



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

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### Pow-wow circuit ending

With the falling of the leaves, the 2006 Great Lakes pow-wow circuit is winding down to its autumn conclusion. These men's traditional dancers were in fine form at the 51st annual Curve Lake First Nation Pow-Wow held Sept. 16-17 at Lance Woods Park. — Photo by Crystal Cummings



### Memory walkers

The Mushkwezequeewah Drum Group hand drummers led the second annual Full Moon Memory Walk through Thunder Bay Sept. 7. About 150 participants honoured the memory of 23 area Aboriginal women whose disappearance or death in the past 40 years remain unsolved. — Photo by Rick Garrick



### Strong debut for youth drum

In their competitive debut, the Taabik Singers, consisting primarily of youth from the Beausoleil First Nation, placed a respectable fifth at the Rama Mnjikaning First Nation Competition Powwow Oct. 7-8. Members, clockwise from bottom: Bob Goulais, Hank Monague, Jesse Sylvester, Barry Assance, Collin Copegog, Doug Monague, Anthony Sylvester, Andrew Carruthers, lead singer, Laval Williams, and Dan Monague. — Photo by Cindy Sutton

## Anishinabek education operational by 2008

SAULT STE. MARIE – Anishinabek Nation member communities from across Ontario are in the final stages of establishing an education system which they have helped design and which is expected to begin operating under their jurisdiction in September, 2008.

Political leaders and educators from across Anishinabek Territory participated in an Oct. 3-5 symposium called "Anishinaabe Kino-maadswin Nongo – Anishinabek Education Today – Forever Anishinaabe."

In endorsing the Anishinabek model, keynote speaker Dr. Seymour Epstein said both Anishinabek and Jewish educators need to be "militant about their languages to help preserve their cultures."

The director of Greater Toronto's Board of Jewish Education highlighted commonalities between the two peoples and discussed joint community strategies for retaining and developing language and culture.

"We have a great deal in common," Dr. Epstein said. "We are two ancient, aboriginal peoples for whom it is imperative to find ways to preserve and maintain our cultures. We know we have to be militant about our languages and find ways to communicate with each other in the same way that we communicate with the masters of our universe and those that we consider to be governors of our society generally."

Anishinabek Nation Grand Council Chief John Beaucage opened the symposium by reminding community leaders that the establishment of a unique education system was a key component of

the nation-building process. "We are not building from scratch, we are building on the foundation of the knowledge of our Elders, our language and our traditions. In our schools, Anishinaabemowin will be the primary language and English will be the secondary language," the Grand Council Chief said.

First Nations jurisdiction over education and the establishment of the Anishinabek Education System have been under negotiation with Canada for over a decade, but a vote on a final agreement by the Ontario government is expected to take place as early as September 2007. The Anishinabek Education System is expected to be operational when school opens in September 2008.

The proposed system will provide for Anishinaabe language and culture and develop its own standards and curriculum. The system will be parallel to, but separate from the provincial education system, while still providing for the smooth transfer of students from on-reserve schools to schools operated by Ontario's Ministry of Education.

Anishinabek First Nations have been administering education programs and services on-reserve since 1972, but legislative authority and policy have remained with Indian and Northern Affairs Canada.

The symposium included discussions on topics including the governance structure and financial accountability of the proposed Anishinabek Education System. The event was hosted by the Union of Ontario Indians' Restoration of Jurisdiction Project and its Education Working Group. *More on page 14.*



## Reserves exempt from Hydro fee

By Rick Garrick

THUNDER BAY – On-reserve First Nations people with a valid certificate of Indian Status do not have to pay the Ontario Hydro Debt Retirement Charge (DRC).

"Anyone (with a valid status card) who lives on reserve, they're automatically exempt," said John Lang, policy advisor with the Ontario Ministry of Energy. "You shouldn't be getting

that item (DRC) on your bill."

First Nation bands and band councils that consume electricity on-reserve are also exempt from paying the DRC, but corporations owned by Status Indians do not qualify for the exemption.

At a cost of 0.7 cents per kWh, the DRC was set by the Ontario Ministry of Finance to pay down the residual stranded debt of the former Ontario Hydro, which was reorganized into

separate companies by the former Mike Harris Conservative provincial government in 1999.

It adds up to about \$5 on a \$100 Thunder Bay Hydro bill and about \$11 on a \$170 bill, and brings in about \$1 billion per year from across the province.

Although on-reserve First Nations people get a break on the DRC, Lang explained that Status Indians who don't live on a reserve have to pay the DRC.

National Language Conference ad  
2" x 10.25"

# Dnakmigizwin/Sports

## Native NHLers on ice

NIPISSING FIRST NATION – An all-Native team comprised of former National Hockey League players is ready to hit the ice in support of a variety of worthy causes.

“In addition to playing fund-raiser games with local teams, our players will be available as motivational speakers, conduct hockey clinics, visit schools, and do whatever they can to assist the Aboriginal community,” says general manager Bryan Trottier, a Hockey Hall-of-Famer who will also skate some shifts with Team Aboriginal NHL.

Trottier will be able to select players for various games from a talent pool of former NHLers that includes such familiar names as Jim Neilson, Reggie Leach, Chris Simon, and Dale McCourt.

“Individual players will visit the classroom and talk about staying in school, substance abuse, goal-setting, motivational skills and other subjects important to the Native leaders of tomorrow,” said Trottier, who helped the New York Islanders win four Stanley Cups and the Pittsburgh Penguins another two. “Mini hockey clinics can be set up during the day to help the aspiring hockey players to hone their skills. Boys and girls alike will learn from the best and interact with their hockey heroes. Our players are also looking forward to meeting with community Elders.”

Team Aboriginal was created with the encouragement and assistance of National Hockey League Alumni Association members Ron Ellis, Rene Robert, Kent Douglas, John Chabot and Dan Frawley. Other supporters have included John Donnelly and Sophie Radecki of Indian and Northern Affairs Canada, and Clint Davis – National Director of Aboriginal Banking for BMO Financial Group, which has signed on as the team’s major sponsor for the inaugural season.

For more information about Team Aboriginal NHL contact either Bryan Trottier at 724 -743-3235, or Les Couchie, manager of the Anishinabek Nation Seventh Generation Charities at 877-702-5200 or 705-497 9127.



**NATIVE HOCKEY TEAM**

Front Row L-R: Wayne King, Jim Neilson, Bryan Trottier, Reggie Leach, Henry Boucher.  
2nd Row: Dan Frawley, John Chabot, Ted Nolan, Gary Sargent, Stam Jonathan, Ron Delorme.  
Back Row: Fred Sasakamoose, Chris Simon, George Armstrong, Rich Pilon, Dale McCourt.

# Taylor George Recruitment ad

## 4” x 8.75”

# Gaggimedia

## 6” x 6”



# Hortons sponsors campers

By Tony Jocko

SUDBURY – Rebecca Osawamick of Wahnapitae First Nation and friend Jessica Assinewe, Sagamok Anishinawbek could become very loyal Tim Hortons customers.

The pair of 11-year-olds joined 21 other Sudbury-area youngsters on an August camping trip to Nova Scotia, courtesy of Canada's coffee king. They joined another 100 youngsters for a ten-day camping experience on a 245-acre property located on the Northumberland Strait. Activities ranged from hiking and soccer on land, to swimming and kayaking on sea. Following a rigorous schedule of 13-hour days, the tired but happy travelers arrived back in Sudbury on the evening of August 19. Each brought home their own unique memories and stories, but all agreed that the highlight of their trip was the "awesome" food, followed closely by making new friends.

Tim Horton Camp counsellors Gabrielle "Lolly" Tetreault, and Mikael Doucet escorted the Sudbury contingent whose camping experience was sponsored by various franchisees. Ken and Bonny Davidson, of the award-winning Tim Hortons franchise in Val Caron Store, sponsored Anishinabek youngsters Jessica Assinewe and Rebecca Osawamick.

Each summer the Tim Horton Children's Foundation hosts over 11,000 kids from across Canada and the United States at camps in Nova Scotia, Quebec, Ontario, Alberta, and Kentucky.

For more information contact Tony Jocko at the Union of Ontario Indians head office on Nipissing First Nation at (705) 497-9127 (toll-free at 877-702-5200), Ext. 2313.

# Anishinabek Mazinaakizon



Jessica Assinewe and Rebecca Osawamick prepare to board the Air Canada Jazz Dash 8 for the first leg of their summer camping trip to a Tim Horton camp in Nova Scotia.



Earthwalkers Stewardship Team members, from left, Dale Benoit-Zohr (leader), Jordan Lee Kohoko, Kris Aubrey, and Kaitlin Commanda completed an eight-week summer work program for the Algonquins of Pikwakanagan. The program was designed to enable Algonquin youth to learn more about managing their natural environment while gaining both experience and formal education. – Photo by Susan Magill



Nipissing First Nation Fire Chief Melvin McLeod accepted a donation of \$3,000 worth of firefighting equipment from Garth Pigeau of ABC Training and Brian Maki of M & L Equipment. The Kellhobby Rescue Retriever Systems equips Nipissing's volunteer firemen to attempt water rescues from a distance of 200 feet without going into the water after potential drowning victims. – Photo by Cathy McLeod-Bourassa



Ontario's Trillium Foundation provided a \$61,000 grant to the Aboriginal Technology Centre (ATC), a partnership between Garden River First Nation, Batchewana Band Industries, and the Sault Ste. Marie Indian Friendship Centre to hire a manager and develop a business plan to raise the level of computer skills by community members. Front row, from left: Perry Boyer (Trillium Foundation), Matthew Morin (Sault Friendship Centre), Marie Nolan (Garden River), Chief Lyle Sayers (Garden River); back row: Curtis Hopkins (president, Sault Friendship Centre), Chief Dean Sayers (Batchewana First Nation). – Photo by Barbara Beer

ANCU

6" x 6"



Elders Theresa Jones, Carol Jones, Lori Roach, Arnela Pine and Bonje Williams enjoy a friendly chat as they choose breakfast items from the smorgasbord set out for the seniors of Garden River First Nation on Sept. 13. The community usually stages a monthly luncheon for its elders, but the breakfast format proved very popular with participants. – Photo by Margaret Hele



Three young girls from the Chippewas of Kettle and Stony Point First Nation are recipients of an award from the Ontario Farmers Association. Hillside School Grade 5 students Jenna George, Whitney Henry and Naomi George, were congratulated by Chief Tom Bressette after their entry was selected as the best audio advertisement of those submitted from across the province. Teacher Craig Lindsay was credited with providing the motivation for the girls' success.



# ANISHINABEK NEWS

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

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Editor: Maurice Switzer

Contributors: Holly Brodhagen, Jody Cotter, Cindy Crowe, Sarah DeCarlo, Caroline H. Foster, Lynn Gehl, Shirley Honyust, Tony Jocko, Colleen Kleven, Johanna Kristolaitis, Ron Plain, Sara Richardson, Tammy Roszel, Shirley Williams, Gord Young

Editorial Board: Fred Bellefeuille, Les Couchie, Cathie Favreau

Production: Deb Sullivan

Co-ordinator: Priscilla Goulais

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

Fax: (705) 497-9135 e-mail: [news@anishinabek.ca](mailto:news@anishinabek.ca)

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

# ANISHINABEK NEWS

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

## Publishing Criteria

### GOAL

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

### OBJECTIVES

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

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

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

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

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

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

## Advertising & News Deadlines

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

### DEADLINES FOR NOVEMBER ISSUE

Advertising	
Bookings:	October 20
Final Art:	October 25
News	
News submissions:	October 20
Scheduled printing:	October 29

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

# Maanda ndinendam/Opinion

## Wampum belt speaks language all nations can understand

A wonderful history teacher has begun sharing old stories with me, shedding light on the past in a way no textbook ever could.

My new teacher is small – only about four feet high – but mighty, with a message that can be understood by people of all ages, cultures, and languages.

I'm referring to "Gchi-miigisaabiigan" – "the Great Wampum Belt", as M'Chigeeng historian Alan Corbiere calls the collection of blue and white beads that represents one of the most famous agreements ever sealed between Europeans and North American Indians.



Maurice Switzer

The belt we keep at the Union of Ontario Indians office is a replica of the one given in 1764 by Sir William Johnson – British superintendent of Indian Affairs for the North American colonies – to the leaders of 24 nations of Algonquin, Huron, and Iroquois peoples. Properly referred to as the British and Western Lakes Confederacy Covenant Chain, the belt's design features two figures with hands clasped in friendship, the date 1764, and five white-beaded "links." This was a reference to the Iroquois tradition of using lengths of silver chain to symbolize treaties of peace and friendship with the British in the early 1600s. The message was clear: friendships – like silver – need to be periodically polished if they are to retain their original shine.

Johnson offered the covenant chain wampum – and another one with 24 figures beaded onto it – in gratitude to the Indians for their allegiance during the Seven Years' War which brought an end to France's hopes for North American dominance. It was also intended to ensure their loyalty in the future, as well as reinforce the previous year's Royal Proclamation that recognized Indians as nations whose traditional territories were to be respected by settlers.

All this information is available in history texts or encyclopedia volumes. But Gchi-miigisaabiigan has a voice of her own.

For one thing, she has convinced her students that it is not appropriate to treat her as a mere "copy". Certainly, the 10,000-bead belt given by Sir William Johnson may have been lost in a fire

on Manitoulin Island, or buried with one of the Chiefs to whom it was entrusted for safekeeping. But to dismiss the one commissioned 20 years ago by the Union of Ontario Indians as any less meaningful than the 1764 version diminishes her value as what academics call a "mnemonic" device – a tool to assist memory recall.

