



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

Volume 18 Issue 10

Published monthly by the Union of Ontario Indians - Anishinabek Nation

Single Copy: \$2.00

December 2006

Complaints could become avalanche

OTTAWA (CP) – A wave of Native discrimination complaints is expected if a bill introduced Dec. 13 by the Conservatives is passed.

Indian Affairs Minister Jim Prentice wants to repeal a 30-year-old section of the Human Rights Act that has blocked complaints against Ottawa and band councils acting under the archaic Indian Act.

"First Nations citizens don't have the same rights and remedies as other Canadians," Prentice said. "We think that's unacceptable and we're prepared to move on it."

National native leaders rejected the bill, however, saying they can't support what they called a rushed and unilateral move that would sow dissent and tension on reserves.

Already cash-strapped band councils could be peppered with claims. Allegations of unfair treatment would likely range from housing disputes to fights over how higher education funds are shared.

Ottawa is also expected to be targeted for various despised policies. Those include Indian Act rules governing status.

For years, the Indian Act stripped thousands of Native women of their Indian status along with its rights and benefits when they married non-native men.

Remedial legislation, Bill C-31, restored status to those women in 1985. But it did so with a catch: a new Indian Act section stipulated that their children could only pass on Indian status if they married another status Indian.

Those who wed non-native spouses have been denied that ability – an exclusion decried by Native groups as arbitrary and unjust.

The Native Women's Association of Canada and the Assembly of First Nations issued a rare joint press release denouncing the bill.

Both groups stress that human rights must be protected, but they dispute the extent to which Prentice

sought the input of First Nations people. "We are still dealing with the aftermath of Bill C-31, which was a result of not having meaningful consultation with First Nations, including aboriginal women," said Beverley Jacobs, president of the women's association.

Assembly national chief Phil Fontaine called the bill "a recipe for ineffectiveness" that will add new costs for under-funded bands.

Jacobs said her group developed an 18-month transition plan to help First Nations prepare for complaints and incorporate traditional, less adversarial ways of resolving clashes.

"We didn't get a response at all from the government," Prentice said discussions on the issues with both Native groups were "extensive."

If passed, the bill provides for a six-month grace period before it applies to band councils to help First Nations get ready. The Canadian Human Rights Commission is to work with Native people and groups during that time.

Canada votes no on rights

OTTAWA – First Nations leaders have expressed disappointment and outrage over Canada's role in a Nov. 28 vote that effectively stalls consideration of the United Nations Declaration on the Rights of Indigenous Peoples. Canada voted against adoption of the declaration by the General Assembly after having earlier joined Russia as the only two members of the new UN Human Rights Council to try to stop it from moving forward in the approval process.



HEAD VETERAN
Wilson Roberts, Choctaw, Oklahoma led a grand entry of over 700 dancers into Toronto's SkyDome during the powwow portion of November's Canadian Aboriginal Festival. Please see pages 8-9.



VOICES OF THE PEOPLE
National Chief Phil Fontaine accepted a quilt from Alice Williams to symbolize the voices of the people. The master quilter from Curve Lake First Nation put out a call across Canada for submission of blocks. Contributions came from men, women, and children. The quilt was presented to the Assembly of First Nations during the launch of the Make Poverty History campaign at the Canadian Aboriginal Festival in Toronto's SkyDome Nov. 24. Please see pages 20-21.
– Photos by Maurice Switzer

Seminoles buy chain

A Native American tribe has bought one of the world's most famous restaurant chains.

The Seminoles of Florida are paying Britain's Rank Group £490 million for the Hard Rock brand after the tribal council decided to diversify.

Kash answer? Move south

OTTAWA (CP) – Former Ontario Conservative cabinet minister Alan Pope – an adviser to the federal Conservative government on the flood-plagued Kashechewan First Nation – is recommending that the community be relocated to his hometown of Timmins, 450 kilometres south of its current location on the shores of James Bay.



Alan Pope

IN THE NEWS

NWAC pins show spirit

"Sisters in Spirit" pins are being sold by the Native Women's Association of Canada (NWAC) as a fund-raising effort to raise awareness about missing Aboriginal women in Canada.

The official NWAC "Sisters in Spirit" pins feature a representation of grandmother moon in B.C. coast artistic style.

The pin is round, and coloured in a combination of light and dark blue. A youth version has a light blue ribbon attached.

For more information about the "Sisters in Spirit" campaign, please call NWAC's Ottawa number toll-free: 1-800-461-4043.



Calder mourned

NEWAIYANSH, BC – The Nisga'a Nation mourns the passing of Dr. Frank Calder, who will forever be remembered for the Nisga'a "Land Question" and the 1973 Supreme Court of Canada decision that bears his name and that established, for the first time, that Aboriginal title exists in modern Canadian law.

Mohawk passes

BUFFALO, N.Y. – John Mohawk, Ph.D., Seneca scholar and teacher, has passed into the spirit world. He was serving as director of indigenous studies at the Centre for the Americas at the State University in Buffalo.



Dr. Frank Calder



John Mohawk

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Anishinabekwe/Women

Wheelchair-bound woman falls through funding cracks

By Maurice Switzer

NIPISSING FN – Few people want to do housework as much as Kim Couchie.

But being confined to a wheelchair by Multiple Sclerosis for the past decade has meant the 37-year-old woman can't even play a friendly game of Scrabble, let alone look after the upkeep in her Couchie Memorial Drive home without some assistance.

"My feet would swell up and turn blue, and every day my balance would go – I didn't even have the energy to clean my house," recalls Kim of the first symptoms she experienced before being diagnosed in 1995. "My doctor asked if I'd heard of MS – or if anyone in the family had it."

Next came neurology tests, a painful spinal tap, and two trips to Toronto for MRI scans – there wasn't one of the high-tech medical machines in North Bay at the time.

"It was Progressive Multiple Sclerosis – the worst kind. About eight months later I was in a wheelchair," recalls Kim. "It gradually moved up my legs to my torso. Now it affects my arms and fingers."

Before MS, Kim enjoyed doing beadwork and, according to husband Kirby Mianskum, was a "pretty good" fancy shawl dancer.

"That's how I met her," remembers Kirby, whose Poplar Singers drum group is one of the best known on the Great Lakes pow-wow circuit. "Now we're using our culture to keep us strong – mentally, physically, emotionally, and spiritually."

Financial support is another issue. In the past year, Kim – who needs to be lifted into and out of bed, and requires assistance to get dressed and for personal care – has seen the number of weekly home-care hours she qualifies for shrink from 37 to 15.

"It's provincial cutbacks," says Kirby, whose modest salary as an employment counsellor at the North Bay Indian Friendship Centre disqualifies the couple from receiving more assistance from either private home health care provider Paramed or Nipissing First Nation's Health Programs.

"They tell you to go to your family for help," says Kim, but Kirby isn't supposed to be doing any lifting at all following a serious stroke four years ago. One of her sisters is on disability with a fused back, and the other lives in Blind River.

"And because I'm a woman, I don't feel comfortable with my two boys looking after my personal needs."

"You've got to go with the flow," says Kim, whose recreation consists largely of visiting friends with whom her ailing hands no longer allow her to play cards or back-

gammon. "I can't do all the things I like doing."

She's not complaining, but can't help but think about the fact that her wheelchair is coming due for replacement next spring. The Assisted Devices program will cover 75% of the \$10,000 price tag, but the federal government's Uninsured Benefits



Kim Couchie



Cathie's five generations

Aanii, Boozhoo, Cathie Favreau ndishnikaaz. I have been with the Union Ontario Indians for five years. I work in the AHRDA (Anishinabek Human Resources Agreement) Department as the AHRDA Assistant. I am a member of Nipissing First Nation and have lived in North Bay all my life. My husband's name is Clem McKenzie and we are the proud parents of three beautiful children: Robert, 30 -- single, gorgeous and he crochets; Addison, 21 -- a handsome student of Gaming and Design in Vancouver; and Kelly, 20 -- our beautiful "baby" daughter and the mother of our adorable little grandson Joshua who is 7 ½ months old and trying very hard to walk.

Program for status Indians won't cover the remainder – they don't pay for electronic wheelchairs, says Kim. They also won't cover the cost of a prescription for antidepressants her doctor wrote for her months ago.

"Kim's always had a real great disposition," says long-time friend Cathie Favreau, a regular visitor who works for the nearby Union of Ontario Indians, whose 7th Generation Charities has been one organization willing to provide some assistance. Now the couple's many friends are stepping in to save Kim and Kirby from falling between the cracks created by the health-care bureaucracy.

Kirby's Friendship Centre co-worker Gerald Chum is co-ordinating a series of fund-raisers to create a kitty to cover the \$50-an-hour costs of providing Kim with visits by home health-care workers. Donation jars are being set out at the Friendship Centre's popular Friday night bingos, and there's been talk about spaghetti suppers and door-to-door canvassing in Nipissing First Nation.

"We don't want people to pity us," says Kirby, "but we're sure grateful for their support." While his job does not come with a benefits package, he appreciates the Friendship Centre providing emergency support for Kim's home care whenever he has to travel on business.

He was planning to bring Kim along on one trip – to November's Canadian Aboriginal Festival in Toronto, where she could hear the Poplar Singers and watch some of the country's best fancy shawl dancers. Unfortunately, Kim broke her ankle in a fall, and was unable to attend.

Biidabaan Healing Centre

4" x 4.5"

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Anishinabek

Anishinabek News writer wins environmental award

TORONTO – First Nations Environmental Activist, Ron Plain was honoured with the Bob Hunter “Damn Fine Activist” Award at the annual EcoBunk event hosted by the Toronto Environmental Alliance (TEA).

As a founding member of the Environment Committee for the Aamjiwnaang First Nation in Sarnia, Ontario, Ron has led his community’s efforts to highlight the harm caused by decades of industrial pollution. The Aamjiwn-

aang First Nation is surrounded by dozens of industrial facilities, an area widely known as ‘chemical valley’.

“Ron Plain truly deserves this award. His untiring dedication and activism is an example for all of us to follow. Bob Hunter would be proud,” said Dr. Rick Smith, Executive Director, Environmental Defence, a national environmental group that has worked with Ron on long-standing issues of toxic pollution in his commu-

nity. A family from the Aamjiwnaang First Nation recently took part in Environmental Defence’s study of toxic chemicals in the blood of Canadian families.

As a volunteer communications officer for the Aamjiwnaang Environment Committee, Ron has taken the pollution issues faced by his community to the front pages of newspapers from Johannesburg to Perth, from Glasgow to Seattle. His activism and passion is demonstrated through countless speaking engagements, workshops, conferences and through his regular columns on the environment in the Anishinabek News.

The Bob Hunter Award honours one of the forefathers of the modern environmental movement. Bob Hunter was a founding member of Greenpeace and a long-time activist. He was a prolific writer, news journalist and TV personality. Before his death, Bob Hunter created this award to recognize up-and-coming activists and “rainbow warriors”. The award includes \$500.

“Ron is on the front lines in the fight against industrial pollution. The health burdens his community has suffered are shocking but Ron’s work brings us all hope that it can change,” said Katrina Miller, Co-Executive Director of TEA and first recipient of the Hunter Award.



Ron Plain receives the Bob Hunter Award from Bobbi Hunter in recognition of his environmental activism, including regular columns in the Anishinabek News. – Photo by Yvonne Bambrick

Beausoleil planning for disaster

By Peggy McGregor

BEAUSOLEIL FN – About a dozen participants gathered at the new Sports and Recreation Complex on Christian Island to begin community dialogue about Emergency Planning.

On hand to stimulate more discussion was Larry White, Emergency Measures Manager for Akwesasne First Nation and Bill Sluiman, ICE Consulting of Pikwanagan.

Unlike many communities, Akwesasne has been Emergency Planning for 15 years. Having a plan in place enabled them to deal strategically with the great Ice Storm of 1998, which adversely affected the community over a four-day period. Akwesasne was without power and immobilized during this time. Consequently, Larry was in a position to talk about the tools and strategies required for emergency planning which gave the Christian Island community something to ponder.

This initial community information session on a blustery winter day was opportune as an Emergency Plan encompasses severe storms like the one that plagued Akwesasne. Christian Islanders can certainly relate to this as they had their fair share of power outages last winter



Beausoleil First Nation is developing its own emergency planning process. Community members attended a presentation by Larry White, above, Emergency Measures Manager, Akwesasne First Nation, and Bill Sluiman, ICE Consulting, Pikwanagan to get some tips. – Photo by Marlene Marsden

alone. Part of the mandate of the Beausoleil First Nation Emergency Planning committee is to disseminate information to the community so that residents of Christian Island will be able to mobilize the proper human and capital resources to reduce and respond to a public emergency.

Bill Sluiman, a Consultant located out of Pikwanagan was contracted to facilitate the development of Beausoleil First Nation’s (Christian Island) Emergency Preparedness Plan. The Emergency Preparedness Plan, due to be complete in February, 2007, will include plans to effectively handle conditions related to disasters and severe weather, disease outbreak, terrorism and mass casualties.

Scrapbookers contribute over \$25,000

By Shelby King

SUDBURY – They say people starting their own business should do what they love, and that’s exactly what Taryn Michel did when she decided to purchase Sandy’s Scrapbooking after being an employee for four years.

Last April, the Michipicoten First Nation woman saw the opportunity to combine her love of scrapbooking and desire to go into business for herself.

“I’m really passionate about scrapbooking because it lets me be creative and pass on my story, the story of my life and my children’s lives,” she says. “The love I feel for my children, my husband and for my family -- I can put the pictures into a scrapbook to last forever, never to be forgotten. For generations to come they will know their history and their family’s past, just by looking at the scrapbook that I have created, my art! Taryn also saw a chance to use her passion for scrapbooking as a tool to help



Taryn Michel, owner of Sandy’s Scrapbooking, was one of the organizers and participants in the fourth annual Crop for the Cure event to raise money for cancer research. Taryn presented the donation on behalf of 200 participants to Cathy Burns, manager of the Sudbury branch of the Canadian Cancer Society. The final tally was over \$29,000.

others in this year’s “Crop for a Cure” fund-raising event for the Canadian Cancer Society.

She was one of the organizers of the fourth annual event that drew 180 participants to an Oct. 28-29 scrapbooking marathon at the Howard Johnson Hotel that raised over \$29,000 to help support cancer research. Participants

raised over \$25,000 in pledges for their round-the-clock scrapbooking efforts, and they helped raise another \$4,000 by paying for on-site massages, manicures, and fees for a digital photography workshop.

