tree to demonstrate pounding the log to make ash baskets. I also want to start a Medicine Wheel garden." In addition, Irene Peters, from Muncy, visits Wiji once a month to involve the children in ceremonial activities. Linda Manitowabi started hand-drumming with the girls.

The grade 7 class will be participating in a "YMCA Youth Exchange Program," with Cree, Mi'kmaq, and Maliseet students at Halifax's Kitpu Friendship Centre. The federally funded program provides opportunities for students (of minority groups, fixed income families) that wouldn't otherwise have the opportunity to participate in

such a rewarding event. Grade 7 teacher, Jessica Kicknoway, explains, "The students have been working hard fund-raising. They've raised \$4,100 to date. A generous donation of \$1000 was received from Chippewas' Terry Henry Memorial Fund. Our goal is \$6,200, to host the visitors when they come here. Essentially, YMCA pays the airfare." Financial contributions and support would be greatly appreciated. If interested in making a donation, contact Jessica Kicknoway at (519) 289-1000. The students of Wiji will spend May 9th-13th in Halifax. The visitors will spend May 29th-June 3rd with the Chippewas of the Thames.



Jody Kehego, Land Claims Research Director.

Anishinaabe Skiniw, the Chippewa Alternative High School, has 22 enrolled students and has been in operation since 2000, serving youth ages 14 to 19, from

great independent workers."

Jim Brough explains, "A lot of the kids are successful because it's a smaller setting, and a positive and supportive atmosphere. We also try to get as much Native materials into the curriculum as we can."

In efforts to help alleviate the high unemployment rate (well over 60 percent of the population), training is being geared towards the jobs that will become available for the people.

Post-secondary

Anishinabek Educational Institute / A.E.I. (located on the neighbouring Muncy-Delaware First Nation) offers top quality, community based, post-secondary training.

Chippewas, Muncy, and Oneida. They are affiliated with the Thames Valley District School Board, of London, Ontario, providing education to Aboriginal students who have dropped out of the city high schools. Offering the compulsory courses and a few elective courses, the students receive full credits to be applied to their high school records, once reintegrated. The students each have individualized programs, working at their own pace. Staff include: Jim Brough (Teacher); Hugh Dickey (Educational Assistant - Cultural Component); Andrea Young (Liaison); and Karen Roodzant (Educational Assistant). Roodzant said, "I think they work awesome. They're very focused and they have their goal. They work hard and are



Traditional Co-ordinator, Karen Elijah.

A.E.I. has entered into partnerships with St. Clair College, Cambrian College, and Canadore College. Site Co-ordinator, Mary Deleary, has inspired the adult students, proclaiming, "You can do this, I know you can; each and every one of you. I know that you are capable of this. You just have to apply yourself - and do your readings."

An extensive number of Chippewa / Ojibway, Oneida, Munsee-Delawares, and a few non-Aboriginal students, have successfully graduated from the following College Diploma Programs: Native Community Worker / Traditional Aboriginal Healing Methods, Aboriginal Small Business Management, and Native Early Childhood Education. Over 80 percent of A.E.I.'s graduating students have secured employment, many within their own communities, providing much needed services. Students currently attending the first-time-offered, Social Service Worker (fast-track) program, at A.E.I., will be completing their studies April 2005. During the fall of 2005, an Anishinabek



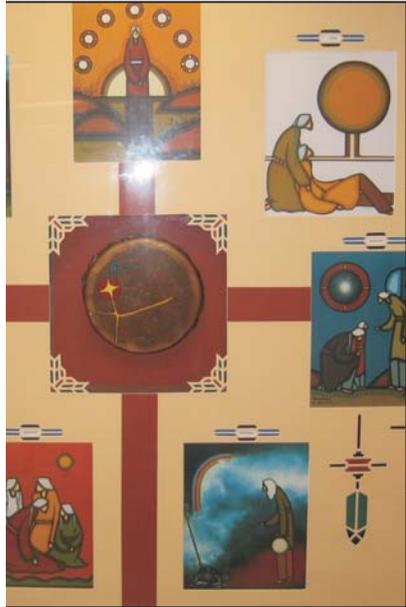
FIRST NATION

Governance and Management Program will be offered for the first time at the Muncey campus in addition to a Paramedics Training Program.

Community Development

Community developments currently

Alva Deleary, General Manager of the Land Claim Trust, explains that the location of Chippewas of the Thames First Nation is 40 km southwest of London, Ontario, 18 km east of Mount Brydges and 35 km east of Strathroy, surrounding the Munsee-Delaware community. A bridge extends over the Thames River, connecting the Chippewas of the Thames and the Oneidas of the Oneida Settlement.



A beautiful collage of artwork depicting the Seven Grandfather Teachings, adorns the entering foyer of Wiji Nimbawiyang School.

