



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

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## IN THE NEWS

### Indian school boards?

CALGARY (CP) – Indian Affairs minister Jim Prentice says he wants to create aboriginal school boards in Alberta – a change he contends will help students. They would include representatives who were elected and made accountable for their decisions.

### New water rules

OTTAWA (CP) – Indian Affairs Minister Jim Prentice has announced new standards and clean-up plans – but no extra cash – to help First Nations at risk from dirty water. He said, 170 of 755 water treatment systems pose health hazards due to lack of training, maintenance and standards.

### Butt-out day May 31

Smoking is the primary cause of premature, avoidable death and disease in Ontario, responsible for 16,000 deaths each year. On May 31, 2006, the Smoke-Free Ontario Act will protect the health of all Ontarians by making all workplaces and enclosed public spaces across the province 100% smoke-free.

### Studying governance

OTTAWA – The Social Sciences and Humanities Research Council of Canada is investing \$2.5 million in a five-year project to develop models for Aboriginal governance that draw on the best in both modern scholarship and ancient traditions. The project will include 39 researchers from 21 Canadian universities.

### CTV has 12 internships

TORONTO – CTV National News has announced that they will be funding 12-week Aboriginal internships at 11 news stations across the country this summer. The internship for Northern Ontario will be in Sudbury. Check the [www.ctv.ca](http://www.ctv.ca) website for postings in your area.



Chimissing Chi-Hawks Andrew Carruthers holds Little NHL bantam championship trophy. Details on page 7.



Ontario Regional Chief Angus Toulouse, Sagamok Anishnawbek FN, and Ontario Premier Dalton McGuinty sign new agreement that will see First Nations in Ontario gain a share of all provincial gaming revenue beginning in 2011.

## First Nations will share larger slice of gaming pie

TORONTO (CP) – Ontario's First Nations communities have won a bigger share of the provincial gaming jackpot in a deal that could end years of litigation over the government skimming proceeds from a popular aboriginal casino.

Starting in 2011, aboriginal communities will get a 1.6 per cent share of nearly \$6 billion in gross revenue collected annually from all provincial gambling, including casinos, lotteries and racetracks.

That's a windfall believed to be worth about \$100 million per year, and will come on top of revenue already earned from another Ontario casino.

Previously, Ontario's aboriginal communities received net revenue from just one casino – Casino Rama, located near Orillia, north of Toronto – worth roughly \$92 million in the 2004-05 fiscal year.

First Nations will also get \$155 million in bridge funding over the next six years before the deal kicks in.

The deal between the province and the Ontario First Nations Ltd. Partnership, which still needs to be ratified by year's end, will effectively end a decade

of court disputes over how much money aboriginals should get from the province's commercial casinos.

In 1998, First Nations launched a court challenge of the former Conservative government's decision to grab 20 per cent of gross gaming revenues from Casino Rama – a so-called "win tax" that adds roughly \$100 million annually to provincial coffers.

That percentage will still flow to the government, but the new deal compensates aboriginals who, for years, have argued the province takes too much from Casino Rama, which sits on Native land.

"Any time we can sit down with the province and work out some kind of agreement...it's an achievement," Ontario Regional Chief Angus Toulouse said following a signing ceremony at the legislature.

"It shows that both parties are sitting down and listening to one another and agreeing."

Aboriginal funds from provincial casinos are split up between 133 First Nations in the province, where they are used to pay for health care, education and other needs, everything from computers to fire trucks.

## Fontaine observes serious 'flaw'

OTTAWA – National Chief Phil Fontaine says there is a "significant flaw" in the so-called "Accountability Act" introduced by Stephen Harper's new Conservative government.

Since only 17 of 633 First Nations across Canada have full self-government agreements, the Assembly of First Nations leader says the new legislation has the effect of singling out almost all First Nation governments for unnecessary scrutiny of their financial management.