Local Cancer Society spokesperson Cathy Burns was “overwhelmed” by the results of this

year’s event, the most successful in its four-year history.

Formerly a home business, Sandy’s Scrapbooking now operates at a 120 Durham St. location in downtown Sudbury.

For more information, contact www.sandyscrapbooking.com and <http://www.canadiancancersociety.org>.

MADD asks us to ‘tie one on’

NIPISSING FN – A small quiet demonstration by friends and family members took place near a simple white cross on Highway 17 near Verner, Ontario, west of North Bay

The cross identifies the location where John Commanda was killed four years ago by a man later convicted and jailed for impaired driving.

Karen Commanda, John’s sister, spent a weekend in November at a MADD (Mother’s Against Drunk Driving Canada display in a North Bay mall telling shoppers about the organization’s annual “tie one on” red ribbon campaign.



Elaine Commanda and Nancy Goulais at scene near Verner where their brother John Commanda was killed by a drunk driver four years ago.

ANISHINABEK NEWS

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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 JAN/FEB ISSUE

Advertising	
Bookings:	December 20
Final Art:	December 23
News	
News submissions:	December 20
Scheduled printing:	December 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

Ginger always leaves some in his bowl

By Maurice Switzer

Our power went out a few hours after we learned that yet another Hydro executive had just been given a hefty severance package.

So there we were, breaking out the flashlights and preparing to fire up the propane barbecue to make our morning toast while Tom Parkinson was winging his way back to Australia with 3.2 million Ontario tax dollars in his wallet. I pictured him clinking champagne glasses with a seatmate in first class, chirping: "Oy, mate – I really stuck it to those silly buggers!"

We have also been informed that senior managers of the province's Children's Aid Societies are enjoying rides in \$50,000 luxury cars and memberships in expensive clubs using funds that are intended to make life better for foster children.



Maurice Switzer

And it says here that members of Ontario's provincial legislature want to vote themselves pay raises. Why not? Their measly \$88,000 salary seems a paltry sum for all the good work they're doing managing the province's power generation and child-care services, not to mention a lottery program that rewards ticket-sellers almost as often as ticket-buyers.

We are entering the season to be jolly, but it seems a whole lot easier to be jovial these days if you're in an executive suite at a Crown Corporation or have a Queen's Park corner office, than if you're slinging beer for \$6.75 an hour, or stacking Big Macs for \$7.25 (no tips allowed).

I was thumbing through a copy of *The Hollow Tree* – Herb Nabigon's 120-pager about his struggles to stop letting alcohol interfere with his life. The booze thrived on the Spanish Residential School graduate's self-destructiveness and low self-esteem, and nearly killed him. But his redemption through traditional Native teachings enabled him to understand what is really important in this world.

"The Hollow Tree," he writes in his introduction, "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."

The waning days of another year are a good time to take stock of what we each do to make the world a better place for the next seven generations. If we believe what we hear on the news and read in the papers, most people are only concerned with their own interests, never mind

those of their families or friends. Some prophecies are frightening in their forecasts of what will become of this planet and her people if we do not soon mend our ways.

But there are still more people trying to do good things in the world than the opposite – they just don't get as much attention. That's why it was wonderful to see the North Bay Nugget use as their top story last week the collection of 115 Christmas gift packages for Innu youngsters in Labrador by students of Nbissing Secondary School. It is far more important for people to know that generosity and kindness are alive and well in the world than about Britney Spears' latest nightclub escapades.

For most of the past year, my wife and I have been caring for a sweet little orange cat we call Ginger. He has a bib of white hair, and four white boots, and a funny little moustache he inherited from his father, who we also used to feed. We cannot have Ginger in our home for health reasons, but we watch over him like a pair of mother hens.

We think that this is Ginger's first winter outside, and we can see him shiver in the cold, and hear him scratch on our front door when he wants a bowl of Whiskas or to come into the entrance for a blast of warm air. We are so concerned about his welfare that we are taking him to a vet for a checkup, after which we are handing him over to a caring couple who can provide a warm and welcoming home.

I have become a fascinated observer of the habits of birds and animals, and I notice that Ginger – no matter how ravenously hungry he might be – never completely cleans out the morsels in his dish. He always leaves some untouched, to the great delight of "Blackie", another stray we suspect is his paramour.

Ginger never takes more than he needs, and is very content with what he has.

That's more than I can say for a lot of people, including Tom Parkinson, late of Hydro One.

May you find everything you need to be happy under your Christmas tree or Hannukah bush, and may you also find opportunities to share your wealth with others.

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



Maanda ndinendam/Opinions

Time flies when nothing being done about RCAP

By Chief Isadore Day

How time flies when nothing is getting done.

The report of the Royal Commission on Aboriginal People (RCAP) is a piece of Canada's history that was 10 years old in November. Our First Nation leaders, for the most part, say that it more than falls short of reaching its resolve and that the current Conservative government has not even blinked to recognize the moral and legal obligations that were identified in the commission's findings.

The Royal Commission on Aboriginal People was appointed on August 26, 1991 and submitted its report on November 21, 1996. In the exact words of the commission, this process was carried out to "restore justice to the relationship between Aboriginal and non-Aboriginal people in Canada and to propose practical solutions to

stubborn problems."

One year after the commission released its findings, Canada's response was spelled out in a document called, "Gathering Strength: Canada's Aboriginal Action Plan", which had four main objectives.

The first objective talked about renewing partnerships. We might ask: What is the current relationship like between First Nations and the current Conservative Government? It has quashed the Kelowna Accord, a federal-provincial commitment to honour the Crown's obligations to First Nations that represented an opportunity to achieve what was promised in "Gathering Strength". The Kelowna Accord represented a true partnership between First Nations and governments that would begin to eradicate the injustices that create poverty in our communities.

The second objective spoke about establishing supporting arrangements for self-government. But is self-government being supported in a meaningful way today with access to resources, and is it achievable? When Gathering Strength was first released the Department of Indian and Northern Affairs seemed to realize that the archaic and paternalistic Indian Act needed to be dismantled. But when former INAC minister Robert Nault tried to impose a fake solution called the "First Nations Governance Act," First Nations leaders flatly rejected its imposed approach, lacking meaningful consultation with our peoples.



Chief Isadore Day

Thirdly, Gathering Strength aimed to develop new fiscal relations. But do current fiscal arrangements between the federal government and First Nations provide true capacity for change? This spring Auditor-General Sheila Fraser slammed the Canadian government for its neglect to deal with real change. Out of 37 key recommendations made by her office since 2001, only 22 were acted upon, and the remaining 15 involved key issues critical to improving the fiscal realities faced by First Nations. Fraser was highly critical about weighty reporting burdens imposed by the federal bureaucracy on First Nations, observing that they merely served to create more work without achieving any results.

Finally, Gathering Strength identified the need to support the development of strong First Nation communities. But ten years

after the RCAP report and the federal government's response, poverty not only still exists in First Nations – it is getting worse.

The United Nations Human Development Index ranked First Nations in Canada 76th out of 174 nations while Canada sits in 8th place..

Canada has spent a lot of money on studies, reports, and processes that yield nothing but huge expenditures and unrealized expectations. They are gathering dust instead of ensuring that First Nations are gathering strength.

Chief Isadore Day, Wiindawtegowinini, Serpent River First Nation, is a member of the Anishinabek Nation Leadership Council. More information about the Making Poverty History campaign and Canada's RCAP report card appear on pages 20 and 21.

Government insincere

Editor:

I have been following the events of the Conservative Party's position on this very important national issue (United Nations Declaration on the Rights of Indigenous Peoples). As hard as I try to put the past behind, and allow this new minority government to convince me that it is sincere in its remarks to the effect that it wants to improve the lives of Aboriginal peoples, recent and ongoing events have convinced me that this government is intent on continuing with its underlying agenda of systemic racism and assimilation policies towards Aboriginal Peoples in Canada.

Doug Dokis
Alberta Director,
First Peoples Party

BALONEY & BANNOCK By Perry McLeod-Shabogesic



I would have gone to the protest rally against "Global Warming" last night but... it was too cold!

redroad@onlink.net

Arrests won't end Mohawk smuggling

By Doug George-Kanentio

With all due respect to Minister of Public Safety Stockwell Day, the breakup of a dope and tobacco smuggling ring operating out of my home reserve of Akwesasne will not make much of a dent in the midnight runs across the border.

While there has been an increase in the number of arrests stemming from smuggling activities, Minister Day ignores a basic human motivation: so long as there are obscene profits to be made carting contraband to and from the United States, people – not only Mohawks – will take the risk.

Smuggling along the border for Natives and non-natives is nothing new. Practically from the day the border was drawn between the US and Upper and Lower Canada goods, both legitimate and otherwise, have found their way to whatever market paid the highest prices.

Akwesasne has been a Mohawk community from time immemorial. Disease and warfare caused our ancestors to retreat from the St. Lawrence Valley to their largest towns located along the Mohawk River in upstate New York but once our population rebounded we reestablished a community in an area which had not only fertile soils along with an abundance of wildlife but was strategically located astride the main waterway into the continental interior.

After the conclusion of the American Revolution a new reality was forced upon us. Where we had been a united community under the authority of a single

government we were split into equal sections when authorities in London conceded to American demands and drew an international border through the heart of Akwesasne.

We protested vigorously then but to no avail. Now restricted to living on a small reservation some of our people elected to use our unique geography by carrying goods back and forth across the St. Lawrence.

During the War of 1812 American troops stationed in northern New York complained bitterly that the farmers in the region were selling their harvests to the British soldiers across the border. The Brits paid in good silver versus inflated US script.

The easiest way then, as it is now, was to hire Mohawks to carry the harvested crops through Akwesasne.

The solution is simple: empower the Mohawks to control trafficking through Akwesasne. Begin by working with the legitimate Mohawk leaders to establish a free trade network in which certain products, such as tobacco, can be transported from one Native nation to another. Help create, in effect, a Native North American Free Trade Act. Regulate the tobacco trade and the criminal element is removed.

Acknowledge that the Mohawks have the freedom to form our own indigenous government. Once we have full jurisdiction over our land, with one set of laws applicable to all residents, we can move swiftly to discipline those among us currently exploiting a tangle of competing laws, police forces and government agencies.

Caledonia judge denied conflict

By Julius Melnitzer
for Law Times

Somehow the fact that Ontario Superior Court Justice David Marshall owns properties in the Halldimand Tract, which is part of the Caledonia land claims dispute, has got lost in the woodwork.

But Marshall's interest wasn't lost on former Ontario Premier David Peterson, now chair of Toronto's Cassels Brock & Blackwell LLP. At the behest of Ontario Premier Dalton McGuinty, Peterson spent six weeks in May and June negotiating the removal of four road barricades erected by parties to the dispute.

Marshall's holdings, of which he has never made a secret, didn't help the negotiations.

"The Natives didn't feel that the courts were dealing with them fairly," Peterson told Law Times. "Marshall's proprietary interests were a big political issue that sure as hell were repeatedly raised by

aboriginal representatives.

"It made for a very weird process that was most unhelpful to building understanding."

As it turned out, Marshall's interests were raised only briefly by lawyers for Six Nations at various stages of the proceedings.

"When we got to the Court of Appeal, other things were occupying people's minds, because by that time everybody was pretty well agreed that Marshall did not have the power to put an end to negotiations," says Dennis Brown of the Crown Law Office, who represents the province.

It may well be that Six Nations' counsel concluded that a recusal request was not meritorious or made a tactical decision that the issue was no longer worth pursuing. But the outstanding question is whether the administration of justice can afford to leave questions as to judicial impartiality lingering in the public mind.



Aboriginal Ontario

www.aboriginalontario.com

Open for Business

A Special Report on Economic Development by

OSPREY and



Merchants learn about Aboriginal customers

By Rick Garrick

THUNDER BAY – A small business seminar focused on improving service to a big customer base.

The Earn and Grow Aboriginal Business seminar was staged during October's Small Business Week, and attracted over 60 participants. The session was designed "to create a dialogue between Aboriginal and non-Aboriginal people," said Royden Potvin, general manager of Thunder Bay Ventures, Thunder Bay's community futures development corporation. "Over the past years, we've noticed a rise in the Aboriginal population in the city and northwestern Ontario."



Ron Kanutski

The Aboriginal population is the fastest-growing population in northern Ontario, and currently accounts for about 25 per cent of Thunder Bay's population during the school year.

Ron Kanutski, a mental health/addictions counsellor from Thunder Bay and a Lake Helen band member, began the seminar by suggesting the use of the Anishinabe expression "Boozhoo" as an excellent way for business people to begin a conversation with Aboriginal customers.

"Boozhoo is the way we say hello in Ojibwe country," Kanutski said, noting that the word is derived from the name of Nanaboozhoo, the being responsible for creating everything in Ojibwe/Anishinabe country here on Turtle Island. "When we say Boozhoo, we are starting off our conversation with the utmost respect."

Kanutski then explained that many Aboriginal people are not comfortable saying goodbye, and therefore they will just hang up the phone when they are finished talking without saying goodbye, a manner which most non-Aboriginals find very disturbing. "When you say goodbye, that means you're never going to see them again," Kanutski said. "That means you're going to die."

Kanutski also noted that many of the older people from northern First Nation communities do not speak English, or only to a limited degree, and that for most of those First Nations people who do speak English, it is their second language.

"I always try to speak the language," Kanutski said. "It shows that you are trying to break down the walls."

A series of skits, created by local playwright Marianne Jones and played by a variety of actors, "explored some of the issues First Nations people encounter in the community," said Lois Nuttall, one of the

Post-maker piles up awards

By Rick Garrick

WABIGOON LAKE FN – Multiple-award winner WLOD Distributing Ltd. is not resting on its laurels.

"We're partnering with Pikangikum First Nation, Eagle Lake First Nation and Wood Tech Group, a forest company from Finland," says Terry Favelle, Wabigoon Lake Ojibway Nation band councillor and president of WLOD Distributing, the



Terry Favelle

wholly band-owned company that won this year's Canadian Aboriginal and Minority Supplier Council Small Business of the Year Award and Nishnawbe Aski Development Fund Neechee Achievement Award. "We're turning sod as soon as the snow clears next spring."

The four partners are planning to build three mills in northwestern Ontario, in Wabigoon Lake, Eagle Lake and Red Lake, a community located about 100 km southeast of Pikangikum, and a main office in Wabigoon Lake. The mills will produce value added products, including laminated post and beam timbers, for the European and Asian markets, and will employ about 300 employees.

