



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

Volume 18 Issue 1

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IN THE NEWS

Casino Rama butts out

MNJIKANING FN – On June 1, 2006, Casino Rama will be a non-smoking facility. CEO Art Frank said casino host Mnjikaning First Nation will be passing no-smoking regulations that mirror an Ontario law that comes into effect on that date. "A majority of the employees want the place to be non-smoking," said Frank, noting that the casino will designate smoking areas outside the building.



Pelletier on bench

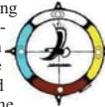
TORONTO – Joyce Lynn Pelletier, a lawyer and citizen of Fort William First Nation, has been appointed a provincial judge to the Ontario Court of Justice. Called to the bar in 1992, Madam Justice Pelletier practised in her own firm for several years, with an emphasis on child protection matters, custody and access, and criminal law.



Joyce Pelletier

Anishinaabemowin Teg

Inquiries regarding the 12th annual Anishinaabemowin Teg Language Conference should be directed by phone to Bebamikawe Studios – 705-859-2273.



More medals for Tommy

WINNIPEG (CP) – Three medals for courage have completed the collection of Canada's most decorated aboriginal soldier. Sgt. Tommy Prince, born on the Brokenhead Reserve north of Winnipeg, has been posthumously awarded the Combat Infantry Badge for being under hostile fire with the enemy, the Canadian Korean Volunteer Medal for service in the Korean War, and a Presidential Unit Citation for extraordinary heroism against an armed enemy.



Tommy Prince

Indian new president

LA PAZ, Bolivia (AP) – Evo Morales, Bolivia's first Indian president, took office with a promise to lift his country's struggling indigenous majority out of centuries of poverty and discrimination. The 46-year-old son of a peasant farmer, Morales vowed that his socialist government would reshape Bolivia.



Evo Morales

'Wrong for Harris to be there'

FOREST, Ont. (CP) – Robert Runciman conceded under cross-examination at the Ipperwash Inquiry that former Ontario premier Mike Harris should not have attended a meeting involving senior police officers the afternoon an OPP sniper killed unarmed protester Dudley George.

"If (Harris) hadn't been in attendance, we may not have been sitting here today," said Runciman, solicitor-general in Harris's cabinet, who added that he re-evaluated the propriety of Harris's attendance "once the concerns were expressed that there was some sort of political inference."

The former premier is expected to testify at the inquiry the week of Feb. 14.

The extent to which Harris directed police operations at Ipperwash Provincial Park during the standoff has been a key issue at the judicial inquiry into the Sept. 6, 1995, shooting of Dudley George by a police sniper.

Only hours before the fatal confrontation, an emergency meeting was held in the provincial legislature that included Harris, Runciman, two other cabinet ministers, civil servants and two Ontario Provincial Police officers who were not in uniform.

However, Runciman testified that a police officer who told his superiors Harris was a "redneck" who didn't respect native rights misconstrued the former premier's intentions regarding a standoff that culminated in the protester's death.

"(Harris) believes he has the authority to direct the OPP," Insp. Ron Fox is heard telling a colleague about that meeting in audiotape conversations already entered into evidence.

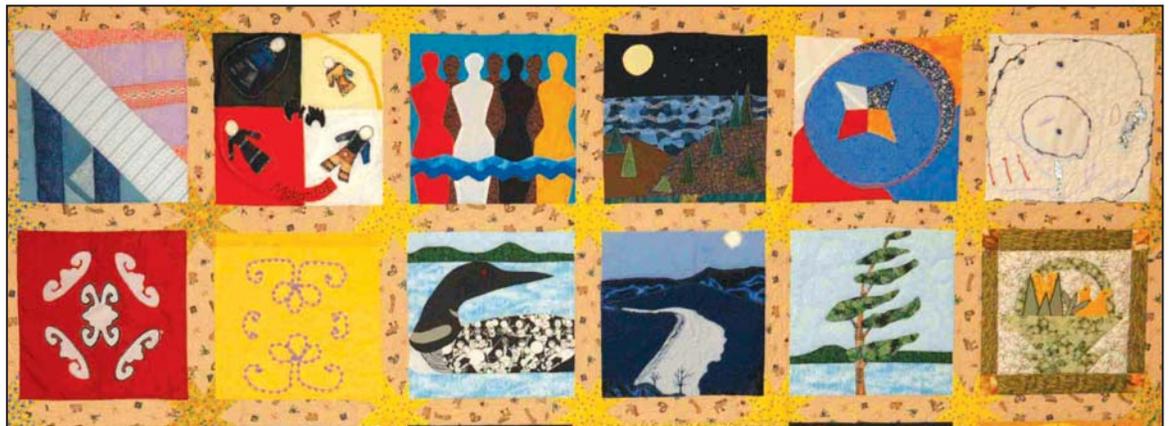
"This guy is redneck from way back," Fox told Insp. John Carson, the incident commander at Ipperwash. "There's no question. They don't give



Mike Harris

a shit less about Indians."

Runciman, while admitting he had no memory of Fox being present at the meeting, said the officer likely "misconstrued the intent" of the premier's words. "(Harris) was adamant about getting the matter resolved (using) the legal remedies available and (that should have not) been construed as ... telling the police they had to do anything."



Healthy land, healthy people

Expert quilter Alice Williams of Curve Lake First Nation co-ordinated the creation of a 5-by-14-foot quilt – a portion of which is shown here – that served as a backdrop for November's First Ministers' Meeting in Kelowna, B.C. "The theme for the First Ministers' Meeting had to do with health issues," says Alice. "Our interpretation of that is: our health is intimately tied to the Land, for we are a People of the Land. If what they call the "ecology", the "environment," is good, then our health is good." Women from across Canada contributed squares to the quilt based on their interpretation of the connection between the Land and the People of this great and sacred Turtle Island.

– Photo by Fred Cattroll

Anishinabek want Kelowna promises kept

NIPISSING FN – Anishinabek Nation leaders are hoping that Canada's new minority government will increase the chances that major federal commitments to improve aboriginal living conditions will be acted upon in the next Parliament.

"Our main task now is to do our utmost to ensure that the leaders of all political parties keep the commitments made by the Federal Crown at the First Ministers' Meeting in Kelowna," said Grand Council Chief John Beaucage, a key participant in the November summit that agreed to invest \$5.2 billion for aboriginal health, education, housing, and economic development.

Beaucage was referring to Conservative Stephen Harper's campaign comment that, while he endorsed the Kelowna principles, he was not committed to the funding level agreed to by outgoing Prime Minister Paul Martin and the provincial premiers. The Conservatives won the right to form the next government – the first Tory administration in 13 years – but their 124 seats won in the Jan. 23 federal election are not beyond the reach of alliances between the opposition Liberals (103),

NDP (29), and Bloc Quebecois (51). The Liberal and NDP election platforms both pledged to keep the Kelowna commitments, as well as an earlier \$2-billion settlement for residential school survivors.

"We are taking steps to form a new relationship with the new government and the Conservative cabinet," Beaucage said. "We will work with the

government and assist them in their tremendous learning curve to understanding where we are coming from and what it means to work with us on a government-to-government basis.

"Under this tenuous minority Parliament, it would not be advisable for Stephen Harper's government to undo the work that First Nations, provincial and federal governments have unani-

mously agreed upon to move our peoples out of poverty. Our citizens can no longer wait for safe drinking water, decent housing, and access to jobs.

Anishinabek chiefs did not agree to endorse any single political party before the election, instead empowering their leadership to launch a campaign urging Anishinabek citizens to participate in the voting process. Following the First Ministers Meeting, the Union of Ontario Indians designed and distributed over 5,000 brochures titled *Bezhbiilged: The Anishinabek Nation Votes* to all 134 First Nations and 28 Friendship Centres in Ontario.

The four-page brochure identified key issues for First Nation voters to consider: health, water and infrastructure, self-government, recognition and implementation of aboriginal and treaty rights. The brochure reminds Anishinabek Nation citizens that their ancestors "fought hard" for the right to vote, which was not achieved until 1960, and says "Whatever party takes power following the federal election, it is important that the commitments given at the First Ministers' Meeting are lived up to."

Whitefish Lake wins case

TORONTO (CP) – Whitefish Lake First Nation has won compensation for losses it suffered from a timber deal awarded to a Tory politician with the blessing of former prime minister Sir John A. Macdonald.

A judge awarded the Sudbury-area band \$1.1 million plus court costs for the timber rights Ottawa sold on its behalf in 1886 for \$316.

The band argued that fair value was as much as \$40 million.

In 1886, Honore Robillard, an Ontario MPP who later served as a member of Macdonald's Conservative federal government, obtained with a partner the timber rights on the band's land for \$316. The men sold the rights some 10 months later for up to \$55,000, according to the band.

But the judge found that the estimate of \$55,000 was "inherently unreliable" as it stemmed from Liberal MP John Barron, who made allegations about the sale in the House of Commons at the time.

The judge ruled that the fair value was \$31,600.

He rejected the band's argument that it should earn compound interest on the money. Instead, he awarded it simple interest.



Ipperwash

MP's phone ringing about Ipperwash

FOREST, Ont. (CP) – The former member of the legislature for the riding that included Ipperwash Provincial Park says he was getting 100 to 150 phone calls a day as tensions rose in September 1995.

"Grown-up people were calling and crying... People were seeing doctors to get tranquilizers... People were afraid... willing to arm themselves," Marcel Beaubien, who represented Lambton from 1995 to 2003, told the Ipperwash inquiry.

The inquiry is looking into the events that led to the Sept. 6, 1995, killing of First Nations protester Dudley George by a provincial police sniper as officers marched on the park. The local rumour mill was churning out reports of the park being occupied by First Nations people prior to the Sept. 4 occupation, Beaubien said.

He said he was surprised when it happened because he had been assured by the OPP there was adequate policing in the area.

"It puts me in not a very good light with constituents," he said, describing how provincial police told him residents were safe but officers left the park when the occupation started because they were concerned for their safety.

"The situation was very tense," he said, adding residents were concerned about what going to happen next. Beaubien was passing his constituents' concerns but getting nothing back from the provincial govern-

ment in Toronto, he said.

"I don't think Queen's Park appreciated the seriousness (of Ipperwash)," he said.

He said he demanded a response or he would issue a press release that referred to park occupiers as "thugs."

Some people called them "animals," Beaubien said, adding some used the word "hooligans" and he used the word "thugs."

Baubien said he got a call from a caucus staff member saying the premier was following Ipperwash closely.

Earlier, former Ontario natural resources minister Chris Hodgson told the Ipperwash inquiry that it was a widely held view that the occupiers were angry with Ottawa.

Aboriginal protesters had taken control of an army base bordering on the provincial park in 1993, but the land was never officially handed over to them.

Hodgson says it was aboriginal frustration with Ottawa that pushed a breakaway group to occupy the park in Sept. 1995.

The former politician says, for

that reason, he felt it was a federal government issue when first told about the occupation.

Aboriginal protester Dudley George was killed by a police sniper only hours after an emergency meeting at the provincial legislature Sept. 6, 1995. The inquiry has heard conflicting evidence that an obscenity was used in demanding the occupiers be removed from the park during the meeting.

One witness alleges former Ontario Premier Mike Harris uttered the slur, another has said it was Hodgson. Other witnesses who attended the meeting have testified they never heard the alleged comment.



Marcel Beaubien

Million watch *One Dead Indian*

TORONTO – The Jan. 4 premiere of the original movie *One Dead Indian* attracted an audience of over one million viewers to the CTV two-hour network special. The movie, based on Toronto Star reporter Peter Edwards' book of the same name, aired just as a provincial inquiry resumed its investigation into events surrounding the Sept. 6, 1995 shooting death of Dudley George at Ipperwash Provincial Park. The inquiry has heard over 90 witnesses, and sometime in February is expected to hear testimony from former Ontario premier Mike Harris, who maintains that he never gave instructions for Ontario Provincial Police to remove unarmed Native protesters.

Nipissing University Job Posting 4 x 5.25

Sumac Creek Tipi Co. 2" x 3"

Debwewin Citations ad 10.25 x 7



Anishinabek

Life-saver Krystle earns bravery award at Chimnissing event

By Peggy Monague-McGregor

BEAUSOLEIL FN – At 8:30 p.m. on Sunday, February 13, 2005, Henry (Wally) Jackson came pretty close to death after 20 minutes in the freezing waters of Georgian Bay.

Jackson says his 16-year-old daughter saved his life that night. Krystle, Wally's daughter, pulled him from the frigid waters after the two fell in a pressure crack in the ice on their snowmobile about halfway between Christian Island and the mainland. Valiantly, Krystle pulled her dad out by using her scarf after their cries for help went unanswered. After finally getting out, Wally vividly recalls collapsing trying to walk to shore with frozen clothes. However, his daughter continually got him back up again. Eventually, the pair managed to reach safety and lived to tell their tale.

