



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

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IN THE NEWS

Dancing for Katrina

FORT WILLIAM FN – The Katrina Hurricane relief fund at the Thunder Bay Red Cross is \$662 richer thanks to fund-raising efforts by organizers of the Mount McKay Pow-Wow, held over the Labour Day weekend, and traditional dancer Ron Kanutski.

Calling all quilters

CURVE LAKE FN – Renowned Anishinaabe-kwe quilter Alice Williams has put out a call for contributions by "Indigenous People" to a quilt depicting the connection between the Land and the People. She plans to offer the quilt as a proposed backdrop for this fall's First Ministers' Meeting on health issues. Contributors are asked to submit their foot-square blocks by Oct. 21. Alice can be contacted by phone (705-657-3319), or e-mail (alwilliams@trentu.ca)

Population growing

OTTAWA – The Aboriginal population could account for roughly 4.1% of Canada's population by 2017 when the nation celebrates its 150th anniversary, according to new population projections. Under scenarios considered for these projections, between 1.39 million and 1.43 million persons could belong to one of the three Aboriginal groups: North American Indian population, Métis and Inuit. In 2001, the Aboriginal population of about 1,066,500 represented 3.4% of Canada's total population.

Urban reserve coming

WINNIPEG (CP) – A Manitoba aboriginal group has signed a \$2.2-million offer to purchase city land that will become an urban reserve. Chief Terry Nelson of the Roseau River First Nation signed the offer to purchase 12 hectares of land on the former Canada Packers site, which is currently owned by the City of Winnipeg.

Anishinabek Writers



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Stories about eagles

Elizabeth Little, 8, of North Bay, listens intently to an Anishinabek legend about the eagle's nest, as told by Nipissing First Nation Elder Larry McLeod. The tipi story-telling sessions were part of a Union of Ontario Indians display at the 2005 North Bay Heritage Festival. Hundreds of visitors also heard a First Nations drum and singers, and received handouts of public education materials distributed by UOI staff.

– Photo by Maurice Switzer

Government racism plagues aboriginal education efforts

TORONTO – A study released by the Canadian Race Relations Foundation (CRRF) and prepared by the Aboriginal Institutes' Consortium, representing eight Aboriginal post-secondary education and training institutes in Ontario, has found that there is a consistent pattern of systemic discrimination in the way the federal and provincial governments handles the education of Aboriginal students.

The report, Aboriginal Institution of Higher Education – A Struggle for the Education of Aboriginal Students, Control of Indigenous Knowledge and Recognition of Aboriginal Institutions, was released at the "OUR CHILDREN, OUR FUTURE, OUR WAY" conference sponsored by the Chiefs of

Ontario. It examines the evolution of government support for Aboriginal students enrolled in post-secondary institutions and the development of Aboriginal post-secondary institutions, noting that it was only in 1968 the federal government adopted a policy to provide funding support for status Indians enrolled in post-secondary studies.

In 1972, the National Indian Brotherhood (now the Assembly

of First Nations) released a policy document. Indian Control of Indian Education, which reaffirmed the rights gained through treaties for Aboriginal peoples to be in control of their own education. The federal government adopted the policy a year later. Its shortcoming was that it was geared to elementary education.

"One of the excuses governments use to get out of their responsibility of funding Aboriginal

higher-learning institutions is to play each off against the other," observes Lu Ann Hill, one of the authors of the report.

"The federal government says that education is a provincial responsibility. The provinces say that the federal government is responsible for the education of Aboriginal persons. We are caught in the middle."

The report makes it clear that First Nations institutions have developed sophisticated programs which meet all the "established" criteria for graduation. Aboriginal peoples."

The conference was also the venue for the release of A New Agenda: A Manifesto for First Nations Education in Ontario, a foundation document adopted and endorsed by the Chiefs of Ontario.

Support for George family

NIPISSING FN – Anishinabek Nation Grand Council Chief John Beaucage and AFN National Chief Phil Fontaine will sit alongside the family of Dudley George when former Ontario premier Mike Harris testifies before the Ipperwash Inquiry. "We stand in solidarity with the George family and our brothers and sisters of the Kettle and Stony Point First Nations," Beaucage said on September 6, the tenth anniversary of George's killing by an OPP sniper.

Anishinabek

Spirits of fallen Warriors called home from overseas

OTTAWA—First Nations, Métis and Inuit soldiers who gave their lives in wartime will be honoured during events in Europe this fall, Veterans Affairs Minister Albina Guarnieri has announced.

Aboriginal spiritual leaders from across Canada will conduct Calling Home Ceremonies, incorporating the customs and traditions of First Nations, Metis and Inuit people, to return the spirits of fallen warriors to their homelands and put them to rest with their ancestors in Canada.

A delegation of Aboriginal Veterans, political leaders, and 13 Aboriginal youth, representing every region of Canada, will accompany the Spiritual Leaders and visit a number of

commemorative sites related to the First and Second World Wars, including Ypres, Vimy Ridge, and Juno Beach in Normandy.

Visits to Commonwealth War Graves Commission cemeteries will offer an opportunity for the delegation to pay their respects to the fallen. In addition, an Inukshuk will be constructed and placed at an appropriate overseas location to serve as a permanent reminder of the contribution of Canada's First Peoples in service to their country.

"Our warriors did not have a chance to receive their traditional farewell," said Ray Rogers, Aamjiwnaang First Nation, Chairman of the First Nations Veterans of Canada. "Bringing home their spirits is an important

journey of healing and closure. It unites the past, the present and the future."

"We want Canada to know that our Aboriginal soldiers were in every major battle won by Canadian regiments," said Tom Eagle, representing Veterans North of 60. "We are proud of our Dene warriors and those who paid the ultimate sacrifice with their lives. This spiritual journey will offer a peace of mind to us, and an opportunity to pay our respects to our fallen warriors with thanksgiving prayers, and spiritual ceremonies. We shall remember them."

Ed Borchert, President of the National Métis Veterans Association, said the Calling

Home Ceremony is "a cry from the ancestors for the spirits of our fallen warriors to be reunited to their ancestral homelands, to bring closure to our families and our Nations while teaching our children and Canada that we also served with honour."

The delegation will assemble in Ottawa on October 25, and will return to Canada on November

4 to participate in the launch of Veterans' Week 2005.

Aboriginal Spiritual Leaders and leaders of organizations representing Aboriginal Veterans proposed the overseas ceremonies, which are being undertaken with the support of the Government of Canada through Veterans Affairs Canada and Indian and Northern Affairs Canada.

School of Medicine ad 4" x 4.5"

DALONEY & BANNOCK By Perry McLeod-Shabogestic



redroad@onlink.net

Fewer males

AAMJIWNAANG FN – There has been a steep decline since 1994 in male births in the Chippewas of the Aamjiwnaang First Nation community near Sarnia, according to a study published in Environmental Health Perspectives.

The community studied lives on reserve land in the St. Clair River Area of Concern, immediately adjacent to several large petrochemical, polymer, and chemical industrial plants.

For Canada it is generally reported that 51.2% of births are male.

In the 10-year period from 1994 to 2003, the proportion of male births in the Aamjiwnaang community steadily declined, accounting for only 41.2% of births.

Canada Ontario Resource Development Agreement (CORDA)

What is the Canada Ontario Resource Development Agreement?

The Canada Ontario Resource Development Agreement is an agreement between Canada, Ontario and First Nations' members of Ontario.

The Agreement promotes resource and economic development initiatives of First Nations' members by providing financial assistance to develop and utilize renewable natural resources.

Who is eligible?

First Nations, their members and organizations, and Treaty organizations in Ontario. (First Nations and First Nations' Governments have the same meaning as Indian Bands or their successors under federal legislation and any new Canadian Constitutional arrangements.)

The deadline for accepting applications for the 2006-07 year... is **OCTOBER 1, 2005**



Tom Bender purchases some maple syrup products from Martin Meawasige, Serpent River, and Sharon Gore-Meawasige, Director, Mitigaawaaki Forestry Marketing Co-operative Inc.

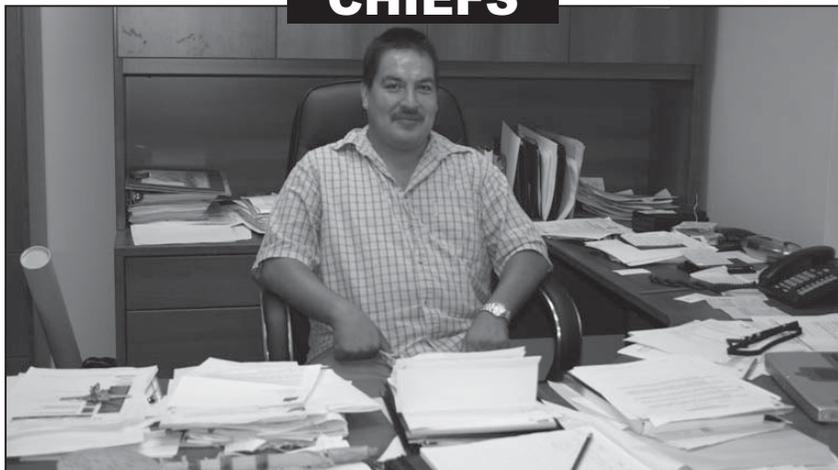
Contact the CORDA office at (705) 564-6035 or visit the website at www.anishinabek.ca/corda



Erickson & Partners ad 4" x 4.5"

Anishinabek

CHIEFS



Chief Chris Plain's busy job reflected in desktop.

Young Chief brings energy to job

By Perry McLeod-Shabogesic

AAMIJWNAANG FN – Chief Chris Plain is new to the role of Chief in Aamjiwnaang First Nation just outside of Sarnia, but he does not come to this important leadership role without some experience in Indian politics.

Chief Plain had been previously elected twice and sat on council for those two full terms. This last term he chose to remain out of local politics to focus on his young family. But after the Chief position was left vacant, community members pressured him to let his name stand.

"I still am very humbled by the community support I received and continue to receive" says Chief Plain. "It has been over six months since I took office and I still walk in sometimes overwhelmed that I have been given this honour and great responsibility by my community."

At 34, Chief Chris Plain is one of the youngest

chiefs around. But with his youth comes new energy that his community will share in and benefit from. His wife Tammy and their two children, daughter Miranda (age 7) and son Levi (age 3) all support and are very proud of him.

Aamjiwnaang unemployment currently stands at 10% and Chief Plain is committed to do something about it.

The Aamjiwnaang industrial park has more than 20 businesses leasing land from a Phase I project. Using funds generated from Phase I will help complete a Phase 2 expansion of the park and allow more tenants to move in.

One exciting economic development project that will soon see the light of day is a high-end arts/crafts retail outlet right at the US/Canadian boarder. Aamjiwnaang hopes to attract craftspeople across Indian Country to sell their wares out of their facility.

Dad encouraged Chief to speak up

By Jamie Monastyrski

SERPENT RIVER FN – For 32-year-old Serpent River Chief Nicole Pelletier-Southwind, a career in politics was a natural step.

Born and raised in Toronto, Chief Pelletier-Southwind moved back to her community as a teen to look after her ailing father and three nephews and nieces. She grew up quickly, became a role model for her family and learned the importance of responsibility at a young age.

Her father, Howard Pelletier, used to bring her to council meeting and community events and encouraged her to speak up and voice her opinions.

"My dad was instrumental in my life. He encouraged me no matter what mistakes I make, he was there for me," she says. "Some of the best advice I have ever received came from my father. He always said don't judge a book by its cover... and that all people can do anything if they put their minds to it."

She ran for council at age 24 after standing up for the

construction of a day-care facility on the reserve.

"I was very vocal at that point. I caught an interest in it and thought I could help the community by providing some kind of service," she recalled.

She joined all kinds of committees from housing and education to lands and membership.

"I always believed in volunteering and sitting on committees," she said.

She admits it wasn't easy as an outspoken young woman coming up in community politics. She faced some sexist remarks about "a woman's place in the community," but believes it's something that comes with the territory. She acknowledges, for the most part the community has been very supportive of her.

"I heard a lot of encouraging words back then and always

heard about youth needing to get involved. Our community supports that."

The mother of four was elected chief in 2003 for a two-year term and looks forward to leading her community for another term.

"I'd like to get back in if the community wants it. We have a good strong council and it feels good to see our community moving forward," she said.

She sees resource issues as key to First Nations future. "We see that the MNR still don't understand that we are keepers of the land and waters and we need to focus on this because before we know it nothing will be left for our future generations."

And she has some words of advice to other young people who want to follow in her footsteps.

"Be strong and committed to your community, help all people in achieving their desires in life and always be appreciative of the people within your community and administration because together you can make a difference as a team for the betterment of your community."



Chief Nicole Pelletier-Southwind

Building boom hits M'Chigeeng

By Perry McLeod-Shabogesic

M'CHIGEENG FN – A building boom has hit this Manitoulin Island First Nation.

On June 23, the community officially opened a new band office, marina and water treatment plant.

Everyone worked hard for this", said Chief Glen Hare, who was quick to credit his staff and in the community for their efforts to get ready for the grand openings. This marked a great day for the First Nation, which has been under third party management yet was able to complete these projects under tight deadlines and budgets

The three-level band office in the centre of the community houses several departments including administration, finance, child and family services and child and family support workers, Ontario Works, economic development, education, capital projects and public works. It is spacious and well equipped, designed to allow growth in the workplace.

A new water treatment plant located just down the road from the band office will supply community-treated water to homes located in the main village. Provisions to the country homes will happen in the near future. The project, in the works for about seven years, was funded by the Canada-Ontario Infrastructure Program.

Also opening was the new M'Chigeeng marina, which also houses a new business, called Wolf Pack Canvas, which will lease space from the First Nation.

On August 17, M'Chigeeng also unveiled a fully-equipped fitness centre in the community centre complex for use of community members and guests.

The First Nation also has plans in the works to build a new police station.



Band office houses plenty of activity.



Canvas business tenant in new marina.



Leslie Debassige works out on the stationary bike at the new fitness Centre in M'Chigeeng.

ANISHINABEK NEWS

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

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ANISHINABEK NEWS

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

Publishing Criteria

GOAL

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

OBJECTIVES

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

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

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

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

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

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

Advertising & News Deadlines

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

DEADLINE FOR OCTOBER ISSUE

Advertising
 Bookings: Sept. 22
 Final Art: Sept. 26

News
 News submissions: Sept. 22
 Scheduled printing: Oct. 7

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

Maanda ndinendam/Opinions

What I did on my summer vacation

Was pondering some of life's most burning questions – like why hot dogs come in packs of eight and hot dog buns in packs of 12 – when Mary suggests we go to Europe.

"Why not?" I reply, and my suitcase is packed in 20 minutes, more or less.

Decided to take grand-daughter Bianca along, who is always good company, and who we always tell that travel is the best form of education. Lesson One – don't leave passport application until three days before your flight. Lesson Two – don't try to jam all your worldly possessions – for example, your complete Polly Pockets collection – into your carry-on luggage.

Czech Airlines Flight 102 to Prague impresses Bianca – they don't serve shrimp cocktail on the Ontario Northland Bus from Timmins to North Bay – and she announces that she's going to travel First Class everywhere she goes for the rest of her life. Mary and I clutch our wallets in fear.

Even though many of its Baroque landmarks have been standing for 600 years, today's Prague is nothing like the city Mary and I visited barely 20 years ago, when the grey Iron-Curtain capital of Czechoslovakia had one decent hotel and no good restaurants. We remember people forming huge line-ups outside shops to purchase watermelon and thread. The only line-ups we see on this trip are people ordering McHappy Meals, or tourists trying to cash dollars at one of the many "weisels" – currency exchanges operated by "weasels" gouging them for 10-per-cent commission.

This city of one million residents now needs 150 hotels to accommodate the needs of over four million tourists, most of whom I'm sure stepped on my toes during our daily treks into the Old Town to loiter in the cobble-stoned square. Hotel staff warn us to be wary of pickpockets while gawking up at the famous 600-year-old astrological clock, which displays a mechanical parade of little automated apostles when it strikes the hour.