Chief Kelly Riley works alongside Band Councillors, Clinton Albert, Martha Albert, Vaughn Albert Jr., Starr McGahey-Albert, Ronald Deleary, Merle Fisher, William Fisher, Kristen Hendrick, Austin Henry, George Henry, Warren Huff, and Leslie Whiteye.

Health

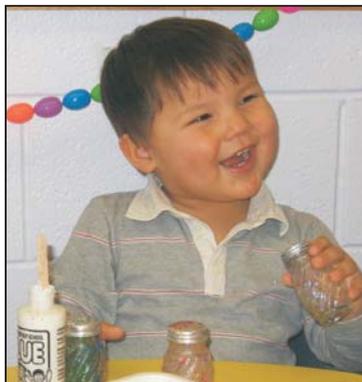
There are two Southwest Ontario Aboriginal Health Access Centers (SOAHAC). One is located on the Chippewas of the Thames First Nation, and the other in London, Ontario.

in the works, include the planning for a new Seniors Complex. Chief Riley explains, "We're also on route to putting in a new Water Supply System within the next two years."

In addition, other financial commitments are being adhered to. "We'll continue spending significant amounts of money dealing with West Nile Virus and black mold problems in the homes (R2000 type homes / air tight, well-insulated; having resulted in moisture collection)."

traditional and western medicine practices; the combination of both will only improve the health of our people. And so many of our people are going back to learning who they are - they need that guidance" explains Karen Elijah, the Traditional Co-ordinator (of Oneida). With comparison to other medical services in the surrounding area, Elijah explains, "Our services are unique because nobody else offers it. We're here so that the people can have better access to traditional healing, as well as doctors."

However, Anishinawbe Health Services of Toronto, offers very similar services. Elijah continues, "What the government said was that our people need better health care in their own communities." Traditional Healers that have helped many at SOAHAC, have been Sugar Bear Shoganosh (Walpole Island), Allan Jacobs (Moraviantown), Troy Greene (Six Nations), and Mark Thompson (Manitoba). At present, the visiting Healers are Christine Skye (Six Nations), Bruce Elijah (Oneida), Isaac Day (Serpent River, resides in Six Nations), Jake Pine (Garden River), and Geraldine Standup (Kahnawake). Other



Precious two-year-old Trevor Henry at his Chippewas of the Thames Aboriginal Head Start program.



Thames River flows through the Chippewas of the Thames First Nation.

service providers at SOAHAC include an Aromatherapist, Physicians, Nurse Practitioners, Registered Dietitian, Chiroprapist, Mental Health Worker, Clinical Psychotherapist, Community Health Advisor, and a Diabetes Co-ordinator.

Business

Various community businesses include J.B's Grocery and Variety (named after George Riley and Rene Burch's son, Josh Burch), Mike's Pizzeria (owned and operat-

Children's Christmas Party (both in December).

"We're into big time land claims research for the last 10 years," explains Chief Kelly Riley.

Land Claims

Jody Kechego, Land Claims Research Director performs in depth archival research. The Land Claims Research Department is independently funded out of the Muncey Village Land Claim Settlement, which was settled in 1984, for \$4.8 million.

British time, when Indigenous Chiefs and Warriors signed with their totem (dodem / clan symbols and drawings). These were then interpreted by British dialects." Kechego explains, "We built up files of over a dozen claims, and began researching them in priority order. Since that time, we've settled the Clench Defalcation Claim on June 26, 2004. In this process we've been able to find out a lot of academic history about Chippewas of the Thames that has



Anishinabe Skiniw high school has 22 enrolled students.



The Muncey General Store and Frank's Gas Bar has provided service to the community for the past 28 years.

ed by Mike and Charlene Deleary), Muncey General Store & Frank's Gas Bar (owned and operated by Paula Deleary), and Three Fires Gas Station (owned by Clifford Riley).

Events

The Chippewas annual community events include the Children's Pow-Wow (June), Competition Pow-Wow (August), Traditional Pow-Wow (September), Remembrance Day Ceremonies (November), and the Seniors' Christmas Dinner and

Kechego explains, "Our objective at the time was to research as much as we could regarding Chippewas of the Thames to find out our history and as much as we could about the reserve; with our priority being land claims."

Kechego continues, "We originally started our research department with Kelly Riley as Researcher. I began as Assistant Researcher in 1995. We study Pre-Confederation history, from an Indigenous perspective. We were never conquered. All land claims 'surrenders' were done in

never been expressed. We've been able to uncover this history about our community, about colonization, and about treaties and land claims in the Great Lakes Region, in general."

Kechego compiled the research for the documentary, "Our Healing Journey," which was completed during 2001 / 2002. It spoke about the residential school experience of the Chippewas of the Thames. Some attended Mount Elgin (Chippewa), Shingwauk (Sault Ste. Marie), and Mohawk Institute (Brantford).