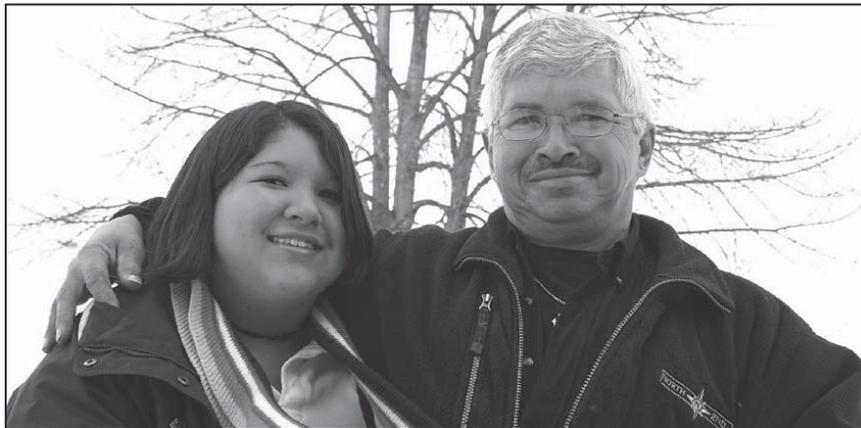
Krystle was among community members honoured at the second annual Seven Grandfather Awards at Beausoleil First Nation on November 26, 2005, receiving the "Bravery" citation before a large number of proud Chimnissing residents.

"All lawyers were kids once" seemed an appropriate statement, coming from "Truth" recipient Karry Sandy. Karry became Chimnissing's first lawyer, graduating from Osgoode Hall

Law School in 2001. Originally from Beausoleil First Nation, she is the daughter of the late Gimaa Paul Sandy, whom she credits for teaching her family to be true to others and most of all themselves. Whether she is doing a public presentation or across the table from you, she is a person who believes a great deal in truth not only professionally but in everyday life as the little girl from Chimnissing.

On July 13, 1992, at the age of 66, Nick King graduated from the Francis Theology Centre. He said while taking the course, that he wasn't sure he would graduate. He didn't have the English skills as the other students but his classmates and teachers had encouraged him. In the end, Nick successfully completed his training to become a Minister and has performed many services ranging from birth to death at the United Church in Christian Island since then.

The "Respect" recipient has also offered prayers at the Roman Catholic Church and has spent time sitting with people in the traditional lodge "up the hill" with the Three Fires Midewiwin. It is there that he was able to recall teachings he had been taught, and he took comfort in remembering those other teachings of the Creator. As a Minister of Christian Island United Church, he has always said that he respects all the spiritual practices of Beausoleil



Krystle Jackson, 16, saved father Wally from drowning in icy waters of Georgian Bay.

— Photo courtesy Midland Free Press

First Nation whether they are from the United Church, Catholic Church or traditional because they all celebrate one Creator.

Not one eye was dry in the building when the old song "Just Remember I Love You" by Firefall reverberated through the building as pictures from Chimnissing's beauty flashed across the large screen. Merle herself wiped a tear as she approached the podium and professed that in all her travels she speaks highly of Chimnissing. She laughed and said that "you would think this place was the promised land the way I talk about it!"

Merle Assance-Beedie, Elder, grandmother, sister, friend, historian, Anishnabe-Kwe of Chimnissing was bestowed with the honour of "Wisdom" at the awards ceremony. Emotionally presenting the award was Merle's niece, Gimaa Kwe, Chief Val Monague. Chief Val lovingly talked about her

auntie saying "My auntie Merle is wise beyond even her years. She is very old in her thought and loves this community to pieces."

In a recent issue of Chimnissing News, it was evident that Merle loves her community as she spoke poetically about the three islands of Hope, Beckwith and Christian Island, the medicine waters of Georgian Bay, the lakes and the forests. She spoke about the teachings of our grandmothers and grandfathers and how she longs to be back "home."

Aubrey Copegog, was another award recipient who fought back tears. Aubrey, a long-standing community member of Christian Island was awarded the honor of "Love." Aubrey has been a tireless volunteer in the background at seniors' homes, functions and at funerals when the most help is needed. Aubrey has performed these duties not for cash, but out

of unconditional love. While the song played Neil Young's "Heart of Gold," Aubrey's mom Audrey spoke about how they raised Aubrey that way and that is wasn't anything out of the ordinary. "He loves everyone" she says.

Other award recipients included Chimnissing's Community Centre Project Manager, Melvin King who was awarded the honour of "Humility" for taking on additional tasks over and above his job requirements.

The youngest recipient, Billy Copegog was awarded the honour of "Honesty." Billy, a Grade 5 student at Christian Island Elementary School, is allowing himself to be honest in character and personality. On numerous occasions, Billy has helped where help was needed. His intuitiveness is not going unnoticed as Chimnissing sees promise from this dedicated young man in the years to come.

Superior Elders sharing vision for teaching lodge

By Cindy Crowe

THUNDER BAY – A group of Robinson-Superior Treaty Anishinabe have a vision for a Traditional Teaching Lodge in their territory.

The group hopes to raise an estimated \$2 million to construct a circular lodge on the Nipigon River by the end of 2007. The building's foundations would face the four directions: (1) to the east (yellow) Physical – Coffee Shop – feeding one's body, mind, Spirit; (2) to the south (red) Mental – Nipigon River natural and cultural heritage interpretive and interactive learning centre – educational; (3) to the west (black) Social / Emotional – Museum / Native Veterans Monument – sharing of significant historical events and artifacts; and (4) finally to the north (white) Spiritual – Elders Gathering Area – sharing of teachings.

Organizers are inviting participation from area communities such as Manitouwadge, Nipigon, Thunder Bay and Geraldton, and have scheduled an open meeting to discuss the project for Friday, March 10, 2006 at a location to be announced.

During the morning session, Lakehead University students from an "Outdoor Centre Management" class will present their draft recommendations for the Teaching Lodge, and seek input to be incorporated their final report due in April. The afternoon agenda will be a continuation of the "blue-sky thinking" session held Dec. 8.

Suggestions for the Teaching Lodge have included its use as a demonstration facility for energy conservation and resource stewardship, equipped with viewing pods, webcams, and medicine walks to showcase the



Lake Superior region Elders met at Lake Helen First Nation Dec. 28 to discuss a Teaching Lodge for the Lake Nipigon areas. From left, Raymond Chaboyer, Glenda Haskell, Edna Hardy and Norma Fawcett.

Nipigon River and its surrounding waterways. People who visit the facility will learn that the area is one of the last spawning beds for brook trout in the world.

"With the help of the Creator and resource people, we will strive to preserve our history, traditional teachings and beliefs" says Norma Fawcett, Elder of the Red Rock Indian Band as well as a spokesperson for the Robinson-Superior Treaty Women's Council.

"We're way behind the

Anishnawbe people from Southern Ontario.

Their communities have teaching lodges, good educational systems and support from their community citizens. Once the Elders are gone, the language and the teachings will be gone too! We need to re-establish our Anishnawbe honour!"

This facility already has a Spirit and this Spirit needs to be acknowledged and named. The group plans to approach an Elder

with tobacco in hopes of arranging a naming ceremony for the Teaching Lodge Spirit.

Organizers are seeking assistance with finding a highway sign to erect on Highways 11 and 17 to promote the development of the Teaching Lodge and post upcoming events or meetings.

Information about the project can be obtained by contacting either Norma Fawcett at 807-887-2205 or Cindy Crowe toll-free at 1-888-852-5856.

ANISHINABEK NEWS



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

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

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

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ANISHINABEK NEWS

"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: Debwevin – 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.

DEADLINES FOR MARCH ISSUE

Advertising

Bookings: **Feb. 20**
Final Art: **Feb. 24**

News

News submissions: **Feb. 20**
Scheduled printing:

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

Maanda ndinendam

Condoms indicate we're talking about important things

By Maurice Switzer

I was curious about the huge cardboard box people had to step around in our reception area.

A packing slip informed me that the box contained 3,000 condoms....of assorted colours.

I should hasten to add that this massive supply of safe-sex devices was not for the exclusive use of the 50 employees who work for the Union of Ontario Indians. We wouldn't want the citizens on whose behalf we work so diligently get the wrong impression about what exactly goes on in our North Bay offices. We



Maurice Switzer

are working long hours researching treaties, and developing self-government strategies, and publishing a monthly newspaper ... *honest!*

Actually, the condoms are distributed by our health unit staff in their ongoing efforts to create greater awareness among Anishinabek about sexually-transmitted diseases, especially the HIV/AIDS virus that is more common among aboriginal people than other segments of Canadian society. HIV/AIDS is one of the world's most virulent diseases, afflicting as many as 40 million people around the globe. But, unlike many diseases – like cancer – that seem to be claiming more and more lives with every passing year, HIV/AIDS is largely preventable.

Among the people who are least likely to contract HIV/AIDS are people who don't have sex. Those people are very much in the minority. Please try to remember that even our parents had sex, a yukky thought for many of us, but nonetheless a fact.

But trying to prevent the spread of sexually-transmitted diseases by preaching abstinence to young people is about as likely to succeed as putting a Sumo wrestler on the Jenny Craig diet. Nearly half of 5,000 Catholic priests in a recent U.S. study admitted that they were sexually active, and they are supposed to be a lot more committed to the principle of celibacy than the average teenager.

We don't like the thought of our children and grandchildren having sex any more than they like to think of us doing it. But, since sex is nearly as inevitable as death and taxes, it would seem that the most sensible approach is to provide rookies all the information they should have to act safely and sensibly.

Ideally, that involves parents, teachers, and

church leaders talking openly and honestly with young people about the difference between physical attraction and love, the perils of peer pressure, and the value of self-esteem.

This is easier said than done. Most parents are not good at delivering the "facts-of-life" speech. And many people – including aboriginals – would rather not discuss things like sexually-transmitted diseases, or the people who contract them. Their silence actually puts their own children at greater risk.

In fact the potentially-deadly virus thrives wherever the topic is taboo, like in some aboriginal communities, where AIDS patients are shunned, or in African countries where political leaders have tried to prevent foreign health workers from even talking about HIV with their citizens. Ignorance is bliss for the HIV virus.

When I worked for a newspaper in Sudbury in the late 80s, one of our reporters told us he had a real scoop – a couple of cases of the then virtually-unknown AIDS virus had been identified locally, but the public health unit refused to comment. When an editor called, the medical officer of health refused comment on the grounds he didn't want to "cause a panic" in the community.

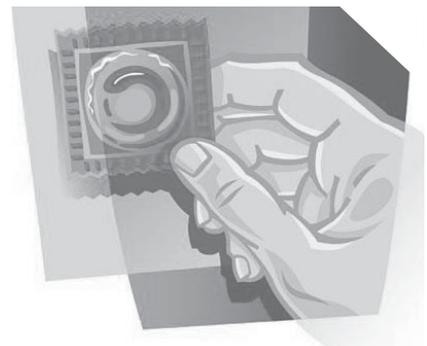
We've come a long way in the past 20 years. While more people have been diagnosed with HIV/AIDS, we can also claim that our greater willingness to speak openly about the illness has likely saved millions of young people from its grip. We now know that HIV/AIDS does not just strike gay people, or careless youth, or intervention drug users. It can afflict unborn babies, or senior citizens unlucky enough to have required a blood transfusion.

You just never know for sure.

Which is why our washrooms here in North Bay each contain a discreetly-placed bowl filled with a multi-coloured assortment of condoms – at first, I thought they were candies! – just in case an employee or visitor to our site thinks it might be a good idea to have one handy in their purse, wallet, or pocket.

The things we don't like to talk about are so often the things that really need to be discussed.

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



Maanda ndinendam/Opinion

Native art threatened by non-authentic copies

Editor:

I am part of a group of artisans who feel our culture is threatened through the misuse of the traditional art, culture, and ancestral

Off-reserve Aboriginals not getting fair share

Editor:

With millions of dollars committed to "on-reserve" communities stemming from the Kelowna meetings in November 2005, off-reserve members in Canada will not receive a red penny. Although I use my democratic right to vote for Chief and Council, and Provincial and Federal legislators, I am still a voiceless, unrepresented person in my own country.

In my opinion, this system is not working for off-reserve people. I say this from experience. For example, when services are required, I am told to ask my native community or told I do not qualify, am not within a jurisdiction, or outrightly refused services. In essence a system of discriminatory, mean-spirited, buck-passing exists. In the real world, it seems the only thing which matters is my status as a registered Indian. As citizens, we cannot even access any Casino Rama dollars; my community retains those dollars.

From my perspective, the programs in the urban centres, geared for us are "exclusive, inaccessible, unaccountable and seem only for a select few."

Therefore, I am not pleased my contribution as Anishnawbe in millions of dollars in lands and resources for this country to flourish are not remotely close to meeting our simplest needs in an urban setting.

Recently on public television, one leader said "We will not leave anyone behind as we work to make a better Canada." Well sadly enough, the off-reserve population have been left behind and this is unacceptable.

As it stands, I am tired of the false promises and many of my comrades who live in this community will support my concerns. I think if concerns are not addressed, we can halt any development or taking of any resources anywhere, any time on our land.

