



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

Volume 18 Issue 1

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IN THE NEWS

Little NHL good to go

SUDBURY – Players on 118 teams from all across Ontario will be competing for new trophies donated by CTV/TSN when the 35th annual Little Native Hockey League tournament gets underway March 12-16. *More on Page 20.*



Status card case over

NORTH BAY – Fraud charges have been stayed against members of The League of North American Indian Nations on condition they tell persons who purchase membership cards that they do not carry the same rights or benefits as Certificates of Indian Status issued by the Canadian government. Justice Stephen O'Neill, who began hearing the case over two years ago, was one of 120 people who participated in a "reconciliation circle" at the local Indian Friendship Centre conducted by Algonquin Elder William Commanda.



Justice Stephen O'Neill

Fontaine runs again

WINNIPEG (CP) – Phil Fontaine will seek re-election as head of the Assembly of First Nations this summer. The 61-year-old from Manitoba's Saganagong First Nation is the first declared candidate in the leadership race, which could see Canada's national chief elected for the first time by all eligible First Nation citizens, not just the country's 633 chiefs.



Phil Fontaine

Blue Heron bans smoking

PORT PERRY – The Great Blue Heron Charity Casino, owned by the Mississaugas of Scugog Island First Nation, will become smoke-free on June 1st of this year. Chief Tracy Gauthier said her community will be enacting similar non-smoking regulations as the province of Ontario on the same date.



The Rights-based Agenda

What is it? See Grand Council Chief Beaucage's thoughts on Page 17.



Grand Council Chief John Beaucage



SACRED FIRE – Anishinabek Nation Grand Council Chief John Beaucage, centre, and Elder Ray Rogers, left, joined members of the family of Dudley George at a Feb. 20th sacred fire at the Ipperwash inquiry.

– Photo by Sue Reeve London Free Press

Natives think Ipperwash Inquiry has heard enough evidence

FOREST, Ont. – As the Ipperwash Inquiry headed into its 20th month, First Nations leaders in Ontario were confident that Commissioner Sidney Linden had heard enough evidence to convince him that the 1995 killing of Dudley George by an OPP sniper had political overtones.

While they were disappointed that February's four days of testimony by Mike Harris indicated that the former premier is unwilling to accept any responsibility for George's death, Native leaders felt his evidence had painted an accurate picture of a government whose leader did not respect aboriginal people or rights.

"It was incredible to hear the former premier of Canada's largest province say that the Ipperwash crisis was only worth 5-10 minutes of his time prior to attending day-long functions at the Canadian Open Golf Tournament," said Anishinabek Nation Grand Council Chief John Beaucage. "He says he cannot even remember who called or who attended the critical meeting eleven hours before Dudley's death that left police with the impression the premier wanted the Indians out of the park fast. Is this abdication of responsibility or ineptitude?"

"It is hard to achieve justice for Dudley when the person with the most power in the province repeatedly cannot recall important conversations, and denies evidence of colleagues who do remember them," said Angus Toulouse, Ontario Regional Chief for the Chiefs of Ontario. He was referring to Harris' repeated denials that he told three cabinet ministers and three high-ranking OPP officers attending the crucial Sept. 6, 1995 afternoon meeting: "I just want the f***ing Indians out of the park!" In November, former attorney-general Charles Harnick testified that Harris did use those words at that meeting.

During cross-examination, Harris was repeatedly questioned about his attitudes towards aboriginal people, both before and after his election as Ontario pre-

mier in June of 1995. A 1994 Peterborough newspaper report quoted Harris – then leader of the provincial Conservative party – as saying: "Too many (natives) spend all their time on courts and lawyers and they just stay home and do nothing." He told a small meeting of tourism operators that the incumbent NDP government was "willing to give away Northern Ontario" to settle a original land claims. Harris said he disagreed with the article's interpretation of his remarks, but could not recall whether he requested a correction from the newspaper.



Mike Harris

Harris' response to accusations that he had an anti-Native agenda – his Conservatives moved quickly to cancel community fishing licences and impose a 20-per-cent "win tax" on Casino Rama profits – was to cite invitations he had been given to attend fish fries in Nipissing and Dokis First Nations,

located in his riding.

"Despite a great deal of evidence to the contrary," said Grand Council Chief Beaucage, "the former premier is in denial about the impact his harsh attitudes about Native people had on subsequent police actions regarding the unarmed protesters in Ipperwash Park. The George family has waited over ten years for the truth to come out about Dudley's death, and Mr. Harris' conduct as a witness is disrespectful of their right to learn why he really died."

On the last morning of Harris' testimony, a Debwewin Circle – or truth ceremony – was conducted in a teepee outside the community centre where the inquiry began in April, 2004. About two dozen people – including Dudley George's brothers and sisters – crowded into a teepee where a sacred fire was lit.

Less than a week after Harris' testimony, the man who shot and killed Dudley George died in a car crash in eastern Ontario. Kenneth Deane, 45, was to testify within weeks at the judicial probe into George's death when he was killed in a car crash in eastern Ontario.

More about Ipperwash on Pages 4 and 9.

Anishinabek

Veterans vocal about gravesites

By Kevin Schofield

NIPISSING FN – First Nations veterans are concerned that the graves of fallen comrades are not being properly marked.

Representatives of the newly-organized First Nations Veterans of Canada met Jan. 30-31 with representatives of the federal department of Veterans Affairs to personally address the concerns they had as a group.

Clarence Chabot, a veteran from Maniwaki, Quebec, felt that the concerns of First Nations veterans were not being respected by the federal department of Veterans Affairs.

"First Nations contributions in Canadian military history are not taught in school," he told Veterans Affairs spokesman Phil Michael, "particularly the fact that Ojibway warriors assisted the Crown so readily at great cost during the war of 1812 with the Americans. Without the support of First Nations fighters, Canada would be a part of the United States today."

Michael told the veterans in a meeting at the Elders Hall at the Union of Ontario Indians that the Commonwealth Graves Department would be able to ensure that proper markers would be placed on all graves of First Nations soldiers. "The Federal Graves pro-



Alex Van Bibber

gram is in place to ensure that all veterans receive proper recognition for their contributions in life to the Canadian war effort and that if any one knows of graves that are not properly recognized as that of Canadian veterans, then they should be contacted and each individual case would be looked into," said Michael, noting that the Last Post Fund is in place to cover funeral and burial expenses of all Canadian veterans.

The First Nation vets were also concerned about issues of protocol during the recent trip to the battlefields of Europe, the government-organized Aboriginal Spiritual Journey. The veterans said they were not allowed premium seating and that dignitaries had the best seats in front, while the veterans were told to sit on the side.

The veterans expressed hope that they will be included in the upcoming anniversary of the Battle of the Somme scheduled for 2007.

Laws and by-laws require resources

By Fred Bellefeuille

Use of laws and by-laws for community development vary widely within the 42 First Nations of the Anishinabek.

The Union of Ontario Indians conducted two workshops late in 2005 in Thunder Bay and Rama concerning ways to effectively administer and enforce First Nation laws and by-laws as a practical tool for community development.

While First Nation laws and by-laws can be a valuable tool for community development by bringing certainty to contentious issues, addressing community problems and managing access to natural resources, in the Northern regions of the Anishinabek, First Nations have identified significant challenges in simply developing by-laws.

Resources for technical support for by-law development are generally lacking and in some cases, strengthening of governance structures is needed for approval and legitimacy of by-laws. Some First Nations express the fact that enforcement in the form of court prosecution would not be appropriate or effective

because there is a tradition of healing as a means of addressing issues of community concern and because, practically speaking, some small First Nations memberships have close family ties within the community and court prosecution for enforcement would greatly impact those family relationships.

In southern areas of the Anishinabek, capacity for by-law development is not as great an issue, although enforcement is. Many First Nations lack the capacity to issue and prosecute by-laws, with issuing of infractions being the first challenge.

As a result of the problems with enforcement, by-laws in some cases are used more as a policy guide for dealing with issues than as for rules having the force of law. Such is the case with some First Nation matrimonial property by-laws that are used as guidelines for dealing with on-reserve family breakup, because currently the Family Law Act does not apply. Other First Nations have significant capacity to develop and enforce by-laws through the use of by-law enforcement officers and protocols with local courts for prosecution.

Laurentian plans spring pow-wow

Lakehead University Native Student Association & the Oshki Anishnawbeg Student Association present

Annual Spring Pow Wow Honouring the Jingle Dress

March 10-12, 2006

Location: Lakehead University, CJ Saunders Fieldhouse, Thunder Bay, ON

Grand Entry: Saturday 1:00 & 7:00, Sunday 12:00 pm

MC: Ron Kanutski AD: Dave Simard

Host Drum: Spirit Wind

Invited Drums: Bear Creek & Chikeywissons

For more information contact: Deanne Morrison/Aaron Genereaux (807) 346-7713; or Gabe Bird/Ian Crowe (807) 475-6207

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display
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Kevin Schofield's dynamic show is a vocal tribute and impersonation of all the great country legends. His style of music is true to their original songs. You will remember all of these hits from years ago. The Legends of Country Music can be up to three hours long and features more than 80 songs by Johnny Cash, George Jones, Waylon Jennings, Hank Williams, Conway Twitty and others.



Available for events, dances, elders and gatherings of any kind licensed or not. Contact Kevin via e-mail at kevin.schofield2@yahoo.com, or telephone at 705-474-3888



Emery
W. Shabogesic-McLeod

Jan. 10, 1921 to Feb. 24, 1996

It has been 10 years since Dad/Mishomis left our home into the spirit world but he has never left our hearts.

Miss you,
Your children, your grandchildren
and your great-grandchildren

Peter Eshibok

4" x 2"

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of the

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to be inserted in
the May 2006
issue of the
Anishinabek
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Anishinabek



Alice planning quilt for Sisters in Spirit

CURVE LAKE FN – Master quilter Alice Williams has another project in the works.

This time the renowned Curve Lake artist is soliciting contributions of squares for the creation of a quilt to support the “Sisters in Spirit” campaign and raise public awareness of the alarmingly high rates of violence against Aboriginal women in Canada. An estimated 500 Native women have gone missing in Canada over the past decade.

In 2004 Amnesty International released a report *Stolen Sisters: A Human Rights Response to Discrimination and Violence Against Indigenous Women in Canada*. The report discusses factors that have contributed to the level of violence

against Aboriginal women, including historical events, and the contemporary socio-economic status of Aboriginal people in Canada.

The report includes stories about Canada’s missing and murdered Aboriginal women, and concludes: “In every instance, Canadian authorities could and should have done more to ensure the safety of these women and girls.

“The purpose of this quilt is to provide an avenue whereby we Indigenous People can express our horror, our pain, our anger, our fears and dreads, our extreme frustrations over the unfair treatment and abuses suffered by our Peoples because of the values, attitudes, and policies of the Canadian government and the general Canadian population,” says Alice, who hopes to have all the blocks in her hands by June 21, National Aboriginal Day.

“The project is to create a quilt comprised of the squares sent in to me by those Indigenous People who contribute a square depicting the theme. The squares should be 12½” x

12½”, the main picture being 12” x 12” with ¼” space left around it for seam allowance. The design is yours; the colours are yours; the embellishments are yours; the materials you use are your choice. Just make sure the blocks can be added and used in the quilt.

“Please include:

1. a story telling what your square is about;
2. your name and address;
3. your e-mail address and;
4. your phone number.

“I may need to ask you something about your square and I would like to keep you informed about the progress of the quilt and maybe even be able to send you a picture of the completed quilt.”

Blocks should be sent to Alice Olsen Williams, Curve Lake First Nation, ON K0L 1R0. Telephone 705-657-3319, E-mail alwilliams@trentu.ca, or visit www.arts.knet.ca/crafts/awilliams/

Teaching lodge planners ready to ‘blue-sky’ again

By Cindy Crowe

RED ROCK – Outdoor Recreation, Parks and Tourism at Lakehead University received a visit from three individuals from Lake Helen First Nation in January to discuss a proposed teaching lodge to be established near Lake Helen and Nipigon.

As part of their course requirement, the students have been examining how similar initiatives have been undertaken elsewhere. The intention of these overviews was to provide the students with a background facilitating the production of group reports examining the various components of establishing a teaching lodge. While the students appreciated the previous overviews, it was the Jan. 20 visit which provided a rationale and gave concrete substance to the proposal.

One student summarized their experience in the following words: “Now that we have met the proponents, we have a better understanding of what the teaching lodge concept is about.” With this new direction and vision in mind, the students have been preparing for a community meeting scheduled for March 10 at Nipigon Red Rock District High School.

During the morning session, the Lakehead University students were to present their draft findings regarding facility development, finance, programming, marketing and centre management. They will be seeking input and suggestions to be incorporated into their final reports due in April 2006.

Following a lunch provided by Elders and volunteers, project participant will continue the “blue-sky thinking” session held Dec. 8, 2005.

If you require transportation or more information concerning the upcoming session, please contact either Norma Fawcett at (807) 887-2205 or Cindy Crowe at toll free: 1-888-852-5856.



Lakehead University students Tara McCarthy and Heather Gilmour are helping a group of First Nations residents plan a teaching lodge in the Lake Nipigon area.



Madame Justice Joyce Lynn Pelletier accepts a smudge from Elder Freda McDonald inside the Superior Court of Justice.

New Madame Justice ‘smudged-in’

By Rick Garrick

THUNDER BAY – As the smoke from Elder Freda McDonald’s smudge of the four sacred medicines drifted throughout the Main Courtroom of the Superior Court of Justice in Thunder Bay, Madame Justice Joyce Lynn Pelletier smudged herself and her two eagle feathers soon after being presented with her Ontario Court of Justice gown.

“I’m really very proud to have one of our people on the bench,” McDonald said, after saying a prayer for Pelletier, a Fort William First Nation citizen and a lawyer since 1992, “to send her on her way on this new journey she’s taken.”

Pelletier was appointed as a provincial judge to the Ontario Court of Justice, effective Dec. 28, 2005, by Attorney-General Michael Bryant and has since been busy shadowing other judges in the Toronto area.

“It’s for me to observe the other more experienced judges,” Pelletier said, noting that the experience taught her how judges maintain order in the courtroom and gave her a different perspective of the court and a “sense of the role of the judge.”

Pelletier’s new role is a far cry from what Indian and Northern

Affairs Canada officials thought was best for her as a high school graduate some 30 years ago.

Although Pelletier had dreamed of being a lawyer since she was 16 years old, INAC discouraged her dreams.

“It wasn’t until I went through some difficult times in my life and the late Judge Lester gave me some hope,” Pelletier said, that she began to feel encouraged about following her dream. “I said to him that I thought about being a lawyer many years ago. He encouraged me to go

back to university and apply. He believed in me and gave me hope. Sometimes that’s all it takes to change the direction that a (person is) headed in.”

Pelletier then studied law at Queens University, graduating in 1990, and was called to the bar in 1992, 16 years after she first dreamed about being a lawyer.

A standing-room-only crowd of about 170 people, including Chief Peter Collins of Fort William First Nation, attended the Feb. 15 swearing-in ceremony.



Eagle feathers for Justice of the Peace

Justice of the Peace Debra Huston, a citizen of Nipissing First Nation, with fiancé Rod Cox of the North Bay City Police, at her swearing-in ceremony in Ontario Court of Justice, Brampton, Ontario, January 16, 2006. Her Worship holds two eagle feathers, one given her by Elder Richard Assiniwai. Debra was joined by sons Brendan and Tyson, father Albert Couchie, mother Alice Gascon, and many friends and relatives for the event.