Our side-trip to Jakusovce, a village nestled in the foothills of the Carpathian Mountains, is an international flight, given that, since 1993, what used to be eastern Czechoslovakia is now the nation of Slovakia, populated by people who are more rural, poor, and friendly than their Czech neighbours. This is the birthplace of Mary's parents – Stefan and Maria Pavlik – and home to her cousins.

There are still 24 houses, but now seven of them are vacant. The houses are all numbered, in case visitors get lost, and there are two churches and two congregations – Greek Catholic and Greek Orthodox – reflecting some ancient schism between two village factions, all related to one another. Last time we visited, we had to dodge geese and cows walking down the main street – that would be the *only* street. But the 52 inhabitants and their livestock have to be careful these days, now that the little motor coach from Stropkov makes two daily visits. There's even a bus shelter.

One misty evening I am extended the great honour of accompanying Mishko Smetanka on a hunting trip up into the hills, in hopes of returning with a roe buck. All I know about these deer is that they are smaller than their North American cousins – about 30 inches tall at the shoulder – and that they make a tasty venison stew, which we were served for dinner our first night

in the village. I also understand that Mishko, a 56-year-old bus driver married to Mary's first cousin, is a legendary hunter in the region, a reputation borne out by the many sets of roe antlers and wild boar tusks decorating the walls of his cottage.

We puff up the mountain, cautiously hike through a wooded area, and climb the ladder into a 20-foot-tall hunting tower overlooking a meadow with a swath of cut hay where the roe like to graze most evenings. My knowledge of Slovak is pretty well limited to "please", "thank you", and "may I have the cheque", and Mishko speaks no English.

So we sit. Silently. Waiting for a roe buck to show up. Not a sound for 20 minutes. Our backs to each other, our eyes scanning the meadow for any sign of movement.

"EEYUNH! EEYUNH!" I almost topple out of the hunting tower, so startled am I by these little squeals right behind me, which turn out to be Mishko practising his roe-calling technique without giving me any advance warning.

Lightning and a heavy evening rain send us back down the mountain with a legitimate excuse for returning empty-handed. Fortunately we have all been invited to the mayor's house – yes, Jakusovce has a mayor – whose barbecued chicken feast does not depend on a successful hunting expedition.

Mishko literally spends a bus-man's holiday, chauffeuring us on day-trips to the scenic Tatra Mountains, past long-abandoned castles perched atop rocky outcrops, and vast golden fields of sunflowers, their broad heads all facing east, and past a ghetto of impoverished Romany, whom the Slovaks call Cigani – "thieves" – and most of the world call gypsies. Romany and North American Indians are similar in our histories of racist treatment at the hands of governments and surrounding societies, regarded as problems requiring some sort of magic, ethnic cleansing-type solution.

Our stay in Slovakia's capital, Bratislava, is highlighted by visits to 2,000-year-old Devin castle – never knew that Celtic people once ruled this part of Europe – and an ultra-modern new shopping centre with a giant waterslide on its roof. (Guess which one Bianca preferred!)

An authentic Slovak meal of dumplings and sausage while the three of us are serenaded by a four-piece gypsy band costs 1500 Crowns – \$60 – including a \$20 tip to the orchestra. Prices are lower here than in Prague for everything but gasoline, which costs \$1.60 a litre in a country where the average monthly income is \$500.

Our holiday ended the way all good trips should – bringing many happy memories back to the place where our hearts truly belong.

I'm, guessing our suitcases had an even better time than we did.

That must be why it took them five days longer to get home.



Maurice Switzer



Mishko and Maurice

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

Maanda ndinendam/Opinions

Mi'gmaq worldview differs from that of Supreme Court judges

By Chief John Martin

What is true for every human being is that our differing worldviews are shaped by our distinct histories as social groups and nations.

Our worldviews are also influenced by people who can impress upon us their learning, their experiences, their understandings. This is equally true for the distinguished judges who sit on the Supreme Court, and pass judgment. I maintain that the Mi'gmaq worldview is significantly different from the pan-Canadian worldview. For this reason, we have a different understanding and interpretation of our history and our actions, as seen from the Mi'gmaq perspective.

I am a Sagamaw (a Mi'gmaq Chief). I am also of mixed blood, both Mi'gmaq and English. But I choose to identify myself and to live as a contemporary Mi'gmaq person, speaking the Mi'gmaq language, and drawing on my Mi'gmaq traditions, culture and heritage. There are many Mi'gmaq like me. As a Sagamaw, "Amujpa gelusai" (Mi'gmaq word that means "I have an obligation to speak") on behalf of the Mi'gmaq, and to explain our very different views and understanding about things that impact on us. Today, I "have to speak" about the recent decision of the Supreme court on Marshall and Bernard.

It is important to say at the outset that during the past 30 years, it has often been the Supreme Court that has taken a leadership role in seeking justice for Aboriginal peoples in Canada. Certainly, it has shown a willingness to learn and to try to see some issues in

light of the circumstances in which they took place. In many of its decisions, it has proven to be far more informed, and far more courageous, than many of Canada's political leaders. Still, in the recent decision of Marshall and Bernard, I believe the Court has not fully, nor properly dealt with the context in which the Mi'gmaq entered into the "Peace and Friendship Treaties". In the interests of good relations between all parties, including our brothers and sisters that live with us and work with us, I believe it is important to explain and share our differing understandings.

There is a reason that the Mi'gmaq agreed to enter the Peace and Friendship Treaties signed by the Mi'gmaq between 1725 and 1779. The facts in other court cases have clearly established that it was the British who initiated these treaties, and renewed them. The British were desperate to secure the powerful Mi'gmaq as allies, or at least as a neutral party, while they fought with the French for supremacy in the North American colonies, especially the maritime portion of what is now Canada.

Canadian history fails to record that the Mi'gmaq were a major power, and that we held much of the balance of power between the French and the British along the east coast of maritime Canada. The Mi'gmaq had already developed a long-standing alliance with the French. We created that alliance for a number of reasons, mostly to protect and promote our interests as the Mi'gmaq nation. When the British came, the Mi'gmaq captured between 60 and 70 of their war and commercial ships, and made

settlement very difficult. Written records show that the British were determined to at least neutralize the Mi'gmaq.

For these reasons, informed persons who interpret these treaties agree that the primary purpose of the Peace and Friendship Treaties was to create a new alliance; these were not surrender treaties. The Mi'gmaq valued alliances as much as the British, and they also wanted to achieve some sort of relationship with the British nation that would allow them to continue to live, as Mi'gmaq. These were fundamentally treaties of co-existence.

Contrary to what many of us have read in Canadian history text books which often depicted Indians as half naked, unorganized

and uncivilized "savages", the Mi'gmaq were highly organized society with their own government structures. How else could we explain a military organization as capable as the Wabanaki Confederacy, where a number of North American Indian Nations had long been collaborating for the protection and well being of their respective nations? A final and important aspect of these treaties, which should be already evident: these were treaties between sovereign nations. The Mi'gmaq "treated" with the British Crown in entering the Covenant Chain of Treaties. There was no country called Canada at that time, and no provinces. There were colonies, and these were represented by the British Crown. The Mi'gmaq

treaties of Peace and Friendship are a confirmation of sovereignty; Europe had long recognized Aboriginal Dominion, and the British Crown confirmed this again, with the Proclamation of 1763.

Treaties are not domestic agreements for monies and services. They are agreements between sovereign nations, which outline the conditions of their relationship. They do not serve to dictate the rights to another nation which shared territories: they are international covenants that nations mutually agree to abide by for the well being of their respective peoples and their lands.

Chief John Martin is the Chief of the Mi'gmaq community of Gesgapegiag in the Gaspé region of Quebec.

Relative objects to going public

Editor:

This is an open letter to Lynn Gehl.

Reading your column "Indian Act discrimination has personal implications" in the July/August edition did not sit well with me.

I applaud your stance against the Indian Act and the manner in which it determines who is or is not Native. The Act is flawed in many ways and it certainly does favour the male lineage by assuming that in the absence of an identified father, the father is white. This does harm the mother and child, which is wrong.

However in your article, you have made several statements that were inaccurate, insensitive, and plain hurtful. There were valid reasons that my mother, your grandmother, did not tell who your grandfather was. It was her wish to withhold this information and she took it with her to her grave. She didn't do this out of spite but because she thought it the right thing to do. You did not respect her wishes or her actions by publicly rehashing ancient information.

The article also makes public sufficient information to pinpoint individuals in the community who have passed away but still have family in the community. Did you consult these people before submitting the article or did you just disrespect the privacy of these individuals?

A very large part of the research you have is based on my findings or information I provided to you. Yes, we, along with your aunt, spent considerable time at the office of the Registrar General searching for documents but again, without the research I had already done we would not have known what to look for. It was not you who filed the requests to have my mother and others re-instated as Indian. I do agree that you carried on where I left off.

Stewart Glassford



Iron Thunderbird

- Photo by Ariel Hill

Citizenship Day needed

Editor:

The Native traditional way has been for centuries to take in non-members and orphans of mixed families to be adopted and welcomed to our community without prejudice or racist acts. This is not recognized by INAC under the self-government and membership policies.

Our leaders should have the control to initiate a citizenship day to inaugurate new members to the nation and community similar to the Governor General

making immigrants Canadian citizens after a trial period in the country. This in a way of economic and population grown of healthy families and community.

The treaties have recognized half-breed membership to First Nations in the traditional way, but the Indian Act has abolished this practice by taking control of membership and who can reside on First Nations.

Eugene E. Restoule
Dokis First Nation

Reader can't throw us away

Editor:

Just a quick note to thank you for wonderful editorials in Anishinabek News.

I've just read "Do Indians need 'discipline' more than other people?"

Celebrating courageous actions is something. I think Anishinabek News does and that's one reason I read it. Yes, there is news of disappointments, hard work unrewarded and words to indicate historical mistreatment

still abounds. But how many newspapers can I open and see the smiles of people who are accomplishing miracles in their communities? Achievements no matter how seemingly small are miracles nonetheless.

When I have finished reading an issue of AN I cannot throw it away. I take it to the Native Studies Department of Northern Michigan University where I hope others are inspired as I am.

Sheila Devlin

How about Native Governor-General?

Editor:

I have been following the Liberal Government's choice of a new Governor-General with great interest.

The last one, Adrienne Clarkson, spent the taxpayers money lavishly without any regard for the concerns of Canada's poor. Now we are going to have a Governor-General whose loyalty to Canada is in question. Each day that passes we have new allegations of Quebec separatist leanings which would destroy our country. Thank God for freedom of the press where we can express our views on critical matters such as this.

What a shame we cannot find an honourable Canadian to represent Her Majesty in our midst. When I speak of a Canadian I am including an Aboriginal whose people have lived in this land for time immemorial. We have plenty of respectable Native leaders in our communities who are working diligently for the betterment of our people and would excel as a Governor General in this great land called Canada.

I am satisfied that there are Natives who would serve with pride, dignity and distinction. Why do we have to import our Governors General?

Georgina Pelletier
Nipissing First Nation



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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NIIGAN ZHAAMIN — "Moving Forward, Together"

National Chief writes

AFN files lawsuit for school survivors

By National Chief Phil Fontaine

Once again, it has been a very busy period for the Assembly of First Nations. We are continuing to do the groundwork that will enable us to reconcile the tragedy and legacy of our past at the Indian residential schools, we've made progress on pressing issues through our Annual General Assembly in Yellowknife and we scored a victory to ensure that First Nation citizens can continue to pursue higher education without penalty. We've also had the opportunity to set the stage to improve the lives of First Nations citizens living both on and away from reserve by working with provincial and territorial leaders to make First Nations health and social issues a priority for the Council of the Federation and for Canada.



Phil Fontaine

Two years ago, when I was re-elected as National Chief, things were very different than they are today in relation to residential schools. The federal government had begun to move on the residential schools file, addressing the legacy of the abuses and losses we faced, but were caught in procedural quicksand. The result was an inadequate ADR process, which failed to address the physical, sexual, emotional and cultural abuses

suffered by First Nations and the legacy of those abuses. The backlog of tens of thousands of potential claimants remained and left many survivors at a loss, or feeling the need to pursue more comprehensive compensation. There needed to be a better way – a way that truly addressed the needs for compensation, reconciliation, truth-telling and healing.

In order to bring certainty to this issue, the AFN – and I, as a survivor – have filed a \$12 billion class action suit on behalf of all survivors living or dead, their descendants and all First Nations citizens. I am named as the representative plaintiff for the First Nations Class and Survivor Class.

The AFN, as the national organization representing all First Nations citizens, including survivors and descendants, is uniquely situated to deal with this issue in a way that no other group can. Other residential schools class actions have been certified or are making their way through the courts, but the AFN class provides for a more comprehensive process. It deals with loss of language and culture and not only specific acts of physical or sexual abuse, but also includes truth and reconciliation mechanisms and other collective remedies that will benefit all First Nations. We want to ensure the Government of Canada provides fair and just resolution for the abuse we endured and the assault on our cultures that took place under the residential schools policy.



Whitefish Lake gathering

Grand Council Chief John Beaucage had the opportunity to meet with several political figures while attending the Whitefish Lake First Nation Pow-wow on July 24. From left, Whitefish Lake First Nation Chief Teresa Migwans, Anishinabek Nation Lake Huron Regional Chief Franklin Paibomsai, Grand Council Chief John Beaucage, Ontario Regional Chief Angus Toulouse, and Mayor David Courtemanche of Sudbury. Although the day was met with cold, rainy weather, spirits were not dampened. About 200 people were in attendance to enjoy the drumming, dancing and great food.

Anishinabek researching options to lodge Great Lakes Basin claim

NIPISSING FN – The Union of Ontario Indians has been given the mandate and endorsement by the Anishinabek Grand Council, and the Assembly of First Nations (AFN) Chiefs in Assembly to take steps to "assert and protect Aboriginal Title and Jurisdiction over the Great Lakes."

Currently, the Union of Ontario Indians is researching legal avenues to launch a claim on the waters and lakebeds of the Great Lakes basin, an unprecedented step, according to legal counsels.

Since 1985 the premiers of Ontario and Quebec and the governors of eight states have followed principles set out in the Great Lakes Charter to protect and conserve the waters of the Great Lakes Basin.

Renewed concerns about proposals to export water in bulk led the provinces and states to sign a supplementary agreement known as the Great Lakes Charter Annex in 2001. It committed the ten parties to develop further agreements that would provide more binding protections for Great Lakes Basin waters.

First Nations were excluded from the process.

"We have a primary right to assert our jurisdiction over the lakebeds – to ensure that they are protected, that they are kept clean and that we will be part of the decision-making process," said Grand Council Chief John Beaucage. He was taking his mandate from a June 29 resolution passed unanimously at the Union of Ontario Indians annual Grand Council assembly, when Chiefs authorized Anishinabek leadership to take "whatever political or legal action is required to protect our

rights and jurisdiction over the waters of the Great Lakes Basin."

The province of Ontario and the U.S. states bordering the Great Lakes have been negotiating an Implementation Agreement with respect to the Great Lakes Charter Annex 2001, a regime to determine such issues as the diversion of Great Lakes water. The Governors and Premiers of Great Lakes states

and provinces released the latest draft of the Annex Implementation Agreement June 30 for a 60-day public review, which ended August 29.

A letter addressed to all Anishinabek Nation Chiefs was mailed in August to inform the leaders of UOI's existing strategy with regard to the Great Lakes Charter Annex.

UOI provides legal advice for harassed harvesters

NIPISSING FN – The increasing number of harvesting-related court cases is mounting.

The number of individuals being charged and prosecuted for illegal harvesting is growing, as well as the concern that the Anishinabek communities cannot bear the burden of the individual court cases. According to Anishinabek Nation Grand Council Chief John Beaucage, neither the Union of Ontario Indians, Tribal Councils, nor individual First Nations have the necessary resource capacities to continue with the court cases. However, despite the limitations, the Union of Ontario Indians' legal team is providing preliminary legal advice and support through one-on-one discussion with individuals who are being charged and prosecuted for "illegal" harvesting.

"Several of these cases, whether successful or not, would certainly require appeals, perhaps up to the Supreme Court of Canada, at significant financial cost. It is simply an impossible task to fight for our treaty rights on a case-by-case basis," said Beaucage.