"Provincial and municipal governments that receive cash transfers from the government of Canada will not be subject to the same scrutiny from the Auditor General under the proposed legislation," Fontaine said, "and there is no justification given in any of the documentation presented by the Government of Canada as to why the majority of First Nation governments would be singled out for the application of this aspect of the legislation."

"If the government of Canada is truly committed to recognizing First Nations rights in accordance with Canada's Constitution and maintaining the government-to-government relationships we have worked so hard to build, they will ensure this double-standard is not included in the final version of the legislation."

Fontaine said First Nations already have operate under strict accountability requirements, filing an average of three reports a week and clearing 97% of audits with little or no problem.

"That said, we are willing and able to make improvements. The AFN has recommended that the Government of Canada assist First Nations in developing offices of an Ombudsperson and an Auditor General for application to First Nations governments.

**Grand Council Chief's opinion on Page 13.**

## MOHAWKS WON'T MOVE

TORONTO (CP) – At press time, the province was considering whether to compensate developers and housing contractors targeted by a Native occupation at a southern Ontario construction site.

Since Feb. 28, Six Nations protesters had occupied a housing project in Caledonia, southwest of Hamilton, saying the proposed subdivision sits on the Haldimand Tract – six mile-long strips on either side of the Grand River granted in 1784 by the British Crown to the Mohawks in recognition of their support of Britain in the American Revolutionary War.

Protesters ignored a March 17 Superior Court injunction to leave the site.



Mohawks protest subdivision being built on land granted in 1784.

– Photo by Ariel Hill

# Ipperwash

## OPP wanted to 'do' Dudley George: recorded conversations

By Peter Edwards  
Toronto Star

FOREST, Ont. – A day before Indian activist Anthony (Dudley) George was killed in a massive police operation, a police sergeant with the Ontario Provincial Police emergency response team commented, "We want to amass a f---ing army. A real f---ing army and do this. Do these f---ers big-time."

The previously unheard tape recording was played at the public inquiry into George's death late at night on Sept. 6, 1995, after police marched on Ipperwash Provincial Park, which Stony Point Indians occupied in a burial ground protest.

The recording was made at 11:32 p.m. on Sept. 5, 1995, recording the comments of then Sgt. Stan Korosec, who was in charge of the OPP emergency response team in the Ipperwash area.

Another tape, recorded at 8:05 p.m. on Sept. 6, 1995, referred to then Staff-Sgt. Wade Lacroix, head of the force's crowd management, or riot squad, who led 34 officers in heavy riot gear, including full body padding, masks and shields, into the park that night, accompanied by snipers and police dogs.

"Lacroix is on his way up to do these guys," Korosec says in the taped conversation.

Julian Falconer, a lawyer for Aboriginal Legal Services in Toronto, asked Insp. Mark Wright, who was second-in-command in the Ipperwash operation, what he thought of the recorded conversation.

Wright, who then held the rank of Acting Det. Staff-Sgt., said the comments did not reflect Korosec's true nature, and he described him as a fine man and a fine police officer.

"It's very unfortunate," Wright said. "I'm sure he's going to be embarrassed by that."

"He's not that type of an officer," Wright said.

Korosec is expected to take the witness stand early next month.

In the taped conversation, Ko-

rosec said that he had just talked with Wright, but Wright said that he had no conversation about plans to "amass a f---ing army."

"I'm satisfied that I never had that conversation with him," Wright testified. In other testimony Wright said he was simply speaking in metaphors when he used militaristic terms, like, "We're going to war" and "We're sending in the marines" to fellow officers hours before police marched on the park.

"You're really a cheerleader for aggressive action, aren't you?" Bill Henderson, a lawyer for the Kettle and Stony Point band, asked.

Wright dismissed the suggestion, saying he was simply using a war metaphor.

"No doubt, in hindsight, I could have used a better term, but it was simply a metaphor to try to explain the situation, to whoever I was talk-

ing with at the time," said Wright.

"Perhaps better terminology could have been used," Wright continued. Wright also dismissed a suggestion by Kevin Scullion, a lawyer representing some Stony Point Indians, that police were trying to appease non-native cottagers with a public show of force when they marched on the closed provincial park.