– Photo by Mike Restoule

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

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

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

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

Advertising & News Deadlines

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DEADLINES FOR APRIL ISSUE

| Advertising | |
|---------------------|---------|
| Bookings: | Mar. 20 |
| Final Art: | Mar. 24 |
| News | |
| News submissions: | Mar. 20 |
| Scheduled printing: | April 5 |

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Maanda ndinendam

What flag flies will depend on Ipperwash

By Maurice Switzer

Our front windows frame a wall-to-wall view of Lake Nipissing, the five islands they call the Manitous, and a 20-foot-pole topped by a flapping red and white Canadian flag.

Flags have always captured my interest. As a boy, I prized my card collection of the world's 100 flags – there are almost twice that many today – almost as highly as my stacks of baseball and hockey cards that represented many long hours of laborious bubble-gum chewing. It was amazing to me how pieces of brightly-coloured fabric could represent entire nations, and the histories and traditions of millions of people.



Maurice Switzer

Most people resident in Canada see their red maple leaf as a source of pride. After all, this is a country that for four years in a row was rated by the United Nations as the best country in the world. But not for everyone. Using the same UN socio-economic indicators, it was calculated that – taken as a separate group – aboriginal people living in Canada would rank 63rd in the world, right next to Borneo.

Canada won't truly be the best place in the world in which to live until residents of places like Kashechewan don't have to pay \$17 for a jar of Cheese Whiz and still be unable to drink water from their taps.

Sometimes students or participants in cross-cultural workshops, after discussions about the horrors of residential schools, the legacy of broken treaties, and injustices of stolen lands, ask if I feel more Canadian or Native. I tell them that I won't feel truly Canadian until this country keeps its part of the bargains it made with our grandparents, ancestors like Tecumseh who helped settlers survive and defended their flags in battle.

Meanwhile, we're still flying the Canadian flag over a lakefront property on which we pay hefty municipal taxes, land that is actually part of the traditional territory of signatories to the 1923 Williams Treaty, including my community of Alderville First Nation. The legalities of this "transaction" will eventually be determined by the Supreme Court of Canada.

Our home is like a cottage on the lake side, and a city out of our back door, with grocery stores, gas stations, and barbershops within easy walking distance. So a typical Friday evening in late January founding me filling up my shopping

cart at the A&P store a few blocks away.

Suddenly around the corner of the deli counter came the familiar figure of former Ontario premier Mike Harris, chomping on a pepperoni stick, and selecting a bag of white curd to add to some other non-essential items in his cart, including a pretty bouquet of flowers. In a few weeks, I would be seeing him give evidence at the Ipperwash Inquiry, a judicial probe into the Sept. 6, 1995 killing by an OPP sniper of unarmed Chippewa protester Dudley George.

At the checkout counter I confirmed that it was indeed Mike Harris.

"Yes," he paused. "How are ya!?"

"I'm fine ...but Dudley George isn't," I replied.

My comment barely phased him.

"Well, I'm fine too," he said, flashing the same defiant demeanour that marked his political career. He gathered up his curd, and his pepperoni sticks – and his flowers – and sauntered away.

Three weeks later, he was even more defiant, as I watched lawyers grilling him for four days about his role in the Ipperwash tragedy.

No, he insisted, he didn't tell cabinet ministers and senior OPP officers that "I just want the f**king Indians out of the park." And yes, he would do things exactly the same way if he had it to do all over again.

As much as I despise what he did and what he stood for, I couldn't help but feel very sad for Mike Harris when he testified that he spent two of the three days before Dudley George's death playing golf and partying at the Canadian Open. Despite people like him, Canada is still the best country in the world in which to live.

But, based on what I heard, if Ipperwash commissioner Sidney Linden does not find that the actions of former premier Mike Harris played a critical role in the events that led to the unnecessary death of Dudley George, we will be hauling down the red and white flag that flies over our lakefront home.

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



Maanda ndinendam/Opinion

Looking at things from the bear's perspective

Editor:

A recent article in the Thunder Bay Chronicle-Journal described the looming dangerous state of "The Bear Problem" at the town of Marathon's landfill site.

I've taken a different view of the situation that is reflective of my upbringing both in northern bush communities and urban centres. Bears have always been a part of this land and have been here as long as my Anishinabek ancestors have. We had to co-exist knowing that both human and animal could destroy one another. That is why the Bear (Mukwa) holds a place of importance in our cultural teachings.

I would ask the readers to look at it from another point of view, that it is not a bear problem but a human problem. Most humans who live here in Northern Ontario will see bears during their lifetime. Bears must be respected as powerful animals that can maul and kill almost any unarmed human if they choose to attack. For the most part bears have become leery of human presence in their habitat but will always be attracted by food and the attractive smell it gives off over a great distance.

People who live by lakeshores and country homes know that if you leave food, garbage, bird seed, gardens and orchards and even small pets out unprotected, these things will inevitably attract bears, skunks, lynx/

bobcats, foxes, wolves/coyotes, eagles, hawks, and of course crows and ravens, along with a lot of other smaller critters.

The solution is not to destroy wildlife and its entire habitat but to learn to live in it in harmony. Anishinabek people have had a sacred role to speak on behalf of the animals, trees and plants, rivers and lake waters in human council circles. If any northerner needs a reminder of what so-called "controlled development" has done, visit southern Ontario where there are no wilderness lands and free-roaming wildlife like we have in the north. Many species have been eradicated and now only small pockets of wildlife live close to modern man's domain. Is this what is to happen to our pristine northern lands and all its diverse wildlife? Think before you start shooting, digging, damming and burning. I was taught if you speak in Anishinabe the animals will listen and understand and we in turn must listen to them.

If the bears could speak and write it might go something like this:



Humans set out smorgasbords for hungry bears.

"We plead our case to the Anishinabek leadership and the MNR officials who have taken on the husbandry role of natural environmental protection and evolution. Help us to raise our young in peace and harmony, as it was a hundred winters ago, when we did not have to forage in the remains of human leftovers to feed ourselves. Everyday the humans come and lay out a smorgasbord of foods that smell oh so tasty, ...a smell no bear can resist and will walk miles to find the source of such a fragrant morsel.

"Lately we have lived in fear and had our biggest and bravest bear warriors cruise the perimeter of the dumpsites to protect our young with their mothers and of course the senior bear elders. Our fear of the human

go around.

"The Elders of our senior bear council tell us about days gone by when only the Anishinabek and a handful of newcomers roamed our bounteous homeland and we were as great in number as the stars in the night sky. It is said that some humans even named a group of stars after our kind but it seems now very few remember the sacrifice we made to feed and clothe the Anishinabek and the recent newcomers. For thousands of winters our two races lived in a peaceful existence taking only what was needed for the day and leaving the rest for another time. Sometimes we would kill the humans, and sometimes the humans would kill us but never for sport or pleasure.

thundersticks and metal traps concern us all because we have learned these things will only bring us harm. It is unclear to us why the human in the box at the garbage dump stays on site but never joins us in the feast. We would welcome them after we have had our fill; there is enough for all to

"The plentiful berry stands and fish stocks of the old days are gone, our home and habitat are going away, erased by modern developments. We hear on the winds of the northern forest that there are humans who want to kill even more of us and make their business on the taking of our lives. Too many of our young bears have been left without their mothers after a human's thunderstick struck her down. Too many young are orphaned and defenceless, not knowledgeable in the ways of the northern forest. They will die of starvation or fall prey to another predator.

"The garbage dumps of the humankind feed many other animal clans besides the bears, for often you will see our little brothers/sisters the foxes, skunks, gulls, ravens, crows, whiskey-jacks, and sometimes even brother wolf or the mighty eagle have come to the dumps for a tidbit of food when hunting has been scarce. All the animal clans know of the human garbage dumps because you can smell them downwind for miles and miles. Please help us and hear our words before it is too late for our kind."

So when you see bears in the garbage dumps all across the North try and take a different view of the creatures put here by the Great Spirit. It's not an animal problem. It's a human problem. Enjoy them for what they are.

Gerry V. Martin, Thunder Bay

Morrisseau show 'spiritual'

Editor:

As I sat recently watching the national news, an image of an old hero and mentor appeared on the screen. Norval Morrisseau, crippled and unable to speak, was being given a tour of his art exhibition at the National Gallery of Canada in Ottawa.

Morrisseau was one of the first Native artists to bring spiritual images of his culture into the forefront of the mainstream Canadian art world. Unlike other famous artists, he has lived long enough to witness his place in time.

The exhibition is running until April 30th, 2006 and should be seen by people of all cultures. This is not simple a spiritual experience but an educational one as well.

Irvin Elwood Marshall, Sudbury

Mom proud her son knows 'facts of life'

Editor:

After reading your column in the January/February issue of the Anishinabek News where you talked about the dangers of sexually-transmitted diseases and the overwhelming effect that the virus HIV/AIDS has on our youth, I could not help but share a moment that may inspire the younger audience of the newspaper. I would like to remain anonymous in order to prevent the taunting and the teasing my 20-year-old son may endure due to his mom sharing such a story.

As he sat in our computer room checking his e-mail and surfing the net I peeked my head in to see what he was doing. I asked what his plans were for that evening. He said that he was going to "The Wall," a local college hot spot. He and his friends were heading up there to meet up with some girls.

Instantly I said "Be careful son, don't leave your drink unattended, try not to drink too much and have you got a condom?" My goodness, I re-

ally laid it on thick. But I hate it when he tells me he's going out because I want to protect him from all those outside influences that may damage him and his future later.

He then turned to me and shocked me with this response. "I don't plan on getting drunk and I won't be messing with any girls, I plan on keeping it for my wife." I just looked at him and felt warm inside. I was so proud of that little statement "I'm keeping it for my wife" that I started to cry. "What a beautiful gift to share with your bride son - I am so proud of you." He then said to me "I'm afraid of all the stuff that is out there mom and I know too many friends who have had venereal diseases or are having babies and they are the same age as me. Sure, they tease me and make gay jokes but I don't care because that's them".

I left that computer room on cloud nine.

An anonymous but extremely proud mom



Calling us 'Indians' creates identity crisis

Editor:

We are Anishinabe, we have always been Anishinabe, and we seek recognition as Anishinabe. The terms, Indian, Aboriginal, Native, and other such names in current use have degraded our people, developed resentment, negative attitudes and confusion towards our culture for people trying to understand self-identity.

The Anishinabek culture developed Seven Grandfather Teachings as guiding principles, basic teachings, which formed the foundation of how Anishinabek people treated life, lived on the land and learned through time.

All my adult life was troubled by the question, "who am I?" I was troubled in the sense of trying to understand the history of my people.

What I do know is that I am not Indian, I am not Aboriginal, I am not Native or any other such person type as described in documents like "The Indian Act." It wasn't until I learned of, "Anishinabek" a word from my own language being used to describe my people, a word given by my people, that I began to truly understand who I am. I believe we are free to determine our identity.

Rodney Commanda, Nipissing First Nation

Bill to cover insulin pumps

Editor:

On December 1, a private member's bill proposing the extension of OHIP coverage to include diabetes insulin pumps and supplies passed its second reading before the House in the Ontario Legislature with unanimous support from all parties.

In Ontario, 706,500 people live with diabetes.

Physicians may prescribe people with Type 1 diabetes an insulin pump as the most appropriate delivery method to better control glucose levels. Insulin pumps and supplies are expensive, but are often not covered by employer or private health insurance plans, and are not included on our provincial formulary. Bill 15 attempts to address this access issue.

If you support this Bill, write immediately to your MPP requesting their support for Michael Gravelle's Bill 15 - An Act to amend the Health Insurance Act. Thank you for helping Ontarians living with diabetes.

Mark DiLello, Regional Chair, North East Ontario Region, Canadian Diabetes Association

Pandemic planning underway

The creation of supplemental plans to deal with the potential of pandemic flu outbreaks in Ontario's First Nations communities are now underway.

A successful lobbying effort by individual First Nations, Ontario PTOs and the Assembly of First Nations, has seen Ontario First Nations receive a share of a \$250,000 allocation from the First Nations and Inuit Health Branch (FNIHB).

Within Anishinabek Nation Territory, Area Health Boards will be taking the lead in this important project with additional technical support from Anishinabek Health Commission staff.

It is anticipated that this pro-

cess may lend itself to a standardized and overall comprehensive plan(s) for all First Nations. Once plans are in place, tabletop exercises will be held to test the validity of each community's plan and that preparations are complete to begin testing in mock trials.

All community supplemental plans are to be completed by March 31, 2006 and will become part of the community's overall Emergency Preparedness Plan.

If you require further information, please feel free to contact your Area Health Board, your Health Director in your community or Tony Jocko, Health Policy Analyst at the Union of Ontario Indians North Bay Office.



Mno-bmaadziwin/Health

First Nations proposing specific wellness approach programs

TORONTO – The Anishinabek Nation is supporting a First Nations-specific approach to health-care programs being delivered to its citizens in Ontario.

Grand Council Chief John Beaucage joined a delegation of First Nations leaders who presented the First Nations-Ontario Health Accord at Queens Park Thursday.

"A jointly agreed upon Health Accord is consistent with both the government-to-government relationship, the government's policy of a New Approach to Aboriginal Affairs and ensures the continued protection of our aboriginal and treaty rights," he said.

The proposed Health Accord concept was endorsed by all First Nations in Ontario on February 10, 2006, and offers the province a "single-window" approach to dealing with First Nations governments in the areas of health and healing. It addresses First Nations concerns that the pan-aboriginal approach to administering First Nations and Métis programs is no longer acceptable. Beaucage ex-

pressed disappointment that, since the McGuinty government instituted its New Approach to Aboriginal Affairs policy in June 2005, First Nations, Métis and even non-governmental service providers have been dealt with in a "homogenous" way.

"The use of the term 'aboriginal' has concerned all First Nations people," he said. "This new government policy and this homogenous term has been used as a 'catch-all' to deal with First Nations and Métis issues. To group all aboriginal people in Ontario together, and refuse to deal with First Nations on a government-to-government basis is to show disrespect to our people."

First Nations leaders from across the province met with The Hon. Sandra Pupatello, Minister of Community and Social Services, after learning that The Hon. George Smitherman,

Minister of Health and Long-Term Care, and The Hon. Mary Anne Chambers, Minister of Children and Youth Services both backed out of the scheduled meeting at the last minute.

Discussions centred around concerns of the provincial Aboriginal Healing and Wellness Strategy (AHWS), an initiative that funds various community health and family violence programs across Ontario. First Nations leaders contend that Ontario's policy in dealing with AHWS is not consistent with a true government-to-government relationship.

"Although there have been some successes, the continuation of the Aboriginal Healing and Wellness Strategy in its current form is no longer acceptable," Beaucage told the meeting. "From our perspective, significant change is needed." He agreed with Minister Pupatello about the need for increased accountability for health-care programs serving First Nations citizens and for First Nations to have a greater say on the design, delivery and evaluation of them.



John Beaucage

Washing hands best defence

With the height of the annual flu season now upon us, the best defence against this virus is an aggressive but simple offence. Regular and thorough hand-washing remains the number one preventative measure against the spread of the influenza virus.

Studies now reveal that the virus can survive for at least 24 hours on many common surfaces such as desks and counter-tops. This makes protecting yourself and others from the spread of this type of virus extremely important.

We've come up with an acronym to help you remember the important steps in hand washing.