Native Studies Full Page ad

Kinoomagogewin/Education



Mark Pleizer (student), Norma Shawnoo-George, Sam George and Sharon Corbiere-Johnson.

Sam George shares Dudley's life and death, with Laurentian University audience

By Shirley Honyust

"When they shot my brother they broke my heart, but they didn't break my spirit," said Sam George, when he visited Canisius Hall at Laurentian University on March 17th.

Dudley would have been 48 years old on St. Patrick's Day, and he was aptly named for the occasion - Anthony O'Brian Dudley George.

Canisius Hall was filled to standing room only capacity as students, professors, invited guests and onlookers crowded in to hear the words of the latest visitor to the Gendassawin Trail speakers forum.

Sam gave a recap of events starting with the night of September 6th, 1995, when Dudley was shot to death, sharing details already made public through the Ipperwash Inquiry. He recalled the difficulties protesters had in

obtaining medical aid for Dudley, and the obstacles the family faced in requesting to have the body to prepare for his funeral. He told the audience about the square piece of flesh that was missing when the body was retrieved, and the wait the family went through to get that missing piece.

Dudley was shot twice, first when he was following the protester's bus; then when he bent over and was shot again.

Sam gave credit to Dalia Opekew, to Andrew Orkin and to Murray Klippenstein, the lawyers who helped them throughout the investigation to get documents relating to the shooting.

In Sam's words "It was as if September 6th had never happened." When they obtained the much-needed documents through the Freedom of Information Act, names were blacked out. Murray

Klippenstein was called to the bar in fact, in hot water, as he had the names from sources he would not share. Finally he was forced into giving the sources up, and he had to apologize to the court. He has been supportive of the cause throughout their endeavour, and Sam says he has done much of the work pro bono, although what he is owed is approximately \$2 million to date.

Dudley George took a stand with his life to get the land back for his people. This is the land of Aazhooдена, which was expropriated in 1942 under the War Measures Act. The people of Stoney Point were displaced, houses were moved, and a promise was made to return the land when it was no longer needed. Fifty-one years went by and a small group of people decided in 1993 that it was time they had it back.

Teacher cited for life's work

By Jamie Monastyrski

NIPISSING FN - Marianna Couchie has done more to strengthen First Nation education in the past 30 years than many people in the region. And she is being recognized for it.

Dr. Couchie was inducted into the Nipissing District Human Rights Hall of Fame in March during a ceremony held in North Bay, Ontario and this past June she received an honorary doctorate from Nipissing University.

"I was surprised that I was nominated and very pleased with the induction," she said adding that it feels good to be honoured for her all work in the education field.

Dr. Couchie was born and raised on Nipissing First Nation where she is currently the Deputy Chief. She received her Bachelor of Arts (B.A.) from the University of North Dakota and was the first graduate of the first Native Teacher Certification program through the Ontario Hamilton Teachers College. She went on to obtain her Masters degree from the University of Toronto and her Supervisory Officer Certification from the Ministry of Education.

She spent 20 years as the Education Officer with the Ontario Ministry of Education, where she held portfolios in Native Education, Special Education, Anti-racism and School Council implementation.

Dr. Couchie has also played an important part in Aboriginal Education at Nipissing University where she served as chair of the Nipissing University Round Table which advised the Faculty of Education on how to recruit more Aboriginal candidates and which lobbied for establishing the Aboriginal Teacher Certification Program. She is currently a member of the University's Aboriginal Council on Education.

Through all her work Dr. Couchie maintains a solid philosophy that First Nations people should be determining their own education system.

"I firmly believe that First Nations should be running their own system. We have the talent and the capacity," she said.

She believes that the longer we keep students in their First Nation the better it is for everyone, but only when there is a solid education system at work in the community. And once the students do leave to attend education institutions outside the community "it is essential that the provincial school boards incorporate historical and contemporary culture education into their curriculum," she said.

Dr. Couchie is optimistic about the education system however there are issues that she believes should have a greater focus such as the need for better-concentrated community tuition agreements.

"These agreements are essential. There needs to be even a small cultural component in there and that is up to the community educators and parents. The chiefs and councilors should be demanding stronger tuition agreements," she said.

Building foundations for people

GRAVENHURST - The Ontario School of Masonry builds solid foundations for people as well as buildings.

With over 20 students graduating every four months with a guaranteed full-time job, the school is attracting Native students from across North America.

"We've had students from Oklahoma, Florida and Nevada as well as every province across Canada," said Rolf Cohrs, the training director and owner of the Ontario School of Masonry. "Before they show up, they will know who their employer will be."