"That's ridiculous," Wright replied. George was shot to death by then Acting-Sgt. Kenneth Deane of the paramilitary Tactics and Rescue. Deane, who died in a car accident last month, was convicted of criminal negligence causing death.

Stony Point Indians occupied the park on Sept. 4, 1995, saying it contained sacred burial grounds. Their claims were later supported by documents released by the federal government.



Sam George, brother of slain Native protester Dudley George, talks to reporters outside Ipperwash Inquiry in Forest, Ont.

## Ipperwash coverage 'worst racism'

TORONTO – An analysis of media coverage of the events surrounding the 1995 shooting death of Native protester Dudley George has convinced a respected journalist that racism towards Native people in Canada is worse than towards any other group.

"Ipperwash and the Media", a 76-page report on how 19 daily newspapers, Maclean's magazine, and four wire services covered the occupation of Ipperwash provincial park in 1995, was prepared by Ryerson University journalism professor John Miller.

"I've done a lot of studies about media coverage about black people, Vietnamese people, and the connection with crime," says Miller, a former Toronto Star senior editor, "and I know now from looking at Ipperwash that the stereotyping and unconscious racism towards Native people in this country is worse than towards any other group. It's pretty bad towards any other group, but towards Native people it's dreadful."

The study, produced by Miller for Aboriginal Legal Services of Toronto, was particularly critical of opinion columns and editorials published before and after the Sept. 6, 1995 shooting death of Dudley George by OPP sniper Kenneth Deane.

"The strongest finding of this research is the extent to which opinion-makers in the press ignored or manipulated the facts and resorted to crude stereotypes of First Nation people," Miller wrote, citing examples of high-profile columnists referring to the Stoney Point protesters as "thugs", "rowdies", and "fascists" without exploring the historic grievances behind their unarmed protest.

"Those stereotypes got in the way of what should be very journalists' most sacred goal: the search for the truth," said Miller, who says Ipperwash is a classic example of why cross-cultural training should be an essential part of journalism education. In 2003, Miller's "Covering Diversity" course at Ryerson won an award of merit from the Canadian Race Relations Foundation.

Sumac  
Creek  
2 x 3

Day & Night  
movers  
4 x 2

Halford Hide  
Co.  
4 x 4.5

Peguis Indian  
Band Notice  
4 x 8.75



# Anishinabek



Thomas Coon of the northern Quebec Cree Trappers Association inspects a pelt.

## Paul McCartney not at this party

By Kevin Schofield

NORTH BAY – An estimated 3,000 people – students, outdoorsmen and trappers – attended the 15th annual North Bay Fur Harvesters convention.

And none of them had much sympathy for anti-fur activists like ex-Beatle Paul McCartney, faded film star Brigitte Bardot, or former Playboy bunny Pamela Anderson.

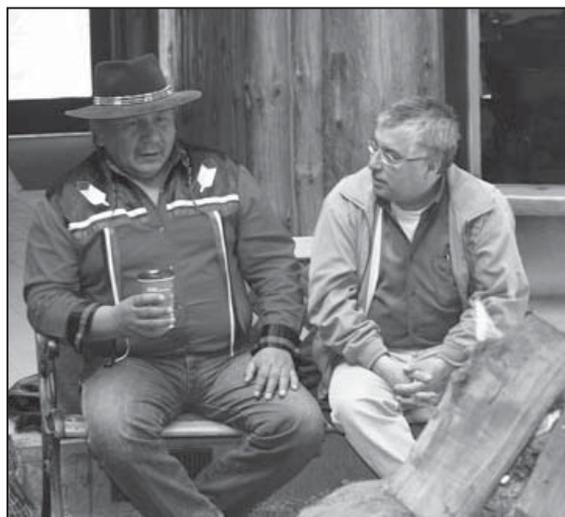
“Here in Canada we manage the resources strictly and humanely,” said North Bay Fur Harvesters CEO Mark Downey. “These groups that come from countries that have exploited their environment to extinction now want to come here and tell us we are doing it wrong. They have a track record of annihilating every species in their counties and demonize Canada for its fur industry. There has been annual crop harvested for thousand of years with no detrimental affect on the landscape.”