"Our wood supply is already in place," Favelle says. "From our own allocation and other limits we've al-

ready secured."

Although the goal is to employ as many First Nations community members as possible due to their high unemployment levels, the mills will not accept any applicants who do not have a Grade 12 education. Favelle is urging potential employees to enroll in Grade 12 upgrading programs.

The CAMSC Business Achievement Awards, held Oct. 12 in Toronto, and the NADF Neechee Achievement Awards, held on Oct. 25 in Timmins, both celebrated WLOD Distributing's success in increasing its product lines from five to 19 and sales by 105 per cent over the past two years.

WLOD Distributing was incorporated in 2004, currently employs two full-time and one part-time staff, and has received funding from Aboriginal Business Canada, venture capital from the Nishnawbe Aski Development Fund and business loans from the banks.

Favelle explains that WLOD Distributing's success is due to its focus on five different areas, the forestry development, wild rice bars, environmentally-friendly cleaning products, IT solutions and extreme outer apparel.

"We have developed an organic version of our wild rice bar," Favelle says, "and our jackets are rated for 109 below zero. They're as light as a feather."

Native crafts sell well before Christmas

By Rick Garrick

THUNDER BAY – A local Pre-Christmas Aboriginal Fine Arts and Crafts Show and Sale is not only about making sales; it is also about making contacts.

Derek Harper, an artist from the fly-in community of Keewaywin First Nation, went home with a significant contract to design a logo for a Thunder Bay business. "The owner asked (Harper) to design a logo for his karate school," says John Ferris, a Thunder Bay artist originally from Constance Lake First Nation and coordinator/director of the Aboriginal Artworks Group of Northern Ontario (AAGNO), which organized the late-October arts and crafts show. "I got contacts too, a lot of people took my card. That's how I get my business," Ferris, who sold an eagle painting for \$900 during the show, also does a lot of family portraits and special contracts, such as the painting of "The Healing Path" he did this past summer on a large tipi located at the Thunder Bay Correctional Centre. The first Aboriginal arts and crafts show at Thunder Bay's Intercity Mall was a success for many of the 20 or so Aboriginal artists and craftspeople.

Ernest Bose, who now lives in Grand Portage, Minnesota, does his beadwork as a hobby, usually completing a piece in a couple of days.

"When I was growing up, I used to make crafts for myself," Bose says. "My grandmother and the older people were doing it. I want to keep it alive."



Ernest Bose works on a beaded bracelet during the Pre-Christmas Aboriginal Fine Arts and Crafts Show and Sale in Thunder Bay's Intercity Mall.

organizers of the seminar. The skits explored waiting line issues, customer service issues, customer surveillance issues and Aboriginal employment issues.

Many of the seminar participants noted that Aboriginal people are accounting for a larger share of their business as the Aboriginal population grows within Thunder Bay, and they want that trend to continue.

"If Aboriginal people do well, we will all do well," said Bruce Hyer, a small business.

Ontario School
of Masonry
4" x 2"

ANCU
6" x 6"



Thunderbirds try to improve on their finish

By Natalie Papulkas

TORONTO – Canadians call it their game, their national pastime. But for many First Nation communities, hockey isn't just a hobby: it's a way of life.

"Hockey has been a focal point for many in these communities," says Kevin Wassegijig, general manager of the First Nation Thunderbirds, one of 20 men's teams participating in the second Canadian Multicultural Hockey Championships. "It gives you a chance to cheer for your community and be proud of who you are."

The Thunderbirds were runners-up to the Irish Shamrocks in the inaugural 2005 tournament, which drew over 10,000 spectators. This year's event is expected to attract double that many to games at the Ted Reeve and Scarborough Arena Gardens, Dec. 27-30.

This year's tournament will also feature a women's division, involving teams with players of Ojibwe,

Mohawk, Chinese, Japanese, European and Israeli heritage.

All tournament games feature strictly non-contact hockey, with zero tolerance for fighting or racial slurs.

Last year, the Thunderbirds hit the ice with 15 other teams from the Italian, Portuguese, Black, Finnish, Greek, Chinese, Serbian, South Asian, Croatian, Macedonian, Polish, Russian, Irish, Japanese, and Korean communities. Teams are responsible for selecting their own players to compete in the tournament.

Kevin Wassegijig says his team is "very excited" to play in the event, noting a history of regional and provincial hockey championships for First Nations communities all across Ontario. He began organizing tournaments among different communities in 1997 and says that tournaments in his community of Wikwemikong have helped to develop and foster "great rivalries" with

Dnakmigziwin/Sports



Puck eludes Thunderbirds goaltender Kevin Wassegijig during last year's championship game loss to Irish Shamrocks during the inaugural Canadian Multicultural Hockey Championships.

other First Nation communities.

"My interest grew from being fan, to having the opportunity to play in these tournaments," says Wassegijig, director of First Nations Relations for Casino Rama on Mnjikaning First Nation near Orillia. "I merely wanted this type of event to continue." However, while hockey is a source of fun and camaraderie for Canadians from coast to coast, Wassegijig explains its importance to the First Nation community goes beyond the ice. "The game provides a distraction from the many social and health challenges that exist in these communities," he says.

He says Native players like former Toronto Maple Leaf Captain George Armstrong, current New York Islanders coach Ted Nolan, and future NHL stars like Jordan Tootoo and Jonathan Cheechoo have been a "real inspiration" for First Nation people. He says that, like most Canadian hockey players, First Nation people dream of playing in the NHL and winning the Stanley Cup. "With the disparity in living conditions between First Nations and mainstream Canada, these dreams can seem unattainable," he explains. "These guys have lived the dream and proved it can be a reality."

He also says Native hockey

teams can "help break down the stereotypes." When our players interact with other participants, they see how much in common we all have with one another."

And while this tournament offers a chance for communities to celebrate their diversity, Wassegijig also sees it as an opportunity to demonstrate their pride as Canadians. "It's a great place to live," he says. "That's why, as First Nations people, we haven't gone anywhere else."

The Canadian Multicultural Hockey Championships are sponsored by the Canadian Ethnic Media Association.

Little NHL
4" x 8.75"

Gaggi Communications
6" x 7.5"





Booth bait for fishing inquiries

Community liaison officer Perry McLeod-Shabogestic manned the Anishinabek/Ontario Fisheries Resource Centre (A/OFRFC) display booth during the Canadian Aboriginal Festival in Toronto Nov. 24-26. Thousands of visitors passed the dozens of displays, picking up information on various aboriginal organizations, shopping for Christmas gifts from Native vendors, and viewing cultural displays like the largest annual gathering of pow-wow dancers in Canada.

- Photo by Perry McLeod-Shabogestic



Healing dress

Elly Antone, an HIV/AIDS educator for the Association of Iroquois and Allied Indians, shows Conrad Antone, Oneida of the Thames, a doll wearing a jingle dress of condom wrappers. The doll was part of a display by the First Nations HIV/AIDS Education Circle at November's Canadian Aboriginal Festival in Toronto. The jingle dress is regarded by Anishinaabe as a way to pray for healing through dance.

- Photo by Maurice Switzer



Littlest dancer

Jingle dress dancer Clarity Smoke, 18 months, may have been the tiniest of nearly 700 dancers participating in the pow-wow portion of the 2006 Canadian Aboriginal Festival. Clarity lives in Peterborough with mom Stephanie Pangowish.

- Photo by Maurice Switzer



Grand Chief in grand entry

John Beaucage, Grand Council Chief of the Anishinabek Nation, carries the nation's Eagle Staff in the grand entry at November's Canadian Aboriginal Festival in Toronto's SkyDome. Head Veteran Wilson Roberts of Oklahoma led a procession of 1,000 veterans and dancers into the dance arena.

- Photo by Maurice Switzer



Festival pioneers

Catherine Cornelius, Oneida of the Thames, and Ron Robert, Metis (Mohawk, French), have been involved in all 13 editions of the Canadian Aboriginal Festival in Toronto's SkyDome. Cornelius served as executive director and Robert as program director for the 2006 festival, the largest Aboriginal gathering in Canada.

- Photo by Cherie Dimaline



Getting the FASD facts

Colleen Mendes, Wahta Mohawks, visited the booth providing information on Fetal Alcohol Spectrum Disorder being staffed by Laurie McLeod-Shabogestic at the Canadian Aboriginal Festival. Laurie, an FASD educator with the Union of Ontario Indians Health Unit, uses dolls to illustrate FASD symptoms.

- Photo by Maurice Switzer



UOI booth busy

Fawn Pettifer, Tutor Field Replacement Officer with the Union of Ontario Indians' Anishinabek Educational Institute, answers inquiries from one of the hundreds of people who stopped by the UOI booth at the 2006 Canadian Aboriginal Festival. Many of the questions related to the 1764 Great Lakes Treaty Covenant Chain wampum belt in the foreground. The AEI is designed to meet the unique educational and training needs of Anishinabek communities.

- Photo by Maurice Switzer



Canadian Aboriginal Festival



Andrea Menard weighed down with CAMA trophies

Cover girl Menard cleans up at CAMA

By Cherie Dimaline
With CP files

TORONTO – Putting Andrea Menard on the cover of this year’s official program for the Canadian Aboriginal Festival proved to be prophetic.

Not only was the Gemini-nominated actress the co-host for the Canadian Aboriginal Music Awards with Cochrane mayor Lawrence Martin, but Menard took home three of the 19 trophies up for grabs.

“Simple Steps” earned the Saskatoon-based Metis artist honours for best folk album and album of the year, and the cut “100 Years” was chosen best single.

“I was up for Best Folk Album three years ago and I had a jazz album,” Menard quipped in her acceptance speech. “So I’m happy to actually have a folk album this year!”

After Menard’s third trip to the podium, co-host Lawrence Martin yelled: “Hey, when am I getting an award? I’m working here too you know!”

In October, Menard won the outstanding aboriginal recording award at the Western Canadian Music Awards in Winnipeg.

Menard, whose acting credits include “Moccasin Flats” and the one-woman stage play “The Velvet Devil”, lost the title of best female artist to Toronto-based actress-singer Tamara Podemski, who also won for best songwriter. Each had received four CAMA nominations.

A rousing performance by Susan Aglukark opened the awards. The Inuit singer also picked up the award for best music video for “I Will Return.” Also performing were best group winners Eagle & Hawk, the modern sounds of Intellifunk, and the more traditional beats of M’Girl.

Joseph Naytowhow from Sturgeon Lake First Nation took to the stage to accept the Keeper of Traditions award, an honour set aside for an individual who has dedicated their career to the study, teaching, education and continuance of Aboriginal traditions and music. Joseph travels relentlessly to spread knowledge and understanding of his Cree culture. He accepted his trophy and sang a traditional song for the audience. Later he spoke about his passion for teaching. “My father spoke about the importance of youth. So I make that my priority, teaching the youth.”

Germaine Langan took home the Lifetime Contribution to Aboriginal Music Award. The Cree grandmother is the founding member of the Aboriginal Arts and Culture Celebrations Society. Originally from the Muscowpetung First Nation of northern Saskatchewan, Langan continues to organize the two-day event in Vancouver. “I would like to dedicate this award to my grandchildren and my three children. I would like to remind them and all children to follow their dreams (because) dreams do come true.”

Festival organizers Ron Robert and Catherine Cornelius introduced a Maori music industry professional who announced that the first-ever Maori Music Awards would be taking place Deb. 21, 2007 in New Zealand, using the CAMA awards as a template.

The New Zealand Maori Dance Theatre took to the stage and wowed the crowd with a show-closing performance of their traditional dance styles.

Highlights of the 2006 CAMA show were to be broadcast on CHUM television stations in the new year.



Masinaigan/Books

GoodMinds moves all 3,000 volumes to SkyDome booth

By Rick Garrick

TORONTO – Jeff Burnham's GoodMinds.com bookstore featured even more Aboriginal titles at this year's Canadian Aboriginal Festival.

"It's our major showcase throughout the year," says Burnham, president of the online Aboriginal bookstore, which is located on Six Nations territory at 188 Mohawk St. in Brantford. "We are expanding to 12 booths this year."

Along with the wide selection of Aboriginal titles that he brings with him to the SkyDome, Burnham also provides an opportunity for Aboriginal authors to meet the public and sign their books. This year's headliner was Lt. Gov. James K. Bartleman, who chatted with visitors to the GoodMinds display, and signed copies of his latest title, "Raisin Wine: a Boyhood in a Different Muskoka."

Herb Nabigon, an Elder and Laurentian University faculty member, was signing copies of his newly-released "The Hollow Tree: Fighting Addiction with Traditional Native Healing."

Over the past few years Jeff's

guest authors at the festival have included the likes of Thomas King, Drew Hayden Taylor, Lee Maracle and Larry Loyie.

"It's fun, yet it's a lot of work setting up," Burnham says, noting that he and his staff are usually kept busy packing books, CD-ROMs, music CDs, videos, audiocassettes and educational kits on Monday, Tuesday and part of Wednesday, driving over to the SkyDome festival on Wednesday evening and unpacking and setting up until about midnight on Thursday. "We'll be ready Friday morning."

Burnham brings just about every title he has in stock – over 3,000 volumes – and orders in extra copies of his most popular selections.

"We try to have what people are looking for," he says. "That's why we have such a good selection."

All of Burnham's titles are put on display by subject, with some signage describing the subject areas, allowing many customers to browse without any assistance.

Once the festival is over on Sunday, Burnham and his assistants usually repack the remaining titles into the large rental truck and



Hon. James K. Bartleman, Lieutenant Governor of Ontario and a citizen of Mnjikaning First Nation, was signing copies of the four books he has authored during the Canadian Aboriginal Festival in Toronto. Jeff Burnham, president of GoodMinds.com on-line aboriginal bookstore looks on.

then drive back to the bookstore in Brantford, where the truck will be unloaded on Monday.

Burnham first opened the GoodMinds.com bookstore in 2000, after many educators and librarians began commenting that there was a need for an Aboriginal resource site after purchasing the Great Peace CD-ROM, which Burnham had released in 1999.

Since then, Burnham has increased his staff to five employees and now stocks about 3,000 to 4,000 titles in his 1,500 sq. ft.

bookstore. All of the bookstore's titles are searchable by grade level, subject, nation, author's name and title on the website, and available for online purchase using the major credit cards and US and Canadian purchase orders.

All the titles, except the music CDs, are screened in-house for factual accuracy, community acceptance, stereotypes and the inclusion of sacred material before they are stocked.