S: Start with warm running water whenever possible. Soap, whether in a liquid form, hard bar, or waterless hand scrub.

O: On all surfaces of the hands, wrists and forearms. Roll up your sleeves to expose all areas properly.

A: All proper sanitary procedures require time. Allow yourself enough time to generously lather all surfaces of the hands, wrists and forearms. When done properly the washing/scrubbing part of the procedure should take at least 15 seconds.

P: Please remember to use lots of soap and water and rinse your hands well after you're done. Dry hands well with a clean disposable towel, or rub vigorously under an air dryer until dry (about 60 seconds) and use a clean paper towel to turn off the taps.

Win a photo!

Here's your chance to win a colour action photo of NHL great Bryan Trottier. Make up your own acronym for hand-washing and you could be our lucky winner. Send your entries to health@anishinabek.ca before April 1, 2006. Please include your name, address, and phone number. The lucky winner will have their name and acronym published in the next issue of the Anishinabek News.

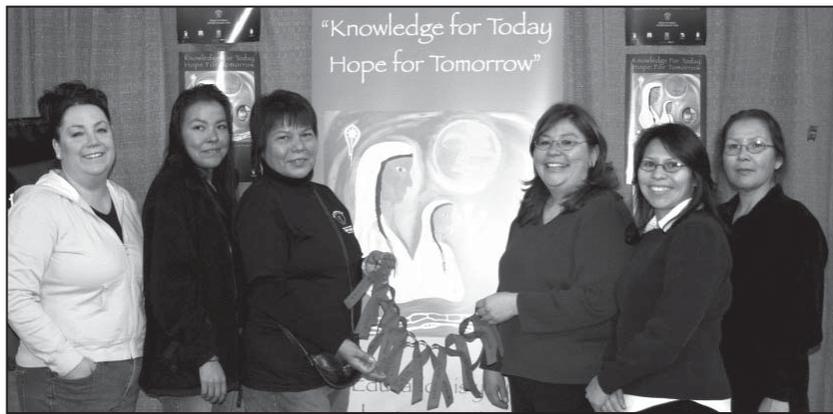
NAHO
Health ad

6" x 8"

Bidaaban Healing

4" x 4.5"





The Ontario First Nation HIV/AIDS Education Circle launched its Red Ribbon education campaign at the Canadian Aboriginal Festival in Toronto's SkyDome in November. Campaign organizers, from left: Jody Cotter (Union of Ontario Indians), Christina Wheatley (Independents), Doris Peltier (UOI), Lyndia Jones (Independents), Elly Antone (AIAI), Mariah Blackhawk (Treaty 3). The poster, created by Jennifer Bellaire, promotes the new "Knowledge for Today and Hope For Tomorrow" DVD that addresses HIV/AIDS and First Nations.

Circle launches red ribbon campaign

By Jody Cotter

The Ontario First Nation HIV/AIDS Education Circle (OFNHAEC), representing First Nations across Ontario, has launched a Red Ribbon campaign for HIV/AIDS.

The Red Ribbon campaign is designed to create awareness and understanding that this disease affects everyone, and is an epidemic in First Nation communities and Canada as a whole. Visitors to the OFNHAEC booth during November's Canadian Aboriginal Festival in Toronto had the opportunity to write a message or prayer on red ribbons in memory of someone who has passed away from HIV or someone living with the disease. The ribbon currently has over 250 messages on it and new messages are welcome from anyone who wants to add their message

to a ribbon. The Red Ribbons will be displayed at various booth displays to promote awareness.

The biggest misconception about HIV/AIDS among First Nations is that it doesn't exist in our communities and that it is a disease that only affects gay people. Because people are under the impression that it won't happen to them, many still practice unsafe sex. Current statistics indicate that from one to three Aboriginal people are infected with HIV each day.

For further information, contact Gwen Medicine, Nishnawbe-Aski Nation (1-807-623-8228), Mariah Blackhawk, Grand Council Treaty 3 (1-807-543-1065), Elly Antone, Association of Iroquois and Allied Indians (1-519-434-2761), or Jody Cotter, Union of Ontario Indians (1-705-497-9127).

Ministry of Health

6" x 7"

Mno-bmaadziwin

Diabetes walkers take first step

NORTH BAY – Regional supporters of the Juvenile Diabetes Research Foundation (JDRF) took the first step in the 2006 Walk to Cure Diabetes with a kick-off breakfast for volunteers, supporters, and civic dignitaries.

Bob Goulais, JDRF Nipissing's Corporate Co-Chair and chief of political staff for the Union of Ontario Indians welcomed the gathering and spoke of the Anishinabe way of life, and the importance of caring for the world's waters. He thanked the dedicated area volunteers, families and young diabetics who have helped raise \$500,000 in the past eight years to support diabetes research.

Goulais announced that the 2006 goal for Nipissing area Walks to Cure Diabetes is \$200,000.

Special guest Anthony Rota, Liberal MP, congratulated the JDRF volunteers and staff for a job well done and passed on his wishes for their continued success. Both Goulais and Rota are Type 2 diabetics and have supported JDRF for several years.

JDRF Nipissing Co-Chair Mac Bain, a North Bay City Councillor, spoke of "exciting times in diabetes research."

"The cure is being developed in JDRF-supported laboratories throughout the world. We are literally in the homestretch of a historic achievement – the first-ever cure for a chronic human disease." Bain's wife has Type 1 diabetes, and he described how the joy of becoming grandparents was mitigated by concerns that their grandchild might inherit the condition.

Keynote speaker Robert Hindle, JDRF board chair, praised local fund-raising efforts, and predicted that stem cell research "could open up a potential cure for all diabetics," Hindle, a Montreal businessman, developed diabetes at age 11.

Despite taking good care of himself – eating properly, exercising regularly and controlling his insulin – his kidneys began to fail in his mid-40s as the disease attacked his circulatory system. A kidney donation from a brother saved his life and "it was a fluke that the same day a compatible pancreas

came available. There's a lot that has to go right if you're looking at a whole organ transplant."

"The importance of stem cells," Mr. Hindle says, "is that I was, and still am, the only one in Canada to have had this transplant of a living kidney with a pancreas. It is urgent to pursue the full potential of making a cure available to so many other diabetics."

JDRF Nipissing is under the umbrella of the National Capital Region Chapter based in Ottawa. The Regional Manager was also in attendance to speak to future of Nipissing. "The growth of Nipissing from a volunteer walk site to staffed site with more and more communities wanting to join the fight is remarkable. The future will see a North Eastern Ontario Board of Directors to help with this growth."

Bain encouraged the guests that the most "fun and inspiring way to help raise money for JDRF is by participating in the Walk to Cure Diabetes." This walk is the largest in the world in which over 45,000 Canadians come out, raise funds, and celebrate the fact that we all just took one giant step closer to realizing the JDRF goal of a cure for this disease.

Some \$128,000 was raised in 2005 walks in North Bay, Mattawa and Temiskaming. The 2006 North Bay walk will be June 4, and the Mattawa event will be May 27.

Antibiotic warning

OTTAWA – Health Canada is advising diabetic patients, as a precaution, not to use the antibiotic Tequin due to concerns about blood glucose disorders. This advice is based on recommendations submitted to the department by the manufacturer of the drug, Bristol-Myers Squibb.

Tequin is an antibiotic prescribed for the treatment of respiratory infections, urinary tract and bladder infections, and sexually transmitted diseases.



Bob Goulais, left, and Mac Bain, corporate co-chairs of JDRF Nipissing, and corporate cabinet member Angela Johnston.

– Photo by Priscilla Goulais



Anishinabewin/Culture



Over 10,000 beads sealed Ojibway-British covenant

By Paul Williams

The wampum belt used in ceremonies and for public education purposes by the Union of Ontario Indians is a reproduction, made in about 1980 by the North American Indian Travelling College, of the Covenant Chain belt given by Sir William Johnson, the Imperial Superintendent General of Indian Affairs, to the "Western" or "Lakes" Confederacy at the Niagara Congress in July, 1764.

The belt is one of two wampum belts given to the Ojibways at Mackinack to keep on behalf of the Western or Lakes Confederacy. The other belt, depicting 24 men holding hand with a rock at one end and a ship at the other, symbolizes the promise that the King would send presents to his Indian allies (there were 24 nations represented at Niagara) every year as long as the sun shines and the waters flow and the British wear red coats. That belt is well-documented, too. He gave the same nations, at the same time, the belt with the 24 men on it.

The original two belts are missing, probably destroyed in the Queen's Hotel fire in Manitowaning, though it's possible they were buried in 1916 with Louis Tekawadjiwon, and it's also possible that one or more of the belts survived.

What does the Covenant Chain belt mean?

It means that the British have entered into a Covenant with the western nations, and the symbol of it is that their arms are joined, as brothers, and that they are bound together so tight that they cannot be separated. It means that the enemies of the British are the enemies of the nations; and that the enemies of the nations are the enemies of the British. It means, in a very real sense, that they have the kind of relationship that exists between the nations of the Iroquois Confederacy: that they are meant to help one another, wherever they can.

This belt is the symbol of the Covenant Chain between the British and the western Indian nations. Each of the hexagons (octagons) represents a link of the chain, and the horizontal lines between them are links (viewed sideways). This belt bears displays the year it was presented - 1764. It was not uncommon from 1764 to about 1820 to have words and dates on wampum belts. Others include the 1786 Sir John Johnson belt, and an 1806 belt, probably delivered by William Claus since it bears the initials "W.C." But many of them have disappeared. (The Cherokees have one with men holding hands and "A.M." on it, which is probably from Alexander McKee in the Ohio Country in the early 1790s.)

Sir William Johnson began planning the Niagara Congress and the wampums to be given there in early 1764, after receiving a copy of the Royal Proclamation of 1763. Much of the material concerning this is in Vols. 2, 4 and 13 of the Johnson Papers. Also documented in that series is his actual delivery of this Covenant Chain belt and the words that accompanied it.

We know what the Covenant Chain is because the Haudenosaunee made that relationship with the British in 1677, and because it in turn originates in the symbolism of the Great Law of Peace, where the Chiefs join their arms together so firmly that not a falling tree nor the thunder might separate them: they have become one family, brothers.

Johnson intended to make an alliance with each confederacy against the other, just in case. It's not clear he did that at Niagara.

The original belt would look very much like the replica, only the purple beads would probably have been darker, and the belt would have likely been on sinew rather than leather straps. Like the replica, the original would have been about six feet long.

In those days, the more important the promises and events, the larger the belts.

The Covenant Chain wampum was easy enough to reproduce: there was a rubbing made of it at Wikwemikong by an amateur anthropologist, who also provided an accurate count of the number of beads - 10,076.

Artist Paul Kane made a pencil sketch of the four wampum belts kept by the Ojibways at Mackinack in 1807. The sketch is now in the Stark Foundation in Texas.

In addition to the 24-nation "presents" belt described above, there was a later wampum from Sir John Johnson, Sir William's son and eventual successor. It has the same design of the chain and the two men, with "SIR I I BT" on one end (for "Sir John Johnson Baronet," and on the other the year 1786. That is obviously a renewal of the first commitment from the Crown, after the American Revolutionary War and the Treaty of Paris. A fourth belt was from Lieutenant Colonel Robert McDowall, commander of the Glengarry Fencibles, the military unit that had control of Mackinack in the War of 1812.

The four belts can be traced to Drummond Island in 1818, after Mackinack was transferred to the Americans, and eventually to Wikwemikong by the 1830s, when Jean Baptiste Assinack was their keeper and read them to Sir Francis Band Head in 1836, persuading him that it

would be a Breach of treaty and faith to cut off the presents to people who lived on the American side. After Assinack's death, it seems that Mokonanish was the keeper, and then after him Louis Tekawadjiwon, and then the trail gets a little murkier. It's possible the so-called "Assinack wampum belts" were destroyed in the fire that burned the Queen's Hotel in Manitowaning in the early 1950s.

In 1981, the Covenant Chain belt reproduction was taken to England by Aundeck Omni Kaning Chief Pat Madahbee, then Grand Council Chief of the Anishinabek, together with Chief James Mason of Saugeen and myself.

The British Foreign Office wasn't impressed with our effort to show that Canada shouldn't assume authority over its constitution without being firmly bound by the treaties.

Paul Williams is a lawyer practicing at Six Nations, and former staff member at the Union of Ontario Indians.



Algonquin Elder William Commanda reads a wampum belt for Trent University student Lynn Gehl. The belt with three figures represents French, British, and Indian nations, and is called the "sharing belt" - referring to the fundamental treaty principle that Canada continues to violate in contemporary land claims settlements.

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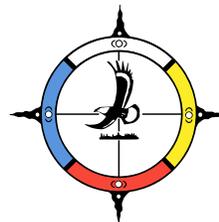
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Harris didn't pull the trigger

By Maurice Switzer

Mike Harris did not intend that Dudley George die from an OPP sniper's bullet in Ipperwash Provincial Park on the evening of Sept. 6, 1995.

Justice Sidney Linden's task as the Ipperwash Inquiry enters its 20th month is really to determine whether the former Ontario premier has to accept responsibility for contributing to an environment where such a tragedy became almost inevitable.

The real issue isn't whether Harris used salty language in browbeating cabinet ministers or plainclothes police officers into seeking quick resolution to what he claims was a simple trespass issue. Or whether it was appropriate to spend two of the three days immediately prior to the Ipperwash crisis participating in events at the Canadian Open Golf Tournament, in his words, "trying to hit the ball as far as Freddie Couples."

The Ipperwash Inquiry will decide whether governments, their leaders and agencies should be accountable for their actions, which in this case led to the death of an unarmed Native protester. This inquiry can no more prove that Mike Harris ordered an OPP sniper to shoot Dudley George than the Gomery Commission could prove that Jean Chretien personally slipped taxpayers' dollars to some Liberal-friendly advertising executives.

In assessing the former premier's impact on the Ipperwash tragedy, Commissioner Linden will be considering evidence that Mike Harris did not have high regard for Native people and their special constitutional rights. As the inquiry's 100th witness, Harris repeatedly tried to fend off suggestions that the Conservatives' Common Sense Revolution was decidedly anti-Native in style and substance.

Attempting to minimize his concern or involvement with Native issues, Harris testified that he was unaware before the fateful Labour Day weekend of 1995 that there was an inter-ministerial committee to deal with aboriginal emergencies, or that anyone on his staff was assigned responsibilities to deal with aboriginal issues. Native issues were so low on his personal totem pole that, by his own estimation, he only spent a total of about 30 minutes discussing Ipperwash before Dudley George was shot and killed.

But cross-examining counsel painted a different picture, suggesting that the series of events that led to Dudley George's death were set in motion before Harris became premier that June.

The previous October, a Peterborough newspaper reported that the then-leader of the provincial Tories told a meeting of tourist operators that "Too many (Natives) spend all their time on courts and lawyers and they just stay home and do nothing." The same article quoted Harris saying that the incumbent NDP government was "willing to give away Northern Ontario" to settle aboriginal land claims.

Within three months of being elected, the Harris Conservatives unilaterally cancelled community fishing licences issued to First Nations by the previous NDP government, a move that led to a peaceful occupation of Serpent Mounds Provincial Park south of Peterborough on the same Labour Day weekend as a group of 30 Chippewas occupied Ipperwash Park just north of Sarnia.

The Harris government launched a series of public consultations inviting industry and special interest groups like the Ontario Federation of Anglers and Hunters - Harris told the inquiry he wasn't sure if his membership was paid up - to invite proposals for alternate uses for Crown lands, regardless of their status under claim by First Nations across the province.