After all, I posed to a group of Trent University students a few weeks ago, Christians don't refuse to attend church because the Bible their minister reads from isn't the original one printed by Gutenberg 600 years ago. Do the words in copies rolling off the printing presses today hold less significance than those in the very first edition?

Do lawyers and politicians everywhere not revere the principles of the Magna Carta because they don't have the original version on their desks?

Gchi-miigisaabiigan speaks as loudly to us as ever. In fact, when I share her stories with various groups, I feel like a ventriloquist's dummy, opening my mouth to speak the promises she has carried for 242 years.

So we have begun giving her the respect she deserves. She resides in a handsome red cedar case provided by Wasauksing craftsman Ken Tabobondung, decorated with his trademark dabs of paint "beads" in traditional Anishinabe floral designs. And Mary Anne Geroux designed a carrying bag on which she sewed eagles and wolves, dragonflies and butterflies, and red and gold autumn leaves.

And when the wampum belt joins a teaching circle, she is smudged, like all the other participants.

People watch and listen to her with fascination. She has been hugged by hundreds of children at the annual Canadian Aboriginal Festival at Toronto's SkyDome. Everyone wants their picture taken with her. Last week she posed with a group of Rotary Club exchange participants from Mozambique, Botswana, and South Africa.

"An Elder told me once that the reason white people write so many things down is that they have such bad memories," I recalled. This prompted a little smile from Orchidea Massarongo, a proud black woman who works as a lawyer and university lecturer in Maputo. She had told me over lunch that there are very few speakers of dozens of tribal dialects in Mozambique.

"After Portugal colonized us, it was against the law for anyone to speak anything but Portuguese," she said.

Gchi-miigisaabiigan has survived worse... and lives to tell the tale.

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

## Maanda ndinendam/Opinions

# Moon time customs reflect Anishinaabe balance

### Editor:

Women's menstrual cycles, or "moon time" has always been cause for celebration in our ceremonies, feasts, and dancing. Anishinaabe culture is based upon the balance of the masculine and the feminine. In fact, I believe that it is the men who are more excluded because they do not possess the powerful gift that is woman's ability to create and sustain life within her; women are not required to participate when they are on their "time" not because they will "make men sick," they do not participate out of respect for their "power" during their menstrual cycle.

Menstruation is significant for Anishinaabe women because it is a time to self-reflect; we are taught that we do not need to participate in healing ceremonies and sweats because of our strong connection to all of Creation while we are on our "time." This is when we consider our responsibilities to ourselves, our families, and our communities.

We are taught that the Earth, our first mother, nourishes us and it is the responsibility of Anishinaabe women to care for her and the water, while it is the men who are the fire-keepers. Water is the lifeblood of the Earth and when we are within our mother's wombs it is her water,

or amniotic fluid, that nourishes us. The movement of the tides is connected to the lunar cycles, so too are Anishinaabe women connected to the Moon, our first grandmother.

Historically, "moon time" explains the synchronicity between women in their villages and lunar cycles. Today, the scientific rationale behind "moon time" has much to do with the study of pheromones. Most women will agree that if they live in close proximity to another woman their menstrual cycles become attuned to one another; in the old days this was translated into "moon time" because women's menstrual cycles were in sync with

each other and also with the wax of the full moon. A separate lodge was constructed for them at this time, not out of segregation but out of deep respect for the women who celebrated and affirmed their womanhood by holding their own ceremonies, feasts, and dances.

The disruption in our traditional lifestyles and communities has also disrupted the natural order in which we conduct ceremonies etc., Our bodies as much as our spirits have suffered because of this.

If anything, Judeo-Christian orthodoxy has done more to exclude and disempower women historically, culturally, and spiritually. It is

the Judeo-Christian belief that menses is a curse bestowed upon women for Eve's original sin – tempting Adam to eat a forbidden apple from the tree of knowledge.

Women are not honoured as equal to men within the patriarchal and hierarchical structure of Judeo-Christian society. The idea that women are "dirty" or "impure" is born of the notion that women are responsible for the downfall of mankind in the garden of Eden, the Biblical creation story.

In our Creator's eyes we are all sacred.

**Summer Bressette,  
Kettle & Stony Point First Nation**

## Traditions can hardly be called 'hate crimes'

### Editor:

Branding traditions as hate crimes is a highly inflammatory and irresponsible action.

It would also appear that the individual providing the comments has not done their homework but rather provided a loose definition at best that suits the needs of their own argument. Our anonymous provider has no real understanding of what a hate crime really is, and because there are those among us and others out there who DO experience legally-defined hate crimes I think it's very irresponsible to throw such loaded terms out there and subsequently pay great disrespect to people who have truly endured such atrocities.

Let's consider first how the Criminal Code of Canada defines a hate crime: a hate crime is committed to intimidate, harm or terrify not only a person, but an entire group of people to which the victim belongs. The victims are targeted for who they are, not because of anything they have done. Now ask yourself this question: Are our women who voluntarily concede participation or who recognize our traditions being physically harmed? Told they are wrong? That they are bad? Or dirty?

Hate crimes involve things like intimidation, threats of physical harm against the individual, their family... I have never seen this happen at any time when I have participated in such ceremony. Has anyone else? Has there ever been an air of maliciousness when an Elder asks that those women and girls, who are experiencing increased levels of power, leave the circle? I don't think so.

There are things that we do in order to maintain balance, peace and continuity within our Anishinaabe communities, namely recognize and adhere to traditions. If we did not recognize the roles and responsibilities of each member of our community, there would be chaos...and we really wouldn't be Anishinaabe people now would we? I know it may sound incredibly naïve – perhaps anti-feminist – to say that I respect my traditional role as an Anishinaabe woman, meaning I respect that there are things I as a woman do, and there are things that a man does, an Elder does and a child does within the community context, and conversely there

are things I do not do and so on. If I as a woman take on the roles of a man in the traditional sense I'm upsetting a balance that we have been working to maintain for a very long time.

Who am I then to come in and fix something that ain't broke?! I don't feel like any less of a woman or human being for having to take a step back! I realize the context of the situation and I know that those Elders, men and women conducting ceremony or dancing are only mindful and reverent of the power I hold as a woman at various times during the year!

Tradition and the way we do things is giving a voice to our ancestors...and tradition shouldn't have to submit to us because we are influenced and educated by ways that are not our own or because there are those among us who need to listen a little longer.

**Deanna Therriault**

## Dancer's feathers fell for an important reason

### Editor:

Let me start by telling a story about three young fancy shawl dancers who were getting ready one morning for the afternoon's grand entry. One of the girls had a pair of beautifully-beaded feathers that attached to her yoke and she would remove them as she packed her regalia away each time.

On this sunny morning she had asked her two friends to tie the feathers to her yoke, and they each took a set of those beautiful feathers and tied them to her regalia. That afternoon, while dancing, one set of those feathers fell from her yoke. The young girl was seemingly sad as she stood in the dance arena with the Elder who quietly retrieved her feathers from the ground with a prayer and tobacco.

Of the two girls who tied the feathers, one was on her time and the other one knew but did not attest to her friend's decision to dance and to handle sacred items, for reasons such as not believing in the power that a woman possesses when she is on her moon time.

The young dancer who dropped her feathers that day passed them



## Respecting our values

### Editor:

We have to respect values and traditions handed down from generation to generation. I am a woman and my daughters and granddaughters don't call it a hate crime if they are not allowed to do and participate in certain things on their moon time. We as women have to respect this as we are the carriers of the next generation.

When does the Charter of Rights come into the sweatlodge or all the other ceremonies? Yes, we are Canadians now and we do have all the rights of Canadians, but we were here first. I am very proud of who I am and my daughters and granddaughters will very proudly follow all the traditions handed down to them, and yes they will most likely miss many events due to moon time without a complaint because they are proud of who they are and what they are – Plains Cree.

**J.D. Cameron,  
Beardy's & Okemasis First Nation,  
Saskatchewan**

on to one of her friends. Feeling bad, the young woman receiving the feathers confessed she was aware that the other shawl dancer was on her moon time and explained that is why the feathers fell... I still have those feathers today. Many of us need to experience things first-hand in order to believe.

In my heart that was a message sent from the Creator to help me understand and believe in the importance of the moon time teachings.

## Choice belongs to women

### Editor:

It is my understanding that the basis of all indigenous Turtle Island cultures is egalitarianism (that is that all beings are equal and none has the right to bear any authority over another).

My understanding of our teachings is that during this time of renewal, a woman's power is at its greatest during this phase of her cycle. As a result of her understanding of this, she may choose to refrain from participating in activities where her increased personal energy might overpower that of the intended ceremony. This includes participation in ceremonial dancing, the big ceremonial drum, certain sweat lodge activity, and contact with food. It must be understood that it is her choice. No one has any right to deny her entry on the basis of her moon phase.

If any other person is not comfortable in her presence they are free to leave. The same applies to the touching of their personal property. If you are afraid someone might touch it, don't bring it out.

**Laura Jean Lumley-Wilde, Forest, Ontario**

Our culture, like most others, has gender roles and responsibilities. These roles and responsibilities were implemented for the purpose of maintaining family and community togetherness.

We gain an understanding about why these teachings exist and why they have been passed down through generations of grandmothers, mothers and aunts.

If we respect the teachings of our Elders then we respect why

women do not participate in ceremonies, pow-wows, etc. while "on their time."

It is not to discriminate nor is it to degrade. Our culture has been this way far before many of us arrived on this earth and it is not meant to be changed. Our ancestors did not take into consideration the Charter of Human Rights nor the ignorance of non-Native people and Native people, for that matter.

For anyone that feels these traditions are discriminatory, I recommend that you have tea with one of our Kookums, offer her tobacco and ask your questions. Ask her about the moon time teachings, ask her why she wears a skirt, ask her why she braids her hair and ask her why women do not sing on the "big drum." Every ceremony, tradition, belief, and custom is interconnected and once you open your mind you will understand it. Our people did not "hate," therefore how can anyone classify these beliefs as "hate crimes."

There is so much to learn about our culture, the learning never ends.  
**Shannon Gustafson  
Thunder Bay**

## Ezhoosgaged/Arts



Summer School South students with the Centre for Indigenous Theatre: Darrin Cowie, Christine Friday O'Leary, Amelia Millard-Williams, Tania Carter, Liana Waboose-Tootoosis, Andrea True-Joy Fox, Kayla Cardinal, Deanna Pearult, Qwo'Li Driskill, Paul de Jong and Don Davanaugh.

— Photo by Michelle Maria

## Theatre sets Native voices free

By Sarah DeCarlo

TORONTO — The Centre for Indigenous Theatre helps set young Native voices free.

From its beginnings in 1974 as the Native Theatre School, founder James Buller believed in the importance of art and expression within our communities. Native Theatre School grew out of ANDPVA, — the Association for Native Development in the Performing and Visual Arts — acting as a catalyst for a national theatre movement that saw our trailblazers emerge onto the world stage to showcase their incredible talent, ability and, unwillingness to be silenced.

During a recent conversation, singer-composer Lucie Idlout reminisced about her CIT experience.

"I didn't believe I would ever get into the program. But also, I didn't think as an Inuk, living in the north, I would ever stand a chance." Despite her inhibitions Lucie applied and was accepted.

"CIT had a huge effect on my life," she says. "I didn't stick with theatre because at the time, I wasn't prepared to move to Toronto, or more importantly, I wasn't prepared to leave my community. Though I did well at CIT...I didn't think I had enough passion to be a good actor. What I was able to do, though, was to bring what I learned back to my community. I held acting and voice workshops in Iqaluit for roughly four months. So, this had a positive impact on the youth who were able to participate."

"Theatre also helped me find my voice, and it gave me the confidence to be a performing musician. Music was something I always had...but I wasn't prepared until that point to bring it to the stage and share it with an audience."

Since then, Lucie has taken her music around the world, had one of her songs used in the soundtrack of a Hollywood film, and been named best female per-

former at the 2004 Canadian Aboriginal Music Awards.

Other familiar CIT alumni include Gary Farmer, Jennifer Podemski and Billy Merasty.

In addition to 1, 2 and 3-year full-time programs offered in Toronto, CIT also operates Summer School North (Yellowknife, NWT) and South (Peterborough, ON).

More information about CIT is available on their website at [www.indigenoustheatre.com](http://www.indigenoustheatre.com), by phoning 416-506-9436 or by e-mail at [citmail@indigenoustheatre.com](mailto:citmail@indigenoustheatre.com)

*Sarah DeCarlo is an Ojibwe/Italian writer, filmmaker, musician and mother working at the Centre for Indigenous Theatre in Toronto.*

## Bombshell hits Market Hall

By Sarah DeCarlo

PETERBOROUGH — For those heavily involved in the current music scene names like Kinnie Starr and Tanya Tagaq-Gillis are very familiar.

I sat in on their September tour date in Peterborough where they were invited to perform, along with their West Coast cohort, humorist Skeena Reece. The show entitled, "Beats & Braids," featured Indigenous Women artists and was organized by the O'Kadenigan Wiingashk Collective along with partner Public Energy. The goal: "To raise the profile of Indigenous artists in our communities." The outcome: close to \$1,500 dollars raised toward continued training and access opportunities for First Nations youth and artists. Suffice to say, the Market Hall Performing Arts Space hasn't seen a Sunday night like that in a long time.