Burnham's future goals are to expand within the same building to

2,000 sq. ft. early in the new year, increase the number of publishers they carry, expand into the U.S. market, and look into carrying Aboriginal publishers from New Zealand and Australia as well as shipping some of their titles to the two Pacific countries.

Burnham will also look at Aboriginal books that are brought to their attention for sale in the bookstore, if it passes the screening process.

"Just send us the book so we can take a look at it," he says.

Comic book characters convey traditional Anishinabek teachings

By Rick Garrick

TORONTO – The grandson of renowned Elder Art Solomon is passing along traditional Anishinabek teachings in his own way.

Chad Solomon, a sequential artist from Henvey Inlet First Nation who now lives in Toronto, recently published a 32-page graphic novel, *Adventures of Rabbit and Bear Paws: The Sugar Bush*, which is based on Respect (Mnaadendmowin), one of the Seven Grandfather teachings.

"I started developing the idea five years ago," Solomon says. "I spent the first four years looking at everything, searching within the traditional stories for something that is positive for the youth of today."

In 2005, Solomon founded Little Spirit Bear Productions and began working with co-writer Christopher Meyer, co-artist Julie Pickering and his Aboriginal Elders to produce a weekly humorous adventure comic strip, *Rabbit and Bear Paws*, of which *Adventures of Rabbit and Bear Paws* is a compilation.

"We first submitted the comic strip to the Anishinabek News," Solomon says, adding that in addition to the Anishinabek News, *Rabbit and Bear Paws* is also published online at www.saymag.com, www.ayn.ca, www.nativeyouthmagazine.com and nativevillage.org. Solomon is also working to syndicate the comic strip to other publications.

"We're talking with First Nations Drum to do a test run in their newspaper," he says. "We made the front page of their October issue."

Solomon has also licensed *Adventures of Rabbit and Bear Paws* in a non-exclusive deal to Scholastic Books, who will be offering it in their school catalogues, school book clubs and book fairs in 2007, and is looking into the possibilities of the iPod market.

"We break it down panel by panel," Solomon says. "Their viewing screen is only so big."

Solomon's goal is to produce a graphic novel for each of the Seven Grandfather teachings; he's already

working on a second book, *Adventures of Rabbit and Bear Paws: The Voyagers*, which is based on the Grandfather Teaching of Bravery (Aakdehewin).

Previews of both books are posted on Little Spirit Bear Production's website, www.rabbitandbearpaws.com, where *Adventures of Rabbit and Bear Paws* is available for online purchase at \$9.95, along with a variety of Rabbit and Bear Paws posters, autographed comic strips and t-shirts. The book is also available at select retail and comic book stores.

Solomon received an Aboriginal Business Canada contribution grant to help with the production and marketing of *Adventures of Rabbit and Bear Paws*.

"I received the full 60 per cent ABC contribution grant," Solomon says. "They believe in my project."

Solomon, who was originally scheduled to attend the Frankfurt book fair in Germany but had to cancel because of printing delays, is now planning to put the travel expense money into other marketing ideas.

"It has cost me in potential advertising and potential revenue," he says. "But it might be even better next year. The book buyers from wholesale companies look at you more seriously if you have a number of different titles under the same company. By this time next year we should have completed at least three books in the series."

Many of the buyers also prefer to buy series of books that are packaged together.

"You make your best numbers by having a variety of titles available for the buyers," Solomon says.

Solomon is also looking to offer translated versions of the Rabbit and Bear Paws series for sale in Europe, in addition to possibly developing a couple of other book ideas; if those book ideas take off, he plans to hire more employees in addition to the four employees already working at Little Spirit Bear Productions.

"A lot of people really enjoy the comics," Solomon says, noting the comments of one Inuit girl in particular. "She really liked the book. She couldn't put it down."



Author Chad Solomon reads *The Adventures of Rabbit and Bear Paws* with Lauren Bruyns, 9, a Grade 4 student at Barrie's Mapleview Heights School. The Henvey Inlet FN writer met hundreds of youngsters on Education Day during November's Canadian Aboriginal Festival in Toronto's SkyDome.

Masinaigan/Books

Writer living dream

By Rick Garrick

THUNDER BAY – “If you have a dream, make it happen.”

That’s the advice of 73-year-old Cree writer Larry Loyie, who first dreamed of writing at the age of 12 and eventually saw his first book published four years ago.

“When I was in residential school – while I was in the hospital – I saw an article written by Ernest Hemingway,” Loyie says. “I thought, ‘I’d like to be a writer.’”

Although Loyie didn’t find an opportunity to begin writing until he was 55, his dream was always in the back of his mind and he kept reading “thousands and thousands” of books as he worked in the bush, on farms, with the military, as a counsellor

and with commercial fishermen to earn a living as he brought up his family.

“After my time at residential school, I went on the trapline with my grandmother,” Loyie says. “That kept my traditional way of life intact.”

Loyie’s first book, *As Long as the Rivers Flow*, was based on his last traditional summer before he went to residential school. Published in 2002, it has since been recognized with two awards: the 2003 Norma Fleck Award for Canadian Children’s Non-Fiction and the 2006 Honour Book of the Year from the First Nation Communities Read Program.

“A lot of people say it is the first book that is totally First Na-



Larry Loyie talks about his award-winning book *As Long as the Rivers Flow* during a November reading at Thunder Bay’s Waverly Library.

tion,” Loyie says, noting that he thinks about his story in his Cree language and then translates it to English as he writes it down. “The stories come from my own

experience, and my grandmothers. I have a good memory – my memory goes back to when I was three years old.”

Loyie began his writing ca-

reer as a playwright.

“I went to the sweat lodge and the medicine wheel for inspiration,” Loyie says. “My first play was about residential school.”

Ken. Teg
4” x 8.75”

More Indians reading, more Indians writing

By Cherie Dimaline

TORONTO – When Lee Maracle brought her first manuscript to a Vancouver publishing house they told her, “We don’t publish Indians because Indians can’t read.”

Indeed, the Sto:lo/Metis educator and writer looked around and saw that there were only 10 Aboriginal students in post-secondary institutions. But things have changed. Today there are over 30,000 Native students in Colleges and Universities across the country.

There are also a myriad of talented and published Native writers for them to read, and some of them gathered in Toronto the weekend before November’s Canadian Aboriginal Festival to take part in “Written in Colour: A Symposium for Emerging Writers/Storytellers of Colour and In-

digenous Writers/Storytellers”.

The symposium is an initiative of the Toronto Women’s Bookstore, a non-profit organization “dedicated to promoting class-conscious, anti-oppression, anti-colonial and feminist politics.”

Edite Pine, an Aboriginal woman of mixed Irish, Scottish, French, and Aboriginal ancestry born in Peru, is the young dynamo who organizes the annual event. “It (the conference) was sparked out of a conversation between a staff member and a customer about their frustrations with the inaccessibility of the publishing industry towards people of colour and Native peoples,” she says.

Edite doesn’t see the momen-

tum stopping anytime soon, planning to outreach to youth in surrounding suburbs and reserves.

During the opening plenary session, Lee Maracle spoke about the growing phenomenon of Aboriginal writers. “I don’t think that because we are divorced from our language that we are divorced from our way of life.”

Citing storytelling as traditional medicine, Maracle spoke about its importance in every aspect of your life including poetry’s ability to heal the body. She advocated for regular and steady story in our lives. “If you raise your children with story, they will manage.”

Sadly, she recognized the difficulty of having our stories in print. “You have to be a really good writer if you are a person of colour in order to get published in Canada.”



Lee Maracle

Joanna left the rez behind to find her roots

By Cherie Dimaline

TORONTO – Joanna Shawana had to leave the rez to get closer to her Native roots.

In 1988, the mother of three packed up and moved from her home in Wikwemikong on Manitoulin Island to head for the uncertainty of Toronto. What she found was a place for her family to thrive and the strength to follow her heart.

After years of writing for her own healing, Shawana has released “Voice of an Eagle” through Rain Publishing. “My book is about encouraging women to have a voice, by having a voice we can let people know that we as women should not go through this abuse. We need to stand up and let our voices be heard, and let the abusers know that we will not allow this abuse to continue on,” she says.

Tilly Rivers is the CEO of Rain Publishing in Burlington. “Joanna was introduced to me through a mutual friend at the time. When she told me about the poems she wrote and the reason why she wrote what she did, I was immediately drawn and asked for samples of her work.”

Joanna(Ojibwe/Odawa, Eagle Clan) is employed in the urban Native community, working with abused women and children, and Tilly Rivers feels that the new book has the potential to be as effective as the author herself in helping those in crisis. “I think every friendship centre, abuse clinic and groups speaking out against violence, both Native and non-

native, should have one of Joanna’s books in their libraries, not to mention the general public.”

Now a proud grandmother, Shawana uses the metaphor of the eagle to illustrate a spirit having the ability to fly high, free from the hurtful hands of others. A former employee of Anishinawbe Health Toronto, a Native-run and focused health centre in the heart of downtown Toronto, Joanna has a fan in Executive Director Joe Hester. “Joanna’s prose reflects her personal and difficult journey. A personal triumph yet a sad commentary for too many women like her.”

“Voice of an Eagle” by Joanna Shawana, published by Rain Books, ISBN: 0-9781257-0-3, \$14.95, available as a special order at any book store or purchased online at www.rainbooks.com.



Joanna Shawana



Mno-bmaadziwin/Health

Hardy heads up study to combat youth tobacco abuse

SUDBURY – Laurentian University will spearhead a major study of how traditional Native tobacco use might play a role in reducing smoking rates among First Nations youth.

The Canadian Tobacco Control Research Initiative (CTCRI) announced the allocation of a \$990,172 grant to Sheila Hardy, Laurentian University's Director of Academic Native Affairs and Sonia Isaac-Mann, Assembly of First Nations. Along with a team of seven co-investigators from across Canada, they will use the grant to invest in a five-year project to explore how traditional use

of tobacco might help generate programs to reduce tobacco consumption rates among First Nations youth.

"Today, some of our peoples mistakenly defend 'habitual and addictive' tobacco misuse on the grounds of tradition, without truly having any awareness of its traditional purposes," said Sheila Hardy. "Experience has taught us that a return to true traditional values, in a contemporary context, promotes cultural wellness. We certainly hope this project will contribute to our First Nations youth moral and physical well-being."

Tobacco-related illnesses and

diseases are urgent issues in First Nations and Inuit communities, where smoking rates double the Canadian average (57.6 % vs. 26.9 %). Although tobacco-use prevention and intervention programs have been implemented in many First Nations communities, there are few programs that have examined Native traditional approaches to addressing tobacco misuse. With a community-based



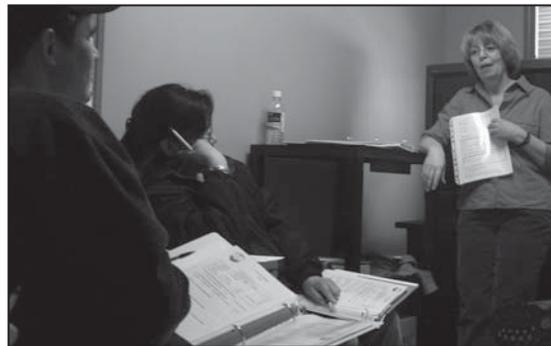
Sheila Hardy

and Indigenous research-driven approach, this initiative will generate empowering knowledge that will help develop tobacco cessation programs designed specifically for First Nations youth. The initiative will be lead by partners and co-investigators in four participating First Nations communities across Canada: Katzie First Nation (West), Sandy Bay First Nation (Prairies), Sagamok Anishnawbek First Nation (Central) and Elsipogtog-Big Cove First Nation (East).

Appointed LU's first Director of Academic Native Affairs in 2006, Sheila Hardy has been

teaching at Laurentian University since 1994. She was born and raised in northern Ontario and is a member of the Teme-Augama Anishinabe. She holds both a Bachelor of Science in Nursing and a Masters in Business Administration from Laurentian University, and is currently working on her PhD in Sociology and Equity Studies from the University of Toronto.

For more information, please contact Professor Sheila Hardy, Director of Academic Native Affairs, at (705) 675-1151, extension 3429 or by email, at shardy@laurentian.ca.



Dale DePiero, KO Telehealth's telehealth informatics educator, instructs a group of community telehealth coordinators, including Rick Allen, from Eabametoong, Ida Fiddler, from Keewaywin, and Jessica Bighead, from Slate Falls, on the use of KO Telehealth's telemedicine workstation during a Jan. 2006 telehealth certification session.

KO Telehealth receives national award attention

By Rick Garrick

THUNDER BAY – KO Telehealth, Canada's largest First Nation telehealth network, has received a national award of excellence.

"This is the first time a First Nation project has won this award," says Donna Williams, KO Telehealth's program manager, as she describes the Canadian Society of Telehealth's Digital Group of Telehealth Companies Award of Excellence for 2006. "It's an award that acknowledges excellence in telemedicine in Canada," says Williams, a citizen of Curve Lake First Nation.

Originally established in 2000 to serve Keewaytinook

Okimakanak's (Northern Chiefs) five member communities in northwestern Ontario through the broadband services of the K-Net

SMART Communities project, KO Telehealth has since expanded to serve 25 remote First Nation communities across Ontario, including Beausoleil First Nation on Christian Island in Georgian Bay.

"It's fantastic," says Susan Vanier, an RPN and Beausoleil's telemedicine site coordinator. "Instead of

travelling to Toronto, our clients can come here and do their follow up appointments in less than half an hour."

Vanier uses an IDOC telemedicine workstation, which incorporates a patient camera, stethoscope and otoscope, to perform patient examinations in her office at the Beausoleil First Nation Family Health Centre for her client's doctors, who are located in Midland, and specialists, who are located in Toronto.

A whole range of health care professionals at up to 700 hospitals and health centres across Ontario are accessible through KO Telehealth's network.



Donna Williams

Drug users as young as 8

By Lynda Banning

THUNDER BAY – Participants in a November workshop learned that children as young as eight have been found using illicit drugs.

Some 80 participants in the workshop – "Dealing with Crystal Meth, Cocaine and Oxycontin" – heard Peggy Shaughnessy of White Path Consulting describe how chemicals new to the illicit drug market are having increasing impacts on the abuser's health and social functioning.