Thomas Coon, vice-president of the northern Quebec Cree trappers’ association, said that anti-fur activists try to humanize animals and dehumanize

trappers and other people who make use of the natural resources.

“In this world there are so much terrible things happening. Man’s inhumanity to man. If they spent a portion of their budget on humans instead of animals they would save so many lives. Feed refugees, dig a well, save some children from a curable disease. But leave trappers alone. And these same people pay \$250 for designer jeans with no concern for the children and women sweatshop workers who made their luxury garments. Trapping is the first expression of our humanity. The first thing our ancient ancestors did was get dressed.”

Mark Downey says trapping is a wholesome activity that teaches young people responsibility for the environment and economics. It makes them take pride in their work because the better quality you work the higher you get paid for your fur. “Kids that hunt, fish and trap do not rob little old ladies,” he says. “Take your kids trapping. Teach them their Canadian culture.”



### Traditional governance

Elder Gordon Waindubence from Sheguiandah First Nation counsels M’Chigeeng First Nation member Terry Debassige by the sacred fire during a two-day conference on Anishinabek governance staged by the Union of Ontario Indians’ Restoration of Jurisdiction unit. Presented in Sault Ste. Marie, the conference agenda included discussions about how to make the traditional *dodem* system of governing applicable in today’s world.

– Photo by Perry McLeod-Shabogesic

## Moose hunt below target

PIKWĀKANAGĀN FN – For the second straight year the number of moose harvested by Algonquin hunters was below the designated target to sustain the moose population.

Pikwākanagān allocated 53 adult moose tags inside and outside Algonquin Park, and 42 moose were harvested during the three-month 2005-2006 season.

Inside the park 18 cows, 17 bulls, and seven calves were harvested, well within the sustainable limits for moose. The harvest numbers for deer were low as well. Only 30 deer of the target number of 175 were harvested by Pikwākanagān members.

Province-wide, Ontario allocated a total of 13,679 Moose Gun Tags for the 2005 season.

The success of the Pikwākanagān harvest is due to the co-operation of community members with the Pikwākanagān Conservation Officer, Dale Benoit-Zohr.



Secondary school language award recipient Brandy Owl from Sault Ste. Marie accepts the “Leo Day Scholarship” from Janet Day of Serpent River First Nation during awards night at 12th annual Anishinabemowin Teg language conference.

## Anishinabek plan border cards

By Perry McLeod-Shabogesic

SAULT STE. MARIE, Mich. – If organizers of the 12th Annual Anishinabemowin Teg Language Conference thought they had their hands full, wait until next year.

Numbers for this year’s event at Kewadin Inn & Casino in Sault Ste. Marie, Michigan were below 1,000, partly due to changes in the coordinating committee less than two months before the event.

For a while, replacement coordinator Joyce Johnson’s conference headquarters was in the van of then-vice-president Martina Osawamick.

But the 2007 language conference will be even more challenging. The United States will be enforcing a new law that requires passports (or new special IDs) to cross the border. Anishinabe travelers will be forced to produce these documents to move around in their own territories.

The Anishinabek Nation plans to address this plan by the U.S. government to restrict Anishinabek travel and beef up security at the borders. “We are working with the Department of Indian Affairs (DIA) right now to develop new status cards that meet the requirements of the U.S. Homeland Security”, says Bob Goulais, executive assistant to the Grand Council Chief.

Although discussions have already begun a “letter of intent” is being prepared to be submitted to DIA on this urgent matter. “This will be only one of five cards that will be recognized by both countries,” Goulais said.

## Teaching Lodge holds first open meeting

By Cindy Crowe

RED ROCK – The first open gathering of the Robinson-Superior Traditional Teaching Lodge was uplifting, and powerful, from the moment participants walked into the main lobby of the Nipigon Red Rock District High

School on March 10.