UOI legal counsel is also prepared to discuss strategies

with individual lawyers and have also asked them to develop a discussion paper for the next Board of Directors meeting and the next Anishinabek Nation Chiefs-in-Assembly.

Beaucage said the Union of Ontario Indians will support and undertake broader harvesting issues politically, both at the Ministerial level and through some technical support at the District Office level.

"However, we are unable to provide individual legal support to specific cases. With this many cases, it is practically impossible to extend support of this kind," he said.

Fred Bellefeuille, UOI Legal Counsel, has been assigned to this issue and to look into each of the cases, and will provide a recommendation to the Board of Directors, on a required political or legal response, based on broader infringement of collective Anishinabek Nation treaty rights.

The UOI legal team consisting of Bellefeuille and Jenny Restoule are also in the process of developing a strategic plan for a test-case court challenge based on a rights-based agenda.

Grand Council Chief's Calendar...

August 2	Meeting with Minister Ramsay
August 3-5	Jackfish Island Days
August 10	Meeting with Commissioner Gwen Boniface
August 11	Henvey Inlet Community Meeting
August 15	Chief Wilfred King and Regional Director General Bob Howsam
August 16	OFNTSC Annual Conference in Thunder Bay
August 17	Sheshwegwaniw and First Ministers meeting in Ottawa
August 18-19	Meeting in Ottawa – First Ministers meeting
August 22	Meeting with Chief Boyer
August 23	Meeting with Robert Schad at Niigan Enterprises
August 24	Ontario First Nations Limited Partnership
August 29	Chiefs Committee on Governance in SSM
August 30	RIMB (Regional Investment Management Board) in Toronto
August 31	Protocol meeting with INAC

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A Special Report on Economic Development by



and



Medical supply business branches into training

By Rick Garrick

AAMJIWNAANG FIRST NATION – Rockman Medical Services, located in the Chippewas of Aamjiwnaang's industrial park, is expanding into the education business.

Owner and president Ron Plain plans to add 16 training courses, including CPR and First Aid courses, to his line of hundreds of medical supplies that he has been selling since going into the medical supply business in 2002.

"The first will be an Elder abuse program," Plain says, explaining that the course is aimed at providing person support workers with knowledge about Elder abuse, such as the warning signs of Elder abuse. Plain is currently busy at work designing a marketing

strategy for the new line of training courses, which are being developed in partnership with a mainstream company in Toronto that has been designing similar courses for colleges over the past 10 years.

"It's a new program," he says. "There's nothing like it in the world." Plain believes the training courses, which will be delivered over the Internet via videoconference, will be of interest to communities across the country because of the potential savings.

Instead of sending people out to urban centres for education, and paying for transportation, accommodations, and food, communities will now be able to take training courses via videoconference from the convenience of their own offices.

"The people will be able to see each other," Plain says, noting that each community hooked up for a training course would be able to see participants in the other communities as well as the instructor.

"I don't want to be involved with just First Nations, I want to go globally," Plain plans to begin by delivering one training course, to a set number of participants, every week or every other week.

"If more than the maximum number (signs up for) the class, we will have a second class," Plain says. "We have the capability to do courses 24 hours a day, seven days a week."

The most expensive part of the new service are the instructors, Plain explains, "just like any other

college course."

Plain decided to go into the education business in order to stabilize the fluctuating income on the medical supply side of the business.

"In March and April, we get most of our orders," Plain says, noting that his medical supply business is slow during the summer months and December and January.

Plain first got into the medical supply service business when he returned to Canada from the United States, where he had worked as a health and safety coordinator with one of the major car makers.

Since starting out in a room in his house, Plain has continued to expand the business by building strategic alliances with his suppliers,

which allows him to offer superior variety, products and services at prices that are competitive with the global marketplace.

Although the business is growing, Plain finds that his biggest roadblock so far has been trying to break into the First Nations market.

"Why don't Aboriginal people have an Aboriginal purchasing policy," Plain asks, noting that many communities have told him that they don't care if his product is better or cheaper because they already have an agreement in their neighbouring community. "That's our biggest roadblock."

"The money all goes back into the business," he says, adding that he hasn't paid himself since he started the business.

Sault sisters show business spirit

EDMONTON – Sisters Alicia and Naomi Sayers from Sault Ste. Marie captured the Best Video Award at the 2005 E-Spirit Aboriginal Youth Business Plan Competition awards ceremony.

Their ten-minute business plan video presentation successfully promoted their company, which would be active in the entertainment industry by offering live entertainment, from bands to the services of a disc jockey.

Naomi is a Grade 12 student at White Pines Collegiate and Vocational School in Sault Ste. Marie, and sister Alicia is in Grade 10 at Mount St. Joseph in the same city. Their video was shot by Jeffery Byrne, a Grade 12 White Pines student. The two sisters were not first-time winners

of the E-Spirit competition. Naomi ranked second in 2003 by winning the Silver Award and \$1500 for a business project that focused on the event-planning industry.

Over the years, E-Spirit has become an event of great significance for young Aboriginals across Canada. Since it was launched by the Business

Development Bank of Canada in 2001, this Internet-based initiative has enabled more than 2,000 Aboriginal students, from Grades 10 to 12, to complete a business plan using online modules.

In 2005 alone, 161 teams from 74 schools and a total of 534 students took part in the competition.



Sisters Naomi and Alicia Sayers won Best Video prize in 2005 E-Spirit national competition for young entrepreneurs.

Youth participate in mentoring

THUNDER BAY – Twelve students from Nishnawbe Aski Nation (NAN) participated in a mentoring project focused on nurturing entrepreneurship among First Nation youth in Toronto August 24-27. Program participants were paired with and job shadowed 13 senior business executives of corporations and organizations that best matched the students' personal goals and interests.

Long Lake natural gas power plant will employ 30 workers

By Rick Garrick

LONG LAKE FN – A 125-megawatt natural gas power plant will anchor this northwestern Ontario First Nation's newly developed 76-acre industrial park.

"We still have a long way to go before we can start construction," Chief Veronica Waboose says, noting that the power plant must meet both the provincial and federal regulatory requirements and that a full environmental assessment must still be undertaken. "This project will really be the beginning of a new future for the people of my community. We have worked so hard to develop economic opportunities that would create employment and prosperity."

The \$100 million power plant will employ 30 workers once it opens, and will require over

1 million man-hours of labour during its construction phase. "My people know the jobs will be here," Waboose says, adding that the community of about 400 on-reserve band members has a 70 per cent unemployment rate. "They have to have something to look forward to."

The power plant is being developed as a joint venture between the newly-formed Power Generation Corporation of Long Lake # 58 First Nation and Allteck Inc., a B.C. power construction company, and will be located in the community's industrial park, between the CN and CP rail lines and close to Hwy. 11, near the town of Long Lac in northwestern Ontario.

"I am incredibly grateful to the team from Allteck Inc. for

agreeing to partner with us on this project; it is a true testament to the company's professional and social judgment and the start of a long and



Chief Veronica Waboose
Long Lake #58 First Nation

prosperous relationship," Waboose says.

Known in the industry as a Green Image Plant, the power plant will exceed the current emission standards for Ontario and with its combined generation of power and steam will be able to achieve an energy efficiency of nearly 80 per cent.

"It doesn't have an issue with emissions," says Mike Rae, economic development officer at Matawa First Nations Management, noting the power plant has scrubbers to clean its emissions. "We are building it to be Kyoto compliant."

Rae, along with Long Lake band councillors Ervin Waboose and Frank O'Nabigon, Stephanie Ash, Firedog Public Relations & Marketing, Rob Roberti, Verde

Financing, Gord Wickham, district office manager/community infrastructure leader at UMA Engineering, and Bernie Rokstad, CEO of Allteck Inc., are members of the power plant's project team.

"I don't think it will have too much of an environmental impact," Rokstad says. "My understanding is that natural gas is Kyoto acceptable and one of the cleanest sources of energy."

Once the power plant is completed, the community and the industrial park will have a ready supply of power, with any excess power to be sold off to Hydro One. The power plant will also generate steam, a secondary energy source which could be used by other companies in the industrial park and by the community for their home heating.

Nibin/Summer



ADAM and CLINT – Actor Adam Beach on the set of *Flags of Our Fathers* with director Clint Eastwood. The film, in which Beach portrays U.S. Marines World War II hero Ira Hayes, is currently being shot in Washington D. C. and Iceland.

– Photo by Tara Beach



WIKY YOUTH HOSTS – The Wikwemikong Arena was a hub of activity August 5-6 with 195 participants in the Waasa Naabin Youth Centre's second annual conference – the Gathering of Generations. Inspirational Speaker Adam Recollet, left, Waasa Naabin Youth Centre Program Manager Mary Jo Wabano, and Inspirational Speaker Ashley Manitowabi got together at the event, which featured workshops on, FAS/FAE, STD's, tobacco control, poetry, values, teambuilding, nutrition, sports psychology and clan systems. Home-grown talents Tammy Bondy (gymnastics) and Crystal Lynn Shawanda (singing) were featured presenters.

– Photo courtesy Wiky News



MILES IN HER MOCCASINS – Most people would find it hard to walk a mile in Martha Joseph's shoes. This summer, the 67-year-old Gitksan woman was walking thousands of miles to raise awareness about residential schools. She stopped by the North Bay Indian Friendship on her way to Ottawa with friend Cora Dustyhorse, with whom she left Kelowna B.C. on May 26 on her "Victory Walk For Justice". Joseph was taken away from her mother's arms at the age of five by Indian Affairs agents to attend Port Alberni Residential School. "I remember my mom running beside the train with her arms out," Joseph recalled. She wouldn't see her mom for another six years. By the time she did see her mother, it was as if they were strangers. "She didn't speak English and I couldn't speak Gitksan," Joseph explained. From the first day Martha arrived at the residential school she was punished for speaking her native language. "I would be forced to eat a bar of soap whenever I was caught speaking Gitksan," Joseph recalled.

– Photo by Ariel Hill

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SPARROW SNOOZING – Sparrow Couchie, 7 months, didn't get excited by her third-place ribbon awarded during this year's baby parade competition staged by North Bay Indian Friendship Centre at a local shopping mall. The following day Sparrow became Zaawi-Memengwaan – "yellow butterfly" – at her traditional naming ceremony.



ELDERS PICNIC – Lillian Webkamigad, Wikwemikong, got down to some serious Bingo dabbing during July's annual regional Elders Picnic, held this year in Temiskaming First Nation, Notre Dame du Nord, Quebec. This year's picnic had a country and western theme. Chief Conrad Polson welcomed the Elders to his community, saying, "What we have is because of what has come before us."

– Photos by Ariel Hill



ABORIGINAL SERVICE PROVIDERS in the Muskoka-Nipissing-Parry Sound District of the Local Training and Adjustment Board met at the Union of Ontario Indians head office to gather and share information regarding service delivery issues. Topics included employment, training, new programs, services, funding deadlines, and census data. Donna Maitland of the Trillium Foundation delivered a presentation, and participants discussed LTAB operations and the Union of Ontario website.

In the future it is hoped that aboriginal service providers will be able to provide input into upcoming reports regarding employment, training, and adjustment issues within this district. Participants, from left: Brenda Restoule, Nipissing First Nation, Marc Manatch, Ogemawahj Tribal Council, Rhonda King, Moose Deer Point First Nation, Shawn Hanna, Magnetawan First Nation, Donna King, Parry Sound Friendship Centre, Clayton Ralph, Anishinabek (UOI) Coordinator, and Robin Koistinen, Temagami First Nation.

– Submitted by Clayton Ralph

Biidaaban Healing Centre ad

4" x 4.5"



Anishinabek Lifetime Achievement Awards Makes Changes

The Anishinabek Lifetime Achievement Awards will be making changes to the nomination process for the upcoming 8th Annual Lifetime Achievement Awards.

The intent of the changes is to make the awards more evenly distributed to all our regions and to be more cost effective.

Starting with the 8th Annual Awards each region will be allowed 4 recipients and the host community will also be allowed 4 recipients for a total of 20 awards.

Nominations from now on will be accepted from March 1 of the current year until February 28 of the following year. There will no exceptions, any nominations received after the February 28 will be considered for the following year.

- A letter of support must accompany nominations from your Chief and Council.
- All travel arrangements must be approved in writing prior to the awards night.
- Awards to be held yearly at Grand Council Assembly or a central location.
- Nominations must include a photograph of the recipient.
- A completed and accepted nomination will then be forwarded to the Regional Chief for approval.

Please make a note of these changes as they take effect immediately.

If you have any questions, contact Les Couchie, Director, AN7GC at 705-497-9127, ext. 2261.

Eshki-bmaadzijig/Youth



BRITT KIDS IN SYNCH – Turtle Concepts completed a one-day workshop at the Britt Public School for the students of Magnetewan and Henvey Inlet First Nations. April Pawis, G.A.P. Worker at Britt Public School came across Turtle Concepts on the internet and invited them to participate in their Native Awareness Days. Turtle Concepts provided the young students with a fresh perspective and different spin on the image of being Aboriginal. Several students commented on how they never had a workshop like this as a part of their Native Awareness Days in the past. "you made a very good impression on my class we all became closer that day, I think that many would agree with me on that," says Brittany Piett of the Grade 8 class who took part in the day's sessions.
– Photo by Daniel Jones



NORTH SHORE WINNER – Dennis Meawasige accepts a \$1000 cheque on behalf of his son Leon from MNR District Manager Trevor Woods, one of three 2005 awards honouring dedication and scholastic achievement by a First Nations student. Ontario Regional Chief Angus Toulouse was on hand for the presentation, made at the annual general meeting of the North Shore Tribal Council which, along with the United Chiefs and Councils of Manitoulin and the Mushkegowuk Tribal Council participated with MNR in the awards program.
– Photo by Don Mark



OFNTSC AWARD – Perry Bebamash, left, M'Chigeeng First Nation, receives a southern student award from Jason Batise, president of the Ontario First Nations Technical Services Corporation during the organization's 10th anniversary banquet. Bebamash is attending Conestoga College in the Electrical Engineer Technology program.
– Photo by Rick Garrick



SPEEDY CYCLIST – Darryl Monague, Kettle Point, won a 2nd place medal in the 8-9-year-old division at the Aug. 19 Chippewas of Nawash off-road cycling meet.
– Photo by Perry McLeod-Shabogesic

Cross-Cultural Awareness Training

Did you know that there are three main constitutionally-recognized Aboriginal groups in Canada? First Nations, Metis and Inuit. There are 13 different Nations within Ontario alone, represented by 134 First Nation bands across the province.

The Nijiji Communications Institute's Cross-Cultural Awareness Training will provide awareness and foster a better understanding of Aboriginal peoples in Canada, in a respectful, interactive atmosphere. Discussion, as well as questions and answers are an important part of NCI training.

We have delivered customized presentations to teachers, journalists, police officers, armed forces personnel, and other professionals.

To register, or for more info:
Maurice Switzer
 Union of Ontario Indians
 (877) 702-5200 ext 2272
 info@anishinabek.ca

Laura Kerr
 Aboriginal Learning Unit,
 Canadore College
 (705) 474-7600 ext. 5133 laura.kerr@canadore.on.ca



HAPPY CAMPER – Jon Cada of Mississauga First Nation was glad to be included among the First Nation youth attending the 2005 Blue Fox Native English Camp on Lake Fitzpatrick. The camp combines a wilderness experience with literacy activities to create an agenda that included everything from rock-climbing to short story writing. "It was a thousand times better than staying at home and doing nothing," said Jon, 17, a student at Eaket Secondary School in Blind River. He is seen with fellow camper Kerrie McCallum and teacher Gaby Rosilius.
– Photo by Rosalind Raby



ON TRACK – Desiree Osawamick, Wikwemikong, was a standout during the Ontario Aboriginal Summer Games July 14-17 in Sudbury. A member of the winning bantam girls 4X100m relay, Desiree won the bantam girls high jump (1.25m), and finished fourth in both the 100m and 200m sprints. Over 400 young aboriginal athletes participated in the Sudbury event, a preliminary for the 2006 North American Indigenous Games in Denver, Colorado.
– Photo by Ariel Hill

Media Training

The Nijiji Communication Institute's Media Relations Training will train and prepare aboriginal communicators, leaders, managers, and staff to effectively coordinate media relations and act as spokespersons for their organizations by using tools and techniques commonly employed by communications professionals around the world.