The effects are rapid and severe, and may include cognitive deficits, memory problems, Parkinson's-like symptoms, paranoia, hallucinations, accelerated aging, skin lesions, and dental problems. Participants discussed the roles of community, medical and political groups, and a treatment model based on Medicine Wheel teachings that addresses the four areas of an individual's life.

Sharing ideas on HIV/AIDS

By Jody Cotter

NIPISSING FN – The HIV/AIDS program was busy this past year with delegates from Union of Ontario Indians First Nations attending the International AIDS 2006 conference in Toronto. The information to be learned was phenomenal and was a real eye-opener of how significant the HIV/AIDS epidemic is affecting our world.

I have also been busy collecting reports from our First Nation health workers about their projects to raise HIV/AIDS awareness and educational activities being conducted in their respective First Nation communities



Jody Cotter, UOI HIV/AIDS educator and Doris Peltier, Wikwemikong at the 2006 international AIDS conference in Toronto.

and the ideas are totally awesome. Nipissing First Nation CHR Liz Stevens has an HIV/AIDS quiz in her community newsletter that will provide participants the chance to win \$200 in mall bucks, and, Garden River CHR Marie Pine has done a successful "Condom and Karaoke" night for youth which was well-received by her community.

Mahdezewin & Midwives of Sudbury 6" x 6"

Skoonwiwin/Education

Students see history in making

OTTAWA – Twenty B.C. aboriginal students felt shivers of pride Dec. 5 as federal Indian Affairs Minister Jim Prentice looked up to the public gallery of the Commons to acknowledge their nervous presence at the passage of historic legislation to let B.C. bands run their own schools.

Prentice was speaking after MPs unanimously agreed to fast-track passage Tuesday of legislation giving B.C. First Nations the right to develop “culturally-relevant, community-tailored” curricula for on-reserve schools from kindergarten to Grade 12.

“There were butterflies in my stomach” when the eyes of MPs in the House of Commons followed Prentice’s gaze as he spoke di-

rectly to the students, said Peggy Kotchea, 18, a Grade 11 student who has two boys, aged three and one.

“It was very intense. It was, ‘omigod, we’re finally doing it.’ It was pretty amazing and a great experience. It’s going to be a good story to tell my kids.”

Community members in the Bella Bella and Fort Nelson First Nations, many with memories of the infamous and often abusive residential school system, raised the money to send the students and chaperones to Parliament to see MPs from all parties passing Bill C-34.

“I thought that was awesome when the minister looked up,” said Michelle Vickers, 17, of Bella Bel-

la. “I felt that we actually do make a difference being here.”

Both girls said they thought of the residential school legacy that wounded so many from their grandparents’ generation.

Vickers said she agrees with Prentice that band-run schools will make a difference in B.C. and, when other provinces take up B.C.’s lead, across Canada.

“We cannot learn about us and who we are and what we can truly do until we know where we come from.”

Curricula in participating native communities will be modified to include instruction in First Nations languages, history and culture.

The Bill, which received Royal Assent Dec. 12, will give aboriginal communities a direct role in both teacher and school certification as well as establishment of curriculum and exam standards.

Bartleman pencils in dragonfly gathering

By Cindy Crowe

THUNDER BAY – Ozhaawashko-giizhig Traditional Teaching Lodge (Blue Sky) is partnering with the Métis Nation of Ontario (MNO) to host their day-long Dragonfly Symposium Tuesday, July 10, 2007.



Ontario Lt. Gov. James K. Bartleman has graciously penciled this date on his calendar and will confirm closer to the event, and we are also inviting Anishinabek Grand Council Chief John Beaucage, NAN Grand Chief Stan Beardy, and Treaty 3 Grand Chief Arnold Gardner.

Dr. Ruby Slipperjack-Farrell, Author/Professor at Lakehead University has consented to share some Anishinabe legends

about dragonflies. To promote the symposium, Blue Sky is planning to enter a float in the Canada Day Parade 2007 as well as setting up a booth at the Pow-Wow grounds on Mount McKay the same long weekend. We will also be looking for assistance to borrow a large tent and possibly a tipi for the Dragonfly Symposium which will house all the activities and displays that day. www.blueskyteachinglodge.ca.

Sault College
4” x 8.75”

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6 X 6



Masinaigan/Books

Mohawk professor preaches pacifism

By Deanna Marie Therriault

Wasase: Indigenous Pathways to Action and Freedom is the third book from Mohawk orator and scholar Dr. Gerald Taiaiake Alfred.

The title refers to an ancient Haudenosaunee war ritual, a Thunder Dance meant to prepare warriors for battle. The significance of the title becomes abundantly clear as you progress through the book's four distinct sections.

Instead of a mere academic critique, Alfred – a professor in the University of Victoria's Indigenous governance program – offers a tangible action plan to assist indigenous peoples with addressing that greatest enemy to our continued survival: western and/or mainstream ideals of “self” preservation and materialism. He sees these approaches to life as replacing traditional indigenous values of community and moderation.

Wasase reads like a manual preparing indigenous peoples for something many refuse to admit: that we face an imminent demise if we do not take serious steps to preserve our culture, our customs, our languages and our ceremonies. It offers options to the indigenous person wishing to transcend the persistent shackles of colonialism, but it is not confrontational.

There is no call to arms harkening back to memories of Oka, no mention of balaclavas or storming the Parliament buildings. Something so overtly aggressive would be irresponsible and foreign to a true indigenous concept of survival. Instead, the book draws beautifully upon passive principles of resistance, with Alfred quoting inspiration from the Buddha and Gandhi. I found this approach the book's most appealing aspect, having already been inundated with rhetoric concerning the evils of the federal system, and Canada's colonizers have done the indigenous person wrong.

Wasase is a solution-oriented treatise, challenging its indigenous readers to make a personal commitment as the first step an individual can make toward achieving comprehensive change on a “national” level. It does not come as a demand, but more like a subtle shove in an obvious direction.

Alfred asks the indigenous person to simply examine their own behaviours and determine the degree of personal colonization. Some may be surprised to realize that, in living their daily lives devoid of many traditional philosophies, they are colonists.

But instead of pointing an accusing finger and voicing the standard criticisms, Dr. Alfred offers sage advice, a plan that I believe can work.

With Indigenous peoples running out of sound options, I think it's worth a try. The author is only asking his reader to commit to being an indigenous person. Alfred asks: if you do not commit to aspects of your culture, such as speaking your language, singing your songs, adhering to basic concepts as mutual respect and the idea of community, are you really an Anishinabe person? Pointing the finger at oneself is never easy, but a worthwhile exercise.

Once a personal commitment is made, Alfred claims a ripple affect will follow. The action of re-traditionalization moves from self, to family, to community and beyond. The idea's beauty lies in its simplicity.

The indigenous reader is asked to think outside the box, to adopt a perspective that sees beyond federal handouts and land claim settlements. To see the strength in standing by our traditional beliefs and have the tenacity to remain indigenous people.

Ghandi said “We must always aim to purify our thoughts and everything will be well.” Taiaiake Alfred writes that indigenous people must seek to purify our ways of living by simplifying our existences with the life philosophies of our ancestors ... and perhaps all will be well.

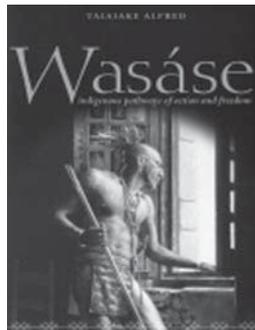
In his own opening words: “It is time for our people to live again.”



Deanna
Therriault



Taiaiake
Alfred



Wasase: Indigenous Pathways of Action and Freedom by Taiaiake Alfred, Broadview Press (2005) Peterborough, Ont., 313 pages, ISBN 1-55111-637-5, \$29.95

Deanna Marie Therriault is an Anishinabekwe activist and supporter of indigenous rights from Fort William First Nation. Currently completing her BA in Political Economy through Athabasca University, she also works for Wasaya Airlines, contributes freelance articles on indigenous issues to numerous publications, is a mentor with her community's Youth Council, and is mother to “a wonderful seven-year-old”.



The Adventures of Crazy Turtle

Michael Cywink starts his “short story for all ages” by telling a First Nations story about truth and new beginnings. Michael has been actively involved in the community development of First Nations cultural arts, serving as curator at the Ojibwe Cultural Foundation Museum for over nine years and visiting various locations around North America to study symbolic interpretation.

26 pg., Paperback 1-897381-04-2 978-1-897381-04-5 01/11/2006 CA\$10.95 (Approx. US\$ 9.86)

Cambrian College

6” x 11.75”

Native Studies
FULL PAGE



ASK HOLLY

BY HOLLY BRODHAGEN

Used tires might make new homes

I recently had the chance to talk to someone about how alternative housing might help address the housing shortage in our city.

We had spoken before about our own plans to build energy-efficient, low-cost housing for our families, but this particular conversation turned to how alternative housing might be an answer to the lack of good quality housing.

In particular, I am wondering how alternative housing technology might address the long-term housing needs of First Nations.

There are no simple answers, but I am hoping to spark an interest in someone who is willing to look into the viability of alternative housing – maybe someone who can see the opportunity available in transforming that massive used-tire graveyard on Manitoulin Island into affordable homes.

There are many amazing opportunities for First Nations to experiment in alternative housing, which could bring us back to the practice of using “native” materials that are available to us at little cost. It would also enable us to lead a traditional lifestyle of relying on the land and its bounty.

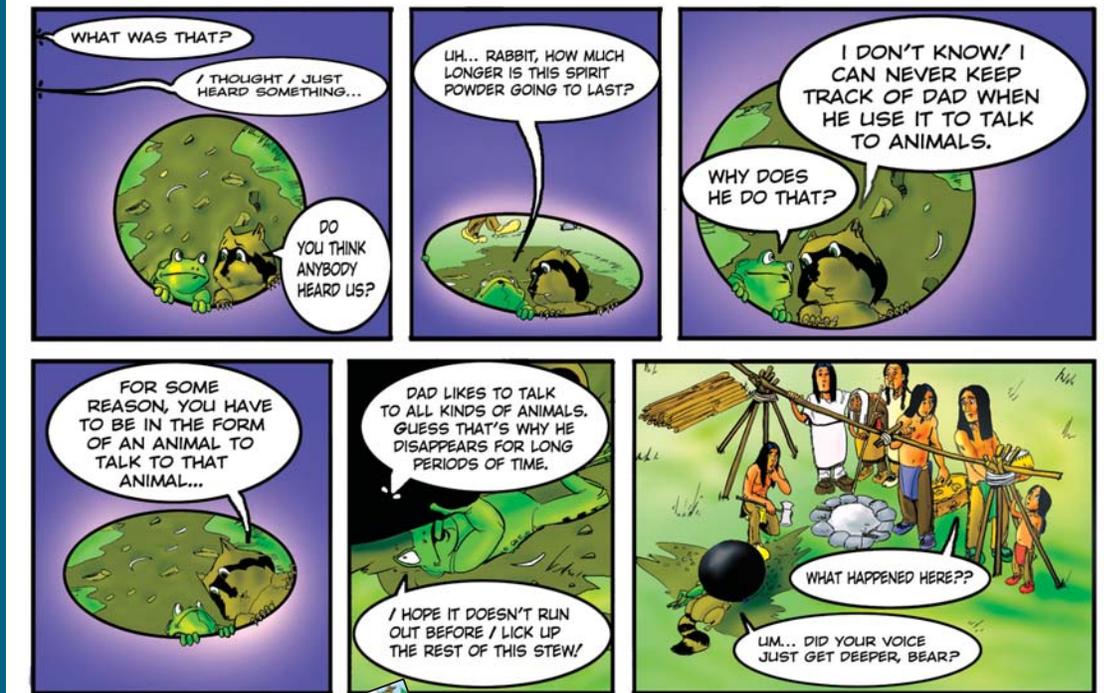
Over the past few years I have researched a number of alternative building styles like domes and underground dwellings, and the use of materials like straw bales, cordwood, and used automobile tires (earthships).

The most successful examples occur where building styles are used in climates best-suited to energy efficiency and availability of materials. They are usually designed to use alternative energy sources like solar power and waste systems such as greywater and composting toilets.

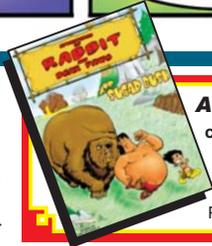
Not only can alternative homes be built for a fraction of the “normal” cost, their energy-efficiency and climate suitability also result in substantial long-term costs for heating and cooling.

If we can build two houses that will last 100 years for the same amount of money as one house that might last 25 years, why would we not look at this option? I am not saying this is the only solution to the housing cri-

Rabbit and Bear Paws



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Adventures of Rabbit and Bear Paws – The Sugar Bush

can be purchased in select retail book stores, Marla's Books, and Gulliver's Books in North Bay or your local comic book shops. Or you can order from us in our online store at www.rabbitandbearpaws.com

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

sis but it might be a new way to stretch dollars further, especially if we are looking for long-term solutions rather than the more costly band-aid solutions used by politicians to date in trying to address the massive shortage of suitable First Nation homes.

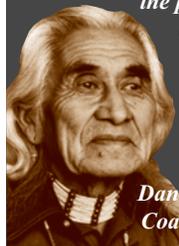
For information about alternative building styles, have a look at these websites:

- www.ecoaxis.net/archt/index.html
- www.daycreek.com
- www.greenhomebuilding.com

Holly Brodhagen, Dokis First Nation, holds a Masters of Social Work degree. Questions or comments can be directed to her c/o the Anishinabek News, or by e-mail at askholly@gmail.com.

NATIVE WISDOM

I shall grab the instruments of the white man's success – his education, his skills – and with these new tools I shall build my race into the proudest segment of your society.



~ Chief Dan George, Coast Salish

Georgian College

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

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

NIIGAN ZHAAMIN — “Moving Forward, Together”

Demonstrators jeer Prentice at Ottawa rally

OTTAWA (CP) – Indian Affairs Minister Jim Prentice was booed and jeered Dec. 5 as he tried to speak to about 400 Native protesters on Parliament Hill.

Organizers of the rally say anger over perceived Conservative backtracking on First Nations rights has reached the boiling point.

Over shouts of “Liar!” and “Shame!” Prentice tried to explain that his department was not responsible for cutting \$160 million meant to preserve Native languages. That cash was recently eliminated by Canadian Heritage and replaced with \$5 million a year for seven years.

The Tories say they’ll use the money to craft more effective programs to keep about 50 fading languages from dying.

But Prentice, the only federal minister to brave the placard-waving crowd as it huddled in a -5 C breeze, bore the full brunt of its frustration. He was almost drowned out by catcalls.