Tagaq-Gillis was chosen best female artist at the 2005 Canadian Aboriginal Music Awards. For those of you who haven't yet heard this brazen bombshell, mark my words, you will never forget. The cultural game of throat singing, banned by Christian priests, and practiced in Inuit and Mongolian societies has no recorded origin except through oral tradition and is experiencing a revitalization. However, what Tagaq does is more like one continuous set of erotic and sensual explosions convulsing and repeating sustained through both the reverb and the unforgettable nature of the performance.

The intensity of her stage presence is really more like a series of climaxes, less about thinking and familiarity and more about letting go.



Tanya Tagaq-Gillis

## Natural First Nations Language Conference

(Process Colour)

6" x 8"

Canadore College

2" x 9"



# Indigenous theatre circles Mother Earth on 3-year tour

By Sara Richardson

PETERBOROUGH – When renowned actor, performer and director, Pauline Whyman was a little girl growing up in Australia she used to draw pictures of Canada, images that came to her in her dreams.

So in some way it was not a total surprise when she received a phone call from the artistic director of the famous Yirran Yaakin Noongar Theatre in Perth Australia, with a curious proposition. The actor scheduled for their latest touring production was unable to perform due to an injury and they needed a strong female lead who could carry the part.

“I read the script and fell in love with it,” says Pauline, who three weeks later found herself in Canada making theatre history.

Pauline Whyman plays the part of May May in the award-winning play *Windmill Baby* written by Australian playwright David Millroy. It is one of three stunning productions selected for “Honouring Theatre,” a three-year tour that promotes world-wide Indigenous solidarity and creates global pathways in the performing arts.

The Canadian portion of the tour launched in Peterborough in September, and includes stops in Toronto and Regina before winding up in Vancouver in late October. The three plays will tour Australia in 2007 and New Zealand in 2008.

In addition to *Windmill Baby*, audiences will also see a production by Toronto-based Native Earth Performing Arts’ of *Annie Mae’s Movement* by Yvette Nolan, and the staging by New Zealand’s Makerita

Urale Productions of *Frangipani Perfume* by Makerita Urale.

This is brilliant, authentic Indigenous Theatre – dark, funny, moving, and magical, with stories sure to move even the most hardened theatre skeptic. Each show is very different yet they share strikingly similar themes, each exposing stories of peoples who have endured the continual onslaught of an insidious colonialist regime.

*Annie Mae’s Movement* stars Michelle St. John in the title role of a story that investigates the little known personal life of Native activist Anna Mae Pic-tou Aquash, whose 1976 murder in South Dakota has yet to be solved.

*Frangipani Perfume* is a sensual black comedy about escape and dreams of three Samoan sisters, featuring a minimalist set and stunning performances typical of the cutting edge artistic styles and Indigenous solidarity currently sprouting in New Zealand.

*Windmill Baby* stars Pauline Whyman in a one-woman show set under the train station in Kimberley Australia, a place where the endearing May May reflects on her past 50 years. This is a deep drama with a lot of humour, guaranteed to touch your heart, and featuring a fabulous set by Adam Surgerer.

For more information on Honouring Theatre’s schedule please visit the Native Earth Performing Arts Website at [www.nativeearth.ca](http://www.nativeearth.ca).

Sara Richardson is Development Coordinator with the Toronto-based Centre for Indigenous Theatre

## Ezhoosgaged/Arts



Michelle St. John in *Annie Mae’s Movement*. – Photo by Nir Baraket

## Women dominate CAMMYs

TORONTO (CP) – Women dominate the list of nominees for the Canadian Aboriginal Music Awards set to take place next month.

Garnering quadruple nominations each are Andrea Menard, Susan Aglukark, Tamara Podemski and Donna Kay with Little Island Cree. Menard, Kay and Podemski will battle it out for the title of best female artist while Randy Wood and multiple nominees Stephen Kakfwi and Jared Sowan are the contenders for best male artist.

The 19 awards will be handed out Nov. 24 in two ceremonies, one of which will be broadcast on CHUM television stations.

The show, to be hosted by Menard, will include a tribute to the East Coast and its indigenous art and a performance by a Maori group from New Zealand.

Other multiple nominees include Eagle & Hawk, Weaselhead, and Intellifunk.

Ojibwe  
Cultural Foundation  
(Hockey)

6” x 8”

Halford Hides

4”x 4.5”





**Curve Lake Pow-wow**

Traditional dancer Paul Coppaway of Hiawatha First Nation participated in the 51st Curve Lake First Nation Pow-Wow Sept. 16-17 at Lance Woods Park.

— Photo by Crystal Cummings

## Bernard heads up cultural committee

PIKWAKANAGAN – Ron Bernard will serve a three-year term as president of Omamiwinini Pimadjowin, the cultural committee for the Algonquins of Pikwakanagan (Golden Lake).

Other directors are vice-president Teresa Kohoko-Autio, treasurer Shirley Kohoko, and secretary Harold (Skip) Ross.

“We know that many of our people are interested in reviving our culture and traditions,” says executive director Aimee Bailey. “We are happy that these members volunteered to take on the responsibility of governing our organization. Each has cultural knowledge and experience that will help them fulfill their duties, but more



Ron Bernard is a grandson of famous canoe-builder Matt Bernard.

importantly, each is dedicated to our mission.”

Omamiwinini Pimadjowin – “Algonquin Way of Life” – was first incorporated as a not-for-profit organization with the mission to revitalize, reintegrate, enhance and protect the cultural traditions, customs, practices, heritage, language, and arts of the Algonquin Nation.

Next on the agenda for the new directors is to prioritize activities. While Omamiwinini Pimadjowin is already involved in Pikwakanagan’s Archaeology projects and has started a resource centre for cultural material, they will deal with several other priority issues, including cultural programming for Elders and youth, language programming, and workshops on arts and crafts. The organization also intends to create more community awareness of its charitable status as it seeks support for these many worthwhile projects.

For additional information contact: Aimee Bailey at 613-625-1958.

## Lodge planners celebrate

By Cindy Crowe

BEGETEKONG – Organizers of Ozhaawashko-Giizhig (Blue Sky) Traditional Teaching Lodge celebrated the project’s first anniversary with a Sept. 20 meeting hosted by Ojibways of the Pic River First Nation at the Begetekong Community Centre.

Over 40 people attended the event to share teachings from Sudbury, Manitowadge, Pic Mobert, Thunder Bay, Nipigon, Red Rock, Terrace Bay, White River, Guelph and Orangeville. All guests were greeted with saamah (tobacco) and welcomed to a feast which included traditional foods such as moose and deer meat, bannock and a rhubarb dessert.

Elders Julie and Frank Ozawagosh from the east smudged everyone, and opened the gathering with a prayer in Ojibway. The introductions evolved into a sharing circle which some gave in their language and some introduced their Spiritual names and clans.

This community awareness gathering was the best-attended of the four that have been held. Chief Dan Couchie and Councillor Arthur Fisher

were the first Robinson-Superior leaders to attend the Blue Sky gatherings, expressing interest and support for the project.

Discussion topics included incorporation of the Teaching Lodge, establishing a board of directors similar

to a clan governing system, possible sites for the turtle lodge, plans for funding support, and partnerships with students to develop a website and conduct market research. One Elder said: “We are all members of the rainbow clan – all Anishinabe people.”

Elder Mary Michano said the Circle was very powerful. “It is so important to gather, share and give the teachings to each other. We rebuild ourselves so then we can pass it down to our children’s children to continue the sacred circle and gatherings in other First Nation communities.”

The next community awareness gathering will be Wednesday, Nov. 29, 2006 starting at 12 noon at the Resource Centre in Lake Helen First Nation in Nipigon. Updates will be available on the Blue Sky website: [www.blueskyteachinglodge.ca](http://www.blueskyteachinglodge.ca)



# Nishnaabewin/Culture

## Expecting over 1500 dancers at SkyDome

TORONTO – Over 1500 dancers in full regalia are expected to participate in the pow-wow portion of the Nov. 22-26 Canadian Aboriginal Festival at the Rogers Centre – formerly SkyDome. The Grand Entry ceremony occurs

three times during this year’s 13th annual Festival: at 1 and 7 p.m. Saturday, Nov. 25 and 12 Noon Sunday, Nov. 26

Thousands of elementary school children are again expected to participate in Aboriginal Education Day from

9.30 a.m. to 2 p.m. on Friday, Nov. 24, and that evening the Canadian Aboriginal Music Awards will be staged at the nearby Metro Convention Centre’s John Bassett Theatre.

Information at [www.canab.com](http://www.canab.com).

## Media Buying Services

6” x 11.75”



# Mno-bmaadziwin/Health

## What nurses should know when working with Natives

By Caroline H. Foster

In traditional aboriginal cultures, health care involves a holistic approach that includes physical, spiritual, emotional and mental aspects (Waldrum, Herring, & Young, 1995). In a 2001 survey, nurses working in aboriginal communities and hospitals were asked about their learning needs. They cited emergency/ acute care, obstetrics and gynecology clinical skills, health and physical assessment across the life span, mental health, prenatal and postnatal issues, how to deal with victims of violence, and substance abuse issues, including fetal alcohol syndrome (Silverman, Goodine, Ladouceur, & Quinn). The study illustrates the different views about health of Euro-Canadian and aboriginal Ca-

nadian cultures.

The nurses were primarily concerned with the physical and mental aspects of care and did not mention the emotional and spiritual aspects. Further, they made no mention of culture, socio-politics, traditions or language difficulties. If health care is to be accessible, then it must be culturally appropriate. In aboriginal communities, culturally appropriate care means that nurses must not isolate physical and mental issues but consider the entire picture of a person, including spirituality, emotions, culture and history.

Nurses need to be aware of the context of respect with aboriginal clients. In [Browne, A.J.]'s study (1995). Cree-Ojibwa clients were asked about respectful and disrespectful interactions with health

care personnel. Disrespect was shown "in the context of First Nations identity and status in Canada, prejudice and discrimination." Clients felt they had been treated as lesser persons. Other issues included the failure of health-care personnel to consider the patient's perspective, to provide sufficient privacy and to give adequate explanations for procedures and results and their use of a harsh or condescending tone with elders. [Donna Cyprien] (personal communication, May 2004) stated that she had overheard nurses being patronizing toward the elders in her community.

Although this may sound similar to the Euro-Canadian understanding of a lack of respect, the context for aboriginal people in-

volves a vastly different history and socio-political climate. Other studies echo these findings, reporting negative responses toward elderly clients and clients feeling misunderstood, unaccepted and lessened as individuals through the verbal and non-verbal behaviours of staff (Baker & Cormier Daigle, 2000; Browne & Fiske, 2001).

In addition to the nurses' responsibilities, employers have a responsibility to ensure that health-care personnel have the skills and desire to fit into the community. Health Canada's First Nations and Inuit Health Branch (FNIHB) employs large numbers of nurses to work in aboriginal communities. I suggest that FNIHB could increase its focus on culture in its management and hiring practices. For ex-

ample, its website provides advice to nurses who would like to work in aboriginal communities ( www. hc-sc.gc.ca/fnih-spni/pubs/nursing-infirm/emplo\_nurs-infirm/index\_e.html). The advice includes a list of questions that a nurse should ask a prospective employer.

There are no questions on the list about cultural practices, socio-political issues or history. In a two-week FNIHB orientation program that I attended, only four hours were dedicated to aboriginal culture and history. Rather than presenting a block of "culture," it would be better to weave the cultural and historical information throughout the orientation program.

(Excerpted from an article in *The Canadian Nurse*, April 2006.)

### Roast Saddle of Venison with Wild Rice

- one 5-pound saddle of venison, dressed and served for easy carving
- dried juniper berries
- peppercorns
- 6-8 strips thick sliced bacon



#### Basting Marinade:

- 2 tablespoons honey or maple syrup
- 2 cups of cider

#### Preparation:

Stud the saddle of venison with juniper berries and peppercorns. Lay the bacon strips over and secure with toothpicks. Stand the saddle on a rack in a large roasting pan. Prepare the basting marinade by simmering the honey or maple syrup in the cider in a small saucepan until it is well dissolved and steaming.

Roast, basting often, for 1 1/2 hours in a preheated 350° F oven. Cool the roast for 20 minutes. Carve, serving one rib per portion.

Serve on a bed of wild rice, together with the pan drippings.



Kenyan visitor shares his story with other youth at this year's Toronto AIDS conference.

## Soccer kept him out of trouble

By Jody Cotter

TORONTO – When I was at the XVI AIDS 2006 conference this year a young man from Kenya was sharing his story about his involvement in youth gangs and how they would break into people's homes at night and steal, drink and do drugs.

A neighbour of his was concerned because he could see what was happening to him so he invited him to come and play soccer in a program that is designed to keep kids off the streets. He gave it a try, and enjoyed it so much that he started playing regularly.

One weekend he decided to go to his soccer game instead of hanging out with his former gang. His crew members had got into some trouble that night and they decided to put gasoline in an innocent man's

ears, mouth, nose and continued to do so until the man died. The gang members are all in jail, and so would this young man, he told the conference workshop, had he not been playing soccer. Now he shares his story with other youth and teaches them sports activities to boost their self-esteem, at the same time reducing their chances of getting involved in activities that could lead to HIV infection.