For more information or to book Media Relations Training opportunity for your First Nation, organization or business contact:

Union of Ontario Indian Communications Unit
 P.O. Box 711, North Bay, ON P1B 8J8
 Toll-free (877) 702-5200 E-mail: info@anishinabek.ca

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In Brief

Northern community allowed to hunt endangered whale

IQALUIT – Hunters from Repulse Bay in eastern Nunavut prepared Sunday to harpoon a bowhead whale for the first time in decades, after federal officials approved a hunt on the at-risk species.

Last week the Department of Fisheries and Oceans issued a variation order that makes it legal for the community to take one bowhead from the Foxe Basin/Hudson Bay population.

A hunt license was issued on Saturday and hunt organizer Laimichi Malachi said several have been spotted in nearby waters.

The hunt fits in with a bowhead management plan developed by the Nunavut Wildlife Management Board and the Department of Fisheries and Oceans, said Michelle Wheatley, department director for the eastern Arctic.

“The bowhead whale populations were depleted by commercial whaling, not by the Inuit subsistence hunt” Wheatley said.

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Website



www.greenpages.ca

Provides an extensive web resource directory of Canadian environmental web sites, news, events, related activities, opportunities for students, organizations and community groups, and other environment resources such as links to reports, reviews, and interesting articles found on the World Wide Web.

Intergovernmental Affairs



Self-determination: a 150-year struggle for First Nations

By Yves Chenier

The issue of Aboriginal self-determination is not a new one to Canadian government and politics and is one that does not seem to have a clear and definite solution in sight. It has become increasingly important for Aboriginal people to devise a method of governance that would address their needs and that reflects their distinct cultural differences. Prior to contact there was a system of governance that was subscribed to by the Aboriginal people that ensured their existence for thousands of years and ensured communication between the many different nations.

It would be irrational to suppose that there could be one system of governance that would fit every community, but a basic model with which to start and to build upon that incorporates both the parliamentary system as well as Aboriginal traditional forms of governance could create the framework needed to re-open communication on the issue.

The relationship between Aboriginal people and the non-Aboriginal people who moved into the territory now called Canada has primarily been one of misunderstanding and unbalanced control. It has long been thought that Aboriginal people would eventually adapt to the new culture that had been forced upon them since the settlers first arrived. However, upon examination of the laws, and the concepts of land, rights and obligations of Aboriginal and Western cultures, it becomes apparent that the roots of their differences go much deeper. Their basic values and worldviews are such that the ideals and understanding of these concepts are bound to be drastically divergent.

This diversity is in itself the root of the misunderstandings and the basis for the unfair treatment of this land's original occupants. The concept of land in Western culture is related to that of property, something that can be bought or sold, and the idea of ownership and control of property is “key to man's relationship to the land.”

The concept of private property and authority to sell parcels of land is perhaps one of the most valued concepts in the Western lifestyle. The legal system of the Western culture

serves to strengthen this concept by insinuating that one segment of the population can have control over the entire “state” including the land. This same law also allows the land to be divided and sold to individual members of society, yet maintains a degree of control to be held by the state. The fact that a property purchased by an individual can be taken away by the government for non-payment of taxes on the said land is a prime example of this control.

The Aboriginal concept of land, however, is wholly based on their worldview and is understood to be a living being upon which all are dependant. Mother Earth, as the land is seen, cannot be owned or divided and sold by anyone. The relationship between Aboriginal people and the land is one of reciprocation, where what is needed is taken and in return, the earth is cared for and treated with respect. The land is such a large part of the Aboriginal culture and history that the idea of individual ownership is totally foreign. Rather, land that is known and lived upon on a regular basis is connected to its inhabitants, and this connection between a specific group of people and a specific piece of land is perhaps the closest thing to ownership that Aboriginal people and their worldview could comprehend. In this manner, a type of group right to land is understood and respected by others, and it is in this respect that areas are protected from trespass and settlement by those who are not part of this specific community.

There has been an ongoing battle between the First Nations People of Canada and the Canadian and provincial governments. The First Nations of Canada have been fighting for some semblance of self-government and self-determination for over 150 years, and have just begun to make some headway.

Many of the issues and arguments surround the title to land and to resources that were guaranteed to the Aboriginal People through the treaty making process.

The colonial attitude of the late 19th century has carried right over into the 21st century without losing momentum. There have been various Federal statutes dealing with Indians since the early 1800's and all these laws have been consistent in their goals of assimilation, integration and eventual abolition of Aboriginal People. *(Part one of two.)*

CHIEF'S CORNER



Chief Joe Buckell

Chief: Joe Buckell

First Nation: Michipicoten First Nation
Located on the shore of Lake Superior, 225 km's west of Sault Ste. Marie

Years of Service: He is at the beginning of his second term as Chief. Has served in the community for many years on education and natural resource committees.

Current Registered Members: 650 with 60 to 70 living on the first nation at any given time.

Bio: Chief Buckell is married to Luan and the father of two children, Chris lives and works in Wawa while Pam is a teacher living in Richmond Hill and is a grandfather to four. He is from the bear clan and won't give his age but says he is “old enough to know better.”

Chief Buckell states he always had a connection with nature and he enjoys the solitude of the bush as well as hunting, fishing and trapping when time permits. In 1986 he returned to school at Lake Superior State University obtaining his Master's Degree in Business Administration. He previously obtained his Bachelor of Arts in Accounting from Algoma University in Sault Ste. Marie.

People who were a major influence: Chief Buckell's grandparents were his major influence as their good advice he says came from their guidance and of course their hindsight and life experiences. He also credits them with his good self-esteem, which they instilled in him.

Goals/Objectives for Community: To make our community self-sustaining, create opportunities for all our members and to promote harmony in the community. Chief Buckell would also like to see the quality of life improve for community members and future generations.

Community accomplishments that give you most pride: Chief Buckell takes pride in being involved with initiating a hydro generating station development and proposing to build a 2 megawatt hydro dam. He also was a key player in the development of a partnership with a wind power developer to create a wind farm. The paving of streets and driveways in the community also makes him feel proud of his community along with being able to retrofit houses on his First Nation that needed it. At this time he is negotiating a land claim along with trying to obtain a larger land base for the First Nation.

Political Ambition: He has no long-term political ambitions; only to serve his community to the best of his ability, but will consider all opportunities as they arise

Biggest Obstacle to Overcome: Chief Buckell believes one of the biggest obstacles he had to overcome in his position as Chief is to get everyone on side, as there is a natural tendency to resist change. He added that it was an obstacle to get members to share a vision for future generations.

Vision: To make our community self-sustainable and to create an environment that maximizes the success of Michipicoten First Nation and its members. He would like to see a brighter future for the children of the community.



The Anishinabek Nation is seeking individuals to participate on working groups for the Anishinabek/Ontario Resource Management Council

The Anishinabek / Ontario Resource Management Council has openings for Working Group members in Lands, Water Management and Forestry. These established Working Groups under this Council are responsible for technical work on resource management issues and will provide reports to the members of the Council. Each Working Group consists of 6 members equally representing Anishinabek Nation and the Ministry of Natural Resources. Each Working Group meets approximately 8-10 times per year and all expenses will be remunerated and an honorarium will be paid for each meeting. The Council is seeking one individual to participate per Working Group listed:

- ~ Lands Working Group
- ~ Water Management Working Group
- ~ Forestry Working Group

If you are interested in participating on one of these Working Groups, please forward a cover letter stating your interest along with your resume by September 30, 2005, to the:

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

Giigoonh/Fishing



Fisher and Councillor Isadore Day works the nets collecting fish for sampling with Project Technician April Moore during the Serpent River Project.



Isadore Day holds up a medium-size lake sturgeon caught and sampled during the sturgeon assessment part of the Serpent River First Nation fisheries project.

Serpent River monitors fishery

SERPENT RIVER FN – Historically the food fishery has been an important way of life for citizens of this community on the North Shore of Lake Huron.

Fishing for trade was a precursor to today's commercial fishing activity, but the use of Lake Huron as a food fishery has remained constant. This has led to current interest and concern to conserve and monitor local fisheries.

This summer Serpent River operated a 12-week Communal Harvest Survey and Lake Sturgeon

Assessment. This two-part project employed fisheries technician April Moore to accompany local fisher and band councillor Isadore Day and assist him in lifting nets.

"We had some good catches during the project", said Day. Captured fish were counted and biologically sampled, and collected data included species ID, weight, total/fork length and scales/spines for aging purposes. All juvenile lake sturgeon were also biologically sampled and live-released. April was responsible for record-keeping and submitting

biological samples for aging. The Anishinabek/Ontario Fisheries Resource Centre provided training and all necessary sampling equipment.

Commercial and food fishers have noted that juvenile lake sturgeon are becoming more abundant in the North Channel.

As another part of the project, approximately 20 walleye and 20 northern pike were purchased from commercial fishers and used to analyze for mercury content. The A/OFRC covered the cost of fish purchase and flesh analysis.


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



Petition against fish farm

Forry Hare from M'Chigeeng First Nation signs a petition against the location of a Coldwater fish farm in M'Chigeeng during an open house hosted by Coldwater. Community members Linda Debassige, Roque Debassige and Diane Migwans, who also signed the petition, look on. M'Chigeeng First Nation has been opposed to Coldwater putting any cage operations in their traditional waters, for some time now. Coldwater conducted the open house as a part of their obligation to consult with the First Nation. They were met with opposition as tempers flared when the petition was not accepted by Coldwater representatives at the meeting.



Bass bountiful in Thames

Lloyd Birch, member of Muncney-Delaware First Nation stands beside the Thames River. "We used to fish this river and got plenty to eat", Lloyd says. Chippewas of the Thames First Nation has just completed a Thames River Assessment project on the Thames River. Jim Elm and Lawrence Sturgeon from Chippewas of the Thames were employed by the OMNR as technicians to complete the walleye assessment program on the Thames River. Originally scheduled for 10 weeks, their work term was extended to 14 weeks. The Anishinabek/Ontario Fisheries Resource Centre helped to orient the technicians and provided support costs to the crew for the entire project. The project yielded very few walleye, but good numbers of large and small mouth bass were caught and sampled.



Mapping Round Lake

Chris Corbiere of Whitefish Lake First Nation (rear), Gary Pritchard Jr. and Grant Stevens, both of the Anishinabek/Ontario Fisheries Resource Centre, work on a bass mapping project on Round Lake. Three lakes were surveyed within Whitefish Lake territory: Round Lake, Fly Lake and Blackwater Lake. Bathymetric mapping, fish community/habitat assessment and water quality were done on this project. Two of these lakes, thought to contain stressed walleye populations, will undergo fall walleye index netting later this year. Many of these lakes are fished by community members. Other stresses such as heavily developed shorelines and acidification may have also adversely affected the fish populations.

Ezhoosgaged/Arts



Self Portrait with Shadow of Red Cross

"This self-portrait is the result of much personal reflection. It is the product of my search for my identity as an artist, an Anishinaabe person and above all as a human being. This journey of self discovery has been marked by what I will call "signs" or "posts", but which are really symbolic representations of factors that have shaped our collective and individual identity."

Don Ense is an Anishinaabe artist from M'Chigeeng First Nation and can be reached via e-mail at donscone@shaw.ca



By Perry McLeod-Shabogesic

My first encounter with Carl Beam's work was as a young artist visiting the Ojibwe Cultural Foundation in M'Chigeeng First Nation. I was immediately taken aback by the artistic strength and cultural commentary of his work.

The paintings were large murals that enveloped the walls they were hanging on. It was his use of imagery of our past and contemporary style that intrigued me the most. His art and the way he lived his life proved to all, that he was truly an "artist" in the true sense of the word. Never compromising and always provocative, Carl Beam was not afraid to give artistic social and cultural commentary on the aboriginal experience both past and present. Through his art Carl could create a window into our past and at the same time give us a glimpse of our future – which sometimes was not so bright.

An art piece of Carl Beams that will always stick in my mind was a skeleton of a fish nailed to a board. It both shocked and exposed the viewer to the grim reality of a spill in the Spanish River in Espanola that killed thousands of fish and damaged the river's eco-system back in the 1980's. This raw artwork cut straight to the truth about the abuse perpetrated on the earth by humans. He had picked up

the remains of one of the dead fish from the spill and took it to his studio where he nailed it to the board, disgusted with what had been done and where we were taking this planet as human beings.

Beam was born in M'Chigeeng (West Bay) on Manitoulin Island. Of Ojibway heritage, the artist exerted a strong influence on a whole generation of Aboriginal artists and has been instrumental in the development of the art of Canada's First Nations.

He had a Bachelor of Fine Arts degree from the University of Victoria and also did post-graduate work at the University of Alberta. His work, executed in diverse media such as drawing, watercolour, etching, non-silver photography, photo transfer, installation and ceramics, has been exhibited throughout North America.

His work is found in major Canadian and international collections including the National Gallery of Canada, the Art Gallery of Ontario and the Vancouver Art Gallery.

In 2000, Carl was inducted into the Royal Canadian Academy of Arts.

Carl Beam was an enormous influence and talent not only in the Aboriginal art community but also the art community at large and in his home of M'Chigeeng. He will be missed!

Fort York mural created by urban Native youth depicts cycle of life

TORONTO – Historic Fort York is pleased to present Niinwin Dabaadjmowin - We Are Talking, a mural unveiling and celebration of First Nations culture on Saturday, September 17.

Unveiled will be an 80-foot mural created by young people from the Tumivut Youth Shelter under the leadership of artists Philip Cote and Rebecca Baird. The afternoon will feature a talk by the artists, drumming and dance performances, a video screening and traditional foods.

A collaboration between Historic Fort York, the Tecumseh Collective and Tumivut Youth Shelter, Niinwin Dabaadjmowin - We Are Talking, is the culmination of a project that began several months ago.

Funded through Toronto Culture – OW Incentive Funds Initiatives, the project sought to engage young people from the Tumivut Youth Shelter in the artistic process. The youth took part in a number of workshops with First Nations artists, Rebecca Baird and Philip Cote. Through the workshop process the seeds for the idea of the mural were planted. What evolved is



Artist Philip Cote and youth participant Marianna work on the 80-foot mural that will hang at Old Fort York.

a stunning large scale mural depicting the cycle of life.

Tumivut (Our Footprints) is a transitional centre for homeless youth, which opened on December 18, 2002. This unique facility provides critical accommodation, programs, and services for 52 male and female, Aboriginal and non-Aboriginal homeless youth, who may reside for up to six months. At Tumivut, youth can turn their lives around, pursue and realize their dreams and develop their talent and

potential.

On Saturday, September 17, from 1 – 5 p.m the public is invited to take part in a celebration of First Nations culture, while viewing the 20-panel mural.

Screenings of a film will document the making of the mural and inform about different aspects of First Nations culture. There will be an artist's talk and a dancing and drumming performance.

For info, call 416-392-6907.

Anishinabek Legal Department

The Legal Department of the Union of Ontario Indians provides professional legal services and training to the Union of Ontario Indians and its affiliated corporations, First Nations of the Anishinabek Nation, and members of the First Nations comprising the Anishinabek Nation.



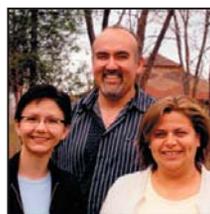
Mandate:

- Preserve and promote the existence of First Nations
- Protect the natural resources of the Anishinabek Nation
- Promote the human rights of Anishinabek citizens
- Enforce the accountability of federal and provincial governments to the Anishinabek Nation
- Develop Anishinabek Nation law and educate the public about Anishinabek Nation rights, laws and issues
- Provide general legal services as required by the Anishinabek Nation.

