



IN THE NEWS

Charles Fox resigns

KENORA — Ontario Regional Chief Charles Fox has announced his intention to resign his post at the annual Chiefs of Ontario conference in Eagle Lake June 14-16. Fox didn't give any reason for his departure, nor has he given any indication of his future plans, except to say he remains interested in running for elected office, either at the federal or provincial level.

Fontaine fights diabetes

OTTAWA — Assembly of First Nations National Chief Phil Fontaine marked the 7th annual National Aboriginal Diabetes Awareness Day by underlining the urgent message of prevention in addressing the diabetes epidemic among First Nations peoples in Canada. About 35 AFN participants will walk/run in the National Capital Race event in Ottawa May 28-29.

— See page 20

Caribs not cannibals

DOMINICA — Leaders of the Carib peoples claim the Walt Disney sequel to the film "Pirates of the Caribbean" is premised on the supposed cannibalism of their ancestors. They have demanded that Disney change the script for the film, or face a boycott.

Brazil apologizes

RIO de JANEIRO — The Brazilian government has asked for forgiveness from the country's Indians for their centuries of suffering and turned six ancestral areas into indigenous reserves. Brazil has created Indian reserves equivalent to roughly twice the size of France, or 12 percent of Brazil's territory.

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Tories pledge fall forum

Election threatens Native agenda

By Bill Curry
Globe and Mail

OTTAWA — Native leaders are worried that a year's worth of negotiations with Ottawa, set to culminate in a host of policy announcements on May 31, will fall by the wayside in the event of a mid-term federal election call.

"That's a great concern," said John Beaucage, Grand Council Chief of the Anishinabek Nation. "A lot of work has gone into this round-table process." But Conservative MP Jim Prentice said his party would not only follow through with the talks, it

would also go ahead with a first ministers meeting on Native issues this fall.

The rookie MP spent 10 years as a commissioner of the Indian Claims Commission of Canada and has significantly reshaped his party's policies on Native issues since taking on the critic's portfolio. Prentice wrote his party's Native policy platform for the next campaign.

He argues that a Conservative government would benefit Natives because the Liberals have repeatedly broken their promises to them.

"Frankly, it saddens me. If some-

one goes through the Throne Speeches and looks at the promises that have been made to aboriginal Canadians and compares it against what has happened, it will not leave you with a good feeling," he said.

During his 20 years as a land-claims negotiator and commissioner, Prentice said, he visited nearly half of the more than 600 native communities in Canada and is proposing a new system to settle land claims more quickly. The proposal calls for giving the Federal Court more power to settle claims while reducing the power of the Indian Affairs Department over

the issue.

Prentice said he has not discussed the party's Native platform with senior Tory adviser Tom Flanagan, although he has read Mr. Flanagan's controversial book *First Nations? Second Thoughts*.

Grand Council Chief Beaucage, whose organization of 42 First Nations took the unprecedented step of endorsing the Liberal Party in the last election, partly because of Mr. Flanagan's writings, said he was "very heartened" to hear Prentice distance himself from the professor's statements.



**POW-WOW GUIDE '05
INSIDE THIS ISSUE**

Ted Nolan returning to hockey

MONCTON, N.B. (CP) — Ted Nolan has accepted a one-year contract to coach the Moncton Wildcats, a Quebec junior hockey team which will host the 2006 Memorial Cup.

"Since I left hockey, there was never a day that I didn't stop thinking about getting back involved," said Nolan, 47, a member of the Ojibways of Garden River First Nation. "I've been offered a number of positions over the past few years, but I wanted to come back with the right people and the right situation. That was always a priority for me.

Nolan was working for the Buffalo Sabres when he won the Jack Adams Award as NHL Coach of the Year in 1997. The Sabres then offered Nolan a one-year contract, which he turned down. Buffalo did not come back with a counter-offer and the two sides parted ways. He hasn't coached professionally since.

While out of the spotlight in the past eight years he started up Team Indigenous, a national hockey program for Natives. He also founded the Rose Nolan Foundation, which talks to kids about staying in school and the dangers of substance abuse.

Olympic 'Inukshuk' emblem hits some hurdles

VANCOUVER — Controversy is growing among some Aboriginal leaders over the choice of emblem for the 2010 Winter Olympic Games in Vancouver.

The emblem — a five-piece, multicoloured Inukshuk logo — was unveiled in Vancouver.

While Nunavut Premier Paul Okalik and Inuit Tapiriit Kanatami president Jose Kusugak both support the design, the former commissioner of Nunavut and at least two B.C. First Nations leaders are unhappy with it.

Peter Imiq, a former Nunavut commissioner, said the emblem, called "Ilanaaq" (which means friendship in Inuktitut) should not be called an Inukshuk. The Inukshuk is an Inuit symbol designed as a directional marker, signifying safety, hope and friendship. Imiq has built the stone figures throughout Canada and the United States.

He says every Inukshuk has a meaning and a reason why it was built in a certain location. He says building

the figures should not be taken lightly. "Inuit never build Inukshuk with head, legs and arms. I have seen Inukshuk built more recently — 100 years maybe by non-Inuit in Nunavut — with head, legs and arms. These are not called Inukshuk. These are called 'inunguat,' [meaning] imitation of man, imitation of a person," he told CBC.

Imiq says the Olympic committee should have consulted with the elders of Nunavut before they chose

the design.

"Inukshuk is like survival. Inukshuks' important significance is survival. What we think about Inukshuk is what we think about the Canadian flag," said Imiq. "It is that important."

B.C. Aboriginal leaders questioned why the emblem doesn't have more of a West Coast influence.

Grand Chief Edward John of the First Nations Summit said some leaders were so upset with the logo they were prepared to walk out of the unveiling ceremony.



Anishinabek

Books used in Nipissing FN

Nipissing First Nation is benefiting from the book collection program launched by Lieut. Gov. James Bartleman in January 2004.

NFN councillor Scott McLeod said his community received over 300 boxes of books last summer under the Bartleman program.

"We made every effort to put these books to good use," he said, noting that books were distributed to the high school library and an elementary school in Sturgeon Falls, and that community book fairs were also held.

Algonquins take oath of office

The new Chief and Council for the Algonquins of Pikwakanagan have officially begun their duties for their three-year period of elected office.

The Council House consists of Chief Kirby Whiteduck and Councillors, Sherry Kohoko, Jerry LaValley, Karen Levesque, Jim Meness, Greg Sarazin, and Ritchie Sarazin.

Former Maple Leaf creates cancer fund

Former Toronto Maple Leaf and Team Canada star Ron Ellis just completed all the paper work to create a new cancer research foundation called the Ron Ellis Team Canada Foundation.



Ron Ellis

Ron is a big booster and supporter of the Anishinabek Nation 7th Generation Charity.

The Foundation is a charitable organization and issues charitable receipts for tax purposes. Please send your contributions to: Ron Ellis, Hockey Hall of Fame, BCE Place, 30 Yonge Street, Toronto, Ontario M5E 1X8.

Collins still chief

THUNDER BAY – Fort William First Nation's election brings back the same chief and turn over half its 12-member council.

Peter Collins was re-elected as chief with 181 votes, edging out Harold Pelletier by 25 votes and two other candidates, said electoral officer Gail Bannon.

Correction

In the April edition of Anishinabek News a photo caption misidentified the Association for Native Development in the Arts board member Bernie Robinson. Anishinabek News regrets the error.



Rosanne, Samantha, Alex, Priscilla, and Cody.

UOI STAFF PROFILE

Priscilla Goulais, Communications co-ordinator

Greetings, My name is Priscilla Goulais and I am a proud member of the Nipissing First Nation where I was born and raised with nine siblings. My husband of 20 years, Alex Maloney and I have three wonderful children – Rosanne, Samantha and Cody. Alex is a member of the Indian Brook First Nation in Nova Scotia.

I have been an employee with the Union of Ontario Indians for a very long time in different capacities. All my years' experience provided me with many opportunities to learn about office procedures, and technology. As part of the Communications Unit team, I am responsible for the general administration of our unit including the Anishinabek News, archiving, some graphics and pagination of the newspaper, and co-ordination of special projects like the Annual Great Lakes Pow-Wow Guide.

I have always admired dedicated workers while growing up, especially my mom. She was a lifetime volunteer in the Nipissing Homemaker's Club. The ladies in this group were all hard workers. They didn't complain much about how much work needed to be done. I try to emulate the teachings that my mother and other women in the community shared with me through the years.

I take great pleasure in my job, I value the friendships made and I enjoy doing the work that is for the benefit of communities of this organization. If there is anything that I can help anyone out with, you can call on me. 'Till then, my warmest regards.

Update on Residential School Resolution

By National Chief Phil Fontaine

I am sending this communique as an update on the progress underway on a new process to resolve the tragic legacy of the residential schools.

I am writing to clarify the situation. As National Chief, I and my officials have been involved in meetings and discussions with federal officials and the office of the Minister responsible for Indian Residential Schools Resolution Canada (IRSRC), the Honourable Anne McLellan. We are trying to move this process forward and ultimately put in place a better, more fair and efficient approach to resolving the claims of First Nations' survivors of the residential schools. As well, any approach aimed at healing and reconciliation must address the inter-generational effects that affect us to this day.

While I am confident that we will be able to establish a new, more comprehensive process, I want to be clear that there is no agreement in place at this time. Any agreement will have to be subject to review by First Nations survivors of the residential schools, and no agreement will be imposed on survivors.

The basis of the AFN's discussions with the Minister of IRSRC officials is the AFN's Report on Canada's Dispute Resolution Plan to Compensate for Abuses in Indian Residential Schools released last November. Our report was written after a great deal of discussion with survivors. The report has been endorsed and supported by Chiefs at the December 2004 Special Chiefs Assembly, survivors, church groups, lawyers, experts in the field of reconciliation as well as organizations like the Canadian Bar Association, the Metis National Council (MNC) and the Native Women's Association of Canada (NWAC).

We have been working to make the federal government understand the current ADR process does not work. It is estimated that there are as many as 12,000 unresolved claims from former residential school students. At the current rate, it will take 53 years to resolve all claims under the current system, and the administration costs alone will exceed two billion dollars. Clearly, this is a failing system that is not serving the interests of anyone – survivors, First Nations, or even Canadian taxpayers.

The AFN's report recommended a two-pronged approach to improve the current ADR process. The first part involves fair and reasonable compensation, including a lump sum payment amount of ten thousand dollars that would be awarded to all survivors (or their descendants), along with

an additional amount of three thousand dollars for each year spent in the school. The expert research undertaken by the AFN, including survivors looked at a number of factors related to financial compensation. Based on their findings, this is a minimum amount that would be acceptable. Survivors would also be eligible to further pursue compensation for specific instances of physical, emotional and sexual abuse.

The report calls for continuing activities and resources for the Aboriginal Healing Foundation, given its emphasis on culturally-based approaches to healing. Representatives of the AFN have been involved in preliminary plans for a Truth Sharing Process. Truth Telling is an important component of the AFN proposal that would allow survivors the opportunity tell their stories.

We have met with representatives of various Catholic entities and support an agreement they have forwarded to Canada that would have the Catholic entities contribute towards healing and reconciliation thereby ensuring that former residential school students will receive 100% compensation owed to them. Our report stated that the new processes could resolve all outstanding claims by the end of 2010, at considerable savings to taxpayers.

The key components I mentioned above must be incorporated into any new process. The federal government may finally be ready to accept its responsibility for the abuses that so many of us suffered in the residential schools system, and to move forward with a comprehensive plan that addresses the abuses and their consequences for First Nations citizens and communities.

We have been engaged in discussions for some time with federal officials, as well as engaging with Parliamentary committees, survivor groups, churches and the consortium of lawyers representing many survivors. It is time for the federal government to move from discussion and contemplation to action, so that we can move towards compensation, healing and reconciliation in our lifetime. While I am confident that we are close to resolving this issue, I can tell you that we are not, as of this writing, at a point where we are ready to make any kind of announcement about a new process. AFN officials are actively meeting with survivors and survivors' organizations to inform you about our work, and I want to assure you that you will be the first to know if there is process and action.

Meegwetich!



National Chief Phil Fontaine



Nipissing First Nation

Articles and Photos by
Perry McLeod-Shabogesis

Community input needed for project

For some time now Nipissing First Nation (NFN) has been discussing ways of developing governance for their community. Over the years, NFN has developed different parts of their governance such as the Custom Election Regulations and Land Management Code (recently passed by ratification). These have been small but important steps toward self-government. The idea of a constitution will bring in all the governance initiatives that have been done so far and new work will fill in areas that need attention. Ultimately, it is guided by the people, for the people of NFN.

NFN had been selected as one of four First Nations to be part of a pilot project with the Union of Ontario Indians to help develop constitutions. This is part of the Restoration of Jurisdiction (ROJ) mandate in moving towards Self-Government for each one of the participating member First Nations with the Union of Ontario Indians.

Chief and Council have put together a nine-member committee. The committee consists of Constitution Coordinator Samantha Faubert, two designated Councillors Doug Chevrier and Ralph Beaucage, facilitator/writer Fred McLeod along with Georgina Pelletier, Perry



Fred McLeod Jr. (Committee Writer/Elder) speaks to committee on governance.

McLeod-Shabogesis, Arnold May, Claire Campbell and Melissa Restoule.

The committee, along with three other First Nations – Red Rock, Whitefish Lake and Alderville – participated in a two-day constitution development workshop facilitated by the Union of Ontario Indians. This workshop was the building block for skills development and would also serve to give direction and a view of the overall process for the committees.

The committee will be looking for community input and ideas throughout the process of constitution development. The Committee set a target date of

April 2006 for a draft constitution. NFN members are needed to come out to any of the meetings or communicate in any way they can, to engage in discussions on this initiative. The Union of Ontario Indians and ROJ staff has been very helpful in answering questions and giving advice to this and all First Nation constitution committees.

The committee has been meeting regularly for the past five weeks and will begin alternating meetings from Garden Village to Duchesnay.

The committee encourages any Nipissing First Nation members to attend and participate in the meetings.