Guests assembled from as far away as Pic Mobert, Geraldton and Thunder Bay to learn about the Teaching Lodge. After a presentation of tobacco to the Teaching Lodge, Dr. Harvey Lemelin who teaches the Outdoor Centre

Management course, offered by the Department of Outdoor Recreation, Parks and Tourism at Lakehead University introduced the seven class groups sharing their findings through powerpoint presentations on facility management, renewable energy and sustainable management, financing and staffing, marketing, centre management, programming and special events.

The Teaching Lodge Spirit has already begun its work and its name will be acknowledged and celebrated at the next open gathering being hosted in the community of Pays Plat First Nation on May 11, 2006.

For more information contact Norma Fawcett at (807) 887-2205 or Cindy Crowe at toll free: 1-888-852-5856.



Elder Norma Fawcett and lunch-providers Brian and Germaine Banning sporting the Teaching Lodge T-shirts.



# ANISHINABEK NEWS

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

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**Editor:** Maurice Switzer

**Contributors:** Holly Brodhagen, Cindy Crowe, Shirley Honyust, Patrick Hunter, Kathleen Imbert, Rick Garrick, Stewart King, Perry McLeod-Shabogese, Peggy Monague-McGregor, Cynthia Osawamick, Laura Robinson, Bud Whiteye

**Editorial Board:** Fred Bellefeuille, Les Couchie, Cathie Favreau,

**Co-ordinator:** Priscilla Goulais

**Production:** Debra Sullivan

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

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

**Anishinabek News**

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

# ANISHINABEK NEWS

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

## Publishing Criteria

### GOAL

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

### OBJECTIVES

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

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

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

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

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

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

# Maanda ndinendam/Opinion

## Real artists don't eat shrimp

It's no accident that "art" is included in the word "parties".

Hardly a day goes by that an e-mail doesn't pop up on my screen inviting me to a "gala reception" being staged in connection with an event involving aboriginal musicians, dancers, actors, or painters. Today's invitation is to the opening night screening of the 6th annual ReelWorld Film Festival.

Those who attend the April 19 event are promised the opportunity to get sneak previews of the type of "racial and culturally-diverse film and video" that the festival tries to promote. There are also other drawing cards organizers hope will help attract people and publicity to their event: an emcee from MuchMore Music, a chance to rub shoulders with celebrities like Graham (*Dances with Wolves*) Greene or festival founder Tonya Lee Williams (she plays Olivia on *The Young and the Restless*), and, of course, the "gala reception" at M Lounge.



Maurice Switzer

It's wonderful to see Native visual and performing artists getting attention in more than a token way. Film-makers now understand that actors of the calibre of Adam Beach are capable of roles that demand more than wearing buckskin, and grunting at white settlers. Beach has had his name on theatre marquees around the world, alongside actors like Nicolas Cage, and has been working on a film being directed by Clint Eastwood in which he plays Ira Hayes, the Pima Indian who died in poverty after being a U. S. war hero.

Sandra Laronde, an Anishinaabe-kwe from Bear Island, is a recipient of the Ontario Medal for Good Citizenship in recognition of her role in founding Native Women in the Arts and the Red Sky theatre/dance troupe.

Joseph Boyden's *Three Day Road* – partly based on the exploits of Wasauquing World War I veteran Francis Pegahmagabow – was nominated for a Governor-General's literary award.

Lucie Idlout and Derek Miller can rock with the best of them, few play the blues with any more soul than Murray Porter or Willie Dunn.

Bright young standup comedians like Don Kelly and Darrell Dennis can be seen on the Comedy Network, and not relegated to guest spots on programs most likely to be seen only by Native viewers.

This year Norval Morrisseau became the first Native artist in the 126-year history of the National Gallery to be given his own exhibition. Native art

has been regarded more like craft work by mainstream society, which tends to have rigid expectations of what paintings and sculpture produced by aboriginal people should look like.

There are even aboriginal opera singers, for Pete's sake.