I hope whoever is in political power after this election will take this issue seriously because my child's future depends on it.

John Fox
Thunder Bay

designs of our nations.

We feel it important that our leadership be aware of the situations faced by our artist/craftspeople, and to assist our group to plan and protect the authenticity of our traditional arts and crafts. These last few years we have bitten our tongue on the issue, but have more recently noticed a great influx of non-authentic Native arts at Native cultural events in our communities. This influx causes a misrepresentation of the Anishinabe and Haudenosaunee people of our communities in the presentation of the traditional arts and crafts that are visible. In addition where it infringes on our intellectual property rights?

Our Native Gatherings are held to celebrate our culture and to provide cross-cultural awareness to the Non-Native public on who we are as Anishinabe and Haudenosaunee people and, in these cases, to focus on the traditional hand made arts and crafts of our nations. It also focuses attention to our spirituality and our art. If there are vendors attending our gatherings who are misrepresenting our art and culture to the general public, what are we to do? Some general public are attending a Native gathering for the first time, so what information are

they leaving with. If our art is created overseas and is marketed here in Canada as being "authentic", at a substantially lower price, how are we to compete in this kind of marketplace? Our whole community is affected.

We as Native artisans try to employ our own community members and we feel it is only right to do so. Our income that comes from these gatherings in return comes back to our communities and thus only insures that our culture as ar-

tistic people keeps going. Being an artistic people was a gift from the Creator, and if we are to stop attending these functions our culture would surely suffer, because it is a revitalization of our culture to attend these gatherings.

In addition if we stop attending our Gatherings, because we are unable to compete with a foreign marketplace in our own "Native Gatherings" our family along with our community will suffer. This in turn puts stress on relationships

as well. We as artisans love doing what we do, because we were given a gift, the gift of telling a story through our art.

Our art is sacred to us and to have it come from other countries is a misrepresentation of our artistic history and our culture. Not to mention different art forms from other countries being pawned off as our own art, that for sure is a grave misrepresentation.

**Bruno Henry, Seneca/Cayuga
Six Nations of the Grand River**



'Water Spirit'

Norval Morrisseau art exhibition, National Gallery of Canada, Ottawa from February 2 to April 30

Don't blame yourself when others try to hurt you

By Spencer Rowe

I cried last month. Actually I cried a lot. You see, I was the recipient of discrimination and hate, and let's be clear, discrimination always leads to hate.

But this time I did not cry for myself. I cried for my friends, my son, his fiancée and her parents and all others who had placed such high hopes in me. I felt I had let them all down.

I don't feel that way now. There simply are things we cannot control.

But gee, was I ever hard on myself! In our communities especially as a result of intergenerational residential school trauma, dysfunction is seemingly par for the course and being the recipient of such dysfunction is also par for the course.

Being of a certain generation of Anishnawbe means I have not been immune to the ills that have befallen so many of us. Knowing this, I immediately went to that place, you know – that place – thinking and believing that the intentional harm perpetrated against me was my fault. Yes, I blamed myself.

Now, I'm quite sure that there is not a single reader who has ever felt that way after being harmed, abused, or basically treated with

utter contempt. I'm sure no one but I has ever gone to that place.

But just in case there is one of you out there, let me proclaim loud and clear. It's NOT your fault.

Our collective post-traumatic disorder combined with a general attachment disorder means we are going to get harmed and usually by those already damaged who oddly

enough consider themselves teachers and, goodness gracious, even healers!

Well I'm here to advise you to not buy what they are selling, and yes I realize the package sometimes is quite shiny, but still, don't buy it. Evil is evil. Intentional harm is evil, period. That's it. Oh and don't blame yourself.

Be true, love, heal (on going), be patient, but never, ever, tolerate anti-human, anti-Anishnawbeg views or deeds.

This is a tall order I know, because frankly we're surrounded by nut bags (did I just say that?) but it's true. So be careful of who and what ("what" perhaps is the most important) you choose to associate yourself with. Critical thinking Indians out there will know what and who you are because of what and who you've chosen to associate yourself with. So be cautious, especially in this information age.

I remember after I finally stopped crying, that in spite of being labeled a faggot Indian, I had by 2005 achieved everything on the "to do" list for my life as well as the duties I was requested to do for community. I thought, that's not too shabby and as a wolf in one my stories would say, "for a human being you're okay." Maybe? Dare I think alright about myself?

So I stopped crying, I reflected on my life of which I am very proud of and decided to yet again gather the courage to fight. If you ever find yourself crying because you have been mistreated, cry, but then fight and be proud, shine light on the darkness and all will be well. Or at least that's the idea. Peace and love.

J. Spencer Rowe is a writer, parent and author of The Last of the Dodo's: Voice of the Two Spirit.

Dreamcatcher gives support

Editor:

I am currently enrolled at Fanshawe College in the photography program. This year being my first year of two, I still have lots to learn. I enjoy this program very much and photography has been a passion of mine since grade school.

My First Nation is funding my tuition and training allowance, which is very helpful. This program is very expensive as the materials and equipment cost me a lot.

I recently applied to the Dreamcatcher Fund. I have been very fortunate and they approved my application. With these funds I was able to buy a new camera, a program requirement.

I provided community service hours to my community over the holidays and I would like to dedicate them to the Dreamcatcher Fund. It was my pleasure to do something positive within my community. I would like to thank the Dreamcatcher Fund for their support in funding me with my program and future career.

I encourage all First Nations' youth to apply to the Dreamcatcher Fund for support when they need it. They helped me with my education and future career and they will always be in mind when I reach my goal of becoming a freelance photographer.

I would also like to thank my parents who have supported me from the beginning and who have always been there for me when I needed them, through thick and thin.

Thank you once again to the Dreamcatcher Fund for your support and understanding.

Vanessa Young
Whitefish Lake First Nation

Aboriginal Ontario

www.aboriginalontario.com

Open for Business

A Special Report on Economic Development by



and



Fort William to pay \$100,000 monthly taxes until new law in effect

By Rick Garrick

FORT WILLIAM FN – Chief Peter Collins is eagerly awaiting full implementation of the First Nations Commercial and Industrial Development Act.

“It will help close the regulatory gap,” the Fort William First Nation chief said about the federal legislation which received Royal Assent in late November, 2005. “It will help us open up our ATR (Additions to Reserve) process so the Bowater Sawmill can be under reserve status.”

Collins explained that once the legislation is fully enacted, which he believes will take about 18 months to two years, Fort William’s ATR process for the Railway Taking lands will finally begin moving forward after being stalled for the past six years due to a regulatory gap in environmental legislation as the land is transferred from provincial to federal status.

“I think it’s a stepping stone,” Collins said, “not only for our community, but I hope it’s a stepping stone for other communities.”

Collins noted that there are many large scale projects across the country, worth in the millions of dollars, that are dependent upon the full implementation of the First

Nations Commercial and Industrial Development Act.

“When the opportunities come knocking, we have to be able to let them in,” Collins said.

Fort William and four other First Nations, the Squamish Nation of British Columbia, Fort McKay First Nation and Tsuu T’ina Nation of Alberta, and Carry the Kettle First Nation of Saskatchewan, partnered with the federal government to develop the legislation, which will enable the federal government to produce regulations that mirror a provincial regime for specific complex and industrial development projects on reserve lands.

Fort William sees the legislation as a means to end its taxation issues on the Railway Taking lands, which led to the City of Thunder Bay’s seizure of the Bowater Sawmill’s lease payments to the band for back taxes after the city won a court case over the taxation issue in January, 2005. Fort William’s taxes on the Railway Taking lands, which were expropriated from the band by the federal government in 1905, turned over to the Grand Trunk Pacific Railway, and eventually returned by CN in 1999, have risen significantly since construction of the Bowater Sawmill was



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

completed in 2003.

Bowater became involved in the Bowater Sawmill project with the understanding that the sawmill property and land would revert back to reserve status soon after the sawmill was built and operational, explained Sue Prodaniuk, communications coordinator at Bowater Thunder Bay Operations. Fort William First Nation committed to the sawmill venture based on a pledge by former Indian Affairs Minister Robert Nault to “expedite” the additions to reserve process.

“Anything that moves us towards that is a positive,” Prodaniuk said. Bowater has invested about \$50 million in sawmill equipment and Fort William has invested about \$18 million in the sawmill building and property.

“This new Act is designed to offer participating First Nations more effective tools to build their own economies,” said Andy Scott, minister of Indian and Northern Affairs Canada.

Although the act has received Royal Assent, Fort William First Nation will continue to be required to pay current and outstanding property taxes – currently amounting to about \$100,000 monthly – to the city of Thunder Bay until the legislation is implemented and the railway lands are returned to reserve status.

The legislation is designed to be optional for individual First Nations; the federal government will only make regulations under the Act when requested to do so by a First Nation, regulations which are project specific, developed in cooperation with the First Nation and relevant province, and limited in application to the particular project and lands described in the regulations.

Fort William recently accepted \$3.4 million and 18.6 hectares to settle another land dispute, which involved the Rifle Range lands at the base of Mount McKay, expropriated in 1905 for use by the Department of National Defence.

Air Creebec awarded Victor mine contract

TIMMINS – De Beers Canada has announced the award of the air transportation contract for the Victor Project diamond mine to CreeWest, a joint venture between Air Creebec and the James Bay First Nations.

The contract covers the three-year projected construction period for the Victor Project which is located near Attawapiskat First Nation in the James Bay Lowlands in Ontario. It includes passenger and freight transportation to and from the Victor Project site.

“The fact that this contract has been awarded to CreeWest is further demonstration of the De Beers’ commitment to support the development of local Aboriginal business” said Jeremy Wyeth, Vice President of the De Beers Victor Project. “We are pleased that the regional First Nations are utilizing the Victor Project to create new business initiatives that will have sustainable positive economic effects.”

Leonard Rickard-Louttit, who represents the First Nation partners in CreeWest, is confident that this contract will be of long term benefit to the First Nations in-

volved. The First Nations partners include Moose Cree, Fort Albany, Kashechewan, Attawapiskat and Weenusk First Nations.

“These communities are committed to working together on this and other economic development initiatives with the long term goal of improving life in our communities,” said Mr. Rickard-Louttit.

Chief Mike Carpenter of the Attawapiskat First Nation added, “Our communities have worked together politically for years and now it is time we work together on economic development opportunities as well. We are really pleased that our joint venture partner in this important contract is Air Creebec. It means we can conduct our board meetings in Cree” he stated.

This contract is expected to generate ten new jobs in Air Creebec who will give employment preferences to qualified Cree candidates.

Transportation between points of hire including Timmins and the James Bay First Nations will be provided for the more than 550 construction workers who will be working at the project site.

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Anishinabek Nation Political Office
 Grand Council Chief, John Beaucage
 Deputy Grand Chief, Nelson Toulouse
 Chief-of-Staff, Bob Goulais
 Executive Liaison Officer, Monica Lister
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NIIGAAN ZHAAMIN — "Moving Forward, Together"



Grand Council Chief John Beaucage with Senator Jack Austin, Chair of the Parliamentary Committee on Aboriginal Affairs during the First Nations-Provincial-Federal Intergovernmental Affairs Forum in Ottawa, June 2005.

Healthy attitudes needed, not new federal legislation

By John Beaucage

The key to First Nations forging a better relationship with the rest of Canada is not an exhaustive overhaul of existing parliamentary legislation. Rather it is overcoming the paternalistic attitude that aboriginal peoples are not capable of managing our own affairs.

There has certainly been much discussion about aboriginal issues over the past 18 months since the Government of Canada began a process to work with aboriginal organizations to improve the lives of First Nation, Metis and Inuit citizens. But the most important aspect of November's First Ministers' Meeting in Kelowna was not \$5 billion in federal commitments to improve aboriginal indicators in health, education, housing, and economic development opportunities.

The real breakthrough was that aboriginal leaders sat around the Kelowna table – on a nation-to-nation basis with Canada's federal and provincial premiers – to have their opinions heard about what is best for their citizens and communities. This should not be a landmark event, but in a country still suffering from the ill effects of colonialism, it is.

Previous governments have argued the need to "modernize" the 129-year-old Indian Act. Armchair critics – most of whom have never set foot on reserves or spoken to Native peoples – have suggested scrapping the Indian Act and the treaty-entrenched rights of aboriginal peoples. This simplistic approach is fuelled by years of frustration over failed federal Indian policy and its assumption that Indians need to be assimilated to succeed, which Canada admitted was racist and wrong-headed in a 1998 Statement of Reconciliation.

Members of Parliament elected on January 23 do not need to launch radical legislative reforms if they truly want aboriginal peoples to share in and contribute to this country's prosperity and success. They simply need to change the way they and other Canadians look at First Nations people, governments and our inherent, aboriginal, and treaty rights.

The residents of Kashechewan do not want to have to flee from their community each spring when the Albany River floods its banks or pollutes their drinking water. Gull Bay First Nation citizens do not enjoy living in Thunder Bay motel rooms because the walls of their government-built homes are poisoned with mould. Urban Indians do not relish unemployment rates triple that of their neighbours.

