



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

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## Anishinabek policy to protect consumers

GARDEN RIVER FN – Anishinabek leaders have endorsed the development of a consumer policy designed to help keep more dollars in the pockets of citizens of their 42 member First Nations.

"About 70 cents of every dollar coming into our communities are being spent on off-reserve products and services," said Grand Council Chief John Beaucage. "What's worse, some of these same businesses are refusing to respect the tax-exemption status of our citizens."

"This leakage has to stop if we

hope to develop our own economies as part of our long-range self-government structures," said Beaucage, who was empowered by Chiefs at the Oct. 31-Nov. 1 Special Fall Assembly to oversee the development of an Anishinabek Consumer Policy and Bill of Rights.

The policy, to be completed in time for the June, 2007 Anishinabek Grand Council Assembly, would include provision for a preferred supplier program and a process to ensure across-the-board recognition of rights to exemption from the provincial sales tax for all Anishi-

nabek Nation citizens, regardless of place of residence.

"We don't want any businesses to take Anishinabek consumers for granted," said Beaucage. "We are constantly hearing of situations where our citizens are embarrassed or harassed in retail establishments about their treaty rights to tax exemption. If people want our business, they will have to earn it by respecting who we are as people, not just customers."

"At the same time," he added, "our community members should make every effort to give prefer-

ence to Anishinabek businesses that provide good products and customer service, even if they have to pay a modest premium."

Beaucage will be appointing a special working group which will examine a broad range of issues, including a possible certification process for businesses to earn preferred supplier status, a bill of rights for consumers requiring fair and honest business practices, and a regulatory regime which could result in consumer boycotts of businesses not respecting tax-exemption rights.



Grand Council Chief John Beaucage

## IN THE NEWS

### Mi'kmaq dies in Iraq

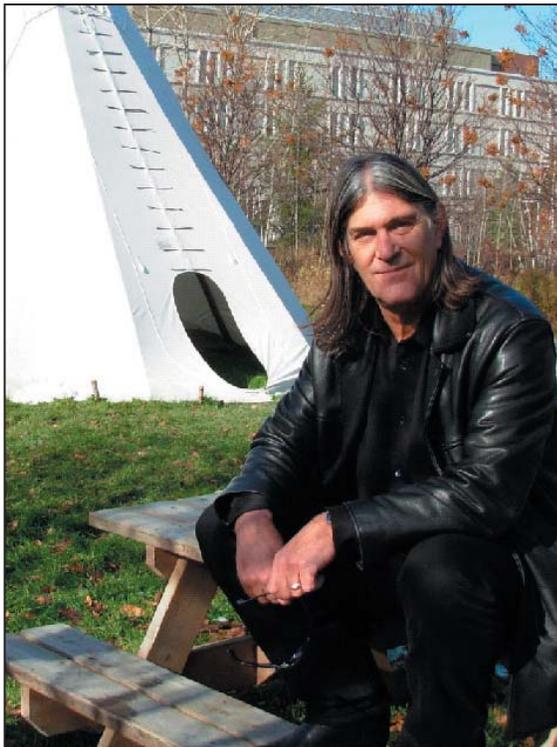
HALIFAX (CP) – A Mi'kmaq serving with the U.S. army in Iraq was killed by insurgents just days before his return home. Cpl. Michael Seeley, 27, of Fredericton was on patrol south of Baghdad. Seeley joined the Canadian Forces in 1998 before enlisting in the U.S. Marines the next year.

### Language funding cut?

OTTAWA – Assembly of First Nations National Chief Phil Fontaine is asking Heritage Minister Bev Oda to assure First Nations that \$160 million in Aboriginal language funding will still be available for First Nations languages.

### Water woes continue

THUNDER BAY – On the one-year anniversary of the evacuation of Kashechewan First Nation Assembly of First Nations Ontario Regional Chief Angus Toulouse demanded safe drinking water become a priority of the federal government. Nishnawbe-Aski Nation Grand Chief Stan Beardy said 19 of NAN's 49 First Nation communities are currently under a boil water advisory.



### What's right with this picture?

Editor Maurice Switzer politely took prominent American Indian Movement activist Ward Churchill to task for the stereotypical "warrior" photo organizers used to promote his October visit to the campus of Laurentian University. Churchill is the author of over 20 books, including: *A Little Matter of Genocide: Holocaust and Denial in the Americas*.

Please see Page 4.

## Status, gas, security

# Combined card okay for border

GARDEN RIVER FN – Anishinabek leaders have endorsed the development of a new security-compatible Certificate of Indian Status card for use by citizens of their 42 member First Nations.

Grand Council Chief John Beaucage confirmed that Chiefs attending a Special Fall Assembly endorsed the development of a new, more secure Certificate of Indian Status to replace existing federal status cards and provincial Certificates of Tax Exemption used for purchases of gasoline and tobacco.

"This new status card would also allow our citizens to go back and forth across the border without a passport," said Beaucage, referring to the Western Hemisphere Travel Initiative, an anti-terrorist requirement that all travellers to the U.S. -- including Canadians -- have a valid passport by Jan. 1, 2008.

"We're negotiating with Indian and Northern Affairs Canada (INAC) to be the delivery agent for this new multi-purpose status card," said Beaucage. The new cards will require final approval by the Government of Canada, which the Grand Council Chief hopes to secure in time for a spring, 2007 implementation. The new status card will incorporate high-technology security features, such as a holographic photo, designed to put an end to the practice of forging Status Cards.

"People without any rights are using forged cards to purchase eye glasses and prescription drugs," said Beaucage. "They are stealing from our communities by doing that. We want to put these forgers out of business."

The Grand Council Chief also stressed the new card's implications for cross-border travel by Anishinabek Nation citizens.

"It will ratify our treaty rights," he said, "especially the 1794 Jay Treaty which provides for unrestricted travel for First Nations people between Canada and the United States."

The Chiefs-in-Assembly also endorsed the Anishinabek Nation proposal for a mobile unit to travel to Anishinabek Nation communities to distribute the new cards. He added that the Anishinabek Nation would be willing to share any new technologies with other treaty organizations across Ontario.

## Little NHL adds two 'elite' divisions

M'CHIGEENG FN – The 2007 version of the Little Native Hockey League tournament will feature two divisions of "elite" competition for the first time in the event's 36-year history.

Newly-elected Little NHL President Chief Franklin Paibomsai, Whitefish River First Nation, says "After years of requests from players, fans, coaches and parents, the Little NHL executive is very excited to launch a new dimension to the tournament." He said the new elite boys' bantam and midget divisions will "add another dynamic opportunity for growth of the Little Native Hockey League."

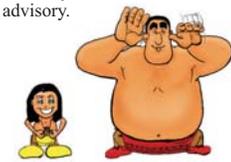
"We have graduated many talented players who have gone on to play competitively at the college, university, Tier II, Junior B, OHL, and NHL levels."

The Ojibwe Cultural Founda-

tion is acting as official host for the 2007 Little NHL Tournament, scheduled to be staged in Sudbury from Sunday March 11, to Thursday, March 15.

Traditionally over 100 teams from across Ontario, ranging from tyke to midget, have participated in Canada's largest Native hockey tournament. Each elite division will consist of four teams who will compete in a round-robin format

for the selection process by the Little NHL Executive Committee. For more information contact: Jacinta Shawanda Toll Free: 1-866-508-6795 Telephone: (705) 377-5307 E-Mail: jshawanda@uccm.ca



### RABBIT & BEAR PAWS

Visitors to the Anishinabek Nation/Union of Ontario Indians booth at the Canadian Aboriginal Festival Nov. 24-25 can meet Chad Solomon, creator of the Rabbit and Bear Paws comic strip and graphic novels.

# 500 species endangered in Canada

OTTAWA – The Endangered Species Recovery Fund (ESRF) is a collaborative effort led by Environment Canada and WWF to save Canada's wildlife at risk.

The ESRF sponsors high-priority conservation projects to assist the recovery and protection of endangered Canadian wildlife and their natural habitats. Currently, 500 Canadian species are listed as being "at risk" by the Committee on the Status of Endangered Wildlife in Canada (COSEWIC).



The Golden Eagle is listed under Ontario's Endangered Species Act, and protected by the Fish and Wildlife Conservation Act.

Since 1988, the ESRF has provided more than \$9.25 million to species at risk research and education projects by scientists and conservation advocates. The ESRF supports initiatives that contribute to the development of recovery strategies, such as collection of baseline information about the threats to a species' survival, identification of the critical habitat of a species and what is needed to ensure it is conserved, or research that will fill other gaps in information.

When the necessary recovery actions are known, the ESRF will support action-oriented projects that address specific steps toward species recovery. These steps may address protection of critical habitat or applied research that builds on existing knowledge of species' ecological and conservation requirements.

Information about recovery teams that are in place for species listed by the Committee on the Status of Endangered Wildlife in Canada (COSEWIC) can be obtained on Environment Canada's website: [www.speciesatrisk.ec.gc.ca](http://www.speciesatrisk.ec.gc.ca) or by contacting the RENEW secretariat at 819-953-1410.

## CORRECTIONS

The September issue of Anishinabek News should have identified Whitefish River First Nation (Birch Island) as the home community of Louanne Andrews and Craig McGregor, graduates of the first-year apprentice program at the Ontario School of Masonry in Gravenhurst. We apologize for publishing incorrect information.

Dawn Madahbee and Ray Martin have agreed to serve as co-chairs of the Anishinabek Education Strategy. Incorrect information appeared in September's edition.

# Intergovernmental Affairs



Ojibways of the Pic River First Nation and MNR sign communications Protocol Agreement. Back Row (from left): Councillor Arnold Michano; Councillor Arthur Fisher. Front Row: Ian Hagman, Nipigon District Manager; Chief Dan Couchie; Terry Taylor, Wawa District Manager.

## Pic River and MNR sign protocol

PIC RIVER FN – Representatives from two Ministry of Natural Resources offices met with Ojibways of the Pic River First Nation leadership on Tuesday, October 10 to sign a Communications Protocol agreement. The Protocol formalizes the terms under which discussions on issues of mutual interest to the parties will occur. Resource management topics such as forest management, water power, wind power, fish and wildlife and land dispositions make up most of the discussions.

This Protocol is the first of its kind in the Northern Superior Region and includes two MNR districts: Nipigon District in the Northwest Region and Wawa District in the Northeast Region.

Dan Couchie, Chief of the Ojibways of the Pic River, said: "Ongoing, effective communication with other government agencies, in this case the Ministry of Natural Resources, is critical and important to creating understandings of issues that are critical to our First Nation. I see this formal protocol as strengthening our relationship."

According to Ian Hagman, District Manager for Nipigon District, "this Protocol formalizes our relationship with the Ojibways of the Pic River First Nation and builds upon our mutual efforts on establishing dialogue. I look forward to a continued strengthening of our relationship".

Negotiations on the wording of the Protocol were assisted by Yves Chenier of the Union of Ontario Indians and Charles Faust of MNR's Nipigon office, who said the document "formalizes much of what we do on a regular basis with the First Nation. The intent is to share information and discuss concerns before they become issues."

The Protocol sets up a Working Group consisting of four members from each district and four First Nation members. The Working Group will meet at least twice yearly with additional meetings if the need arises.

The Ojibways of the Pic River traditional area encompasses parts of both MNR districts and two administrative regions.

# Fishing framework discussed

SUDBURY – The newly-established task group of fisheries technicians met in October to discuss the elements of a framework for a First Nation Commercial Fisheries Authority.

Fisheries professionals for the task group include Joe Tom Sayers of Batchewana First Nation, Scott McLeod, Nipissing First Nation, Bruce McGregor, Sagamok Anishnawbek, Jason Laronde and Melissa Stevens from the Union of Ontario Indians.

Members had provided recommendations as to what should be incorporated into the logistics of the work plan. Key elements discussed were responsibilities, economy, health of fisheries, markets, MNR issues, compiling data, reporting and enforcement.

The goal set out for the task group will be to develop a framework for spring 2007. The group will do this through a series of meetings and dialogue with First Nation fishermen in the Lake Huron region.

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Cossette Media  
Public Works Canada  
8 x 6





Mabel and John Dokis from Dokis First Nation work on a lake assessment project during the late summer of 2006.

# Capacity-building key fisheries issue

By Perry McLeod-Shabogestic

NORTH BAY – Since the Anishinabek/Ontario Fisheries Resource Centre (A/OFRC) started operating in 1996, over 200 fisheries projects have been completed with 30 Anishinabek Nations. An estimated, 150 fisheries technicians have received training during this time, but few have remained to carry on with fisheries initiatives in their communities. Capacity-building has been a by-product of our efforts, but the A/OFRC would like to do more.