CMHC approves leases

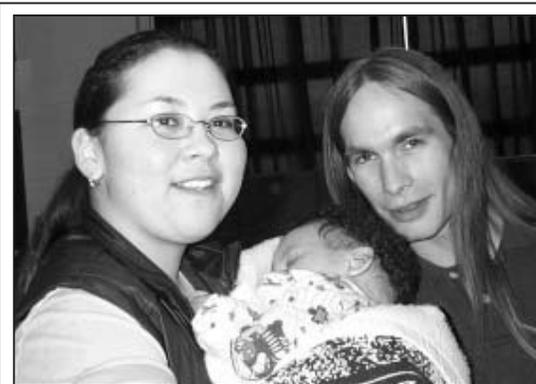
At a recent meeting of the Lease Development Committee, representatives of Nipissing First Nation, Beaucage Tenants Association and Jocko Point Lessee Association reviewed the final draft along with a letter from CMHC. It is the first lease agreement in Ontario to meet the requirements of CMHC for mortgage insurance on a Native reserve.

Since 1997, a Committee consisting of two Nipissing First Nation Councillors, Mike Restoule and Rick Stevens, two Nipissing Nation Land Staff, Cathy McLeod-Bourassa and Joan McLeod, and three members of the Beaucage Tenants Association, Teresa Sullivan, Jerry Kervin and Rolly Sauve have worked together and

developed the lease agreement. The lease provides for a direct relationship with their clientele under the Nipissing Land Code offering a beginning term of 35 years and greater mortgaging capability. Provisions in the lease were also developed to provide for negotiation and out of court mediation.

Applicants must also qualify for a mortgage through an NHA (National Housing Act) approved lender and meet the requirements of CMHC.

Under the Indian Act leases were provided and signed between Her Majesty the Queen in Right of Canada with a lease term of 20 years and lessees could not obtain insured mortgages, as the federal lease did not meet the requirements of CMHC.



Roberta Beaucage and Neil McLeod brought their 11-month-old son Mac Beaucage to Nipissing First Nation's annual ceremony to welcome new community members.

New community members welcomed at ceremony

Naming and welcoming ceremonies and feasts for spring and the celebration of new life, is an important part of Anishinabek life. Like most First Nation communities, Nipissing has continued to practice this long-standing tradition.

It is said that when we are born our spirit name comes into this world with us. It was common practice to name an infant right after he or she was born. This was done because it was believed the name would linger around the infant, thus making it easier to retrieve. A person with the language and the gift of "giving names" was asked to find and announce the name in ceremony so all the spirits from the four directions would hear and recognize this person by their spirit name. When it is time to walk that western journey after your life in this world the spirits can help guide you by calling your name.

With this name comes responsibility and work in this world. Many times the name will give direction in life.

On Saturday April 9, a ceremony was held in Garden Village at the Nipissing First Nation (NFN) community complex. It was the fifth year that this special celebration was held as a community event where families could join in to welcome the spring and the newest members of our community.

This year nine babies born in 2004 (six boys and three girls) and eight born in 2003 (all boys) were honoured. As a part of the event, families of four of the children prepared and received spirit names from Merle Pegahmagabow, ceremony conductor. Besides these youngsters, there were over 100 other community members and guests.

Bob Goulais acted as the MC for the day with Evelyn McLeod as the Nokomis (Grandmother) for the event. Laurie McLeod-Shabogesis also shared infant/child teachings and Stanley Peltier lit the pipe he carried as a part of the celebration. "It was a wonderful day," said Laurie McLeod-Shabogesis. "I was particularly impressed with two young men who were sponsors and shared their love of their young cousin through words they prepared and shared in the ceremony."



Summer McLeod-Fisher, Savannah Penasse, Brooklyn Penasse, Brogan Penasse-Adams, Marjorie Lafrance (Goulais), Logan Lariviere, Echo McLeod-Shabogesis, Blake Beaucage and Cody Lariviere and Sponge Bob, of course, (played by Falcon Skye McLeod-Shabogesis).

Sponge Bob visits kids

Sponge Bob visited Nipissing First Nation (NFN) April 13th, 2005 to spread fun with the children of this Anishinabek community.

Through the "Cradle of Learning" program and sponsored by the NFN Library, Sponge Bob was brought in through the "Raising Readers" initiative. The children of NFN were surprised by the visit of the celebrity from down-under. The event was held in Garden Village at the NFN Daycare.

The family event was spent reading books and sharing stories. "Events like this are so great when we can bring the families in to read and play together," said Cradle to Learning worker Jan McLeod. "We are planning to bring in Scooby Doo next," she added. If negotiations go well with Hollywood, Scooby Doo will be arriving in Duchesnay Village some time in May or June.



Nipissing First Nation Chief Phillip Goulais and Deputy Chief Marianna Couchie discuss issues and enjoy the community's Volunteer Appreciation Dinner, April 20th.



Nipissing First Nation Fire Chief Melvin McLeod and Chief Phillip Goulais after the volunteer fire department was honoured and their new uniforms and logo were unveiled at the Volunteers Appreciation Dinner.

ANISHINABEK NEWS

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

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ANISHINABEK NEWS

Publishing Criteria

GOAL

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

OBJECTIVES

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

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

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

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

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

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

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News

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Maanda ndinendam

Invisibility major problem faced by Indians

By Maurice Switzer

A lot of people think of North American Indians as red – Crayola used to have an "Indian Red" shade of crayon – or brown, but I long ago came to the conclusion that we're really invisible.

There's no other way to explain a lot of the situations confronting Native people on a constant basis.

A journalist for a French-language publication was doing a story about racism in Toronto and wanted to know why nobody seemed to care about its impacts on aboriginal people.



Maurice Switzer

"All the statistics and polls deal with Chinese, and Black, and south Asian communities," she observed, "but nobody ever mentions Natives. And yet the Native people I talk to say they encounter racism all the time. How come?"

I could only offer a couple of personal theories. Firstly, since Natives were here first, we've experienced racism the longest, and we're just comfortable and familiar targets for bigots by now. Secondly, I said, aboriginal people don't occupy many positions of power in Canadian society, and, like all bullies, racists prefer to attack those who seem weak and don't have the tools to fight back.

If Indians owned big companies, were cabinet ministers, or ran a chain of newspapers or television stations, I told her, people would be a lot less likely to sneer at our treaty, aboriginal, and human rights.

I told her about the 2004 Debwewin anti-racism study in which 440 residents of Timmins, North Bay, and Sault Ste. Marie – about 200 of them aboriginal – took the time to complete an eight-page, 57-question survey. About two-thirds of the aboriginal respondents said they had personally experienced or witnessed racism in the previous year – in stores, hospitals, schools, government offices, and often in the street at the hands of police officers. I doubted the problem would be any less common for the estimated 50,000 Natives living in Toronto.

She still couldn't understand how such a situation could exist. I asked if she had ever heard of the Jan. 7, 1998 Statement of Reconciliation in which the Government of Canada conceded that its official policy towards aboriginal peoples – the Indian Act – represented "attitudes of racial and cultural

superiority." Like most Canadians, she had never heard of such a document, but agreed with my premise that it would be pretty unlikely for individual Canadians not to display racist tendencies against Indians if that had been official government policy for 150 years.

I think I finally convinced her that, for most Canadians, aboriginal people are out of sight and out of mind, more a vanishing race than a visible minority.

Even people who should know better are often guilty of overlooking us.

A major campaign is being mounted by political leaders across Northern Ontario to try and reverse the so-called "youth drain" or outmigration of young people to seek their fame or fortune in other parts of the province. So critical is this issue to municipal and provincial politicians that they have convinced the Ontario government to cough up a bushel of money to explore ways to create employment opportunities designed to both keep young people in Northern centres, and maybe convince some expatriates to come back to blackfly country.

But there's a big oversight in this debate. It's those "invisible" Indians again, this time the under-25s who represent the fastest-growing segment of Northern Ontario's urban population. What are the mayors of North Bay, and Sudbury, and Timmins, and Kirkland Lake, and Thunder Bay doing to make those young people feel welcome in their communities and to develop future employment opportunities for them?

What plans do they have to ensure that their communities will be able to provide adequate education and training for the thousands of young aboriginal men and women who do not flee from the family nest when the first snowflake falls after their 18th birthday?

Northern politicians will need real vision to demonstrate that they value aboriginal youth as their citizens and workforces of the future, the kind of vision that forces you to look right at people, not past or through them.

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



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Maanda ndinendam/Opinions

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

Fight spoiled Little NHL experience

Editor:

It was with disappointment and disgust that my son and I left the Little NHL in Sault Ste. Marie on Thursday March 17, 2005.

My son was one of the players for the Curve Lake Team, midget division. All through the tournament our boys played hard and fair and didn't lose any of their games. They had won their way to the "A" championship game against the host reserve, Garden River. Less than half of the first period was over when a fight, that was started by the opposing team (by their bench), turned ugly resulting in one of our players being choked until he passed out, one had his finger bit and another one had his arm broken. Players on the bench were helping their team members and some of the adults on the bench were also holding some of our players back. The referees had no control at all. I was disgusted to hear some fans cheering and whistling and encouraging this behaviour. I along with some other fans started booing.

Although one of our players jumped the boards and went to help, the rest of the team stayed back. These boys showed control, discipline and respect for the coaches who

told them to go out there and play hard, fair with no fighting.

The fight was finally broken up and some control was maintained on the ice. Our team went to their dressing room and after much discussion, the coaches decided to pull out of the game for the safety of the teams.

The players along with the coaches left the arena by the side door disappointed, disillusioned but most of all with pride and dignity. As the other parents, fans and I left we were greeted with the sight of numerous policemen and cruisers at the front of the building. The sad part is that for some of these players it was their last chance at being in the Little NHL "A" championship game and the possibility of taking home the trophy. What a way to end their years of experience with the Little NHL.

Gayle Taylor, Curve Lake FN



Gambling not answer

Editor:

The social impact is well-hidden, especially what gambling causes in financial difficulties and often neglect family, business and personal responsibilities. Whenever there is gambling, there is high rates of child abuse and domestic violence. In Canada estimates of suicides range any where from 300 to 500 people in recent years.

Comments on the questionnaire of a casino to be located on our land: there was only a yes or no if you are in favour or not, no in-depth study put in front of the people. As a result, the 511 participants of 1425 mailed out represents a 36% participation. Of this total 462 said yes (32%), 3% no and 1% don't know.

As for the revenue sharing, 95% was for charities and 5% to our community, a few jobs to be created and really nothing to individual band members. There are other ways in resolving the unemployment situation in this area, such as the lake, which has been under tremendous pressure over the years of fishing, pollution, etc. Nature will respond if you give it a hand.

*Ephrem Commanda
Nipissing FN*

Mother finds needles in backyard

Editor:

Long Lake #58 First Nation has been my hometown for 20 years.

On April 28, 2005 my child and her friends came across dangerous injection needles that were improperly disposed of. I was thinking my

backyard is safe to have a gathering with the children of our community.

My child is a young, innocent seven-year-old who was at play with her friends. In every First Nation, we the women are the strong supporters in the community and in our homes.

To all the First Nations, please have our people educated about the dangers and health problems with the improper use of injection needles. Keep our children safe. They are our future leaders.

Karen Ossibens, Long Lake #58 FN

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Anishinabek



NIIGAN ZHAAMIN - "Moving Forward, Together"



Dave Nafziger, Executive Director of the Great Lakes Governors presents to the First Nation and Tribal leadership at the most historic gathering since the signing of the 1764 Treaty of Niagara.



Josephine Mandamin, Executive Director of the Ontario Native Women's Association speaks to the assembly on the roles of women.



Chief Lee Sprague Chief of the Little River Band of the Ottawa Indians addresses the leadership.

GREAT LAKES GATHERING

By Perry McLeod-Shabogiesic

NIAGARA FALLS, ON – On April 10 – 11 representatives from over 140 indigenous tribes from both sides of the border participated in the most significant and historic international gathering since the signing of the 1764 Treaty of Niagara. It has been over 240 years since Great Lakes tribes gathered at Niagara Falls to discuss issues of such paramount importance. The occasion marked the inaugural meeting of the United Indian Nation of the Great Lakes.

Niagara Fallsview Casino and Resort was the venue chosen for this special meeting, overlooking the great falls. Sharing the Chairmanship was Nelson Toulouse, Deputy Grand Council Chief of the Anishinabek Nation, along with Allied Indians Grand Chief Chris McCormick and Frank Ettawageshik, tribal chairman of the Little Traverse Bay Bands of Odawa Indians. Elders Gordon Waindubence and Fred Kelly played key roles guiding the discussions and provided the spiritual elements central to this meeting. This event was also telecast live on the internet.

Central to this event was the active participation of Anishinabek women. Their responsibility to the water is paramount to any discussions and decisions the leaders may make. Josephine Mandamin lead the women at the gathering speaking on their behalf and for the water that gives us life. Chief Veronica Waboose of Long Lake #58 First Nation and Donna Debassige from Anishinabek Kwe Wuk Council were also on hand to share the women's perspective.

First Nations in Canada and Tribes in the United States came together to discuss issues surrounding the Great Lakes Charter, Annex 2001. The Annex, signed between the two provinces, and eight states is an addendum to the Great Lakes Charter which governs the Great Lakes eco-system and resources that are shared within these

jurisdictions. The First Nations and Tribes have been left out of the discussions and decision-making process of the management of the Great Lakes.

"Tribes on both sides of the border are united in developing our own parallel process and ensuring our participation in decision-making involving the management of the Great Lakes," said co-chair Frank Ettawageshik.

In a special meeting in Sault Ste. Marie Michigan, November 2004, the Indigenous Nations of the Great Lakes united to unanimously reject the Great Lakes Charter Annex, the commodification, diversion and export of water, and the lack of inclusion in the intergovernmental process. At this same gathering the leadership in assembly began forming the Parallel Process by first creating the Great Lakes Water Accord (GLWA) that was unanimously accepted and passed reaffirming their jurisdiction over the waters of the Great Lakes.

The United Indian Nations of the Great Lakes, consisting of indigenous leadership from Quebec, Ontario, New York, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Wisconsin, and Minnesota reaffirmed the principles outlined in the GLWA of November 2004, and committed to defining a process to furthering indigenous management of the Great Lakes through the immediate development of a taskforce of representatives of the Tribes and First Nations.