When Harris told Chiefs of Ontario counsel Bill Horton that his party did not campaign on reducing Native rights, but to make land claim processes more inclusive, the lawyer asked him if he didn't see that First Nations might regard it as patronizing to have their rights be subject to consultation and approval by non-Native interest groups.

In 1996, the Tories unilaterally imposed a 20-percent "win tax" on Casino Rama profits, renegeing on a deal negotiated by First Nations in Ontario with the Rae government. First Nations communities use their share of the proceeds to pay for things like fire trucks, school computers, and cemetery maintenance.

Harris' response to repeated suggestions that he was no friend to Native people was to mention that he had been invited to fish fries at Nipissing and Dokis First Nations, both situated in his political riding.

Justice Sidney Linden gets to decide whether it is likely that, with his track record, Mike Harris might have emphatically told cabinet ministers and senior police officers at a meeting 12 hours before Dudley George was shot and killed that he wanted the Indians out of Ipperwash Park. The commissioner's evaluation of that meeting could be influenced by a recorded telephone conversation immediately afterward in which OPP Supt. Ron Fox called Harris a "redneck" and a "gun-lover" who could not give a "s**t less about Indians."

Mike Harris did not need to pull a trigger to have some responsibility for Dudley George's death. Neither does the fact that he didn't personally poison Walkerton's water supply with e-coli bacteria four summers later absolve him from any blame in the deaths of seven of the town's citizens.

One piece of evidence not presented to Justice Linden is the website of an organization calling itself the Canadian Youth Business Foundation, which prides the tenure of the former Ontario premier.

"Throughout his public life," it reads, "Mike Harris showed time and again that he was on the side of everyday people...by making government more accountable and efficient."

Maurice Switzer is a citizen of Alderville First Nation, and director of communications for the Union of Ontario Indians.

Ipperwash



Sam George mobbed by journalists outside the Ipperwash Inquiry investigating the 1995 shooting death of his brother Dudley. Second from left is Pam Matthews, who played sister Caroline in the movie "One Dead Indian" and who is doing a film documentary on the tragedy as her M.A. thesis.



Former Ontario premier Mike Harris was the Ipperwash Inquiry's 100th witness. During his four days of testimony in February, Harris denied responsibility for sending a police tactical unit into Ipperwash Park Sept. 6, 1995, which eventually led to an OPP sniper shooting and killing Dudley George.



Toronto Star journalist Peter Edwards has followed the Ipperwash story from the start. A made-for-television movie "One Dead Indian" was based on his best-selling book of the same name.



A group of university students travelled from Toronto to protest during former premier Mike Harris's testimony at the Ipperwash inquiry. Aramara Miranda, 19, a recent emigré from Mexico said she "never thought such things happened in Canada."



Mark "Moon" George, Stoney Pointer and first cousin to Dudley, attends Ipperwash Inquiry hearings accompanied by his "Crooked Stick."



Native Studies
Full page ad

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Kinoomaagewin/Education

Literacy makes for healthy families

By Christine Lois Provost
TORONTO – The “Building Bridges, Connecting Communities” Literacy Conference was hosted by Frontier College and Frontier College Students for Literacy at University of Toronto’s Scarborough campus Feb. 11.

Mary Anne Chambers, Ontario Minister of Child and Youth Services, spoke to the connection between literacy for learners of all ages and for healthy families and society. Afterwards, she was greeted by Professor Eileen Antone (Oneida of the Thames) and Christine Lois Provost (Taino Nation of the Antilles), who later presented an Aboriginal Literacy Sharing Circle.

Professor Antone and Christine Lois Provost opened the circle with a smudge and the Thanksgiving Address. “Listening and ‘call-response’ are important in our (Indigenous) way of teaching and learning,” they suggested to 25 participants. Professor Antone presented some of the findings from the adult Aboriginal Literacy research and led in music and singing a Round Dance.

Christine Lois Provost led in storytelling with one of the traditional Ojibwe accounts of the Sleeping Giant that she learned during a visit with literacy practitioners in Thunder Bay. “. . . the Sleeping Giant watches, protecting

the people and Bay. . . his wife watches, waiting for him to return . . .” Provost noted that she subsequently heard a non-Native version falsely portraying the Sleeping Giant as an abusive husband. Listeners told their own stories and said the music and stories helped them understand the challenges Aboriginal Literacy learners face between oral and written tradition and also in overcoming stereotypes.

Professor Antone and Christine Lois are working on a volume of first-person interviews with Ontario (adult) Aboriginal Literacy practitioners. The research team in Phase II, Canada-wide, includes

Tania Cordoba, Nancy Cooper, and other Aboriginal graduate students. Planning for Phase III – taking Aboriginal Literacy international – will begin shortly.

The Final Report on Adult Aboriginal Literacy in Ontario (2003) is online at www.nald.ca/fulltext/aboright/finlrprt/finlrprt.pdf.

M.C.L. Provost is a woman of Taino Nation of the Antilles. A writer, storyteller, Tahkina and Storying Artist in the schools, she is pursuing her Ph.D. at University of Toronto in intergenerational family health and education. She can be reached at mcprovost@rogers.com



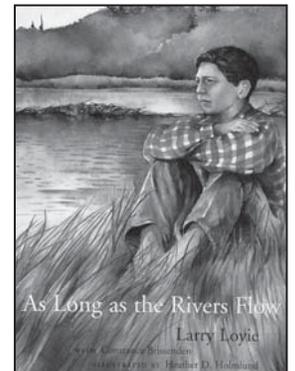
Ontario Minister of Child and Youth Services Mary Anne Chambers, right, speaks with Christine Lois Provost at a Feb.11 literacy conference in Scarborough. – Photo by Mark Frimpong

FNTI 4" x 6.75"

Librarians honour memoir

TORONTO – The First Nation Communities Read program has announced that *As Long as the Rivers Flow* is the book Ontario’s First Nation public librarians decided to honour as the 2006 First Nation Communities Read selection.

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



'Education should reinforce identity'

By Kathleen Imbert

WIKWEMIKONG – "Striving for Education Excellence in First Nation Communities," the theme of Wikwemikong Unceded Indian Reserve's first annual education conference gave community members and visitors a lot to think about during the weekend of February 3-4.

Four keynote speakers introduced by Chris Pheasant, vice-principal of Wasse Abin High school, and 19 workshops kept everyone busy. The weekend, however was not all work – comedian Joe Moccasin's gift of laughter was a lighter agenda item.

Dr. Cecil King, Ph D, professor at the University of Saskatchewan and prominent community Wikwemikong band member, was honoured for his accomplishments in the realm of education from his home community and received a letter of recognition and admiration for his contributions to Native education in First Nations signed by Paul Martin, former Prime Minister of Canada. Sara Peltier, first Wiky Board of Education director was also honoured and received a singed letter from the former prime minister.

Dr. King's keynote speech gave avid listeners an earful of what he hoped to be "good medicine for all." He explained "I had to face both worlds, our aboriginal world and the western world." He remi-

nised on how his childhood was a bilingual and a bicultural experience. While attending school, he had to deal with expectations from the Ontario Department of Education in Toronto, while his traditional values of his grandparents shaped him. He summed up this experience as "striving for excellence in both worlds."

"Our education has to reinforce our true identity and not the images of the media," he concluded. "We have survived as unique people, let us not be the generation that lets our children forget who we are."

James Cummins, Ph.D, professor of Curriculum, Teaching and Learning Department, OISE, University of Toronto, encouraged First Nation efforts in bilingual or immersion programs to ensure that adverse effects are outweighed by the long-term effects of revitalizing language. "Bilingualism without tears" was his overall assessment of immersion environments where students at the end of the term did well.

"Language loss is not an issue of language, but an issue of power and identity," he noted. "Academic difficulties are part of a pattern of discrimination and teachers' lowered expectations."

The two days of concurrent workshops and two other illustrious keynote speakers gave conference-goers more than enough food for thought. Dr. Pamela Toulouse,

Kinoomaagewin/Education



Chief Robert Corbiere, Wikwemikong Unceded Indian Reserve, thanks keynote speaker Dr. Cecil King and Dominic Beaudry, Wiky education director for their roles in staging an education conference.

– Photo by Melanie Debassige

PhD from Laurentian University gave a talk on sharing the gifts of our people as a teaching for pride. And Dr. James Price PhD, from the Aboriginal Education Program at the Faculty of Education, Nipissing University provided the student's point of view, citing research showing what students from across Canada think works in the classroom.

The awards ceremony honoured community members' contributions to education. Among them, Annie Peltier, long-time Wikwemikong bus driver, was honoured for her 30 years of dedication and transportation of the community's children.

Kenjgewin Teg Education

4" x 8.75"

Kenjgewin Teg Education

6" x 6"



Binoojiinyag/Children

Self-care first step for child care-givers

By Joyce Atcheson

Working for the People begins with self-care.

Addressing the historical challenges, "evident in the terrible statistics, this work is often emotionally charged, but in this room there is hope. Others will benefit from your skills and expertise," said Ontario's Minister Mary Anne Chambers from the Ministry of Children and Youth Services.

She addressed over 150 participants attending the three-day *For the Children V* conference on self care for caregivers, children and parents.

Attendees included off-reserve Aboriginal workers from Community Action Program for Children

(CAPC), Canada Prenatal Nutrition Program (CPNP), Aboriginal Healthy Babies and Healthy Children, Akwe:go, and Mental Health Workers.

Helping others begins with us; we must make choices as to how we respond, whether we help or enable people to remain in unhealthy patterns said Sylvia Maracle, Executive Director of the Ontario Federation of Indian Friendship Centres in her keynote address.

"I will begin with a story. Our lives begin with a story, the Creation Story, but this is the story of a great teacher," said Maracle.

Her story was how the porcupine came to be a creature of poor sight that scrambles to the top of the tree



Conference participants energize by doing the Unity Stomp, a rousing dance from the Cree Nation.

when it's startled.

It was once a magnificent bird of colourful beautiful feathers with a sweet voice and eyes that challenged the eagle's ability to see. However, it got very full of itself and bragged 'I'm good, look how beautiful I am...'

Eventually the Creator told the porcupine it would no longer have magnificent feathers and excellent eyesight, but it would be a great teacher. Today porcupine has soft parts, representing easy-to-learn, comfortable lessons. However, the pricks are the lessons that happen when someone tells you something that gets your attention because it doesn't feel good.

"Even as we help others, our families pull us back. They say 'you're no expert, you're the same

as me; we grew up together.'"

Working for the People is an honour, a gift, Maracle says, even if often "we may look all together on the outside but hurt on the inside. The People who come to us, overwhelmed with their crisis are hurting, want everything NOW. They never think that we might have our own problems."

It is up to us to do what we need to do to heal so we can help others; we cannot help others until we can help ourselves.

Media Buying Services Order of Ontario

6" x 9"

First Nations fight for child-care funds

By Karen Linklater

The current over-representation of Aboriginal children and youth in the child welfare system is well-documented.

Cultural differences, opposing worldviews and poor social conditions on reserve play a role in the frequent apprehension of First Nation children.

Also contributing to increased apprehensions is the fact that provincial government does not recognize the importance of the Native provisions within the Child and Family Services Act (CFSA).

At times, Children's Aid Societies do not comply with the Native provisions within the CFSA and simply overlook the significance of Native culture and identity.

A chronic shortage of on-reserve child welfare services is the direct result of decades-long disputes between federal and provincial governments over who should fund these services.

These are only a few of the challenges that First Nations face when dealing with the complex issue of Native child welfare.

The Chiefs of Ontario established a Chiefs Committee on Child Welfare which has been meeting with the Ministry of Children and Youth Services to ensure the provincial government begins to respect and recognize First Nation authority and jurisdiction over child welfare matters. The Chiefs



Karen Linklater

Committee is working with the Native Child and Family Services Agencies of Ontario and treaty organizations like the Union of Ontario Indians to address these long-standing issues as a means to advance First Nation control over child and family services, and to ensure a community-driven approach.

A number of strategic sessions have been held, resulting in presentations to the Ontario Legislature opposing Bill 210 – (an Act to amend the Child and Family Services Act) – by Ontario Regional Chief Angus Toulouse, Grand Council Chief John Beaucage, First Nation Chiefs and representatives of First Nation Child and Family Service Agencies.

The presentations included the recommendation that the government actively pursue a substantial commitment of resources so that the original intent of the Native provisions within the CFSA – including the role of the Band Representative – become reality instead of mere words on paper. They also spoke to the need for First Nation involvement in child welfare reform, pointing out that the responsibility for child welfare matters on reserve must rest with Chief and Council and the people of their community.

These recommendations speak to real and positive change that must occur at all levels, from the individual to the collective, because without our children our Nation will cease to exist.

Karen Linklater is Director of Social Services for the Union of Ontario Indians.

Urban Rez



Thunderbird Theatre: dancing with the demons of addiction.

Dancers defy youth stereotyping

By Joyce Atcheson

TORONTO – Sitting on the stage at the For the Children V conference, Natasha Elie, 20 introduces the Thunderbird Dance Theatre, a group of 13 youth between the ages of 7-12 years.

Elie says she began dancing four years ago with her brother Mark, 17, who has fetal alcohol syndrome (FAS).

“People often think having a brother with FAS is awful, but it’s not, it’s great. He is so full of love,” she says.

“Me and him have been together since day one. Being with him was hard as a kid, but that’s why I started reading to learn more, to deal with it, to find ways to help him.

“It’s a magnified relationship. Every emotion you feel is stronger with him. When he’s angry, he’s really really angry. When he’s sad, he’s really really sad. It’s full blown emotion.

“If I got hurt he would use all his power to make sure I didn’t stay that way. If I fell and scraped my knee he’d stay with me, he’d clean it, wipe my tears away and make sure I was okay.”

Mark doesn’t live in Toronto and they don’t dance together now but he had fun with dance, just as he had fun doing the dishes with bubbles. He’d serve plates of bubbles, but now he cooks and “he cooks better food than I can,” Elie says, laughing.

She says the dance troupe she began with Mark four years ago restarted in October 2005 with the help of her cousin, Robert Robinson who was part of the original group of three.

It’s part of the recreation program provided by Native Child and Family Services (of Toronto) and was supposed to be for 13-16 year

olds. However it was younger ones who tried out and they are the ones who dance.

“It is a voice to deal with the stereotyping of young people as be-



Natasha Elie

ing up to no good. We want to break the stereotype, we know what’s going on, more than people know,” she adds.

Her words are echoed in three dances performed by the Theatre – racism: setting red against white; drugs: a young pregnant woman dances with the demons of addiction; and the stomp: a synchronized movement, a dance completed with two days of practice.

Island Funeral Home Obit.

2” x 5.25”

Bannock bake-off



NORTH BAY – A bannock bake-off was held at the North Bay Indian Friendship Centre in February, crowning Simone Twain as the 2006 Bannock Queen.

Carlotte Funnel 2nd place; Val Pilon 3rd Place; and the 2006 Bannock Queen, Simone Twain.

While the new North Bay Bannock Queen was unwilling to share her secret recipe, the Anishinabek News offers one for our readers.

Bannock

- 2 Cups Flour
- 2 tsp brown sugar
- 3 tsp baking powder
- ½ cup shortening
- ¼ tsp salt
- ¼ cup milk

Mix dry ingredients together. Cut in the shortening and then stir in milk. Roll into a square about 2 inches thick. Bake in 350 Farenheit degree oven for about ½ hour. (Substitute whole wheat flour for a healthier version, and experiment by adding nuts, fruit, spices, sunflower seeds, wheat germ, dried berries, sage, garlic, ginger – anything to your own taste.)