Deliberation began on a new capacity-building approach during a 2006 January meeting of the A/OFRC Board of Directors. Following this discussion, a letter was sent to all Chiefs requesting input from the communities on the A/OFRC's initiative offering fisheries assessment training and other capacity-building services to members of the Anishinabek Nation. This initiative was also presented to the Chiefs in assembly by Chief Patrick Madahbee (A/OFRC Board Chair) at the 2006 June General Assembly in Sand Point First Nation.

The A/OFRC has developed a large scale ca-

capacity-building initiative that will deliver a full spectrum of fisheries assessment training to participants at all levels of experience. "It is our vision that existing Fisheries Coordinators would be given the knowledge to design and implement their own programs and technicians will have the experience to implement them", says A/OFRC General Manager Ed Desson. "Graduates or students from fisheries related post-secondary programs could be prepared for employment in their chosen field", Desson goes on to say.

Shifting to a program of this nature means a change in the A/OFRC current operations. The number of field projects may be reduced in the 2007 field season to focus on these capacity-building initiatives. However, the A/OFRC will continue to address critical fisheries issues within First Nation Communities.

For more information contact Ed Desson, A/OFRC General Manager, 755 Wallace Rd. Unit #5, North Bay, ON P1B 8G4, (705) 472-7888 ext. 21 or edesson@aoofrc.org.

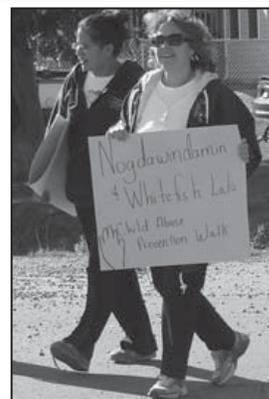
# Anishinabek



## Making medicine bag

Nolan McLeod makes a personal medicine bag during a cultural medicine bag workshop at N'Bisiing High School on Nipissing First Nation in October. Local resource people were brought in to share their knowledge with the students in areas ranging from traditional medicine to making hand drums. "We have so many good resource people to draw on" says School Principal Chris Hachkowski. The day included a wonderful mid-day feast ending with a circle and giveaway.

– Photo by Perry McLeod-Shabogestic



## Walk for awareness

October was Child Abuse Prevention month and Nog-Da-Win-Da-Min Family and Community Services and White Fish Lake First Nation coordinated a "walk" to raise awareness and funds for prevention. This walk will be an annual event that Nog-Da-Win-Da-Min will coordinate with North Shore communities.

– Photo by Troy Thibeault



## Education excellence

Falcon Skye McLeod-Shabogestic is congratulated by Deputy Chief Meriza George with a Grade 10 Excellence Award at the 25th Nipissing First Nation Education held Oct. 18 in Garden Village at the Community Centre. Community members and leaders came out to honour the future of their community, recognizing over 120 students from daycare to post secondary. Chief Marianna Couchie was the M.C. for the event with some of her council helping in passing out the many awards and recognitions. A wonderful feast concluded the evening for this very proud community.

– Photo by Perry McLeod-Shabogestic



## Symposium partners

Five-month-old Montana Jacina Manitowabi and mom Tashina Migwans enjoy the Teaching Symposium Best Practices on Fetal Alcohol Spectrum Disorders (FASD) held at the community centre in M'Chigeeng First Nation Oct. 26-27.

"We are very pleased with the turnout" said event organizer Marilyn Debassige. Elder Evelyn Roy was on hand to open, close and give her advice during the event which featured presenters Laurie McLeod-Shabogestic, Perry McLeod-Shabogestic, Kim Meawassige, Beverly Wahl and Deborah Thordarson.

– Photo by Perry McLeod-Shabogestic



## Commanda Centre open

On Oct. 11 a large crowd was on hand to watch Nipissing First Nation Chief Marianna Couchie cut the ribbon officially opening the long anticipated new Lawrence Commanda Health Centre in Garden Village. Assisting in the ceremony were Facilities Manager Patrick Stevens, Councillor Rick Stevens, Deputy Chief Meriza George and Interim Health Manager Kim Lalonde.

– Photo by Perry McLeod-Shabogestic



## Planning tobacco strategy

Members of the Aboriginal Tobacco Strategy Working Group (ATSWG) met in Toronto to review the 2005-06 strategy, plan the 2007-08 strategy, review membership and discuss the internal evaluation. The group met at the Cancer Care Unit in the Cancer Care Ontario head office. The purpose of the Aboriginal Tobacco Strategy is to promote "tobacco wise" communities. In 2005 the ATSWG developed the Seven Generations Plan that established a vision for addressing the problem of commercial tobacco in our communities.

– Photo by Perry McLeod-Shabogestic



## Councillors retreat

Nipissing First Nation (NFN) Chief and Council met for a two-day October in Orillia to set the course for the next three years. Gordon Peters and NFN Executive Director Dwayne Nashkawa facilitated discussions which identified the following as major council priorities for the coming term: 1) Completion of NFN Seniors Home 2) The retention and expansion of Nipissing Language and Culture 3) Finalize unsold surrendered lands settlement 4) Community-oriented approach to health service delivery and access to services 5) Long-term permanent employment for NFN members 6) Stabilize N'Bisiing Education Centre Budget and Finances 7) Expand Lawrence Commanda Health Centre capacity (Doctors, Dentists, Opticians, Pharmacists, etc...)

– Photo by Perry McLeod-Shabogestic



# ANISHINABEK NEWS

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

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

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# ANISHINABEK NEWS

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

## Publishing Criteria

### GOAL

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

### OBJECTIVES

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

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

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

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

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

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

## Advertising & News Deadlines

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

### DEADLINES FOR DECEMBER ISSUE

Advertising	
Bookings:	November 20
Final Art:	November 23
News	
News submissions:	November 20
Scheduled printing:	November 27

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

## Ward Churchill: no need for tough-guy photo

By Maurice Switzer

A guy who writes books with titles like "An American Holocaust" and calls a lecture on Native American history "A Little Matter of Genocide" does not need posters to make him look tough.

So I gently chided Ward Churchill about the photo of him wearing dark glasses and camouflage fatigues, and brandishing an automatic rifle. This is, after all, a man who has devoted a great many pages in the 20 books he has written about the damaging impact of stereotypes on Native American peoples.



Maurice Switzer

The American Indian Movement activist was a bit sheepish about the handbills that had helped pack a lecture theatre in Laurentian University's Fraser Auditorium on an Indian Summer October afternoon. He had lost control of some photographic images from his late wife's collection that were actually intended to be spoofs of Indian stereotypes, he explained, before quickly shifting into a high-gear examination of one of the nastiest Native stereotypes -- the "drunken Indian".

With some staggering for special effect, Churchill conceded that, yes, there might be statistical evidence that 50 per cent of Native American men are significant abusers of alcohol. But those findings need to be considered in context of the fact that many of those same men were survivors of the notoriously abusive residential school system.

Cause and effect are an integral part of the approach that Ward Churchill has used to bolster arguments that make many EuroCanadians and their U.S. cousins squirm uncomfortably in their comfortable seats.

On this afternoon, speaking to an audience comprised largely of sociology students, the University of Colorado professor honed in on the term "colonialism". He had heard a University of Toronto academic speaking about "post-colonialism", a term for which Churchill has nothing but contempt.

"Canada began as a colony of England," he noted, "and it may be that Canada has been de-colonized. But there has been no de-colonization of Native peoples in Canada."

Churchill referred his listeners to philosopher Jean-Paul Sartre's definition of colonialism: genocide. This equation argues that "theoretically, you can commit genocide without killing people."

"Not one square inch of Canada exists absent the expropriation of Native land," he said, asking if there was a soul in the lecture theatre who doubted that historic fact. "Everyone is aware that Native land has been taken -- not by a consensual set of relations -- but through coercion."

While the United States achieved its territorial objectives by a series of Indian Wars, in Canada the same results had been accomplished through "sleazy real estate transactions."

An "inversion of realities" has been created whereby First Peoples -- who really have a right to the land -- are said to have "claims" on the land, when in fact the reverse is true -- First Nations have rights to the land and settler populations mere claims.

"Euro-Canadians are brought up to have a self-entitlement to land expropriated from others," possessing "a colonial mentality of white supremacy and superiority."

Churchill identifies three types of colonialism.

"Classic" colonialism was the historic practice of such European nations like Britain, France, Holland, Spain and Portugal, whose so-called voyages of discovery and exploration became assumptions of authority over invaded populations, leading to the "colour-coding" of maps and globes.

"Internal" colonization involved the partitioning of entire continents -- like Africa and South America -- by European powers, often cutting homelands in two, much like the U.S.-Canadian border did to the traditional territories of Indian nations. The resulting social fractures have seen colonialism "imposed by Africans on Africans," he observed, pointing to some of the major conflicts that have erupted in places like the Congo.

He sees "Settler State" colonialism as the "most virulent strain", pointing to the U. S., Canada, Australia, and New Zealand as entities where it is rare that "white folk aren't in charge," even though they were not native to those places. He hastened to add that "white" to him is more a state of mind than a skin colour. "Condoleezza Rice is the whitest person I've ever met."

As a result of these "self-appointed superior cultures", says Churchill, "what was true for Native peoples in 1492 is true today."

Like many of Churchill's audiences, this one looked shell-shocked, overwhelmed by the relentless logic of his messages, which are as well-supported by research as the heavily-footnoted pages of his essays and books.

In thanking Churchill on behalf of the Laurentian community, Elder Barb Riley said people like him usually discover there is a price to pay for speaking the truth.

The price for Ward Churchill, since he wrote a controversial 2001 essay arguing that U.S. foreign policies provoked the World Trade Centre attacks, has been a call for his dismissal by the chancellor of his own university.

He was warmly received by his Northern Ontario audience, and individually thanked by some of us who have been profoundly influenced by his outspoken words.

Shaking his hand, I gave him my card, and offered to send him a photo I had taken of him before his lecture, a "better" one than the one on the university poster. He grinned, put back on his dark glasses, and lit a cigarette.

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.



Ward Churchill

## Maanda ndinendam/Opinions

# Traditional Moontime teachings often misunderstood by some

### Editor:

I would like to take the time to respond to the letter *Excluding woman on Moontime discrimination, maybe hate crime* in September's edition. I would like to start by saying that I have grown up learning the traditional teachings for more than 15 years and The Moontime teaching is often misunderstood. I see it not as discrimination, nor a hate crime.

Let me tell you that when I am given the honour to take time to rest and be with myself in a deep spiritual way I do not feel scorned, nor despised or feel that I am being subject to ill-treatment. If anything, I feel very respected by men and other women that acknowledge this as a special time for me. There are many emotions that a woman goes through when they are on their time and it is a time for spiritual renewal and natural cleansing. The Creator, made us

in this way and it is a natural process that our body goes through. It is not just a physical thing that's happening and the medicine wheel teachings confirm this with the teaching of all four elements (mental, emotional, spiritual, and physical) as being connected in human life. Therefore, it is just as much a spiritual, emotional and mental process as it is physical.

Traditionally, the role of the woman was very important in our culture, a role that was taken with extreme importance, honour and respect. The women had many duties to fulfill in the day to day life back then (and still do today) and so, when a woman went through her monthly menses it was a time of rest and a time to cleanse. This wasn't a time to cook for a feast, doctor someone, share your pipe, make medicine, or take out your sacred objects. It was a time to rest and meditate with

ones self. I was told as a young girl was that my body was discarding life and was at a peak that was so powerful that I could affect other people around me, especially in ceremony. Many of our ceremonies do the opposite, they give life and give people good feelings and when you have these natural energies clashing people could be affected spiritually, physically, emotionally or mentally. I have experienced this first hand and have also seen others do so.

These teachings are considered ancient traditional knowledge passed down through generations. Our elders lived a very spiritual life and everything they did was in spirit. They did not sit around the fire bored, trying to think of what traditional law they could invent to make someone miserable. They were directed by their grandmothers and grandfathers; they were given direction through spirit.

If we were to go and change the teachings that have been passed down through generations would there be any of our tradition teachings or culture left? We cannot always change the things that we don't like. There are many other religions and cultures that have laws and rules to follow for men and women and if people don't like them they chose not to be part of them. Perhaps this is something one has to consider before trying to change a traditional part of our culture.