The Conservatives, he said, have earmarked more money for Native issues than previous regimes.

“This government is trying to do real work to improve the living circumstances of aboriginal Canadians,” he offered over a protester who countered: “Kelowna does that!”

The national \$5-billion Kelowna Accord reached a year ago to improve native education, housing and economic conditions was scrapped. Canada’s long-standing support for a United Nations declaration on the rights of Indigenous Peoples, which first wavered under the Liberals, was pulled back under the Tories over concerns it would run counter to the constitution, defence laws and existing land deals.

Assembly of First Nations national chief Phil Fontaine says the Tory government has broken promises while making progress in very few specific areas. Prentice is being disingenuous when he includes in federal spending the \$2.2-billion settlement to compensate former students of Native residential schools, he said.

“It’s not a program or a service,” Fontaine told chiefs from across Canada who began a three-day meeting here Tuesday.

The Conservative budget actually committed just \$450 million in new spending for 630 First Nations, Fontaine said. He reached that figure after subtracting the residential schools settlement along with \$600 million promised for off-reserve and northern housing.

“Our people are frustrated and angry,” he said. “And they have a right to be.

“We feel betrayed and we simply can’t be silent about this betrayal.”

Fontaine said he’ll keep trying to negotiate with federal politicians of all stripes.



Make poverty history

First Nations citizens from across Canada rallied on Parliament Hill Dec. 5 to voice concerns about lack of federal action on the 10-year-old recommendations of the Royal Commission on Aboriginal peoples, Ottawa’s chopping of \$160 million in funding promised to support First Nations language preservation, and the Conservatives’ rejection of the Kelowna Accord, a \$5 billion action plan for aboriginal issues agreed to by the previous Liberal government and all ten provincial premiers. The demonstration followed an announcement by the Assembly of First Nations of a national “Make Poverty History” campaign. Bob Goulais, top left, with the Anishinabek Nation Eagle Staff; top right, Munsee-Delaware Chief Patrick Waddilove and Glen Hare, Anishinabek Nation Deputy Grand Chief; bottom left: Dokes FN Chief Denise Restoule and Nipissing FN Chief Marianna Couchie; bottom right: Kettle & Stony Point FN Chief Tom Bressette and Anishinabek Nation Elder Gordon Waindubence, Sheguindah FN.

— Photos by Laurie Mcleod-Shabogiesic



Grand Council Chief John Beaucage helps Toronto city councillor Jene Pitfield and Tony Belcourt raise Metis flag at Toronto’s City Hall.

Anishinabek honour Louis Riel

By Cherie Dimaline

TORONTO – It may have been a cold and rainy Louis Riel Day but still they came. Metis and First Nations friends joined together early in the morning of Nov. 16 at Toronto’s City Hall to celebrate the life of Louis Riel and his people.

Anishinabek Grand Council Chief John Beaucage was on hand for the flag-raising ceremony and spoke about the binding ties between the Anishinabek Nation and the Metis Nation of Ontario. “We as First Nations, one of the things that we did, whenever we had meetings with other communities or nations across north America, we would take them into our families. We would marry their women or they would marry our men then we became one family. So we are one family that came from the same branch. We branched out over the years but we still come from the same branch.”

Beaucage addressed the history of Louis Riel from a First Nations perspective. “Our communities have stories of Louis Riel traveling here to Ottawa and Toronto along the waterways of the great lakes. Many canoes, many people in those canoes who could speak

all those languages that he would meet up with all the way from the west to the east. He stayed with our people. Our people looked after and fed all those people in those canoes and wished them well on their journey. We were one family. That is really the message I have today.”

Following the flag-raising, the delegation journeyed to the Queen’s Park Legislative Building to continue with the day’s agenda. Traditionally held at the foot of a statue commemorating the Dominion’s triumph over the Metis in 1885, the ceremonies were forced inside by the rain.

Metis Nation of Ontario president Tony Belcourt presented the Grand Council Chief with a plaque in memory of the eight First Nations men who were hanged shortly after Riel’s own hanging for treason in Battleford, Saskatchewan. “(The men) were given swift trials, they didn’t have interpreters, they didn’t have lawyers on their behalf... a special gallows was built so that all eight of them would drop at the same time. It was this huge spectacle, where people were brought together. Indian people were brought there too to Battleford to watch this ugly spectacle.”



Restoration of Jurisdiction

2006 a banner year for consultation by Education Working Group



L to R: R. Martin Bayer, Anishinabek Nation Chief Negotiator, Chief Robert Corbiere, Wikwemikong Unceded Indian Reserve, Grand Council Chief John Beaucage with Merle Pegahmagabow, Head Negotiator for Education

Growing interest and support for agreements

Negotiators continue to meet with First Nations to discuss the education and governance agreements now under negotiation with Canada.

R. Martin Bayer, Anishinabek Nation Chief Negotiator on Governance continues to present the AIP and the potential benefits of the governance agreement to First Nation leaders and citizens.

Lately, the Governance Main Table, including Chief Federal Negotiator Elizabeth Morin and Fred Bellefeuille, were joined by Merle Pegahmagabow, Head Negotiator for Education, to engage in a community discussion on self-government at Serpent River First Nation.

Also Anishinabek negotiators held an information session with United Chiefs & Councils of Manitoulin, Algonquins of Pikwakanagan and Wikwemikong Unceded Indian Reserve which resulted in a Band Council Resolution being signed to support the AIP on Governance.

Signing of the Anishinabek Nation Agreement-in-Principle with Respect to Governance will likely take place in February 2007. There has been no further indication as to when the education final agreement might be initialled and signed.

First Nations interested in a presentation and discussions of the agreement should contact the Union of Ontario Indians.

2006-07 Capacity Development Workshops

The Union of Ontario Indians Restoration of Jurisdiction Project is hosting five workshops, with each focusing on a key area of Capacity Development. The main goal of the workshops is to increase existing capacity in key areas within individual First Nations and the Anishinabek Nation as a whole, prior to the completion of the Education and Governance Final Agreements.

Political Leadership, Band Managers, Program Directors support staff and youth at the First Nation, Tribal Council or other First Nation organization level would benefit greatly from the discussion and participation at each of these dynamic workshops.

School Board Trustee Training

December 4 & 5, 2006
Facilitator: Tracey O'Donnell
Location: Red Rock Indian Band, Nipigon, ON

Membership & Citizenship

December 12 & 13, 2006
Facilitator: Tracey O'Donnell
Location: Best Western Great Northern, Sault Ste. Marie, ON

Assimilation & Sovereignty

January 23 & 24, 2007
Facilitator: Dr. Pamela Toulouse

Location: Pic River First Nation

Comprehensive Community Planning

February 6 & 7, 2007
Facilitator: Lorilee McGregor
Location: Mnjikaning First Nation

Youth (Mentorship)

March 6 & 7, 2007
Facilitator: Caroline Recollet
Location: Sudbury, ON

There is no cost to participate in any of the workshops.

Lunch, refreshments and resource material will be provided to each participant. Travel, accommodations and expenses will be the responsibility of each individual workshop participant.

To register, or for further workshop information including detailed workshop brochures, please contact Terry Restoule, Capacity Development Coordinator, at 1-877-702-5200 or rester@anishinabek.ca.

Throughout 2006, the Education Working Group (EWG) was involved in consultation activities with Anishinabek First Nations and their citizens.

Beginning last January, the EWG members made a series of presentations across the Anishinabek Nation to solicit feedback on the proposed Anishinabek Education System and the draft Final Agreement with respect to the Exercise of Education Jurisdiction between Canada and the "Participating First Nations" – the moniker for those First Nations that sign either an agreement-in-principle (AIP) or a final agreement. The EWG partnered with Anishinabemowin Teg and presented at its annual conference in late March to get input from Anishinabemowin specialists on the development of language and culture programs within the proposed Anishinabek Education System.

The EWG was integral to drafting the internal delegation and funding distribution agreements. These internal agreements will be between the Participating First Nations (PFNs) and will spell out the functions, roles and responsibilities, accountability of each component of the Anishinabek Education System (AES): the local education authorities, the regional education councils and the central, Kinomaadswin Education Body.

After incorporating feedback from its consultations, the EWG hosted an education symposium on October 3-6, 2006 for all Anishinabek First Nation communities to review the proposed AES and provide

comment on the draft internal delegation and funding distribution agreements.

With very few exceptions, participants agreed that the draft final Agreement with respect to the Exercise of Education Jurisdiction represents an important step toward taking back jurisdiction and control over what Anishinabek children and youth learn.

New activities for EWG

In a last push to complete negotiations, members of the EWG are involved in special committees set up to determine costs for particular areas of education.

The Capital Assessments Sub-committee, made up of individuals from the Anishinabek Nation and Canada, is assessing capital structures like schools and teacherages, to determine the amount of funds required in the Fiscal Transfer Agreement (FTA) to bring the capital structures up to code.

Members of the EWG will also participate in a Special Education Sub-committee to address special education issues. The sub-committee will participate in future meetings between the Education Negotiation Main Table and Ministry of Education officials around solving the long-standing and increasing problems around special education for First Nation students. For example, special education in First Nation schools is underfunded and there is little or no coordination of special education programs between Canada, the federal system and Ontario, the provincial system.

While the sub-committees explore and determine dollar figures to address these issues, whether

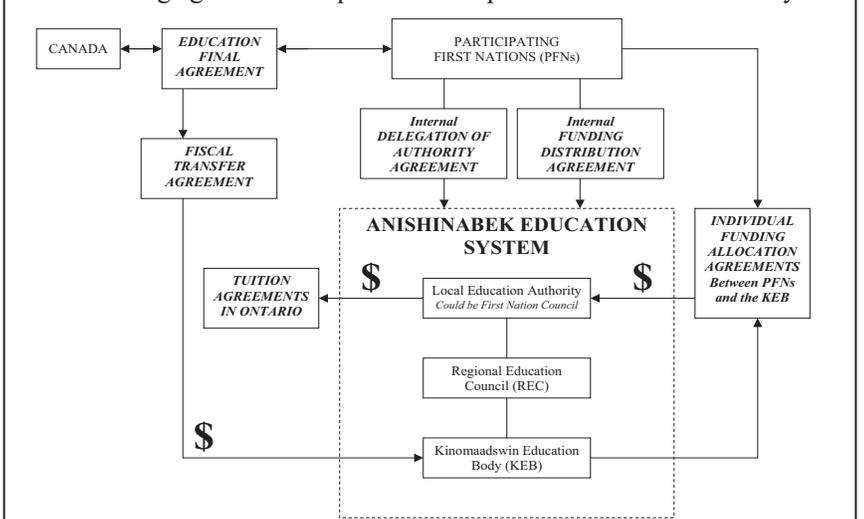
these amounts will be included in the Fiscal Transfer Agreement or be funded under other arrangements is still under negotiation. Canada has proposed that only core education amounts be included in the FTA. Anishinabek negotiators say that First Nations should not be expected to operate only parts of an education system.

If new proposals to further develop the AES and to ratify the final agreement are funded, EWG members will also be involved in community ratification activities and the development of Anishinabek education policies.

Future Activities of the Education Working Group (January to March 2007)

- Finalize the elements of the Anishinabek Education System, the internal delegation and funding distribution agreements, and the Anishinabek Nation's Fiscal Transfer Agreement (FTA) proposed amounts to be negotiated.
- Participate in negotiation sessions between the Head Negotiation Table for Education and the Province of Ontario (Ministry of Education).
- Negotiate a final agreement with the Province of Ontario for the recognition of the AES and addressing issues of transferability between the AES and the Provincial education system.
- Begin ratification activities for ratifying each of the Education Final Agreement elements within First Nation communities. Development of a ratification committee consisting of education working group members.

Chart showing agreements required to set-up Anishinabek Education System



Restoration of Jurisdiction

Six more First Nations to join constitution development project

By Mike Restoule

The Restoration of Jurisdiction (ROJ) Constitution Development Project has designed an accelerated process for six additional First Nations to be invited to participate in the project immediately.

The draft *Final Agreement with respect to the Exercise of Education Jurisdiction* provides that a participating First Nation has jurisdiction on its territory in relation to primary, elementary and secondary education for its members living on its territory. Section 8.1 of the draft final agreement states, "A Participating First Nation will exercise Jurisdiction in accordance with this Agreement and its Constitution."

The anticipated start-up of the Anishinabek Education System is April 2008 with schools opening under First Nations jurisdiction September 2008.

To say that First Nations have precious few months in order to be prepared to "go live" with the system as of April 2008 is an

understatement. Given that the constitution development process can take up to a year to complete, it is imperative that First Nations begin without delay.

The First Nations now beginning to develop their constitutions can use the experience and information gathered by the initial 10 First Nations who are going down the constitution development road in their communities. Information used by these First Nations is compiled in a "Anishinabek Constitution Guidebook" that is intended to assist committees put together a draft constitution for consideration by their community members.

The guidebook includes relevant research, practical information, and examples to guide the committees in drafting the necessary provisions of a community constitution that will, at a minimum, meet the requirements of the potential *Final Agreement with respect to the Exercise of Education*

Jurisdiction. The guide also includes sample First Nation constitutions that committees can build upon and use as models.

Those First Nations that accept the invitation to join the project will commit to establishing a committee of no more than four well-informed and influential community volunteers to do this intense work. The committees will meet with an ROJ facilitator and legal and professional resource technicians to get started. The draft constitutions are due by the end of March 2007. This is an ambitious and demanding approach that will test the mettle of those involved but can have great benefits to communities.

The six additional First Nations that have been invited this year to join the project are: the Chippewas of Georgina Island, Long Lake #58, Pic Mobert, Rama Mnjikaning, Wasauksing and Wikwemikong Unceded Indian Reserve. To date, Long Lake #58 and Wasauksing have accepted the offer.

NIIGAN GA-ZHAAMIN

This chart shows current Anishinabek Nation support for the negotiations with Canada as a means to restoring jurisdiction in the areas governance and education. It also shows First Nations constitution development under ROJ and other processes.