Facts about HIV/AIDS: 90% of people with HIV/AIDS do not know they are infected; 1-3 Aboriginal people in Canada are infected with HIV each day. The Union of Ontario Indians Health Unit offers an exciting new workshop that teaches the importance of self-care in promoting self-esteem. For more information please contact Jody Cotter at 1-705-497-9127 (toll-free at 1-877-702-5200) Ext.2231

## Biidabaan

4" x 4.5"

### Naponse helps medical school

SUDBURY – Jeanne Naponse, a nominee of the Union of Ontario Indians, was one of six new directors inducted in September by the Northern Ontario School of Medicine. Naponse, from Whitefish Lake First Nation, has served on the UOI board.



Jeanne Naponse

The Board of Directors is responsible for the corporate governance of NOSM, and consists of 35 women and men drawn from across Northern Ontario.

### Police partner on domestic violence

GARDEN RIVER FN – The Anishinabek Police Service has partnered with a number of service providers in the Garden River area to develop a protocol for victim response in cases of domestic violence. Several months of meetings resulted in an Oct. 12 protocol signing involving the following agencies: Anishinabek Police Service (APS), Victim/Witness Assistance Program, Victim Crisis Assistance and Referral Service, Women in Crisis, Nimkii-Naabkawagan Women's Shelter, Sexual Assault Care Centre and Partner Response Program.

The protocol was developed to ensure a consistent approach to the support of victims and provide seamless provision of services.

APS will now concentrate its efforts on meeting with service providers in each community it serves to develop similar protocols.

A United Nations special research project in Canada in 2004 found that "Poverty, infant mortality, unemployment, morbidity, suicide, criminal detention, children on welfare, women victim of abuse . . . are higher among Aboriginal people than any other sector of Canadian society."

- Some 21% of Aboriginal people reported having experienced some sort of physical or sexual violence by a spouse, compared to 6% for non-Aboriginal.
- Nearly ¼ of Aboriginal females suffered some form of spousal violence in the previous five years.



Native Studies Page 1  
full page

# Skoonwiwin/Education



**Right start for school**

Students at the Kirkland Lake campus of Northern College started the school year off in a good way. Roberta Oshkawbewisens-Martin, left, Native Student Advisor, joined other members of an Aboriginal Women's Drum Group – from left: Cynthia, Chelsey, Annabel (instructor Pinaki holds the microphone) – to sing a Welcome song, Water Honour Song and Miigwetch Song for all the Students and the Staff. A short Drum Teaching and the meaning of each song were shared with the students and staff. Many students participated in the Right Start Activities that were coordinated by the professors and staff at the campus.



Aundeck Omni Kaning (Sucker Creek) students were honoured for their efforts at the 20th annual community educational awards ceremony.

## Council involvement helped her social life

*By Shirley Honyust*

SUDBURY – Nursing student Sharlene Pitts credits her involvement with the Native Student Association (NSA) has helped her feel more at home on the Laurentian University campus.

“I decided to get involved with the NSA student council for social reasons, to meet new people, as well as the opportunity to take a leadership role and help out in coordinating events and fundraisers,” says the third-year student from Wikwemikong Unceded Indian Reserve.

As she works toward her Bachelor of Science degree, she says becoming a part of NSA has helped her to socialize and to feel

at home, especially with on-campus activities such as those held at Canisius Hall. She joined because she liked the NSA mandate of addressing student issues and advocating for other students when help is needed, and being a resource person to refer other Native students to the person of place that would help them.

As NSA Health Programs Coordinator she facilitates events and workshops that deal with health-related issues, activities that relate to the four aspects of well-being – physical, mental, emotional and spiritual.

Sharlene found that during her first year at Laurentian it was hard to be away from home, family and friends, and she didn't know many people in the city. Because the nursing curriculum is demanding, she found it was difficult to socialize outside of school and to make friends off-campus.

She stayed in Sudbury during the summer months between her first and second years to work at the Northeastern Ontario Regional Cancer Centre. This summer she went home to work as a Research Assistant on Diabetes in First Nations Communities at the Wikwemikong Health Centre.

Sharlene and other new and returning Native students were welcomed to the campus in an orientation event forced indoors by rainy weather.

Debbie Robertson of the Sweetwater Women's Drum Group sang a traditional Mi'kmaq welcoming song, and a series of speakers offered kind and encouraging words.

## Sucker Creek students succeed

*By Tammy Roszel, Grade 9*

AUNDECK OMNI KANING – I was very excited to attend the 20th Annual Educational Awards held on August 29 in Sucker Creek.

Over 50 people celebrated the successes of their students in the community centre.

The evening started with a dinner and a slide show presentation created by some of the students highlighting some of the community events throughout the year. After this, Chief Patrick Madahbee greeted the graduates and said a few encouraging words.

There were two guest speakers, Rachel Nahwegahbow-Goodfellow and Sarah Blackwell (my sister) who spoke about the challenges they faced finishing school.

Georgian College

6" x 6"



**Garden River gift**

Garden River First Nation Chief Lyle Sayers accepts a cheque for \$409,000 from Alana Jones, administrator of the Garden River Community Trust. Community members voted in favour of using the interest of the money that is held in trust to build a facility that would serve as a school, recreation centre and offices for the Education Department. The new facility's official opening is scheduled for November 9th, 2006.

– Photo by Margaret Hele

School of  
Masonry  
4" x 2"



# ASK HOLLY

BY HOLLY BRODHAGEN

## Used items might be antiques

Is there something wrong with "used" items?

Nothing. I am a firm believer in going used. Notice I didn't say "buying used" since there are so many ways that we can trade items in this world.

Acquiring used items can be a great way to get what you want for a great price, while at the same time protecting the environment. Second-hand stores, yard sales and hand-me-downs keep both heirlooms and excessive new packaging out of landfills.

Anybody who goes to second-hand clothing shops, flea markets or yard sales knows about the great deals to be found on everyday items or collectables. There is something used for everybody's budget or taste, whether in high-end consignment shops selling exclusive brand names or at family yard sales.

Some people can't imagine buying used items, assuming they must be cheap, poorly-made, or ready for the garbage bin. Wrong. They probably have something used in their home - in fact, it might be their home! And what about that Chippendale chest bought at an auction house or that first edition book sitting in a place of honour on the shelf? If somebody owned it before you did it is "used", whether or not is an antique.

Motives for second-hand shoppers varies. Some folks believe in the reliability of old products, like a 28-year-old washer and dryer set that are still going strong, or a Sixties pickup truck that refuses to give up the ghost. Serious collectors spend half their lives searching out used items to add to their treasures. Some people have literally made their fortunes out of other peoples' junk.

Thanks to used-car lots, scrapyards, antique markets, auction houses, and Internet sites like eBay, used-item shopping has become a lucrative worldwide business. Trading sites like Freecycle.org allows people from all over the world to trade items and pay only shipping or transportation costs.

The "used" community is filled with treasure-hunters searching for their next great bargain or a way to help others find what they are looking for. If a man can trade a paperclip for a house - as was done recently - I think you can find anything you are looking for - including a lid to fit that 20-year-old Tupperware container.

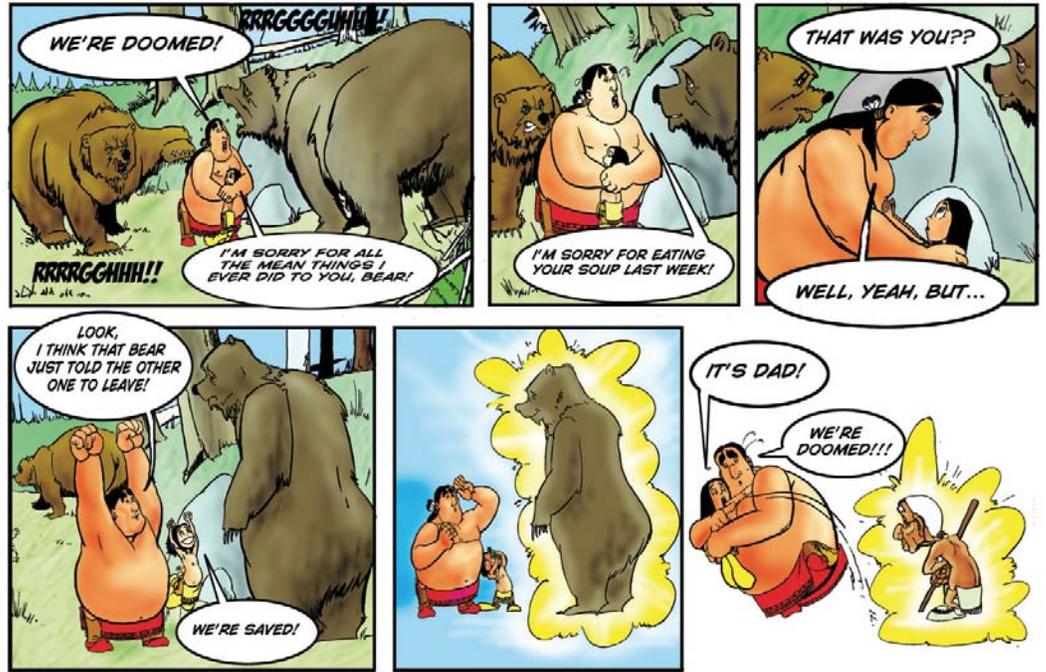
### Tips and Tricks

- Mix equal parts flour, sugar and vinegar to make a paste to clean soot, grease and other grime off old pots and pans.
- Give your dog a piece of raw carrot to help clear up bad breath and small amounts of yogurt to help with gas.
- Use baby wipes on carpet stains. They will take out everything from oil to blood.
- Use a blow dryer on its lowest setting to gently separate photographs.

Holly Brodhagen, Dokis First Nation, holds an Honours bachelor of Social Work degree. Questions or comments can be addressed to her at the Anishinabek News.

# DOHM-NUK/LET'S PLAY!

## Rabbit and Bear Paws



© All rights reserved. Chad Solomon and Little Spirit Bear Productions.2005.

## Rabbit & Bear Paws — the 18th Century Will Never Be the Same!!!

The highly-anticipated, all-age graphic novel, *Adventures of Rabbit and Bear Paws* has finally arrived. The comic strip *Rabbit and Bear Paws* as seen monthly in the Anishinabek News has been compiled into a graphic novel format. All the comic strips plus new material is gathered into one large humorous adventure. The winners of our Youth Art Contest are featured in the back of book.

The book *Adventures of Rabbit and Bear Paws* is set in 18th century colonized North America. We follow the story of two mischievous Ojibwa brothers as they play pranks and have amazing adventures using a traditional Ojibwa medicine that transforms them into animals for a short time.

This first of seven all-age books are based on the Seven Grandfather Teachings. Book one is based on the Grandfather "Respect" or Mnaadendmowin. All the stories are based on a different Grandfather and each book will illustrate the unity of all aboriginal peoples of Turtle Island. Included in this humorous adventure is the Nanaboozhoo creation story of Turtle Island.

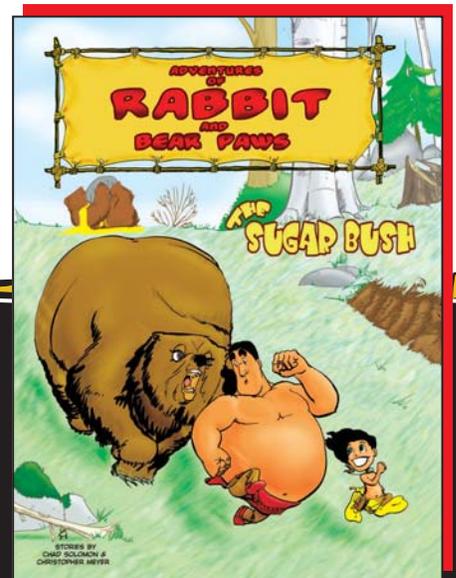
"I feel that this story is very important today because it shares a VERY important value that the smallest beings can achieve their goals where others had no luck. Our dream is that, for everyone who reads our stories, it will tickle their hearts and honour all our families."

- Chad Solomon, Author

*Adventures of Rabbit and Bear Paws - The Sugar Bush*, can be purchased in select retail book stores, *Marla's Books* and *Gulliver's Books* in North Bay or your local comic book shops. Or you can order from us in our online store at [www.rabbitandbearpaws.com](http://www.rabbitandbearpaws.com). *Adventures of Rabbit and Bear Paws* contains 64 comic strips jam-packed onto 32 pages, in a beautiful square-bound, magazine size graphic novel, full of humorous adventures and traditional stories for all ages. It is a compilation of all the comic strips as seen in *Anishinabek News* and *Niji Circle* plus bonus material, finishing the first story line about the Sugar Bush. These humorous adventure stories are based on the Seven Grandfathers and they are rapidly gaining fans among the young and young-at-heart.



Chad Solomon



Publisher: Little Spirit Bear Productions Adventures of Rabbit and Bear Paws: The Sugar Bush ISBN 0-9739905-0-3 \$9.95 Can/\$7.95 U.S.