These are situations that can be remedied by political will, and do not require legislative change.

Aboriginal families have the same wants and needs as other families: meaningful employment, healthy and reasonably-priced living conditions, and access to good schools and recreational facilities.

Parliamentarians can help create these keys to self-sufficiency by ensuring that – regardless of where they live – aboriginal people have access to the same education, training, and social safety nets as other Canadians.

The Conference Board of Canada predicts that by 2025 this country will face a skilled labour force deficit of 1.2 million people. "We need to encourage more young people, especially women and aboriginals, to enter skilled trades and technical programs," says Dr. Sam Shaw, president of the Northern Alberta Institute of Technology.

This is the prism through which Canadians need to view aboriginal peoples: to see a potential for success that has led to the creation of 30,000 aboriginal-owned businesses and post-secondary enrolment of 40,000 Native students. These are remarkable achievements, given that the country's official policy of assimilation imposed widespread poverty and dependence. Canadians need to understand that we cannot break the cycle of dependency until their leaders honour legal treaty obligations to let us share in the wealth derived from our lands, wealth that other Canadians have been enjoying since Confederation.

The first step on that journey is for Canada's political leaders to demonstrate their belief that, given a level playing field, aboriginal peoples are just as capable of self-sufficiency as any other group.

We have our own models of governance that have stood the test of time. The Haudenosaunee (Iroquois) developed a confederacy framework that was copied by the framers of the U.S. Constitution, but outlawed by Canada at gunpoint. The 42 member communities of the Anishinabek Nation are currently engaged in government-supported processes designed to restore our own jurisdiction in such key areas as education, justice, and governance. Ottawa's "Recognition of First Nations Government Accord" signed by the Prime Minister in May 2005 was an important endorsement of our inherent right to self-government.

Certainly the Indian Act contains many archaic and condescending provisions; its designers did not assume that distinct aboriginal peoples and cultures would survive, let alone migrate by the thousands into urban centres, and win landmark court cases affirming our treaty and aboriginal rights. But healthy attitudes – not legislation – are the key to all good relationships. My experience has taught me that aboriginal people are far more likely to accept their responsibilities when other Canadians respect their rights.

John Beaucage, Wasauksing First Nation, is the Grand Council Chief of the Anishinabek Nation, an alliance of 42 member communities represented by the Union of Ontario Indians.

This article appeared in the Jan. 17/06 issue of the Globe and Mail

The BUZZ

This is an overview of some current discussions involving the Anishinabek Nation Grand Council Chief's office.

- Aboriginal Blueprint for Health, AHC/HEALTH/GCC
- Canada Pension Plan, GCC/AFN/CAN
- Chiefs Committee on Education, DGC/AFN
- Economic Development Strategy, ANMGI/PO/CEDO
- Enforcement and Justice Diversion Pilot Project, GCC/IGA/LEGAL
- First Ministers' Meeting Implementation, Housing, GCC/AFN/NC
- Inter-treaty Harvesting Discussions, GCC/MNR/IGA
- Local Health Integrated Networks, GCC/AHC
- National Chiefs Committee on Languages, DGC/COO
- National Ab. Diabetes Research Project, PO/NOSM
- Native Justices of the Peace Program, GCC/MAG
- North Shore Tribal Council Railway Issues, ANMGI/PO/NSTC
- OFIFC Partnership, GCC/LEGAL/OFIFC
- Ontario Aboriginal Justice Strategy, LEGAL
- Proposed Regional Health Accord, COO/AHC/
- Regional Investment Management Board, GCC/MCA/COO/OFNTSC
- Smoke-Free Ontario Task Force, GCC/MHP

Political Office Calendar

Feb. 1	Northern Ontario Medical School, Sudbury, ON
Feb. 2	Anishinabek Health Commission, Toronto, ON
Feb. 2	Ontario Pre-Budget Submissions, Toronto, ON
Feb. 7-8	OFNLP Casino Rama Partners, Mnjikaning FN
Feb. 9-10	All-Ontario Chiefs Meeting, Mnjikaning FN
Feb. 13	Library Opening, Wikwemikong
Feb. 14-17	Ipperwash Inquiry, Forest, ON
Feb. 15	UOI-INAC Protocol Meeting, UOI
Feb. 22	Northern Superior Chiefs Meeting, Fort William FN

Acronyms
 AFN Assembly of First Nations / AFOA Aboriginal Financial Officers Association / AHC Anishinabek Health Commission / ATT Attorney General of Ontario / BOD UOI Board of Directors / CAN Canada / CEDO Community Economic Development Organizations / COO Chiefs of Ontario / DGC Deputy Grand Chief / EDU Education Department / ELDERS UOI Elders Council / FNIHB First Nations Inuit and Health Branch / GCC Grand Council Chief / HEALTH Ontario Minister of Health / IGA Intergovernmental Affairs / INAC Indian and Northern Affairs Canada / LEGAL Legal Department / MAG Ministry of the Attorney General / MHP Minister of Health Promotions / MNR Ontario Ministry of Natural Resources / NFN Nipissing First Nation / NOSM Northern Ontario School of Medicine / NSTC North Shore Tribal Council / OFIFC Ontario Federation of Indian Friendship Centres / OFNTSC Ontario First Nations Technical Services Corporation / ON Government of Ontario / PIC Pic River First Nation / ROJ Restoration of Jurisdiction / SAG Sagamok Anishinabek / SOCIAL Social Development Dept. / UOI Union of Ontario Indians / WAC UOI Women's Council / YAC UOI Youth Council /

Action over Nolan taunts

Two First Nation leaders – who happen to be brothers – have expressed their organizations' concerns about racist taunts directed at Ted Nolan during a Dec. 16 Quebec Major Junior Hockey League contest in Chicoutimi.

Ontario Regional Chief Angus Toulouse called on Prime Minister Paul Martin and Quebec Premier Jean Charest to condemn the actions of Chicoutimi spectators who repeatedly harassed Nolan with racial slurs and gestures during and after a game between his Moncton Wildcats and the Chicoutimi Saguenens.

"I feel it is necessary to respond and express my disappointment and disgust at the abuse hurled upon Mr. Nolan as an individual and upon our First Nations culture, said Chief Toulouse. "Mr. Nolan is a leader within his community and for First Nations generally. Meanwhile Nelson Tou-

louse, deputy grand chief of the 42-member Anishinabek Nation, wrote Nolan to say he was "shocked to witness this tragic and shameful event on television."

"One cannot believe that this mindset still prevails in some people. It should not be tolerated in this day and age and it is incumbent upon the people responsible from all sectors of that society to ensure it is not repeated.

"This is an issue that transcends beyond the arena and the municipality of Chicoutimi. This is a question of morality and the makeup of society based on the accepted values that establish the character of that society. The law governs societal behavior and it should be incumbent upon the responsible governments to act to discourage racism."

Toulouse commended Nolan, former National Hockey League coach of the year, on his "courage, professionalism and integrity in dealing with this disheartening situation," and sent copies of his letter to the Saguenens hockey club, Assembly of First Nations Quebec regional chief Ghislain Picard, Chicoutimi Mayor Guy Maranda, and the Quebec Human Rights Commission.



Ted Nolan

Intergovernmental Affairs

In Brief

Waterpower development expands on Crown land

TORONTO – The Ontario government continues to expand the province's supply of clean renewable energy through development of waterpower sites on Crown land, Natural Resources Minister David Ramsay announced today.

"Ojibway Power and Energy Group Ltd. and Brascan Power Inc. will contribute to the region's prosperity with their proposals for the sustainable development of waterpower sites on the Namakan River and Aguasabon River," said Ramsay. "These exciting projects mean cleaner air and healthier Ontarians given their potential to generate 22 megawatts of emission-free power - enough to supply up to 20,000 homes with electricity."

The companies can now pursue approvals to build waterpower facilities, along with the opportunity to bid their electricity production into the Ministry of Energy's request for proposals. The proposed projects must also undergo environmental assessments and public review before construction of the waterpower facilities can begin. This is an important opportunity for the public to become involved.

By Sandra Restoule

AAMIJWNAANG FN – Environmental consultants have determined that this First Nation's lands are contaminated with cadmium. As a result, an advisory has been issued warning residents not to drink cedar tea.

The consultants' survey estimated that 18% of the on-reserve residents were consuming cedar tea for ceremonial or medicinal purposes. Collection of cedar from various locations will be sent to labs for further testing.

Cadmium is a natural element in the earth's crust. It is usually found as a mineral combined with other elements such as oxygen (cadmium oxide), chlorine (cadmium chloride), or sulphur (cadmium sulfate, cadmium sulfide).

All soils and rocks, including coal and mineral fertilizers, contain some cadmium. Most cadmium used is extracted during the production of other metals like zinc, lead, and copper.

Cadmium does not corrode easily and has many uses, including batteries, pigments, metal coatings, and plastics. About three-fourths of cadmium is used in batteries (especially Ni-Cd batteries).

Other uses;

- Used in some of the lowest melting alloys.
- used in bearing alloys.
- 6% of cadmium finds use in electroplating.
- As a barrier to control nuclear fission.
- Compounds containing cadmium are used in black and white television phosphors
- The blue and green phosphors for color television picture tubes.
- Cadmium forms various salts with cadmium sulfide being the most common. This sulfide is used as a yellow pigment.
- Used in semiconductors.
- Some cadmium compounds are employed in PVC as stabilizers.
- Used in batteries, namely Nickel Cadmium. (NiCd)

High exposures can occur with people who live near hazardous waste sites or factories that release cadmium into the air and people that work in the metal refinery industry. When people breathe in cadmium it can severely damage the lungs. This may even cause death.

Cadmium is first transported to the liver through the blood. There, it bonds to proteins to form complexes that are transported to the kidneys. Cadmium accumulates in kidneys, where it damages filtering mechanisms. This causes the excretion of essential proteins and sugars from the body and further kidney damage. It takes a very long time before cadmium that has accumulated in kidneys is excreted from a human body.



Cadmium-laced toxic waste from a factory running into a stream.

Other health effects that can be caused by cadmium are:

- Diarrhea, stomach pains and severe vomiting
- Bone fracture
- Reproductive failure and possibly even infertility
- Damage to the central nervous system
- Damage to the immune system
- Psychological disorders

Possibly DNA damage or cancer development

- osteoporosis and osteomalacia
- possible tumour promotion (in animals)
- changes in sexual behaviour (in animals)

If you think you have been exposed to high levels of cadmium, you should consult your physician immediately.

Cadmium can be measured in blood, urine, hair and nails. Kidney and liver function tests can be done to see if cadmium has damaged them. These tests are often done in combination with other tests, such as a chest X-ray.

You need to be aware of the possible sources of cadmium to limit your exposure. Not smoking cigarettes and eating a nutritious diet will help reduce your exposure and prevent adverse health effects.

If your drinking water comes from a private well near a source of cadmium, you may want to have the water tested.

Public water systems test for cadmium on a regular basis.

If you live near a source of cadmium, you may want to have your garden soil tested for cadmium.

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Restoration of Jurisdiction

Ten First Nations developing community constitutions

By Mary Laronde

A nation's constitution is a lasting, even sacred document, created by one generation as its legacy for many generations to follow. But what if you are running out of generations?

Alderville is a case in point. Statistics show that in Alderville, the last status Indian birth will take place in 2032, a mere 26 years from now. The Southeast Region First Nation is among 10 Anishinabek communities developing constitutions under the Union of Ontario Indians' Restoration of Jurisdiction Project in a move toward law-making authority and self-government.

"Who are these constitutions for? What will happen to our lands that are set aside for the use and benefit of status Indians?" asked Wayne Beaver, Councillor and Project Coordinator for Alderville's constitution development process, in his address to 45 First Nation citizens at the recent Constitution Development Workshop held January 9 and 10, 2006 in Sault Ste. Marie.

Beaver points to Section 4.1 of the Indian Act which dictates who is a "member" and who is a "status Indian". "There are benefits and rights attached to status," Beaver continued, explaining that



Bonnie Bressette of Kettle and Stony Point is a member of her community's constitution development committee. As a member of the Anishinabek Women's Council, she asked that a Women's Gathering be held to address issues such as citizenship and membership to protect women and children's rights.

charts for numbers of on-reserve status Indians correlate to funding amounts. "We do not want another government to tell us who our people are. If we don't confront the government on this point, we are buying into extinction. We need to bring this issue to the forefront. Since the two-generational cut-off in Bill C-31, 100 kids in Alderville have lost their status."

Elder Bonnie Bressette of

Kettle and Stony Point responded to Beaver's call for a show-down with the federal government on the status issue with a plea to Anishinabekweuk to come together at a women's gathering to take a stand on women's rights. "These are our babies. As women – mothers, aunties and grandmothers – we determine if our children are Anishinabe."