FIRST NATION	BCR supporting EDUCATION AGREEMENT	BCR supporting GOVERNANCE AGREEMENT	CONSTITUTION DEVELOPMENT
Aamjiwnaang			
Alderville			draft completed
Algonquins of Pikwakanagan			
Aundeck Omni Kaning			other process
Beausoleil			other process
Bijnjitiwaabik Zaaging Anishinabek			in progress
Bingwi Neyaashi Anishinaabek			
Chippewas of Georgina Island			other process
Chippewas of Kettle & Stony Point			in progress
Chippewas of the Thames			
Curve Lake			other process
Dokis			in progress
Fort William			
Henvey Inlet			
Kiashe Zaaging Anishinaabek			
Long Lake # 58			in progress
Magnetawan			
M'Chigeeng			
Michipicoten			
Mississauga # 8			
Mississaugas of Scugog Island			other process
Moose Deer Point			other process
Munsee-Delaware			
Namaygoosisagagun			
Nipissing			draft completed
Ojibways of Garden River			in progress
Ojibways of Pic River			in progress
Pays Plat			
Pic Mobert			
Rama Mnjikaning			other process
Red Rock Indian Band			draft completed
Sagamok Anishnawbek			other process
Serpent River			
Sheguiandah			
Sheshegwaning			in progress
Thessalon			
Wahnapiitae			
Wasauksing			in progress
Whitefish Lake			in progress
Whitefish River			
Wikwemikong Unceded Indian Reserve			
Zhiibaahaasing			
TOTAL (as of November 22, 2006)	28	24	20

LEGEND

 Namaygoosisagagun does not have a land base. Jurisdiction negotiated at this time is exercised "on-reserve"; therefore, a BCR was not sought.

 Band Council Resolution received from First Nation Council supporting the Agreements-in-Principle (AIP's)

 For more information contact us at 1-877-702-5200 or ROJinfo@anishinabek.ca



Wikwemikong Unceded Indian Reserve operates a full education system. Here Chris Jacko, a student at Wase-Abin High School gives a "thumbs-up" to the Wikwemikong Board of Education. The proposed Anishinabek Education System would offer students attending the 20 elementary and secondary schools within the Anishinabek Nation an education that emphasizes language, culture, and Anishinaabe history. The system will also offer First Nation students that attend provincial schools access to Anishinaabe curriculum developed through the curriculum development branch housed at the central Konomaadswin Education Body or "KEB." The KEB will be set up to support the delivery of Anishinaabe education programs and services by the First Nations that sign the Final Agreement with respect to the Exercise of Education Jurisdiction.

Talks are now in progress with Ontario regarding the relationship between the provincial system and the proposed Anishinabek Education System. Merle Pegahmagabow, Head Negotiator on Education, presented the details and mechanics of the Anishinabek Education System to Ontario representatives. A series of meetings has been scheduled to coordinate the provincial and Anishinabek systems. The Province of Ontario's recognition of the AES and the transferability of students between the AES and the Provincial education systems are among several issues under discussion.





ASSEMBLY OF FIRST NATIONS

A REPORT CARD

ROYAL COMMISSION ON ABORIGINAL PEOPLE AT 10 YEARS

In 1991, the Government of Canada launched the most extensive study and consideration of issues affecting Aboriginal Peoples in the history of Canada. For over five years, the Royal Commission on Aboriginal Peoples (RCAP) engaged, analyzed and carefully considered a balanced strategy to move forward.

A central conclusion was that *"the main policy direction, pursued for over 150 years, first by colonial then by Canadian governments, has been wrong."*

The dominant theme in the recommendations was that: *"Aboriginal peoples must have room to exercise*

their autonomy and structure their solutions."

RCAP also presented specific socioeconomic targets: *"To close the economic gap between Aboriginal peoples and non-Aboriginal peoples by 50% and improve social conditions in the next 20 years"*.

RCAP's comprehensive strategy was based on a rebuilding process as the best and proper way for the revival of the economic, social, cultural and health status of communities and individuals. The strategy was premised on the restoration of relations of mutual respect and fair dealing between First Nations and other Canadians.

RCAP RECOMMENDATIONS

The Commissioners clearly recognized that the relationship between First Nations and Canadian society needed restructuring before positive outcomes could be achieved in economic, health and social aspects of First Nations life. Other independent research has since proven the positive effects of tribal sovereignty and cultural continuity on sustained development and community wellbeing.

Key elements of the RCAP restructuring include:

New Royal Proclamation: to reaffirm Canada's respect, recognize harmful actions, affirmation of Aboriginal and Treaty rights.

Recognition of First Nation inherent Jurisdiction: recognition by all governments and specific instruments and processes to recognize and implement First Nation governments.

Machinery of Government: eliminate the Department of Indian Affairs and Northern Development, to be replaced by two federal departments: a Minister of Aboriginal [First Nation, Métis and Inuit] Relations to provide fiscal and policy guidance, including a Crown Treaty office, to the Minister of Indian and Inuit Services.

Treaty Commissions and an Aboriginal Lands and Treaty Tribunal: covering matters of (1) specific claims; (2) Treaty making, implementation and renewal.

Effective Financial Mechanisms: support for First Nations governments through clear policies.

Redistribution of Lands and Resources: through Treaty and Aboriginal rights implementation.

Network of Healing Centres and Lodges: operated under First Nations control, in an integrated service delivery environment.

These restructuring initiatives were not implemented by the federal government, and the status quo continues today. The federal response has been limited to providing some funding in targeted areas such as early childhood development, diabetes, housing, sewage infrastructure, some aspects of education reform, water management and social assistance.

National Chief gives Ottawa an 'F'

By Bill Curry
Globe and Mail

OTTAWA – Native leaders marked the 10th anniversary of the Royal Commission on Aboriginal Peoples with the release of a report card that shows Ottawa has failed to act on the vast majority of its 440 recommendations.

The Assembly of First Nations gives Ottawa an F in all areas dealing with the respect of treaties, which the commission argued were key to giving Natives enough power and land to lift most out of poverty.

The federal government signed hundreds of treaties with Natives as Canada was settled by Europeans, and they form the basis of continuing negotiations over land rights for traditional hunting and fishing. But treaties can also produce significant financial benefits for Native communities that obtain rights to natural-resource revenues in areas such as mining and forestry.

The royal commission was launched in 1991 by prime minister Brian Mulroney's government. By 1996, it produced five volumes of detailed recommendations based on ex-

tensive consultations with aboriginals.

The main recommendations called for a renewal of the 1763 Royal Proclamation affirming aboriginal and treaty rights, and the regrouping of Natives as self-governing nations that would manage a larger land base.

Phil Fontaine, the national chief of

the AFN, was host at a Nov. 21 reception marking the anniversary at the Museum of Civilization in Gatineau. He argued that building these nations will give Natives the critical mass to govern themselves, and he criticized the current Conservative government, saying, "We are concerned there is no activity to advance the agenda."

After 10 years of federal inaction on the commission's recommendations, Mr. Fontaine says now is a key moment for the country. "Canada is at a crossroads between the paths of co-operation and conflict. We can move

forward or we can move backward."

The AFN report card grades the federal government's response to 62 clusters of the RCAP recommendations, giving an F to 37 of them. The AFN grants only one A, two Bs, 12 Cs and 13 Ds. The lone A was for the 1996 decision to designate June 21 of each year as National Aboriginal Day.

Liberal MP Anita Neville criticized the Conservatives' decision not to honour the \$5.1-billion Kelowna accord, signed at a first ministers meeting last November, and for opposing a United Nations declaration on the rights of indigenous peoples.

"How can the Prime Minister pretend to be a voice for human rights, while at the same time actively working to destroy the declaration on the rights of indigenous peoples?" she asked.

Indian Affairs Minister James Prentice said his government is committed to honouring treaties.

"This government does not support this declaration because that particular declaration jeopardizes those treaties, the enforceability and the meaning of them," he said.

REPORT CARD SNAPSHOT

A	1
B+	2
B-	1
C+	1
C	5
C-	6
D	11
D-	2
F	37

Today, a full 10 years after tabling of 440 RCAP recommendations, the Assembly of First Nations (AFN) has assessed the response and actions of the Federal Government. Relative to a summary of major clusters of recommendations, it reveals the following Report Card:

This summary analysis points to a clear lack of action on the key foundational recommendations of RCAP and a resultant lack of progress on key socio-economic indicators.

Based on our assessment, Canada has failed in terms of its action to date.

RCAP REPORT CARD

The reality for First Nations communities today is **ongoing poverty**, and an increasing gap in living conditions with other Canadians, which were reported during the RCAP hearings. Any major improvements in individual communities or regions have been led by those communities for those communities. Appendix A provides a summary of RCAP recommendations which demonstrates the Canadian Government's performance over the past ten years.

The Reality

No sustained investment in meeting the basic needs of First Nations communities, or in addressing key determinants of health/well-being.

First Nations children

- 1 in 4 First Nations children live in poverty, compared to 1 in 6 Canadian children. They have double the rates of disability, and over one third of their homes are overcrowded.
- Year end 2003 data from DIAND indicated that 9,031 First Nations children on reserve were in child welfare, representing a 70% increase from 1995.2
- A recent report has found that 0.67% of non-Aboriginal children were in child welfare care as of May 2005, compared to 10.23% of status Indian children.
- As many as 27,000 First Nations children are currently under care.

First Nations homes

- In addition to a higher rate of overcrowding, First Nations homes are about four times more likely to require major repairs compared to Canadian homes and mold contaminates almost half of First Nations homes.
- 1 in 3 First Nations people consider their main drinking water unsafe to drink, and 12% of First Nations communities have to boil their drinking water.
- Six percent (over 5,000 homes) are without sewage services, and 4% lack either hot water, cold water or flushing toilets.

First Nations communities

- First Nation communities ranks 76th out of 174 nations when using the United Nations Development Index 2001. This is compared to Canadian communities who rank 8th.
- Unemployment is over 50%, and rises to over 60% for those without high school completion.
- First Nations are more likely to require health services than national average, and tuberculosis is eight to ten times more prevalent among First Nations.
- Life expectancy for First Nations men is 7.4 years less, and 5.2 years less for First Nation women, compared to Canadian men and women respectively.



ASSEMBLY OF FIRST NATIONS

A CALL TO ACTION FOR FIRST NATIONS YOUTH



Make Poverty History - The First Nations Plan for Creating Opportunity

"The Make Poverty History for First Nations campaign is something that can encourage our youth to think seriously about the reality facing First Nations and empower them to help make a difference for their families and communities." – AFN National Chief Phil Fontaine

The Assembly of First Nations (AFN) recently launched a national campaign to show the Canadian public and politicians what is the shocking state of poverty lived by too many First Nations peoples.

The **Make Poverty History: The First Nations Plan For Creating Opportunity** campaign highlights the struggles facing our people and our communities. We have to take action together, have a strong voice and demand that Canada's political leaders honour their commitments to end poverty.

As First Nations youth, you have enormous influence and will play an important role in the success of this campaign. We need you to spread the message and show that we, as First Nations peoples, **have the knowledge, ability and solutions** to take charge of our own future.

The AFN campaign is linked to Make Poverty History, a worldwide effort to eliminate poverty that began in 2005 and involves over 80 countries.



"Poverty breeds helplessness and hopelessness and our people deserve a better future. We need immediate action from the government and we need to work together to break the cycle of poverty for First Nations." – Ted Nolan, NHL Coach

Creating Opportunities

Did you know that more than half of First Nations people are under 23 years old? If poverty isn't addressed today, it will continue to linger among our families and communities in the next generations.

That means your voice is critical to call for immediate action from the Government of Canada to stop the cycle of poverty and support First Nations governments to address poverty for all of us and future generations.

How do we break this cycle? We need strong, stable, self-sufficient governments. We need economic development opportunities – our fair share of Canada's resources coming from our traditional and current lands. We need good health care, safe housing, and access to educational opportunities close to home.

This isn't the case today. First Nations peoples receive half the amount of funding per person as other Canadians. Our fund log for health and other essential services like education are capped every year at a level below what is needed to meet our needs.

What we know is that it will cost Canada more to do nothing.

Money is necessary, but it isn't enough. We need to create a solid and stable foundation for First Nations to make the decisions that affect their lives and plan for their own future.



"We know how to make things work better. We can be inspired to work together. We need support, time and the tools to make it happen. Our voice must be heard." – Gino Odjick, Special Advisor on Youth and Sports



What does Poverty really mean?

Too many of our Children, Elders, Families and Communities are living in conditions that should not be accepted by anyone in Canada.

- 1 in 4 First Nations children live in poverty.
- First Nations youth commit suicide at 5 to 8 times the Canadian rate as a result of poverty and despair.
- High school graduation rates for First Nations youth are half the Canadian rate.
- About 1 in 4 First Nations homes with children are overcrowded.
- Close to 100 First Nations communities under boil drinking water advisories.
- Mould contaminates almost half of all First Nations homes.
- More than half of First Nations people are not employed.
- Diabetes among First Nations people is at least three times the national average.
- First Nations suffer from Third World diseases such as tuberculosis at 8 to 10 times the rate of Canadians in general.

It is time to speak up against these unacceptable conditions and demand change, **CHANGE TODAY FOR TOMORROW!**

GET INVOLVED

Please join with the AFN, your First Nations leaders and community members in our united efforts to eliminate poverty among our people.

First Nations youth have the power to change the system. This campaign cannot be successful without you! We need your help to tell the government and all Canadians that First Nations will not be ignored and that our rights must be fully recognized and respected.



"I believe that First Nations youth should look to the future with hope and big dreams. The world is full of opportunities and nothing should hold them back. It's time for all First Nations people – including our youth – to take a stand against poverty so we can help make their dreams come true. Let's work together to Make Poverty History for First Nations." – Adam Beach, Actor

- Here are a few ways that you can support this national campaign:
- Sign the online petition with all your peers and fellow students at www.afn.ca
 - Write to your Member of Parliament – you can find his/her contact information at www.parl.gc.ca.
 - Distribute campaign materials to people in your community and encourage them to become involved.
 - Create murals or banners for display in your school or community.
 - Plan an event in your school or community to raise awareness and publicity.

For more information on the campaign, please visit www.afn.ca
 Contact: Bryan Hendry, A/Communications Director
 Assembly of First Nations
 473 Albert Street, Suite 810, Ottawa ON K1R 5B4 Toll-free: 1-866-869-6789 Fax: (613) 241-5808

Take Action. Make Your Voice Count.
 Strengthen Our Message.

A'ki/Land

First Nations not sharing in wealth

By Lynn Gehl

First Nations peoples, such as the Algonquin of the Ottawa River Valley here in Ontario, enter into land claims and self-government processes to regain their territories as well as their share of revenues generated from their territories. They do this to support the long-term viability of their communities and governments.