*Lisa Michano-Courchene  
Pic River*

## Call me irresponsible

### Editor:

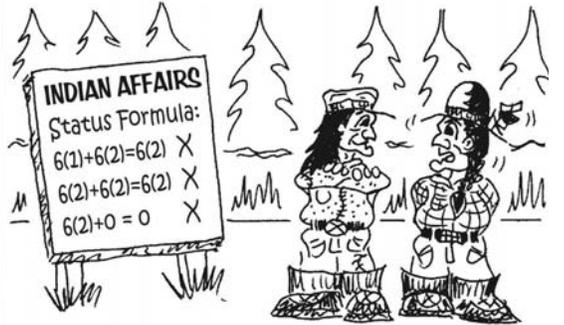
It is the opinion of the Nibi Kwewag Committee that it was a grossly irresponsible act on the part of the editorial department of the Anishinabek News to accept and then print an unsigned letter.

Personal opinion is the right of each individual, however being accountable and responsible in that opinion are the very elements of honesty and courage. It is not an admirable position to support secrecy and deceit. That is the work of gossips.

When the editorial department made the decision to publish this unsigned letter what levels of integrity, values or specific teachings did you believe you were supporting? There is no point in creating fractures in a community. It may be that nothing is more important for the future of First Nations than the success that can be achieved by sitting together to speak of these things.  
*Peni Langlois, Nibi Kwewag, North Bay*

## Toronto Police Services job recruitment 6 x 6

## BALONEY & BANNOCK By Perry McLeod-Shabogesig



I have been working on this DIA membership math all day... and ya know... it just don't add up!

redroad@onlink.net

## We can all learn something

### Editor:

As a First Nations woman, I'm very offended with the comments and the lack of understanding that this person holds and secondly that they requested that their name be withheld when this letter was printed. I feel if you're going to voice an opinion with such conviction, one should stand by it completely and not hide.

No disrespect to this person's opinion, I know we all have many things to learn; myself included but as a First Nation woman who does practice these things and that does take these responsibilities to heart, it hurts to know that this person feels what we do is wrong when its a woman's responsibility to take care of our people and show that respect not only to ourselves but for others that we surround when we are on our "time". That is our "time", our "gift" as women to take that seriously and to respect that gift we are given. During our "time" we are the most powerful, we are cleansing, we are being reminded of that gift of being able to create and give birth and it shouldn't be treated as a hate crime.

*Niibaageezokwe (Florence Tabobandung) Amik Dodem, Wasauksing FN*

## What the 'White Man' can't seem to understand

### Editor:

When the "Bill" was passed that First Nation people who left were allowed to come back, it was good in one way -- it allowed the people who never lived on a reserve a chance to learn about their culture. A lot of people who have moved back for the first time don't know what it means to be "Native". A lot of people came back with the wrong ideas, coming back with the idea of easy living. There are too many "City Indians" who don't know their neighbours and are willing to have a little trust to live side-by-side or even work together.

When we allowed the White Man to come and live on our reserve whether through marriage or otherwise, the way I look at this, they are here by invitation only. I'm not saying that this is not a good thing, if you are going to make this your home, have some respect for it. Remember you are a guest in my home as long as you want, until you start to take things away from me. We welcome the White Man, just don't let history repeat itself.

What can a White Person know about being Native, to be able to describe what it means to be Native, when you have no idea what it means to be Native? Being Native has to be born in you and come from the heart.

My theory of the Circle of Life is like a wagon wheel. The hub represents the Elders, where our wisdom and strength come from. The spokes

represent the parents, guardians and teachers to carry the message from the Elders. The rim represents the children who will be the ones to carry the message until they are ready to take the position of being strong enough to keep the Culture strong and living in the way we are accustomed to living. As First Nations people, we have to know the true meaning of what it means to be "Native".

*Don Dokis, Dokis First Nation*

## Is Little NHL too elite?

### Editor:

Regarding the Little NHL 2007. This tournament is going downhill.

1. Where will the money go after this tournament?
2. Elite divisions? All of our children are elite. What does this show to those that just want to participate in this tournament to have fun and represent their First Nation?
3. When are elections for this committee? Who can run? Is it only Chiefs and Councillors from First Nations that this applies to?
4. Will costs still rise to go to this tournament?

Start asking real people what they think or this tournament will be losing more and more teams every year.

*Anastasia Cywink  
Whitefish River First Nation*

## Ezhoosgaged/Arts

# Ipperwash inspires actress to make film

By Cherie Dimaline

TORONTO – Pamela Matthews is best known for her many acting roles, like Suzie Muskrat on *North of 60*.

At this year's imagineNATIVE Film Festival, Pamela played the part of documentary film-maker in her thesis work "A Shot in the Dark".

The hour-long presentation begins with a bit of the history surrounding the Ipperwash land dispute through the story of Clifford George, one of the Stoney Point veterans who returned home to the reserve only to find an army base had been built over their homes.

Matthews and her family spent summers vacationing at Ipperwash, since her father was the resident doctor at CFB Ipperwash army base. "At that time, I had no idea that it was Indian land. We just camped there because it was so beautiful."

Pam returned to Ipperwash during the 1995 peaceful demonstration and hopped the fence to talk to some of the protestors. They turned out to be Dudley George and his friends. Shortly after returning to Toronto, she heard that Dudley had been killed by OPP sniper fire.

In the Question and Answer period that followed the presentation, Matthews explained that she started working for the lawyers as-

signed to the George case, traveling into the communities to gather the stories of those involved. She laughed that an episode of *North of 60* had just aired that day and so she was well recognized by the otherwise skeptical community members, "If it hadn't been for that, we may not have gotten the stories we did!"

"A Shot in the Dark" was a successful combination of one-on-one interviews with the family, footage from the public inquest and news reels from the standoff. Matthews was also able to splice in pieces of "One Dead Indian", the Tim Southam-directed movie adapted from Peter Edwards' book of the same name – an account of the historic events leading up to Ipperwash, the standoff and the subsequent fallout involving former Ontario premier Mike Harris.

The film is successful in presenting a real picture of the man behind the movement, 38-year-old Anthony O'Brien "Dudley" George eye on us."

Matthews put many questions directly to the audience throughout the documentary, bright white sentences that flashed across the screen asking "Why was George's 72-year-old aunt held at gunpoint and arrested when she tried to call an ambulance for help", and "why was Dudley George left to bleed to death outside the hospital".

# Festival films make Native voices heard

By Cherie Dimaline

TORONTO – This year marked the 7th annual presentation of the ImagineNATIVE Film and Media Arts Festival – a weeklong extravaganza featuring multi-media artists from Indigenous communities across the globe. Founded by Cynthia Lickers-Sage during her stint as the Aboriginal Outreach Coordinator at V Tape, Canada's largest independent video distribution organization, the festival has continued to grow each year with an increase in sponsorship and community support.

The festival covered five days and included screenings, question-and-answer sessions with directors and producers, workshops and parties. Indigenous filmmakers from across the globe gathered together to form partnerships, critique each other's work and to learn and grow in a culturally and professionally-relevant space. ImagineNATIVE Chair Jason Ryle shared his enthusiasm for the scope of work the festival attracts year after year at the opening, "Over the next five days we will be showing the most compelling and distinct voices in Indigenous cinema."

Hosted by actors Michaela Washburn and Michael Greyeyes, the awards paid honour to both film veterans such as Alanis Obansawin who took home the Best Documentary and newcomers like the APTN Drama Pitch honourable mention, Metis filmmaker Shane Belcourt. Nadia McLaren took home the CBC Newsworld Documentary Pitch Prize and also received the honourable mention for Best Documentary for *Muffins for Granny*. An emotional McLaren thanked imagineNATIVE for the opportunity and support and said that her granny would have been proud of all the filmmakers that night. "She would have said to me 'ever good my girl'!"

Zacharias Kunuk's much anticipated second feature, *The Journals of Knud Rasmussen* was honoured as Best Dramatic Feature. The theme of this year's festival as illustrated in the fun and fierce poster of a 50 foot Native American woman attacking a city was Pocahontas reclaiming her identity out of the Hollywood stereotype. And as National Aboriginal Achievement Foundation CEO and former Chief of Six Nations Roberta Jamieson said, "Pocahontas, you got your revenge!"



Actress and film-maker Pamela Matthews is seen in February filming a media scrum of Sam George at the Ipperwash Inquiry for her documentary 'A Shot in the Dark.' The film, chronicling the events surrounding the Sept. 6, 1995 shooting of Dudley George by a member of the OPP's heavily-armed Tactical Response Unit, was screened in its world premiere during the 2006 imagineNATIVE Film and Media Arts Festival. Pam Matthews also won the APTN-sponsored Drama Pitch Prize for 'Is Nanabush still Alive? Legend and Myth Meet the Urban World'. Matthews played Dudley George's sister Caroline in 'One Dead Indian', the Gemini-award winning made-for-television movie about the Ipperwash affair. – Photo by Maurice Switzer

Perhaps the best critique of the work comes from Niki Cooke, who grew up with Dudley George and was there when the police moved in and shot him down. "This was the first time I didn't walk out feeling angry that not enough was

done or said. It was a good film."

At the closing night imagineNATIVE Film Awards, Matthews picked up the coveted \$5000 APTN award for Best Drama Pitch. "I'm stunned and blown away," she said, explaining that

she had pitched a half an hour show on urban Aboriginal people, culture, youth and the trickster and said that she would need writers, producers and actors. And with her customary exuberance she yelled, "Let's go for it!"



ANCU  
6 x 6

# Kevin Schofield: A Cree In Nashville

## Diary of a struggling singer

The latest chapter in Kevin Schofield's interesting life finds him trying to pursue a singing career in the home of country music – Nashville, Tennessee.

Kevin, a Cree from Moose Factory, has worked as a teaching assistant, a television producer, and for three months earlier this year as a communications officer with the Union of Ontario Indians.

His part-time career as a Johnny Cash tribute singer led him to Nashville, where he did some sports-writing for the Anishinabek News to help pay the rent.

Kevin can be reached by e-mail at kevin.schofield2@yahoo.ca

Hi Maurice. I'm in Nashville trying to make it as a musician. What a great place. I'm having a good time. I'm going to give it a good try. Apparently to be talented is not enough here – you have to be extraordinarily talented. So I'm working on developing that.

Yours truly Kevin  
\*\*\*\*

Okay. I went to the Nashville Predators game last night – 15 bucks a cheap seat. Fantastic. I will do a story on Jordan Tootoo. And Jonathan Cheechoo will be here at the end of October. And Crystal Shawanda performs at Tootsies twice a week. I will apply for press credentials at the hockey arena and will email you stories next week.

I performed at Tootsies on my first day here. Amazing. All is well. I'll phone and keep in touch.  
\*\*\*\*

My second week in Nashville has been very informative. I have sought out venues to perform and have had success in a few. It's pretty hard. Everyone here is so good. Music Row is just a street with nothing but studios. There are many Spanish people here and people come up to me and speak Spanish. The southern way of life is very slow paced. I find I get tired because I'm rushing about all day. When I notice myself on the street walking faster than everyone. I try to slow down. People speak with a drawl. It's very charming and the people are very kind.

I got to meet a great singer last night. She plays piano and her dad wrote the song Ballad of Teenage Queen by Johnny Cash. She said he stole the medley off of Twinkle Twinkle Little Star.

I did a few shows with a great fiddler and banjo picker. And I joined this all female band called The Broad Band. We did Your Cheating Heart and Jackson. Female singers are plentiful here. And they all want to sing Hank or Waylon Jennings. Not too many artists do Johnny Cash and the ones that do don't sound like Johnny the way I do. So that gives me hope. Basically I am at the bottom of a tall totem pole. And it will take at least until Christmas to develop a fan base and get regular gigs. The gigs themselves pay very poorly. Its the tips and cd sales where you make money. Its a rough city to be a musician in. But everyone is here. Even Sheryl Crow moved here.

I went to see Crystal Shawanda's show. She is great and is becoming

a celebrity here for sure. People line up to see her show. I am very proud of her.

So all is well. And it's up to me. I hope to write. To be here is inspiring like nothing I've ever experienced. There is a blue line on the alley next to the grand old Opry. That is the line Hank Williams would follow to get to the Opry because he was always hiding somewhere drunk and would get lost. So they painted a line.

I met a man who said he saw Willie Nelson try to kill himself by lying down on the street because he was so broke. Hello Walls by Faron Young broke that week and Willie got 60 thousand dollars and decided to live instead.