Tracey O'Donnell, workshop facilitator and Anishinabek legal counsel for the education negotiations, explained that she was drafting new wording based on Anishinabek descendency not status, for inclusion in the Final Agreement with respect to the Exercise of Education Jurisdiction. "We are trying to push this forward", O'Donnell said. "We explained to Canada that these agreements have to last so our people have to be recognized based on descendency."

Alderville and Nipissing First Nation both presented their communities' experiences over the past year in developing community constitutions. Aside from deciding tough issues like citizenship and membership for inclusion in a First Nation's constitution, time and community interest were common problems with the process. Speaking on behalf of Nipissing First Nation, Councillor Doug Chevrier said that finding time and keeping members on the committee were challenges. "We have had meetings every two weeks for the past year and we are just half-way through."

In a presentation titled "Nipissing Chi Wan Nig Gun" (Nipissing's Big Law) Chevrier led the workshop participants through his committee's efforts over the last year, explaining that the committee's mandate includes an ongoing consultation process with membership to ensure that Nipissing's constitution reflects



Front row from left: Cindy Fisher, Deanna Crosson, Joanne Michano and back row: Robert Starr and Art Fisher will be leading Pic River's constitution development.



Front row from left: Mary Ellen Langendoen, Loretta Roy, Adeline Sampson, Elizabeth Laford and back row: Gene Cada, Chief Leonard Genereux and Robert Beaudin will chart Sheshegwaning's course as the First Nation drafts its constitution.



Anthony Perreault, Janine Zack, and Caroline Barry represented Garden River First Nation at the Constitution Development Workshop in the Sault Ste. Marie, January 9 and 10.



Front row from left: Simone Craig, Gladys Restoule, Veronica Dokis, Terry Restoule, and back row: Cory Restoule, Beverly Restoule, and Tresa Restoule are the new Dokis First Nation constitution development committee.

what the community wants.

For Nipissing, their constitution is "a solid foundation to move ahead in self-government and in nation-building activities...it addresses our community's sense of itself, how we are governed, how the membership has input into governance, key positions of our government and our sovereign powers."

The Nipissing constitution is being developed based on "Pre-dominant Principles" such as "a belief in strength by unity not only in Nipissing itself but by positive affiliations with the broader Anishinabek Nation; a belief that effective government is based on fairness and justice; a belief in protecting and harvesting the gifts of the Creator; and a belief that every member is important and has rights of personal well-being within the collective rights of Nipissing."

The questions Nipissing is asking itself as their constitution is being drafted are:

- Who are we as a nation?
- Who makes decisions on behalf of our community?
- What is the role of our government?
- How will our government be accountable to our membership?
- What principles will guide the

exercise of power?

Participants were also provided information on the legal components of a constitution by Legal Counsel Tracey O'Donnell. O'Donnell explained that a constitution is the over-arching legal document stating a First Nation's powers to make laws in certain areas based on certain principles. During the drafting of a constitution, every detail of every law does not have to be set out."

R. Martin Bayer explained how constitutions that have the support of the people provide legitimacy to their government. "A constitution is an institution of effective government that provides stability in the rules of the game and how things are done, including effective dispute resolution."

The workshop marks the beginning of another year of the Constitution Development Project coordinated by Mike Restoule at the Union of Ontario Indians head office. This year, six more First Nations – Garden River, Pic River, Sheshegwaning, Kettle and Stony Point, Dokis and Biinjitiwaabik Zaaging (Rocky Bay)- were added to the project. They join Whitefish Lake, Nipissing, Alderville, and Red Rock Indian Band for a total of 10 First Nations engaged in developing community constitutions.



DOHM-NUK/LET'S PLAY!



ASK HOLLY BY HOLLY BRODHAGEN

Voting: choosing our own future

Why vote?

Well, I personally vote with the intention that the decisions of this government will decide what happens for the next four years of my life, including the health care coverage I receive or the amount of support available to me. I also vote with the hopes that the new government will make a few decisions that will benefit me, my family, this country and possibly carry on past the next election.

It seems idealistic, but I like to think a government could do something well enough to continue beyond their four-year stint in power. I even have visions that an incoming prime minister might say "they did such a good job with this program, we intend to keep it going and even move it farther forward." Okay, it seems outrageous but I can hope.

So why do you vote? I got some interesting answers from friends, family and co-workers.

Younger individuals (aged 18-24) seem to be voting out of curiosity for the outcome and the hope to defeat the "enemy" party. They seem to vote based on the outcomes of the polls and to some extent, issues such as environment and education.

Older individuals (between 25-60) are voting to address important concerns such as health care and taxes. They seem to vote strategically to keep out the party that they think will do the most amount of harm to their standard of living or to elect a party that promises

realistic improvements to their standard of living.

I haven't really had the chance to speak with a large number of "seniors" about voting but those I talked to are generally fed up with elections and politics. They seem to vote because it is their right and they take that seriously. One older lady was so determined to have her say that she went out on an icy day to vote and ended up in the hospital. Talk about dedication.

Although I have my own opinions about the different parties running I feel that the voting choice is up to each individual to make for themselves. We each have our own agenda and have to choose the party that will best be able to achieve what we want. That could mean opposing a party that has done little to invoke confidence, picking a party that seems set on running on the failures of the others, or choosing to put our confidence into a party that has yet to prove its merit.

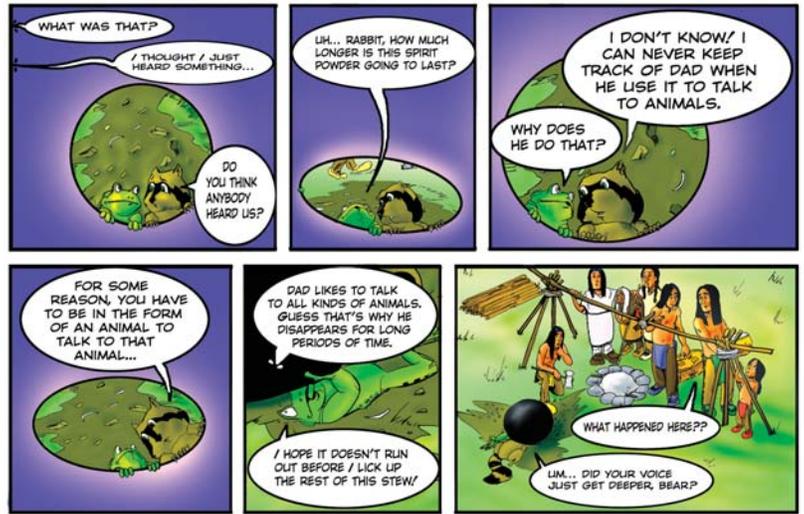
When it comes to issues that affect me as a First Nations person, I find it difficult to make a decision. I am after all not just a Status Indian, I am a woman who resides off-reserve and will soon have a child without Status. That means I might vote differently then someone who resides on reserve, hunts and fishes for a living, or has children with Status.

Our election system might be flawed and our choices limited but at least we have a choice. As citizens we need to protect that right by not only voting but also by working at having our voices heard by our representatives and supporting our personal causes through every avenue available to us.

If I were to give some advice to anyone wondering why he or she should vote it would be, "if you don't vote, you are letting others choose your future."

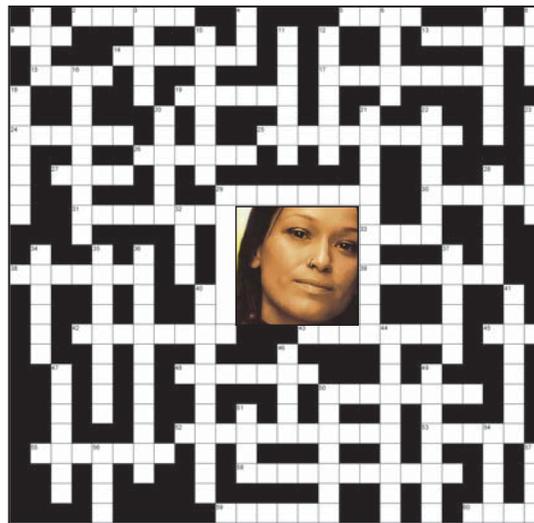
Holly Brodhagen, Dokis First Nation, welcomes suggestions or questions for future articles. If you have anything you want to talk about please contact Holly at the Anishinabek News.

Rabbit and Bear Paws



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Anishinabek Crossword #9



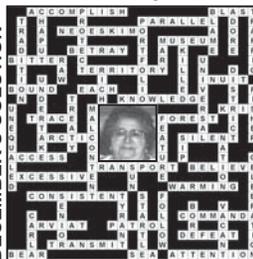
ACROSS

- 2. insufficient or ineffective
- 5. provide food
- 9. poorly lighted
- 13. a very active debate or controversy
- 14. the state of being held in control by external forces
- 15. very large number of people
- 17. without limits
- 19. portray or represent, as in a painting, sculpture, or written work
- 24. shackle: a restraint that confines or restricts freedom
- 25. promoting or enhancing well-being

- 26. advanced student or recent graduate in a specialized field
- 27. make secure by fastening, as with cord or the like
- 29. favor, sanction, or positive regard
- 30. Lucie ____, awarded Best Female Artist at the 2003 Canadian Aboriginal Music Awards (pictured)
- 31. reach or carry through successfully
- 33. "snow" in Eskimo
- 38. Tom ____, Appointed an Officer of the Order of Canada in 2000 for his music and humanitarian work
- 39. outstanding in position or achievement
- 42. not permitted by law; illegal
- 43. capable of being done part of a military force
- 45. speech disorder involving hesitations and involuntary repetitions of certain sounds
- 48. act of making up your mind difficult; burdensome
- 50. various birds of prey that are similar to but usually larger than hawks
- 51. capable of producing offspring, as an animal, plant, etc.
- 52. relating to, or in accord with tradition
- 53. very small in size, quantity, or amount
- 54. keep away from or avoid, esp purposely

- ### DOWN
- 1. very valuable; worth much
 - 3. a piece, usually made of concrete, used for building construction
 - 4. water in a frozen, solid state
 - 6. to give a permanent income, source of income, or property
 - 7. express strong disapproval
 - 8. Chief ____, Lyons, Elder, Faithkeeper of the Turtle Clan
 - 10. a plan for attaining a particular goal
 - 11. separate and move quickly in different directions
 - 12. a trip from one place to another
 - 16. having or showing doubt; questioning
 - 18. Kiawak ____, Carver, received a National Aboriginal Achievement Award for his continuing contribution to Inuit sculpture
 - 20. bunch, package
 - 21. done at the same general time or at the same moment
 - 22. one who loves, supports, and defends his or her nation and its interests
 - 23. anything that exists objectively and distinctly
 - 28. proper or decent
 - 32. futile; fruitless
 - 34. having or showing qualities associated with manhood
 - 35. fundamental; necessary
 - 36. excessive; beyond normal limits
 - 37. a large rodent with thick brown fur and a wide flat tail
 - 40. steadily dependable
 - 41. practices that are handed down from the past by tradition
 - 44. originating in and characterizing a particular region; native
 - 46. height above ground
 - 47. extended social group having a distinctive cultural organization
 - 49. emancipate: give equal rights to; of women and minorities
 - 50. an event (or a course of events) that will inevitably happen in the future
 - 51. pursue for food or sport
 - 54. George ____, Musician
 - 56. a device in which something (usually an animal) can be caught and penned
 - 57. the first light of day

DECEMBER'S SOLUTION



Prize for Puzzle
All completed crosswords sent to us by February 28 will be entered into a draw for a *Miniature Digital Camera* courtesy of Anishinabek Nation 7th Generation Charities.



Binoojiinyag/Children

Native children in care: stripped of spirit and identity



Phillip Thompson taken at four

By Karen Linklater

MAGNETAWAN FN – Both his spirit and identity were stripped from him as a young child. At the age of 4, Phillip Thompson vaguely remembers that he and his two brothers were taken from his mother by a strange man, the beginning of a harrowing yet empowering journey.

"I was confused," he says "because I didn't know where I was going. For the first six months, they moved us from foster home to foster home, month after month. Then one wintery day while the sun shone and the snow sparkled they took us to another house."

He remembers this like it was yesterday. "They took my brothers and I to a home where they served

us strawberries with ice cream." And somewhere deep inside, he knew this was going to be a good place.

Despite the pleasant feeling, Phil said life still felt strange. "Like nobody wanted us and it was odd that this family would – a very warm and disturbing time," he explained. "In an unknown reality, I had no idea who I was. I was dark-skinned living with a non-native family and often wondered who my parents were, who my aunts and uncles were because there was no family contact.

"I adjusted because my foster family taught us something I enjoyed; how to hunt, fish and trap. While they provided us with opportunities, schoolwork was not

one; living on a farm, chores were more important than homework," he recalls.

Phil passed from Grades 1 to 8 without learning to read or write. "It seemed I was not able to learn," he explained in the comfort of his home – which he calls his spirit lodge – at Magnetawan First Nation.