Services Provided:

Legal services and training on such matters as:

- Aboriginal & Treaty rights
- Land Claims
- Appeals & Redress
- Employment matters
- Band maintenance
- Corporate matters
- Capacity Development
- Facilitation of Chief & Council training sessions



Jenny Restoule-Mallozi, Legal Counsel; Fred Bellefeuille, Legal Counsel, and Linda Seamont, Legal Assistant

If you are interested in obtaining more information about the Legal Department, visit our web site at: www.anishinabek.ca/LAW/Law.asp or contact 1.877.702.5200

TAXATION & TREATY RIGHTS

Store clerks deciding whose status counts

By Jamie Monastyrski

NIPISSING FN – When Nadia approached the sales desk at the department store to purchase back-to-school items like clothes and school supplies, she was told her Certificate of Indian Status would not be accepted. She asked to speak to the manager who made it clear that status cards were no longer accepted at the store.

Nadia asked why she can use the card in other stores in town yet can't use it there. The manager said it was store policy. Nadia, upset but determined, put aside her items, which totaled well over \$1000, walked out and went to a store that did accept her status card.

For many Anishinabek citizens this is a familiar scenario.

Why do some major department stores honour status cards and others don't? If we live off-reserve can we use our tax-exempt status? Should we quarrel with every store clerk who doesn't accept our cards? What is the law and what are our rights?

Aboriginal Taxation Immunity pre-dates the Indian Act. Treaties were signed between sovereign Nations. When two parties make a treaty, they do so as equals. Aboriginal people believe that they gave the right to non-natives to live on the land and use its resources without fear of Aboriginal retaliation.

In return for that right, Aboriginal peoples received certain guarantees such as immunity from taxation and conscription, certain annuity payments, access to certain services such as education and health as well as other rights. Aboriginal people believe, therefore, that by sharing the lands and resources with non-Natives, the settlers received tremendous benefits (rights) from treaties, and should not try to renege on those agreements by denying rights.

Ontario is the only province that doesn't have a "clear" policy on Aboriginal taxation exemption, which is why retail outlets across the province have different taxation policies. According to Scott Blodgett, a Ministry of Finance spokesperson it is up to the discretion of each retail outlet to draft a policy regarding taxation of First Nation customers. Most retail outlets will either have a form to fill out or will just record the band number from a status card when they ring through a purchase.

Retail outlets that don't accept tax-exempt status are not breaking the law nor are they required to accept a PST or RST (Retail Sales Tax) exempt number by the province, according to Blodgett.

"Off-reserve vendors who sell to individual Status Indians are required to document exempt sales by noting the buyer's card number, the buyer's name and reserve, and a brief description of the goods sold."

"There is, however, no provision under the Act which obliges a vendor to accept a Certificate of Indian Status identity card. Vendors have the right to refuse to accept an identity card and to charge RST on the sale of taxable goods to Status Indians," he said.

But neither does the Retail Sales Tax Act require any retailer to charge



any customer sales tax. The Act only requires businesses to remit sales tax, whether it's for customers who pay an item's sticker price or those who are offered a discount - such as senior citizens, employees or status Indians. Most retail stores give their employees up to a 40-per-cent reduction from the sticker price.

The storeowner makes the ultimate decision about how much to charge customers for merchandise, even though they may blame "the government," "head office," or "the auditor" as excuses not to extend sales tax exemption to Status Indians.

Even vendors who honour Status Cards may require purchasers to provide on-reserve addresses to qualify for sales tax exemption, which in Ontario represents a savings of eight cents on the dollar.

These inconsistencies upset and often embarrass First Nation shoppers, who sometimes are the brunt of insulting comments from others waiting in line.

Roger Obonsawin has actively promoted and defended treaty and Aboriginal rights including taxation issues, for the past 35 years. He is the owner of the O.I. Group of Companies, which provides management consulting, human resources development and placement services to Aboriginal organizations and businesses.

"The only one really breaking the

law is the government for breaching its own agreement, Section 87 of the Indian Act, which 'protects the property of an Indian on reserve,'" he said. Obonsawin says that the whole taxation issue is based on a loop-holed 'point-of-use' versus 'point-of-sale' factor. In 1998 Tomah Decision in New Brunswick ruled that tax exemption should only take place at point-of-sale which

'Most retail stores give their employees up to a 40-per-cent reduction from the sticker price.'

meant when a service or product is purchased on reserve, it would not be taxed. It didn't matter if it was used on reserve or not (point-of-use), it had to be purchased on a reserve in order for it to be tax exempt.

The Union of New Brunswick Indians argued that the purpose of Section 87 of the Indian Act was to protect First Nations people from taxation in respect of their use of property on-reserve. Since most on-reserve members are practically obliged to purchase most of their goods off-reserve, then Section 87 protection is a futile point.

Soon after the Tomah decision, each province started to implement it, except Ontario. "I believe Ontario never did because of the backlash it would receive. We have a lot of customers going into stores. They would lose a lot of customers, that is why they were hesitant about implementing it," Obonsawin said.

Almost every retail outlet in Brantford, Ontario accepts status cards for tax exemption because the retailers know they would be alienating a massive customer base, the Six Nations of the Grand River, the largest First Nation community in Canada with 20,000 citizens. The Iroquois are outspoken in protecting their treaty rights, publicizing and distributing the names of retail outlets that don't honour them.

However, according to the Ministry of Finance website there is a form and a process that a Status Indians can use when they have paid tax on taxable goods that were used/consumed on a reserve.

They may claim a refund of that tax by completing and submitting a 'General Application for Refund of Retail Sales Tax' (available on their website). The application must be made within four years from the date on which the tax in question was paid.

Or like a lot of First Nations people, simply make a stand. "If there are enough



people to take a stand against a retailer, they can walk in and leave their items on the counter. But it has to be done in a coordinated way," Obonsawin said.

The Canadian Taxpayers Federation (CTF), Canada's leading taxpayer advocacy organization believes that everyone should be treated equally and tax exemption should be abolished.

"Income - not race or ancestry - is the only valid basis for a tax exemption," writes Tannis Fiss, Director for the Centre for Aboriginal Policy Change at CTF. "Unfortunately, that's not the case in Canada. Aboriginal tax exemptions create an inequality within the tax system. Therefore, the federal government must phase-out the exemption."

Fiss does believe that phasing out the tax exemption will be difficult until First Nation communities become more self-sufficient and better able to manage the socio-economic issues in their communities.

"It should be one of the last things that are phased out...regrettably it will take a long time," Fiss said. "The CTF opposes tax reductions or exemptions which are applied only to one group. Everyone should be treated equally under the law. Therefore, the Aboriginal tax exemption, provided under Section 87 of the Indian Act, must be phased out to ensure equality."

Obonsawin sees things very differently. "One nation doesn't have the right to tax another nation," he says, noting that when U.S. citizens purchase any items in Canada they can fill out a form in order to get a rebate on the tax they paid while in Canada.

"It's international law. So as a sovereign nation we need to stake our jurisdiction over taxation," he said. Instead of spending money and fighting taxation issues in court, Obonsawin said, it's more practical to exercise First Nation jurisdiction over taxation, just like health and education.

"Our experience shows that challenging tax cases on the basis of Section 87 of the Indian Act is not the best alternative. For the most part, in the past few years, these challenges only result in the gradual erosion of Section 87 until it becomes meaningless. If that is the case, then what is the alternative?"

Rather than waiting for the government to redefine rights, therefore restricting them, many First Nation groups are starting to look at their own solutions to taxation, outside of federal legislation jurisdiction, including creating a zero tax base, setting regulations and creating credit unions on reserve.

"If we are to achieve self-determination we must begin to form supportive coalitions and develop alternatives for the proper exercise of our sovereignty," Obonsawin said.

In the end it may seem like a small matter at the retail counter when a clerk refuses to honour Nadia's status card, but in the long term, each person who speaks up exercises their rights on behalf of all First Nations people.

There are 150,000 First Nations people - and potential customers - currently living in Ontario.

Supreme Court challenge?

According to Fred Bellefeuille, Legal Counsel with the Union of Ontario Indians, the on-reserve residency requirement, in terms of sales tax exemption, should evolve, because for many First Nation people, life off-reserve is not a choice willingly made.

"It is compelled by the lack of housing and economic opportunity on reserves, as well as by a history of laws and government policy which forced band members off reserves. This, in part, is what the Supreme Court of Canada said in the Corbiere Decision," he said.

The Supreme Court of Canada handed down the Corbiere Decision in May 1999,

which allowed First Nation citizens living off-reserve a right to vote for leadership in their community.

The Supreme Court of Canada affirmed that the Indian Act offended a section of the Charter of Rights and Freedoms, and deleted the phrase "and is ordinarily resident on the reserve" from that section of the Indian Act.

Off-reserve members are now entitled to all the rights and privileges, and to the full participation in the local government on an equal footing with all other members.

The Supreme Court does not identify what these rights



and privileges are nor does it describe what constitutes "full participation" in the local government but it did set a precedent for the rights of off-reserve members.

In theory, the Corbiere decision could similarly be used as support for the tax exemption rights of off-reserve First Nations citizens.

Native Studies #1
full page

Kinoomaagewin/Education



Mindiwin Manido Daycare Graduates, from left, Jeliel Sarazin, Kyle Sarazin, Darren Commanda, Mackenzie Commando-Baptiste, Kassidy Bernard, Blaze Commanda, Ethan Kohoko. (Missing from the photo are: Michelle Owens and Tanika Logan)

Pikwakanagan honours graduates from kindergarten to college

By Susan Magill

PIKWAKANAGANFN—School achievers from kindergarten to university were honoured in the annual Golden Lake community Graduation Ceremony.

Almost 100 students, family and friends gathered together for the event, which celebrated students who were award winners, an honours graduate, a scholarship winner, and a Dean's List graduate. Graduating schools included Mindiwin Manido Daycare, Senior Kindergarten students in Pikwakanagan, Grade Eight students from St. James School in Eganville, Grade Eight students from Eganville District Public School, High School students from Opeongo High School, and Post Secondary School graduates at both the college and university level.

Nine students graduated from Mindiwin Manido Day Care, fully prepared to enter Elementary School in the fall, and six Grade 8 students graduated from Elementary School and will be attending Opeongo High School in the fall. Eganville District Public School grad Malaysia Kohoko, and Derek Benoit, from St. James School, were both awarded Top Final Marks during the Pikwakanagan graduation ceremony.

Kris Aubrey, graduating from Opeongo High School, was the recipient of the Andrew Lavalley Memorial Scholarship, and Art Benoit, received the Native Enrichment Award and the Most Improved Student Award. Aubrey has been accepted into the Animation Program at Loyalist College in Belleville, Ontario. Samantha Meness has been accepted into the Personal Support Worker Program at Algonquin College in Pembroke, Ontario. Graduate Amanda Two-Axe Kohoko, was awarded the Secondary School Award for Best Marks, and is currently running her own business. She will attend post-secondary School next fall. Jenny Schoenfeldt graduated

on the Dean's List from Algonquin College, in Pembroke. She graduated from the Personal Support Worker Program, and is currently employed at the Bonnechere Manor in Renfrew, as well as the Tennisco Manor, in Pikwakanagan. Barbara Sarazin graduated from the Social Service Worker Diploma Program at Loyalist College. She is currently employed in the Social Services Department in Pikwakanagan.

Karyn Pugliese completed her Masters Degree in History at Carleton University in Ottawa. She is employed by the Aboriginal Peoples' Television Network out of Ottawa, where she reports on news from Parliament Hill and local Aboriginal organizations and communities.

During the graduation ceremony Stephanie Sarazin was awarded with Top Final Marks in her Undergraduate year, and Ken Jansen was awarded with Top Final Marks in his Graduating year, both at the community college level. Steve Potvin, and Mary Commanda were named Most Improved College Students. In university studies, Angela Tenniscoe was awarded Top Final Marks in her Graduating year and Eli Nix Top Final Marks in the Undergraduate year.

Many graduates will return for further post-secondary studies. Mary Commanda graduated from Georgian College in Hotel and Resort Administration and has applied to the Bachelor of Commerce Degree program

at Ryerson in Tourism Resort Management. Ken Jansen graduated from the Northern Alberta Institute of Technology in the Computer Systems Technician program and has been accepted in the Bachelor of Science Degree program in Computer Science at the University of Lethbridge. Steve Potvin graduated from the Resources and Environment Law Diploma program at the Saskatchewan Institute of Applied Science and Technology in Prince Albert, Saskatchewan and has applied to the Bachelor of Arts Degree program, in Resource and Environmental Law at the University of Regina. Ashley Sarazin graduated from the Correctional Worker Diploma program at Loyalist College in

Belleville and will be returning in the excelled Social Services program.

Other graduates will be pursuing careers in their perspective fields. Jeff Sarazin, graduate of the Hotel and Restaurant Management Diploma program at Cambrian College in Sudbury, is pursuing a career in his field. Angela Tenniscoe graduated with a Bachelor of Commerce Co-Op Honours Degree from Lakehead University in Thunder Bay. She plans to pursue a career as a Chartered Accountant. Sarah Zelney graduated with a Bachelor of Commerce Degree from Sir Wilfred Laurier University in Waterloo and she too plans to pursue a career as a Chartered Accountant.

Students shadow mentors

By Arnya Assance

BEAUSOLEIL FN – Four young women pursued and participated in the Summer Mentorship Program at the University of Toronto.

The five-week program aims to recruit under-represented "minorities" to attend U of T by offering participants two high school credits, as well as a wealth of knowledge in their chosen field (Medicine, Law, Education, Health Sciences, Social Work, Commerce, etc), and information to help them make better-informed choices for the remainder of their high school career.

The opportunity was initially researched and proposed by one of the student participants, and became reality after months of preparation by Beausoleil FN program managers.

Niki Monague, Justine Sunday, Kaitlyn Carruthers, and Krystle Jackson were chosen to represent Beausoleil in the



Beausoleil FN participants in University of Toronto's Summer Mentorship Program were, from left, Krystle Jackson, Charity Jackson (chaperone), Niki Monague, Justine Sunday, and Kaitlyn Carruthers.

Summer Mentorship Program, entrusted to the care of chaperone Charity Jackson. The group lived in residence, went to school, participated in their chosen Faculty practicum, in the evenings they participated in the Cultural activities at the Native Canadian Centre, and basically got to know Toronto ... perhaps for the first time.

Niki Monague was chosen

out of the entire Faculty of Medicine class to shadow one of the top surgeons in Toronto for the summer, and earned the second highest grade in her student faculty group.

This was Beausoleil First Nation's first run at this program, and we may have seen the launch of four successful careers in Medicine, Law and Social Work. Way to go Ladies – we

at Beausoleil First Nation are so proud of you.

For more information about the Summer Mentorship Program contact Candace Brunette, Recruitment Officer, First Nations House, University of Toronto, 416-946-3570.

Arnya Assance is Economic Development Officer, Beausoleil First Nation.

Kinoomaagewin/Education

Law Society ranks include six new Native graduates

By Shirley Honyust

LONDON, Ont. – Special Convocation Ceremonies were held this summer at the London Convention Centre, where six of the 84 new lawyers to join the Law Society of Upper Canada were Aboriginal graduate students from the University of Windsor.

Anthony (Tony) Sferruzzi's Dad was born and raised in Italy, and his mother is Mi'kmaq from Manitoba. He will be working at the Crown Attorney's office in Kitchener and his goal is to help, not just to prosecute. His focus is on criminal law, both adult and youth, which he says he prepared for from a very young age by challenging his teachers, and other authority figures, on a regular basis.

Brenda Lee Young, from Chippewa of the Thames First Nation, is really interested in the rights of children. The single mother of two hopes to be a role model for her children and for other Aboriginal women. She was drawn to the law through the role of the Courtworkers with Native people.

Lianne Marcella Byrne, from Timiskiming First Nation, was both happy and relieved to be graduating. After taking the

summer off, she will start work in September with the Toronto firm of McCarthy Tetrault where she will finish articling. Her long-term goal is to work with First Nations organizations.

Lynda Lillian Levesque, Cree from the Fisher River First

Nation in Manitoba, advises aboriginal youth to "Aspire for the stars", "Follow your dream", and remember that "Anything is possible!". From a young age she recognized the injustices that surrounded Aboriginal people. She was inspired by her immediate

family, and she was the first person in her family to be "called to the bar". Lynda also was awarded the Osgoode Society for Canadian Legal History Prize.