All the best to the northerners.  
\*\*\*\*

It's been an interesting week for me. I met some beautiful Cree women here. They were from Alberta and I got to show them around and I took them to this place where I can play and they loved my music. They were so glad to see a Cree guy down here doing his thing.



Kevin Schofield

I found that my style of country music is different. Its got a bounce and a raw edge. I do it fast and it has violence and it is tinged with sexuality. Here people yodel and sing cowpoke songs. Yodel music. My stuff is more country punk I guess. I did a few sets this weekend. I sang I've Been Everywhere for a packed house. The crowd went crazy. I start my sets by saying This is how we do it in Canada. To much applause.

People treat me so nice. Especially other musicians. I now get recognized on the street and people holler at me. Fans and musicians alike. Its such an honour. Other musicians call you Hoss. And it is a privilege. Waylon Jennings started it. And I get called Hoss alot. Man I love it here.  
\*\*\*\*

Today on Sunday I had one of the most amazing experiences of my life. I was walking down Broadway checking out the honky tonks to see who was doing the early morning shows. Some musicians let me join them and when I walk in they say Johnny Cash from Canada is here and he's gonna sing. So I have to get down there. And I walked into this bar. And Lord have mercy they were having church service in a honky tonk. I never had seen such a thing.

They had an altar and everything right there on stage where last night it was a den of sin and wickedness. And they put some altar cloth on the stage and by golly they had a real church right there in the bar. So I tell the preacher that I was moved by the spirit of the Lord and I asked if I could sing some songs of praise. So I sang Why Me Lord. Lord Help me Jesus. And amazing grace. Will the Circle be unbroken. And I ended it with I Saw the Light. And those people. man they were overtaken by the power of the Lord. They were dancing

and crying. man I never seen nothing like it. And afterwards they were telling me how moved they were. It was amazing certainly.

I then went to Tootsies orchid lounge and sang a couple of songs.

I noticed that the stage where I sang was all worn down. A plywood stage. And it was dented where you stood. And I realized how many people have been standing there the last 70 years. The same stage as all the greats have sang on. And I felt so good being there.  
\*\*\*\*

When you sing. You have to love the music. And love the people. Why do people come to bars to listen to country? because they love country so you better love the music. And because they are sad and lonely so you better love them.

I have learned it's all about the people. Not the fame. Publicity or fortune. And you certainly don't do this as a way to make a living. You have to be real and love the fans and talk to them and thank them. man what an education I am having here.

I met this outreach worker that works with the homeless. There are about 300 homeless musicians in Nashville and I'm fortunate to not be one of them. There is such poverty here. Such need. even children on the street. It breaks your heart.

So I went around with him to the parks and gave out sandwiches and sang for them. to see the tears in peoples eyes when I would sing to them in the park was one of the greatest honours I have ever experienced. I made them poor lonely people cry because I told them I loved them with my songs. Thats why I'm here.

Love you all too. Please write. I'm so lonely here. god bless you all. and god bless Nashville, Tennessee.  
\*\*\*\*

It was awesome last night. I performed at this place called The Full Moon Saloon. I met some people from Minnesota who loved my music when I was on stage earlier. So I knew my friends were on stage in this one so I walked in and they allowed me a couple of songs. The usual. But when my fans walked in they started screaming and I had to keep going. I did about 20 songs and was on stage for ninety minutes. I signed my first Nashville autograph and posed for pictures. I did alot of Johnny Cash and Hank Williams. And I sang Wasted Days and Wasted Nights for Freddy Fender, who I found out died yesterday. One less legend around.  
\*\*\*\*

So broke. You wouldn't believe that I make a hundred dollars a week playing music four nights a week. Its a privilege to starve in Nashville. I have lost thirty pounds this year. Involuntary. Ramen noodles are affordable and very low in calories.

I've been so busy trying to find a job. I spend every day doing that. My landlord is on my ass. It's rougher than I thought it would be. Last weekend I performed for four hours and made thirteen bucks. You play for tips. And this was in an establishment. So a date to tell my landlord when he will get his money will be good.



Jordan Tootoo

– Photo by Nashville Predators

## Tootoo switches to Sushi

By Kevin Schofield

NASHVILLE – Jordan Tootoo is a fan favourite as a powerhouse forward for this southern city's National Hockey League franchise.

"Tootoo is the smallest player with the biggest heart," says James Pellegrino, wearing an autographed Tootoo jersey at the Predators Oct. 26 game with the San Jose Sharks. "He motivates the whole team. When he is on the ice the morale goes up.

During the pre-game warmup Tootoo tosses pucks over the boards to young fans, and following the Predators 4-3 win over the Sharks he stays to sign autographs for youngsters.

"I miss hunting on the land," says the first Inuk to play in the NHL. "It is sure hard to get good food. But when I go home to Canada some friends or family always meet me and I get my fair share of good raw meat. Here in the U.S.A. I eat Sushi – at least twice a week"

It's a long way from Rankin Inlet, but "my team is my family" says the 23-year-old Tootoo. "I talk to them and guys who have wives and families take me home and cook for me."

Tootoo credits his upbringing with helping him cope with the challenges of being a professional athlete.

"My Dad was a great hockey player, he recalls. "He always told me that we are not the best but we are hard to beat. And that has stayed with me. When I was faced with obstacles I just turned a positive into a negative."



Jonathan Cheechoo

## Cheechoo like Cree hunter

By Kevin Schofield

NASHVILLE – Jonathan Cheechoo circles the net and calmly and slowly moves in search of his target – a hole in the goalie's defences. His eyes are determined and fierce. He looks much like a Cree hunter, focused and ready to down his prey.

When last year's winner of the Maurice Richard trophy for most goals scored in the National Hockey League season is on the ice his opponents clutch and grab him. If they allow him to have his stick on the ice he will likely score, as he did on a team-record 56 occasions for San Jose during the 2005-2006 season.

His style of play has made him a fan favorite around the league. Even when the Sharks visited Nashville Oct. 26 for this season's first meeting with the Predators there were Cheechoo sweaters in evidence around the Gaylord Entertainment Centre.

"I love the Sharks – Cheechoo is my favorite player," says Dan Blincoc, a California expatriate living in Nashville. "He has an awesome shot and is great in front of the net. I met his Dad at last year's playoffs. I sat next to him. I asked about Moose Factory and it sounds so amazing to be from the north."

His official Sharks biography lists moose hunting as Cheechoo's favorite activity. "There are hardly any moose in California," he laughs. "Obviously I hunt moose back home. When I'm in Canada my Dad brings it to my games. You can't bring it across the border. But I eat it a lot."

The handsome 26-year-old is still single. "I have had girlfriends but it doesn't work out" says Cheechoo. "Because of the time and energy hockey requires, most girls cannot handle that."

## Blue Sky seeking bucks

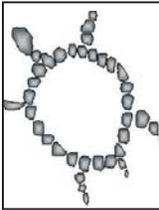
By Cindy Crowe

LAKE HELEN FN – The Resource Working Group (RWG) of Ozhaawashko-giizhig Traditional Teaching Lodge (Blue Sky) is searching out funding sources to required to continue consultation with focus groups, complete a market assessment including surveys, complete a feasibility study, and develop a business plan in order to move forward with construction of the turtle lodge.

Development activities have included creation of a website and incorporation of the project. The temporary website is updated regularly keeping the Blue Sky Community abreast of activities and upcoming events.

The Blue Sky corporate entity

is seeking funding for a student/ intern to build capacity for the teaching lodge project. As focus group coordinator,



the intern would require organizational skills, community development techniques, facilitation and public speaking abilities, and need to be a competent multi-tasker. While working with Blue Sky the intern/student will also be learning from the guidance and teachings of Elders associated with the project.

Funding is being sought to conduct a feasibility study/business plan that will include: site selection, design and cost of the turtle lodge, cost of site preparation, construction, furnishings and operations.

At full capacity, it is anticipated that 14 full-time internal jobs will be created and three (external) jobs will be supported, as well as many volunteer positions created.

The feasibility study/business plan is expected to be completed in time for the new fiscal year of 2007/08, to launch the process of securing funding partners. The Blue Sky community is targeting a late fall or early winter 2007 grand opening of the teaching lodge.

One of the challenges is to identify the construction site for the turtle lodge.

Several areas have been identified and examined, but the Spirit of Ozhaawashko-giizhig continues to target the Gapens Pool property adjacent to the reserve boundary of Lake Helen First Nation, Highways 11 and 17, and the Nipigon bridge.

As there are several legal complications with the Gapens Pool site, many more teachings are necessary before that vision will be realized. We ask for your continued support and prayers.

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

## Nishnaabewin/Culture



Blue Sky website project group from Confederation College, from left: Jennifer LeBlanc, Nicholas Martel, Kurtis Rottler, Cody Vaillant.

### Dragonfly symposium

Ozhaawashko-giizhig Traditional Teaching Lodge (Blue Sky) is partnering with the Métis Nation of Ontario (MNO) to host their first Dragonfly Symposium July 10, 2007 during the MNO Annual General Assembly at Thunder Bay's Chippewa Park.

The event will be an educational as well as cultural activity encouraging children, youth, families, and, Elders to come and learn about dragonflies along with other cultures and races that have strong affiliations to this winged being. It is anticipated that



botanists, biologists and scientists will provide their expertise together with Elders sharing legends and stories while having fun with the young, and the young at heart.

Part of the planning will involve a "juried show" inviting artisans to share examples of dragonflies in their arts or crafts such as paintings, quill baskets, and painted grandfathers.

Cossette Media  
Statistics Canada  
8 x 10

## Mno-bmaadziwin/Health

### Western culture a 'hollow tree'

SUDBURY – Herb Nabigon says it's easy to stop drinking.

"Just put the cork on the bottle," grins the professor in the Native Human Services program at Laurentian University.

"The tough part is keeping it there," says Nabigon, who has just launched his book *The Hollow Tree: Fighting Addiction with Traditional Native Healing*.

Herb taught elementary school in his home community of Pic Mobert, near Marathon in northwestern Ontario, and high school on the Red Earth reserve in Saskatchewan.

"I wanted to teach kids some character development, and to know their language," he recalls. "But I was on my way to self-destruction.

"My drinking got in the way of my job."

A former student at Spanish Residential School, Nabigon had spent many years dealing with self-destructive impulses, feelings of inferiority and resentment. He had an inflamed liver in 1979 when he met Eddie Bellerose, an Alberta Elder who introduced him to the ancient Plains Cree teachings. This meeting would change – and save – Herb's life.

"A friend in Ottawa invited me to Alberta to do a fast," he remembers, "and the Elders took me on a fast in the mountains. They taught me the Medicine Wheel, and healing methods of the Plains Cree."

Nabigon was able to find sobriety with the help of traditional cultural practices, such as the sweat lodge and the use of the pipe, and healing methods drawn from the four life-givers (food, water, sun and air) and their connection to the earth (fire).

"The Elders said 'we can help you, but you've got to help yourself.'"

"The earth nurtures all of life and as peoples we need to reconnect to the earth," says Herb, who describes how he chose its title in the introduction to his 120-page book. "The hollow tree is a metaphor for what Western culture has become, an empty shell with no

substance. That greed and selfishness rule and that we have little regard for our neighbours demonstrates how unbalanced we are as a people. It is time to remember our sacred connections, to transform that hollow tree into the sacred tree it was meant to be, to take responsibility for our individual lives and to act upon it, so that we may follow our paths with our hearts."

"I hope that this testament will help Native people suffering from addiction to heal and that The Hollow Tree will bring greater understanding between cultures," he says of the volume which took him about a year to write.

"I believe Herb Nabigon's journey is touchingly honest and inspiring for all," says Sheila Hardy, Laurentian's first Director of Native Academic Affairs. We are proud to

see more and more of our Native faculty members publishing. This is especially important in the area of Native education where academic resources are required to support teaching and learning."

Herb teaches Aboriginal healing methods to social work students in Laurentian's Native Human Services program, where he was hired as the first faculty member in 1989. A member of the Loon Clan, Herb is also the author of *Forging New Relationships: Aboriginal Governance in Canada – Report of the Standing Senate Committee on Aboriginal Peoples* (2000).

In his 65th year, Herb says he wants to get involved with Pic River in the self-government process, "to help build capacity with our people, to provide government and jobs and healing.

"You can only sit in a sweat lodge so long. The best healer is a job."

*The Hollow Tree: Fighting Addiction with Traditional Native Healing* is published by McGill-Queen's University Press.