The school is registered as an apprenticeship school with the Ontario Ministry of Colleges and Universities. It has been in operation for seven years on a 37-acre site with four buildings that are used as a construction site to give students a hands-on learning process. There are no classroom or theory sessions, said Cohrs.

In April, the school will be opening a training facility in Barrie after a successful trial session supported by the Simcoe County Ontario Works. There will be three separate three-month programs running in Barrie between April and Christmas and Cohr expects there will be no shortage of students.

"We have too many people wanting to come to Gravenhurst so we can send any overflow to the Barrie site," he said.

Not only does the training school set up graduating students with jobs after they complete the course but they find residences for the students while they are enrolled, make the arrangements for work placements and even offers transportation to and from job sites.

For more information on the Ontario School of Masonry, please contact: Rolf Cohrs at 705-687-8787.



Dr. Marianna Couchie



Rolf Cohrs

Natl Abor
Achievement
Foundation (NAAF)
6 x 6

Native Studies Full Page ad

Urban Rez

Searching for her birth mother

By Albert Dumont

She is a First Nations woman who was swallowed up by a culture not her own. But now, at the beginning of the winter of her years, she is at last seeking her true identity. Her name is Patricia (Pat) Dupuis, a name given to her by the loving people who adopted her 60 years ago.

Pat always knew she was Aboriginal, she was red on the outside, plain as could be, but she felt red on the inside too. She recently told me, "My heart would feel hollow every time I gave a thought to my Indian blood...I would feel lonely and lost." She looked into her background and found that any documents that may have directed her to anyone possessing the answers to her questions had either been lost or were being kept from her because of the country's secrecy laws. The only facts she knows for certain are that she was born on March 17, 1945 in a Renfrew county hospital and that her mother's name was Matias.

Today she searches for a birth mother who may no longer be alive and for siblings who may never have existed. She is hoping that somewhere in Ontario there is a territory she can call her own. Pat has dozen of questions and wants answers. "I want to know where I stand with my heritage," is how she put it.

We look at her and we see a First Nations woman, the government of Canada looks at her and even



Patricia (Pat) Dupuis

though it is their soap that smeared the glass, they tell her they cannot recognize her as a First Nations woman. Without documents they claim they cannot even assist her in her quest for an identity.

But it is more than Pat who wants answers. Life was cruel. Racism stung her repeatedly and there were times when her life spiraled downwards.

If not for her extraordinary inner strength she may well have perished. There were also great accomplishments in her life. These came in the form of her three chil-

dren, Lyndon, Lorne, and Carrie-Lynn. All are grown and blessing Pat's life with grandchildren.

The entire family tells me they need to know who and what they are. They feel frustrated and singled out. In a recent conversation with Pat, she cast her eyes downward and said, "Will I go out of this world not knowing anything? It is not right." Indeed it is not.

Pat, her sons, her daughter, and her grandchildren need someone to come forward with information about that First Nations woman, probably very young, who for reasons we can only guess at gave up her baby for adopting. Pat does not blame her; she simply wants to know who she is. Any individual or group with help to offer can reach Pat at (613) 925-2696, or write to her at P.O. box 2241, Prescott, ON, KOE 1T0.

After hearing her story I wondered how many more such stories are out there. I would not be surprised if there would be many thousands of people roaming in limbo, complements of the government of Canada.

MB secretariat
Policy Analyst
??job posting??
4 x 6.25

OFNLP
job posting
4" x 8.75"

DEBWEGIN CITATIONS for Journalism

The Debwewin Citations

The Debwewin Citations are the first major awards designed to recognize and encourage excellence in reporting about Native issues by aboriginal and non-native journalists. Debwewin is the Ojibway word for "truth", but literally means "speaking from the heart".



Lynn Johnston

The 2004 Debwewin Citations winner:

Lynn Johnston, Corbeil, Ontario

Lynn Johnston, world-famous cartoonist, has introduced Anishinabek storylines and characters in her comic strip **For Better or For Worse**. She was presented the 2004 Debwewin Citation for excellence in Aboriginal-issues journalism.

The Debwewin Citations Bursary 2005

A \$1,000 bursary will be presented in the names of Debwewin Citation winners by Osprey Media Group and the Anishinabek Nation to an aboriginal journalism student selected by the Debwewin Citations Selection committee. Nominations are being solicited from Anishinabek Nation communities for consideration for this bursary. The Anishinabek News will publish freelance articles submitted by winners of the Debwewin Citations Bursary.

For more information or for an application contact our office:

1-877-702-5200 or 1-705-497-9127 Fax: (705) 497-9135 E-mail: news@anishinabek.ca



Dnakmigziwin/Sports

Little NHL supported in big way

SAULT STE. MARIE – After just seven months since its inception the Dreamcatcher Fund comes on board with the Little NHL in a big way. This philanthropic fund assisted 60 different teams with accommodation costs and over 60 individual players with expenses. A total of 25 First Nations, including the host community of Garden River received assistance totaling over \$300,000.