"The consensus that we have reached here will guide our efforts in responding to these issues," said Nelson Toulouse, Deputy Grand Chief of the Anishinabek Nation, and co-chair for the meeting. "More importantly, we remain committed to making this our own process, done in our way."

In Niagara Falls principles were drafted to form the next steps on asserting First Nation and Tribal jurisdiction on the great waters. The Tribes and First Nations pledged to take back this information to their respective councils for review and to follow through with the 2004 Accord.



Deputy Grand Council Chief, Nelson Toulouse and Gull Bay First Nation Chief Wilfred King share some down time during talks in Niagara.



Donna Debassige (- Kwe Wuk Council), Josephine Mandamin (- ONWA) and Long Lake #58 First Nation Chief Veronica Waboose enjoy the mist from the great falls behind.



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

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NIIGAAN ZHAAMIN - "Moving Forward, Together"



Artist Ken Tabobandung and Anishinabek Nation Deputy Grand Chief Nelson Toulouse shake hands as Alan Ozawanimke, left, Union of Ontario Indians CEO and Perry Mcleod-Shabogesic look on. Tabobandung of Wasauksing FN was commissioned to construct a pine box case for transporting the UOI eagle staff and sacred bundle.
 - Photo by Monica Lister

Anishinabek leader fights U.S. proposal to require passports

NIPISSING FIRST NATION – “The Union of Ontario Indians will not stand idly by while our federal governments close their grip on the artificial boundary separating our territories.”

These were the words of Anishinabek Nation leader John Beaucage as he discussed the newly-announced requirements to travel into the United States.

On April 5, the U.S. State Department announced that after December 31, 2006 Canadians will require a passport for entry into the United States. In response, Ottawa announced that they will establish a joint House-Senate national security committee to address these new requirements.

Immediately, Grand Council Chief Beaucage went on the offensive, raising the issue in the media, with First Nations Chiefs, U.S., Tribal Chairpersons and the National Chiefs Office.

“Without question, First Nations have never given up the right or sovereignty to travel freely within our territories. This is a fundamental (Jay) treaty right and Aboriginal right,” he said.

Beaucage asked National Chief Phil Fontaine to raise the issue during a meeting with the United States government, over the Devils Lake, Montana diversion of polluted water into the Red River watershed.

The Grand Council Chief will meet with Phil Fontaine to explore next steps and

use his position on the steering committee for May’s Cabinet Retreat and the fall First Ministers Conference.

The U.S. also indicated that it may accept “other proof of citizenship” but eventually all identification will require a biometric tag, including “Nexus,” a biometric-identified issued to frequent U.S. travelers.

“We propose that the Federal Indian Status cards be considered as one of the identifications that the U.S. must include in ‘other proof of citizenship’ acceptable by them. However, we have to be more vigilant in updating our Indian Status Cards,” added Beaucage.

Beaucage feels that more secure Indian Status Cards are needed, featuring electronic identification strips, bar codes, embedded digital photograph, and possible biometric devices.

Anishinabek Nation citizen cards could be established under the Governance Self-Government Agreement.

Further to the UOI’s discussion with the U.S. Tribes, Frank Ettawageshik, Tribal Chairperson for the Little Traverse Bay Band of Odawa Indians, explained that even his own members may require a U.S. Passport to re-enter the U.S. from Canada and abroad.

According to the U.S. State Department, by January 2008 even Americans may require a passport to re-enter.



John Beaucage

Beaucage on key national committees

OTTAWA – National Chief Phil Fontaine asked Anishinabek Nation Grand Council Chief John Beaucage to sit on a steering committee that will play an advisory role in preparation for the upcoming Cabinet Retreat, scheduled for May – and the First Ministers’ Meeting, scheduled for the fall.

“These are very important meetings, that may have the impact to change the relationship between First Nations and the Crown,” said Grand Council Chief Beaucage. “We are working hard to ensure a strong position is taken forward by First Nations, and that our policy suggestions will carry some weight and will lead to implementation.”

“First Nations are leading the way at the First Ministers’ and Roundtable forums. For the first time in history, the Government is reacting to our actions plans.”

Grand Council Chief Beaucage also corrected any earlier assumptions that he would be representing Ontario at either of those tables.

“I am not going to be the Ontario Representative at the First Minister’s meeting, there was some confusion concerning the my role on the steering committee and the possible change-over of Ontario Leadership,” said Grand Council Chief John Beaucage. “The (Ontario Regional Chief) election in June will determine the Ontario Representative for the upcoming First Minister’s Meeting.”

The appointment by Fontaine is an advisory and liaison role that is necessary in preparation for both high-level meetings. However, Beaucage has not discounted the possibility that he would be attending both meetings alongside the National Chief.

High on the agenda for the cabinet retreat will be housing, education, the environment, health, and recognition of self-government.

The AFN hosted a policy summit in Montreal to develop a Housing, Education, Environmental Stewardship, and Education Action Plans. All three documents will be key to First Nations position at the Cabinet Retreat and First Ministers Meetings.

The Steering Committee also consists of Billy Diamond and Georges Erasmus. Beaucage will also be part of a senior negotiation team that will lead the implementation of the AFN’s housing negotiations strategy. The ultimate goal will be to negotiate the housing administration from both Indian and Northern Affairs Canada (INAC) and Canada and Mortgage and Housing Corporation (CMHC).

“Both INAC and CMHC have attempted to improve the housing conditions in First Nations communities, and both have seen very little success,” said Beaucage. “Recognizing the authority for housing resides in grass-roots communities, we will work towards putting the entire echelon of housing administration and government contributions into the hands of First Nations. We must do something ourselves, the government will not do this for us.”

Beaucage expressed caution, citing the need for authority development and implementation of housing programs to reside at the local level, not the national or regional level. Also, the treaty right to shelter must be recognized, and continue to be a part of the fiduciary responsibility of the Government of Canada. According to the Grand Council Chief the treaty right to shelter would extend to housing support programs and ongoing sustainable funding for new innovative approaches to housing.

Grand Chiefs meet ministers

TORONTO – The relationship between First Nations in Ontario and the Government of Ontario will improve with the establishment of a protocol between senior government Cabinet members and Ontario’s Political Confederacy.

The Political Confederacy, consisting of the Grand Chiefs from each First Nation political organization met April 7 with Michael Bryant, Attorney General and Minister Responsible for Native Affairs, David Ramsey, Minister of Natural Resources, Marie Bountrogianni, Minister of Childrens and Youth Services, Gerry Phillips, Management Board Chair, and Dwight Duncan, Minister of Energy. Representatives from several other Ministries and Departments were in attendance including the Ontario Native Affairs Secretariat.

During the two-hour meeting, the Political Confederacy provided discussion points on Ontario’s approach to Aboriginal Affairs, the new Intergovernmental Affairs process, the role of ONAS, and the Aboriginal Peoples Roundtable and First Ministers’ Meeting scheduled for the fall.

“We really focused on improving on the government-to-government process,” said Anishinabek Grand Council Chief John Beaucage. “There is also a need to build a stronger collaborative network between First Nations and the government

– a forum in which we can express our priorities and shape government policy.”

The leaders agreed to meet together at least twice a year. Minister Bryant, who co-chaired the meeting with Ontario Regional Chief Charles Fox, committed to having his fellow Ministers at each meeting.

During the meeting, Grand Council Chief Beaucage discussed the need for the government and specifically, these Ministers, to be more aware of the treaties and the economic and social conditions of our communities.

“I proposed that the first Ontario Ministers/Political Confederacy attend a retreat – a dedicated meeting to include an orientation, cross-cultural awareness activity, and break-out sectoral discussion among the respective Ministers and Political Confederacy portfolios,” said Grand Council Chief Beaucage.

He added that the UOI would be pleased to host this meeting in either North Bay or Parry Sound.

Grand Council Chief Beaucage also proposed a strategy in which both Ontario First Nations and the Government of Ontario proceed to the fall First Ministers’ meeting with “complimentary positions,” furthering the collaborative working relationship that is being fostered between the two governments.

... The Buzz ...

Political Office Calendar

- May 2: GCC - Ontario First Nation Steering Committee on Housing CC
- May 3-5: GCC - COO & UOI Housing Initiatives, Toronto, ON
- May 4: GCC - Lake Huron Regional Chiefs Meeting, TBD
- May 5: GCC - Mental health Fair, Parry Sound, ON
- May 10: GCC - Meeting with George Smitherman, Toronto, ON
- May 11: GCC - Meeting with National Chief, Head Office
- May 12: GCC - Southeast Regional Orientation (ROJ), Njnikaning FN
- May 14: GCC - OPP Policing Conference, North Bay, ON
- May 16: GCC - Canada Council for Aboriginal Business, Brampton, ON
- May 19-20: GCC - AHC/UOI Board Retreat, TBD
- May 30-31: GCC - Northern Superior Regional Chiefs Meeting, Thunder Bay, ON

Anishinabemaadziwm/Culture

Anishinaabe stories similar to Celtic lore

By Diane Beck

Learning about language and its place of meaning within community helped me realize that people were similar, despite their cultural origin. At Laurentian University in Sudbury, I was taught "Language in a Cultural Context," recognizing and valuing Anishnaabemowin and its teachings of language use. I came to question certain aspects of the teachings because of their significance to my own early childhood.



Diane Beck

Having been brought up in a small rural community in Britain, I could readily associate certain traits and ways of thinking with those of the Anishnaabe that I was learning about through language and stories. This planted a seed in my mind, later becoming a desire to learn more about the people and their culture. The Anishnaabe family structure and its place in community, reminded me of the Scottish Clan system. Their philosophy of the holistic, cyclical world view reminded me of similar themes in Irish storytelling and poetry. The Anishnaabe psychology was reminiscent of the mindset found in Celtic tradition and culture.

There were spiritual differences between the two ancient cultures; so I was intrigued to find out and clarify the more apparent similarities.

I took for granted my English ancestry, with the traditions of Scotland, Ireland and Wales being part of my heritage. I was aware of

the hundreds of dialects within the English language, yet did not realize how my local vocabulary and speech and manner of social customs indicated exactly which area of England I was from.

Attending Native Studies, I found it most interesting to study the culture, identity and traditions associated with the Anishnaabe people from centuries past. The more I became connected with the Anishnaabe philosophy and psychology, the more I found it amazing that there

were so many similarities to my own upbringing in a small English community. This newly-found interest led me to study the Ojibwe language. It was at this same time that I started to make comparisons between the Anishnaabe and Celtic traditions because I had begun to see and feel similar cultural themes between the two cultures.

A time of reading and a detailed enquiry into the cultures of both Anishnaabe and, Scottish and Irish Celtic traditions, brought a greater interest to know if there truly was an interconnection between the two peoples. My undergraduate degree of Native Studies and Religious Studies helped to further show a spirituality that held many similar root concepts, and I began a culturally-comparative spiritual study. A return visit to the Isle of Skye, in Scotland, led to a brief session of reviewing local literature that defined Scottish and Irish Celtic



Dokis First Nation's new Eagle Staff Restoule, Chief Bill Restoule, Deputy Chief Leonard Dokis, Jackie Restoule, Claudine Restoule, Presley Young, Troy Lajeunesse and Mary Dokis.

culture including their past relations with Native North American peoples.

Michael Newton writes about some of these relations of Gaelic-speaking Scottish emigrants who settled in North America. From later

migration by Scottish and Irish men in the eighteenth and nineteenth centuries to Canada, many ties were formed with Native American women. Relations between Scottish and Irish men were also established

through the Hudson Bay Trading Co. with indigenous peoples. Sylvia Van Kirk has written an intensive and somewhat controversial (from an Anishnaabe perspective) history about these intimate ties.



Union of Ontario Indians - Anishinabe-Kwewuk Council Call for Representatives

The Union of Ontario Indians is seeking eight representatives to serve on our Anishinabe-Kwewuk Council, for a three-year term. The Anishinabe-Kwewuk (Native Women's) Council was established with the overall goal to support "Wedokdowin", nation-building of the Anishinabek Nation and to work towards the inclusion and resolution of issues of Anishinabe-Kwewuk.

The main goals of the Anishinabe-Kwewuk Council are as follows:

- ◆ To plan and work towards holistic well-being of Anishinabe-Kwewuk at the First Nations' level and to support community education to strengthen and promote healthy family life, Anishinabek culture and language.
- ◆ To plan, coordinate, manage or oversee different research activities, production of reports or funding proposals to find out the needs and aspirations of Anishinabe Kwewuk.
- ◆ To encourage the sharing of knowledge of issues and begin coordinated efforts to work collectively with Leadership, Youth and Elders' Councils.
- ◆ To coordinate special gatherings to identify the traditional roles and responsibilities of Anishinabe-Kwewuk.
- ◆ To monitor and provide information on policies or initiatives regarding Aboriginal women by external governments and Indigenous nations specifically in Ontario, Canada and internationally.
- ◆ The Council shall consist of one Anishinabe Kwe representative and one alternate representative for each of the four regions of the Anishinabek territory: Southwest, Southeast, Lake Huron and Northern Superior.

Selection Process: interested candidates, are asked to submit a Letter of Interest, Biography and three references to the Union of Ontario Indians. Please indicate which region that you are seeking to represent. Each Region will review the submissions and recommend their appointments to their regional assembly.

Deadline: May 31st, 2005

Please submit your Letter of Interest, Biography and three references to:

Anishinabe Kwewuk Council
Attn: Laurie McLeod-Shabogestic
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NAAF
6" x 8"

Zhigewin/Housing

Housing issues in First Nations a continual struggle

By Jamie Monastyrski

When the federal government announced an allocation of \$295 million over five years to address the "housing deficit," First Nation leaders were astonished. The amount directed towards First Nation housing translates into roughly two new houses a year per First Nation in Canada.

"We have to address the housing deficit within First Nation communities. There is an immediate need for over 85,000 new housing units across Canada. About half of that is required right here in Ontario with significant investment needed within Anishinabek Nation territory," said Anishinabek Nation Grand Council Chief John Beaucage.

The Assembly of First Nations' Pre-Budget Submission identified \$5.1 billion over five years to ensure adequate safe and healthy housing for First Nations citizens living on reserve.