Professor Herb Nabigon can be contacted at (705) 675-1151, extension 5063, or by email, at [hnabigon@laurentian.ca](mailto:hnabigon@laurentian.ca)



Herb Nabigon congratulated by wife Annie Wenger at launch of his new book.

### Marathoner chases diabetes cure in Honolulu race

By Marie Frawley-Henry

OTTAWA –The attached is a photo of my sister Leanne with her son – my nephew – Jamie Koscielniak. Jamie was first diagnosed with juvenile-onset diabetes or Type 1 when he was just 12 months old.

He became insulin-dependent, requiring up to four needles a day. He endured 4-5 painful finger pricks each day to test his blood sugar level.

It is heartbreaking to think a baby would have to endure this each and every day, for the rest of his life! Jamie is now 27 years old and has lived with diabetes for 26 years.

Some of the more recent debilitating effects that Jamie has experienced include trouble with the blood vessels around his eyes that could lead to glaucoma, and kidney problems.

Efforts towards finding a cure are very important, especially at this time when the prevalence of diabetes in the Canadian population seems to be increasing. The diabetes rate among First Nations populations is two to three times higher than for other Canadians. (Source: Diabetes Among Aboriginal People in Canada; The Evidence, 2000).

I would like to make a difference for my nephew and others by assisting marathon runner and colleague Cynthia Stirbys

raise money to help find a cure for diabetes.

Cynthia is registered to compete in the Honolulu Marathon this December, and is committing to collecting pledges to raise \$6,200.

Donations are tax-deductible, and the Canadian Diabetes Association will issue tax receipts for any amount over \$15.

There are three ways to donate: by sending a cheque

to Cynthia directly, which she will submit on your behalf and ensure a receipt is sent to you: Cynthia Stirbys, c/o 1381 Palmerston Dr., Gloucester, ON K1J 8N9; by calling 1-800-226-8464 ext. 7136; or by internet.

Go to [www.teamdiabetes.ca](http://www.teamdiabetes.ca), click on "Pledge a Participant" (far right side of screen), fill in your info (e-mail address etc.), click Submit, choose Option and Type: Cynthia Stirbys, Honolulu Marathon, 2006, Gloucester (her number 630281 will appear), click Submit, fill in amount of pledge (Visa, M/C, Amex), click Submit.

Thank you in advance for your support. I know Cynthia will run hard for you!

Marie Frawley-Henry is Senior Policy Analyst for the Diabetes / Women's Council of the Assembly of First Nations.

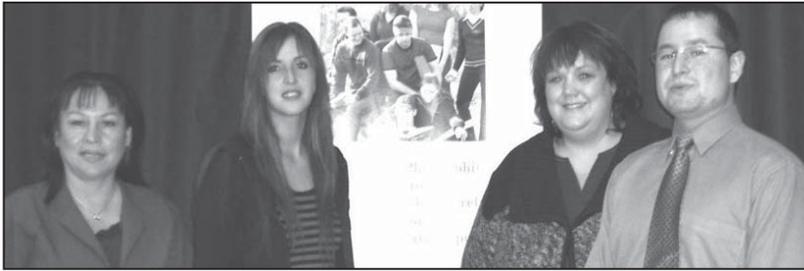


Leanne Koscielniak and son Jamie.

Childrens Aid Sudbury/Manit.  
job posting  
6 x 6

Biidahban  
Healing  
4 x 4.5

# Skoonwiwin/Education



Award winners, from left, Deb Recollet (Six Nations), Shanon Restoule (Dokis First Nation), Wendy Boudreau (Kapusking), and Wayne Wesley (Constance Lake FN).

## Deb Recollet wins major award

*By Shirley Honyust*

SUDBURY – An October awards and convocation ceremony honoured the achievements of Native students attending Laurentian University.

Following a powerful Honour Song offered by Deborah Robertson, University of Sudbury president Dr. Andrii Krawchuk welcomed guests on hand to see 43 Native students in various study disciplines accept their awards.

Deb Recollet (Cayuga, Six Nations), a third year honours student in the Native Human Services Bachelor of Social Work program, received the prestigious Stella Kinoshameg Award in Native Studies from PhD candidate Mary Ann Corbiere. Deb resides in

Sudbury with her husband Jim Recollet, from Wikwemikong Unceded Indian Reserve.

The late Stella Kinoshameg is remembered for her activism and advocacy for Native Education and Language Revitalization efforts, which helped lead to the founding of the Department of Native Studies at Laurentian. Another award winner, Wayne Wesley, Ojicree from Constance Lake First Nation, is in his first year of the Native Human Services Honours BSW program. He resumed his educational journey after working at Casino Rama for seven years.

“Continue your education, because the funding is here now,” he advised. “You won’t know what your future may hold unless you try!”

Algoma District  
School Board  
4 x 7.5

## Teacher believes in ‘embellishing’

*By Rick Garrick*

THUNDER BAY – Dolores Wawia loves telling a good story.

During her Traditional Storytelling workshop at the Sleeping Giant Writer’s Festival in Thunder Bay, she told many stories to a packed room of about 20 people.

She began by telling how she got her Anishinabe name, Muk-Kee-Queh (Frog Lady). Wawia was born in Gull Bay First Nation, where children were named after the first animal they saw. Her mother was spring cleaning one day, so she left Wawia in her tikanagan as she cleaned.

“About an hour later, she heard me cooing and googling and having a good time,” she says. “I was looking at this bullfrog.”

As Wawia grew up, she felt she had to look after frogs, and remembers telling boys to leave frogs alone.

“I first began as a storyteller when I was about five years old,” Wawia says, noting that as the oldest child in the family she was often told to look after her younger brothers and sisters. “Take your little brothers and go entertain them. I would teach them art and gather them around me and tell them stories about my life as a five-year old.”

Her mother often told them stories in Anishinabemowin as they grew up, but it wasn’t until Wawia

went to school that she realized her mother had not been telling them legends – she had been telling them fairy tales. “We often told stories in my culture to teach and give advice,” she says.

When Wawia became an educator – she was first hired as a teacher/counselor



Dolores Wawia

with Lakehead University’s Native Teacher Education Program 31 years ago – she wasn’t allowed to tell the students what to do. She had to give the students

space in their education so they would learn on their own.

“How was I supposed to advise the students when I wasn’t allowed to tell them what to do,” she asks.

That was when Wawia decided to use her storytelling skills to advise the students in an indirect manner.

“As a storyteller, you have to learn how to tell a story,” she says. “We have a story for every occasion.”

Since then, Wawia has earned a Bachelor of Arts from McMaster University and a Bachelor of Education and Master of Education from

Lakehead University, and is now the Elder-in Residence and an Assistant Professor in Lakehead University’s Faculty of Education.

Wawia told the workshop that the definition of a storyteller in a dictionary is “a liar.”

“I think more of myself as an embellisher,” she says.

Georgian College  
6 x 6

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Native Studies Page  
full page

# Aboriginal Ontario Open for Business

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A Special Report on Economic Development by



and



## Thunder Bay retailers roll out welcome mat for Natives

By Rick Garrick

THUNDER BAY – The city Chamber of Commerce’s status card program has been a success for both customers and store owners.

“It’s been very positive,” said Mary Long-Irwin, president of the Thunder Bay Chamber of Commerce, noting that the program involves the placement of signs saying “Status Cards Welcome,” similar to the credit card signs common in retail establishments. “Our customers like that idea. It’s just far more friendlier.”

The Chamber of Commerce re-introduced the program during last year’s Christmas retail season by sending out a package to all their members, which includes just about all the retail businesses in Thunder Bay.

“The stores also like (the program) because it sends a far friendlier message to their customers,” Long-Irwin said. “Your business is important to us.”

Long-Irwin estimates the Aboriginal population, including students attending university and

college, accounts for about 25 per cent of Thunder Bay’s total population of 100,000.

Chief Peter Collins of Fort William First Nation said that he hasn’t heard of any problems regarding the use of status cards in area businesses in recent years.

“I haven’t had any complaints,” Collins said. “All store owners should recognize that status right. People have to recognize our treaty rights.”

Although Collins hasn’t heard of any recent concerns, he said that there have been problems in the past.

The Chamber of Commerce originally introduced

the program in 2003 after talking to a number of Aboriginal people regarding the 2002 report on race relations by Diversity Thunder Bay, which found that all the Aboriginal people interviewed for the report had had problems while using their status cards.

“Why don’t you feel welcomed here,” was one of the questions asked by the Chamber of Commerce, Long-Irwin said.

Many of the respondents said they were insulted by hand-written signs in stores telling them to show their cards before the sale is rung up or no tax will be deducted.

“They felt there was a better way of doing that,” Long-Irwin said.

Thunder Bay’s retail businesses have also come to realize that although they are busy trying to encourage more business from visitors from across the country, First Nations

people, with the fastest growing population both in Thunder Bay and throughout northwestern Ontario, are spending a significant amount of money on an everyday basis within the community.

“They’re seeing that it’s a huge part of their sales,” Long-Irwin said. “Sometimes we’re so busy ... we forget the people within our own region.”

Although Moffat Makuto, executive director of the Multicultural Association of Northwestern Ontario, said he has seen the “Status Cards Welcome” signs in some stores, he can’t understand why more business owners don’t realize that posting the signs will make First Nations people more comfortable using their status cards in their stores and therefore more likely to return.

“A lot of people (from northern communities) are afraid of using their status cards,” Makuto said, noting that many stores have similar signs announcing senior discounts. “If there is a sign or a little logo, they know their card is accepted.”



Mary Long-Irwin, president of the Thunder Bay Chamber of Commerce, says a promotion welcoming customers with Indian status cards has been successful for city retailers.

## Bison summit set for South Dakota

WESTMINSTER, COLO – A rendezvous of sorts is set for next summer to focus attention on the growing bison trend in North America. The third-ever International Bison Conference (IBC), scheduled for July 20-28, 2007, in South Dakota, will galvanize ranchers, producers and consumers with educational sessions on important issues concerning bison heritage, culinary experiences and sustainable ranching.



Bison industry pioneers and key leaders from around the world will give their insights and forecasts for the growing bison industry. Educational sessions will be held at the Rapid City Convention Center in Rapid City, South Dakota throughout the conference.

Bison herds are growing, as people in North America – and around the world – discover bison’s deliciously healthy taste. Bison meat is exceptionally low in fat and high in iron, and is noted as one of the most heart healthy of proteins. Because of increasing consumer popularity, sales of bison meat have doubled since 2002.

The North American bison industry has experienced a tu-

multuous decade in terms of both production and marketing. Following a four-year collapse in market prices, the industry began to rebound in 2003 and is now experiencing steady growth in consumer demand. Bison producers are once again rebuilding herds.

The conference will identify best practices in bison production and marketing, advance animal health and welfare and facilitate trade in bison products.

Targeted attendees are bison producers, processors, retailers and traders; governmental and intergovernmental organizations; researchers, consultants and other service providers; veterinarians and animal nutritionists; and those who want to learn more about bison.

The event kicks off with a four-day covered-wagon train through Custer State Park, the “Plains, Trains & Tatonka Wagon Train and Horseback Ride,” and an opening ceremony at Mount Rushmore. Complete details can be found at [www.ibc2007.com](http://www.ibc2007.com) or by contacting Dave Carter, National Bison Association at (303) 292-2833 or (303) 594-4420.

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# SPECIAL FALL ASSEMBLY

Garden River First Nation OCTOBER 31 - NOVEMBER 1



Elder Gordon Waindubence conducts traditional Raising Up ceremony for Chiefs and Elders who are members of the new Anishinabek nation Leadership Council.

## Wolf clan Elder has conducted thousands of ceremonies

By Rick Garrick

GARDEN RIVER FN -- Gordon Waindubence of Sheguiandah First Nation is the Anishinabek Nation's new Grand Council Elder.

Waindubence was installed as the Grand Council Elder during a Raising Up Ceremony on the first morning of the Anishinabek Nation Special Assembly, held at the Ojibways of Garden River on Oct. 31 and Nov. 1.

"I knew about this role a long time ago," Waindubence says shortly after the ceremony. "My clan, the wolf clan, that's part of their duties -- to lead our ceremonies, traditions and customs."

Waindubence stresses that his role is to teach the whole community, not just the Anishinabek people, about the ceremonies, traditions and customs he has learned from his teachers over the past 30 years.

"I've had six mentors at one time or another," Waindubence says. "The last one passed away eight years ago."