The Dreamcatcher Fund is also very pleased to announce the sponsorship of the “2005 Little NHL Spirit Awards.” Awards were presented to three teams that demonstrated the spirit of the Little NHL throughout the week. Teams that displayed sportsmanship, respect, citizenship and educational values along with superior conduct while having fun were considered. Each member of the selected teams received a special gift.

Dreamcatcher funding sectors for Native groups and individuals include sports & recreation, arts & culture, education, health and water quality. Over \$1.1 million dollars provided to over 250 applicants since the fund was first set in motion this past August.

The Dreamcatcher Fund was launched in August 2005 by Grand River Enterprises, an aboriginal owned manufacturer located on the Grand River Territory of the Six Nations, and their First Nation retail partners.

Stanley Cup coming to tournament

NIPISSING FN – The Stanley Cup will be joining the list of distinguished guests in attendance at the Anishinabek Veterans Memorial Golf Tournament.

The tournament, scheduled for June 20 in Orillia, is another sold-out success, with only a few “hole” sponsor spots left. Hole sponsors fees are \$500 and include a golfer’s registration, VIP pass to the meet and greet, and signage at the tournament.

Special guests at this year’s tournament include the famed Buffalo Sabres “French Connection” linemates Gilbert Perreault, Rene Robert and Rick Martin. Boston Bruin greats Gerry Cheevers and Brad Park will also be on hand, joining regular supporters Larry Keenan, Bob Baun, Dave Hutchison and Wayne King.

For more information please call Les Couchie at 877-702-5200.

Pikwàkanagàn bowls through the March break

By Susan Magill

PIKWÀKANAGÀN FN – Young members of the Algonquins of Pikwàkanagàn bowled into Petawawa during the March Break to spend the afternoon at the Petawawa Valley Bowl.

A big yellow school bus pulled up in front of the Petawawa Valley Bowl on the last day of the March Break and 19 kids spilled into the bowling alley. Five supervisors spent the afternoon tallying up points for the group. The youth comprised of students from grade two through to grade eight.

The group had a great time bowling, snacking at the canteen and laughing as gutter balls outnumbered strikes and spares. The group clapped, encouraged each other and giggled and howled at the bowling antics. Joey Ozawanimke had a special bowling style and kept the lane cleaned and his clothes dirty by sliding on the floor each time the bowl-

ing ball left his hands. Karly Meness improved her bowling score with each game and Jaden Kohoko and Kyrie Smith made an awesome tag team bowling together. Madison Whiteduck picked up speed after her first strike and Jenny Cooke bowled a high score. Supervisor and bowler Christine Lightbody taught the rookies how to bowl and the supervisors how to keep score.

After three long games of bowling the bus loaded up and headed to McDonald’s for dinner. Along with Christine Lightbody, the supervisors for the group included Teresa G. Kohoko, Gloria Bernard, Elsie Commanda, and Eva Kuzyk, the teacher for the After School Program.

The bowling activity was organized through the After School Program in Pikwàkanagàn. Designed to tutor students from Tuesday through Thursday from 5-8 pm, the program also focuses on culture, music, art and safety. Extracurricular

activities have included ceramics classes and movie and pizza nights.

Last year the After School Program was a pilot project. “It did so well,” said Teresa G. Kohoko, “that Council and the community requested it continue. We made such a good impression with the kids.” The After School Program is run by the Education Department with funding provided by Indian and Northern Affairs Canada.



Jenny Cook



Karly Meness watches her ball.



Joey Ozawanimke’s bowling style.

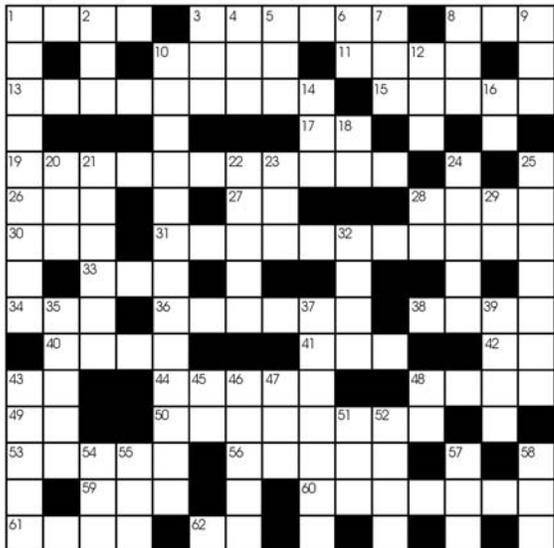
Photos and submission by Susan Magill

OASC
ad
8” x 4.5

A/FROC
ad
8” x 4.5

DOHM-NUK / LET'S PLAY!