The housing deficit refers to the immediate need for new housing, to address social housing needs, the need for retrofit of aging and substandard housing and to address problems such as health and safety concerns such as mold.

First Nation housing issues will be addressed at the First Ministers meeting in the Fall of 2005.



HISTORY

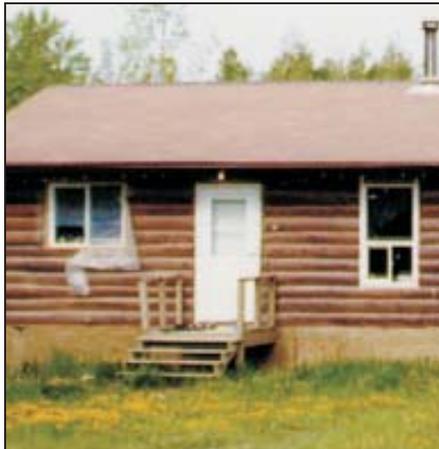
Aboriginal people in North America historically lived largely in clan-based systems of community that valued individual rights within a system of collective responsibility. Ours were cultures based on spirituality and stewardship of the land in partnership with mother earth.

Our housing traditionally was well-suited to our needs and environment. Homes ranged from the portable wigwams of animal hides and poles used by the nomadic Woodlands tribes to the red cedar longhouses built by the people of the Pacific Coast.

With the arrival of European settlers, the Aboriginal way of life began to change. People were forced to move to designated reserves and build houses. Land administration became an issue government officials sought to solve by a series of proclamations.

Emerging from this were the land cession treaties in which Aboriginal groups gave up claim to large tracts of land in exchange for certain areas to be 'reserved' solely for their use.

While this migration to reserves and a foreign way of life may seem like the distant past, it's important to remember a huge part of this shift has happened only over the past two to four generations.



PROBLEMS

The national First Nation housing situation has been described as "shameful." In fact, it has reached crisis proportions, unparalleled to any other time in our history.

Although housing conditions have improved, there is still work to be done, said First Nation housing professionals.

The lack of adequate, affordable housing is a great challenge for many First Nations. The average income in these communities is less than half the Canadian average. Their birth rate is double the national average, which means an ever-increasing demand for housing. Too few houses results in overcrowding. Overcrowding not only reduces the life span of a house, it worsens social problems such as poor health conditions, family tensions and violence. Of the over 85,000 houses in First Nation communities, about 11 percent are overcrowded, compared to one percent elsewhere in Canada.

However, it is the overcrowding along with chronic flooding, inadequate ventilation, and a lack of maintenance, which results in poor indoor air quality and harmful molds that is causing the most problems.

"Proper ventilation – that's the bottom line to our First Nation housing issues," said Jim Doxtdator, an Inspections And Training Officer with the Ontario First Nations Technical Services Corporation, an organizations responsible for the technical services, including housing, to all First Nations in Ontario.

He added that without proper ventilation in a house it leads to mold problems, respiratory problems and premature failure in building products.

However, times and methods are changing, said Doxtdator. "There is a movement going on right now," he said.

"Newer housing professionals are training themselves in the science of housing." This includes cutting-edge energy alternatives, standardized construction methods, environmental awareness and properly trained and certified First Nation builders.

Most importantly, said Doxtdator many First Nations across the country are moving towards on-reserve property ownership and reserve-based mortgages.

"This means home owners want a certain level of product and won't take anything but," he said.



FUTURE

Things are moving forward. With the AFN and Ottawa intending to set up a new entity that would handle mortgages and assist band councils in creating real estate markets on reserves, drastic changes are on the horizon.

The R-2000 Initiative for example, is developed and administered by Natural Resource Canada (NRCan) and its goal is to increase energy-efficiency of new homes built on First Nations. The main focus is on indoor-air quality and energy consumption.

EnerGuide for New Houses aims to improve energy-efficiency of new homes in Canada and the First Nations by evaluating energy consumption and providing advice on energy-efficient improvements at the building stage.

According to Lori Rice, a R-2000/EnerGuide Administrator, by improving energy-efficiency of new homes either through R-2000 Standards or EnerGuide for New Houses it also reduces the amount of greenhouse gas emissions produced and helps improve the environment.

"We've seen a huge hike in First Nation communities using R-2000. There are a lot of benefits to it including a huge opportunity for capacity development," she said.

Training sessions and courses are available for these programs with subsidies from CMHC and NRCan that any First Nation can apply to.

"Energy efficient is the wave of the future and R-2000 is the tool to help achieve it," she said.

Rice also stated that wind and solar power can also be tapped by the First Nation housing industry to help further its goals.

Just recently, the Chiefs of Ontario are addressing the existing housing backlog by spearheading a Strategic Planning for Housing Capacity Development initiative. The initiative is a three-phase approach has key elements of the phased initiative include planning and capacity development, negotiation of funding and transfer of authority, implementation, after care and long term maintenance. Regional Chief Charles Fox said, "Our ultimate goal is to turn the tragedy of our housing crisis that exists into a strategy for housing development for First Nations in Ontario."

By raising awareness of housing issues to community members and other stakeholders, this initiative will provide data gathering and information to facilitate planning of housing portfolios in the respective First Nation communities.

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

How long is your First Nation waiting list for housing?

The Algonquins of Pikwàkanagàn First Nation near Golden Lake, said they have a well-organized housing department.

"We run a pretty tight ship over here," said Candace Schroeder, from the community's Public Works department. There are over 400 on-reserve members and currently four community members are on the waiting list for rentals with five houses built every year.

Hugh King of Gull Bay First Nation said they have 120 people on their list waiting for houses with 50 houses that need to be torn down because of deterioration. "We need to tear them down and then get those 50 families back into new houses," he said.

"I believe it's working as good as it can be," said Frank French of the Chippewas of the Thames.

The community has 18 on its list for rentals and 20 community members waiting for capital funds to build. Each year members must reapply if they don't get a residence.

Garden River First Nation doesn't have a waiting list. According to Crystal Zack of the community's Housing Department. The community posts a notice every year for members to fill out applications to be considered for housing with a deadline. It was put into effect four years ago and "works pretty good."

"I'd have a huge waiting list otherwise with names not changed or updated for years. This way the community members have to do something on their part," she said. When housing becomes available they go to their updated applications for the best candidates.

Private property?

Assembly of First Nations National Chief Phil Fontaine is in for a struggle with chiefs if he intends to support private home ownership on reserves, according to recent reports.

John Beaucage, the Grand Council Chief of the Union of Ontario Indians, was among the chiefs who took issue with Mr. Fontaine's call for a national institution. Mr. Beaucage expressed concern that Mr. Fontaine and the federal government appear to be starting the debate on private housing from scratch when many reserves in Ontario are already well along in the process.

In Brief

A/ORMC Water Working Group submits plan

The Anishinabek / Ontario Resource Management Council's Water Management Working Group has completed a proposal with the goal to increase meaningful and effective dialogue between the Ministry of Natural Resources and Anishinabek Nation communities in water management planning. The Council reviewed the proposal on March 29-30, 2005 during the AORMC meeting.

In anticipation of the Council's approval, several sessions will be planned throughout the Union of Ontario Indians territory. The Working Group will rely on feedback from the sessions to outline a summary of First Nation involvement in water management planning.

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Website



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

Green Ontario is a province-wide campaign to support and strengthen activities that will lead to a healthy environment and a vibrant, sustainable future for the people of Ontario. Also has listing of funding sources and resources available from government and corporations.

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Intergovernmental Affairs

Where the boys aren't

Reprinted with permission from The Globe and Mail

By Martin Mittelstaedt

SARNIA – Over the past five years, the Aamjiwnaang First Nation on the outskirts of Sarnia has had nearly two girls born for every boy, an unusual run of female births.

Last year, it was nine boys to 19 girls. The year before it was 10 boys to 21 girls. And the year before that, only six boys to 15 girls. In the band's registry, baby girls began dominating around 1993, but the trend to female births has become most pronounced in recent years.

After a decade of a girl-baby boom, boys often complain of not having friends nearby to play with, and it's never a problem to fill a girls sports team.

But the long string of female births is starting to cause deep unease. Many women have also reported multiple miscarriages, and in local elementary schools, a large number of children have been identified as having developmental delays.

"We're in almost a period of denial right now. This can't be. There are too many things wrong, it can't be true," Darren Henry, a band member, says.

His wife, Kim Henry, who works as a native counsellor at one of the schools, fears that living so close to many chemical plants is affecting the reserve's children. "Are our kids going through all of this because of all the chemicals here and the leaks that are happening?" she asked.

At the reserve, there usually isn't much doubt about what sex a child will be these days. Lisa Joseph has had four girls and one boy, all under 10.

"I have the one and only boy in my part of the family," she says.

Two of her sisters have had six girls between them and a third sister is now pregnant. "She is probably going to have a girl," Ms. Joseph says.

In Canada, and in most industrialized countries where sex ratios have been studied, the percentage of boys born has been in a slight, long-term

decline for reasons that are not entirely clear. This trend began in Canada around the start of the 1970s.

Some researchers suspect that environmental pollutants, many of which act like female hormones, could be a factor. Several chemicals, including dioxin, PCBs (polychlorinated biphenyls) and hexachlorobenzene, a chemical used in rubber manufacturing, have been associated with excess female births.

Samples taken from around a creek that winds through the reserve have been found to be contaminated with both PCBs and hexachlorobenzene, among other chemicals.

"There is certainly growing evidence that environmental chemicals, even at fairly low levels, can alter sex ratios," says Shanna Swan, a professor in the department of family and community medicine at the University of Missouri-Columbia, who has conducted research linking poor sperm quality to pesticide exposure.

Fertility drugs, such as clomiphene citrate, also lead to more girls being born.

The normal state of affairs in the human sex ratio has been for a slight surfeit of males, with about 106 born for every 100 females. At the time of conception, the ratio is even more dramatic, with about 120 males for every 100 females.

That more boys generally are conceived and born is thought to be the way humans evolved to compensate for the higher fragility of male fetuses and the higher mortality rates among males once they are born.

"It's a feedback mechanism that protects against excess male attrition," says John Jarrell, a gynecologist at the University of Calgary, who helped compile the study showing the decline in the ratio of male births in Canada. At Aamjiwnaang, the expected situation – slightly more male births than female – prevailed among the band's approximately 1,500 members from 1984 to 1993.

It is not clear why the ratio suddenly tipped the other way.

Ada Lockridge, one of the band's



Is this creek responsible for altering sex ratio?

– Photo by Glenn Ogilvie, The Observer

councillors, suspects chemical exposure and says one major incident occurred around the time of the change. She shows visitors an article from the local paper about an evacuation that took place at the reserve in December of 1993, after a fire and chemical release at the nearby Suncor plant.

Samia's chemical valley has been built literally to the edge of the reserve, with a who's who of major companies often just across the road or around the corner. Besides Suncor Energy Inc., the neighbours include Imperial Oil Ltd., Shell Canada Ltd., Dupont Canada Inc., and Dow Chemical Canada Inc. Residents say they have watched workers protected by space suits go about their jobs, while they stand watching from the reserve.

The native community was granted its land at the southern edge of Samia in 1827. Much of the 14-square-kilometre reserve remains forested and is dotted with suburban-style homes, an incongruous sight in the middle of a sprawling industrial complex that has 20 per cent of Canada's refineries and produces about 40 per cent of its petrochemicals. The reserve is also located just downriver from where the so-called Samia blob of dangerous chemicals was found on the bottom of the St. Clair River in the 1980s.

Residents complain there is almost always some sort of stink in the air. Sometimes it's like rotten turnips. Other times it's like rotting

eggs. Each corner of the reserve has a slightly different stench.

Being hemmed in by big chemical complexes means any exposure to harmful compounds is likely to be far greater than in Samia itself, where most residents live kilometres away from the plants.

There are about 20 chemical plants or refineries in the area whose emissions are large enough that they must be reported to Environment Canada's national registry of pollution releases. Earlier this year, Ontario sent its environmental SWAT team to Samia because of the high number of chemical spills. The St. Clair River near Samia is also one of the sites where federal environmental scientists have found male wildlife species with blurred sexual characteristics.

Finding explanations to the puzzling birth trend will require a major study comparing the reserve to other similar native communities that don't have such high chemical exposure, according to Dr. Jarrell.

On the ground in the reserve, Mr. Henry, who helped coach teams, says girl squads were easier to assemble. "I know it was a lot, lot easier to raise a team of girls to play sports than it was for boys. It just seemed like there was a whole lot of girls here."

Edna Cottle, who lives about 10 houses down from the Suncor plant, says her son Nodin, 11, finds the shortage of boys acute. "There are no boys his age along the river," she says. "He's always complaining."

Be Bear Wise – What to do if you encounter a bear

Bears are normally shy of humans and quickly get out of our way when they see us. There are a number of things you can do if you spot a bear on a trail or one enters your campsite or yard.

- Do not approach the bear to get a better look. Slowly back away while watching the bear and wait for it to leave.
- If you are near a building or car, get inside it as a precaution. If the bear was attracted to food or garbage, make sure it is removed after the bear leaves to discourage the bear from returning.
- It is important to keep dogs away from a bear. While a well-trained dog may deter a bear, a poorly trained one may only excite it resulting in the bear following the dog back to its owner.
- If a bear is in a tree, leave it alone. Remove people and dogs from the area. The bear will usually come down and leave when it feels safe.

If a bear is trying to get at food in your yard or

campsite (and a building or a car is not within reach) or if a bear tries to approach you, here is



how you should react:

- Stop! Face the bear. Do not run. If you are with others, stay together and act as a group. Make sure that the bear has a clear escape route, then yell and wave your arms to make yourself look bigger. Use a whistle or airhorn if you have one. The idea is to be aggressive and to persuade the bear to leave. This will work if the bear is still partly afraid of humans.
- If these attempts fail to frighten the bear away, slowly back away watching the bear and giving it a wide berth.
- A bear may stand upright to get a better view, make huffing or "popping" sounds, swat or beat the ground with its forepaws or even bluff charge. These are a bear's way of telling you that you are too close. Back off and give the bear more space. If the bear comes within range, use pepper spray if you have it.

For more info visit <http://bears.mnr.gov.on.ca>.