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Urban Rez

Centre serves homeless

OTTAWA – The Shawenjeagamik (House of Compassion) Drop-In Centre servicing Ottawa’s homeless Aboriginal population opened its doors to the needy on February 6, 2006. Outreach worker William “Bill” Brant, one of 14 staff members who will share duties at the Centre, said “For now our doors will be open from 9 to 5 Monday through Friday. Once our funding is in place we will then be open between the hours of 7 a.m. to 10 p.m. seven days a week. Breakfast, lunch and supper will be served to our clients and they will have access to laundry facilities as well as showers.”

The Shawenjeagamik staff have a genuine sense of compassion for their clients. “We extend a hand of friendship to the homeless. Some are real characters but are talented in many ways. We will provide them with a safe warm place to work on crafts and paintings,” said Brant.

The Shawenjeagamik Drop-In Centre was named by Algonquin Elder William Commanda, and is located at 510 Rideau Street in downtown Ottawa.



Bill Brant and Albert Dumont relax in Ottawa’s Shawenjeagamik drop-in centre.

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NIIGAAN ZHAAMIN – “Moving Forward, Together”

THE RIGHTS-BASED AGENDA

First Nations demand justice as our right, not someone else’s charity

By John Beaucage
 Grand Council Chief

What is the “Rights-based agenda”, and why do First Nation Governments want to pursue it so vigorously?

The four pillars of the Rights-based Agenda are:

- The inherent right to govern ourselves and survive as nations in our own way;
- Recognition by other sovereign nations that we are nations;
- Recognition of our rights within Canada’s Constitution
- The on-going definition of rights by the Supreme Court.

1. Inherent rights

An understanding of a Rights-based agenda begins by understanding the foundation origin of all rights and responsibilities. The rights that we enjoy as the first peoples First Nation people enjoy are derived in several ways; first and foremost they are rights and responsibilities provided to us by the Creator. While our creation stories may vary slightly from Nation to Nation across Turtle Island, the basics principles are universal are very similar. The Creator gave instructions to the original man/woman meant to ensure survival and prosperity for descendants of the original men. These instructions gave roles and responsibilities to the clans, as well as providing guidance on how he/she related to relate to the rest of creation.

As Nations developed we also developed government structures and processes that worked for us. (The rules of government and the rights of our peoples were essential for the continued existence of our nations. Our structures and laws were not backward, but sophisticated enough, for example, that the framers of the United States Constitution used the Great Law of the Haudenosaunee (Iroquois) as a guide to developing their first governance model.

Our Nations were strong and in order to maintain peace, European nations entered into treaties with us. Neither these treaties nor any subsequent legislation took away our rights to form governments or to continue to govern ourselves as nations. This is one of our rights that is inalienable, it is inherent – it can never be taken away, and it cannot be legislated to alter it in any way. It can be thought of as one of the foundations of our rights-based agenda.

A rights-based approach/agenda means that First Nations people



Chiefs of Ontario’ regional Chief Angus Toulouse and Anishinabek Nation Grand Council Chief John Beaucage were surrounded by reporters during breaks in February Ipperwash Inquiry sessions.

of the Anishinabek Nation demand justice as a right, not simply as a response to our material needs, to meet Canadian standards of living, on charitable grounds, or simply as “the right thing to do” when our standard of living is embarrassing to Canada’s federal government.

A rights-based approach recognizes the non-tangible quality of dignity, and creates a foundation of legitimacy and respect. This foundation includes recognition that First Nations peoples deserve the same opportunities as Canadians to enjoy basic quality of life, and living standards that will not change at the whim of different governments or court rulings.

A legal obligation begins with a moral obligation. The “rule of law” means that laws apply to all citizens and their governments. But, without respect for their treaty or aboriginal rights, the Canadian rule of law is meaningless for First Nations peoples. Most Canadians do not grasp the fundamental injustice of this situation, which results in strained relations and localized disputes between First Nations and other groups over hunting, fishing and land rights.

2. Recognition by other Nations

The second pillar of the rights-based approach to First Nations issues entails recognition that we are nations by other sovereign nations, which became a reality with the issuing of the Royal Proclamation of 1763.

The rule of law as established

by the British Crown in 1763 was that we were Nations and were to be treated as such, a decree that formed the basis of subsequent common law to which all subsequent treaties adhered. This includes the Robinson-Huron and Robinson-Superior treaties, as well as all treaties created after the Royal Proclamation and Canada’s 1867 Confederation.

In 1764 the Treaty of Niagara was drafted and presented to 24 Nations at Niagara Falls. An estimated 2,000 First Nation people were present to hear Sir William Johnson read the aloud the treaty, which has often been described as a “New Covenant” between Britain and the Indian Nations of North America. A number of promises were made by the British Crown to ensure peaceful co-existence, one of these being an annual gift-giving ceremony which was carried out for over 100 years.

The treaty also signified mutual respect and sharing between the Crown and Indian Nations. This obligation was considered a key element of the treaty, and ensured the allegiance of the Indian Nations to the British cause in the War of 1812. The belief by leaders like Tecumseh that they had a moral obligation to be allied with their treaty partner ensured a British victory, and the future independence of the Canadian nation.

Unfortunately, that sense of honour implicit in the treaties was not reciprocated. Subsequent British colonial and Canadian federal

governments did not continue to recognize the inherent rights and nationhood of their First Nation allies, and the original links of mutual respect and sharing began to tarnish. Waves of immigrants settled in Canada, and, as the this concept of mutual sharing and respect power of the British Crown grew, their reliance on their First Nation allies diminished. The effects of disease decimated many of First Nation populations across Canada, and the respect shown to the First Nations by the British Crown turned more into an attitude of colonialism and a policy of assimilation.

First Nations peoples contend that our covenant with the Crown in Canada still exists, and that we still continue to honour the concept of mutual respect and sharing in a Nation-to-Nation relationship.

3. The Canadian Constitution

Repatriated in 1982, the Canadian Constitution is a modern-day pillar of the rights-based agenda. Section 35 states that:

“The existing aboriginal and treaty rights of aboriginal peoples of Canada are hereby recognized and affirmed.”

These provisions are normally considered in context with Section 91(24) of the British North America Act, which stipulates that Canada’s federal government assumes fiduciary responsibility of the Crown with respect to treaties and dealings with First Nations people. Any changes to Section 91(24) can only be considered during a constitutional conference convened by

the Prime Minister, attended by the First Ministers of each Province, and participated in by the First Nations people of Canada.

While First Nations have our opinions about the treaty and aboriginal rights we feel are protected by Section 35, the meaning of the phrase “existing rights” creates uncertainties that frequently force us to seek non-political interpretation of rights that are regarded as fundamental to us as human rights are to others living in Canada.

4. Court definition of Rights

Despite Canada’s constitutional obligations to protect the interests of First Nations, its unwillingness to recognize our inherent rights often forces us to turn to the courts to support our views. Many of the cases – such as Sparrow – deal with our traditional rights to hunt, fish, and harvest – while others like Delgamuukw and Haida/Taku deal with our claims to traditional territories by virtue of the fact that “we were here first”.

Some of these landmark cases go all the way to the Supreme Court of Canada – the highest court in the land – resulting in decisions that support the First Nations position that being here first gives us certain rights that other governments cannot unilaterally take away, and that treaties agreed upon two centuries ago still carry the weight of the “rule of law.”

Regardless of the outcome of these court cases – the cost of which can run into millions of dollars that would be better spent by Canada helping educate our children, care for our sick, and build our economies – First Nations are not comfortable with a scenario that requires us to submit inherent rights to interpretation by another nation’s courts. Even Supreme Court justices have urged Canada to “negotiate, not litigate” their concerns about aboriginal and treaty rights. Every time there is a Supreme Court decision or a self-government agreement is signed, the rights-based agenda can change, shifting to another place in time to a more definitive concept of what it is and what it is not.

What is the First Nations rights-based agenda?

It is much more than a political strategy. Its strength lies in the collective awareness of our histories, our cultures, and our belief systems. It represents the promises we made to respect, support, and share with others and the promises they made to us in return.



Intergovernmental Affairs

In Brief

Help protect Ontario's natural heritage – report resource abuse

The new toll-free TIPS-MNR reporting line, 1-877-TIPS-MNR (1-877-847-7667), provides a direct line for the public to report resource violations to the ministry 24 hours a day, seven days a week from anywhere in Ontario.

Award-winning aboriginal journalism

Turtle Island Native Network is an award-winning news and information network – a contribution to the growing world of aboriginal journalism specifically 'Net' or 'Cyber' journalism. It provides a place for politics – and to exchange news, information, perspectives and expertise on the compelling issues facing Native Peoples.

Also, to provide an internet source for easy access to valuable resources related to the issues affecting our lives and those of our families, friends and communities.

They showcase the many achievements of the people. They honour our culture, traditional and contemporary – the languages, stories, education, music, business, to name just a few of the features.

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<http://www.nafaforestry.org/>

National Aboriginal Forestry Association

Check out this website for upcoming events, publications, as well as different programs available to First Nations relating to forestry.

Traditional ecological knowledge more than an exercise

By Doug Belanger

The term traditional ecological knowledge itself is a concept that was coined by western scholars/academics to describe the fore-mentioned knowledge held by our communities relating to the environment. These scholars/academics are considered to be the experts and have the job to obtain information/knowledge from our communities and exploit it through public policy.

Under this western concept, traditional ecology knowledge is not unique to indigenous peoples as we often define ourselves but has evolved to be used to define any group of peoples who lived within a localized region within the landscape for a number of generations. A generation is considered 70-80 years in length.

Simply put, traditional ecological knowledge is an ever-evolving body of knowledge about the environment and its relationship with human beings that is passed down through generations. Traditional ecological knowledge not only acquires knowledge from the past, but also updates this knowledge according to its own methodologies.

Traditional ecological knowledge is similar in many respects to the long-term observational data that has been referred to as natural history. Natural history has contributed to the formation of environmental science, ecology, biology, geology and geography.

There is a major disconnect occurring within the current approach with ourselves being a round peg that public policy is attempting to put in a square hole.

For First Nation peoples regionally and throughout the world, the use of traditional ecological knowledge is more than an exercise, which sees humans as a superior life form with an inherent right to control and exploit nature. This way of thinking would say an individual possessing their (western) scientific evaluation tools is better equipped to make decisions than First Nation peoples who have lived within the landscape for thousands of years.

Fur Harvesters post record sales

The Fur Harvester Auction Inc. posted its best sale in 15 years this month.

A high demand for fur in the Asian and European markets are doubling prices of animal pelts like fisher, marten, mink and muskrat.

The Seattle sale netted \$7.1 million for the local auction house, compared to \$4.4 million the same time last year. "Fur is definitely in demand," said Mark Downey, chief executive officer for Fur Harvesters Auction.

"This is the first time in 15 years where all species doubled in price compared to last year," he said Monday. "The Asian... and Russian markets are taking a huge quantity of our fur and even furs that are having a tough year, such as raccoon did well."

In 2005, fisher pelts sold for \$43 compared to this month where prices were more than \$106. Beaver pelts posted an average price of \$37 compared to \$26 last year.

Downey said inviting more buyers has also had a favourable effect on sales. More than 290 buyers from around the world were in attendance. He added heavy rain in the west last fall and the amount of snow in Northern Ontario this winter has made it hard on trappers. "About 70 per cent of our production comes from Ontario trappers. A lot of production in places such as Quebec, Minnesota and Michigan wasn't what it was."

For First Nation peoples traditional ecological knowledge is not just about understanding the landscape within they exist but the actual interaction with their landscape on a daily basis.

Tied to this is the spiritual recognition that the actual interaction is the realization that we are not greater than Mother Earth, but a recognition that we have relationships with Mother Earth and that our well being is inseparable.

First Nation peoples need to consider is a plan of action, which protects the holistic approach to learning and using traditional ecological knowledge and the context of spirituality that gives traditional ecological knowledge its human face through a deep connection with Mother Earth.

As a field of study traditional ecological knowledge has come under fire from a growing number of indigenous peoples. Nonetheless, there is still an interest in traditional ecological knowledge and what it can offer in terms of increased involvement and control over important environmental and natural resources decision-making in our territories.

Within our territories there has been a number of initiatives undertaken such as the

Lake Superior First Nations Development Trust which has partnered with First Nations for over ten years to collect, protect and promote traditional ecological knowledge.

"First Nations have a record of their cultural values and other land information which forms a vital planning component that contributes to biodiversity and sustainable management," said David Mackett, Traditional Ecological Knowledge Coordinator, Superior First Nations Development Trust. "By understanding and integrating traditional and scientific knowledge into planning will help us recognize how integral traditional knowledge is to understanding how ecosystems function."

Other examples may be found in forestry, commercial fishing and

land use development agreements within our territories. Federal and Provincial agencies began to listen to what First Nations were saying and finding it was as good as or better than what they were saying.

Even though Federal and Provincial agencies were/are skeptical of the storytelling format of traditional ecological knowledge; when some First Nations collected and distilled the knowledge into a form

of data that can be manipulated in the same way scientific field data is, it became easier for them to use.

However, a re-occurring theme remains in the field of traditional ecological knowledge; that is the domination by western scholars/academics who are considered the experts and whose job is to obtain information/knowledge from indigenous peoples for public policy.

(First in a series)

Naveau feels right at home



Barbara Naveau

Boozhoo! My name is Barbara Naveau, Forestry Unit Assistant for the Union of Ontario Indians within the Intergovernmental Affairs Department. I am originally a member of the Mattagami First Nation, and currently reside in North Bay. My responsibilities as Forestry Assistant is to provide administrative planning, scheduling and information management to support the Forestry Coordinator in day-to-day activities, and in addition, assist with other Intergovernmental Affairs Department personnel.

Before moving to North Bay I worked as a Social Services Administrator for eight years, and I was a board of directors member for the Ontario Native Welfare Administrators Association for two years. I also held political office as a Band Councillor for two years, which was a very rewarding experience for me.

I am honoured to be working for an organization with a good diversity of people from different First Nations, which makes the Union a special place to work! I look forward to working with my fellow co-workers, who have made me feel right at home. Meegwetch!

2nd Annual Scotiabank Anishinabek Youth Achievement Awards

CALL FOR NOMINATIONS

Is there a youth that has achieved success, has overcome barriers and continues to strive to succeed? This is your chance to honour them with a nomination for their efforts.

CRITERIA

1. The youth must be between the ages of 16 and 29 before March 31, 2006.
2. They must be from one of the 42 First Nations of the Anishinabek Nation.
3. Has demonstrated outstanding commitment and/or ability in one of the five award categories.

CATEGORIES

1. Academic Achievement
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3. Athletic Excellence
4. Arts/Performing Arts
5. Culture

Nomination Deadline is May 31, 2006 at 4:30 p.m.

For further information or to obtain a nomination form visit the UOI website at www.anishinabek.ca or contact Sandra Restoule or Cathy Favreau at (705) 497-9127 or (877) 702-5200 also by email at ressan@anishinabek.ca

Awards will take place in conjunction with the 2006 Unity Gathering and Grand Council Assembly.

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Intergovernmental Affairs

Drinking water quality still a problem on 76 First Nations

Health Canada reports that 76 First Nations communities remain under an advisory to boil their drinking water.