Anishinabek Crossword



Down

- 1 Legislation that blocks First Nation economic expansion (2 words)
- 2 Agree silently
- 3 ___bling: casino action
- 4 Long ___ and far away
- 5 Sign on door avoided by women
- 6 Nice Throw (abb. and gaming term)
- 7 Precious stone
- 8 One (Spanish)
- 9 Winter road problem
- 10 First Nation community near Lake of the Woods (2 words)
- 12 Move a boat along
- 14 Copy (tape)
- 16 South-east
- 18 One letter short of an Island
- 20 Neither
- 21 Revenue
- 22 ___ Caribou Lake First Nation
- 23 Plus
- 24 Donor
- 25 ___ River First Nation
- 28 "The One" star, Jet
- 29 The day we won World War II
- 32 Running shoe maker
- 35 The good old days
- 37 ___ First Nation (Peawanuk)
- 39 Human listening devices
- 43 First Nation leader
- 45 High usage, for short
- 46 Resource
- 47 Hole
- 48 Low grades
- 51 Education Maintenance allowance (abbr.)
- 52 Wove
- 54 Internet connection
- 55 Unwell
- 57 Writing implement
- 58 Finale

Across

- 1 Labrador Nation language
- 3 Booming industry for First Nation communities
- 8 Ontario Indian organization (abbr.)
- 10 Regular payment for a job
- 11 Sea bird
- 13 What they call Billy? One of the first inductees into the Aboriginal Business Hall of Fame
- 15 A large antlered vegetarian
- 17 "___ Where We Belong" Buffy's Oscar winner
- 19 John Beaucage is the Grand Council Chief of this Nation of 42 communities
- 26 No (French)
- 27 Postal code for Ontario
- 28 Exist
- 30 Curve
- 31 FN community near Sault Ste. Marie (2 words)
- 33 Another word for bones
- 34 First name of the fast running "Longboat"
- 36 Bay of Quinte people
- 38 Missanabee ___ First Nation
- 40 Jean-maker
- 41 What Donald Marsall Jr. caught
- 42 One
- 43 Music holder
- 44 ___ shifter
- 48 ___ William First Nation
- 49 Man
- 50 Economic development
- 53 Where Columbus was headed
- 56 Bottom of a felled tree
- 59 Crafty
- 60 ___ First Nation (Savant Lake)
- 61 Autumn
- 62 Word showing location

Prizes for Puzzlers

Ahnee and welcome to our Dohm-Nuk Page, which means "Let's Play" in Ojibwe. Our readers contacted us and asked if we could include crosswords, trivia and horoscopes in Anishinabek News. So, we decided to produce a page that had all that and a little more. Each issue will contain the Anishinabek Crossword with last issues' answers and new and exciting content.

From publishing readers' top ten lists to Aboriginal trivia and cartoons, we'll make the page as interesting and fun as possible.

Newspapers should be informative, educational and entertaining. And more importantly interactive. And we could all use a little more of that. * The first correct Anishinabek Crossword solution we receive by APRIL 30, 2005 will receive a FREE miniature digital camera courtesy of Anishinabek Nation 7th Generation Charities.

Anishinabek Nation FAVOURITES

Movies

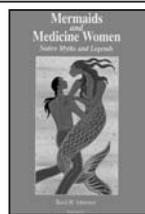
- Smoke Signals*: Adam Beach
- Pow Wow Highway*: Gary Farmer
- Skins*: Eric Schweig, Graham Greene
- The Killing of JJ Harper*: Adam Beach
- Kanehsatake 270 Years of Resistance*: Alanis Obomsawin
- Dead Man*: Gary Farmer
- Dances with Wolves*: Tantoo Cardinal
- The Missing*: Eric Schweig
- Geronimo*: Wes Studi
- Naturally Native*: Irene Bedard



Adam Beach

Books

- The Lesser Blessed*: Richard Van Camp
- The Rez Road Follies*: Jim Northrup
- Will's Garden*: Lee Maracle
- Last Standing Woman*: Winona Laduke
- The Moccasin Maker*: Pauline Johnson
- Rez Sisters*: Tomson Highway
- Bear Bones and Feathers*: Louise Halfe
- Custer Died for Your Sins*: Vine Deloria
- Indian Killer*: Sherman Alexie
- Mermaids & Medicine Women*: Basil Johnston



Basil Johnston

Songs

- What is an Indian?*: Paul Ortega
- Custer Died For Your Sins*: Floyd Westerman
- Ballad of Crowfoot*: Willie Dunn
- Bury My Heart at Wounded Knee*: Buffy Sainte-Marie
- Mahk Jchi*: Ulali
- I Often Think of You*: Edmund Bull
- It's a Good Day to Die*: Robbie Robertson



Buffy Sainte-Marie

Send us your list of favourite Aboriginal books, websites or movies and see your list in the Anishinabek News and/or on our website.