Mamawin/Harvesting

Harvesting rules lacking consistency

NIPISSING FN – It can be very difficult and confusing when First Nation harvesters venture out to hunt, fish and gather, even in their own territories.

Many times Ministry of Natural Resource (MNR) conservation officers are inconsistent in how they understand and apply treaty rights. This also makes it unclear for aboriginal hunters and gatherers as to how they will be treated on Crown land by conservation officers. Many of our own First Nation people do not know their own rights when it comes to exercising them on the lands and waters. The Enforcement Working Group from the Anishinabek /Ontario Resource Management Council (AORMC or RMC) has been developing a strategy to minimize this issue.

This working group has been working on the development of a Harvesting Information Guide over the last two years. This guide is nearing completion with workshops now happening across Anishinabek territory seeking feedback from First Nation community members and MNR staff.

In April representatives of the enforcement working group met in Nipissing First Nation (NFN) at a community meeting to present a draft guide and get comments. "When questions come up about harvesting rights in any area, the

answers should always be the same," said NFN Chief Phillip Goulais. Not unlike any other First Nation, Nipissing has had its share of conflict with the MNR over hunting and fishing rights and how they are applied.

Major issues that have come to the forefront of many discussions so far involve Inter-Treaty Harvesting and First Nation Conservation Officers.

With inter-treaty harvesting, the issue of crossing treaty boundaries to hunt and fish has been difficult, to say the least, for well over ten years. As some First Nations find their homelands shrinking, particularly in the southern part of Ontario, this issue continues to be front-and-centre in dialogue between the Union of Ontario Indians (UOI) and the MNR.



Stanley Cloud from Kettle and Stoney Point explains draft document to members of Nipissing First Nation (NFN) as Dan Couchie looks on.



Grand Council Chief John Beaucage and Ontario Minister of Natural Resources David Ramsay sign trapping agreement. Cliff Maness, Pikwakanagan, Deputy Grand Council Chief Nelson Toulouse, and Wayne Fiset, MNR, look on.

Historic trapping agreement signed

By Perry McLeod-Shabogiesic

SAULT STE. MARIE – Signing of a historic trapping agreement between the Anishinabek Nation and Ministry of Natural Resources topped the agenda of an April 27-28 meeting of the two organizations' joint Resource Management Council.

The meeting was attended by 120 First Nation Anishinabek Chiefs and representatives, Ministry of Natural Resources (MNR), and Union of Ontario Indians (UOI) staff, on hand to discuss cooperative opportunities in resource management, as well as current and historic relationship issues. Forestry access, inter-treaty harvesting, commercial and aquaculture fishing were just

some of the longstanding issues on the meeting's agenda.

As a highlight of this joint effort in co-management, a historic trapping agreement was signed by Grand Council Chief John Beaucage and Natural Resources Minister David Ramsay, paving the way for the protection of trapping and access for First Nations in the trapping industry. It is a starting point for co-management of trapping in the Anishinabek territory with the province of Ontario.

This Anishinabek Trapping Harmonization Agreement will strengthen the sustainable management of cultural and traditional harvesting activities in the region, and includes the promo-

tion of the cultural and traditional harvesting activities of the Anishinabek people and the harmonization of the UOI and MNR systems of wild fur-bearer management.

Licensing can begin immediately, but a joint implementation committee is being struck to begin discussions on royalties, first right of refusal and quota setting.

Centred around the Anishinabek Eagle Staff and Sacred Bundle, the RMC conference was designed to develop mutual recommendations to both the leadership of the Anishinabek Nation and the Province of Ontario on better management and resource access by First Nations.

Cossette Media
10.25 x 6.5"

Mno-bmaadziwin/Health

How would you feel if you were held hostage?

**By Mary Lou Auger,
FASD Regional Worker**

I bet you think that I am just like all the other kids; happy, playful and friendly. From the outside, it appears as though I am normal and fit in to any environment. But, I am not like the others. You can't see my brain and you don't know that my brain was damaged by alcohol before I was born. I was diagnosed with Fetal Alcohol Effects in Grade 4 and you can't see my disability.

Do you understand how it feels to be told and explained several times what the rules are?

What is a rule? Did you know that I get blamed for any and all trouble even when I'm sick at home. I'm called a "bully" sometimes and "a troublemaker" and "a retard," "dumb" and "stupid." How would you feel if you were held hostage to these false accusations over and over and over again? Have you seen my anger? What does it look like? How do you explain it? Where does it come from?

What is wrong with going

outside with my bathing suit on in the middle of winter? My doctor says it because I can't sense the difference between hot and cold? How would I know, I have FAE. I just don't get it.

My friend invited me to her birthday party.

But I don't know anything about time and money. I need the help of my foster mom to help me pick out and pay for a gift and to take me to the party on the right day and at the right time. Gee,

this is frustrating!

I talk to strangers even though I've been told many times not to because I am not afraid of anything. I forget things that I have been told. Did you know that I can't process information like you? Because my brain is damaged, I have difficulty remembering and processing information. People take advantage of me and I don't know that it is "not OK" or "inappropriate." My conscience doesn't seem to work properly.

I don't want to be called names or be blamed for things that I did not do. I want to be

accepted, loved, cared for and understood.

I wish people didn't call my birth mother a drunk. Hey, maybe she went to residential school. Maybe she was living on the street and had nowhere to go. Maybe she just didn't know that alcohol can cause brain damage and that you shouldn't drink alcohol when you are pregnant. Perhaps her doctor told her that it was alright to have a drink of wine to settle her nerves. Maybe she herself had Fetal Alcohol Spectrum Disorder and you couldn't see her disability. Maybe.

Media Buying Service
10.25" x 9.75"

Mno-bmaadziwin/Health

Program keeps Dokis Elders fit

By Eugene (Geno) Restoule

DOKIS FN – I would like to share an impressive experience. I was fortunate to participate in a social and fitness program for Elders. This program was developed by our Health Clinic staff, and it was for a duration of 17 weeks. Our group consisted of 18 full-time members aged 43 to 80 years old.



Eugene Restoule

We started at a low level, two days per week, light exercise, walking and bouncing a ball while walking, which helped to improve balance and coordination. As a group we became very involved. We started to feel good about ourselves. We began to suggest new activities such as crafts, photo assignment (Photo Voice project) for a collage project and a circle ball game that we played at the end of every session which developed out attention span, reflexes, and agility. Although many feel that playing games are only for children, we soon found out that the child was still in us. We played with new-found enthusiasm, like kindergarten seniors having fun. The Nishinabek humor and laughter was extremely healthy for our bodies, heart and souls.

We shared discussion on acci-

dent prevention by watching out for hazardous conditions and learned how to fall to avoid injury. We also attended workshops on foot care, foot baths and massage sessions on a weekly basis, blood pressure testing and control.

There were special presentation on Elders with diabetes, healthy eating for seniors as per the Canadian Food guide, and keeping cholesterol in check while eating healthy on a Nish budget.

Highlights of the program were the results we experienced plus the community exercise exchange with Nipissing First Nation, sharing results. We were treated to a wonderful lunch and social event with lots of good nish humor and laugh-

ter that showed a strong healthy friendship for both communities.

The last week of the program included a trip to visit the community of Mnjikaning First Nation (Rama), exchanging information with their Elders during a healthy lunch and birthday party. They shared with us about the fast pace of the economic changes to their lives with the arrival and growth the casino brought to the community, some good, some bad.

Our group was part of 32 members from Dokis who traveled by bus to Sault St. Marie, Michigan to take part in the 11th Anishinaabemowin Teg Language Conference March 31 to April 3, 2005.



Project got the participants to take photos of unsafe areas in home, community or in travel. Andrea Dokis, left, co-ordinated the program to highlight danger and be more aware of falls among the elderly.



Kids playing cards and smoking play tobacco.

Children's play pokes fun at tobacco abuse

By Denise Desormeaux

ONEIDA – Elementary school children have taken to the stage to show their audience the health hazards associated with smoking.

On March 24, a cast of Oneida settlement students from Grades 3-6 performed a highly-enjoyable, humorous, and memorable production entitled, "Presentation From the Heart."

"My Mother makes her own choices," said one young actress. "I just want her to know what happens to her when she smokes, that's all. We're telling her this out of love, and it's coming from our hearts."

Sue Doxtator, Education Trustee, for Oneida, Chippewa, and Muncney First Nation communities, was the play's production manager, working with her young cast for several months of rehearsals.

"I wrote a curriculum titled, "Truth to True Tobacco,"" she says. "I just want to thank the children for all their hard work."

Posters warned of tobacco usage's negative side effects, and listed harmful chemicals in cigarettes including formaldehyde, mercury, and rat poisoning. Observational learning was demonstrated, as several children sat around a table, playing cards and puffing on giant make-believe cigarettes. The play demonstrated the "like-Mother-like-daughter" and "like-Father-like-son" effects of smoking, and poked fun at the rez "tobacco industry" that has sprung up on many First Nations.

The play also examined the traditional uses of tobacco usage, and the original purposes of our "sacred medicine." Young hunters on stage followed a deer, who gave up his life to feed the people, who, in return, offered the gift of tobacco and words of thanksgiving.



Sugar was basic seasoning

By Kathleen Imbert

Sugarmaking – ishkwamizige in Anishinaabemowin – happens for several weeks during zhwigun spring. Anishnabeg people rarely used salt. Sugar was a basic seasoning for grains and breads, stews, teas, berries, vegetables. Large amounts were made during the few weeks each spring when the maple sap ran. Maple sugar was so important that it gave its name to the month (late March-April, in northern Minnesota) when sugaring took place: Izhkigamisegi Geezis, the Moon (month) of boiling.

Nodinens (Little Wind), a Mille Lacs Band Ojibwe from central Minnesota, was 74 in 1910 or so when she told Frances Densmore about sugaring in the old days. She describes going to

and building the winter hunting camp for six families. The wigwams would be insulated with evergreen boughs, dirt, and snow shoveled onto a framework of logs, covered with birchbark and woven mats. The men would leave for deep woods hunting and trapping. During the winter, women dried meat the men brought in.

Toward the last of winter, my father would say "One month after another has gone by. Spring is near. We must get back to our other work." So the women wrapped the dried meat tightly in tanned deerskins and the men packed their furs on sleds or toboggans. Once there was a fearful snowstorm when we were starting. My father quickly made snowshoes from branches for all the older people.

Women focus on wellness

By Roberta Oshkawbesins Martin

NORTH BAY – A women's wellness and leadership conference in March opened with a morning prayer and song to bring the delegates together.

The three days featured a keynote speaker each day addressing Leadership, Women's Economic Security and Wellness. We also wanted to create a space for Aboriginal, Métis and non-Aboriginal women to come together, to find common ground and to develop a dialogue that will help us to walk side by side into the future.

Jean McIsaac-Wiitala of McIsaac Simple Solutions, spoke about leadership skills, using ideas and experiences from her own life, and letting us know how different approaches and strategies have worked for her, both in employment, and in running her own business in Thunder Bay.

Brenda Scott of the Women's

Own Resource Centre in South River led us all in an economic planning exercise, to help us understand current and future financial dreams and responsibilities. Her awareness of the challenges facing women in northern rural and remote communities, was very helpful and informative.

Josephine Mandamin, the Director of the Ontario Native Women's Association, inspired everyone in her final keynote address of the conference. Speaking on Wellness and Power, she identified women as the Protectors of the Water and she linked our wellness with the wellness of the water and of Mother Earth.

Each day, workshops were provided for women to learn new skills, in wellness, healing, growth, and some of the traditions of womanhood. Included in the conference were workshops especially for young women, encouraging them to

use their voices to be heard, and to learn the unlimited creative abilities they have. Grandmothers from the Northeast were present at the conference to assist all of us as teachers, as healers and to guide women further in their path.

A total of 154 women joined us for the three days: from northern Ontario communities, from as far east as Fredericton, and as far west as Fort Francis. Some "southerners" from Toronto were also in attendance.

Women worked in the workshops to add to their sacred bundles. Many skills were gained to further community building with family, children, youth/young adults and adults as we attended workshops about the ripple effects of violence and abuse, nutrition and wellness, sexuality, relationships, life in the FAS lane. (FASD), grandmothers and the law, girlpower, and voices for change.

Each evening we had music, drumming and dancing from many cultures, informal meetings and special circles led by the Grandmothers.

Thanks go to the delegates who made the conference a success, to the facilitators, to the Grandmothers who took care of things and were endlessly available for the women, to the Amelia Rising Sexual Assault Centre staff, the Conference Committee, the helpers, and the services of the Clarion Resort Pinewood Park staff.



Grandmother Lillian Pitawanikwat welcomed some foot-care pampering from Claudette at 2005 Women's Wellness and Leadership Conference.

Native Studies Page

Full Colour

Kidowenin/Communications

Native newspaper 'preaching to choir'

NEW YORK – Indian Country Today, the national newspaper, is looking to start a newscast on the Public Broadcasting Service to expand its audience – and influence – from Native Americans to the general public.

"We've been looking at strategies on how to address the public-perception issues within mainstream media that tribes are concerned about," says editor Tim Johnson. "Even in this day and age, the American Indian is cast as the bad guy."

Indian Country Today has essentially been preaching to the choir, Johnson argues. "In some ways it's an audience already aware of what's going on with American Indians," he said, "and yet the public perceptions in the mainstream media are created by groups that are adverse to Indians on issues" such as historic tribal land claims and Indian casinos.

The idea of a television newscast, he said, came from Peter Golia, vice president of the Communications Group, the business unit of the Oneida Indian Nation of New York, which owns Indian Country Today.

"The need for American Indians now is to really find appropriate avenues to communicate with the broader American public," Johnson added. "We really have enough communications venues to talk among ourselves. That's there, especially with the Internet today, we've done that – now we have to focus everybody's attention."



Racism bad business

A Sault Ste. Marie anti-racism workshop presented by the city's Unity and Diversity committee brought together, from left, local businessman Randy Tallon, Maurice Switzer, director of communications for the Union of Ontario Indians, and incoming Chamber of Commerce president Dan Theriault. The 2004 Debwewin Anti-Racism Survey indicated that Aboriginal people encounter a significant number of problems in retail establishments in Sault Ste. Marie, North Bay, and Timmins. Switzer told the local business leaders that "Racism is the worst kind of customer service."
– Photo by Susan Garrett

Native leaders reject anti-Jewish remarks

TORONTO – Jewish and Indian leaders have condemned a statement by a Manitoba chief that alleged Jewish-controlled media ignore violence against Natives while warning of a rise of hatred of Jews by Indians.