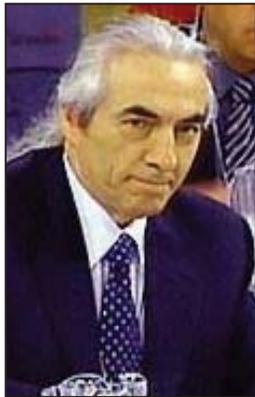


**Anishinabek Nation Political Office**  
 Grand Council Chief, John Beaucage  
 Deputy Grand Chief, Nelson Toulouse  
 Chief-of-Staff, Bob Goulais  
 Executive Liaison Officer, Monica Lister  
 Executive Secretary, Patricia Campeau

UNION OF ONTARIO INDIANS Nipissing First Nation P.O. Box 711, North Bay ON P1B 8J8 Ph: 877-702-5200 Fx: 705-497-9135 E-mail: goubob@anishinabek.ca

**NIIGAN ZHAAMIN — "Moving Forward, Together"**

# Leaders salute First Nations women



Phil Fontaine

OTTAWA – On the occasion of First Nations Women’s Day – October 5 – Assembly of First Nations National Chief Phil Fontaine and AFN Women’s Council Chair Kathleen McHugh, voiced their serious concerns on the recent federal cuts to a number of programs that will have devastating effects on First Nations women and children.

“Today marks a day to celebrate the daily contributions made by the true caregivers in our communities,” the National Chief said. “First Nations women are the glue that binds our families together. At the same time, we must recognize that so many First Nations women and children live in abject poverty and despair. This is the single greatest social justice issue in Canada today.”

The National Chief pointed out that the previous week the federal government announced program cuts to women’s advocacy groups, literacy programs, the First Nations and Inuit Health Branch’s (FNIHB) tobacco cessation strategy, and the Law Commission of Canada. “First Nations have benefited greatly from all of these programs. This is a huge step backwards.”

“A comprehensive approach to closing the gap in well-being between First Nations and other Canadian women is needed that tackles the root causes of poverty and unhealthy behaviors,” added Ms. McHugh. “Instead, the federal government is cutting programs for those populations most at risk in Canada.”

“Eighty percent of our women are dependent on government funding sources. 60 percent smoke, including our pregnant women. This situation should be unacceptable to all Canadians. The failure to act will only result in a greater burden to the Canadian system.”

“Next month marks the tenth anniversary of the 1996 Royal Commission on Aboriginal Peoples (RCAP), and the one-year anniversary of the Kelowna Accord,” Fontaine noted.

“We are gravely concerned that no significant progress has been made to eradicate First Nations’ poverty. We cannot afford to lose another generation of First Nations people, including many women and children, who are suffering needlessly and trapped in a cycle of poverty and despair.”

# Anishinabek developing matrimonial rights law

NIPISSING FN – Anishinabek Nation leadership is developing its own law to deal with the complex issue of division of matrimonial property.

Because the Indian Act prohibits non-status spouses from owning property on-reserve, often when these “mixed marriages” dissolve the non-status spouse is unable to obtain equity from the matrimonial home and other marital assets.

“Our women have been very clear about this. This is about status and citizenship. Our First Nations have the right to define who our citizens are and provide our own solutions in this area,” said Grand Council Chief John Beaucage.

“In all cases, the children will always be the priority, and in most cases, non-status spouses would be considered citizens and be subject to Anishinabek Nation law and citizenship codes.”

Similar problems face First Nation citizens (men and women) who “inter-marry” spouses from other First Nations than their own. Currently, unless they formally

transfer to their spouse’s community, they face the same financial risks as non-Natives – if the marriage dissolves, they also would lose rights to the matrimonial home and property. But this option also comes at a cost, eliminating the possibility for those who transfer of inheriting land in their home community.

Grand Council Chief Beaucage proposed the development of the Anishinabek Matrimonial Rights and Equity Law following discussions with members of the Anishinabek Nation and Assembly of First Nations Women’s Councils, Union of Ontario Indians women Chiefs, and Wendy Grant-John – Special Representative on Matrimonial Real Property to the Hon. Jim Prentice, Minister of Indian and Northern Affairs Canada.

The Anishinabek proposal was made Sept. 29, the same day Prentice announced a comprehensive consultation process to be headed up by Grant-John, who is scheduled to submit her recommendations on matrimonial property in January. Prentice unveiled the INAC initia-

tive jointly with Beverley Jacobs, president of the Native Women’s Association of Canada, and Phil Fontaine, National Chief of the Assembly of First Nations. The consultations are to involve input from all 630 First Nation communities in Canada.

Beaucage said the Minister already has an agenda to impose legislation on First Nations this spring.

He said the Union of Ontario Indians is concerned that the consultations will be woefully inadequate, given the potential consequences of INAC’s proposed legislation and ramifications of recent Supreme Court decisions.

“This government, when it sat in opposition, used scare tactics and worst-case scenarios to bring attention to this issue,” he recalled. “Their proposed legislation will likely be focused on land tenure and apply Provincial provisions respecting divorce and family law. This approach unfairly pits the rights of women and children against the rights and jurisdiction of their First Nations.”

Under Beaucage’s proposal, the Anishinabek Matrimonial Rights and Equity Law could be ratified under a Self-Government Agreement that the Union of Ontario Indians has been negotiating with Canada since 1998, and which is nearing the Agreement-in-Principle stage.

“Equity and fairness will be at the heart of our Anishinabek Nation law, rather than a focus simply on land transactions,” he added. “Land will always be held in trust by the First Nations government. No matter what happens, our land will be inalienable in perpetuity. Our reserve lands will never be lost to any type of legal process, including this legislation.”



Talking education

An address by Anishinabek Grand Council Chief John Beaucage opened this month’s Anishinabe Kinomaadswin Nongo – Anishinabe Pane symposium on education in Sault Ste. Marie. In appreciation, he was presented a plaque by Dave Shawana, Education Working Group co-ordinator for the Restoration of Jurisdiction project of the Union of Ontario Indians. **Details on Pages 1 and 14.**

# Anishinabek expect much from Commissioner Fantino

NIPISSING FN – Anishinabek Nation leaders are congratulating new Ontario Provincial Police Commissioner Julian Fantino on his appointment, while reminding him of the importance of maintaining good relationships with First Nations in the province.

“Although we have all the confidence in Mr. Fantino, we hope that the government and the OPP is not off on the wrong foot, given our exclusion from the selection process for the new Commissioner,” said John Beaucage, Grand Council Chief representing 42 First Nations in Ontario. “There are a lot of expectations on the shoulders of Commissioner Fantino - ensuring our safety, enhancing First Nations policing services, and maintaining the good relationships created by former Commissioner Gwen Boniface between the OPP and First Nations in Ontario.”

“We trust that he would dismiss arguments from groups favouring a confrontational and violent means of dealing with the situation in Caledonia. We have all seen the tragic results of the Ipperwash approach,” concluded Beaucage.



**Anishinabek** December, 1988  
Volume 1 Number 1

**Meech Lake accord dying**  
Manitoba and New Brunswick fighting agreement

**Tababondung receives Order of Canada**

**Bob Watts new Program Manager of UOI**

**Flora on first page**

Elder Florence A. “Flora” Tababondung, former Chief of Wasauksing First Nation, passed into the Spirit World Sept. 10 in her 86th year. News of Flora being awarded the Order of Canada appeared on the first page of the very first edition of the Anishinabek News in December, 1988



## Restoration of Jurisdiction

# Anishinabek closer to regaining control of education

By Michael Purvis  
Sault Star

SAULT STE. MARIE – Ontario's Anishinabek First Nations are working on an agreement that could soon transfer jurisdiction for education from the federal government.

The Anishinabek Education System would be created, giving First Nations with their own schools greater power to mould curriculum, and providing other communities more leverage in terms of what services their students get from mainstream school boards, said Jamie Restoule, self-government project manager for the Anishinabek Nation, which represents 42 native communities in Ontario.

"I'd say probably the biggest driver is to reintroduce the language and culture," said Restoule.

An agreement in principal was signed between the Anishinabek Nation and the federal government in 2002.

A final agreement should be in place within the next two months, said Mary Laronde, a spokesperson for the Union of Ontario Indians, the Anishinabek Nation's corporate wing. Roughly 80 First Nation politicians and educators gathered at the Holiday Inn Oct. 3-5 for a symposium on the An-

ishinabek Education System.

Garden River First Nation is one of 28 communities that have passed band council resolutions to be a part of the proposed education system. Currently, Garden River children are bused to Sault Ste. Marie and go to school under tuition agreements with either the Algoma District School Board or the Huron-Superior Catholic District School Board.

Mona Jones, Garden River's education manager, said First Nations might be able to collectively tackle negotiations with school boards for tuition agreements if they gain jurisdiction over education and the funding that comes with it. Key issues would be culture and improving Native language classes, which currently lag behind French as a second



Head negotiator Merle Pegahmagabow thanks Dr. Seymour Epstein who delivered the keynote address during the Anishinabe Kinomaadsiwin Nongo – Anishinaabe Pane symposium on education.

language courses. "That would be really helpful to Garden River and the other First Nation communities that are in tuition agreement situations," said Jones.

Chief Lyle Sayers, who could not attend the symposium, has said a Garden River elementary school could potentially be added to the community's newly-built education centre. Under preliminary details of the education system,

the Anishinabek Nation would be divided into seven regional education bodies.

Restoule said 11 Anishinabek Nation member communities have their own schools, and it is possible that more communities would build schools.

Seymour Epstein, an expert in Jewish education, drew parallels between the two peoples during a speech at the symposium Wednesday night. Epstein said that like Jews, Native people form a "minority culture struggling to keep its identity and its literacy alive." He said it could be argued Native people should be putting a tremendous amount of stress on language.

"Whether or not they'll turn their children into Native speakers of Anishinabe, I don't know, but at least for them to have a strong identification with major key terms

in the language is very important," Epstein said in an interview.

Laronde said encouraging children to become fluent speakers of Ojibwe is one of the key goals of the initiative to create an Anishinabek education system. Children are currently taught in Ojibwe at Wasse-Abin Junior School in Wikwemikong Unceded Nation on Manitoulin Island.

Henry Lewis, the school's principal, said 240 students from kindergarten to Grade 4 are in the second year of a two-year project to further integrate Native language into subjects like language arts, math, and science. "People like using words like total immersion," said Lewis. "We'll get there."

The school appears to be making headway in creating fluent Ojibwe speakers, he said. It will also be crucial that the community, which Lewis estimates is roughly 30 per cent fluent, continues to support the language.

"We have to promote the language so it's a working language," said Lewis.

Once an agreement is finalized with the federal government, First Nations would hold referendums on whether to be a part of the education system, said Restoule. Those votes could happen as soon as September of 2007.

## Anishinabek Education System works toward provincial support

The Anishinabek Nation Education Negotiation Team met with its federal counterpart along with representatives from Ontario on September 13, 2006 at the UOI Head Office in North Bay, ON. The objective of the meeting was to inform Ontario about the Agreement on Education and to initiate the process of seeking the province's recognition of the Final Agreement with respect to the Exercise of Education Jurisdiction that is soon to be ratified by Anishinabek First Nations.

The goal is to provide the Anishinabek Education System (AES) with the best opportunity to succeed. Having Ontario accept and support Education Final Agreement will go a long way toward helping the new education system run smoothly. Recognition of one another's education standards and working together for the smooth transfer of students between the AES and the provincial system will be a solid stepping stone for success.

A formal review of the Education Final Agreement was planned for the next meeting in Toronto between the Anishinabek Nation, Canada, and Ontario.

In the meantime, it was decided that a formal letter will be sent from Canada to the Minister of Education, the Attorney-General, and the Minister of Natural Resources who is also the Minister responsible for Aboriginal Affairs. The letter will request acknowledgment, a genuine commitment, and support from all three Ontario ministers with regards to the Education Final Agreement and all its implications. The letter will be sent to ensure that the AES has all the support required to achieve success and to make sure the Anishinabek First Nations' education system is not isolated.

The letter will also allow continued communication between the education negotiators and the several school boards across Ontario that will be affected by the new Anishinabek Education System.



From left: Leslie Kohsed-Currie, Negotiator, Negotiations Branch, Ontario Secretariat for Aboriginal Affairs (OSAA), Michelle Braakman, Coordinator, Policy and Research Branch, Aboriginal Education Office, Ontario Ministry of Education, and Keith Lickers, Manager Aboriginal Education Office, Ontario Ministry of Education at the meeting held at the UOI Head Office in North Bay on September 13, 2006.



Back row (from left): Chief Robert Corbiere, Wikwemikong Unceded Indian Reserve; Chief Patrick Waddilove, Munsee-Delaware Nation; Chief James Marsden, Alderville First Nation and Deputy Grand Council Glen Hare, Anishinabek Nation. Front row (from left): Chief Keith Knott, Curve Lake First Nation; Chief Wilfred King, Kiashke Zaaging Anishinaabek; Grand Council Chief John Beaucage, Anishinabek Nation; Esther Gilbank, Chiefs Committee on Governance Coordinator and Chief Patrick Madahbee, Aundeck Omni Kaning, Chair. Not available for photo are: Chief Paul Gladu, Bingwi Neyaashi Anishinaabek (Sand Point), Joe Miskokomon, Chippewas of the Thames.

## Chiefs continue to explore expanded self-government negotiations mandate

By Esther Gilbank,

Chiefs Committee on Governance Coordinator

The Anishnaabe Anokiiwin Aanokitoojig (Chiefs Committee on Governance) met on September 26-27 in Toronto.

Key issues discussed were the Education Final Agreement, the upcoming signing of the Governance AIP and the Chiefs Committee strategic plan to address Grand Council Resolution 2005-09 on expanding the mandate of the existing self-government negotiations.

With respect to the strategic plan, a wide range of issues was identified by the committee. To address this, a special Chiefs Committee meeting is planned for October 30-31 in Sault Ste. Marie. The newly developed work plan will include timeframes and details on short and long-term goals for the Anishinabek Nation relating to the self-government negotiations.