FIRST NATION HOROSCOPES

ARIES Mar. 21 to Apr. 19

Hawk, Falcon Wolf

The hawk is a messenger of insight, adaptability and openness. Hawk people aim to initiate and lead, and may be impulsive from time to time. They want to establish individuality while still being accepted by the group.

TAURUS Apr. 20 to May 20

Elk, Beaver

The elk is a strong, handsome and proud animal who can be aggressive if challenged. The beaver is an industrious builder with unlimited patience. Elk people are very industrious and find security through possession. They are eager to discover and possess something which has lasting value.

GEMINI May 21 to June 20

Eagle, Deer

The eagle can see extraordinarily well, is very strong willed, and graceful. Eagle people are great observers, have great intuition and creativity. They try to bring things together and better them through creative actions.

CANCER June 21 to July 21

Salmon, Woodpecker, Flicker

Salmon strive to return home after a long journey. Salmon people are home-loving, giving and sensitive. They are also very imaginative and sometimes moody. Their goal in life is to live in harmony with the environment.

LEO July 22 to Aug. 22

Cougar, Salmon, Sturgeon

The cougar is swift, graceful,

and determined. Cougar people make great leaders and are courageous, ambitious and determined to succeed. They want to find purpose in life and to dominate what they do best.

VIRGO Aug. 23 to Sept. 21

Owl, Bear

Owls are very observant and sensible. Owl people are intelligent, well spoken and discreet. Their eye for detail often makes them perfectionist. They must cultivate tolerance and optimism.

LIBRA Sept. 22 to Oct. 22

Raven, Crow, Dove

The raven is intelligent, clever and mystical. Raven people are peace loving, idealistic and charming. They long for harmony in the community and must

stay away from uncertainty and inconsistency.

SCORPIO Oct. 23 to Nov. 22

Snake, Eel

The snake is mysterious, intuitive and is the epitome of transformation. Snake people aim for satisfaction and thrive on praise. They require great self-discipline and will power to control their harsh natures

SAGITTARIUS Nov. 23 to Dec. 21

Horse, Owl, Elk

The horse is a wise and strong animal which possesses great stamina. Horse people are determined, sincere and understanding. They are also inquisitive, generous and trustworthy.

CAPRICORN Dec. 22 to Jan. 19

Bear, Goose

Bears are quiet, swift and very

protective of their family. Bear people are cautious, independent and hardworking. They adapt well to new situations and value tradition over technology.

AQUARIUS Jan. 20 to Feb. 18

Otter, Magpie

Otters are playful, prophetic animals. Otter people are creative, and logical. They have high ideals and tend to seek more from others than is reasonable. They seek the truth above all else.

PISCES Feb. 19 to Mar. 20

Wolf, Cougar, Whale

The wolf is graceful, has initiative, and loves freedom. Wolf people are generally very trusting, and generous with deep feelings towards their loved ones. Their ultimate goal is to find and keep love in their life.

Little NHL

Hockey-crazed fans fill seats at Little NHL

By Perry McLeod-Shabogiesic

SAULT STE. MARIE – It was a close final and hard-played hockey game, but the Garden River Braves PeeWee team pulled off the upset of the year and skated away with a double overtime victory to win the Stanley Cup at the 34th Annual Little NHL tournament in Sault Ste. Marie.

April Fool!

The National Hockey League's top prize was the centre of attention at the March 13-17 version of the biggest little Native hockey tournament in Ontario. The trophy, competed for every year since 1971 until this season's NHL strike, was brought in compliments of the Anishinabek Nation.

The Garden River Peewees did win the "C" division final, however, the Stanley Cup was not the trophy they took home.

The Little NHL tournament got even bigger this year growing to a record of 124 First Nation teams participating in this prestigious event. "This 34th tournament is the biggest tournament ever," said George Francis, president of the Little NHL Executive Committee. "The caliber of hockey gets better each year," he goes on to say.

This year's tournament kicked off on Sunday March 13th with hockey action at the Memorial Gardens, McMeeken, Soo PeeWee, Rankin and John Rhodes Twin Pad arenas. The finals for all divisions were played on the last two days of the tourney March 16th & 17th. Over 2,000 players, both