In a letter to the Winnipeg Free Press, Roseau River First Nation Chief Terrance Nelson said coverage of the David Ahenakew hate trial in Saskatoon would dramati-

cally increase Native hatred of Jews and lead to Indians "killing police officers on a regular basis."

Nelson went on to say he did not agree with Ahenakew's views about Jews – Ahenakew called Jews a disease and said Hitler "fried" six million because they were attempting to take over Germany – but he said prosecuting the Saskatchewan native leader made it appear his views about

Jews were correct.

In a statement sent to the National Post by the Assembly of First Nations, National Chief Phil Fontaine rejected Nelson's views.

Fontaine acknowledged the need for greater public education about the Holocaust, but he also said "we need public education about the history of First Peoples in Canada and the cultural genocide perpetrated by the Indian residential schools."

In Ontario, Maurice Switzer, director of communications for the Union of Ontario Indians, echoed a similar theme. He said Native groups condemn Nelson's statement as well as Ahenakew's rant, but at the same time many Indians wonder why the media focus on one or two incidents involving Natives while ignoring repeated violations of aboriginal treaty rights.

"People ask why the media and the general public don't get as incensed about that," he said. "They wonder how a really isolated example can become a cause celebre for human rights when every day the rights of aboriginal people are ignored."

Whiteye wins award

LONDON, Ont. – Bud Whiteye, a member of the Bkejwanong (Walpole Island) First Nation, was judged best columnist in the opinion and analysis category of newspapers under 25,000 circulation in the Ontario Newspapers Association annual awards.

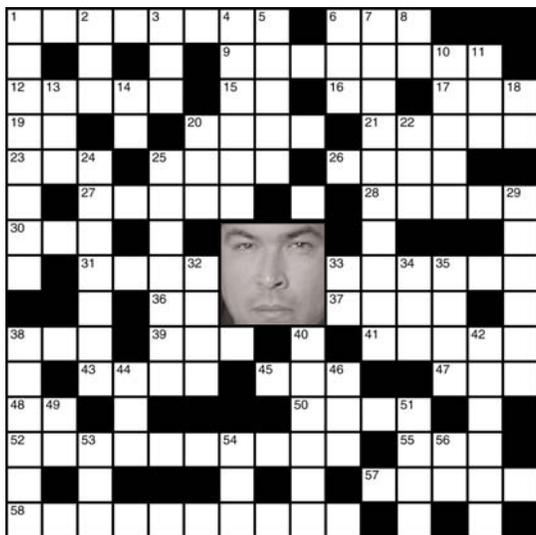
Whiteye, a graduate of The University of Western Ontario's Journalism School's specialized Program in Journalism for Native People, writes a regular column of commentary on a broad range of Native issues for some 40 Osprey Media Group newspapers across Ontario.

Canadore College
4" x 9.25"

Sault College
4" x 6.5"

DOHM-NUK / LET'S PLAY!

Anishinabek Crossword

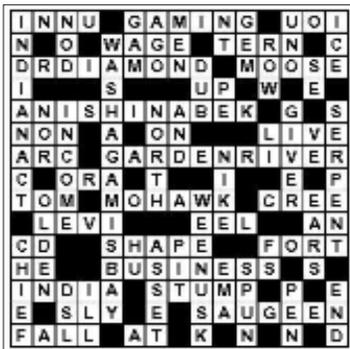


ACROSS

- 1. Hunter S. _____
- 6. Wonder
- 9. Ceremonial feast
- 12. Sault Ste _____
- 15. Relating to the public
- 16. Information Technology
- 17. Beer ingredient
- 19. Alaska, for short
- 20. Make your voice heard, politically
- 21. Government order

- 23. Cheaper on the rez
- 25. Sang the ballad "The Ballad of Ira Hayes"
- 26. Stands for Truth in teachings
- 27. Duplicate
- 28. Suit
- 30. _____ jong (board game)
- 31. Succeeds
- 33. What Mohawks cross to protect Jay Treaty rights
- 36. Bean counter
- 37. To be (French)
- 38. Where Horatio works (top TV show)

Last Month's Answer



- (Beatles song)
 - 48. Compass direction
 - 50. Chestnut coated horse
 - 52. Biggest First Nation language group
 - 55. Engineer
 - 57. 640 to a square mile
 - 58. Indians, Metis and Inuit
- ### DOWN
- 1. Site of old tree protest
 - 2. Boat mover
 - 3. Easy as _____
 - 4. Fight against _____ of 60 (Tom Jackson TV show)
 - 6. Greatest boxer
 - 7. A wet way to be born
 - 8. Phone home alien
 - 10. 'Gimaa' in English
 - 11. Ad _____ committee
 - 13. Alias
 - 14. Provided that
 - 18. Working on occasion
 - 20. Vehicle
 - 22. Sandra _____ (original 'Gidget' actress)
 - 24. "The Missing" actor (pictured)
 - 25. Governing body on rez
 - 29. For FNs, often broken agreement
 - 32. Not crazy
 - 33. Exist
 - 34. Wrath
 - 35. Lifeless
 - 38. Country symbolized by the maple leaf
 - 40. City nearest Kettle Point FN
 - 42. Mountain _____
 - 44. "Much _____ about Nothing"
 - 46. The (Spanish)
 - 49. _____ Cid
 - 51. Stick your _____ out?
 - 53. Earth related (prefix)
 - 54. One (prefix)
 - 56. Near (shorthand)

Prize for Puzzler

We received our first correct completed crossword April 30. The lucky winner, Kiki Pelletier of Whitefish River First Nation, wins a FREE miniature digital camera courtesy of Anishinabek Nation 7th Generation Charities. The first correct, completed crossword we receive this issue will receive a FREE miniature digital camera courtesy of Anishinabek Nation 7 Generations Charities. Please fax entry to Anishinabek News at 705-497-9135



INDIAN IMAGES



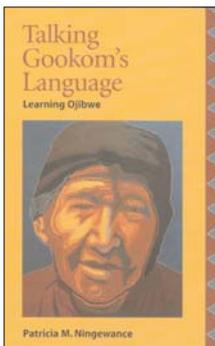
It's part of the cultural landscape in Canada. The use of First Nation images as mascots, emblems and product brands is often seen as oppressive and condescending to First Nations people. But using an image of an 'Indian face' as a high school mascot or a teepee to sell pancakes is as common as using the maple leaf to brand a product. In some cases they are outright racist while others are quite amusing. Send us your photo of signs, team mascots, products, etc. from the Anishinabek territory (mis)using First Nation images and we'll publish it.

This photo of a motel sign in Massey, south of Sudbury was taken by Maurice Switzer

The motel owners are non-Native and the closest Mohawk community is Wahta, over 200 km south.

MASINAIGANI / BOOKS

Talking Gookom's Language: Learning Ojibwe
By Patricia Ningewance
Mazinaate Press
ISBN 0-9697826-3-2
\$54.99
365 pages



Patricia Ningewance is Ojibwe from Lac Seul First Nation, in northwestern Ontario and has been a major advocate, author and teacher of Ojibwe language for a better part of her life. In her new book she has captured the complexity, humour and beauty of the Ojibwe language in an easy-to-read textbook for language beginners and lovers of language alike.

There are lessons in the book, each one containing vocabulary, dialogues and grammatical explanations as well as short stories in later lessons.

There is a comprehensive two-way glossary which contains useful vocabulary, expressions and place names from Canada and the U.S. It is an invaluable resource for anyone interested in learning and appreciating the Ojibwe language.

To order call 204-774-8007.

Words From The Elders

"The Indian is of the soil, whether it be the region of forests, plains, pueblos, or mesas. He fits into the landscape, for the hand that fashioned the continent also fashioned the man for his surroundings. He once grew as naturally as the wild sunflowers, he belongs just as the buffalo belonged..."

Luther Standing Bear, Oglala Sioux

"You have noticed that everything as Indian does is in a circle, and that is because the Power of the World always works in circles, and every-



Black Elk

thing tries to be round... The Sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nest in circles, for theirs is the same religion as ours....

Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power

moves."
Black Elk, Oglala Sioux, 1863-1950
"Traditional people of Indian

nations have interpreted the two roads that face the light-skinned race as the road to technology and the road to spirituality. We feel that the road to technology... has led modern society to a damaged and seared earth. Could it be that the road to technology represents a rush to destruction, and that the road to spirituality represents the slower path that the traditional native people have traveled and are now seeking again? The earth is not scorched on this trail. The grass is still growing there."

Mourning Dove, Salish, 1888-1936
"Among the Indians there have been no written laws. Customs handed down from generation to genera-

tion have been the only laws to guide them. Every one might act different from what was considered right did he choose to do so, but such acts would bring upon him the censure of the Nation.... This fear of the Nation's censure acted as a mighty band, binding all in one social, honourable compact."

George Copway Ojibwe Chief, 1818-1863

"... everything on the earth has a purpose, every disease an herb to cure it, and every person a mission. This is the Indian theory of existence. Children were encouraged to devel-

op strict discipline and a high regard for sharing. When a girl picked her first berries and dug her first roots,

they were given away to an elder so she would share her future success. When a child carried water for the home, an elder would give compliments, pretending to taste meat in water carried by a boy or berries in that of a girl. The child was encouraged not to be lazy and to grow straight like a sapling."

William Commanda, Mamiwini, Canada, 1991



William Commanda

MOTHER Earth



Walkers raising awareness about water issues

SAULT STE. MARIE – An Anishinaabe Elder once prophesied 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 concerned First Nation women are taking action to focus attention on the growing problems facing mankind’s most precious resource – water, the lifeblood of Mother Earth.

The 3rd Annual Mother Earth Water Walk began April 30 following a feast at the Sault Indian Friendship Centre. The four Ojibwe women participating in this year’s walk will travel around the entire perimeter of Lake Huron, an estimated distance of 3000 km. Last year the group walked around Lake Michigan and in 2003 journeyed around Lake Superior.

“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.

On their fifth day with over 400 km behind them, the women from the 3rd Annual Mother Earth Water Walk were invited to address the Robinson-Huron Chiefs at a scheduled Chiefs meeting May 4 in Whitefish Lake First Nation.

They received a standing ovation as they walked in to the Community Centre while the chiefs praised them for the work they are doing.

The 1st Mother Earth Water Walk took place April 2003. Several women from different clans came together to walk around the Great Lakes 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 Water Walk is a spiritual walk that was prompted by the words of our Grand Chief of the Mide Lodge,” Josephine Mandamin wrote in one of her trip journals. “That must never be forgotten. It comes from a grave concern about our used-to-be fresh drinking water. If we don’t do something about the abuse of our mother’s lifeblood, we will be paying \$300 for an ounce of water within 25 years or sooner. We must get up and do our work with the water.”

Mandamin along with Melvina Flamand, Violet Caibaisai and Judith Schmid plan on walking around Lakes Erie and Ontario to complete their journey around all five Great Lakes.

“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 Mandamin.

The overall result after implementation, according to organizers,



The Water Walkers visit the Lake Huron Chiefs meeting in Whitefish Lake First Nation. They are: Velma Michano, Gladys McDonald, Laura Liberty, Violet Caibaisai, Josephine Mandamin, David Trudeau, Kyle Trudeau, Josh Wemigwans, Leona Stevens, Serene Manitowabi and Rose Corbiere. On hand to greet them was Bob Goulais, right, executive assistant to the Anishinabek Nation Grand Council Chief.

– Photo by Perry McLeod Shabogesic

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. For progress reports check www.motherearthwaterwalk.com, or call Deanna Jones-Keeshig at 705-366-2662 or the WaterWalkers directly at 807-627-6731.

Seventh Generation ‘Walk for Mother Earth’ encourages activism in Grassy Narrows

By Melissa Cooper

WINNIPEG – The 2nd Annual Seventh Generation Walk for Mother Earth welcomed First Nations members from as far away as Grassy Narrows to voice their ongoing concerns for the degradation of their region’s environment.

A delegation of six Grassy Narrows band members participated in the walk to show they are one of the First Nations that are protecting Mother Earth.

Grassy Narrows member Tina Assin, 28, said that she’s “participating in this year’s event so that people could hear what they didn’t know before” about the ongoing situation in her community. “We’re sending the message that Abitibi

(Consolidated Inc.) must stop cutting down our trees because they are hurting Mother Earth,” she added.

Chrissy Swain, another Grassy Narrows member, describes the clear-cut areas of her bands traditional territory with feelings of loss, anger, and frustration. These feelings were the driving force behind helping initiate the Slant Lake roadblock over two years ago.

“It was something we felt strong enough towards and did it,” said Swain.

The fight for environmental protection in Grassy Narrows has inspired another northern Ontario First Nation; the Ojibway Nation of Saugeen to take the same actions. In early April, members of Saugeen

erected a roadblock within their traditional territory to deter Ontario’s Ministry of Natural Resources from continuing to build the St. Raphael Signature Site. Although Saugeen members were not present at the walk, their issues were voiced by Friends of Grassy Narrows support group member Dave Brophy, in stating “environmental racism has to stop, and I believe that supporting Native peoples’ struggles to protect their lands is a good way to fight both systematic racism and ecological destruction in this country.”

Other participating First Nations members came from Big Grassy (Ont.), and the Manitoba First Nations of Sandy Bay, Bloodvein, Sagkeeng, Hollow Water, and Roseau River.

“Having a lot of people coming from different places was a major financial hurdle for us,” said Suzanne McCrea, Communications Director for the Boreal Forest Network.

The walk began at the Manitoba Legislative building with participants bearing banners painted with slogans such as ‘Environmental Justice, Not Environmental Racism.’

The message was clear; take environmental protection more seriously.



Tina Assin, a Grassy Narrows band member, participated in the 2nd Annual 7th Generation Walk for Mother Earth on April 22 to deliver her community message that ‘Grassy Narrows is standing up for Mother Earth.’