In other news from the Chief Committee, two new

representatives were named: Curve Lake First Nation Chief Keith Knott (Southeast Region), replacing former Beausoleil First Nation Chief Valarie Monague, and Munsee Delaware Nation Chief Patrick Waddilove (Southwest Region), replacing former Chief Roger Thomas.

The Chiefs Committee on Governance also appointed a new Chairperson and Chief Patrick Madahbee of Aundeck Omni Kaning is assuming the role. Chief Madahbee holds the Portfolio on Intergovernmental Affairs, including governance.

Other portfolios with representation on the Chiefs Committee include Chief Wilfred King of Kiashke Zaaging Anishinaabek, Portfolio on Lands and Resources, and Alderville First Nation Chief James Marsden, Portfolio on Education.

The Chiefs Committee provides a forum that links the vision of the nation to the self-government initiatives.

# Restoration of Jurisdiction



Glen Brennan, far right, Assistant Federal Negotiator on education and senior INAC staff person at Ontario Region, attended his last negotiation session at Mnjikaning on September 21. From left to right, John Sontrop (INAC); Bernadette Marasco, Administrative Assistant (UOI), Anishinabek Nation Head Negotiator, Merle Pegahmagabow, and Sheila Murray, Chief Federal Negotiator, were among colleagues and friends who later honoured Brennan at a farewell dinner party.

## Glen Brennan retires

September 30 will mark the end of a 34-year, 3-month career in First Nations education for Glen Brennan, Assistant Negotiator for Canada in the Anishinabek Nation-Canada talks on the Final Agreement with respect to the Exercise of Education Jurisdiction.

Fifteen friends and colleagues from Indian and Northern Affairs Canada and the Union of Ontario Indians bid a fond farewell to a surprise retirement dinner held for Brennan and his wife, Beverly, on September 21 at Casino Rama.

Chief Federal Negotiator Sheila Murray, with whom he has worked since 1996, said her working relationship with Brennan was the best of her career and he was "like family." Brennan's supervisor at INAC's Ontario Region office, Tom Meecham, commented on his dedication and professionalism, a point on which his INAC colleagues were unanimous. His good relationship with First Nations people across the province was highlighted by other INAC staffers who, upon travelling to First Nation communities, were asked to say "hello" to Glen.

The Anishinabek Nation's head negotiator on education, Merle Pegahmagabow called Brennan a personal friend and a friend to Anishinaabe people. "I have the utmost respect for you and appreciate all the help you have given to us over the years as we worked toward our vision for Anishinabek

education," Pegahmagabow said.

Brennan began his career with the Indian Affairs department teaching in Big Trout Lake in 1973. By 1978, he was Assistant Superintendent of Education in the Sioux Lookout District. From 1980 to 1983, Brennan was Superintendent of Education for James Bay. He moved to INAC's Regional office in Toronto in 1984, where he has remained to the present. Brennan has been working on self-government files since 1994.

Asked for parting words, Brennan had this to say: "I think that First Nation education has progressed significantly since 1970's. There are more First Nation schools with increased graduation rates from high school and increased participation and graduation rates at university and college. I am impressed with the quality and talent that First Nations have developed over the years with respect to managing education programs and services. I think the next step is for First Nations to assume control and accountability to their own people with respect to future education. The children are the keys to the future. It has been a pleasure to work with my colleagues at the department, and an extreme pleasure and privilege to work with First Nation members. I have many fond memories and friends from my years with the department and working with First Nations."



### Leading discussion

Mona Jones, Garden River First Nation, a member of the Anishinabek Nation's Education Working Group, leads a workshop discussion during this month's education symposium in Sault Ste. Marie.



## ANISHINAABE GCHI-NAAKNIGEWIN

**What type of legislature or law-making body do you envision for the central government, our Anishinabek Nation Government?**

The Anishinabek Nation Constitution Development Committee is proposing the name Ketche Kikidonenewuk for the legislature. This Anishinabemowin name for the Grand Council was adopted at the general assembly held at Dreamer's Rock, Whitefish River First Nation, in the early 1980s. The Anishinabek Nation Constitution Development Committee is presenting two models of our proposed, new legislature for your consideration.

One option is the "Chiefs in Assembly" legislative body that would be made up of elected Chiefs from all First Nations that make up the Anishinabek Nation. There are forty-two First Nations identified with the Anishinabek Nation as we know it today. This is similar to the way we currently operate as a unified body through the Anishinabek Grand Council and the Union of Ontario Indians.

The Ketche Kikidonenewuk would have jurisdiction, or law-making authority, over certain areas of government delegated to it by the First Nations. The Chiefs would sit as dodemaag, as tradition would have it, or symbolically, in a modern version, by area of interest. For example, the Bird Clan would propose laws and government policy on education-related matters affecting the nation as a whole. In a perfect world, the new proposed kinomaadswin education body (KEB) would be the administration or the government department for Education.

The second option is the "District Representatives" legislative body. This legislature would hold twenty-eight representatives arranged in the seven dodemaag of four members each. The dodemaag would be responsible for specific community obligations. The District Representatives model is based on the Anishinabek Nation territory being divided into 28 electoral districts based on population distribution. Each of these electoral districts would elect their respective representative(s) to the legislature in much the same fashion as is done in Canadian federal and provincial elections.

In both options, the Grand Council Chief and the Deputy Grand Council Chief would be elected by eligible Anishinabek Nation citizens in a Nation-wide election held in accordance with an Anishinabek Nation Elections Act. The Grand Council Chief will be the Giimaa for the Crane Dodem with responsibilities specific to that Dodem. The Deputy Grand Council Chief will be Giimaa for the Loon Dodem.

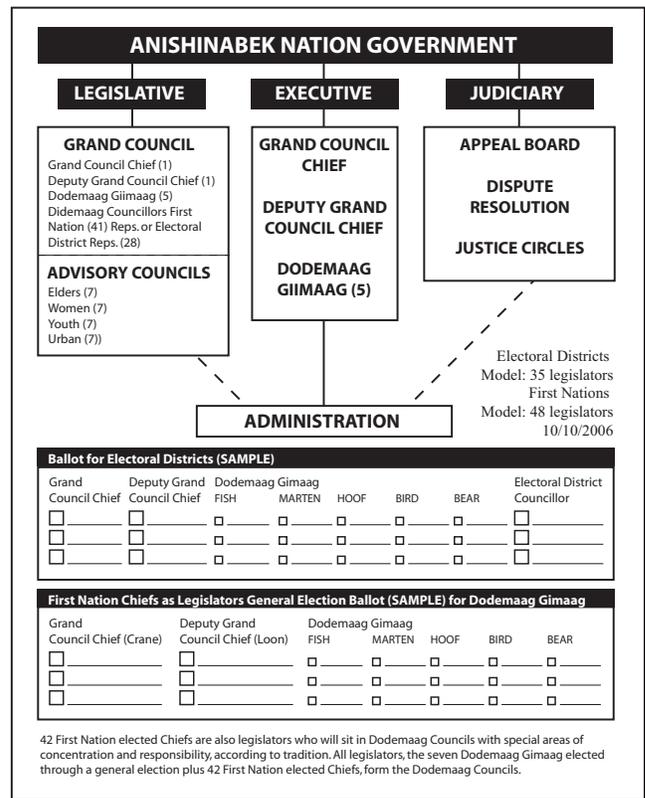
The Giimaa for the remaining five dodemaag can be:

1. appointed by the Legislature, whether it be the Chiefs-in-Assembly model as in the first option, or the 28 elected district representatives as in the second option; or
2. elected through an Anishinabek Nation general election to serve as Dodemaag Giimaa and become full-time members of the Executive Branch of the Anishinabek Nation Government.

In each option, the Dodemaag Giimaa are responsible to lead discussions on the concerns coming within the scope of each Dodem mandate.

Following are two sample voting ballots for your review as well as a pictorial view of the structure of the Anishinabek Grand Council Assembly Hall.

The Committee welcomes your comments and suggestions about these two options for the Grand Council or legislative structure. Please call the Coordinator, Mike Restoule at 1-877-702-5200 or email to [resmik@anishinabek.ca](mailto:resmik@anishinabek.ca).



# Baby's birth brings mixed feelings in chemical valley

By Ron Plain

AAMIJWNAANG FN – MnoDeh OI-ivia Plain was born Thursday, September 14, 2006.

This happy event also brings waves of confusion and guilt for my decision to bring up my children on Aamjiwnaang. Studies commissioned by the environment committee I chair clearly illustrate the adverse health affects to which I am exposing my children. The urge to take my family and run for the great white north – I know it is polluted there as well – is strongest right now. Don't get me wrong. I am very proud of the decisions and direction the community, leadership and administration of Aamjiwnaang have taken.

There was some good news last month when Dow Chemical announced that it was closing its facility in Chemical Valley. Some celebrated the news, some were saddened by the news. Me, I was afraid of the news. Dow has a 300-hectare site that was operating during times when environmental concerns were not even mentioned. I dare say there isn't enough money in Dow's worldwide operations to return the Sarnia site to pristine condition. There are already rumours of an Ethanol plant being built there. Some 35 chemical industry plants currently operate within a 10-kilometer radius of Aamjiwnaang First Nation – and there could be more.

Invenery, of Chicago, has an application before the Ministry of Environment to build a gas-powered cogeneration plant 1.5 kilometers from Aamjiwnaang territory. Clean Harbors has an application before the ministry of Environment to locate a toxic waste transfer station at the end of the street I live on. Ethyl Corporation has an application to expand the production capabilities of its current site. Shell Canada has just been granted permission to release more sulphur dioxide, nitrogen oxide, particulate matter and carbon monoxide into our airshed. Lanxess is applying to build an ethanol plant within its current boundaries.

All this potential expansion is within that 10-kilometer radius. The Centre for Indigenous Environmental Resources (CIER) worked with Aamjiwnaang on the review of the Environmental Assessment of Invenery's new plant proposal. They concluded that this new facility would release industrial waste water directly into the St. Clair River, including a substance fatally toxic to fish at any detectable level. They also concluded that this new plant would increase the times that ambient air quality criteria are exceeded. In other words, this proposed new plant would make the air unfit for breathing, according to the government's own standards.

Recently Sunco, one of Aamjiwnaang's closest Chemical Valley neighbours, was responsible for a release of hydrofluoric acid that sent many workers to the emergency rooms of local hospitals. The company issued a news release claiming that there was no "offsite impact."

Those of us who live in Aamjiwnaang experience an average of one of these environmental incidents each week.

So you can understand my guilt. I remember my son pulling on his ears until they bled because of an inner ear problem which is very common among Aamjiwnaang infants, and which they seem to outgrow.

Forty percent of Aamjiwnaang residents surveyed require an inhaler. The incidence of asthma in children 12 and over is 22%, compared to a Lambton County's average of 8.2%. Some 23% of our children are classified as learning or behavior-challenge, and children 16 and younger have a 27% chance of developing acute skin problems. I feel like I am playing Russian Roulette with my children's well-being. The words of my grandfather, Chief Nicholas Plain, guide me. I know that my father and grandfather look down at what I am doing and are proud.

"The culture of the Chippewas is fundamentally spiritual," my grandfather said, and his measure of success was "How much service have I rendered to my people?" All I have been taught says self, family, community, self. If I am not healthy I cannot tend to my responsibilities of my family or my community. Part of my responsibility to my family is to instill a sense of obligation and service to others.

If I followed the instinct to take my family and run to the great white north I would be abandoning my community, I would be setting aside the teachings of my grandfather, not to mention the example I would be showing my son and daughters.

This is my dilemma.

Ron Plain is chair of the Aamjiwnaang First Nation Environment Committee.



Ron Plain

## A'ki/The Land



Signs of Mohawk protest still evident in Caledonia after over 200 days.

– Photo by Greg Plain

## Inuit elect own government

NAIN, N.L. (CP) – Labrador's Inuit have elected their own government in Nunatsiavut, marking a historic milestone for the aboriginal group that was the last of Canada's Inuit to settle a land claim.

Eight candidates were voted into the new Nunatsiavut General Assembly, a governing body that has jurisdiction over a 72,500-square-kilometre area nearly the size of New Brunswick.

In 2004, the Inuit voted overwhelmingly to accept a land-claim settlement from the province and Ottawa to create a self-governing region in northern Labrador called Nunatsiavut, which means "our beautiful land" in Inuktitut.

The agreement granted Inuit jurisdiction over areas including natural resources, social services, the justice system, education and health.

Under the agreement, nearly 30 years in the making, the province will give \$140 million to the Labrador Inuit over 15 years. Another \$156 million from the federal government will go to implement governmental changes.

The Inuit will own 15,800 square kilometres of land and will have limited resource and management rights in the rest. The Nunatsiavut government will be able to make laws applicable to culture, education, social services and health as well as establish their own law enforcement agency and courts.

But Nunatsiavut is not a reserve and the Inuit will continue to be subject to federal and provincial taxes. They will also be eligible for federal and provincial services and won't cede any aboriginal rights they may have to lands and waters in northeastern Quebec under terms of the deal.

The 5,300-member Labrador Inuit Association is the last of Canada's Inuit to settle a land claim. Unlike some aboriginal groups, Canada's Inuit did not sign treaties with the British Crown. But in the 1970s, prompted in part by growing resource development, they started to lay claim to their traditional territories.