That's despite the fact the federal Department of Indian and Northern Affairs has spent almost \$2 billion to upgrade systems in the past five years.

CBC News filed access-to-information requests to obtain water audits on reserves in 2001, and compared that data with current information.

Among the findings:

- Drinking water in two-thirds of First Nations communities remains "at risk," compared to three-quarters of all such commu-

nities in 2001.

- Sixty-two per cent of water-system operators serving native communities aren't properly certified.

- Some of the 76 reserves still under boil-water advisories, about 10 per cent of all First Nations reserves in the country, have been in that position for years. People are forced to rely on bottled water for drinking, cooking and brushing their teeth, and some residents say the water is too dirty even for bathing.

Bob Pratt, water manager for the Gordon First Nation in southern Saskatchewan, says his community has just installed a new filtra-

tion system to fix a long-standing health hazard – dangerous levels of arsenic in the water.

"We are now down under the guidelines," he said. "With our new process, we hope to take all of the arsenic out of the water. But for all those years... I've had questions I can't answer."

Pratt says he needs another year of training. This is an ongoing struggle for water systems operators. Nationally, only 40 per cent of operators have full certification.

"The focus, it seems to me, [has] been on equipment, rather than on personnel," Pratt says.

Steve Hrudehy, a professor of environmental health and a water-

quality specialist from the University of Alberta, can't understand why First Nations still lag behind non-Native communities when it comes to safeguarding water.

"Often facilities are designed and put in place by people who don't have to operate them," he said.

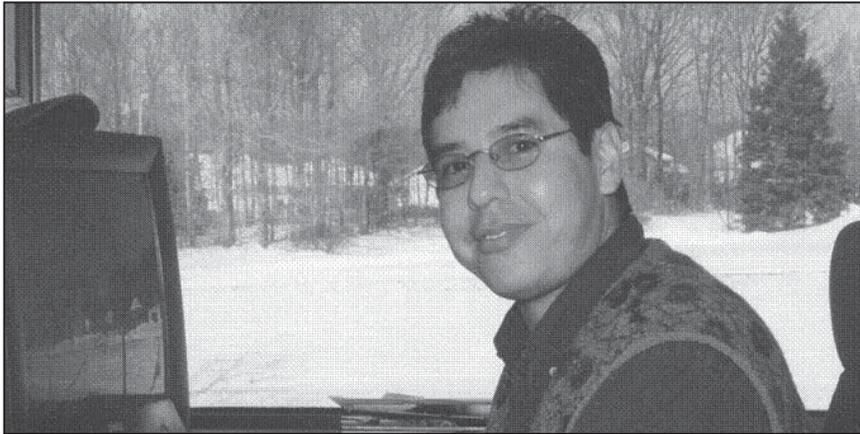
"They leave behind a manual and they leave town." He points out that bureaucrats in Ottawa seem to understand that you have to put trained public health nurses in the communities.

"Why can't you put trained water operators in there? Obviously [you] have to pay them, and you have to invest in a program that

will make sure they know what they're doing, but that doesn't seem to be happening, and I can't tell you why."

Canada's commissioner of the environment and sustainable development, Johanne Gelin, recently called for stricter controls and monitoring of how Indian and Northern Affairs Canada is trying to fix the problems.

There are still no laws or regulatory standards similar to those in non-native communities, when it comes to drinking water for the about 325,000 residents of Canada's First Nations reserves, Gelin, who works in the auditor general's office, pointed out.



Dean Assinewe, Professional Forester from Sagamok Anishnawbek. He works for the North Shore Tribal Council.

Graduates of forestry programs needed to maintain good stewardship

OTTAWA – Pro-active and immediate attention is needed in order to ensure the next generation of forest practitioners and other qualified, trained modern forest workers are available for the workforce. According to Alex Drummond, professor at the University of Alberta, the large number of retirements in the forest sector coincidental with lowered enrollment has created an employment gap.

Enrollment in the over 25 post-secondary forestry programs at technical/technologist and university levels has been in dramatic decline for the last decade. A crisis will soon be in our forests, if the supply of professional and technical forest practitioners managing Canada's forests continues to decline.

"The forest sector plays an important role in the stewardship of Canada's forests as well as its modern and technologically advanced outlook, a role that is often misunderstood. There is also a misconception about jobs and career opportunities in forestry," noted Professor Drummond. "Graduates of forestry programs are needed and, in demand".

In fact, there are tremendously diverse and rewarding career op-

portunities available in the forest sector. Forestry is a vibrant, modern, technologically advanced sector focused on stewardship to sustain the whole forest resource sector.

A report entitled "The Crisis in Post-Secondary Enrollments in Forestry Programs: A Call to Action for Canada's Future Forestry Professional/Technical Workforce" (<http://www.cif-ifc.org/english/e-recruiters-white-paper.shtml>), identifies the issues in declining enrolment and seeks solutions. It states "While it is important for post-secondary institutions to maintain our Canadian forestry programs and the high quality of our professional forestry curriculum, there is a broader issue in the wider community.

If undergraduate and career technology forestry programs are discontinued, it will be increasingly difficult to find the next generation of forest practitioners and other qualified, trained modern forest workers to maintain the important economic standing of the forest industry in Canada".

The report calls for collaborative partnership with industry, government, professionals and the post-secondary forestry schools to

encourage individuals including women and aboriginal people who are under-represented, to pursue post-secondary education in forestry leading to a career in that sector. A dedicated cross-sectoral team from across Canada representing post-secondary forestry schools, industry, government, professional bodies and the Canadian Institute of Forestry is currently seeking broad commitment and support to address these critical issues.

A professional and technical forestry workforce is needed. The future of sustainable forestry in Canada depends on it.

The Canadian Institute of Forestry is a national voice of forest practitioners. The Institute represents members who are foresters, forest technologists and technicians, educators, scientists and others with a professional interest in forestry.

For further information: Mr. Alex Drummond, University of Alberta, (780) 492-2056 (work) or (780) 914-6816, alex.drummond(at)ualberta.ca; Mrs. Roxanne Comeau, R.P.F., Canadian Institute of Forestry - Ottawa, Ontario, (613) 234-2242, cell (613) 220-0639, rcomeau(at)cif-ifc.org; <http://www.cif-ifc.org/>

Tribal councils and the myth of self-determination

There are very few territories across Canada that are not included in the management regimes of a Tribal Council as well as a limited number of First Nations that do not currently or have in the past belonged to a Tribal Council. There are currently 102 Tribal Councils registered with Indian and Northern Affairs Canada.

Tribal Councils and the other methods of aggregation of Band Councils that are utilized by Indian and Northern Affairs Canada are all used as a means of devolving responsibility for programs and services down to regionally-representative bodies, while reducing the administrative burdens that the bureaucracy places on itself.

Although Tribal Councils are portrayed as a means of achieving self-determination, in most cases they only create a further reliance by First Nations on the federal purse and also on the administrative arm of the government.

Aggregating the administration of programs and services should logically create a more centralized model of governance and better program delivery; this has not been true in many cases to date. There are cases where this aggregation has created further opportunities for member First Nations, but without some enhanced level of cohesiveness between the elected leadership and board representatives, these successes are fleeting and seem for the most part to be anomalies in the system.

This is not to say that the development of Tribal Councils could not be of great benefit to First Nations, it is only meant to acknowledge the inherent problems that are clear in the current Indian and Northern Affairs Canada policy on Tribal Councils.

The funding levels for Tribal Councils have not been increased since 1985, and even though Indian and Northern Affairs Canada has recently completed a program review on the funding levels, it has yet to implement the recommendations that came out of the review.

The review of the Tribal Council policy did include input from First Nation Organizations, the recommendations have not led to any changes to the policy nor have they contributed to the potential successes that could be realized by aggregation.

In order for Tribal Councils and aggregation to be truly effective, the financial resources and fiscal independence of these organizations must be realized. The funding levels that are available must be increased to acknowledge the current costs of operating these organizations and providing services to their member First Nations.

Also, the regional disparities that exist for many of these organizations along with the geographic locations of member First Nations must be reflected within the funding formulas. It is almost impossible for an organization to provide one universally effective program or service when its member First Nations are divided by hundreds of kilometres.

The best way for the policy on Tribal Councils to be truly effective would be to scrap the current policy and provide an opportunity for First Nations, Tribal Councils, Provincial Territorial Organizations and also National Organizations the opportunity to develop and implement policies that are conducive to the individual needs of each First Nation communities and the organizations to which they belong.

The human intellectual capacity within First Nations Peoples needs to be given the opportunity to develop policies and legislation that meets the goals and aims of First Nations.

The myth of self-determination that has been created through Indian and Northern Affairs policy need not dictate to First Nations what they are capable of achieving. Once we have realized our potential to succeed, and our ability to stand alone as a Nation of peoples who share a common goal, the paternalistic policies of the government will no longer be an impediment to our people.

Dnakmigziwin/Sports

Little NHL players must produce status cards

By Jennifer Ashawasegai

WASAUKSING FN – Some Wasauksing First Nation parents are wondering why the Little NHL Hockey Tournament is requiring all participating players to have status cards to be registered in this year's event.

Wasauksing First Nation Little NHL committee chairperson Mary Ann Pawis says the tournament, being held in Sudbury March 12-16, has been allowing participation by non-status community members for years.

She says that in previous years

“we had no problems using the parents' status cards” for registering players on Wasauksing teams, and questions why the Little Native NHL executive did not enforce the rule through host communities in previous years. As many as seven Wasauksing youngsters may not be allowed to play this year because they do not have their own status cards.

Pawis says she received a memo from the Little NHL executive committee Feb. 24 indicating that “upon registration copies of birth certificates and status cards are needed for

each player on the team”, but last year's tournament rule book merely requires players to be “affiliated with a First Nation.”

Elder Aileen Rice, who has attended most of the 34 previous Little NHL tournaments, says the whole purpose of the event is for “Aboriginal kids to get together and get to know one another”. She says that was the intent by Leonard Sels who was a minister and worked for Indian Affairs at the time the tournament was initiated.

Throughout the history of the tournament, Rice says, she knew

that all the participating players were not band members, but were allowed to attend, “as long as they had letters from Chief and Council to support them.”

Band member Elizabeth Taylor didn't know if her two daughters would be allowed to play this year. She says Sheema and Naomi were hoping to be a part of the first senior girls' team to represent Wasauksing First Nation. Taylor says her daughters have previously participated with support letters from Wasauksing's chief, and also represented Ontario in a national Native hockey

tournament last year.

“The frustrating thing is that off-reserve they [her daughters] deal with issues because they are Native,” and are now facing discrimination from the Native community. She says her daughters have always been accepted by their community and are proud to be a part of it, and have not experienced any “status” issues until now.

Taylor says her daughters have a suggestion of their own. They think the new rule could be enforced for new players, but not those who have previously played in the tourney.



Allysha Wassegijig, 13-year-old Orillia Channel Cats swimmer.

Allysha swims in six events

ORILLIA – When Allysha Wassegijig hits the water in Colorado, she's knows she's going to have to be fierce. The 13-year-old Orillia Channel Cats swimmer was one of the youngest members named to Team Ontario for the 2006 North American Indigenous Games.

“I'm nervous, but really excited,” said Wassegijig, adding she's looking forward to representing her province in Denver in July. “I've wanted to go ever since I first heard about the games. I've been training since last year.”

NAIG, a sport and culture celebration held every four years, showcases the talent of aboriginal people ages 13 and older from across Canada and the United States.

Wassegijig, an Odawa, is one of 13 swimmers representing Ontario at the games. She will compete in the bantam division at the NAIG in six events; the 50- and 100-metre freestyle, 50- and 100-metre breaststroke, 50-metre butterfly and 200-metre individual medley.



Matthew Penasse and coach Michelle Leigh.

Matt skating without stick

NIPISSING FN – Matthew Penasse's skates took him in a different direction from his hockey-playing dad.

When parents Mike – a long-time professional hockey player – and Louise registered Matt in figure skating it was to improve their son's hockey skating skills. But Matt had been fascinated watching sister Jody practice her figure-skating routines, and tried imitating her jumps at home on the floor, on one occasion putting his heel through the drywall.

Heading into high school Matt's parents felt it would be too difficult for their son to juggle hockey, figure skating and schoolwork, and Matt made his choice – figure skating.

The 17-year-old placed seventh in his short program and ninth overall in the novice division at February's Junior Nationals in Moncton. He is currently training full-time at the National Training Centre known as the Mariposa School of Skating in Barrie with coaches Michelle and Doug Leigh, whose pupils include former Canadian champions Elvis Stojko and Brian Orser.

Cape skiers bring home the bronze

By Laura Robinson

CAPE CROKER – Cape Croker Elementary School's 16 skiers pulled off a bronze-medal performance in the 20-team Bluewater District Nordic Championships, a major feat since their school has fewer students – under 100 – than the number of ski team members of at least one of the schools they were competing against.

Heavy snowfalls postponed the meet twice, but the third try was a charm for Tianno Fillo, who captured her fourth gold medal in a row for the Nish Nobbies, the last two racing in the senior girls' 2 km. event. She finished a minute ahead of the runner-up, while Cape Croker's Doug Jones won a silver medal in his first senior boys' race, finishing one second behind the winner. Sheyenne Ross was 5th in Sr. Girls, while Mireya Nadjiwan was 7th.

In Junior Boys, Cody Campbell, a Grade 4 student, racing against the Grade 5 and 6's, took 4th place, Steve Nadjiwan, in Grade 3, placed 5th, while Kirkland Jones, in Grade 5, placed 6th. The night before Kirkland rescued his family, who were caught in a blizzard in their car, by running 2 km in the dark for help.



Jessie Stanish, 28th in Junior Girls 2 km.

OFNTSC

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Restoration of Jurisdiction

More support for Governance AIP

By Mary Laronde

First Nations across the Anishinabek territory continue to back the Anishinabek Nation Agreement-in-Principle with respect to Governance (the Governance "AIP") because it is a move toward their vision of self-government and self-sufficiency.

Chief Dan Couchie of the Ojibways of Pic River says his Council supports self-government and the governance initiatives attached to the AIP.

"Pic River is a pilot community for constitution development and we have also attended the workshops on appeals and redress and enforcement training. In all of this is a firm belief in self-government. If we're serious about this, it's time to get on with it."

Chief Couchie expressed some concern about a fiscal transfer arrangement (FTA) that would be attached to a Final Agreement on Anishinabek Nation Governance. "Self-government is a huge task to take on. Of utmost importance

is that the federal government recognizes that we are going to be limited by financial and human resources. I would think there will be provisions for the Anishinabek Nation and the participating First Nations to raise revenues."

Pic River, recognized across the Anishinabek territory as a leader in social and economic development, has operated a successful hydro development project on the Black River for twenty years and another project is near completion. As Chief Couchie says, "Past successes has made Pic River an attractive business partner."

Attracting investment and business is one of the key benefits of the Governance agreement highlighted by R. Martin Bayer, Anishinabek Chief Negotiator, in his presentation of the Governance AIP to Chiefs and Councils.

"Investors need to know governance institutions such as appeal and redress mechanisms are in place so that potential problems and disputes can be resolved in

a timely and fair fashion. Stable governance institutions increase investor confidence and help create economic opportunities for our communities."

According to Lorraine George, First Nations Administrator at Kettle and Stony Point, the Governance AIP supports "the vision of self-government embarked on by the Council over the last four years."