Rayleen Cantin, originally from Whitefish River First Nation on Birch Island, now lives in Windsor.

Her Chief, Franklin Paibomsai – "Shining Turtle" – drove down to London to attend her Convocation. Her mentor was Liz Chamberlain, and she did her articling with Linda McCarty, who has her own practice. Rayleen's goal is also to have her own practice. She has two children, worked full time while going to school, and received a lot of support from her friends in Windsor. She plans to focus on family and criminal law, and in the long run would like to get more into Indigenous Policy and Aboriginal Law.

Amanda Gaw's link to Walpole Island First Nation is through her mother's Aboriginal heritage. Her focus is on litigation, and the firm she is with, Dally and Elliott, has many First Nations clientele.

Guest speaker was James Lockyer, renowned for developing the Association in Defence of the Wrongly Convicted.

Along with the Benchers on stage was Bruce Elijah, an Elder from Onyota'a:ka, who took part in honouring the accomplishments of these poised and polished scholars.

Sara Rosemarie Siebert, a Francophone student, received five academic awards.



Six new members of the Law Society of Upper Canada – flanking convocation ceremony guest speaker James Lockyer, centre, are, standing, from left, Aboriginal lawyers Rayleen Cantin, Brenda Young, Lianne Byrne, Lynda Levesque, Anthony Sferruzzi, and Francophone graduate Sara Siebert. Seated are Elder Bruce Elijah and George D. Hunter, Treasurer of the Law Society of Upper Canada.

Native Studies #2
half page

Mno-bmaadziwin/Health

Boyer idea

Camp's activities focused on diabetes

By Rosalind Raby
For Anishnabek News

MISSISSAUGA FN – A First Nation health worker has reason to be proud of an initiative he began three years ago.

Perry Joe Boyer is the health promotions worker for the Mississauga First Nation (MFN).

Three years ago he introduced a new idea, a camp for Aboriginal children focusing on diabetes and what they can do to take control of the disease and fight it in their own communities.

The program included one week of camping with all the typical activities geared to children six to 12 years old, from swimming to canoeing to arts and crafts.

However, there is one big difference.

"All the activities centred around diabetes and good health habits as much as possible," explains Boyer. "Exercise and the right diet

are so important in fighting this disease, especially when the rates of it among Aboriginal people is so high."

Boyer's template for the camp has proven successful. He has held two camps in the area over the last two years, and just recently returned from a unique experience in Sandy Lake, an isolated community in northwestern Ontario.

"Roderick Fiddler is the diabetic educator in Sandy Lake. We met at a conference a couple of years ago, struck up a friendship and have stayed in touch ever since.

"He invited me to come up and have some local children go to camp.

"It was a return to grass roots for me. We took a canoe and went to a completely wild isolated spot across the lake."

An average day included breakfast, followed by water safety instruction, diabetes workshop, a



Perry Joe Boyer, Mississauga First Nation health promotions worker, teaches Diabetes Camp participants about traditional medicine plants.

nature walk, lunch, then some more water fun, blood sugar screening, dinner, then a camp fire where everyone shared songs and stories, as well as what they learned that day about diabetes.

At other camps he hosted closer to home he also had speakers come in to help with a variety of activities.

The success of the program has been noticed on the national level.

Health Canada officials attended Boyer's next camp, held at the Dreamcatcher's Centre and Camp Bill-O-Wood Aug. 22-26.

Native counsellors program honours graduates

SAULT STE. MARIE – A ceremony at the Roberta Bondar Pavillion honoured this year's eight graduates of the Native Counsellors Training Program.

Verna Andre (Michipicoten), Irene Hookimaw (Attawapiskat First Nation), Bernice Kooseses and James Kooseses (Kasechewan First Nation), Dianna Ningewance and Linda Williams (Lac Seul First Nation), Tina Tabobandung

(Wasauksing First Nation), and Bruse Sandy from Beausoliel First Nation were congratulated by Orian Corbiere and Barb Nolan of the Ontario Native Education Counsellors Association.

After dinner, the graduates' procession was led by their Instructor Agawa. The graduation ceremony was emceed by Roberta Oshkawbewis Martin, R.E.S.P.E.C.T. Project Co-

ordinator from North Bay, who served as a student advisor for the program, and delivered workshops on Family Violence and Abuse; Addictions, True Colors; Grief Recovery and other topics under The Path of Life Skills during the five-week program.

Thanks goes to Grandmothers Arnela and Keena for their wealth of knowledge, care and support they gave to all and to the Sweatlodge Ceremonies conductors who were available each week; to all the family members and friends, first and second year students for all the support that was given in kind for this celebration.

The NCTP also featured a Day Camp and a Youth Camp, which allowed the children to be close to their parents for the duration of the program.



Andrew King, Wasauksing First Nation, and Williard Pine, Garden River FN, joined the race to see which team could place the condom on a banana the fastest and most correctly.

Bananas teaching tools

NORTH BAY – The Union of Ontario Indians held their annual HIV/AIDS conference this year in North Bay. The theme was "New Horizons to Meet The Changing Needs in the Prevention of HIV/AIDS".

Participants represented 30 of the Anishinabek Nation's 42 member communities. This year's conference invited youth and Community Health workers to participate to learn more about HIV/AIDS due to the rising statistics regarding First Nations people in Canada. At least one Aboriginal person per day is becoming infected with HIV.

For more information about workshops please contact Jody Cotter, AIDS Education Coordinator at 705-497-9127.

NUTRITION

Food for Diabetics

By Catherine Free

With the leaves changing and the weather getting colder we are all looking forward to a restful Autumn season.

This is a time of year where it's very important to maintain a healthy lifestyle as it becomes more tempting to dig into goodies and treats that are a traditional part of holidays this time of the year. It's very important to maintain a healthy diet to aid in control or prevention of Diabetes, which now affects 2 million Canadians every year.



Catherine Free

among the higher risk groups so it's especially important to watch dietary needs, physical activities and keep a healthy weight to aid in a healthier lifestyle overall. Type 1 Diabetes affects 10% of all Canadians (body does not produce insulin) and Type 2 Diabetes affects 90% of all Canadians (body either does not produce enough insulin or does not effectively use insulin). Because Type 2 affects more people and can be directly related to diet, it is going to be the focus of both my article and the recipes included in this issue.

The following recipes are going to be based on an Type 2 Adult Diabetic Meal plan.

Who says eating Healthy can't be fun?

Poached Trout with a Fresh Blueberry and Crab Apple Salsa

- Poached Trout**
 3 oz Filet of Fresh Trout
 1/2 tsp. Salt
 1 Tbsp Peppercorns
 1 bulb of Fennel (sliced) or 2 Star Anise
 3 cups Water
 2 tsp. Lemon Juice



- ◆ If Trout is young, de-bone and then scrape scales off leaving skin on and cut into 3 oz portions.
- ◆ Make a Court Bouillon with Salt, Peppercorns, Fennel or Anise, Water and Lemon Juice in a small pot or deep saucepan. (White Wine is an excepted substitute if Lemon Juice isn't handy.)
- ◆ Bring Court Bouillon up to a boil, then down to a light simmer.
- ◆ Add Trout to pot and turn off heat. Let Trout poach until firm but flaky.

Serve with Fresh Blueberry and Crab Apple Salsa.

- Fresh Blueberry and Crab Apple Salsa**
 1/2 cup Fresh Blueberries (if berries are plump, cut in half)
 1/2 cup Fresh Crab Apples (peeled and thinly sliced)
 1 1/2 tsp Honey
 1/2 tsp Sweetener (Splenda or Sweet N Low)
 1-1 1/2 Tbsp Fresh Orange Juice
 1 Sprig of Fresh Thyme (leaves removed and chopped)
 Salt and Black Pepper to taste

- ◆ Mix all above ingredients together and serve over freshly poached Trout.

Catherine Free, a member of PAYS PLAT First Nation, is Junior Sous Chef at Delta Rocky Crest Resort in Muskoka.

Pandemic Flu: the essential facts

What is Pandemic Flu?

◆ An outbreak of the flu that quickly spreads around the world is known as a pandemic.

◆ Pandemic influenza occurs when a new, highly infectious and dangerous strain of the influenza virus appears.

◆ Unlike the common flu outbreaks we see every winter, flu pandemics occur every few decades.

Is there a vaccine for a flu pandemic?

Once the pandemic flu virus is identified, a special vaccine will have to be made. It can

take several months to make a new vaccine and then a longer period to distribute it. Because of worldwide demand, the pandemic flu vaccine may be in short supply at first.

What is being done in your community?

Emergency Preparedness should be working with First Nations Inuit Health Branch or your PTO to put together a plan dealing with any pandemic outbreak.

What can I do to avoid the flu and

reduce the spread of infection?

1. Wash your hands:
 - ◆ before handling or eating food
 - ◆ after using the toilet
 - ◆ after sneezing or wiping your nose
 - ◆ whenever hands are dirty
2. Cover your nose when you cough and sneeze
3. Stay home if you are sick, don't spread your germs
4. Keep your immunization up to date. It will help your immune system stay healthy.

If you have concerns contact your nearest First Nation Health Centre.



Bmaadziwin/Culture

Serpent River erects arbour

By Rosalind Raby

SERPENT RIVER FN – Fire is sacred to First Nations people, and its purifying power has now found a special home in Serpent River First Nation in a newly-built Community Arbour.

Adjacent to the band office, it sits on the site where the band used to light its sacred fire for ceremonies such as Tuusan (Feast of the Dead).

Elder Emma Meawasige took part in an Aug. 5 ceremony to mark the occasion of the completion of the project.

“That Friday was a glorious day for our First Nation,” she recalls. A special Sunrise Ceremony included the retirement of sacred feathers on the Community Eagle Staff, the naming of a new Drum, and the lighting of a Sacred Fire.

Councillor Isadore Day says the arbour came about as part of the community drawing together, especially the men.

The arbour took two months to build with donated wood,



Serpent River First Nation Elder Emma Meawasige and Councillor Isadore Day share a moment under the new Community Arbour, in front of the new sacred fire pit.

both pine and cedar, and other equipment. It has a cement floor with a sacred fire pit built in the centre. Built like a gazebo, it is open on all sides, but is roofed for protection from the elements.

“It was built by volunteers, truly a community effort.

“Bobby Jones and Robby Day led the building of the structure while Elders and other community members assisted as best they could.



BLIND RIVER PUBLIC SCHOOL POW-WOW – Elders Wayne Petahtegoose of Whitefish Lake, and Bernadette Boyer and Eva Tyszko, Mississauga First Nation, lead the children of Blind River Public School and St. Mary’s School in an inter-tribal dance at the 10th Annual Blind River Public School Pow-Wow, which attracted over 300 participants. – Photo by Rosalind Raby



SERPENT RIVER POW-WOW – Ian Akiwenzie and Eddy Robinson participate in grass dance at 15th annual Serpent River Pow-wow. – Photo by Rosalind Raby

DEBWEWIN CITATIONS



for Journalism



The DebweWIN Citations are the first major awards intended to recognize and encourage excellence in reporting about Native issues by aboriginal and non-aboriginal journalists. Anyone can nominate a journalist whose work is distributed in Anishinabek territory. A selection committee co-ordinated by the Union of Ontario Indians communications unit solicits nominations for the awards, whose name reflects the Ojibway word for “truth,” but literally means “speaking from the heart.”

Anyone may submit a nomination, but all nominations must be endorsed in writing by a First Nation in Ontario.

To nominate a journalist for the DebweWIN Citations contact Maurice Switzer at (877) 702-5200 or Email swimau@anishinabek.ca

Nomination deadline is September 30, 2005.

Recognizing excellence in the coverage of aboriginal issues in the media.



2002 winner Peter Edwards, Toronto Star, and Michael Sifton, President and CEO of Osprey Media Group Inc.



2003 winner Rick Garrick, Wawatay News; and Osprey Media Group Vice-President, Editorial, Lou Clancy.



2004 winner Lynn Johnston, cartoonist, with Grand Council Chief John Beaucage and editor of the North Bay Nugget, John Size.

Proudly sponsored by



Bmaadziwin/Culture

Tory raising funds for Debajehmujig

WIKWEMIKONG – Leader of the Ontario Progressive Conservatives (PC) John Tory, official leader of the opposition in provincial parliament, visited Wikwemikong and the site of Debajehmujig's production and training facility under construction in Manitowaning.

John Tory was on a joint July 30 visit to Debajehmujig Theatre Group and to Wikwemikong Unceded Indian Reserve.

He has become an honorary patron of the Aboriginal theatre company, and will help to raise an additional \$1.6 million required to complete the new production facility.

"It sounded like a very exciting project," said John Tory. Funding has already been attained from FedNor, Northern Ontario Heritage Fund, Trillium

Foundation, and the Dreamcatcher Fund. There's nothing like the arts to bring people together, said Tory, it could be a substantial catalyst for economic activity here (on Manitoulin Island).

Challenges faced by First Nations communities are the same faced by northern ones as well, economic activity is a problem for the north...it's a shared challenge that's felt acutely by First Nations, said Tory.

Ron Berti, artistic producer at Debajehmujig Theatre Group, explained that the theatre company acts as a vehicle to have stories seen and produced onstage.

Funding cuts in 1995 led Debajehmujig to measure the company against Toronto and southern Ontario theatre companies, and was a turning point. "It helped Debajehmujig



During his visit to Wikwemikong Unceded Indian Reserve, Ontario Conservative Party leader John Tory experienced his first pow-wow at the community's 45th Annual Cultural Festival. Cynthia Bell of the Wikwemikong Heritage Organization explained the various dance styles and pow-wow protocol.

understand for the first time who we are and what our role is," said Berti of this period. He went on to explain how Debajehmujig

Theatre Group has been a bridge in a number of different ways: between northern Ontario and urban settings, between Native

and non-Native people, between Elders and youth, and between traditional and contemporary art forms.

Language immersion being introduced to Wiky tots this year

By Marcia Trudeau

WIKWEMIKONG – Kindergarten and Hub Centre (daycare and pre-kindergarten) students in Wikwemikong are being introduced to language immersion programming during the 2005 school year.

The immersion programming will consist of 50% Anishinabe language and 50% English language over the course of the school day.

"The Wikwemikong Board of Education is in full support of this Anishinabe language

immersion initiative," says Dominic Beaudry, education director for Wikwemikong. "The Wikwemikong Chief and Council stated their support of the initiatives at the June 16, 2005 band council meeting.

"The initiatives are proceeding

after some lengthy discussions and considerations regarding the critical state of our Anishinabe language," Beaudry says.

Beaudry pointed out that results from studies of language immersion programs in New Zealand, Hawaii, and Leech Lake, Minnesota showed that students fluent in two languages do better on literacy tests than those who only speak one language.

In 1999, the Wikwemikong Heritage Organization (WHO) conducted a research study in which 75.26% of respondents were in support of language immersion in our community.

Discussions in the community indicate that we are at a critical stage in terms of language retention for two reasons, notes Beaudry. First, that the support staff of bilingual teachers and resource personnel that currently exist may not be in the system in ten to 15 years – making it important to develop the infrastructure and programming now.

Second, recent studies on Aboriginal language retention indicate that the Anishinabe language, along with Cree and Inuktitut, will be the only aboriginal languages that survive another 20 years.

One key element in the decision to proceed with an immersion program is that, in comparison with other Aboriginal communities, Wikwemikong has control of its own education system, from pre-kindergarten to Grade 12. For First Nations who bus their children to nearby towns for education, immersion would not be as feasible an option.

The goal for the Wikwemikong

Board of Education is to begin graduating bilingual students from the Wasse-Abin Junior School within five to six years.

In response to the commitment made in the federal government's "Gathering Strength – Canada's Aboriginal Action Plan" to preserve, protect and revitalize Aboriginal languages, the Minister of Canadian Heritage announced the Aboriginal Languages Initiative (ALI) on June 19, 1998.

A report was compiled for the Department of Canadian Heritage in February 2003; the ALI provided \$20 million in funding over four years (1998-2002) for some 1200 community projects, community and regional consultations, surveys and research, language instruction and exchanges of information and linkages between language programs.