## Caledonia price tag \$55 million?

TORONTO (CP) – Conservative Leader John Tory says the ongoing aboriginal occupation in Caledonia, Ont. has cost taxpayers at least \$55 million. Tory put the figure to Premier Dalton McGuinty in the Ontario legislature, asking him to give a final tally on the cost of the occupation in the town just outside of Hamilton.

Tory didn't provide itemized proof of how he arrived at the \$55-million figure but said it takes into account policing costs, the salary of negotiator Jane Stewart and assistance to local businesses. "I would expect as the chief trustee of taxpayers' money, you would be able to give us some estimate as to how much has been spent on that matter so far," Tory said.

McGuinty didn't respond with a total figure, saying the province is intent on reaching an agreement with Six Nations protesters at the negotiating table. He said he's proud of how his government has handled the standoff, which started in February and has been marred by violent clashes between town residents and aboriginals.

McGuinty wouldn't repeat previous comments where he said it would be "unacceptable" for the occupation to drag on through the winter but says the government will remain at the negotiating table for "as long as it takes."

"This particular issue predates Confederation," McGuinty said. "It is complex. It is fraught with challenges." Tory said the province should exact an agreement from Six Nations protesters, holding them to a "minimum standard of behaviour" as long as they remain on the land.

Six Nations protesters say they will stay on the site – bought by the province and being held in trust – until it is returned to them.

# Cossette Media

## 8" x 6"



# Nbi/Water: Lifeblood of Mother Earth



## Selling water for profit 'prostitutes' Mother Earth

By Johanna Kristolaitis  
*The Nugget*

NORTH BAY – Water nourishes, cleans and refreshes, but Canadians rarely give it a second thought, said the keynote speaker at an ecology conference in North Bay.

"We need everyone to work together to avoid the prostitution of Mother Earth," Josephine Mandamin said during her Water: An Aboriginal Perspective keynote speech at St Joseph's Motherhouse.

"The water is not just for our use but for our great-grandchild-

ren," she said. "I don't want to be the one to sell the water for profit. I want to be rich in spirit and that is all."

Mandamin, from Wikwemikong Unceded Indian Reserve, told area residents and out-of-town delegates how she and a group of aboriginal women wanted to raise awareness about declining water quality.

In the summer of 2003, she was part of the Mother Earth Water Walkers who set out to walk the shoreline of Lake Superior, carrying a copper pail of water. Their goal is to raise awareness

that people need to take care of their water sources.

The women expanded their campaign after Mandamin was approached by a man two days into their trip.



Josephine Mandamin

The elderly man told her that as a boy, his grandfather had told him he would one day meet a woman walking around the Great Lakes, carrying a pail of water.

His story prompted the Mother Earth Water Walkers to tour Lake Michigan in 2004, Lake Huron in 2005 and Lake Ontario this summer. They plan to tackle Lake Erie next year.

Mandamin said the trip has since inspired others to hold their own water walks, including one around Lake Ramsey in Sudbury.

Before speaking Mandamin accepted an offering of tobacco from Sister Priscilla Solomon and thanked the Waabishki Mkwaa singers for their water song.

The conference was organized

by Kairos Canadian Ecumenical Justice Initiatives, an organization which advocates for social change.

The conference agenda included addresses by Grand Council Chief John Beaucage and Mandamin focusing on other water resource issues.

Kairos team members ran a workshop on training and education, and staged an ecumenical workshop.

On the web:  
www.kairoscanada.org  
www.motherearthwaterwalk.com

## Science measures, but doesn't prevent water pollution

By Lynn Gehl

PETERBOROUGH – Before entering university as a mature student, I was employed with the Ontario Ministry of the Environment for 14 years. I started working with the Ministry after completing a two-year chemical technology program at Humber College of Applied Arts and Technology.



Lynn Gehl

One project that I remember well in the early 1980s was monitoring the cleanup of a toxic spill in the St. Clair River that was affectionately called "The Blob" by newscasters.

Although trained and equipped with the tools of western science such as these, I soon understood through my experience of working at the Ministry that positivism with its reductionistic focus and requirement of objectivity was not without limitations. In other words, I discovered that water quality, in a western sense and in the western world, had more to do with political and economic forces than an inherent value system. Eventually I resigned.

Now that I am more fully immersed in Indigenous philosophies and teachings, I have come to understand that it is one's belief and value system learned as children that serves to guide people to live life in a good way. For example, cultural teachings such as the Anishinabe original teachings of honesty, wisdom, humility, respect, courage, love, and truth teach us how to treat one another as well as all other life sources such as water.

I have come to appreciate the Anishinabe Creation story, which

teaches us that humans were created last in the order of Creation; that humans are the most dependent beings; that all animals such as the four-leggeds and the wingeds, as well as the trees, air, and water, were all working in harmony before humans came along.

Essentially, everything was beautiful and in harmony before humans entered the scene. I have also come to know that all of the Creator's beings, humans included, are related and, thus, are considered relations. I have also come to appreciate the power of the philosophy and teaching of the Earth as our one true Mother, that water is her life's blood, and that neither she nor humans can live without water. And I have come to appreciate water as a sibling in that in a very real sense, humans will not remain healthy if water continues to be humiliated as a mere commodity; contaminated, dirtied, and destroyed.

Through my learning journey of knowing western science and Anishinabe philosophy and teachings I now appreciate the power one's cultural teachings have in shaping who one is, what one does, and how one treats others – especially our Mother the Earth. I have come to understand that powerful electron-capturing technology alone fails, and will always fail, to harness human agency and actions in a manner that allows us to live a good life.

I have also come to know that as an Anishnabekwe one of my responsibilities is "Keeper of the Water". Through telling my story, I begin to fulfill this responsibility.

Lynn Gehl, Algonquin, is a Ph.D. candidate in Indigenous Studies at Trent University.



Traditional helper Perry McLeod-Shabogiesic from the Anishinabek/Ontario Fisheries Resource Centre and Josephine Mandamin from Wikwemikong Unceded Reserve prepare to release seven minnows and lay a rose in the waters of Lake Nipissing during the Kairos conference.

## Water protection spiritual

By Gord Young  
*The Nugget*

NORTH BAY – The Anishinabek Nation has a spiritual obligation to protect the province's water resources, says John Beaucage, Grand Council Chief of the Union of Ontario Indians.

Beaucage, a keynote speaker for a water conservation conference in the city, told about 100 delegates from across Ontario that the Anishinabek Nation has a responsibility to act as caretakers of the planet – a duty ingrained in Native culture and one that directly correlates to the Anishinaabe story of creation.

But he said the Anishinabek Nation continues to fight to be involved in government decisions regarding water resources. "We want to be part of the decision-making process," he said, pointing to concerns regarding the future of the Great Lakes watershed.

He said the Anishinabek Nation has a legal right to be consulted and is seeking a role, along with the province and the other jurisdictions surrounding the Great Lakes, in managing the watershed.

## Bad water kills 90 people each year

OTTAWA (CP) – Six years after the Walkerton tragedy, communities in most provinces and territories remain at risk of waterborne illness due to inadequate water testing and treatment, says a national study.

Only four provinces – Alberta, Nova Scotia, Ontario and Quebec – require advanced treatment of drinking water, such as state-of-the-art filtration, says the study by the Sierra Legal Defence Fund.

Only two provinces, Ontario and Newfoundland, provide routine information on water quality by publicizing test results, says the report. The situation in First Nations communities is described as scandalous.

"It really indicates a misplaced sense of priorities," says Randy Christensen, author of the report.

He says the public doesn't realize the level of water-related illness and death.

Health Canada has estimated that unsafe drinking water causes 90,000 illnesses and 90 deaths every year. These don't get public attention unless they occur in clusters, said Christensen.

"The cost is quite high and there's really no excuse in a country that's as well off as Canada and has the abundance of water supply."

Canada has no enforceable drinking water standards such as those enjoyed by the United States and the European Union.

That's partly because the federal government lacks authority to impose regulations on the provinces, but Ottawa could show leadership by pushing for minimum standards, says Christensen.



**In Brief**

**MNR hunting moose poachers**

MNR hunting moose STURGEON FALLS – The Ministry of Natural Resources is investigating the poaching of 15 moose near Field last year and is asking for the public's assistance.

The moose were killed in a 10-kilometre radius north of the community, says MNR, and poaching was confirmed through DNA and other forensic analysis.

Anyone with information should call the MNR TIPS line at 1-877-TIPS-MNR (847-7667), or anonymously to Crime Stoppers at 1-800-222-TIPS (8477).

**Treaty helper**

Aanii. My name is Melissa Stevens I am currently assisting in the Treaty Research Program for Intergovernmental Affairs.



Melissa Stevens

My work involves helping with administrative duties and supporting other departments as required. This has been a wonderful experience getting to know the people here. My home community is Nipissing First Nation, where I have previously worked. I may be reached at (705) 497-9127, extension 2264 or by e-mail at stemel@anishinabek.ca

Meegwetch.

**Fishing for AFN**

Long-time fisheries advocate Chief Isadore Day from Serpent River First Nation has been appointed to the National Fisheries Committee for the Assembly of First Nations. This committee has focused on Species at Risk legislation and the Fisheries Act renewal. "The AFN is pushing for governments to go beyond the respect for Aboriginal and Treaty Rights" says Chief Day.



Chief Isadore Day

**Staff**

**Allan Dokis**  
Director

**Jason Laronde**  
Resource Management Council Coordinator

**Melissa Stevens**  
Treaty Research Clerk

**Nadine Roach**  
Forestry Coordinator

**Barb Naveau**  
Forestry Assistant

**Hazel Trudeau**  
Operations Support Officer

**Intergovernmental Affairs**



**Checking pickerel stress**

The Anishinabek/Ontario Fisheries Resource Centre (A/OFRC) and Dokis First Nation have had concerns about possible stress on pickerel stocks in Woodcock Lake for several years now. Woodcock Lake is located in the heart of Dokis First Nation territory and is a popular fishing spot. A couple of Fall Walleye Index Netting projects have been done previously with mixed results. In September A/OFRC biologists Kim Carmichael and Maureen Peltier headed out on Woodcock to test the waters once more. Results will be reviewed this winter with a report being prepared for Dokis First Nation.

– Photo by Perry McLeod-Shabogestic



**Fisheries Working Group**

Committee members attending the last Fisheries Management Working Group meeting in North Bay were, from left: Elder Harold Michon, Mark Muschett, Bruce McGregor, Sue Greenwood, Perry McLeod-Shabogestic and Brian Monague. The working group is part of the Resource Management Council process involving the province of Ontario and the Anishinabek Nation.

**Forestry program needs DIAND support**

**National Aboriginal Forestry Association–Mar. '06 Newsletter**

The Audit and Evaluations Branch of Natural Resources Canada (NRCan) has conducted an interim evaluation of the First Nations Forestry Program (FNFP). The review was completed in April 2005 and released in March 2006.

The FNFP, first introduced in 1996 as a five-year joint program between Department of Indian Affairs and Northern Development (DIAND) and NRCan, was formalized through an MOU and ran from 1996 to 2001. It was extended for one year from 2001-2002, extended again for another year and finally renewed in 2003 for another five year term and will continue until March 31, 2008.

In this fiscal year, the total program budget was \$6.5 million, of which \$1.5 million was made available through a separate Treasury Board submission specifically for the Mountain Pine Beetle initiative in British Columbia. There were a total of 173 of 296 projects selected for funding nationally in 2004-2005. FNFP provided \$3.8 million, or 27% of the total value

of all projects while First Nations provided \$4.1 million and partners contributed \$3.8 million in cash towards these projects.

The interim evaluation looked at some key questions in the review including the question of whether or not there is an ongoing need for the FNFP. The evaluation found that forestry is a key economic opportunity for many First Nations, which for the most part have a youthful and available labour force linking need to this unique program that focuses specifically on forests and forestry. A policy review demonstrated that the program was in direct support of economic development policies within the federal government. Key participants in the surveys added that the program needs more support from within DIAND.

Some of the recommendations included a directive to undertake a high-level policy assessment of the (forest-Aboriginal) policy framework, in light of changes to the DIAND and NRCan business models, in order to determine if, how and to what extent the FNFP should be supported, governed and delivered in the future.

**Treaty process stalled**

VANCOUVER (CP) – An aboriginal negotiator says most treaty negotiations in British Columbia are stalled, despite a report that found some progress is being made.

"There are 47 tables and as far as I can see only about five to seven of those tables are willing to move forward on the mandates that the (B.C. and federal) governments are bringing forward," said Brian Thom, a negotiator for six years with the Hul'qumi'num Treaty Group in the Duncan area of Vancouver Island.

In releasing its 13th annual report, the B.C. Treaty Commission said as many as seven treaties are expected soon for First Nations groups, including in the Prince George, Tsawwassen and Port Alberni areas. But Thom said "those (treaty) tables (with progress) are all small communities."

Talks involving treaty groups with populations of 5,000 to 6,000 aboriginals are stalling because of "the problematic mandates" of the federal and provincial negotiators.

The sticking points fall into a handful of key categories:

- How to allocate fish.
- How to allocate land.
- The status of the right to further claims after a treaty is signed.
- How to co-manage resources with other parties.
- Taxation issues.

He said "breakthroughs" on these key issues are occurring mainly at the tables involving small First Nations.