"At age 12, I started to rebel. And at age 16, I started to drink. I found that drinking took away all the hurt. I felt like I was a different person when I drank alcohol. At the age of 18 when I was no longer in the care of the Children's Aid Society, I moved to Brantford, Ontario, to be with my girlfriend. Unfortunately, I drank heavier and consumed drugs on a regular basis. I would miss work several days at a time due to my drinking."

During this period, Phil met his birth mother for the first time since they were separated. "My brother and I went to a bootlegger's house in Toronto. I walked in and saw my mother, a little wee spindly woman. She was tiny with a big belly. Highly intoxicated, she began hanging all over me. I couldn't believe she was my mother. I left this place, where she was living, and cried like a baby. I went back to Brantford and I was furious, thinking and saying that I would never be like my mother.

"Not long after, my girlfriend left me. I lost my job, my car, my apartment, and most of all I lost myself. I don't remember how I made my way to Toronto but seven months later, I ended up at

the bootlegger's house where my mother lived only to find she had died. My drinking went over the edge," he says.

"When you hit the streets you pretty well hit rock bottom. My spirit was gone. Life was nothing, absolutely nothing. I ended up in jail several times only to be abused." He also ended up in the hospital, twice, on life support.

"I woke up one day in the Wellesley hospital where I almost died with pneumonia. Once released, I returned to my First Nation but things didn't work out, so I made my way to the home of my foster parents. They too, couldn't handle living with me. I turned into a 'wino' living in a Burks Falls hotel room until the hotel manager asked me to leave. I then moved into a hotel room in North Bay.

"Hospitalized for the second time, I awoke with machines around and tubes in me. The doctor stood over me and I remember her saying, 'You have a choice, Phillip. Live or die. There is a program out there called Alcoholics Anonymous. If you go there for help the chances are good but if you don't, you're going to die of alcoholism. And you will die.'

"I considered her words and attended AA meetings but consistently relapsed. I fell down. Stumbled. Stood up and fell down again," he recalls.

"On November 3, 1990, I finally gave it my honest effort. When the clock struck midnight one month later, it was such an enormous relief to know I had accomplished something: I lived sober for one month. My spirit came back to life within me. The key was faith, trust, and a belief in myself that sobriety could become a reality.

"I started on a healing journey and eventually found my identity as a native man, Anishinabe nini. I've come full circle, from being a lost and confused soul to living a life with meaning. Now I'm able to work. I was hired by my home community as the addictions worker for a brief stint. I worked in group homes for young offenders and worked with families and children as the Native child and family services worker. I worked as a Band Representative for Michipicoten First Nation where I took my experience, knowledge, and skills into the court rooms."

Explaining how he found an extended family for a three-year-old girl who was in CAS care, Phil Thompson says: "It makes me feel good that this little girl is not going to be lost in the system like I was."

Karen Linklater is director of social development with the Union of Ontario Indians.

Series examines our stolen Native children

By Karen Linklater

Native children have been stolen from their families and communities for generations by the mainstream child welfare system. A series of articles will be published in the Anishinabek News to explore the damage it causes and how we can stop it.

The first article comes from the heart of Phillip Thompson's spirit lodge, his home on Magnetawan First Nation. His experience is similar to the fate of thousands of Native children scooped up during the 1960s. His survival and reconnection to his identity were possible through his own determination and belief in a better future for First Nations people.

After reading his story, please take the time to ask yourself the following questions:

What is or was your experience in the provincial child welfare system and/or Native child and family service agency?

Have you ever thought of being a foster parent? What has stopped you?

What changes are needed to improve the delivery of child and family services to First Nation children and families?

If your answers can help others understand what can be done next, please forward them to the Social Services Department at the Union of Ontario Indians or by email to linkar@anishinabek.ca and indicate if we can publish your ideas in the Anishinabek News.



Karen Linklater

Will you be my parent?

Kina Gbezhgomi Child & Family Services serves the geographical area of Manitoulin Island and area. Their Foster Care Program is looking for committed families to care for the following First Nation children:

Sarah and Jessie

These siblings are ages 2 ½ and 1 yrs old, Sarah and Jessie are happy, playful little girls. They have a strong bond with one another and interact well with others. Both children are healthy and are meeting their developmental milestones. The older sibling, Sarah is potty-trained and younger Jessie will soon be there too, with a little more help. Sarah and Jessie are in need of a foster home for a period of 3-6 months. A foster family that will support access with the natural family are ideal, as reunification with the natural family is the goal.

Johnny

Johnny is an energetic and active young boy who has entered Grade 5 this year. Johnny has had difficulty stabilizing during his foster placements and is in the need of a family that is able to commit to working through difficult periods rather than sending him to another home.

Johnny requires a family environment where he will feel safe and wanted. He would do well in a family with no other children as he has felt the need to compete for adult attention in the past when other children are in the home. Johnny is an athletic child who is extremely likeable and has a good sense of humour.

(Fictional names are used, however the circumstances are factual)

At this time, there are several children placed outside of their communities, waiting to return to a caring, nurturing and stable family environment. If you feel you are able to offer a child this comfort, please consider opening your heart and opening your home for a child today. The Foster Care Program is looking for 3-5 families in each community of Sheguiandah, Whitefish River, Wikwemikong, M'Chigeeng, Aundeck Omni Kaning, Sheshegwaning and Zhiibaahaasing. Please call the Foster Care office at 859-1010, for more information, or call and say "I'd like to open my home for a child."

Kina Gbezhgomi Child & Family Services Foster Care Department

64 Beach Rd, Wikwemikong, ON POP 2J0 Local Tel: (705) 859.1010 E-mail: spheasant@kinagbezhgomi.org



Mno-bmaadziwin/Health

Hardy leads anti-smoking circle

SUDBURY – Sheila Hardy, a professor in Laurentian University's Native Human Services Program, has been nominated to the position of Chair of the First Nation and Inuit Tobacco Control Strategy's (FNITCS) National Advisory Circle. When selecting Prof. Hardy to lead this national committee, Health Canada recognized her dedication to the Circle and continued support of the core values of the FNITCS.

Sheila Hardy, a member of the Teme Augama Anishnaabe, has been teaching at Laurentian University since 1994. She holds a Bachelor's degree of Nursing Science and a Masters of Business Administration, and is currently a PhD candidate at the Ontario Institute of Studies in Education in Toronto. Prof. Hardy has served on several boards such as the Northern Ontario School of Medicine, Sudbury's Shkagami-Kwe Health Centre, and is the former Health Director for the Union of Ontario Indians.

Smoking is a major public health issue and a leading cause of premature death affecting smokers and non-smokers in Canada. Tobacco-related illnesses and diseases are urgent issues in First Nations and Inuit communities, where smoking rates are more than double the rate for the rest of the country. According to 2004 study, 60% of on-reserve First Nations people

between the age of 18 and 34 currently smoke; 70% of Inuit in the north between the ages of 18 and 45 currently smoke; 46% of Inuit who smoke started at age 14 or younger; and the majority of on-reserve First Nations who smoke (52%) started between the ages of 13 and 16.

As Chair of the National Advisory Circle, Prof. Hardy will support the objectives of the FNITCS. These include building capacity within First Nations and Inuit communities to develop and deliver comprehensive, culturally sensitive and effective tobacco control programs; promoting the health of First Nations and Inuit people by decreasing the prevalence of environmental tobacco smoke on the health of First Nations and Inuit; and engage the leadership of First Nations and Inuit in learning about, voicing opinions and supporting tobacco control strategies.

To attain these objectives, the FNITCS was allocated \$50 million over a five year period, ending in 2005-2006.

This year, several important items must be completed, including the evaluation of the FNITCS, the launch of the cessation social marketing campaign and consultations on the details of the next five years of the strategy. Ms. Hardy will provide the leadership necessary to guide the FNITCS into its second phase.

For more information, please call Prof. Sheila Hardy, Native Human Services professor at Laurentian University, at (705) 675-1151, ext. 5049 or shardy@laurentian.ca.



Sheila Hardy



Admissions administrative co-ordinator Loretta Sheshequin, with student Jennifer Mihalcin, associate dean Dr. Thomas Szabo, and director of admissions Darcia Borg at opening of Thunder Bay campus of Northern Ontario School of Medicine.

Natives fill key roles

THUNDER BAY – Some key staff positions at the newly-launched Northern Ontario School of Medicine are being filled by aboriginal employees.

Darcia Borg, Red Rock First Nation, was one of the first full-time employees hired by NOSM.

Borg, who earned her master's degree in social work at Lakehead University, was hired in Feb. 2003 to work with Dr. Margaret Munro to develop the Aboriginal Workshop, which was held in Wauzhushk Onigum First Nation in June 2003, and was recently appointed director of Admissions and Student Affairs.

One of Borg's main roles is to ensure that support programs, such as financial aid, personal counselling and cultural supports, are in place for the recruitment and retention of Aboriginal students.

Borg also assists with the recruitment of potential students, attends to the needs of the current students, intellectually, spiritually and emotionally, and works with the Aboriginal Affairs Unit to develop programs to improve Aboriginal people's access to the medical school.

Orpah McKenzie, Bearskin Lake First Nation, first joined NOSM in December, 2003 as the director of Aboriginal Affairs.

McKenzie, who earned her nursing degree at Lakehead University, worked with Keewatinook Okimakanak to help develop their Telehealth program before joining NOSM.

"My main role is to ensure that the Aboriginal people have meaningful input into the development of the Northern Ontario School of Medicine," McKenzie said. "We believe that Aboriginal people have something to contribute."

McKenzie also provides an advisory role regarding Aboriginal issues to the other units at



Lisa Pierre, administrative assistant, Aboriginal Affairs, NOSM.

NOSM, ensures that Aboriginal culture is respected throughout NOSM, acts as the contact person between NOSM and the Aboriginal communities, and helps with the development of NOSM's curriculum to ensure Aboriginal material is included.

"We don't have an Aboriginal course," McKenzie said, explaining that Aboriginal content is included throughout all of NOSM's courses.

McKenzie is also involved with NOSM's Aboriginal Reference Group, which includes Aboriginal representatives from across northern Ontario, two of NOSM's students, a youth and an Elder, and is now beginning to plan for the second Aboriginal Workshop, which is scheduled for the summer of 2006.

Lisa Pierre, a Fort William First Nation member, was hired in March, 2003 as an administrative assistant in the Aboriginal Affairs Unit.

Pierre's main role is to support the director, but she also coordinates the Aboriginal Reference Group meetings and takes down their minutes.

A member of the Thunder Mountain Cultural Committee and formerly one of the Lyons Dance Troupe fancy shawl dancers, Pierre is planning to help set up an archive of historical photographs at Fort William First Nation.

Beausoleil getting medicine channel

By Peggy Monague-McGregor

BEAUSOLEIL FN – Imagine sitting at the local community health centre in front of peripheral devices like cameras and television monitors to connect you to doctors and other health professionals at distant locations without ever having to travel.

This is what Beausoleil Family Health Centre on Christian Island is now equipped to handle.

Residents will now have the opportunity and choice to see, hear and talk to a health care specialist via a two-way monitor.

This is an important choice for members of Beausoleil First

Nation considering the island location of the community and the adversity they face for at least six months out of every year.

The Telemedicine site approval, granted recently to the Beausoleil Family Health Centre, will consist of a three-way partnership with the Keewatinook Okimakanak (KO) Telehealth Network in Northwestern Ontario and North Network situated out of Barrie. KO Telehealth Network provides access to health specialists for approximately nine (9) First Nations in the Sioux Lookout area.

North Network is the other

vital link which will provide connection to various hospital sites and health professionals.

Susan Vainer, Registered Nurse (RN), the new Telemedicine Site Coordinator for Beausoleil, jokingly calls herself a "cyber-nurse."

Though joking, this is half true. She will be assisting the physicians with appointments and bookings via "cyber-space" and coordinating the service to ensure the best quality care.

Peggy Monague-McGregor is the Health Director from Beausoleil First Nation.

Nipissing
First Nation
Public Notice
6 x 4.25

Mno-bmaadziwin/Health



Kanesia Greig was patient number 5000

She was 5000th in line!

On December 9, 2005 Kanesia Greig was the 5000th patient to be registered at Anishnawbe Mushkiki Aboriginal Health Access Centre. The Centre first opened in 2000 and was established as a primary Health Care Facility to serve Aboriginal people, families, and communities within the District of Thunder Bay. The mandate of Anishnawbe Mushkiki is to improve the health of Aboriginal People by means of a holistic approach, combining Western, Traditional and Alternative Medicines. The people that serve the clients of Anishnawbe Mushkiki are proud to have reached this milestone so quickly and are honored to be able to look to the future with renewed commitment to the First Nations Peoples of our area.



Anishnawbe Mushkiki Aboriginal Health Centre, Thunder Bay

Anna Peltier joins FASD team

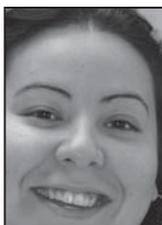
Aanii/Boozhoo. My name is Anna Peltier and I am the new Fetal Alcohol Spectrum Disorder Regional Program Worker at the Union of Ontario Indians, for the Lake Huron Region. I am originally from the Wikwemikong Unceded Indian Reserve, and currently reside in North Bay.