It is inappropriate to think of and to characterize these negotiations as selling land in exchange for a one-time lump-sum payout from federal and provincial governments.

The process of achieving self-government involves First Nations regaining jurisdiction to manage their own affairs in such key areas as education, justice, and governance—developing their own school curricula, making their own laws, and designing their own models of government. First Nations achieving self-government will incur the ongoing costs associated with relieving the Crown of its fiduciary obligations to provide services.

Put another way, these negotiation processes serve as the mechanism to establish an economic base for First Nations peoples and their new governments. Otherwise, how would First Nations peoples be able to fund operation of newly-obtained jurisdictions and how could their governments remain viable in the long term?

Despite this, the federal Land Claims Policy states that settlements merely offer a “means whereby aboriginal groups can obtain some of the tools to capture economic opportunities and establish the means whereby they can make decisions about future renewable resource use.” The policy even places strict time limitations and absolute dollar caps on the very revenues that First Nations require to sustain their newly-obtained responsibilities.

In essence, the federal and provincial governments have created a seemingly contradictory process whereby the Crown relinquishes its fiduciary responsibilities while concurrently impairing the ability of First Nations to assume them. This begs the question, “How do the federal and provincial governments ex-

pect new First Nation governments to remain viable?” and further, “Are the federal and provincial governments negotiating in good faith?”

The Indigenous understanding of treaties is that they were sacred promises by the settler governments to share the use of our traditional lands with us, a concept we interpret to include sharing in any wealth generated from that use. To better understand how unfair and unreasonable the existing land claims and self-government processes are, it helps to have some idea of the wealth the governments generate from land bases once exclusively occupied by Indigenous peoples.



Lynn Gehl

According to the Ministry of Northern Development and Mines, over \$7 billion in metals and minerals were extracted in 2005 from lands in southern Ontario. This represents just a single year's yield of decades of natural resources wealth from which First Nations like the Algonquin have been excluded.

Neither have the Algonquin or any other First Nations been allocated a share of the \$59 million in sales of hunting and fishing permits during the most recent fiscal year by Ontario's Ministry of Natural Resources.

Algonquin Park, established in 1893 as Ontario's first provincial park, contributed \$170 million from forestry industry activities to the provincial economy in 2004-05. During 2005 the park generated over \$13.5 million from visitors, campers, concessions, and commercial leases...and it is one of only 106 operating provincial parks in Ontario.

Shouldn't the Algonquin and other First Nations peoples be entitled to their share of these revenues, the direct result of commercial activities on Indigenous lands?

When First Nations peoples have succeeded in negotiating limited resource revenue-sharing through the existing land claims and self-government process, they are

certainly not guaranteed, “as long as the rivers flow.” For example, when the Nisga'a people negotiated one-quarter of the Nass River fishery in their 2000 settlement they achieved it without constitutional protection. This undoubtedly leaves First Nations governments and their jurisdictions vulnerable and non-viable in the long term.

As Calgary-based professor Michael Asch argues, “rights that are not constitutionally entrenched can be easily taken away.”

Lynn Gehl, Algonquin Anishinabekwe, is a Ph.D. Candidate in Indigenous Studies at Trent University where her dissertation topic is the contemporary land claims and self-government process as a perpetuation of colonization.

Halford Hide 4" x 4.5"

Rama Mnjikaning FN 6" x 9"

Big Trout Lake fights provincial mining act

TORONTO (CP) – The Kitchenuhmaykoosib Inninuwug First Nation claims the provincial government is refusing to sign a basic consultation agreement would allow them to begin court-ordered talks with Toronto-based Platinox Inc.

The junior exploration company wants to drill in the Big Trout Lake area, some 600 kilometres north of Thunder Bay. While the proposed site is not on reserve land, it is within the aboriginal band's traditional territory.

The case could have wider implications for exploration in the province's mineral-rich north because the band is also challenging the Ontario Mining Act on constitutional grounds.

The band wants the act to mandate consultation with aboriginal people even before explorers go in search of gold, diamond and nickel deposits so that the mostly impoverished communities can reap some economic benefit from mining.

Intergovernmental Affairs

Long Lake, Lac Seul settle power issues

By Rick Garrick

THUNDER BAY – Long Lake #58 and Lac Seul First Nations have signed settlement agreements with Ontario Power Generation to resolve past grievances.

Long Lake began negotiating with OPG in 2000 and officially signed their agreement on Aug. 31 for an undisclosed amount, while Lac Seul began negotiating in 1993 and officially signed their agreement for \$12.6 million on Nov. 14.

“We are pleased to have reached a settlement with OPG,” said Chief Veronica Waboose of Long Lake, an Anishinabek Nation community located about 300 km northeast of Thunder Bay. “And we look forward to building, together, a new trusting relationship based on mutual respect.”

Narcisse Kakegabon, Long Lake’s band manager, said that most band members were satisfied

with the settlement, which covered losses of land and resources stemming from Ontario Hydro’s flooding of Long Lake in 1938.

“We had an overwhelming vote,” Kakegabon said. “Ninety-six per cent voted for the settlement.”

All of Long Lake’s 1,205 eligible band members had an opportunity to vote, with the off-reserve members voting by mail-in ballots.

As of now, no decisions have been made about how to use the settlement funds.

“We haven’t made a final decision,” Kakegabon said. “With the money we have in the bank, we could double that in seven years.”

John Murphy, OPG’s executive vice president - hydro, explained that the settlement recognizes the past and allows both parties to move forward together.

“OPG looks forward to discus-



Chief Clifford Bull, centre with eagle feather, and a group of Lac Seul First Nation councillors and community members – including former chief David Gordon – at Toronto signing ceremony for \$12.6 million settlement with Ontario Power Generation.

sions that may lead to a future business relationship with Long Lake #58 First Nation that will benefit both parties,” Murphy said.

Waboose and Kakegabon both noted that Long Lake is currently in talks with OPG about potential hydro power development projects in the community’s traditional territory.

Chief Clifford Bull of Lac

Seul, a Treaty #3 community located about 400 km northwest of Thunder Bay, noted that the settlement, \$7.2 million up front, \$4 million plus interest on Dec. 3, 2007, and another \$1.4 million in additional benefits, such as \$100,000 annually for 10 years towards scholarships, recognizes the impacts of the past and looks forward to a more positive future.

“Our people support the work that is being done by OPG to add additional generation at the (Ear Falls hydro dam) site,” Bull said. “In the future we want to build a commercial relationship with OPG in which our people can benefit from projects on our traditional lands.”

Lac Seul is considering whether to invest \$4 million of the settlement for a 25 per cent share of the new 12 MW hydroelectric plant

currently being constructed by OPG at the Ear Falls dam site.

“This agreement is a model to facilitate the construction of new clean, renewable hydro power through a partnership between OPG and the Lac Seul First Nation,” Murphy said.

Bull added that Lac Seul can now begin to address the impacts to the reserve and its people from flooding due to Ontario Hydro’s Root River Diversion in the mid-1950s and the 1928 construction of the Ear Falls dam.

Lac Seul plans to hold community consultations to decide where the settlement funds should go - some suggestions include bridges to reconnect two isolated communities and a new school in the band’s third community, which lost their original school during the flooding.

Court supports Native wood harvesting

OTTAWA (CP) – Natives must be allowed to harvest timber on Crown land for personal use, the Supreme Court of Canada ruled Dec. 7 a potentially far-reaching judgment on aboriginal rights.

The unanimous judgment said harvesting wood for survival purposes was integral to the culture of the Mi’kmaq and Maliseet peoples.

“The right to harvest wood for the construction of temporary shelters must be allowed to evolve into a right to harvest wood by modern means to be used in the construction of a modern dwelling,” said the judgment.

“Any other conclusion would freeze the right in its pre-(European) contact form.”

That right is geographically limited, said the court, to lands traditionally used by the band member in question.

And the timber harvesting right “has no commercial dimension,” added the judgment.

“The harvested wood cannot be sold, traded or bartered to produce assets or raise money.”

The high court had already ruled against aboriginal rights to log Crown lands for commercial

purposes. But after the New Brunswick court of appeal upheld lower court rulings that absolved native men from taking timber for personal use, the Supreme Court agreed to hear the Crown’s appeal.

Darrell Gray, of the Pabineau First Nation Mi’kmaq, was originally charged in 1999 after taking four maple trees from Crown land.

Kina Gbezhgomi
Child & Family Services
6” x 8”

IA Staff

Allan Dokis
Director

Jason Laronde
Resource Management
Council Coordinator

Alicia McLeod
Treaty Research

Melissa Stevens
Treaty Research Clerk

Nadine Roach
Forestry Coordinator

Barb Naveau
Forestry Assistant



Anishinabemowin/Language



(First) National Anthem

A group of youngsters from Dokis First Nation sang Canada's national anthem in Ojibway during the Nov. 26 Aboriginal Appreciation Night at a North Bay Skyhawks junior hockey game. Back row, from left: Jamie Restoule, Presley Young (Restoule), Rikki Restoule, Mary Dokis – Elder/Native Language Teacher/Volunteer. Front row, left: Troy Lajeunesse (Restoule), Melanie Young (Restoule), Leah Dokis. Sudbury Wolves – whose roster includes Native players Scott Restoule (Dokis), Jordan Cheechoo (Moose Factory), and Brendan Biedermann (Moose Factory), were 7-2 winners over North Bay, whose lineup includes Justin Roy (Temiscaming).
– Photo by Lisa Restoule

Feds chop FN language funding

OTTAWA – The Assembly of First Nations' Chiefs Committee on Languages (CCOL), comprised of First Nations leaders from across Canada, learned in November that there will be significant changes to Aboriginal

Language funding. Minister of Heritage and Status of Women Bev Oda says that money set aside in 2002 for Aboriginal languages in the amount of \$172.5 million will not be disbursed as originally planned.

While \$12.5 million has been disbursed to date, Minister Oda informed CCOL Chair Chief Bill Cranmer of her unilateral decision that the languages funding is expected to be renewed for the next ten years at \$5 million per year for a total of \$50 million. This represents a significant reduction from the original \$172.5 million originally set aside.

This unilateral decision flies in the face of the Federal Government-First Nations Political Accord. This decision demonstrates the lack of good faith on behalf of Canadian Heritage as the Chiefs Committee has been in negotiations with Canadian Heritage officials on the rollout of the remaining \$160 million.



Entertainers support language

Cree entertainers Winston Wuttunee and Tina Keeper were among hundreds of participants at the National First Nations Language Conference Nov. 13-15 in Winnipeg. Wuttunee, an actor, comedian, and children's story-teller from a Saskatchewan First Nation, served as master of ceremonies for the conference banquet. Keeper, an award-winning Manitoba actor famous for her role in "North of 60" and currently the Member of Parliament from Churchill, was a speaker and presenter. The event was hosted by the Manitoba First Nations Education Resource Centre.
– Photo by Perry McLeod-Shabogesic

Niin memoonji mnji-aawish

I am your worst enemy

Niin aapji mshkozi ooshime go memoonji maawnjidoodaad maagaasjig maan pii kiing;
I am more powerful than the combined armies of the world;
Pii naash dash go kino miigaadinan bmaadzizjig, niin kino nbinaajaag niinwag
I have destroyed more men than all the wars of the nation;
Niin dindwen enji nbowaad bmaadzizjig wiisgeshinwaag miinwaa niin nbnaajtoonan ensa bebezhiig endaadadjig ooshime dash go mooshaang, waawaayesemigak, skidemigak miinwaa gchi-nooding ooshime maamiwidoonsdoong nanda kino;
I have caused millions of accidents and wrecked more homes than all the floods, tornadoes, fires and hurricanes put together;
Niin ndaaw memoonji aakooziikenishkeyaanh ge gmoojkii-ninii-yish. Niin ngimoodin niibino zhoonyaa ensa ngo-bboon;
I am the world's slickest thief. I steal billions of dollars each year;
Niin mikwaag memoonji nogaazjig, mej go iidig epiidji gchi-twaazigwenh, miinwaa epiidji nogaasgwenh, maage epiidji shkiniigwenh maage epiidji getizigwenh, maage epiidji mshkooziigwenh maage epiidji niimzigwenh;
I find my victims among the rich and poor, the young and the old, the strong and the weak;
Niin nmoogse niibinoshing ngwaji oodi go ndaade mzinshin go gti-ganing enji-nokiitwin teg;
I loom up to such proportions that I cast a shadow over every field of labor;
Niin ndaa'aan ngonaagosii, niisaanis, miinwaa gaawin ngekwaadizisii;
I am relentless, insidious, unpredictable;
Niin kino ngoji ndaa'aa-endaayin, miikinaang, enji nokiing teg, enji maamiwi nokii'aad nokiitjigan teg, nokii-aajkinganing, nbiing, miinwaa noodinwining ndaa'aa;
I am everywhere – in the home, on the street, in the factory, in the office, on the sea and in the air;
Niin nbiidoon aakooziwin, ngaaswin, miinwaa nbowin;
I bring sickness, poverty and death;
Gaa-gego nmiigweziin, miinwaa niin kino gego nchi-biinchi-ndaapinaal
I give nothing and take all;
Niin memoonji mnji-aawish;
I am your worst enemy;
Niin ndaaw mshkode'aabonyish.
I am alcohol.
– Author Unknown; Nishinaabe translation by Shirley Williams, Wikwemikong Unceded Indian Reserve

Anishinaabe Speech 4" x 2"

Gdanmigkaagoom

Aamjiwnaang; Alderville; Algonquins of Pikwakanagan; Aundeck Omni Kaning (Sucker Creek); Beausoleil; Biinjitiwaabik Zaaging Anishinaabek (Rocky Bay); Bingwi Neyaashi Anishinaabek (Sandpoint); Chippewas of Georgina Island; Chippewas of Kettle & Stony Point; Chippewas of the Thames; Curve Lake; Dokis; Fort William; Henvey Inlet; Lake Helen (Red Rock); Long Lake #58; Kiashke Zaaging Anishinaabek (Gull Bay); Magnetawan; M'Chigeeng; Michipicoten; Mississauga #8; Scugog; Mnjikaning; Moose Deer Point; Munsee-Delaware; Namaygoosisagagun; Nipissing; Ojibways of Garden River; Ojibways of Pic River; Pays Plat; Pic Mobert; Sagamok Anishnawbek; Serpent River; Sheguiandah; Sheshegwaning; Thessalon; Wahnapitae; Wasauksing; Whitefish Lake; Whitefish River; Wikwemikong Unceded; Zhiibaahaasing.