**MARTEN AT RISK**



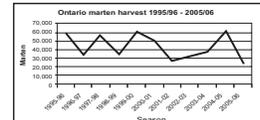
October 2, 2006

Dear Fur Harvester:

As a fur harvester and steward of your trapping area, the best available information on species abundance and health is an important tool in planning your harvesting activities.

An ongoing marten study conducted near Kapuskasing has documented what appears to be the reproductive failure of marten at Kapuskasing during the last two years. Harvest levels and ratios of juveniles to adults in the harvest from across northern Ontario also suggest that this pattern of reproductive failure may be consistent throughout the boreal forest of northern Ontario. Although marten population fluctuations are cyclic, it is unusual to have reproductive failures two years in a row. Unfortunately, small mammal populations appear to have been slow to recover and therefore, it is uncertain what reproductive potential exists for marten this winter and next year.

The near-record high marten harvest in 2004/05 combined with poor marten reproduction has led to depressed marten populations. Many trappers noticed the decline last winter and in fact, the Ontario harvest in 2005-06 is the lowest recorded in over thirty years.



Harvesting additional marten this winter may reduce the reproductive potential because the harvest may remove mostly reproductively mature marten, not juveniles.

Thus, we are recommending that all Anishinabek harvesters voluntarily reduce their marten harvest. In addition, we would request that harvesters voluntarily submit the lower jaws of harvested marten to their local MNR office. Analysis of the jaws can give us an indication of the health of the animals.

Because marten populations are cyclic, this action on your part is expected to hasten the recovery of marten populations. We are contacting all northern Ontario trappers, both aboriginal and non-aboriginal about this concern.

Your observations are important so please be sure to contact your local Trapper's Council, MNR District or Area office, or your Union of Ontario office for more information on how you can assist in ensuring we are managing marten sustainably.

Thank you for your continued cooperation.

*Cameron Mack*

Cameron Mack  
Director, Fish and Wildlife Branch  
Ontario Ministry of Natural Resources  
300 Water St., Box 7000  
Peterborough, Ontario  
K9J 8M5

*Allan Dokis*

Allan Dokis  
Intergovernmental Affairs  
Union of Ontario Indians  
c/o Nipissing First Nation  
North Bay, Ontario  
P1B 8J8

# Anishinabemowin/Language

## Sand Point changes name

Chief Paul Gladu is pleased to honour the return of the traditional land of Sand Point First Nation by adopting the Anishinaabek name of "Bingwi Neyaashi Anishinabek." The translation is simply the people of Sand Point. Along with the name change, the First Nation is introducing a new logo that reflects the importance of family, community and traditional values.

"For Bingwi Neyaashi Anishinaabek, the Anishinaabek name and logo signals our reconnection to our culture and reflects all that we hold valuable. This is the first step to what has taken over a hundred years to achieve," said Chief Gladu.



**Kinomaagegamig ~ School**

**Enji nookiid ~ working place**

**Wiisnigamgoong-Shangegamgoong ~ at the restaurant**

**Giidgoogamgoong ~ at the Band office**

**Daawegamgoong ~ at the store**

## WNJIBAA-ING ~ COMMUNITY



Permission to reprint portions of Nishnaabe Bimaadziwin Kinomaadwin: Teachings of the Medicine Wheel - Junior, granted by the Ojibway Cultural Foundation, M'Chigeeng First Nation.

## Media Buying Services

6" x 7.25"

## 'My victims are helpless'

*Dzhinjigewin / Gossip*

*Wenesh niin? / Who am I?*

*Gaawiin gego ngchi-twawenziin dbaakgonigewin. / I have no respect for justice.*

*Niin nwii-wiisgaapinaanag bmaddizijig, gaa dash wii-go nsaasiig, ndoo-ngiwnejige eta. / I maim people without killing.*

*Niin biiwgde'echige miinwaa nbenajtoonan bmaadziwinan. / I break hearts and ruin lives.*

*Aapji ngwaajkwes miinwaa wiin-chinaachigeyaanh miinwaa ndooni-mshkowaadiz ni piidziyaanh. / I am cunning and malicious and gather strength with age.*

*Ni-aagwiitaajimigoyaanh naagjigoyaanh, ooshime geyaabi ndebwetaago. / The more I am quoted, the more I am believed.*

*Nda-giwnejigaanag aabji ni-nimizowag, gaawiin shkitoosiwag wii-naadimaadtziwaaad / My victims are helpless;*

*Gaawiin shkitoosiwag naa waa ji-naadimaadsowaad wii-miigaashwaaad, / they cannot protect selves against me,*

*gaawiin gego ndaa-yaansiin nooswin miinwaa gaawiin ndengwesii. / because I have no name and no face.*

*Bi-mi-mokwegoyaanh aapji znagad / To track me down is impossible.*

*Ooshime geyaabi getin gjidtooyin, gaa-go gnigwenh gda-mkosii / The harder you try, the more elusive I become.*

*Gaawiin gwaya nwiijkiwenmaasii. / I am nobody's friend.*

*Ngoding go gwaya mnji-dbaajmog, gaawiin wii-kaa ni-naasaabse-sesnoo / Once I tarnish a reputation, it is a never the same.*

*Ndi-aaboojiniinag go gchi-gimaang miinwaa go ndi-binaajtoonan wiidigemaagonowinan. / I topple governments and ruin marriages.*

*Ndi-shkwaatoonan go namewinan,aw Gzhe-mnidoo gaa-naakgonigepa / I end ministries set up by God.*

*Ndi-bnaajtoonan nokiinwan miinwaa ndi-binaajtoonan nbewin gebedibik / I ruin careers and cause sleepless nights,*

*biig-de'eshkaakewinan miinwaa nwiijkitoonan gshkendamowin. / heartache and generate grief.*

*Aabji nagjitoon wii-ntambiigooyanh ngoji, biig-de'eshkaage miinwaa begde'eshkaage / I make headlines, headaches and indigestion.*

*Nintaa-miwjge pakweshmowining ebekaadizijig bmaadizijig. / I make innocent people cry in their pillows.*

*Waa'aaj go ndi-nooswin nda-niikmodaagwan. / Even my name hisses.*

*Niin daaw "Dzhinjigewin"! / I am Gossip!*

*Author unknown*

*Translated by Shirley Williams*



Shirley Williams

## Day & Night Movers

4" x 4.5"

# Aboriginal Ontario

www.aboriginalontario.com

## Open for Business

A Special Report on Economic Development by  and 

## Bayer helped DeBeers understand importance of goose hunt

By Colleen Kleven

SUDBURY – When the executives of a multi-billion dollar mining corporation from South Africa heard their business negotiations must be unexpectedly placed on hold, they were not pleased. When their legal counsel – Martin Bayer – told them the postponement was to accommodate an Aboriginal spring goose hunt, they considered the situation “completely unacceptable.” It took a skilled negotiator to convince them that postponing talks was a decision they should support.

For Bayer, the 2½ year-long road to broker an Impact and Benefit Agreement (IBA) between De Beers Canada and the Attawapiskat First Nation was filled with such moments.

A 1991 graduate from Laurentian’s political science program, Bayer is a partner in the Sudbury law firm Weaver, Simmons LLP and specializes in Aboriginal law. Born on Manitoulin Island and raised in the M’Chigeeng First Nation, he is a full band member of Aundeck Omni Kaning (formerly Sucker Creek) First Nation. He serves as Chief Negotiator for the Anishinabek Nation’s self-government project known as the Restoration of Jurisdiction initiative.

As legal counsel to the De Beers negotiating team, Bayer represented the developer of the \$982 million Victor Diamond Mine. The mine, which is located 90 kilometres west of the James Bay community of Attawapiskat, will be the first diamond mine in Ontario. It is scheduled to open in 2008 and is expected to process 7,000 tonnes of kimberlite per day.

The IBA between De Beers Canada and the Attawapiskat First Nation is a list of commitments from De Beers to provide training, apprenticeship and more than 300 job opportunities for the community during the estimated 12-year lifespan of the mine. The agreement also covers profit-sharing, and in addition, Aboriginal businesses will have the first opportunity to supply goods and services to the project. The two groups will also be involved in joint environmental management of the land which includes several years of scheduled land reclamation and rehabilitation. The community will be able to use

the infrastructure and buildings left behind when the mine closes between 2018 and 2020.

This agreement is a far cry from the situation a few years back. Nearly three years ago, the process had fallen apart almost before it started.

At that time, the company’s negotiations for a Memorandum of Understanding with Attawapiskat had come



Martin Bayer serves as Chief Negotiator for the Anishinabek Nation Restoration of Jurisdiction – self-government – process.

to a grinding halt because De Beers had no previous experience in negotiating with a First Nation, and the two parties were not communicating in the same way.

During a chance meeting with representatives of the huge international diamond company, Martin Bayer mentioned that he worked in the area of Aboriginal law. He explained that the company needed to understand the high spiritual value the people place on the land, their hunting practices and their cultures and traditions.

“The company had a lot of questions regarding how to conduct negotiations with First Nations. It’s not just your knowledge of Aboriginal law and treaty rights, it’s all these other things – your knowledge of people, customs, interests, that’s just as valuable as your legal knowledge,” says Bayer.

“If you don’t understand what is going on, you can get the wrong

impression of how the meetings are going,” Bayer adds. He cites that first goose hunting season. In a community where a chicken sells for \$30, going out on the land to hunt and fish is an important tradition that the company needed to understand and respect. Bayer’s intimate knowledge of the situation allowed him to give company officials an acceptable explanation. As Bayer pointed out, “You can’t pre-schedule this. It’s very much about when the geese fly. That’s when you have to hunt.”

Bayer subsequently negotiated a provision that allows for two weeks of floating holiday time in the spring and another week in the fall.

He credits De Beers Canada for their willingness to familiarize themselves with this new way of doing business. “They didn’t know about Aboriginal customs and practices, but they learned. They became far more aware and respectful, and went out of their way to accommodate Cree people and the people of Attawapiskat.”

Much of what Bayer discussed with his clients was in the areas of unresolved and unrespected treaty rights. “The company has nothing to do with treaty rights but those issues were there at the table. It was important for the company to be aware of the scope of the Aboriginal treaty rights that affect this community and those communities around the James Bay coast. I brought that kind of understanding to the table. This is the first negotiation I’m aware of that had Native lawyers on both sides.”

According to Bayer, “In major resource development projects, Impact and Benefit Agreements are not that easy to conclude.” If negotiations between a private company and a First Nations community are not handled properly, the result can be lengthy and expensive court cases.

One recent case in point is the issue between Kitchenuhmaykoosib Inninuwug First Nation in northwestern Ontario, the federal and provincial governments, and the mining exploration company Platinex Inc. The dispute centres around treaty and Aboriginal rights and the company’s intention to explore in the area. Platinex has now launched a \$10-billion lawsuit against the community.

Bayer believes that much of this

type of animosity can be avoided. “Companies need to have Aboriginal lawyers and advisors on their team to create an element of trust. As an Aboriginal person, you understand First Nations’ interests and concerns. If something inappropriate is said or shared, they know that you will speak to the company and remind them of their traditions.”

After retaining Bayer as their legal counsel, the De Beers negotiating team returned to Attawapiskat to resume talks regarding the Memorandum of Understanding. At Bayer’s suggestion, they arrived with a gift for the community (a large framed photo of the northern lights) and asked one of the elders to do an opening prayer in Cree. Bayer did a smudge and said an opening prayer in his native Ojibwa. At that point, everyone was given

an opportunity to speak. That meeting represented a real shift in attitude. The chief, council and members of the community were impressed by Bayer’s determination to be respectful of the people. Bayer remembers those early negotiations. “The people saw an Aboriginal lawyer sitting across from them instead of a long line of English and South African accents. It started building a level of trust and a foundation for communication.”

The Impact and Benefit Agreement was signed on November 3, 2005 and the official signing ceremony took place in January of this year.

*This article first appeared in Laurentian University Magazine, Summer 2006 issue, and is reprinted with permission of the author and editor Shirley Moore.*

## Sault College Pow-wow

4” x 8.75”

## Mine triggers Native training dollars

FORT ALBANY – The federal government has confirmed a funding commitment of \$7.87 million to support skills development and training related to the Victor Diamond Mine project.

The De Beers Victor Diamond project is an open pit diamond mine located approximately 90 km. west of Attawapiskat First Nation in the James Bay lowland. The project has an expected life span of 16 years, requiring 390 workers for the operations phase of the mine with approximately 50 percent of available positions to be filled by Aboriginal people.

Funding will flow through the James Bay Employment and Training project under the Aboriginal Skills and Employment Partnership (ASEP) program. This ASEP project brings together Aboriginal communities, industry and other orders of government to offer skills development and employment opportunities in the DeBeers Victor Diamond mine operation located near Attawapiskat, a First Nations community in the James Bay lowland in Northern Ontario.

“Canada’s new Government is proud to fund this project which will positively impact the future of hundreds of First Nations men and women, their families and their communities,” said Diane Finley, Minister of Human Resources and Social Development.

“This training program will also help address the need for more skilled workers in the mining sector, which has always been a core part of the economy not only to the North but to Canada as a whole.” Under the project, the James Bay Employment and Training (JBET) project will provide a range of employment tools to assist Aboriginal people in achieving long term, sustainable employment in a region that has traditionally offered limited employment prospects. Employment tools include job information workshops, career counselling, training and work experience interventions, permanent job placements and advancement programs. It is expected that over 600 individuals will take part in training opportunities, with at least 190 Aboriginal people obtaining long-term employment at the Victor Mine operation.