"The Governance AIP supports moving forward and First Nations-led decision-making," George said. "A lot of decisions we make are not based on the Indian Act and lots of times, if it doesn't fit, the answer [from the Minister of Indian Affairs] is always 'no.'"

Like Pic River, Kettle and Stony Point is also a constitution development pilot community and has also signed onto the First Nations Land Management Act that recognizes limited First Nation jurisdiction over land management on First Nation lands. "All this goes hand-in-hand in the move forward to self-sufficiency and a sustainable economy for our community," George said.

Bayer is continuing to schedule presentations for Chiefs and Councils. So far 16 First Nations have submitted Band Council Resolutions (BCRs) in support of the AIP and in support of continuing negotiations toward a Final Agreement on Governance.

To book a presentation, please call the Governance Administrative Assistant, Adrienne Pelletier at 1-877-702-5200 or email at peladr@anishinabek.ca.



Adrienne Pelletier, Governance Administrative Assistant and R. Martin Bayer, Anishinabek Chief Negotiator.

OSR – always talked about, never resolved

By Mary Laronde

At a joint table meeting Feb. 21-22 at the UOI head office, Nipissing First Nation, Canada's negotiators reported that though the federal policy on Own Source Revenue (OSR) is in comprehensive agreements in which lands and resources and revenue generation capacity are included, how to include OSR in "sectoral" agreements is unclear. "Sectoral agreements" basically means not comprehensive and is used to describe the governance and education 'sectors' now being negotiated between Canada and the Anishinabek.

Legal Counsel Tracey O'Donnell pointed out that the positions are still at "opposite ends of the pole." O'Donnell said that with the education negotiations completing in a few months, there needs to be some movement. Canada says OSR must be in the agreement and the Anishinabek say they cannot simply accept OSR as a principle in the education agreement. Gaps between education costs and funding aside, Fred Bellefeuille, Anishinabek Legal Counsel at the Governance table suggested that results are what mattered and if First Nation students are achieving at levels comparable

to Ontario students generally.

Both sides seem to agree that the potential to raise revenues from education is virtually non-existent. O'Donnell suggested that for the purposes of the education agreement, OSR be an item for negotiation at some future time. "Lots of work needs to be done to advance best arguments and arrive at principles for a discussion of OSR."

Some negotiators were of the opinion that OSR capacity was more

to the point and that discussions of a new fiscal relationship, such as the one proposed by Grand Council Chief John Beaucage, were required. The Grand Council Chief's proposal is for a new, sustainable approach to fiscal relations that would work in much the same way the federal-provincial transfers take place – with priority focused on First Nations need rather than the priorities and business plans and 'A'-base budgets of Indian and Northern Affairs Canada.



Tracey O'Donnell, Anishinabek Legal Counsel; Bernadette Marasco, Education Administrative Assistant; and Merle Pegahmagabow, Head Anishinabek Negotiator (Education); Mike Restoule, Constitution Development Coordinator; and Wayne Wong, Indian and Northern Affairs at a joint table meeting held Feb. 21-22, to discuss the year ahead and issues of common concern.



CAPACITY BUILDING WORKSHOPS

Restoration of Jurisdiction

The Union of Ontario Indians Restoration of Jurisdiction project is hosting three 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.

Reading and Analysis of Financial Statements

Wikwemikong, March 22-23, 2006

Workshop Facilitator: White Cedar Management & Development Services

Workshop Overview:

This workshop will provide participants with practical skills in interpreting and analyzing financial information. The ability to read and analyze financial information is a key component of governance, accountability to First Nation citizens and funding agencies, and for decision-making purposes.

Resource material will include a case study and workbook comprised of financial policies, financial information, financial ratios, a series of questions, scenarios and role-playing designed so that participants develop their skills in interpreting, analyzing, presenting, making recommendations, policy making and decision-making.

Reading and Analysis of Financial Statements

Pic River, March 28-29, 2006

Workshop Facilitator: White Cedar Management & Development Services

Workshop Overview:

See above

Band Administrator Orientation

Sault Ste. Marie, March 30-31, 2006

Workshop Facilitator: Tracey O'Donnell

Workshop Overview:

Not all of the qualifications required to be a Band Administrator is set out in the job description or covered in the orientation, if an orientation is provided. Generally, there is no mention of the requirement for a fluid vision of the Band administration as an organization; a chameleon-like adaptiveness; an unwavering set of values; an obsession with innovation; and, a strong sense of community.

The purpose of this workshop is to provide an overview of the additional qualifications; to review the realities of working as a Band Administrator and present some best practices in managing time, human resources, priorities and community expectations and developing effective leadership skills.

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 Jamie Restoule, Self-Government Project Manager, at 1-877-702-5200 or resjam@anishinabek.ca.

Restoration of Jurisdiction refers to the self-government negotiations with the federal government that will restore and reclaim the law-making authority of the Anishinabek Nation. The Anishinabek Nation incorporated the Union of Ontario Indians as its secretariat in 1949. The UOI is a political advocate and secretariat for 42 First Nations across Ontario.

The Restoration of Jurisdiction website has been updated!

Give us your feedback on the Anishinabek Nation draft constitution, the proposed Anishinabek Education System and more... Visit the website at www.anishinabek.ca/ROJ. The site is continually being updated with NEW information. This is your quickest way to updated information on events and news about the Restoration of Jurisdiction Project.



ANCU Credit Union

Full page ad - Colour

Anishinabek Nation Credit Union



ANCU Official Opening

Attending the official ribbon cutting on Nov. 15, 2001 from left Daryl Desmoulin, board member; Allan Moffatt, Business Development Officer, ANCU; Linda Chiblow, chair, board of directors; Lyle Sayers, Chief, Garden River First Nation; Joe Hare, former Grand Council Chief; Vernon Roote, Grand Council Chief; Kenton Eggleston, General Manager; Lewis Debassige, vice chair; James Maness and Felix Stonypointe, board members.

Anishinabek still putting their money where their nation is

GARDEN RIVER FN – Anishinabek continue to put their money where their nation is.

The Anishinabek Nation Credit Union – the first on-reserve credit union ever to be granted a Charter by the Province of Ontario – continued to give its members good news at the Annual ANCU General Membership meeting. The 40 members in attendance at the Feb. 23 meeting learned that, for the second year in a row, the ANCU has turned a small profit, and both deposits and loans are continuously growing.

With assets over \$5 million, the credit union has loaned out \$4.3 million to its First Nation members, and the ANCU loan delinquency rate of less than 1% is better than the industry average.

“We continue to grow at double-digit rates each year and have crossed the point of self-sustainability,” said ANCU General Manager, Allan Moffatt, whose report highlighted his participation on a scholarship to attend the World Credit Union Conference in Rome. “It was a year unlike any other.”

Chairman James Maness of Aawmjinang (Sarnia) expressed the ANCU board’s pride in the scholarship award. “Recognition from our peers in the industry reinforces the fact that this small credit union is a real player in the industry, he said.

Both Moffatt and Maness stressed that continued growth is very much dependant upon attract-

ing long-term sustainable deposits. With deposit insurance coverage of \$100,000 per member and a proven track record, this should not be an issue, but it still remains a challenge.

In addition to hearing a presentation of audited financial statements, board elections, and awarding of door prizes, members in attendance were also treated to a sneak peak of the credit union’s new marketing strategy.

“ANCU has struggled over the years with creating an image for itself and promoting its services,” Moffatt said. “By letting the credit union tell ‘its own story’ to perspective members, they may realize that this is more than a place to borrow money or conduct banking.”

Plans include the introduction of the much-anticipated Internet banking. A feasibility study is nearing completion, and thus far all signals indicate the likelihood of implementation later this year.

Two board seats were up for renewal at the meeting and Wilma Bissiallon was re-appointed as the representative from Mississauga First Nation, while an interim member from Sagamok Anishnawbek will be chosen in the near future to replace Kim Sissenah, who decided not to run for re-election due to other employment commitments. Her presence on the board will be missed.

The leadership of the Union of Ontario Indians embarked upon



Anishinabek Nation Credit Union board members, from left: Daryl Desmoulin, Pic River; James Maness, Sarnia; Lewis Debassige, M’Chigeeng; Kim Sissenah, Sagamok; Alan Ozawanimke (at large); Wilma Bissiallon, Mississauga, chair; Margaret (Peggy) Belleau, Garden River.

the idea of opening their own financial institution in 1994. Seven years later, in November of 2001, the ANCU held its grand opening at Garden River First Nation.

Since opening, the credit union has served over 1200 members, granted loans in excess of \$4.3 million and has serviced deposits of \$4.7 million. The Deposit Insurance Corporation of Ontario insures all of the deposits with the ANCU up to \$100,000 per member.

For further information about the Anishinabek Nation Credit Union, or to become a member please contact the office toll-free at 1-866-775-2628, or locally at (705) 942-7655.

Maness leaves chair

By Allan Moffatt

Immediately following the Annual General Membership meeting of the Anishinabek Nation Credit Union, the board of directors elected their executive committee for the new fiscal year.

It was with some reluctance and a great deal of understanding that the board accepted the fact that long-time chair, James Maness of Sarnia, wished to relinquish this position due to the illness of a member of his immediate family. A founding member, Maness agreed to continue to serve on the board.

The returning board member from Mississauga First Nation, Wilma Bissiallon, was elected chair for the coming year. Alan Ozawanimke, the “at large” board member from Sagamok Anishnawbek was elected as vice-chair. Margaret Belleau, the representative from Garden River First Nation, will serve as corporate secretary for the coming year.

A'ki/Land

Land claim deals have paid pittance for huge acreages

By Lynn Gehl

PETERBOROUGH – Many are already aware that the Algonquins of Ontario are currently in the process of attempting to negotiate a land claims and self-government agreement with the provincial and federal governments.

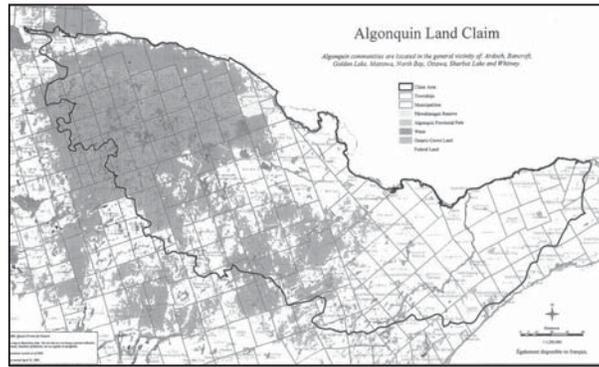
The land base, as illustrated in the accompanying map, consists of 34,398 square kilometres. Many are beginning to ask questions such as, 'What's in it for Algonquin people?' As a proud Algonquin-Anishinabe Kwe, I want to share my research of what various scholars have had to say regarding three major land claims and self-government settlements.

The James Bay and Northern Quebec agreement, established in 1975, was the first to resolve a contemporary comprehensive land claims settlement simultaneous with negotiating self-government. The Cree and Inuit received 5,544 and 8,151 square kilometres of fee-simple land respectively – or 1.17 % of their original land base of 1,165,286 square kilometers. In addition, the Cree and Inuit agreed to accept \$225 million in compensation, but no subsurface or mineral rights to their lands, along with municipal-style self-government with limited jurisdiction such

as education, social services and the right to define their own membership.

While such cash settlement numbers look big in isolation, when broken down the agreement actually means that the Cree and Inuit accepted a mere 79 cents per acre for the vast tract of traditional territory they surrendered.

In 1991, the 18,000 Inuit citizens of Nunavut negotiated a new territory in their settlement agreement and achieved jurisdiction in certain areas that resemble provincial jurisdiction. They agreed to accept fee-simple title of 18.4% – some 350,000 square kilometers – of the 1,900,000 square kilometers of the land they claimed, as well as mineral rights to one-tenth of this land base and the right to hunt, trap, fish and participate in land management of Crown lands. The Inuit of Nunavut also received over \$1



billion in financial compensation as well as the transfer of some federal government jurisdiction. The latter is vulnerable in that these self-government rights are not constitutionally-protected.

Once again, headlines made the \$1 billion compensation sound huge, but the deal actually meant that the Inuit were being paid about \$2.61 per acre for territory to which they relinquished title and control.

In 2000, the Nisga'a, with a membership of 5,500, settled for 1,900 square kilometers and \$240 million in financial compensation for their

claim area of 24,000 square kilometres. Although not constitutionally-protected, the Nisga'a also received one-fourth of the Nass fishery as well as a share of the forest industry. In addition, the Nisga'a agreed to phase out their sales and income tax exemptions.

In agreeing to accept title to 7.9 per cent of their traditional territory, the Nisga'a were actually accepting \$44 an acre for some of the most resource-rich land in the British Columbia interior.

Contemporary cash settlements in land claims and self-government negotiations fall well below real estate market values. When these cash settlements are broken down they don't look much better than the paltry annual payments of \$3 or \$4 given to citizens whose ancestors signed the historic numbered treaties.

The contemporary land claims and self-government process seems designed to force Indigenous peoples to sell their Earthly Mother for a mere pittance in return for small parcels of land, as well as the extinguishment of – or in the case of the Nisga'a – complete definition of their land rights. With the exception of the Inuit of Nunavut who achieved some jurisdiction similar to the provinces – possibly because they are the majority population in their homeland – in these settlements Indigenous peoples merely achieved municipal-style governments with minimal jurisdiction over areas such as education, social services, policing, culture and establishing membership. In fact the Nisga'a final agreement merely entrenched the Indian Act's existing system of government.

The Algonquin and other First Nations should surely be establishing new relationships with the Crown through treaty-making on a nation-to-nation basis.

Lynn Gehl, Algonquin, Turtle Clan, is a second year Indigenous Studies Ph.D. student at Trent University where her thesis topic is the contemporary comprehensive land claims and self-government process.

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10.25" x 7.25"



Eshki-bmaadzijig/Youth

Turtle Concepts offers 'role-modelling' skills to help Native youth

By Kevin Schofield

GARDEN RIVER FN – Jamie Corston credits Turtle Concepts with helping her come out of her shell.

"I was so shy," says the Humber College photography student. "Turtle Concepts has made me realize that I can impact other people's lives. They focused me and made me realize that my character does not have to change when I become confident. I am not afraid to be who I am and face challenges now. The program has not so much impacted me but rather made me realize the impact I can have."

Since launching Turtle Concepts in 1999, Dave Jones has presented hundreds of workshops on self-esteem, confidence and self-awareness, teaching an estimated 3,000 Native youth how to make good choices while being happy with who they are. His new "Get Some Guts" program teaches youth how being fearless leads to a better life.

"When you have confidence, you are able to make better decisions," he says, "and I try to help kids make healthier decisions."

Turtle Concepts arranges fashion shows and modeling exhibitions for participants at high-profile events

like Toronto's Canadian Aboriginal Festival, often in front of large audiences, but Jones says there are still misconceptions about how his programs work with young aboriginal people.

"Some people think I am a modeling agency; I tell them that I am a role-modeling agency. My program teaches the youth to just feel good about themselves and the most important part of the whole process is that we challenge the youth to make their confidence public. They are not going to just do it in their homes. We have to realize that's its okay to be public about our confidence."

Angela Lewis recalls being afraid to show her self-confidence for fear of being laughed at.

"When I went through Dave's program I felt safer to be confident," says the 22-year-old from Cutler, now employed by Turtle Concepts as an Empowerment Officer. "I find with this program you have to do it yourself. You absolutely must become confident. It teaches youth that. Before I was afraid of breaking the mould but I realized it only takes one person to affect others in a positive way.