Participants in a July 14 community information session generally agreed that positive self-concepts and strengthening of the Anishinabe worldview would be developed. While there are obvious benefits for language skills development, other benefits would include transmission of cultural and historical knowledge and value systems.

The community meeting was attended by representatives from the Hub Centre (day care and pre-kindergarten), Wasse-abin Junior School principal Henry Lewis and kindergarten teacher Donna Leblanc, representative Cecilia Pitawanakwat from Chief and Council, Wikwemikong Board of Education chairperson Rolanda Manitowabi, and Cynthia Bell from the Wikwemikong Heritage Organization.

NGASHINAA-NKA

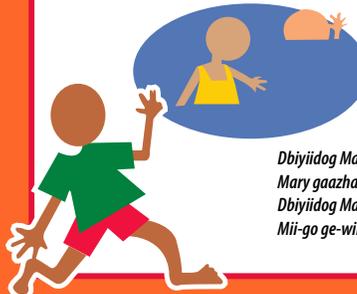
MOTHER GOOSE



Jack & Jill
Jack miinwaa Jill izhaawag gidaaki. (Jack and Jill went up the hill.)
Wii gwaaba am biish. (To fetch a pail of water.)
Jack gii-pangishin miinwaa gii book-gdebeshin. (Jack fell down and broke his crown.)
Gmaapii Jill aaboo-dina-gizhii. (And Jill came tumbling after.)



Hickory Dickory Dock
Hickory dickory dock (Hickory dickory dock)
Waabgonoojiinh wmbishkaa dbahgiiswaaning (The mouse ran up the clock)
Dbagiiiswaan bezhigo-dbaghineg (The clock struck one.)
Niisaandwed waabgonoojiinh gii-bmipto. (The mouse ran down.)
Hickory dickory dock. (Hickory dickory dock.)



Mary Had A Little Lamb
Mary gii yaawaan aantaanshensan. (Mary had a little lamb.)
Maantaanshensan, aantaanshensan. (Little lamb, little lamb.)
Mary gii yaawaan aantaanshensan. (Mary had a little lamb.)
Chi-waabishkaa maantaan-shii-miinziis. (It's fleece was white as snow.)
Dbiiyidog Mary gaazhaagwen. (Everywhere that Mary went)
Mary gaazhaagwen, Mary gaazhaagwen (Mary went Mary went.)
Dbiiyidog Mary gaazhaagwen. (Everywhere that Mary went.)
Mii-go ge-wiin gii noopna-kiid maantaanshens. (That lamb was sure to go.)

Dnakmigziwin/Sports



Kettle Point First Nation Cycling Team took home 9 of 15 medals at Nawash competition. Team members, (back row, from left) Darcy Cloud, Cole George, Tyler Neelan, Hector Ketash, Matt Shone, Donovan Bressette; (middle row, from left) Noah Joseph, Darrien Bressette, Seth Morrow, Byron Monague, Darryl Monague; (front row) Dawson Monague, Sky Monague
 - Photo by Perry McLeod-Shabogesic

Kettle Pointers pedal fastest in Nawash meet

By Laura Robinson

NAWASH – Over 50 cyclists from Kettle Point, Chippewas of the Thames, Saugeen, and Nawash gathered for some serious off-road cycle racing on Friday, August 19, under rainy skies and a tornado watch.

Just like Tour de France racers and their police escorts, these young riders rode from the Nawash Community Centre to the Lighthouse race trail, with police and firefighters' lights and sirens ablaze. Junior National team cyclist Kaitlin Mitchener of Meaford, Ontario, who was leaving for the Junior World Championships in Italy the next week, was the official lead rider.

Despite riding their home course, the Nawash Niish Nobbies had stiff competition as Kettle Point Blue Racers brought a talented team whose members captured nine of 15 individual medals up for grabs.

Kettle Point's Matt Shone, Cole George, and Seth Morrow took bronze in their respective age categories, while teammates Darrel Monague grabbed silver, and Byron Monague, Dawson Monague, Darrien Bressette and Donavon Bressette walked away with gold.

The Niish Nobbies placed Faith Abell in second in Girls 6-7; Carrie Jones took second in Girls 8-9; Kirkland Jones second, Dakota Cutting third, and Martin Elliott fourth in Boys 10-11, Doug Jones first in Boys 12-13; Sky Hawk Kade first in boys 14-15 while Grayson Besito of Saugeen was second; and in Girls 12-13, Tianna Fillo was first, and Christa LaValley second.

Organizers apologize to all other medallist not recorded here. Wet time sheets made translating results very difficult.

Kettle Point and Chippewa of the Thames are interested in hosting a similar event in 2006, and Nawash will hold the Fourth Invitational as their cycling program grows. The event combines competition, nutrition, sportspersonship, and anti-drug abuse games. Police constables Vince George and Paula Rogers set up the Race Away Drug Abuse Jeopardy before the race.

All teams met at the Community Centre three hours before the start of the race for bike repairs, race registration, free water bottles, Frisbees, and cycling jerseys, nutritious lunch, and for Race Away Drug Abuse Jeopardy which was as competitive as the bike race!

Despite the indoor fun and dark skies, at 1:00 p.m. cyclists donned helmets and proceeded to the course. The Nawash Health Centre had a registered nurse on hand to tend to the cuts and bruises of off-road cycling, firefighters transported cyclists for first-aid, and police kept the race course safe.

Sudbury games successful

By Ariel Hill

SUDBURY – This year's Ontario Aboriginal Summer Games, held July 14-17, brought over 400 athletes from First Nations all over Ontario to showcase their talents at the Laurentian University athletics facilities. Participants competed in track and field, taekwondo, and basketball for a chance to represent Ontario in the 2006 North American Indigenous Games to be held in Denver Colorado.

Shelly Burnham-Shognosh, Executive Director of the Ontario Aboriginal Sports Circle, expressed her satisfaction as an organizer of the Sudbury event.

"To see the enthusiasm and participation of the athletes proudly marching in the stadium with their home community flags, jerseys and smiles, was the reward for our hard work."



Alberta Hayley, Chippewas of the Thames First Nation, won the juvenile girls' triple jump with a distance of 6.22 metres.

The next Ontario Aboriginal Summer Games will be held in 2007, the year following the North American Indigenous Games.

More information – including Sudbury results – is available from the Ontario Aboriginal Sports Circle.

Sheguiandah FN Job Posting Business Dev. 6" x 7"



Bull's-eye for Sheila

Sheila Madahbee, Wikwemikong, took first place in the Ladies Sr. Hunter class, of a provincial three-site archery competition held in Sault Ste. Marie, Barrie, and Madawaska. Her next tournament will be the qualifier for the 2006 North American Indigenous Games in Denver, Colorado.

Housing

OFNTSC 10th anniversary

Housing priority for tech services

By Rick Garrick

THUNDER BAY – Although the Ontario First Nations Technical Services Corporation has achieved many successes over the past 10 years, it's now focusing on the future.

"I want to take this Corporation to the next level," said Michael Nepinak, OFNTSC's executive director, noting that he felt very encouraged to begin planning for the future after the organization's last board meeting. Nepinak plans to hold a retreat with the organization's 28 board members and some of its sponsors.

"We'll sit down and have one hell of a brainstorming session," Nepinak said. "We need to take stock of how we're delivering our services."

Nepinak was speaking during the Gala Awards Dinner at the OFNTSC's 10th Annual Technical Conference and Trade Show, held in Thunder Bay Aug. 15--18, which attracted about 400 delegates, including Ontario Regional Chief Angus Toulouse, Union of Ontario

Indians Grand Council Chief John Beaucage, Aboriginal Water and Wastewater Association of Ontario members, Ontario Native Firefighters Society members, sponsors and other guests.

Toulouse noted that Ontario's First Nations leadership is concerned that not enough is being done to address the housing issue.

"Our technicians estimate that 15,000 units are needed immediately" in Ontario alone, Toulouse said. "Across the country, 85,000 units are needed today."

Toulouse emphasized that maintaining the status quo is not an option.

"These inefficiencies have led to huge gaps between First Nations and the rest of the country," Toulouse said.

First Nations need to be creative and flexible in developing strategies to deal with the housing issue, Toulouse said, noting that the Assembly of First Nations is planning to hold a housing conference in Montreal this coming October.



Anishinabek Grand Council Chief John Beaucage with the Ontario Women's Directorate 'Honouring Aboriginal Women in Technology' award winners. The award winners, from left: April Wemigwans, Wikwemikong, Information Technology; Chasity Toulouse, Sagamok, Architectural Technician; Angela Crozier, Sandy Lake, IT; Carla Chisel, Lac Seul, Architectural Technologist; Lorri Bova, Akwesasne, Civil P.Eng; Sandra Smith, Ontario Women's Directorate, Partnership Development Specialist. Winners not included in photo are: Karen Smith, Webequie, Environmental Technology, and Gail Obediah, Six Nations, Interior Design.

"The First Nations political leadership must continue to show support to OFNTSC," Toulouse said. "There is such a gap in our remote First Nation communities, the fly-in communities."

Beaucage, co-chair of the AFN's Chiefs Committee on Housing and Infrastructure, explained that the national steering committee is working to encourage the transfer of housing from Indian and Northern Affairs Canada and the Canada Mortgage and Housing Corporation to community organizations within the next five

years. "We can't rely on CMHC and INAC to provide what we need," Beaucage said, noting that only about 3,000 First Nation housing units are currently being built per year under CMHC and INAC.

"We have to take ownership and take responsibility to do it ourselves."

Although 85,000 units are currently needed across the country, Beaucage emphasized that First Nation communities will need even more homes over the next five years as their population,

with the highest birthrate in the country, continues to grow.

"We have to start getting ourselves ready to start building all these houses," Beaucage said. "To start taking on the responsibility of our building programs."

Beaucage sees OFNTSC as being perfectly placed to take on greater responsibilities as First Nations begin developing their own building programs.

"We're going to need a lot of their technical expertise," Beaucage said. "We're going to have to rely on their leadership."

CMHC Housing ad
10.25" x 7"

Restoration of Jurisdiction

Negotiators initial Governance Agreement-in-Principle

By *Mary Laronde*

Negotiators for the Union of Ontario Indians and Canada initialled the Governance Agreement-in-Principle (AIP) in Sudbury, Ontario on July 19.

This initialing marks an important milestone in ongoing negotiations aimed at establishing a framework for the Anishinabek First Nations, as represented by the Union of Ontario Indians, to assume greater control over their own institutions of government.

Today's initialing also launches the formal process for the First Nations and Canada to review and approve the AIP. Once the AIP receives support from individual First Nations and Canada, it will form the basis for negotiations towards a Final Agreement with respect to Governance.

"Our purpose in the negotiations is to achieve Canada's recognition of First Nations jurisdiction that has always existed," said Grand Council Chief John Beaucage.

"This agreement is a crucial step, one of many that will bring our people forward and allow us to keep pace with the rest of

Canada. Our ability to arrive at a Final Agreement on Governance is greatly enhanced by the recently signed First Nations - Federal

Bayer, Chief Negotiator for the Anishinabek Nation.

"This AIP represents a positive step in the development of a new relationship between First Nations and Canada - a relationship which recognizes the importance of First Nations having control over the internal operation of their communities and institutions of Government," said Elizabeth Morin, Chief Federal Negotiator.

The Governance AIP sets out a framework for First Nation law-making authority in the areas of leadership selection, citizenship, language and culture, and internal operations of government. The AIP also looks to the establishment



Chief Federal Negotiator, Liz Morin and Anishinabek Nation Chief Negotiator, R. Martin Bayer (seated) are joined by (from left to right) Bernadette McLeod, legal counsel for Canada; Wayne Wong, Intergovernmental Affairs, INAC-Ontario Region; and Fred Bellefeuille, Anishinabek Nation legal counsel at the Governance AIP initialing ceremony July 19 in Sudbury.

Crown Political Accord on the Recognition and Implementation of First Nation Governments."

"We have come to agreement on a set of principles, that if approved by our Chiefs and Councils, can provide a framework for negotiating the Final Agreement and more suitable and effective governance systems that will ultimately help us to improve the quality of life for our people," said R. Martin

of a central Anishinabek Nation Government to address issues of common concern.

The Anishinabek Nation is also involved in sectoral education negotiations that will recognize First Nation authority to make laws over education.

The Province of Ontario, while not participating in these negotiations, has been kept apprised of developments.

Anishinaabe Gchi-Naaknigewin debajimowin

By *Mike Restoule*

It is generally thought that a nation's constitution is the fundamental, defining statement of a people. The first draft of a proposed opening statement for the Anishinabek Nation constitution is then a re-statement of the Anishinabek as a Nation of people.

"We are the Anishinabek, the people of the Great Lakes area descended from the original three great tribes, the Ojibway, Ottawa and Pottawatami, of the Three Fires Confederacy. We have existed on this land since time immemorial. We are rich in culture, tradition and language. Our Nation is the collective of the people, the land and the resources of the Great Lakes Anishinabe, which today, includes the seven tribes known as Chippewa, Delaware, Mississauga, Odawa, Ojibway, Ottawa and Pottawatami. We share a similar language and culture. We are the original owners of this land and have existed here long before the arrival of others. Our nationhood comes, not from any other nation, but from the Creator who placed us on this land in the beginning. We do not owe allegiance to any other people on earth for we are a nation of people in our own right. We have governed ourselves since creation and have never surrendered

that right to anyone. We have the right to create our own governing institutions, make our own laws and determine our citizens. We do not seek endorsement of our legal status as a nation from anyone. We are a strong and resilient but gentle and peace-loving people."

The phrase 'Anishinaabe Gchi-Naaknigewin' is a proposed title for the Anishinabek Nation Constitution. The word 'naaknigewin' is derived from the verb 'naakniged' meaning 'to do things a certain way, to have a certain custom.' Throughout the rich history of the Anishinabek Nation, the customs have been handed down by word of mouth and through the teachings. Our constitution, according to statements made by citizens during consultations and conferences, must reflect those customs and traditions. The title is intended to emulate the Anishinaabe way of life. The constitution will embody the historical and spiritual being of our nation as well as include modern legal aspects.

A proposed article within the constitution titled 'Anishinaabe Bimaadiswiwin' will describe the Anishinaabe way of life as only we know it and, among other things, how it reflects our oneness with Mother Earth and the belief that She will provide all that we need to survive.

It will discuss how the seven Grandfather Teachings have, for countless generations, formed the basics for our society and helped us to be strong. Other proposed articles will refer to the Sacred Bundle of the Anishinabek Nation that includes the Eagle Staff, the Drum, the Pipe, the four Sacred Medicines, the Wampum Belt and the Talking Stick. The Sacred Bundle, the unwritten part of our constitution, holding a special place at the centre of the government, will manifest itself in the institutions, laws, policies and procedures that we will establish.

Community members have stated emphatically that the strength that the Anishinabek Nation Government will have is to be delegated from the First Nation governments and the people. The articles of the constitution that will describe our Grand Council, our Elders', Women's and Youth Councils and administration are to be the voices of each sector of our nation, as the Anishinabek clan system teaches, rather than be a government that makes decisions on our behalf. Other sections will outline an Anishinabek judiciary based on traditional and modern values, a treasury and an amending procedure. Much more consultation with Anishinabek citizens is needed before the constitution is complete.

IN BRIEF

Expand negotiations say Chiefs

The Anishinabek First Nation Chiefs have directed the Union of Ontario Indians (UOI) to develop strategies for expanding the current negotiations on self-government arrangements beyond governance and education.

The resolution, titled "Instituting Comprehensive Self-Government Negotiations Under a revised Negotiations Framework," was passed by consensus at the recent Grand Council in Kettle and Stony Point First Nation in June. The Chiefs, recognizing that 28 of their First Nations had already passed Band Council Resolutions (BCRs) approving the Education Agreement-in-Principle (AIP) and 6 so far had approved the recently completed Governance AIP, opted for expanded negotiations "to include all comprehensive sectoral areas including lands, resources, economic development and social services," the resolution states.