Each of his mentors shared different teachings with Waindubence, and instructed him to approach other teachers for each piece of knowledge he was seeking.

"There is not one person who knows all of the ceremonies," Waindubence says, adding that although many people may know the same ceremony, they will all perform that ceremony in their own

way. "I have performed 10,000 sunrise ceremonies over the years, and not one is the same."

On the evening of Oct. 31, Waindubence performed his first ceremony as Grand Council Elder, a Memorial Feast to honour four Anishinabek leaders who are now on their spirit journey: Fred Plain, Flora Tabobondung, Howard Panajewon and Elsie King. About 40 people, including family members of the four leaders and many of the chiefs in attendance at the Special Assembly, took part in the ceremony, which included



Elder Gordon Waindubence four songs, one for each of the four levels of awareness, shared stories

from many of the participants, and a teaching on tobacco ties.

One of Waindubence's most memorable ceremonies took place during the middle of winter.

"I went on a fast in the full moon of February," Waindubence says, noting that although a fast at time of the year is dangerous, the teachings come much quicker. "It was very humbling. I learnt about humility -- I almost froze when I was looking for that gift."

Waindubence feels that the Anishinabek Nation is on a very different road at this time, with many

dips and bends.

"I'm going to visit the Elders within the Union of Ontario Indians," he says. "We really have to sit down and visit. That is one thing that is lost in our communities right now, the ability to visit."

Waindubence remembers Grand Council Chief John Beaucage's visit this past summer, when Beaucage put a package of tobacco on the table and asked him to guide and help the Anishinabek people.

"I really had to depend on the power of that tobacco to help me out too," he says. "Because I don't know anything either."

At the conclusion of his Raising Up Ceremony, Waindubence presented each member of the new Anishinabek Nation Leadership Council -- Chiefs and Elders from the Nation's four regions -- with an Eagle feather.

"That was how leaders were at one time chosen," Waindubence says. "They would earn their Eagle feathers."

Back then, the leaders would be able to describe the exact details of how they received each Eagle feather.

On the last day of the Special Assembly, many of the Executive Leadership Council members expressed positive feelings about Waindubence's presentation of the Eagle feathers, and in particular, the teachings he passed on to each of them.

### ANISHINABEK NATION LEADERSHIP COUNCIL

**John Beaucage**, Grand Council Chief -- Wasauksing First Nation

**Glen Hare**, Deputy Grand Chief -- M'Chigeeng First Nation

**Gordon Waindubence**, Grand Council Elder -- Sheguiandah First Nation

#### LAKE HURON REGION

**Patrick Madahbee**, Regional Grand Chief

-- Aundeck Omni Kaning

**Isadore Day**, Member

-- Chief, Serpent River First Nation

**Martin Assinewe**, Elder

-- Sagamok Anishnawbek

#### SOUTHEAST REGION

**James R. Marsden**, Regional Grand Chief

-- Chief, Alderville First Nation

**J. Edward Williams**, Member

-- Chief, Moose Deer Point

**Merle Assance-Beedie**, Elder

-- Beausoleil First Nation

#### NORTHERN SUPERIOR REGION

**Wilfred King**, Regional Grand Chief

-- Chief, Kiashke Zaaging

**Pierre Pelletier**, Member

-- Chief, Red Rock First Nation

**Frank Lewis**, Elder

-- Pic Robert First Nation

#### SOUTHWEST REGION

**Tom Bressette**, Regional Grand Chief

-- Chief, Kettle and Stony Point

**Patrick Waddilove**, Member

-- Chief, Munsee-Delaware

**Ray Rogers**, Elder

-- Aamjiwnaang First Nation

#### WIKWEMIKONG REPRESENTATIVE

**Chief Robert Corbiere**, Chief, Wikwemikong Unceded Indian Reserve



# Special Fall Assembly

## Anishinabek citizens asked to support own businesses

By Rick Garrick

GARDEN RIVER FN – At the very moment Anishinabek Nation Chiefs were calling for more support of band businesses at a Special Assembly in the recreation centre, a major community business was losing contracts to provide trusses for two First Nation housing projects.

“We were giving them a high quality product and a very competitive price that they had never seen in the past,” said Bob Giroux, acting general manager/consultant for Garden River Truss, which is 100 per cent owned and operated by the Ojibways of Garden River.

“We have a top notch automated plant, the best plant in Ontario, accurate to 1/32 of an inch.”

After Garden River Truss provided the two First Nations with quotes that were considerably lower than their usual suppliers would have provided, the usual suppliers undercut Garden River Truss’ price by \$300 on a 10-house project and \$400 on an even bigger multiple-house project. The two contracts would have provided about 750 person-hours of work for the 10 band members employed at Garden River Truss.

Although it seems that the two First Nations were saving money, when Garden River Truss’ two-and-one-half per cent rebate is taken into account, the First Nations actually lost money. The rebate program gives a donation of two-and-a-half per cent of a community’s total purchases from Garden River Truss to a youth program in that community.

During the Special Assembly Oct. 31-Nov. 1, Garden River Chief Lyle Sayers handed out one-page flyers promoting Garden River Truss to all of the chiefs and other participants in attendance.

“We need to support our businesses,” Sayers said during the first day of the Special Assembly, before Garden River Truss learned about the two lost contracts. “Our new truss company is open for business and we seek all of your support.”

Many of the other chiefs also called for a change in the focus of First Nation communities, to include support of First Nation owned businesses as a means to allow the communities to pay their own way.

“We need to work together for a change,” said Chief Pat Madahbee of Aundeck Omni Kaning. “We talk about it, but we need to do it. No one is going to give us anything – we’re go-



Employees of Garden River Truss work in the most automated plant in Ontario, accurate to 1/32 of an inch.

ing to have to take it.”

“We have to be self sufficient,” said Grand Council Chief John Beaucage.

“So we don’t have to go to the government, so we don’t have to worry about which government is in parliament. If we are self-sufficient, we will set the rules.” Beaucage added that more chiefs have talked to him about their economic activities recently than ever before, projects which are worth in the tens of millions of dollars.

“We’re going to have a think tank, a strategy,” he said. “This is about building economies in our communities, building economies so we can be self-sufficient.”

Ray Martin and Dawn Madahbee updated the Anishinabek Nation Economic Strategy, which now calls for the development of a resource document on economic development that has

already occurred, the creation of a think tank by January to develop a strategy that is doable, the planning of a summit for April to discuss recommendations for the strategy, the finalizing of the strategy in time for next summer’s Grand Council Assembly, and the accessing of resources to implement the strategy.

“We recognize that the businesses we want to start (need to) access markets outside of our communities.” Madahbee said. “We want to make sure we don’t restrict our strategy to on-reserve markets only.”

Martin and Madahbee are currently looking for 10 to 15 high-profile people with a business background to staff the think tank.

“Our target is to create a quality of life for our people,” Martin said. “I think the strategy will take about 10 years to implement.”

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# Special Fall Assembly

## Anishinabek aiming for March implementation of Matrimonial law

By Rick Garrick

GARDEN RIVER FN – The Anishinabek Nation is aiming to implement its own Anishinabek Matrimonial Rights and Equity Law by the end of March 2007.

The federal government is planning to table legislation regarding matrimonial real property (MRP) by June 2007, so the Anishinabek Nation wants to have their own law, based on a law developed by Aundeck Omni Kaning (Sucker Creek) in 2001, in place before then so that when marriages between status and non-status citizens dissolve, there will be a process to follow regarding the division of matrimonial property.

“The matrimonial real property issue has been around for about 10 years in the federal government,” said Murray Maracle, Sr., one of the Matrimonial Rights and Equity Law presenters during the Anishinabek Nation Special Assembly held at the Ojibways of Garden River on Oct. 31 and Nov. 1. “No one un-

derstands how complex this issue is.”

Because the Indian Act prohibits non-status individuals from owning property on-reserve, when their marriage dissolves or the spouse with status dies, the non-status spouse is often unable to obtain equity from the matrimonial home and other marital assets.

Chief Pat Madahbee, of Aundeck Omni Kaning, explained that although his community passed their law in 2001, they had recognized the problem in the 1980’s and began registering all properties on the reserve in both names in 1985.



Murray Maracle Sr., director of Anishinabek Educational Institute, chats with Grand Council Chief John Beaucage following Maracle’s presentation on Matrimonial Real property at the Special Fall Assembly in Garden River.

“We need to have some kind of declaration that we will not allow discriminatory practices to occur,” Madahbee said. “It not only affects women, it also affects children and men. This shouldn’t be tolerated in 2006.”

Grand Council Chief John

Beaucage explained that there will likely be five or six minimum requirements in the federal legislation.

“We’ll make sure those are in our (Matrimonial Rights and Equity Law), but we’ll translate it to meet the needs of each individual First Nation,” Beaucage said, adding

that he has already been talking with members of the Anishinabek Nation Women’s Council, the AFN Women’s Council, women Chiefs and Wendy Grant-John, special advisor on Real Matrimonial Property for the Hon. Jim

Prentice, minister of Indian and Northern Affairs Canada, about the issue. “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.”

An MRP Summit meeting is planned for Dec. 2006, the issue will be discussed during four regional chiefs meetings early in the new year, and a Special Assembly on MRP will be held during mid-winter.

“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,” Beaucage said. “Equity and fairness will be at the heart of the law, rather than a focus simply on land transactions. Land will always be held in trust by the First Nations government. That is the basis of our communal society.”

## ‘Sacred duty’ to protect the language

By Rick Garrick

GARDEN RIVER FN – Mike Esquega’s goal is to regain a full understanding of his Anishinabemowin language.

“I speak some, but there is a whole lot that I don’t understand,” says the former chief and current band councillor at Biinjitiwaabik Zaaging Anishinabek (Rocky Bay). “I lost my language when I was young.”

When Esquega began drumming about 14 years ago, he gradually learned some of the songs but didn’t really understand the full meaning of the language.

“I need to learn the language (to understand) some of the teachings,” Esquega says. “I listen to the Elders and try to understand. I ask them what they said.”

Although Esquega now has enough knowledge of the language to speak at public meetings, he wants to regain a fuller understanding in order to gain a full understanding of his Anishinabek culture.

“I always believe language is the key to retention of our culture and ceremonies,” Esquega says, as he remembers a comment he made to a youth who wanted to learn about the ceremonies. “You will probably understand more of the ceremonies than I do because you understand the language fully.”

One Elder specifically told Esquega to “speak that broken language. Even the language that I (the Elder) speak is not the full

language.” Esquega believes that it’s important to reintroduce Anishinabemowin as the Anishinabek Nation’s official language.

“When we talk about having our language as the first language, ... we need to learn from our fluent speakers.”



Mike Esquega

During the Anishinabek Nation Special Assembly, held Oct. 31 and Nov. 1 at the Ojibways of Garden River First Nation, discussions were held regarding Resolution 2006-11, which had been passed during the June 2006 Grand Council Assembly recognizing Anishinabemowin as the Anishinabek Nation’s official language.

Mary Deleary, coordinator of the Anishinabek Education Institute (AEI), explained that the AEI was directed to initiate the development of a strategy and action plan addressing Anishinabemowin as the official working language of the Union of Ontario Indians (UOI) civil staff and the need for a strategy that would be transportable for the use and benefit of Anishinabek Nation communities.

“The Anishinabek Nation has a sacred duty to protect and

proliferate Anishinabemowin to ensure its survival into the seventh generation and beyond forever,” Deleary said.

“We recognize that language is integral to the identity of the Anishinabek Nation and therefore must become part of all aspects of life and culture including our school system and system of government. It is recognized in the official policy that Anishinabemowin immersion programming will be the most effective method for instruction and learning to achieve language fluency.”

To date, AEI has submitted a proposal to the Sweetgrass First Nations Language Council Inc., which has been approved with the goal of developing a pilot language immersion project using a language program that will best fit the UOI. The pilot project is scheduled to begin in Feb. 2007 at all four of the UOI’s offices. “The speaking of Anishinabemowin is to be a mandatory requirement of working at the UOI,” said Bob Goulais, chief of political staff at the UOI. “Or to take part mandatorily in an Anishinabemowin course.”

An Anishinabemowin Ad Hoc Committee has been formed, with nine UOI staff members currently taking part.

“We’re looking for more representatives from each of the regions,” Goulais said.

Eventually, a template for a language program will be developed for use in each of the UOI’s 42 member communities.