Much of my work experience has been derived from working in various social service settings such as corrections, mental health, and youth programming.

As the newest member of the Union of Ontario Indians FASD Program team, my role is to provide free services to the First Nation communities within the Lake Huron region. These services include: training for caregivers and frontline workers working in the fields of health, education, social services and justice. I am also available to facilitate community-based workshops to promote awareness on FASD. All workshops and training sessions can be tailored to meet the needs of the frontline worker and caregiver's setting.

Aside from providing public awareness, I am available to attend community events such as health fairs and if invited, am willing to participate in the planning of FASD-related events that may be occurring within your community.

You are more than welcome to contact me to discuss any training initiatives that you may be interested in or for any workshops on FASD to be facilitated within your community. I can also be contacted if you are interested in seeking more information on FASD. Got any questions or concerns? Please do not hesitate to contact me. I can be reached by email: pelann@anishinabek.ca or by telephone: (705) 497-9127 ext 2319. Miigwetch!



Anna Peltier

New eye test may diagnose Fetal Alcohol Syndrome

KINGSTON – A new test to accurately diagnose Fetal Alcohol Syndrome may be just around the corner.

James Reynolds, a professor of pharmacology and toxicology at Queen's University, uses an eye-tracking test that has been used by doctors around the world to evaluate neurological damage.

In a recent study of 22 children 10 diagnosed with FAS and 12 without, Reynolds' research team used a simple eye-tracking test that detects brain damage. Their findings showed that children with FAS have a distinct pattern of visual movement, linked to specific areas of the brain.

How this new test works is they have a child stare at a light in the centre of a screen. Then a second light is added and moves slowly across the screen. The child is told to avoid looking at the moving light and to stay focused on the light in the centre of the screen.

Children and adults with-

out brain damage can concentrate enough to keep their eyes from following the moving light. Children with developmental disabilities like FAS and Attention Deficit Disorder have great difficulty with reflexive movement.

James Reynolds hopes that further study will prove the eye-tracking test a conclusive means of identifying children with FAS.

The next step will be taking his test on the road and travelling to remote communities. This could begin as early as this year.

James Reynolds has noticed that the prevalence of FAS among First Nations children is much higher than the national average, as much as ten per cent higher in some communities. This test could definitely be a ground-breaking for FASD affected children.

Heather Ireland, FASD Regional Program Worker for the Union of Ontario Indians, was excited about the findings.

"I feel that this project will seek out those individuals and help identify their needs and help narrow the gaps in services," says Ireland, who provides FASD training services to 11 First Nations in the southeast and southwest regions.



Heather Ireland

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and Longterm
6 x 6.75

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Native Studies Full page ad

Fleming College
4 x 2

ONECA
4 x 4.5

Kinoomaagewin/Education



Scholarship winners at University of Sudbury awards night included, from left, Debbie Recollet, Wendy Boudreau, Shanon Restoule, Theresa Solomon-Gravel, and Randy Pitawanakwat.

Native students cash in at Sudbury

By Shirley Honyust

SUDBURY – It is during this season, the beginning of the second semester, when even the most dedicated students are finding it a tough haul! Too many all-nighters, too much caffeine and too many deadlines...missing even a few classes can be damaging, at this time of year.

Feel-good stories, such as this one, about the accomplishments of a handful of students from Laurentian University, are inspiring, as well as good motivation for staying in school and achieving a post-secondary education.

Debbie Recollet, Wendy Boudreau, Shanon Restoule, Theresa Solomon-Gravel and Randy Pitawanakwat, were among 73 hard-working students who each walked away with a certificate and cash in the form of scholarships from the University of Sudbury in 2005.

Liza Mosher, who is the Elder for Native Students at Laurentian, opened the awards ceremony with a traditional prayer, first in Ojibway and then in English, to give thanks for the many gifts of Creation, and for the students who were being honoured.

Deborah Robertson of the

Sweet Water Singers, delivered a heart-warming song with her powerful voice and her sacred drum. This is a large part of what makes Laurentian feel like home to many Native students who are from far away, as well as those from Sudbury and the surrounding area.

M. Andrii Krawchuk, the President and Vice-Chancellor of the University of Sudbury, addressed the recipients and guests, and made special note of the fact that these students were being honoured for their achievements. He explained that the university receives donations to be used to fund scholarships – awarded for academic excellence – and bursaries – based on need. On this night the students all received scholarships.

Assisting Mr. Krawchuk were a host of other delegates and dignitaries, including Fernand Crepeau from the Board of Regents, Lucie Beaupre, the Acting Registrar of the University of Sudbury, and Shelly Madison from the office of the Bursar/ Treasurer.

The Stella Kinoshameg Prize in Native Studies, a much coveted award, went to Theresa Solomon-Gravel. Theresa, who goes by “Terry,” said sometimes she leaves out

Solomon, which is her maiden name, because she doesn’t want people to think that she rides on the honour of her father’s name. Her father Art Solomon was very influential in the founding of the Native Studies Program at University of Sudbury, and is still much revered in the Department of Native Studies. His death followed that of his wife, Eva, and for sure they are both smiling on Terry from the spirit world.

Dear to our hearts, but not one of the “Nishes” is Shantah Kanhai, proud daughter of Native Studies department head Prof. Nahum Kanhai, who briefly filled in for her knowledgeable and respected father last fall when he was involved in a car accident.

Also honoured was fourth-year student Kathleen Imbert from Wikwemikong, whose son, Nelson, strode proudly to the front of the room to accept the award in his mother’s absence. Perhaps one day he will stride proudly across the stage for his own award!

Shirley Honyust, Oneida of the Thames, is a third year Native Human Services/Bachelor of Social Work (Honours) student at the University of Sudbury.

Snow means story-telling time

TORONTO -- Ontario celebrates First Nations Public Library Week in February each year. The winter timing of the week observes the First Nations’ traditional snow-on-the-ground time for story-telling. In 2006, public libraries and First Nation communities will celebrate from February 13 through February 18.

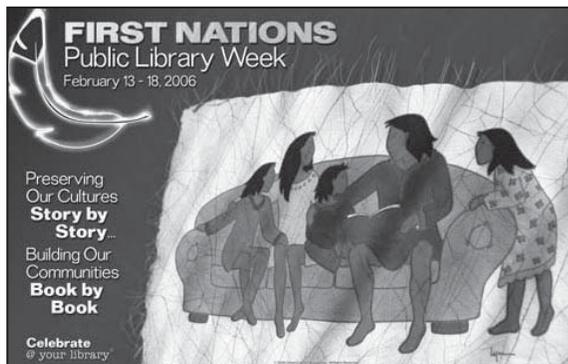
The First Nations Public Library Week theme for 2006 is “Preserving Our Cultures Story by Story ... Building Our Communities Book by Book.” The words “preserving” and “building” speak to the critical and dynamic roles public library service can play in First Nation communities. The words “story” and “book” acknowledge the importance of both oral story tradition and the sharing of “story” through print. At the same time, the First Nation Communities Read program has announced that As Long as the Rivers Flow is the book Ontario’s First Nation public librarians have decided to honour as the 2006 First Nation Communities Read selection.

As Long as the Rivers Flow,

written by Larry Loyie with Constance Brissenden, illustrated by Heather D. Holmlund, and published by Groundwood Books, is a memoir capable of speaking to young and old. Set in 1944, it recreates the summer Lawrence Loyie was ten years old, the last summer he spent with his Cree family before a Canadian government program forced him to attend residential school.

A seven-member jury of repre-

sentatives from Ontario’s First Nation public libraries, supported by Southern Ontario Library Service, selected the First Nation Communities Read 2006 title. Reviewers have described the book as “welcome and discussion-provoking” (Quill & Quire) and “a haunting combination of art, story and document” (The Toronto Star). As Long as the Rivers Flow received the 2003 Norma Fleck Award for Canadian Children’s Non-fiction.



We would like to inform you of our upcoming



9th Annual
Partnerships in Success
Education Conference
MISSISSAUGAS OF THE NEW CREDIT & INAC

WHEN:
February 22- 24, 2006

WHERE:
Niagara Falls, Ontario

This conference is targeted to preschool and elementary teachers, education assistants, education authorities, boards of education and those interested in education.

This year’s conference will be geared towards
Effective Schools
“Lifting the Spirit of the Child”

For more information or a request to be on the mailing list, please contact:

Val King
Conference Secretary
New Credit Education Department
468 New Credit Road
R.R. # 6, Hagersville, ON N0A 1H0
Tel: 905 768-7107 Fax: 905-768-7108
email: valconference06@yahoo.ca



Native Studies
Full page ad

Dnakmigziwin/ Sports

Little NHL swells size of city

SUDBURY – As many as 10,000 First Nation hockey players, parents, coaching staff, family members, and friends are expected to swell Sudbury’s population during the 35th Little Native Hockey League Tournament. A mere 17 teams participated in the inaugural Little NHL event in Little Current, hosted by Whitefish River, Aundeck Omni Kaning, and M’Chigeeng First Nations. The late Len Self, an education counselor, and fellow tournament founding fathers Chief Jim McGregor, Earl Abottosway, and the late Norman and James Debassige laid the foundations for an event that will attract over 120 teams to Sudbury March 12-16. Registration will take place at the Sudbury Arena, 240 Elgin Street March 11, beginning at 9:00am, and March 12 beginning at 8:00am. For more information on the LNHL tournament or how to become a volunteer please call Shannon Bebamash at 705-377-5307 or email at sbemamash@hotmail.com



Jonathan Cheechoo riding record point streak.

Sharks’ Cheechoo hits torrid scoring stride

By Robin Brownlee
Edmonton Sun

SAN JOSE—Jonathan Cheechoo’s claim to fame used to be that he was the first member of the Cree First Nations to sign an NHL contract, but with 26 goals to his credit by mid-January, the soft-spoken kid from Moose Factory, Ontario is a well-kept secret no more. “I think a lot of it is the rules,” said the modest Cheechoo, who was riding a franchise record 12-game points streak.

“The rules have opened things up more and you get more power play chances here and there.”

Cheechoo, 25, drafted 29th overall by the Sharks from Belleville of the OHL in 1998, is on pace to score 40 or more goals. Not bad for a player whose best output in junior was 45 goals.

“I just work hard every summer trying to improve myself and every aspect of my game,” said Cheechoo, who spent the lockout playing with HV71 in Sweden after a 28-goal season in 2003-04.

“I thought I came into camp in really good shape this year and that has a lot to do with it.

“Sweden prepared me a little bit, too. It’s a lot bigger ice surface and you get more time with the puck.”

It hasn’t hurt, of course, that Cheechoo has been playing alongside Joe Thornton since he arrived from Boston, but there’s more to his emergence than the presence of big No. 19. “He got 28 goals a couple years ago

playing on the third line. He’s just continuing to develop,” San Jose coach Ron Wilson said.

“We haven’t seen the best of Jonathan Cheechoo yet. It helps that he gets to play with Joe. People say, ‘Anybody can play with him and score.’

“But that’s not the way it works in the NHL. You have to have the ability to score. He has that knack.”

When the six-foot-one, 190-pound Cheechoo was just 12 back home in Moose Factory – which is located on Hudson’s Bay – he wrote as part of a school assignment that he wanted to play for the Sharks in 2002. Cheechoo did exactly that, making his NHL debut against Detroit on Oct. 10, 2002. But it was during the 2003-04 season when he really blossomed, scoring two goals in seven different games and scoring nine goals during a nine-game stretch in March.

It turns out that was just a preview. “I think I proved I had some offensive talent,” said Cheechoo, who scored 32 goals in 2000-01 in his first pro campaign, with Kentucky of the AHL.

“I had to win a spot on the team with my defensive play, by improving that and getting to a point where they were comfortable putting me out there in different situations.

“Once you get that, you can build off it.

“You get put in offensive situations after that. Once you get confidence and get on a roll like I did at the end of the season before the lockout, you just carry on with it.”

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Sudbury Native community responded fast to Kash crisis

By Kathleen Imbert

SUDBURY – Members of the local aboriginal community responded quickly to assist the 260 1000 Kashechewan First Nation residents evacuated here in November because of unhealthy drinking water in the James Bay Cree community.

“My wife and I were having supper when we heard that a plane was coming and we knew we would know some of the people and knowing the language we knew it would make their arrival easier, recalls Ed Sackaney, a James Bay Cree now living in Sudbury. “We went to the

airport and beat everyone there and started translating.”

Later, Dave Wheesk, another James Bay Cree resident of Sudbury, helped in translating for the Kash evacuees.

The Emergency Medical Assistance Team (EMAT), a group of volunteer medical professionals specifically trained to respond to major health emergencies, set up a field unit to evaluate and manage the arrival and redirection of all the evacuees. This special unit is deployed at the request of the Ontario Ministry of Health and Long-Term Care and the Kash emergency was

its first full-scale mission since it was established in January 2004.