It shouldn't come as a surprise to anyone that Native people are capable of achievement in any field, let alone the performing and visual arts. After all, we've been here the longest. Let's just say our forward progress has been occasionally interrupted by circumstances beyond our control.

As exciting as all this artistic activity is, it's important that the young aboriginal people taking up the artistic torch remember their roots.

One good reminder came from Brian Wright-McLeod, Dakota-Anishinabe, a longtime music journalist and broadcaster who was a recent participant in one of nine circles organized by ANDPVA – the Association for Native Development in the Performing and Visual Arts.

Wright-McLeod, who has achieved an amazing feat by publishing the first Encyclopedia of Native Music, said he hoped up-and-coming Native musicians didn't feel they had to copy anyone else's genre – he made it obvious he's not fussy on aboriginal hip-hop singers.

Other circle participants responded to ANDPVA requests for ideas about how they might better serve the Native artistic community by suggesting they think of a shorter name, act as a clearing house for information pertinent to Native artists, and assist in producing and distributing timely news releases.

Like several others in my circle, I had never heard of ANDPVA, despite its distinguished 34-year-old track record of boosting aboriginal arts. I supposed that was because even the people they helped have avoided using their lengthy organizational title, and the fact that most of their activities seem to be centred in Toronto.

Many of those in attendance could barely wait for the circle to finish its serious work – and some didn't – before they sped off to spruce up for the after-party, which sounded a lot like those free-food-and-drink galas for which I receive so many invitations.

Those who stayed behind heard me say that artists have always been the dreamers, the people with vision in Native societies. They play an important role in telling us about ourselves, and teaching other people about who we are.

True artists have longevity, which is why I guessed that Norval Morrisseau's name will be on people's lips long after they can't remember who Phil Fontaine or Matthew Coon Come were.

They don't necessarily live in Toronto, and they are seldom seen with cocktail glasses in one hand and freshly-thawed shrimp in the other.

But they always remember where they came from.

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

## Advertising & News Deadlines

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

### DEADLINES FOR MAY ISSUE

#### Advertising

Bookings: **April 21**  
Final Art: **April 24**

#### News

News submissions: **April 21**  
Scheduled printing: **May 5**

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

# Maanda ndinendam/Opinions



Wasauksing Thunder, runners-up in 2006 Little NHL senior girls' competition.

## Questions for Little NHL

**Editor:**

I had written a letter to this newspaper a while back regarding the conduct and procedures of the Little NHL Committee Executive and did not get a formal written response, therefore, I am writing again to see if at least the Little NHL Coordinator may respond on behalf of this committee.

1. How does one get to sit on this committee? Why are there more than enough political leaders sitting on this executive?
2. Does this committee still take \$100 off the top from each team registered for their own expenses?
3. Instead of accessing local resources such as donations for fundraising events from First Nations going to this tournament, why don't they access the city where the tournament is hosted, instead of taking away the only local resources that First Nations can access? It is bad enough that the city of Sudbury raises their prices on hotels.
4. Why are these committee meetings so hush, hush? One executive says that they are open and another say that they are not. Which is it?
5. Why hasn't this executive committee done a financial statement or report to all the First Nations that are involved in this tournament?

There should be nominations and elections for who can sit on the Little NHL executive committee.

*Anastasia Cywink, Whitefish River First Nation*

## Harris didn't help Humpty Dumpty

**Editor:**

*Humpty Dumpty sat on a wall,  
Humpty Dumpty had a great fall.  
All the King's horses,  
And all the King's men  
Couldn't put Humpty together again*

The Ipperwash Inquiry is the net result of a long and hard-fought battle, so it ought not to be immediately shrugged off, although there is much room for disappointment and pessimism at this stage. Rather than focus on the question of political interference or an alleged "culture of urgency" agenda by the Mike Harris provincial government – which are valid questions nonetheless – I cannot help but wonder about the spectre which will haunt future relations between First Nations and the Crown. It is the culture of distrust that interests me.