## Beaucage invites Ramsay, Prentice to sweat ceremony

GARDEN RIVER FN – Grand Council Chief John Beaucage has proposed an innovative approach to building a relationship between the provincial Aboriginal Affairs Minister, the federal Minister of Indian Affairs and First Nations in Ontario.

His office has sent invitations to the Hon. Jim Prentice and the Hon. David Ramsay to take part in a traditional Anishinabe sweat-lodge ceremony in an Ontario First Nation community.

“Their relationship has gone completely sour,” said Grand Council Chief Beaucage during the Oct. 31-Nov.1 Special Fall Assembly of 42 Anishinabek Nation Chiefs. “There has to be common ground if both sides are to work together in partnership with First Nations to help us make progress on our issues. That common ground can help both leaders better understand how critical their cooperation is if First Nations are to become contributing partners to the Canadian federation.”

“The sweat-lodge is a purification ceremony that also revives the spirit of those people who take part,” Beaucage noted. “That is exactly what is needed here. I think that both sides have lost focus of our mutual goals: to work towards eradication of First Nations poverty and improving the lives of the First Peoples of

Canada.”

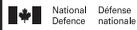
Beaucage said he hopes that the ceremony with First Nations leaders, and the experience of meeting on First Nation territory will rekindle a cooperative spirit. He was hoping Ministers Prentice and Ramsay would agree to participate in the ceremony in the Great Lakes territory of the Anishinabek Nation within the next few weeks.

Earlier that week provincial Minister David Ramsay was snubbed by federal Minister Jim Prentice when the latter refused to meet in Ottawa with his provincial counterpart. The Grand Council Chief voiced his disappointment that the two leaders could not agree to get together.

“There is a perception that First Nations in Ontario are being ignored by the federal Conservative government,” he said. “We have a lot of respect for Jim Prentice, but at some point he has to come to the table.”

Despite a number of requests, Grand Council Chief Beaucage has been unsuccessful in arranging a meeting with the federal minister. This despite the Grand Council Chief’s role as national chair and portfolio holder for Housing and Infrastructure for the Assembly of First Nations, two areas Minister Prentice has indicated are priorities on the original file.





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Native warriors noticed

"Call him drunken Ira Hayes, He won't answer anymore; Not the whiskey drinkin' Indian Nor the Marine that went to war."

The late Johnny Cash often found himself in hot water because of the words that he sang.

Still early in his legendary country music career, Cash - who claimed Cherokee descent - fought with his record company about his desire to produce Bitter Tears, a concept album consisting of eight songs written from the point of view of Native Americans. The music industry wanted its singers to entertain, not educate, and raw slices of real Indian life like The Ballad of Ira Hayes were not seen as the most saleable products.

Ira Hayes told the true story of a young Pima Indian who left his Arizona reservation to join the U.S. Marines in World War II and who became a celebrity by being one of six soldiers immortalized in a photo of them raising the American flag at Iwo Jima, Japan in the last days of the war. "You are an American hero," President Harry Truman told Hayes when he shook his hand at the White House.

But Hayes did not feel like a hero - he was one of only five members of a platoon of 45 Marines who survived the assault at Iwo Jima, and that left him deeply conflicted. He also had to live with knowing that his fame was of no help to his people, whose water rights had been stolen and farming livelihood threatened by what The Ballad of Ira Hayes would call "white man's greed". After a night of drinking, he died Jan. 24, 1955 in an irrigation ditch, the single source of water provided for his people by the government he had so proudly served. He was 32.



Maurice Switzer



Flags of Our Fathers

Clint Eastwood's new film about the true story behind the famous U.S. Marine landing on Iwo Jima in 1945 casts Adam Beach, left, as the troubled Native war hero Ira Hayes. Actors Ryan Phillippe and Jesse Bradford played two other Iwo Jima survivors who were used as poster boys by the U.S. government to help sell war bonds to an American public eager for heroes.

When The Ballad was released as a single in 1964, many radio stations refused to play it, as Cash's record company had feared. He responded by buying a full-page ad in Billboard magazine, accusing disc jockeys of "wallowing in meaninglessness." The resulting controversy drew attention to the song - which rose to number three on the country music charts - helped give momentum to Cash's career, and lent credibility to "protest songs" by up-and-coming activists like Buffy Sainte-Marie.

The story of Ira Hayes is not a pleasant one. But it is a familiar one. Hayes' fate was eerily similar to that of Tommy Prince, the Manitoba Ojibway who became Canada's most decorated war veteran, and who died in obscurity.

Each was a hero on foreign battlefields, but "just another Indian" when they came home after war, subject to the same indignities and prejudice as if they had never been away.

They are two of the most well-known Natives who have fought under the flags of Canada and the United States, from World War I to more current campaigns in the Gulf War and Afghanistan. But the Native American military tradition goes a long way back in history, and includes the names of great Chiefs like Tecumseh, without whose allegiance in the War of 1812 the British would not have retained control of Canada, their last foothold on the continent.

In the two World Wars of the 20th Century, Natives enlisted in higher per capita numbers

than any other identifiable group, an estimate 7,000 enlisting even though they had a treaty right not to. During World War I, the entire adult male populations of a number of First Nation communities volunteered for service.

This past year, the Canadian Armed Forces recognized the contributions of Cpl. Frances Pegahmagabow, a Wasauksing First Nation sniper who recorded 378 "kills" in World War I, by naming the headquarters of the 3rd Canadian Ranger Patrol Group in Camp Borden after him. He was one of only 39 men in the entire Canadian Expeditionary Force to be awarded the Military Medal for gallantry, three times.

Another Anishinabek Nation veteran, Ray Rogers of Aamjiwnaang First Nation near Sarnia, has served as Chairman of the First Nations Veterans of Canada, and joined surviving World War II comrades on pilgrimages to places like Vimy Ridge, where the towering memorial bears the names of 35 Native soldiers.

"It gives me great pride that First Nation people participated so that we may live in peace and freedom," says Rogers, who serves as an Elder on the executive of the Union of Ontario Indians. Rogers was part of a contingent of Native veterans who in 2005 toured European battle sites and participated in Calling Home ceremonies - to return the spirit of fallen warriors to their homelands and put them to rest with their ancestors in Canada.

Canada's long overdue recognition of the contributions of Native warriors includes



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## Greetings from Grand Council Chief



Ahnee-Boozhoo:

I bring you my greetings on this Remembrance Day.

When you travel throughout Anishinabek Nation Territory, at pow-wows each and every weekend, our respected teachers will tell you that we don't only honour our veterans once a year, we honour them every time we get together. They carry our sacred eagle staffs and lead us all into the circle.



### Algonquin

In the Ojibway language, our veterans are known as "ogichidaa". This doesn't translate literally into "warrior" or "soldier". This refers to someone who is ready to take up responsibilities. This interpretation is reflective of all those Anishinabe men and women who have served for the Anishinabek Nation, for Canada, and even for the United States.

### Ojibwa

### Chippewa

It is historical fact that Anishinabeg people volunteered for military service in greater numbers than any other identifiable population in Canada - despite being exempt from service. Upon returning, those same Anishinabek veterans were not given appropriate compensation or recognition by Canada.

### Delaware

### Mississauga

We also offer our tobacco in thanks and recognition of those veterans who have gone on to the Spirit World. Some of those warriors were killed in battle. Others have passed away over the years.

### Odawa

Today, I offer them that formal recognition by saying Chi-miigwetch on behalf of the Anishinabek Nation. We not only thank our own veterans, we thank all those Canadians who have served and continue to volunteer for the Canadian Forces.

### Potawatomi

In Friendship,

John Beucage  
Grand Council Chief  
Anishinabek Nation



Union of Ontario Indians  
P.O. Box 711  
North Bay, ON P1B 8J8

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



**Anishinabek Nation**  
Union of Ontario Indians

Alderville  
Algonquins of Pikwakanagan  
Beausoleil = Georgina Island  
Kettle & Stony Point, Aamjiwang  
Chippewas of the Thames  
Curve Lake = Dokis  
Fort William = Gull Bay  
Henvey Inlet  
Lake Helen (Red Rock)  
Long Lake #58 = Magnetawan  
M'Chigeeng = Michipicoten  
Mississauga #8 = Scugog  
Moose Deer Point  
Munsee-Delaware  
Namaygoosisagagan  
Nipissing = Garden River  
Pic River  
Aundeck Omnikaning (Sucker Creek)  
Pays Plat = Pic Mobert  
Poplar Point = Rocky Bay  
Sagamok Anishinawbek  
Bingwi Neyaashi Anishinabek (Sandpoint)  
Serpent River = Sheguiandah  
Sheshewaning = Thessalon  
Wahnapiatae = Wasauksing  
Whitefish Lake = Whitefish River  
Wikwemikong = Zhiibaahaasing

distribution of specially-struck medals to surviving veterans and their families, and a place of honour during national Remembrance Day ceremonies in Ottawa.

Even Hollywood has joined the act. The Clint Eastwood-directed Flags of Our Fathers, the story behind the iconic photo of six U.S. Marines raising the Stars and Stripes on Iwo Jima in 1945, is generating a great deal of

Oscar buzz. Adam Beach, a Saulteaux from Manitoba, is cast in the role of Ira Hayes, the reluctant Indian hero who turns to alcohol to ease the pain of war experience.

When the film opened in North Bay a few weeks ago, an Elder from the area was eager to see Beach's portrayal of the tortured Hayes. The movie was great, he reported to a friend, but he was taken aback by loud comments

from a couple of local louts about Ira Hayes being just another drunken Indian.

Native warriors may have helped win many battles - but they still haven't won the war.

Maurice Switzer is a citizen of Alderville First Nation, where a cenotaph bears the names of three of his uncles and his grandfather, who wore military uniforms for Canada.

## RAMADA INN

Native veterans have reason to be proud. More than 7000 Native Soldiers fought in the First and Second World Wars. We remember.

1800 Riverside Dr., Box 1223

## the Standard

Division of Osprey Media

Canada's Native Soldiers overcame cultural challenges and made impressive sacrifices and contributions to help the nation in its efforts to restore world peace. We remember.



Many of the Aboriginal veterans who fought for our freedom did not come back. We honour those who can still tell their stories.

Remember you, spirits of past wars and battles. We stand for you on this planet called Mother Earth. We have not forgotten, we will not forget.

Central Command

## Restoration of Jurisdiction

# Symposium solidifies support for proposed Anishinabek education system

By **Dave Shawana**  
Education Working Group  
Coordinator

Solid and determined support for the Anishinabek Education System and the final agreement on education was received from over 80 representatives from 26 Anishinabek First Nations and political aboriginal organizations, that attended a three-day Education Symposium held in Sault Ste. Marie, October 3 – 5, 2006.

The education negotiation between the Anishinabek Nation and Canada is scheduled to be completed during November 2006.

The education symposium offered Chief and Councils, education professionals, education staff, and First Nation administrators the opportunity to provide feedback and to endorse the final draft to the education final agreement, as well as the Anishinabek Education System, and the required internal agreements between the First Nations.

"The education negotiations are heading down the home stretch, and our vision of controlling our own education system is that much closer to becoming reality", explained Merle

Pegahmagabow, Head Negotiator on Education.

The education symposium was implemented to provide more concrete detail around the education agreement and the Anishinabek Education System, based on the feedback received from Anishinabek citizens during the community and regional presentations that took place during the 2005/2006 year.

The principle for the education negotiations has always been that the Anishinabek Education System would be developed and owned by the First Nations. The authority and control of the education system will always be in the hands of the First Nations. Internal agreements among the First Nations will dictate the functions and responsibilities as well as determine how funds will be distributed.

The Education Working Group, which is made up of First Nation education professionals who have been instrumental in developing the specific elements of the Anishinabek Education System, facilitated the consultation sessions during the 3-day conference.

Participants all agreed that it

is an important step for the Anishinabek Nation to have jurisdiction and control in educating our children.

"This is history in the making," said one conference participant. There was a lot of good discussion around the issues of funding, First Nations law-making in the areas of education, the recognition and consideration of the "comparability" and "transferability" between the Anishinabek Education System and the provincial system under the Min-

istry of Education.

The feedback from the Education Symposium will provide the head negotiators and the education working group with information to fine-tune the education final agreement and the Anishinabek Education System.

The education negotiations will now focus on a formal negotiation process with Ontario, capacity development for the Anishinabek Education System, and planning activities for the ratification process.