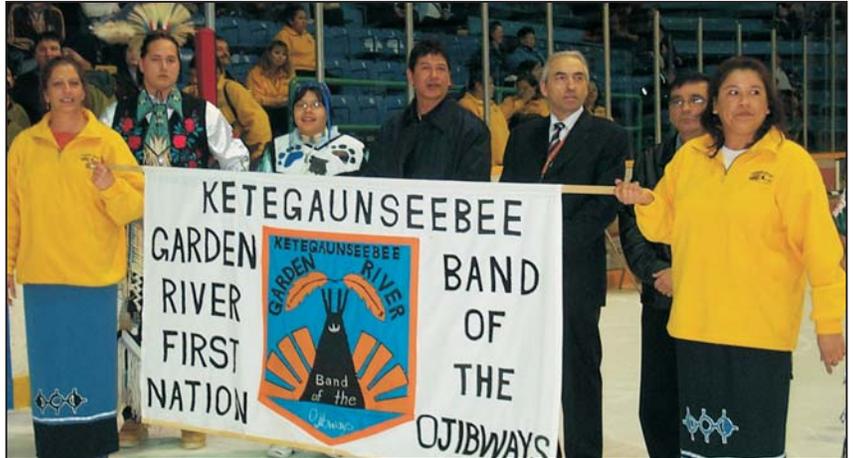
boys and girls, and an estimated 4,000 hockey-crazed parents, grandparents, siblings, Elders, and fans packed the arenas in and around the city. They jammed local hotels, motels and shopping malls (not to mention Kewadin Casino and local bingo halls) bringing in over 3.9 to 4.85 million dollars into the local economy.

The first inter-reserve hockey tournament was held back in 1971 in Little Current Ontario on Manitoulin Island. It was co-hosted at that time by Whitefish River, Aundeck Omni Kaning and M'Chigeeng First Nations. They began with 17 teams and have grown to the 124 that we saw this past tournament.

"Teams are putting in more effort and pride into their presence here," said Chief Patrick Madahbee of Aundeck Omni Kaning First Nation. "You see them proudly wearing their team hats and coats with their First Nation team logos."

It has been credited as being the longest running Native hockey tournament in Ontario that promotes citizenship, education, sportsmanship and respect.

Garden River First Nation hosted this year's event and worked very hard to make it another success. Morly Pine coordinated the tournament, which was no small feat. Like any event of this size, troubleshooting and on-the-spot decision making had to be done. Morley Pine and his army of volunteers did an amazing job to keep everything in order and on time.



Official Grand Entry with Ted Nolan, former NHL "Coach of the Year," National Chief Phil Fontaine, and Chief Lyle Sayers of the Ojibways of Garden River First Nation. This year's Little NHL saw up to 4,000 fans.

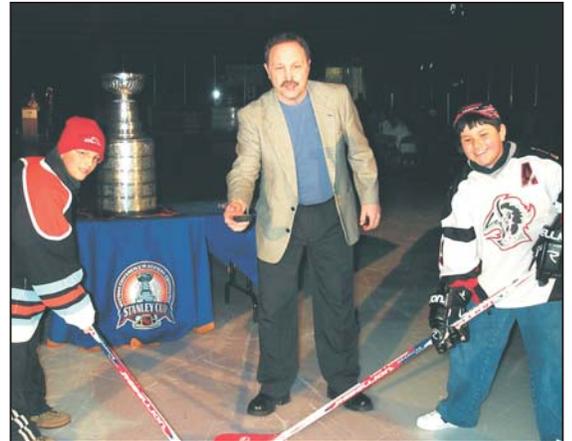
– Photo by Perry McLeod-Shabogiesic

Brian Trottier, formerly of the Stanley Cup Champions the New York Islanders and Pittsburgh Penguins now representing Rebellion Inc. a hockey equipment company, was on hand over the week to enjoy and partake in all of the festivities.

"The whole atmosphere here is awesome," Trottier said.

"It's a great stepping stone for kids and a wonderful forum to learn about respect, socializing and just having fun," he said. Other special guests included; National Chief Phil Fontaine, Former NHL player and "Coach of the Year," Ted Nolan, Alan Ozawanimke representing the Union of Ontario Indians and Mayor of S.S.M. John Rowswell. All of these and other guests were welcomed by Garden River Chief Lyle Sayers.

With growth and maturity of this special family tournament there has been some discussion amongst the LNHL



LNHL official face-off with Brian Trottier, Stanley Cup on display.

Executive Committee for next year to look at creating an elite division.

This separate division, maybe starting with Bantams and Midgets, would be made up of A, Double A and Triple A hockey players representing regions and playing against

each other. This would showcase the higher caliber players but also give back the balance of competition in the regular tournament games that were originally designed for house league players and those players who don't get to play a lot of organized hockey.



Little NHL Moose Cree Thunder Chiefs - Peewee Division A Champs.



NHL hall-of-famer Brian Trottier autographing sticks for 9-year old Atom hockey player Khadyr Butterfly from Moosonee, playing for Moose Cree Braves, and 11-year old Peewee player Zachary Innes, also from Moosonee, playing for Moose Cree Thunder Chiefs.



Winner of the 2005 Austin Howell Best Atom Goalie was Vallee Quachegan from Eagle Lake.

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