Native youth learn self-confidence on stage at the Canadian Aboriginal Festival in Toronto's SkyDome.

– Photo by Priscilla Goulais

"It's a struggle because the community does not know where the sudden confidence comes from. They find confusion between confidence and conceit. To me confidence means you know who you are and what you are capable of. Conceit means you somehow think you are better than others. And that is not what Dave teaches at all."

Jones says his training is "curriculum-based. The students are involved with some pretty intense training workshops. They must sit down and write. I'm not just telling them not to be shy – I'm teaching them how to become less shy."

Some program participants say they experience difficulties adjusting when they return home to their communities. "In our culture if you are proud of yourself you are considered conceited," says Jones. "So I find ways to teach children that confidence is not conceit." He believes that the way we communicate with children leads to many of the problems they have with self-esteem and how they view themselves. "Why are some pulling others down because they are celebrating the fact that they believe they are beautiful? Because they dress nice? Because they started to excel?"

He is concerned about the "mixed messages" Native youth receive. "I

don't understand why we as a people do not celebrate what we tell our kids to do, which is to be smart and confident and try hard. But if they do that, they get ridiculed. We negate them and remind them where they come from and put them down because they think they are so good."

Jones feels that the common Native practice of teasing and joking can actually undermine youth confidence. "Part of my research suggests that there has been a lot of "just kidding" promoted in our communities, so kids find it hard to be validated. If you offer sincere compliments to youth they don't know the true factor. Because they have been "just kidded" since they were little. This whole "just kidding" part of our culture allows us to say mean things to each other if we say "just kidding" afterwards."

He sees no contradiction between the training his students receive and their connection to their Native heritage.

"That's their personal decision,"

he emphasizes. "Just because you look beautiful and try to appear confident, or speak with a Canadian accent, it does not mean you are going to lose your culture. Jonathan Cheechoo still goes Moose hunting and knows how to call a goose."

Now 41, Jones describes himself as a "confident but shy" teenager, whose parents told him "never to peek over the fence, but to climb over it and go see." Initially a teacher, his first professional exposure at confidence-building came in accepting a contract to work with youth in Moose Factory.

"I wanted to be able to pass on to children what I knew about confidence, so that some day they would do the same. I would never have dreamt that this is what I would do but I love the work."

He has taken Turtle Concepts training as far afield as Ireland and Alaska, and his vision is to have satellite branches all across Canada and the United States.

"For me it's all about the kids. And I think the Creator wants me to do this. I'd like to thank those who have publicly supported my work – they provide me with the desire to continue."

For more information visit www.turtleconcepts.com or www.get-someguts.com



Jamie Corston: 'I can impact other people's lives.'



Dave Jones

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Stan Beardy, Grand Chief of Nishnawbe-Aski Nation, Alvin Fiddler, Deputy Grand Chief, board member Chief Peter Moonias from Neskantaga, and Charles Fox stand with two crew members beside one of North American Charters' Pilatus aircraft.

First Nations airline employs 123

By Rick Garrick

THUNDER BAY—North American Charters LP has been expanding non-stop since it first took to the air in 2000.

The First Nation-owned airline's latest expansion project is a \$3.5-4 million hangar/office complex now under construction at the Thunder Bay Airport and scheduled to be completed by May 2006.

"We started in 2000 with around \$1 million" in ticket and charter sales, says Tom Meilleur, director of operations for North American Charters LP, which is owned by the five northern Ontario First Nations of Eabametoong, Neskantaga, Webequie, Sachigo and Sandy Lake. Over the past five years the airline has expanded sales by about \$2 million a year, reaching a total of \$12 million during this current year.

"We have a bright future ahead of us," Meilleur says. "We're only targeting a small percentage of the communities transportation needs. We're looking to expand at a steady growth."

The airline has also increased its workforce, from a total of 11 when it first took off, to its current total of 123 full-time and part-time employees, almost half of whom are First Nation citizens.

"We're achieving around 47-percent First Nations employment," Meilleur says, "which is a fairly

high number in business terms. We had a mandate of about 20-percent, so we exceeded our mandate."

North American Charters has since led the way by lowering ticket prices and flying more direct routes, which eventually resulted in a 30 to 40 percent reduction in transportation costs and the implementation of comparable routes by two competing and larger airlines.

The company is currently flying six Pilatus nine-seaters and one King Air nine-seater to 15 isolated First Nation communities in northwestern Ontario and northern Manitoba from bases in Thunder Bay, Sioux Lookout and Winnipeg. Plans are in the works to expand within the year by purchasing a 19-seat plane to use on existing routes.

"There is a perception out there that unless the government is behind it, there is no success story," Meilleur says. "The First Nation communities that started this airway did so with little government support." Since beginning operations, North American Charters has only received \$210,000 from the government.

He attributes North American Charter's success to the service its staff and pilots have provided since the beginning. Back then the flight crew doubled as the sales staff at the airports, and on days off they worked the ramps.

Pipeline dividing Mackenzie Natives

TSIIGEHTCHIC, N.W.T. (CP) — Shrone Vanloon, 17, perches on top of his snow machine in a tiny aboriginal community holding hearings into a proposed \$7-billion natural gas project and says building a pipeline down the Mackenzie Valley spells opportunity.

"I think it's pretty good," he says, before adding he's already signed up for training courses that could lead to a career. But down the street, Abe Bonnet Plume, 27, has drawn different conclusions.

"I'm against it," he says. "It's good without (the pipeline). It's so peaceful without it."

"It's supposed to be lots of work, but that doesn't matter to me. It's hurting Mother Earth."

The two young men typify the divisions in communities up and down the Mackenzie Valley that would be most affected by the project, which would almost certainly open the entire region to energy and other industrial development.

Northerners are caught between the future promise of jobs and prosperity and their concerns over environment and social impacts especially in light of their experience during the last boom of the 1970s when the current gas fields were discovered, and environmental and aboriginal concerns were felt to be given short shrift.

Tsiigehtchic is a hamlet of about 200 perched on bluffs overlooking the confluence of the Mackenzie and the Arctic Red rivers. The occasional freshly skinned bear pelts hangs on a balcony, and concern over the proposed pipeline is never far from people's thoughts.

"It's talked about every day," says town maintenance worker Abe Ross, 43, who favours the development. "It's a constant thing at the coffee table."

A survey prepared for the Gwich'in Renewable Resource Board last December shows how divided the communities of Fort McPherson, Aklavik, Tsiigehtchic and Inuvik are.

A slight majority of people said they wanted the pipeline to be built within the next five years, with the strongest approval coming from the 40-54 age group at 59 per cent. Still, between one-quarter and one-third of respondents opposed the project outright. And the largest group of all, at 44 per cent, said the Gwich'in were not ready for it. Nearly twice as many women as men expressed that opinion. Most people, the survey suggested, didn't know if the pipeline would improve their lives.

Gabe Andre, who lived in the bush around nearby Travaillant Lake for 60 years, scoffs at suggestions the pipeline would benefit ordinary people.

"How many times do white man say they are going to do something for Indian people? We never see it!" he cried at the hearings in Tsiigehtchic on Monday.

"I wish that pipeline would go through so I could get some money."

Ross says concerns about the pipeline's social impacts are overblown. "The social impacts are already here," he says. "The drugs, the booze and all that stuff is already here."

Idealist knocks on doors to promote vision of Native job bank

By Maurice Switzer

ARLINGTON, Tex — A Montreal-born woman is trying to find others to buy into her dream of creating a job bank for Native North Americans.

After attending 10 universities and learning institutions, earning several degrees, and working as an international consultant on issues she describes as "humanitarian concerns," Frances Ludmer-Li found herself promoting the operation of a food bank for destitute members of the Blackfoot Nation in Montana. Then she hit upon another idea that would offer more of a "hand up" than a "handout."

"This (the job bank) will allow Indians to be gainfully employed," she says, "in turn, affecting positive relationships between the Indian people and corporate America through the creation of exchanges, mentorship, and the support of community members

in both worlds. Outcomes of employability will drive Indian economic initiatives to new directions such as improving housing standards and marketing Indian crafts not previously sold."

She also sees increasing the number of Native Americans in the workforce as having other intangible benefits, by eliminating stereotypes and enhancing understanding of traditional Native knowledge while increasing shareholders' value for companies wanting to demonstrate good corporate citizenship.

"Our objective is to design, implement, and improve communication and understanding between Native people and the corporate world," she says, crediting her friendship with Blackfoot tribe member Jim Bird with helping her understand the traditional Native value of sharing with others less fortunate.

Bird is one of a diverse little

group of mentors and friends who support the work of Ludmer-Li's 4 Corners Consultants. Others include Blackfeet Elder Carl Cree Medicine, Navajo hospital CEO Dr. Franklin Freeland, and organic gardener Jay North, who was adopted by the Blackfeet.

To date Ludmer-Li has put thousands of miles on her red mini-van — often with her four-year-old twins in the back seat — criss-crossing the American Midwest trying to find corporate leaders — including railway, fast food, information technology, petroleum, and newspaper industry executives — to buy into her vision for job creation for Native Americans on both sides of the Canada-U.S. border.

"The intent is to get Indians employed year round, to improve skill sets, and to make an earnest living beyond minimum wage. Many Natives do not have the means to go to jobsites or apply

online" she says. "The ultimate goal is to see Indigenous people become more economically sound, and, at the same time help corporate America create a deeper talent pool of skilled workers."

Ludmer-Li's idealism has been met, at times, with suspicion, disdain, and mistrust — by Natives and non-Natives alike. But she is nothing, if not tenacious.

"I know that there have been government initiatives in Canada and the U.S. that are designed to deal with Native poverty and economic development," she says, "but I don't see the need for help getting any smaller."

Individuals, corporations, or non-governmental organizations interested in learning more about or contributing to the Native American Job Bank project can contact Li by e-mail at fran112701@yahoo.com or e-mail Jim Bird at rock_artist48@yahoo.com.



Frances Ludmer-Li

Cossette Media

10.25" x 14.25"



DOHM-NUK/LET'S PLAY!



ASK HOLLY BY HOLLY BRODHAGEN

Can you preach without practising?

Do you practice what you preach? The question arose in a discussion about the appropriateness of social workers working as treatment counsellors. Was it right for a person to "preach" about matters they have not experienced? This is an interesting but complex question that can be applied to many fields of work. My opinion is that – if you do not misrepresent yourself to those you are helping – then you are doing what you were trained to do. It is the worker's responsibility to not "preach" about what they don't understand but to share what they know as professionals, whether the knowledge was acquired through practice or education. At the same time, workers should understand a client's reluctance and suspicions about working with someone who has never experienced what they are going through. Some clients may not believe that a worker is capable of helping them, or don't really want help and try to sabotage their case-

worker's efforts. And some may hold a sincere belief that only those who have experienced their pain or frustration can truly understand their issues. It all boils down to freedom of choice, having an open mind, and being honest with yourself and your counsellor. To be honest, I can see both sides of this argument. I imagine that an overweight individual does not want to have a diet consultant talk about how easy it is to lose weight if that person has never weighed over 120 pounds. Nor would I want someone who has never undergone surgery to tell me that my operation won't hurt a bit. But I also don't think that the only people who can help others are those who have "been there and done that." A drug and alcohol worker does not have to go on a three-week bender or try intravenous drugs to understand the harm these activities can cause, or how to treat someone indulging in them. Proper training can help counsellors provide the proper support without being condescending, dishonest or "preachy". So the next time you think "how would he or she know?", give that person a chance to explain their assessment, and then be honest with them about your feelings. If you hammer out a solid foundation for working together, you as the client will get the help you need and the worker is able to help you, even if that means finding someone else who can better meet your needs.

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

Mouse-click results in romance

By Kevin Schofield
GARDEN RIVER FN – At least two of the 16,000 registered users of RezFox on-line dating service have something to show for their experience.



Nodin

"We met each other and found we were exactly what the other was praying for in every way, recalls Carrie Singer, whose RezFox connection with Jim Kewukundo led to the birth last Nov. 24 of newborn son Nodin. "We never would have believed we would have met online. But we did. And now we are committed and going to be starting a new family. "Without RezFox, my beautiful boy wouldn't be here." Andy Rickard is surprised at the success of his on-line dating service, offering Native subscribers a chance to connect with the click of a computer mouse, instead of feeling compelled to make the bar scene. "It's surreal," he says. "Sometimes we can't believe it. The reaction is huge. We offer a good service to allow Native people to go online and meet other Native people. We have managed to change the way Native people meet." To register on RezFox one visits the website and establishes a no-charge account. Those looking for unlimited access to the site pay a fee starting at \$15. "We know of several babies being born where the parents have met on RezFox," says Rickard. "Our territory is so vast and people of different tribes just don't get together but now people are traveling across the country to meet friends they have met on RezFox. It opens up a whole world of potential friends." Andy takes his role as matchmaker all in stride. "Our main focus was to use the Internet to bring our people together. If life-long matches result, all the better."

Rabbit and Bear Paws



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Anishinabek Crossword #10



- pouch sticks and ball
- Characterized by careful thought; deliberate
 - Kiawak ____, Carver, received a National Aboriginal Achievement Award for his continuing contribution to Inuit sculpture
 - Widely recognized or employed as a model of authority or excellence

DOWN

- Spiritual awareness; illumination
- Group of people living in the same locality
- Feeling of agitation and anxiety
- Official mark, design, or seal
- Trotter, one of the greatest players in the NHL
- Two-wheeled, horse-drawn vehicle used to tow a field gun or a caisson
- Affect, guide, or arouse by divine influence
- Disease, a disorder
- Act, occupation, or sport of catching fish
- Express strong disapproval
- Feeling of appreciative, esteem
- Skill in doing or making something, as in the arts
- Imperfection that mars or impairs; a flaw or defect
- George ____, Musician
- Kateri ____, "My Heart is a Stray Bullet"
- In accordance with culture
- Pursue for food or sport
- Offspring
- Despotic and oppressive
- fierce and strong animal about the size of a bear cub
- John ____, Politician
- Sensitivity to very small changes; precision
- Great or plentiful amount
- Public room or building for gambling and other entertainment
- Ground cover for lawns
- Animal with thick brown fur, webbed hind feet, a broad flat tail

ACROSS

- Probably
- Behalf; interest
- Physical dimension, proportion
- Place one's signature on a contract to indicate approval
- A non-regulatory document that communicates risk information to those who may have to make risk management decisions
- Something that is passed down from preceding generations
- Notable act or deed
- Verbal composition designed to convey experiences, ideas, or emotions in a vivid and imaginative way
- Mental image produced by the imagination
- Hunt for birds' nests
- Know or identify from past experience
- Related to the weasel with slender body, bushy tail, and soft fur
- Necessary but encumbering equipment on a ship
- Point or respect in which things differ
- Merged into one; unite
- Relieve or cure
- Insistent or importunate
- Capture or seize
- Conversation between two or more people
- Disturb or anger
- Form of hurt, damage, or loss
- Slight indication or intimation
- Intermittent gleam of light
- Agreement; harmony
- Long-eared, short-tailed, burrowing mammal
- Favorable regard; commendation
- Game played on a rectangular field with long-handled that has a webbed

JAN / FEB'S SOLUTION



Five letter Hidden Word (pictured):



Prize for Puzzle
All completed crosswords sent to us by March 31 will be entered into a draw for a Miniature Digital Camera courtesy of Anishinabek Nation 7th Generation Charities.