“We’re trying to teach our young people about the things happening to Mother Earth – the forests being clear-cut and rivers polluted,” said Rose Fobister, 55, from Grassy Narrows.

The half kilometre walk wrapped up at the Oodena Celebrations Circle at the Forks (downtown Winnipeg junction of the Red and Assiniboine Rivers), where a water ceremony was initiated by Hollow Water Elder Gary Raven.

The walk was successful in helping facilitate support services for First Nations undergoing similar environmental situations as grass-

roots environmental awareness groups and members of different First Nations gathered again later that evening to share their strategies in protecting environmental resources back home.

“In Canada, the Aboriginal people are the canaries in the coal mine so to speak, as they feel the environmental effects first,” said McCrea. “People need to wake up as this is everyone’s issue.”

The concept of celebrating Earth Day began in the spring of 1970. Exactly how and when it was conceived, as well as who was responsible for its origination, is still debated.



Earth Day supporters proudly display hand-painted signs for the march from the Manitoba Legislature on April 22. – Photos by Melissa Cooper

Zhoonyaakewin/Economic Development

Manitoulin tourism showcased in Europe

By Naomi Longboat-McGregor

BIRCH ISLAND – Representatives of The Great Spirit Circle Trail (GSCT) once again promoted the Manitoulin and Sagamok region at two major international tourism events this spring.

Kevin Eshkawkogan, Business Development Officer for Waubetek Business Development Corporation, was part of a small delegation that promoted the Great Spirit Circle Trail tourism initiative at Spotlight Canada in London, England, and the International Tourism Borse (ITB) in Berlin, Germany this past March.

"Some days, we had up to 17 meetings in one day with travel industry representatives," recalled Eshkawkogan. "There was an amazing amount of interest expressed in the products we are offering. The tourism industry is more sophisticated than in years past and tourists are becoming more interested in educational experiences such as those offered by The Great Spirit Circle Trail."

Spotlight Canada is organized by the Canadian Tourism Commission and is specifically a travel trade industry show where tourism companies from throughout Europe meet with Canadian companies to learn about new products and look at potential partnerships. ITB in Germany brings both travel trade representatives and consumers together in the world's leading trade fair for the global tourism industry, with more than 175 countries, 10,000 exhibitors and 179,000 visitors participating. The Canadian Tourism Commission also organizes the Canadian Pavilion at this event.

"Our Aboriginal hosts not only guide their guests but educate them about nature and Aboriginal culture," noted Eshkawkogan, who attended both events with his colleague, Dawn Madahbee, general manager for both Waubetek and the GSCT. "The Great Spirit Circle Trail is considered a role model for both co-operative marketing initiatives and Canadian Aboriginal tourism products at these events," he added.

Dawn Madahbee, who attended the European events for the fourth year in a row, said The Great Spirit Circle Trail "has now become recognized as a stable presence at these events, gaining the confidence of many tour operators...in fact, we are now entering into agreements with several companies who will be assisting in the promotion of our product throughout Europe. It is quite exciting for us to be entering into international agreements."

Native art 'Made in China'?

Courtesy of CBC Arts

WINNIPEG – A Manitoba company is touring the country, hoping to convince Native artists to provide designs that will be used for mass-produced trinkets made in China.

Leonard Linklater, head of the First Nations Trading Development Corporation, said native souvenirs are a multimillion-dollar industry, but aboriginal communities are not taking advantage of it.

Using a hotel gift-shop mug as an example, Linklater pointed out that "it has a picture of a chief on it and it says, 'Around this camp, there's only one chief' and when I turn the cup around, it's made in China."

"Everyone is prospering except the First Nations themselves," he said.

The problem facing aboriginal artists is the uphill battle selling original artwork, Linklater said. He believes he can get more money into artists' hands by buying their designs and having them reproduced in China.

"Right now, [artists are] running around trying to sell one for \$250 or whatever they can get for it, because [they] need the money today to feed their children," Linklater said.

"If the [manufacturer] buys 5,000 even at \$5 a piece, as an example, then the individual can make \$25,000 with just the one product and, you know, \$25,000 is above the poverty line," he said.

Support from band leadership is critical, so Linklater's company is pitching the idea to them at workshops across the country.

Jerry Primrose, chief of the Nisichawayasihk Cree Nation at Nelson House in northern Manitoba, is already onside with the project.

"We've always been confined to a small, boxed area, and this is more or less like getting out of the box, you know, and looking at what's out in the whole world," Primrose said.

Linklater has found an Asian trade house to work with. Later this month, he plans to take band leaders to China on a scouting mission, touring tradeshows and manufacturing plants and viewing the prospects first-hand.



Kevin Eshkawkogan, Lisa Marie Lavallee, Ontario Minister of Tourism & Recreation Jim Bradley, Mariette Sutherland, and Dawn Madahbee promote Manitoulin First Nations in Europe.

Waubetek Bus. Dev. Corp.
6" x 10"

Restoration of Jurisdiction

Traditional teachings required training

By Jenny Restoule - Mallozzi

The findings of the Appeals & Redress Phase II Workshops and Wrap-Up Conference clearly illustrate that First Nations of the Anishinabek Nation overwhelmingly support the development of appeals and redress systems within First Nations and the Anishinabek Nation.

The most suitable forms of appeals and redress systems to be developed were identified by participants as appeal committees for First Nations and appeal tribunals and commissions by the Anishinabek Nation. Participants further supported the development of mediation and arbitration processes within First Nations and the Anishinabek Nation, and court systems at a regional level and Anishinabek Nation level.

Internal First Nations issues were identified as appropriately being settled by a First Nation appeals and redress system; while Anishinabek Nation issues and disputes between First Nations were identified as issues to be addressed by an Anishinabek Nation appeals and redress system. Issues such as child protection were identified at this time as matters to be addressed by Canadian courts.

All participants recognized the challenges in utilizing limited human and financial resources to finance and enforce appeals and redress systems. Participants dis-

cussed the need to develop creative approaches such as pooling resources, developing regional systems, and sharing and exchanging information between First Nations.

Participants overwhelmingly acknowledged the need for appeals and redress systems to respect traditional practices, to be reflective of the values of First Nations and the Anishinabek Nation, and to be supported by the community. Participants greatly requested the need for further teachings on the

clan system and traditional practices.

Participants further acknowledged the need for continuous discussions on appeals and redress systems, training on policies and laws, individual First Nation appeals and redress training, and the development of appeals and redress pilot projects.

A total of 78 members participated in the four Appeals and Redress Phase II Workshops, representing 27 First Nations of the

Anishinabek Nation.

The Appeals and Redress Phase II Wrap-Up Conference was held at the Union of Ontario Indians Head Office in Nipissing First Nation on February 22-23, 2005. A total of 33 members participated in the Appeals and Redress Phase II Wrap-Up Conference, representing 18 First Nations of the Anishinabek Nation.

The Final Report of Appeals and Redress Phase II is now available. Please contact Linda Seamount at 1-877-702-5200.



Anishinabek Nation Elder Gordon Waindubence (far left), Councillor Peter Cloud Sr. Chippewas of Kettle and Stony Point), Councillor Ron Deleary (Chippewas of the Thames), Jim Meness (Algonquins of Pikwakanagan), and Bonnie Bressette, Anishinabek Nation Women's Council, shown at the Wrap-up Conference, were among 111 participants who attended the Appeals and Redress Phase II workshops and conference.



Rene Restoule was door prize winner of beautiful wall hanging.

Participation high at review

By Doreen Trudeau
ROJ Community Facilitator

On Tuesday April 18, 2005, an information session was held in Dokis First Nation to review the final draft Governance Agreement-in-Principle (AIP).

Over 25 community members attended the presentation by R. Martin Bayer, Chief Negotiator on Governance, who addressed issues of common concern to all First Nations. Bayer referred to the Harvard Study on Sovereignty and Nation-building that demonstrates how jurisdiction and good governance structures supports socio-economic development in First Nations.

Community members showed their interest by discussing the issues raised throughout the presentation. A request was made to have another in-depth governance information session in the future. Chief Bill Restoule appreciated the enlightening presentation by Bayer that brought the issues home in a clear, concise way. Chief Restoule was especially happy with the level of community involvement.

Constitutions are really all about relationships

By Mike Restoule
Special Projects Coordinator

Many have questioned what a constitution really is. Many have attempted to provide a definition. At a recent meeting of Nipissing First Nation's Constitution Development Committee, Mary Laronde, ROJ Communications Officer, gave some insight into the question. She said, "A constitution is all about relationships."

Within our communities, it prescribes how we as individuals relate with each other and how we relate with our First Nation governments, our institutions and service delivery mechanisms. It also defines how we relate to our most precious de facto possession, our land. A constitution also prescribes how we relate to our culture and spirituality.

Externally, it could also prescribe how we relate to the federal and provincial governments, their institutions and service delivery mechanisms. It could also prescribe how we relate to the people and communities that surround our own community. It could relate to how we do business with the rest of the world. All of these kinds of relationships could be included in the provisions of a nation's constitution.

A nation's constitution is the empowering mechanism that a nation uses as a starting point to create all of its self-governing

laws. The authority we have to create our constitutions does not come from an external source. It is neither bestowed upon us nor enacted for us by any other entity or government.

The authority comes from our people through the creator. Through the constitution, we empower ourselves by making the laws that govern all of our relationships. It might include provisions that define how we would determine who are citizens of our nations and what rights and privileges they might enjoy. It might also set out the provisions that govern how we select our governing bodies, our governing and service-delivery institutions and our rights to appeal and redress for those times when we feel that we haven't been dealt with in the proper manner.

All of these kinds of self-governing laws deal with relationships between ourselves as individuals and as a nation within the country we live in.

In terms of the Self-Government Agreements-in-Principle on Education and Governance, we will make provisions in our constitutions that empower our First Nation's government and our institutions to administer the education program and the governance systems that are articulated in those agreements.

The laws we create that will flow from our constitutions will provide stability and security for our citizens and our government as well as provide legitimacy, certainty and trustworthiness to others who deal with and do business

with us. These are the qualities of a nation that governments and organizations look for when they make decisions to conduct business with us.

Our constitutions are our road to prosperity and self-reliance.

Capacity Development for First Nations

By ROJ Staff

The Anishinabek Nation's Capacity Development workshop series wrapped up its very successful 2004-05 series with a workshop focusing on Effective Communications within First Nations.

On March 22-23, 2005 First Nation Communications professionals met in Aundeck Omni Kaning on Manitoulin Island to discuss communications within First Nations. This important Capacity Development workshop focused on a culture based approach to communications within First Nations and the Anishinabek Nation as a whole. The facilitators for this interactive workshop were James Dumont and Mary Wabano.

"We crafted the workshop to allow participants to assess, evaluate and build effective communication strategies for First Nations and within the Anishinabek Nation," shared workshop facilitator Mary Wabano. "The content of the work-

shop was designed to include First Nations management, directors, supervisors, staff, volunteers, students, contracted providers and independent practitioners," she added.

A culture based approach to communications development

This training utilized an Anishinabe culture based experiential approach to communications building and development. Utilizing practical real life scenarios and methodologies participants were able to systematically develop effective communications strategies and action plans. The greater goal of the training was to make Anishinabe organizations more effective in the communication of their First Nation's endeavors and profile, and to more effectively forward the Anishinabek Nation Building agenda.

One workshop participant provided the following overview of the workshop: "Both days were fulfilling - the challenge is to take our

learned thinking and replace it with a traditional worldview. No matter what situation I have in both personal and work life I can apply this."

As the sixth and final workshop for the 2004-05 fiscal year, this workshop was an excellent conclusion to the series. "With over 180 participants in total, these six Capacity Development workshops have certainly proven to be a process First Nations are interested in and gaining skills from," said Jamie Restoule, Capacity Development Coordinator. "We anticipate another series of workshops in 2005-06, and the Anishinabek Nation Capacity Development Advisory Committee will be meeting within the next month to review the workshop outcomes and plan for the next year."

For more information on the Capacity Development initiative at the Anishinabek Nation, please contact Jamie Restoule at (705) 497-9127 or resjam@anishinabek.ca.

Dnakmigziwin/Sports

Players 'cue it up' for diabetes charity

NORTH BAY – It was a day you could have played 8-ball with a Grand Council Chief, a world-class pool shark or a Hollywood movie star.

The first annual Grand Chiefs Charity Open Team 8-Ball Tournament held in North Bay played host to 128 players from the across the province plus some special celebrity guests.

The tournament fundraiser organized by the Union of Ontario Indians, the Association of Iroquois and Allied Indians, Creative Impressions by Laplante Inc., and Partners Billiards and Bowling raised \$2,980 that went toward the fight against juvenile diabetes.

A cheque was presented to Susan Schouwstra, Fundraising Coordinator for the Juvenile Diabetes Research Foundation (JDRF) by UOI Grand Council Chief John Beaucage, Grand Chief Chris McCormick, and Bob Goulais, Executive Assistant to the Grand Council Chief.

The grand success of the event "will see next year's tournament (become) a two-day event to include those teams who were unable to attend due to the early sellout of this year's tournament," said Bonnie Zufelt of Partners Billiards and Bowling.

Players were signed on to play had the opportunity to challenge one of Ontario's best snooker players, Lester Mianskum. Also racking balls, signing autographs and posing for pictures was actor Adam Beach who starred in the movies Smoke Signals and Windtalkers.

Both Beaucage and McCormick are deeply concerned about the increase of diabetes in the Native community and realize the need for education and research for this chronic disease. "All our families have been touched by the disease. It hits close to home for all of us," Beaucage said.

Debra Pegahmagabow, UOI Health Director said, "The number of Native children being diagnosed with Type-2 diabetes is on an increase and the number of diabetics within Native communities is estimated at a staggering rate of six times the national stats."

Bob Goulais, Executive Assistant to the Grand Council Chief and North Bay's Corporate Recruitment Chair for JDRF, said helping JDRF raise funds for research and awareness comes from his own battle with Type-2 diabetes and a long family history of diabetes.

"I heard so many great comments from everyone I talked to regarding this event. Our whole

organizing committee was so pleased," he said.

One player, Barb Naveau, a receptionist for the Union of Ontario Indians has played in a pool league for over a year and a half.