"It is imperative that Anishinabek First Nations gain greater control over lands, resources, fiscal relationships and other jurisdictions beyond Education and Governance and the Inherent Rights Policy and that this greater control be based on our inherent rights to self-government and self-determination," the resolution continues.

The Chiefs maintain that the present negotiation process conducted within Canada's Aboriginal Self-Government policy (a.k.a. the 'inherent right' policy) does not meet the needs of First Nations. This fall, the UOI is to present proposals to the Chiefs in assembly on options to move into comprehensive self-government negotiations.

The Chiefs' decision follows the First Nations - Federal Crown Political Accord on the Recognition and Implementation of First Nation Governments and Ontario's new Aboriginal policy indicating a desire to create a "new, constructive, co-operative" relationship with First Nations.

Website updated



Many changes have been made on the website in order to provide users with current and valid information. Over the summer, James Restoule, a student from Dokis First Nation, worked with ROJ staff to ensure that ROJ activities and information are provided electronically for you.

As you will notice, nearly every page on the ROJ website has been updated with new and revised information. The home page is updated as soon as a new story takes place. The most recent happenings will always be posted on the front page.

Also, the upcoming events page is a great tool for finding out when an information session with your Community Facilitator or a negotiation session is planned for your area or an important ROJ conference is coming up. Clicking on an event will bring you to a page explaining the event, its location and who will be there.

The contacts page ensures that users will be able to forward questions to the appropriate person. All of the staff is listed on the page and there is a general e-mail address for sending your questions and inquiries. That e-mail address is ROJ info@anishinabek.ca.

Our thanks to James for a job well done.

CALL FOR PROPOSALS

2005-2006 First Nation Constitution Development Pilot Communities

Anishinabek Nation Restoration of Jurisdiction Constitution Development Project

A pilot project to begin development of four First Nation community constitutions was initiated in late 2004. The four communities, Alderville, Nipissing, Whitefish Lake and Red Rock, are now in the process of creating their constitutions.

The Union of Ontario Indians (UOI) has secured limited funding to continue that pilot project for the fiscal year 2005 - 2006. Included in the project, as well, are limited funds to begin development of four (4) additional First Nation Constitutions within the Anishinabek Nation Territory.

The UOI is therefore inviting First Nation communities interested in participating in the pilot project to submit proposals to develop their respective constitutions.

First Nations interested in submitting a proposal for the Project must complete a Constitution Development Proposal Submission Form.

For further information or to receive the Call for Proposals package, including the submission form, please contact:

Union of Ontario Indians
Attn: Mike Restoule, Special Project Coordinator
P.O. Box 711, North Bay, Ontario P1B 8J8
Telephone: (705) 497-9127 extension 2322; Fax: (705) 497-9135
E-mail: resmik@anishinabek.ca

Deadline for submissions is Friday September 29, 2005.

Kidowenan/Communications



YOUNG BUCKS DRUM GROUP sang during the annual North Bay Heritage Festival at a display co-ordinated by the Union of Ontario Indians Communications Unit. Armando Wigemwags, left, hitch-hiked from Wikwemikong to join Josh Beaucage, Nipissing First Nation, and the other singers.

THE NORTH BAY NUGGET NIJII CIRCLE Saturday, July 9, 2005

First Nations assert title to Great Lakes basin waters

By Jim Gault

At a meeting of the Great Lakes Basin Council in Ottawa, Ontario, on July 7, 2005, the Great Lakes Basin Council members, including the Ontario, Quebec and the other Great Lakes Basin Council members, agreed to assert their title to the Great Lakes basin waters. The meeting was held in Ottawa, Ontario, and was attended by representatives from the Great Lakes Basin Council, the Ontario, Quebec and the other Great Lakes Basin Council members, and the Ontario, Quebec and the other Great Lakes Basin Council members.

Anishinabek Nation Unity Gathering attracts over 2500

The Anishinabek Nation Unity Gathering, held in Ottawa, Ontario, on July 7, 2005, attracted over 2500 participants. The gathering was held in Ottawa, Ontario, and was attended by representatives from the Anishinabek Nation, the Ontario, Quebec and the other Great Lakes Basin Council members, and the Ontario, Quebec and the other Great Lakes Basin Council members.



President of the Ontario Federation of Indian Friendship Centres, Rick LaPointe, and Grand Council Chief John Beaucage, at the Anishinabek Nation Unity Gathering.



Members of the Ontario Federation of Indian Friendship Centres performing at the Anishinabek Nation Unity Gathering.

NIJII CIRCLE Statement
 "To build relationships and understanding among all peoples in the Anishinabek Nation territory"
 Niijii Circle Initiative in Public Education
 Union of Ontario Indians P.O. Box 711 North Bay, Ontario P1B 5J9
 Tel: (817) 702-6200 or (705) 497-1277 Fax: (705) 497-1288 Email: niijii@uoindians.ca

NEMHC

Mental health Coordinator

job posting

6" x 11"

NIJII CIRCLE PAGES consisting of articles provided by the Union of Ontario Indians Communications Unit have appeared in every Saturday issue of the North Bay Nugget daily newspaper for the past three years.

Your Neighbours

SOME OF THE STAFF at the Union of Ontario Indians office in Nipissing First Nation.

Union of Ontario Indians

Odawa Ojibway Pottawatomi Delaware
Chippewa Algonquin Mississauga

Located in one of the most scenic spots in the Blue Sky region, the Union of Ontario Indians office situated on Nipissing First Nation, is a hotbed of activity where traditional beliefs and contemporary issues meet in the effort to build a better tomorrow for First Nations people.

Trained staff serving your needs, citizen-oriented and a meaningful team. Our Ontario office building and modern facility overlooking scenic Lake Nipissing.

With over 60 people working in the four main buildings, designed to represent the four directions, and another 30 employees working in subdivisions around the perimeter, the Union of Ontario Indians (UOI) is considered one of the largest employers in the area.

For the work you do, we have excellent benefits and more.

The UOI is an advocate for all Anishinabek communities across Ontario from along the north shore of Lake Superior and surrounding Lake Nipissing, the north shore of Lake Huron, the north shore of Lake Ontario, and the Chippewa of Anishinabek along the Bay of Quinte.

"The Anishinabek Nation continues to be proactive in its efforts to protect the rights of its citizens and to seek means and options to address issues in our current society."

In order to advance the cause of the Anishinabek, Anishinabek Nation, it is necessary to explore the proper tools and strategies to be placed when addressing the government and corporate environment.

Three corporations were created to act as tools which would be the government and corporate partners. The Union of Ontario Indians was created as a corporate entity in December 1984. The Union of Ontario Indians Development Fund Inc. (UOIFDI) was created to act as the Anishinabek Nation's development corporation. The Anishinabek Nation Management Fund Inc. (ANMFI) was created in November 1984.

These entities were created to accommodate rapid

Friendship Centre

Passing Down Culture

The North Bay Indian Friendship Centre believes culture and tradition should be passed down from generation to generation, from the very young to the very old. It is important that children get the life skills needed to survive and flourish properly, and that the Anishinabek culture is passed down to the next generation.

Other programs include Employment & Training, Legal Program, Native Criminal Justice Program, Native Family Court worker program that assists Aboriginal families and youth who require support and assistance dealing with the mainstream legal system.

There is a Native Women's Support Program, Health Program, Aboriginal Alcohol and Drug Program, Aboriginal Housing and Welfare Program, Aboriginal Health Outreach, and a Life Long Care program that provides support services and long term care programs to Aboriginal people who are elderly, disabled, and who have chronic or acute illnesses that require additional health care support.

It is also a Family Support Program designed to provide culturally appropriate support to Aboriginal families who are in crisis. A Parenting Program provides extensive

NISH NEIGHBOURS – A page in the special Aug. 20 "Your Neighbours" section of the North Bay Nugget daily newspaper was dedicated to a profile and staff photo of the Union of Ontario Indians. The article and accompanying advertisement were co-ordinated by the UOI Communications Unit for the special issue, which was distributed to over 25,000 homes.

DOHM-NUK / LET'S PLAY!

New comic strip

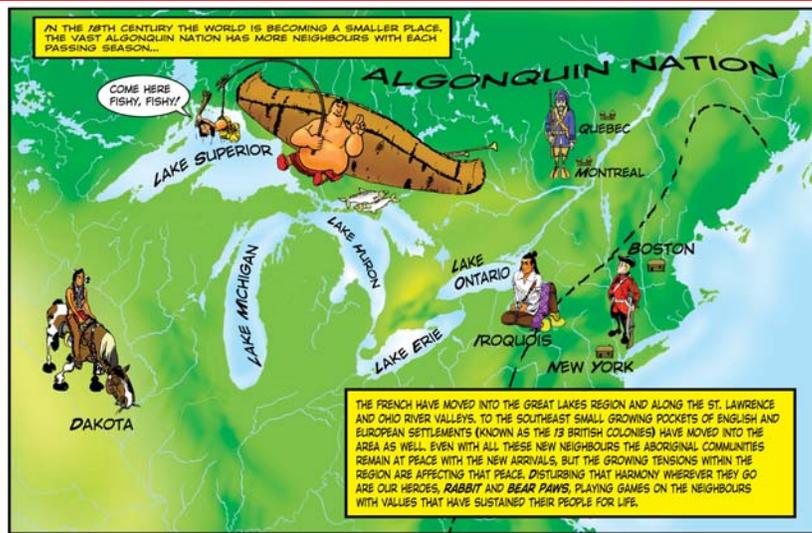
Rabbit and Bear Paws is a humorous adventure comic strip set in the 18th century. Two mischievous Anishinabek brothers play pranks and have amazing adventures, using a traditional Ojibwa medicine that transforms them into animals for a short time.

Using traditional stories with fable-like morals, the stories reflect love, respect and community, and humour from a First Nation perspective. Stories that are used in the comic strip are themes which are important today as they were yesterday.

The creator of **Rabbit and Bear Paws** is Little Spirit Bear Productions, a company whose sole proprietor is Chad Edward Solomon. A member of Henvey Inlet First Nation, Chad is the Artist/creator of **Rabbit and Bear Paws**, assisted by writer Christopher Meyer.

"Consulting my Elders I was able to create the comic strip that was both humorous and respectful, something that everyone can enjoy," says Chad.

People of the Anishinabek community who are willing to contribute stories for future storylines are always welcome. You can reach Chad Solomon at the following email address Solomon_edward@hotmail.com.



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ASK HOLLY

BY HOLLY BRODHAGEN

Angel seeks abstainer

The Anishinabek News received a letter from a woman in England asking for help in finding a Native pen-friend, preferably male. This sparked interest amongst staff about dating and relationships. Although this particular woman was looking for a Native man with whom to exchange letters, we wondered about those women and men who are looking for more than just the written word.

What I found through research is that the written word is now being used by over 7 million people a year to meet potential partners (<http://www.syl.com/datinghelp/datingstatistics>). Where once people met through neighbours, community events and occasionally through travelling, we can now meet Mister/Missus Right from across the world by logging on to on-line dating sites. These sites provided eligible – and sometimes not-so-eligible people with the chance to describe their best qualities, describe the qualities they are looking for in a mate, and make themselves accessible to other individuals around the world.

Many sites are geared to particular populations like young professionals, people from different ethnic backgrounds and yes, even First Nations.

Sure, we've all heard stories about someone going to meet a potential partner they have been chatting with on-line, only to discover that they are quite

different "in-the-flesh". But there are also many success stories about on-line match-making, even to the point where computer pen-pals re-locate across the country to be closer to one another. So it seems that nothing in dating is foolproof or guaranteed.

The question is: has technology made dating easier? Does online dating stop the first-date jitters, is your mother more likely to like this person, and are you less self-conscious about whether this person will like you? I don't see how on-line dating solves the problems of dating and relationships – it just makes it easier to find people. Personally, I like the idea of looking over a friend's shoulder in a restaurant and meeting the eyes of a stranger who just might turn out to be Mister Right.

How about you? How do you find men/women? What have your experiences been in the world of dating? I would like to hear your stories and share them with our readers. Maybe you have questions that we can help you find answers to, so please write us and share.

Meantime, never one to stand in the way of friendship or romance, I will help our English lady find her pen-friend. Just below is a description of her ideal male pen-friend. If you are interested in contacting our English Angel, please call or write the Anishinabek News for her address.

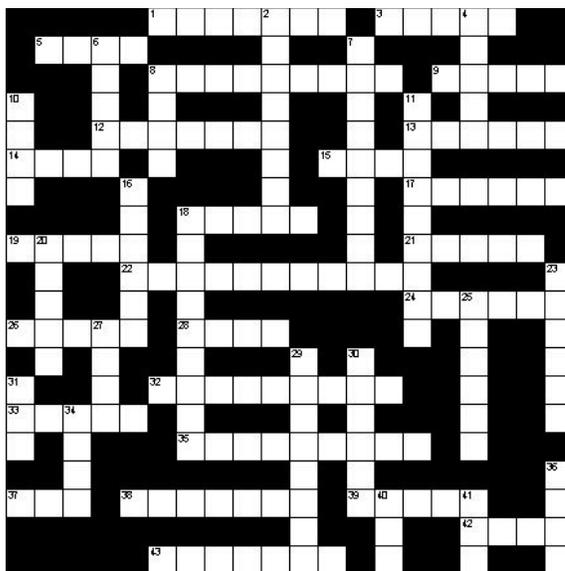
English Angel looking for a friend.

If you are Native, male, between the ages of 30 and 49 years of age, don't smoke, drink or do drugs, then I want to talk to you.

Technology not available so you need to like writing long letters.

Holly Brodhagen, Dokis First Nation, has an Honours Bachelor of Social Work degree and is currently completing her Masters. Please address any questions or comments to her at Anishinabek News.

Anishinabek Crossword #5



Across

- the attainment of wealth or position
- a large, four-legged mammal
- to make whole or healthy; cure
- hard to accomplish or understand
- Magna _____ of Indian Rights
- _____ Johnson (1861 - 1913) First native poet to have her work published in Canada. Known as "the Mohawk Princess"
- the power or capacity for activity
- closest in position
- being alive; possessing life
- _____ Cleveland Sr., 2004 Pow Wow Golden Ager 50 +, Men's Traditional Winner
- the capability to act or function effectively
- a strongly held purpose or goal
- a comparative of old
- the sum of surrounding objects, influences, and conditions; surroundings
- a requested price; fee or expense
- an account of an event or sequence of events
- a large, standing body of fresh or salt water that is surrounded on all sides by land
- Legendary Musician, "Robbie _____" has sold millions of recordings going way back as a founding member of "The Band"
- the brother or brother-in-law of one's father or mother
- something stated; assertion; declaration
- used to indicate negation, disagreement, refusal, or prohibition (adverb)
- an act or instance of pursuing and killing wild animals

- the confidence placed in a person or thing
 - allowing entry or access
 - "Zainab _____" is more than a singer and percussionist... One of Spirit Wind's founding members
- Down**
- the basis for belief; that which constitutes proof of something to receive, use, or enjoy together with one or more others
 - to make fit for a particular need or condition; adjust
 - to dispose of, remove, or destroy
 - any of various hollow musical percussion instruments consisting of a cylindrical body covered at one or both ends by a tight membrane, and played by beating with sticks or the hands
 - the sixth month of the Gregorian calendar year, having thirty days
 - Thank You!
 - a light, amusing work of theater, film, or literature
 - "shows within the show"
 - a way, such as a road, by which persons travel
 - one of the parts of or individuals in a particular group, organization, or category
 - a living creature other than a human
 - a horizontal bar that extends between two posts and serves as a barrier, fence, or the like
 - the state or condition of being regarded with admiration, esteem, or honor, or such admiration itself
 - truthful or sincere
 - something that gives amusement, pleasure, or enjoyment
 - a mold in which an object is formed
 - the melodious sounds made by certain creatures
 - "_____ Power" movement
 - "_____ King", Writer, (Green Grass, Running Water)

Prize for Puzzle

All completed crosswords sent to us by Sept. 22 will be entered into a draw for a Miniature Digital Camera courtesy of Anishinabek Nation 7th Generation Charities. Sandy Moonias from Thunder Bay, Ontario was the winner of the Anishinabek Crossword #3.



JULY/AUGUST SOLUTION