“Two weeks prior, EMAT had a practice run in Sudbury and later the reality of the deployment of the unit was different,” says Ed Sackaney “It took a week to medically assess Kashechewan community members before they continued on to their host communities, Ottawa, Peterborough, Sault Ste Marie, Cochrane and several villages in James Bay. And at the end of the assessment the 30 people working at the field unit at the airport gave the Cree translators a standing ovation. They acknowledged that without our help they would have never been as successful.”

Sackaney recalls the Sudbury volunteers realizing that they were “taking the brunt of their (the evacuees) emotional frustrations of being displaced and their worries of what was going to happen to them. They were able to express themselves and be heard, thanks to the Sudbury Cree translators.”

What began as an emergency evacuation effort developed into an ad hoc organization led by a few concerned individuals representing regional aboriginal organizations, the Ontario Ministry of Health and Indian and Northern Affairs Canada.

Ed Sackaney’s leadership was approved by the more than 30 regional aboriginal associations involved in the Kashechewan evacuation effort. His job evolved into co-ordinating support for the 260 evacuees in Sudbury. He first worked out of the city’s N’Swakamok Friendship Centre and later moved to the Shkagamikwe Health Centre, forming a small team to help him.

Susan Freeman, a Whitefish Lake First Nation member, was also moved by news of the Kash evacuation, and became an important member of Sackaney’s team. Their combined efforts and insight into how to communicate with other First Nations community members gave the evacuation efforts a more personal character.

“We never planned anything without their approval, and empowered them to make decisions” Sackaney described his relationship with Kash evacuees. “They were encouraged to name a representative and later we had meetings with the City every morning. I became a focal point for them to get to know the city and the different services as well as a catalyst to get other people to help us out.”

In the beginning the evacuees were “put in schools, in unsafe places closed for health reasons” explained Susan Freeman. “I scrambled to get them into hotels and thanks to the hospitality of the Travelodge in Sudbury and the Union of Ontario Indians, I managed to have them all on the same floor and obtained a common room where they could socialize.

“I was in the office, answering

calls, dealing with donations, keeping track of everybody, organizing meetings with Chiefs of First Nations. A Feast and a Christmas Party were organized in M’Chigeeng First Nation. The 260 Kash people got buses and it turned out really nice. There was also a reunion with other Kash people from Sault Ste Marie in Garden River First Nation”.



Susan Freeman

Freeman added that a 54-foot transport-trailer from Six Nations full of donations arrived and “we unloaded it box by box – we filled three walls of a gymnasium.”

It was an “eye-opening experience” for everyone involved, says Sackaney. “It showed the city of Sudbury that Aboriginal people are a good force to work with.”

To show their appreciation the ad hoc Kash committee, assisted by Kash spokesperson Mathew Wesley, staged a Jan. 7 evening of appreciation. More than 280 regional community leaders and citizens braved bad weather conditions to attend the banquet hosted by Whitefish Lake First Nation, with the support of the Cambrian Native Student Association. Six EMAT members from Toronto were also in attendance.

Kathleen Imbert, Wikwemikong Unceded Indian Reserve, is in her fourth year of Native Studies at the University of Sudbury.



Dave Wheesk and Ed Sackaney. James Bay Cree residing in Sudbury, helped translate for Kashechewan evacuees.

Corrections workers talk about culture

By Heather Campbell

SUDBURY – Native workers within provincial correctional institutions gathered for a three-day fall retreat to connect and receive teachings that help them become better helpers for their people who have been incarcerated.

This was the second consecutive year that the Ministry of Community and Public Safety hosted the retreat for staff.

Those who attended were primarily personnel who work in programming or front line with native inmates such as guards, program

developers and Native Liaison officers. The role of the liaison officers is to advocate on behalf of native inmates and to ensure culturally appropriate resources that enhance their opportunity to avoid re-incarceration.

The challenge of providing help within the institution that are mostly not culturally-sensitive, is very challenging and draining. Providing an opportunity for workers to rejuvenate is essential for them to continue being helpful, and not burning out.

“It’s about offering a safe place

for healing themselves,” says Vince Pawis, retreat organizer and Native Liaison for the Sudbury District Jail, “in order to help others heal, we need to heal ourselves.”

The three-day program included teachings about the five colours of the medicine wheel, the five rasals, sweatlodge, teachings on the pipe, residential schools and how to apply the teachings in their work.

Lori Kruger, correctional officer for the past 20 years believes it is important for the ministry to host training and staff development such as this retreat. “It was enlightening and it allows you to respect aboriginal culture.”

Kruger has been involved in her culture in the past, but it helps when she is able to make the links between her personal culture and her work. Although her work is to provide security, she has been involved in developing new programs for aboriginal inmates. She says these teachings also give her confidence to intervene when she encounters racism by other guards.

Lorney Bob, Program Elder for the Turning Full Circle program at the Thunder Bay Correctional Center for the past five years, believes it’s important for the other institutional staff, like Kruger, to participate in the retreat and can extend the program values in their roles throughout the institution. “We need to shift the “warehouse mentality” about inmates that guards often carry, including those with Anishnabe heritage, and we need to give them permission to be Anishnabe.”



Speaking about aboriginal justice

Rupert Ross, right, a Crown Attorney and author of several books about aboriginal approaches to justice, was the keynote speaker at a Northern Region Alternatives to Custody Symposium. Vince Pawis of White Buffalo Road Healing Lodge presented Ross with loon crafted from porcupine quills on a piece of birchbark made by Pawis’s mother, Irene, Shawanaga First Nation. The event, staged Jan. 18 in Sudbury by the Ministry of Children and Youth Services, was attended by over 100 delegates from probation, youth custody facilities, police officers and community programs who heard Ross discuss the aboriginal healing paradigm that he believes conflicts with the western criminal justice system. Ross, who resides in Kenora, spent three years with the federal department of justice traveling across the country to explore the concept of “healing justice.”

– By Heather Campbell

“Voices of Aboriginal Youth” poster

(PDF file in Links)

4 x 5.5

Ggjinwid/Racism

First Nations object to nursery rhyme stereotypes

VANCOUVER — The First Nations Summit has asked the British Columbia government to stop teaching children the nursery rhyme *Ten Little Indians* and to conduct a review of the public-school curriculum for racist or stereotypical material.

Grand Chief Edward John said that he sent letters to two ministers this week after a native student showed her aunt a homework assignment that contained the poem, written by American author Septimus Winner in 1868.

It was originally called *Ten Little Niggers*, and then became *Ten Little Injuns*; both titles were used for a 1939 murder mystery by Agatha Christie. The novel was retitled *And Then There Were None* after complaints of racism.

At first glance, Chief John said, the nursery rhyme might

seem humorous, but native people see nothing to laugh about.

"Part of the concern we have is when you look at that nursery rhyme, you can chuckle about it, sure, but half the kids in it are dying for some reason.

"When you consider the tremendously difficult situation we face with youth suicides in this province and the struggles that our kids have in the public-education system, it's certainly not right."

The nursery rhyme starts off: "*Ten little Injuns standin' in a line/ One toddled home and then there were nine.*"

Then it systematically eliminates them all: No. 8 goes to sleep and doesn't wake up; No. 7 breaks



his neck; No. 6 "*kick'd the bucket and then there were five.*"

The rhyme ends: "*One little Injun livin' all alone/He got married and then there were none.*"

Chief John said no group of children should see themselves mocked or stereotyped in school texts. "All children should be able

to see themselves reflected positively in the curriculum. . . . In this case, it's not in a positive light, it's pretty negative, I would say."

The student who read *Ten Little Indians* as part of her homework was offended by the poem, he added.

"As soon as I heard about that, we sent a letter to the Minister of Education and the Minister of Aboriginal Relations, requesting that the curriculum be reviewed and that any instances like this, where there are stereotypical images or even racist or biased references, be removed."

Several years ago, Chief John said, native people complained about some of the place names in

British Columbia that were considered derogatory.

"We had offensive names like Squaw River, and when that was raised the government made a unilateral decision and just removed those types of names." He said he hopes for a similar response in this case.

The girl who complained, Chief John said, encountered the poem in a Grade 9 homework assignment.

But the poem is also included in recommended learning resources for Grade 5 pupils studying Japanese, according to a Ministry of Education website. The nursery rhyme comes with the following notation: "Caution. The activity sheet that accompanies the song *Ten Little Indians* on the audio cassette, depicts a stereotypical view of First Nations people."

Native hockey players used to taunts by fans

By Darryl Stonefish

I remember meeting Ted Nolan when he came to our reserve at Moraviantown just after the last Indigenous Games.

I remember his story of playing hockey in Sault Ste Marie near his home at Garden River First Nation and how he came from a large family and he and his brother only had one hockey stick between them so when they played they had to make sure they were not on the ice at the same time for it would mean having to borrow another guy's stick.

I also heard a part of his story where he had played some junior hockey in a racist community and it was not so much fun.

His story made me think of our own hockey down here in the far south. We didn't have as big a family as Ted Nolan came from but it was big enough and there were six of us and two of my brothers played hockey at the same time I did. One was older and one was younger so we never had to share the same stick in the same game but we did only have one helmet. We had a pond just off the reserve we used for years and still do once in a while.

We also had a pond just next to dad's farm in the woods that belonged to the neighbours but since most of them were gone we used it lots too. We played ball hockey outside and shot pucks from boards for hours sometimes and took turns playing goal with sponge balls, rubber balls and tennis balls and sometimes real pucks. My older brother wanted to be a goalie and one time he made pads out of grandpa's old horse blankets and used a baseball glove for a trapper and he let me blast away at him.

When I was trying to climb that

ladder to the big leagues I remember the racism times too. I once was taunted from the stands by a former team-mate. He yelled out "Chief, Chief, Chief", as I warmed up. Another guy laughed his head off when I showed him Harold Cardinal's book called "The Unjust Society." I don't expect those guys ever will change. I called them recently and the way they talked I could tell they never have.

I also played in a bush league with a Native team that season and heard all sorts of racist things from fans when we were after the league title. Police came in one time to escort out some of the racist referees who made bad gestures at our fans. One of our best players was even suspended for life for hitting one of those one-sided refs.

At an early age I wanted our own hockey team and worked at that most of my life and eventually we did have teams. I remember rounding up the boys my age and demanding a team from our recreation committee. They got one started in the late 1960's.

Today all of those guys are now retired from playing but you know my cousin and one brother will be lacing them up at the Chatham Maroon Cup 2006. Our team will be loaded with some of the best Nishinaabe players from Walpole Island, Sarnia Reserve, Kettle Point and Moraviantown and maybe even Six Nations.

We will never give up. There's got to be a scout at there somewhere.

Darryl Stonefish is a member of the Delaware Nation, Moravian of the Thames band. A writer/historian, he is a certified member of the 2005 National Coaching Certificate Program with special training in hockey.



Former National Hockey League coach of the year Ted Nolan of Garden River First Nation.

Host Quebec junior team apologizes for racist behaviour by spectators

The Chicoutimi Saguenens apologized to Ted Nolan after some of the junior hockey team's fans hurled racial slurs at the Moncton Wildcats' coach during a game Dec 16.

Nolan, 47, an Ojibwa from Garden River First Nation, said the verbal abuse he endured from the crowd at the Centre Georges Vezina during his team's 4-3 loss left him trembling after the Quebec Major Junior Hockey League game. Some fans whooped and made tomahawk gestures at the aboriginal coach, prompting the Saguenens to post an apology on their website.

"The disgraceful acts by several spectators don't represent the image of our fans and the regional population," the team said.

"The management of the Saguenens understands and respects the multicultural aspects within (the league) and doesn't at all accept this kind of behaviour."

Nolan, a former coach of the

NHL's Buffalo Sabres, told reporters after the game that the league should do more to combat verbal abuse from fans.

"I don't know if it's a matter of them needing better security here, but they do need better manners in this town," he said.

League commissioner Gilles Courteau, called the incident "distasteful and regrettable."

"Like Mr. Ted Nolan, all players and team staff members are part of the QMJHL family without allusion to their nationality or ethnic background," he said.

Guy Carbonneau, vice-president of the Chicoutimi team, said the team was sorry for what happened, but added there was probably little that could have been done to avoid it.

"It's a sporting event," he said in an interview from Dallas. "There are people that go there, they're emotional, they drink, and sometimes people think they're being funny with their comments.

But the comments aren't funny for others.

"There's 4,600 people in the rink most nights and I'm sure 4,596 don't approve of what was said."

Bill Schurman, general manager of the Wildcats, said he's satisfied with the response from Chicoutimi. "We certainly accept the apology of the Chicoutimi organization ... All parties feel bad that it happened."

But Schurman said the issue should require further action from the league. "I think if we adopt a zero tolerance rule in all of our buildings for any kind of abuse, including racial abuse ... then if anyone suggests a racial comment, out they go," said Schurman.

"You have certain codes of conduct for your arenas. ... You can't smoke, you can't throw anything on the ice, and certainly abusive vocabulary and behaviour should become part of the rules of having a Quebec Major Junior League team."

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