"I came to raise money to help find a cure. I am basically the only person in my family who does not have either Type-1 or Type-2 diabetes. I would like to see a cure," she said.

JDRF's fundraising goal of \$92,000 came a step closer with the proceeds of this event. Schouwstra thanked the crowd, "The excitement and commitment and spirit in this room comes from wonderful people like yourselves and the knowledge that a cure for diabetes has never been so close."

Four Canadore College students, called the Cree Amigos, from the James Bay-area Cree community of Chisasibi, took home top honours in the competitive division. And Team Restoule, an all Anishinabek-team comprised of four members of Dokis First Nation, took top honours in the recreational division.

Last year the Anishinabek Nation/UOI participants raised \$9,000 in the annual North Bay walk for Juvenile Diabetes, which is being held this year June 5.

Anishinabek Nation Grand Council Chief John Beaucage, Susan Schouwstra of the Juvenile Diabetes Research Foundation, Bob Goulais, Executive Assistant to the Grand Council Chief and Grand Chief of the Association of Iroquois and Allied Indians Chris McCormick were pleased with the success of the 8-ball tournament which raised funds towards diabetes research.

– Photos by Jamie Monastyrski



The Cree Amigos, four Canadore College students from the James Bay-area Cree community of Chisasibi, won top honours in the competitive division of the first annual Grand Chiefs Open 8-ball pool tournament in North Bay. From left, winning team members Jim Pepabano, Gabriel Herodier, Jesse House, and Ernie Rabbitskin. The tournament was sponsored by Partners Billiards, Creative Impressions by Laplante Inc., the Union of Ontario Indians, and the Association of Iroquois and Allied Indians. – Photo by Maurice Switzer



Team Restoule, comprised of four members of Dokis First Nation, took top honours in the recreational division of the first annual Grand Chiefs Charity Open 8-ball pool tournament. From left, Chris Dokis, Chief Bill Restoule, Earl Restoule, and Charles Restoule display the trophies they won in the 32-team event held at Partners Billiards in North Bay. The event raised \$2,980 for the Juvenile Diabetes Research Foundation. – Photo by Maurice Switzer



Actor Adam Beach turned up to sign autographs, take a few photos with fans and shoot a couple games. Tashina Chevrier, Nipissing First Nation, Sarah Fisher, Nipissing First Nation and Kayla Lariviere, Nipissing First Nation with their favourite actor.



One of the province's best snooker players, Lester Mianskum was a featured guest at the 8-Ball Tournament.

WALK TO CURE DIABETES
JDRF Juvenile Diabetes Research Foundation
dedicated to finding a cure

Sunday June 5th, 2005
North Bay, Lee Park

Donate to the Juvenile Diabetes Research Foundation or take part in the 2005 Walk to Cure Diabetes.

Contact:
Bob Goulais
Corporate Recruitment Co-chair
(705) 497-9127

Email:
info@anishinabek.ca

The Anishinabek Nation is proud to take part in the 2005 Walk to Cure Diabetes.



Anishinabek



We're steps away

Giigoonh/Fishing

Stories and photos by
Perry McLeod-Shabogiesic

Manitoulin Island spawning areas spruced up

LITTLE CURRENT – Recent Surveys by the Ministry of Natural Resources (MNR) and its partners confirmed that the Manitou River and Blue Jay Creek had been adversely affected by the land use patterns of more than a century of settlement and activity on Manitoulin Island in Georgian Bay. Over \$2.3 million has now been invested in a major eco-system improvement project by the MNR and Manitoulin Streams.

On April 19 an unveiling of the work on the two locations was done at Blue Jay Creek Fish Culture Station 30 minutes south of Little Current on highway 6. This particular initiative targets spawning areas for salmon and trout. Lake Huron annually receives spawning runs by a wide variety of salmon and trout species such as brown and rainbow trout, chinook, coho and pink salmon.

It was a multi-year project

supported by many volunteers and private landowners. Some First Nations on Manitoulin Island and the North Shore of Georgian Bay have also begun to restore some spawning beds and hope to do more work in this area. From the mid-1990's to the present, some funds acquired have assisted local groups in carrying out small-scale rehabilitation projects on portions of these streams.

This project however, demonstrates the need to find larger funding sources to carry out adequate rehabilitation of spawning beds and streams.

Aundeck-Omni-Kaning First Nation (AOKFN) has worked on Sucker Creek over the last few years and is planning more work. Whitefish River First Nation (WRFN) also has areas they would like to improve. "We are looking at rehabilitation for pickerel spawning areas in different locations," says WRFN Chief

Franklin Paibomsai. They have already been protecting the Whitefish Falls spawning ground and would like to expand the pickerel beds to include historic spawning areas such as "S" Narrows and Swift Current.

Sagamok Anishinawbek First Nation (SAFN) also has interest in this type of restoration. "We are just in discussion right now with Chief and Council with looking at working on Lacleche Creek," said Bruce McGregor, Fisheries Coordinator for SAFN. "We need to keep a balance in any development of the spawning beds so as not to detract from other natural species," he goes on to say.

MNR fish and wildlife specialist Bob Florean headed up the Blue Jay Creek restoration and enhancement plan. Paul Moffatt, Lake Steward from the Lake Manitou

Landowners Association and Mary Nelder from the Lacleche and



Mike Bolduc, MNR Hatchery Technician from the Ministry of Natural Resources shows rehabilitation work that he was involved in at the Sandfield Substation on the Manitou River over the past few years.

Manitoulin Business Corporation have also worked on the steering committee to see this project through. This group is hopeful

that a stronger relationship can be built between First Nations on Manitoulin Island and the North Shore and themselves.

First Nations explore Lake Huron fishing industry

SUDBURY – Historically, the Georgian Bay / Lake Huron fishery is a core economic activity of aboriginal communities within the Lake Huron Treaty area. The object of a two-day planning session in Sudbury of the Fisheries (*ad hoc*) steering committee was to set out a process that enabled the committee to begin to create a strategic plan for the development of the aboriginal fisheries and aquaculture sector in Lake Huron. This strategy is focused on the commercial aspect of fisheries and encouraging more aboriginal involvement in this industry.

At the planning meeting, the committee members discussed and identified the requirement for information, training and infrastructure. This will be required in order to develop a comprehensive strategy – and to justify the need to secure funding for the longer-term exercise of development.

Time was also devoted to planning for community consultations in the creation of a strategy from the bottom up – an approach that will enable all community members to contribute to the plan and have a vested interest in its creation and implementation. Meetings will be held regionally in the Waubetek catchment area to gather input from leadership, fishers and community members.

Of the 27 First Nations within the service area of the Waubetek Economic Development



Chief Patrick Madahbee of Aundeck-Omni-Kaning First Nation and Isadore Day of Serpent River First Nation listen to Richard Harry ED of the Aboriginal Aquaculture Association from British Columbia during his presentation.

Corporation, many are actively engaged in commercial fisheries, however, aboriginal participation has not been clearly identified or has reached its full potential.

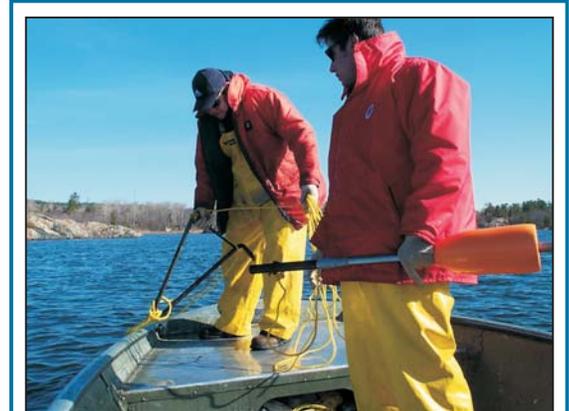
The Ontario Ministry of Natural Resources (OMNR) presently manages the commercial fisheries of Lake Huron by setting quotas for the commercially important species. Lake whitefish is the main species targeted by commercial fishers in Lake Huron, representing over 82% of the catch. Lake trout, walleye, perch, sturgeon and chub are other significant species. In 2003, the commercial fishery landed more than 2.7 million kilograms of fish valued in excess of \$6.5 million. Aquaculture is also a significant industry in the region, which accounts for approximately 80% of the 4,100 tonnes of trout produced annually in Ontario. Three Aboriginal aquaculture ventures currently exist in

Waubetek's service area and, in view of the available bio-physical resource and the opportunity that aquaculture presents, other communities have expressed interest in the sector.

At the Sudbury meeting Richard Harry, Executive Director of the Aboriginal Aquaculture Association from British Columbia, shared his experience in developing the aboriginal fisheries industry in his region.

His presentation on aquaculture in British Columbia was well-received and insightful for the committee.

In the fall of 2004, Waubetek established an *ad hoc* steering committee to consider the economic potential of further developing aboriginal participation in the fisheries and aquaculture sectors in the North Channel and Georgian Bay, including the opportunities for synergistic integration of these sectors.



Andy Recollet, Whitefish River First Nation, and Gary Pritchard, A/OFRC Fisheries Technician setting anchor of trap net at the mouth of Whitefish River.

Whitefish River monitors walleye harvest

By Perry McLeod-Shabogiesic

WHITEFISH RIVER FN – Historically, walleye have been harvested by the community members of Whitefish River First Nation (WRFN) since time immemorial. However, due to low numbers of adult walleye returning to spawn at Whitefish Falls in recent years, efforts have been made by the community to reduce the numbers harvested during the spawning run in the spring. One such effort is a spring Walleye Tagging Study that will again look at the numbers of fish coming into the falls to spawn.

Proper management is a real issue for the community of WRFN and their Chief Franklin Paibomsai. For this reason the community has begun to meet each year to discuss fishing issues including projects such as the spring walleye tagging study. "It is very important to engage the community in this process and get their direction," says Chief Paibomsai. Included in their community discussions were a pickerel hatchery, restoration of other spawning beds, an up-coming fisheries management workshop and the continuation of their spring management plan.

For the past several years WRFN, the Anishinabek/Ontario Fisheries Resource Centre (A/OFRC) and the Upper Great Lakes Management Unit (UGLMU), have conducted spring tagging programs at the base of Whitefish Falls and mouth of the Whitefish River.

Meznibiiged/Artist

Ceremonies, teachings inspire art

Amanda Murray is a 19-year-old Ojibway woman living in Toronto, with roots on Pine Creek First Nation in Manitoba. "I've been doing art all of my life," she says. "My first picture was when I was four. The more ceremonies I go to and the more teaching I receive, the more inspired I am to paint my visions. Lots of times when I've finished a painting and I sit back and look at it, there is stuff in the picture that I didn't notice while I was painting it. So I know that the spirits come through me and guide me while I work. For example, in this painting of the two wolves, if you look hard enough at the wolf that looks at you, there is a warrior's face in that



Amanda Murray

wolf's face. My art work has always been of wildlife. Now I paint teachings that I've received from Elders and community members. I am from the wolf clan so a lot of what I paint are wolves. Most of the time I don't even know what I'm going to paint until I've painted the background colours first. The colours are what inspire me to paint a certain animal or teaching. I am still experimenting with different mediums but so far acrylic paints and pencil crayons are my favourite." Persons interested in learning more about Amanda Murray's art can contact her at 416-728-7918.



"There's a warrior's face in that wolf's face," said artist Amanda Murray of her painting.

Birch Pine Park
4" x 8.75"

Waubetek Bus. Dev. Corp.
6" x 8.5"

Biidaaban
4" x 4.5"

Urban Rez



SCHOOL ISSUES – Cynthia Osawamick and Michelle Manitowabi, both from Wikwemikong Unceded Indian Reserve, presented findings from a workshop on schools that was part of a day-long Urban Aboriginal Youth Gathering in Sudbury. Lack of aboriginal cultural curriculum was a major concern.



CITY LIFE – Workshop participants discussed challenges like racism and substance abuse that confront Urban Aboriginal Youth in communities like Sudbury. Terry-Lee Nootchitai, left, and Kreysten Ozawagosh, both from Whitefish Lake First Nation, and Raven Plante, Wahnapitae FN, presented findings to the event's 45 participants.

Native youth strive to have their voices heard

By Maurice Switzer

SUDBURY – A major objective for young urban Natives is just to have their voices heard.

Cynthia Osawamick, a 21-year-old in Cambrian College's Native Child and Family Service program, said that was the major accomplishment of a day-long Aboriginal Youth Dialogue organized by the city's Social Planning Council.

"People need to hear our issues," said the young woman from Wikwemikong Unceded Indian

Reserve who served as a workshop facilitator for the event that attracted 45 participants.

She helped present the findings of "Aboriginal Youth and Our Schools" – one of the themes explored by workshop groups – which concluded that Native students in city schools study courses that contain virtually no culturally-relevant content. Michelle

Manitowabi, a 16-year-old Lasalle Secondary School student, said Native art and languages are badly

needed in school curricula.

Raven Plante, a Wahnapitae First Nation staff member at the city's N'Swakamok Friendship Centre, agreed that urban Native youth "need understanding." She said the workshop she facilitated – "Aboriginal Youth and Our City" – discussed a lot of family issues, police discrimination, and drug and alcohol problems. "The most important thing about today was pulling the youth together to discuss these issues."

Workshop findings were presented to the entire group – as well as two members of Sudbury city council and representatives of the local media – on artistically-created posters, a power-point presentation, and even by means of a skit portraying the evolution of Natives from hunter-gatherers to city-dwellers.

Social Planning Council project coordinator Caroline Recollet said the event was designed to lead to formation of a youth council to eventually present concerns and recommendations to municipal leaders.

"We know that the aboriginal

population is the fastest growing in Sudbury and in Canada," she noted, "and we know that aboriginal youth are choosing to remain in Sudbury while other groups are leaving. We are asking the youth what needs to be in place to adequately address and improve their quality of life here." Greater Sudbury's population of 160,000 includes 13,000 Aboriginal residents.

Following the workshops, Grant Dokis, Aboriginal Liaison Officer with Sudbury police, supervised a barbecue feast, and the N'Swakamok Dance Troupe hosted a drum social.

Waubetek Bus. Dev. Corp.
6" x 8.5"

Day Advertising
Job posting
4" x 8"

UNITY GATHERING FULL PAGE AD