Elder Martin Assinewe makes his comments in Anishinaabemowin. Translation services, provided by Shirley Williams and Isadore Toulouse, reinforced the mission and vision of the Anishinabek Education System and the theme of the symposium: Anishinaabe Kinomaadswin Nongo - Anishinaabe Pane.



Valerie Bedassige-Pheasant, Education Director, Whitefish River First Nation and Education Working group members Cindy Fisher, Education Director, Ojibways of Pic River and Maxine Albert, a councillor at Munsee-Delaware Nation share laughter at the education symposium, "Anishinaabe Konomaadswin Nongo – Anishinaabe Pane." Humour is always on the agenda when Anishinabek meet.

## Wiky supports Governance AIP

Chief and Council of the Wikwemikong Unceded Indian Reserve have authorized Grand Council Chief John Beaucage to sign the Anishinabek Nation Agreement-in-Principle with Respect to Governance on its behalf.

A Band Council Resolution (BCR) to that effect was voted on and signed by ten of the 13-member council at an open meeting held at Wasse Abin High School, Oct. 24.

The meeting, called by the Chief and council was dedicated to community discussion of the Restoration of Jurisdiction

initiatives in governance and education. Chief Robert Corbiere challenged the audience to "ask lots of questions" of invited guests Grand Council Chief John

Beaucage, R. Martin Bayer, Chief Negotiator (Governance), and Merle Pegahmagabow, Head Negotiator (Education).

In his remarks, Grand Council Chief John Beaucage commended the community of Wikwemikong for keeping Anishinaabemowin alive and strong. He said that the purpose of the agreements under negotiation with Canada and his vision for the Anishinabek Nation is to "restore what we had before."

"What has the Indian Act done for you, for your parents and grandparents?" he asked. "The Indian Act has done nothing but make us poor... it is a tool of assimilation and colonization." As part of his mandate described in the "Political Manifesto of the Anishinabek Nation," Beaucage has set out

to restore self-determination for Anishinabek and eliminate poverty in 20 years by getting away from the Indian Act, restoring Anishinabek government, and building an Anishinabek Nation economy.

About 20 Wikwemikong citizens in attendance heard the possible benefits of the Anishinabek Nation Agreement-in-Principle with respect to Governance from Chief Negotiator, R. Martin Bayer.

"The AIP on Governance can help create a better quality of life for our communities by having our law-making power recognized, building more

stable governing institutions, and creating laws and systems for us. When we make decisions for ourselves we will break our dependency. We will control our future and therefore make better decisions for ourselves."

– **Martin Bayer**

and therefore make better decisions for ourselves."

Head Negotiator on Education, Merle Pegahmagabow presented on the significance that control of education has for the retention of language and culture and provided background insight into the "comparability" approach he is taking in the negotiations on funding.

"If Wikwemikong was funded at a rate comparable to a similar system funded by Ontario, there would be an increase of almost \$1.7 million," Pegahmagabow indicated.

The addition of Wikwemikong makes a total of 24 Anishinabek communities to date prepared to sign the AIP on Governance. The signing is tentatively scheduled for mid-January 2007 at a location to be determined.



Wikwemikong councillors Mary Wabano and L.D. Hazel Fox-Recollet sign the BCR authorizing the Anishinabek Nation Grand Council Chief to sign the AIP on Governance on their community's behalf.



# Restoration of Jurisdiction



Suzanne Campeau of Nipissing First Nation: "Let's understand, let's get involved, let's be a positive asset to our communities, and let's be the future."

## Information kit challenges youth: 'Let's be the future'

By Jason Restoule

During this past summer, Suzanne Campeau of Nipissing First Nation worked as a summer student in the Restoration of Jurisdiction (ROJ) department at the Union of Ontario Indians.

Her task for the summer was to create an information kit geared towards youth.

The Youth Information Kit was created to help the youth of our First Nations understand what is going on in our communities with respect to the self-governance negotiations on governance and education.

"It is important for us, as youth, to have a clear understanding so that we can become more involved" said Campeau.

"Although you might not think of it this way, we are the future of our communities. What's going to happen when the people who make our communities function all retire? We are going to be

the ones that take over their jobs. This is why it is so important to be involved. I really encourage the youth and everyone to utilize the resources that are provided by the Union of Ontario Indians and the ROJ project."

The Youth Information Kit includes an up-to-date glossary, easy to read background information on the negotiations (both governance and education), information on how to get more involved, and comments from members of the Anishinabek Nation Youth Advisory Council.

The information kits will be shipped out in mid-November to various college and university Native student associations and to Anishinabek First Nations. If you would like to request a copy or copies for distribution, please contact the Restoration of Jurisdiction department toll free at 1-877-702-5200 or by email at ROJinfo@anishinabek.ca

## Lisa Restoule newest community facilitator

Aanii/Boozhoo

My name is Lisa Restoule and I very proud and honored to be working with the Restoration of Jurisdiction (ROJ) team as the Community Facilitator for Dokis, Henvey Inlet, Magnetawan, Nipissing, North Bay, Parry Sound, Wasauksing, Alderville, Algonquins of Pikwakanagan and Ottawa.



Lisa Restoule

I believe in Anishinabek jurisdiction and will work very hard to provide up-dated information to you about our nation's initiatives to restore jurisdiction in the areas of education and governance. I am available to attend community meetings and events and to meet with you individually. Also, I will send information to you through the mail.

I look forward to working

with all Anishinabek communities, organizations and citizens as the Anishinabek Nation - Canada negotiation process continues and we continue to move forward in establishing First Nation law-making authority in two key areas of self-government: education and governance.

On a more personal note, I am the proud mother of two beautiful boys, Derek and Jamie Restoule. We are members of Dokis First Nation. I am very dedicated to our Anishinabek Nation so I know I am where I am supposed to be on my own personal journey

Please feel free to contact me at any time if you have any questions and would like further information.

I urge all First Nation citizens to get involved in our nation's future. As the late Chief Joe Dokis said, "Who but an Indian knows what's best for an Indian?" I can be reached at 497-9127 / 1-877-702-5200 Ext: 2341 or reslis@anishinabek.ca



## ANISHINAABE GCHI-NAAKNIGEWIN

As the Constitution of the Anishinabek Nation continues to develop, fundamental governance processes need to be designed and costed out. The design of these governance processes relates directly to the kind of infrastructure (meaning the system of organization or government offices) we need to adequately operate our government, once it is in place. To design the Anishinabek Nation Government infrastructure, a specialized group of individuals will be needed to review the terms of the Anishinabek Nation Agreement in Principle with respect to Governance and take into account all of the research and consultation material that has been gathered over the years.

### A Working Group to design the infrastructure

The group or committee that will complete the government design will be made up of individuals knowledgeable in one or more of the following: Anishinabek culture, traditional governance, First Nation politics and governance, financial management, policy making, government services, and appeals and redress.

### 'Governance' as outlined in the AIP

In the Agreement in Principle, governance means the structures, procedures and processes through which the Participating First Nations and the Anishinabek Nation will exercise Jurisdiction and Authority. The Anishinabek Nation will develop and approve a constitution. The constitution will include how its representatives in the Grand Council will be selected, how its laws will be developed and passed, how it will be accountable to its communities, ways to appeal its decisions, protection of language and other responsibilities.

The Anishinabek Nation will make its own laws for selecting its leaders and if there is any conflict between a Federal law and the Anishinabek Nation leadership selection law, the Anishinabek law will override the federal law.

The Anishinabek Nation will have the power to make laws to help preserve and promote our culture and language within the territory of the Participating First Nations.

The Anishinabek Nation will have the power to make laws about the management and operation of the Anishinabek Nation Government including finances, its employees, and any agencies that perform government functions and how band members can access information about their governments.

The Anishinabek Nation will have the power to make laws that limit the liability of their workers, officers and elected officials.

The Anishinabek Nation must establish conflict of interest rules. The AIP on Governance also recognizes the need to create a Registry of Laws and an office to process the enforcement of laws and regulations and to adjudicate disputes.

Those who will be engaged in designing the infrastructure of the Anishinabek Nation Government will take the above matters into consideration. In addition to the requirements in the AIP on Governance, the working group must also pay special attention to the wishes of Anishinabek leaders and citizens who have, over the years, provided direction and input on how they want their government structured and how they want it to operate.

### The Clan System not a representative government

The Union of Ontario Indians issued a publication following a conference on the Anishinabek Nation Constitution that is a compendium of the comments and recommendations of Anishinabek citizens who attend that conference in 2003. The message came out loud and clear. The people want a government that reflects the unique culture and traditions of the Anishinabek. The seven clans and their functions as system of governance were foremost in the minds of those who advised their leaders of their wishes.

Elder James Dumont said, "The clan system is not a representative government but is truly a democratic government system where the spokesperson (leader/chief) of each clan speaks for the membership of the clan. The clan chief maintains continual direct contact and communication with individuals and families of the clan." The working group will have to find a way to design the infrastructure to reflect and embody these principles.

### A People's Government

It was important too, the participants emphasized, that elders, women's and youth councils should play a role in the legislative mechanisms of the government. Also, Anishinabek spirituality and teachings should play a large role in the day-to-day operations of the government. The traditional, non-hierarchical model of governance was preferred by the majority as a way to ensure that the government hears the voices of all its people. This desired structure would incorporate a process for community members to address their leadership in a non-combative style that stressed unity rather than individuality.

**Tentative Schedule of 2006-07 Capacity Development Workshops**



<b>Comprehensive Community Planning</b>	November 21, 22, 2006
<b>Assimilation &amp; Sovereignty</b>	December 12, 13, 2006
<b>Membership &amp; Citizenship</b>	January 16, 17, 2007
<b>Language (Maintaining our language, strategies for teaching language)</b>	February 6, 7, 2007
<b>Youth (Mentorship)</b>	March 6, 7, 2007
<b>Trustee Training</b>	March 27, 28, 2007

**NOTE:** All dates subject to change, as well, the workshop order may change. Please contact Terry Restoule, Capacity Development Coordinator for more information (email: [rester@anishinabek.ca](mailto:rester@anishinabek.ca) or call 1-877-702-5200 toll-free).





# ASK HOLLY

BY HOLLY BRODHAGEN

## Searching for the healthy diet

What to eat?

Food and diet fads seem to always be a topic of conversation whenever women get together. Partly, it's an image concern, but also a healthy lifestyle concern.

We are bombarded with advice by the medical community about the need to improve our health through diet and exercise. The problem is that no one seems able to actually follow all the advice, especially when there are so many conflicting reports on what is healthy.

A woman attempting to maintain a healthy lifestyle finds herself sifting through stacks of advice regarding what to eat, how to ensure healthy weight, and how to improve fertility. There are also plenty of suggestions on diets designed to ward off diabetes, cancer, osteoporosis, and heart disease and many other ailments.

But it isn't as easy as it seems. No matter what you eat there seems to always be conflicting advice on whether it is safe to consume and how much you should be consuming.

Fish, for example, is an excellent source of omega fatty acids as well as a great substitute for fattier meats. But it can also contain high levels of mercury and other harmful substances, so it is recommended that women in their child-bearing years eat no more than two small helpings a month. This means that for approximately 20 years women should eat virtually no fish.

Adding to the healthy food debate is the issue of body size. Someone is always suggesting something to cut out of our diets to make us thinner. I can never get it straight whether breads are good or bad, or if a steady regimen of vegetables is the way to stay slim. Since I am not a fad diet sort of person, I have attempted to follow a balanced

### Rabbit and Bear Paws



diet based on the Canada Food Guide. My problem is that I can't eat that little food for a whole day without snacking.

So what are we to do? Do we eat bacon and eggs every morning like our ancestors and risk heart disease, or do we aim for positive cholesterol readings by restricting ourselves to egg-white omelettes? One way or the other you might discover in a year's time that your food choices could lead to increased chances of breast cancer, high

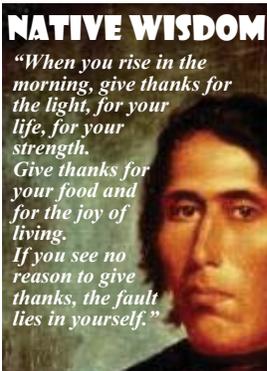
blood pressure, or attention-deficit disorder.

I would love to say that my research into healthy food choices has made it easy for me to offer others suggestions about a healthy diet...but I can't. I am

more confused then ever.

The safest bet seems to be to eat meals made from natural foods rather than chemicals, not to overeat, and to get lots of exercise.

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.



## Georgian College Recruitment ad Process Colour 6" x 6"

## Anishinaabe Speech 4 x 2