I question how the testimony of former premier Mike Harris and his colleagues has "proved beneficial?" Having to drag him into a process that he did everything in his power to avoid is certainly no guarantee.

His testimony has not satisfactorily answered previous questions; in fact, the contradictions leave us with more questions than before. Although I understand the underlying point, i.e. accountability, the fact is that neither the provincial

nor the federal government is accountable to First Nations themselves. The process is completely one-sided. To be sure, every aspect of Crown relations with First Nations is one-sided, imposed and illegitimate, which may sound like a sweeping generalization. Sadly, this is not the case.

The 1991 – 1996 Royal Commission on Aboriginal Peoples looked at all aspects of First Nation and Crown relations, amassing a five-volume report with over 400 recommendations. Yet the asymmetrical and undemocratic structure remains. What might have – or might not have – happened before Dudley George was shot carries significant importance, but it does not address the root of the problem.

Even if future measures include an Aboriginal negotiator, an ounce of prevention is still worth a pound of cure; namely, if the totalitarian aspect of the illegal and imposed Indian Act was not in place, the government land grab at Ipperwash



Mike Harris

in the 1940's would probably have never happened.

There can be no "honour of the Crown" until First Nations are treated as partners in confederation, operating on a nation-to-nation, government-to-government basis. An inquiry might appease frustrations temporarily, but a powerful message is being sent to a new generation of First Nations: you still do not matter. Going through the procedural motions is as futile as trying to assemble and erect Humpty Dumpty with scotch tape.

It bears repeating: *All the King's horses, and All the King's men, couldn't put Humpty together again.* Healing in any relationship can never be one-sided. Until such time, everything else – including one-sided commission work – will not serve to repair damaged relations, and will only continue to stall future good faith negotiations, whether it be residential school compensation, land rights, access to natural resources or aboriginal and treaty rights. A relationship built on mutual respect, recognition, trust, fundamental fairness and integration could signal transformative change: the creation of a new and jointly-developed Humpty Dumpty.

*All My Relations,  
David Fullerton-Owl*

**BALONEY & BANNOCK** By Perry McLeod-Shabogosis

There's a new sit-com about a small-time dealer and his quirky customers... It's called "Corner Grass!"

redroad@onlink.net

## Grateful for 'wake-up call'

**Editor:**

In response to Rodney Commanda's article of March, 2006:

Miigwetch Rodney for the identity wake-up call. I was delighted to read what you had to say and I wish to add that our Anishinabek relatives have so much to offer others in their passing through this world. I want to say that I am truly moved by Anishinabek people and their plight to survival and success. I know that we have our problems and still we persevere to carry onward to the unknown.

With all of our past events, that have kept us strong and worthy of a healthy existence. I am so proud to be an Anishinabe, and I am extremely proud of all our relatives no matter what you look like or what you may think. I am just so elated that you are here with all of us and trying to make some difference in your part of the land.

Miigwetch, all my relations.  
*Audrey Commanda, Nbiising First Nation*

## Ramsay reminded that Constitutional guarantees trump Mining Act

**Hon. David Ramsay  
Sir:**

I note that you are in a position of conflict in trying to carry two portfolios: the Ministry of Natural Resources and the Ministry Responsible for Aboriginal Affairs. In the first, you are committed to what you call "resource revenue-sharing", which is in direct contravention of the goals of Aboriginal people, especially in northern Ontario, for which you, as a representative of the "provincial Crown", carry fiduciary responsibility for upholding the treaties with First Nations and

the protection of Aboriginal rights in the Canadian Constitution.

The "provincial Crown" concept carries forward the original intent of the treaties and the historic nation-to-nation relationship entered into with the British Crown through the Royal Proclamation of 1763, before Canada had its own constitution. Now that, in recent years since 1982, the "federal Crown" has devolved onto the provinces many of the responsibilities for Aboriginal health, education, resource development, etc., originally carried by the Feds alone, Canada has simply

divided the "Crown" relationship into "provincial Crown" and "federal Crown". It matters not who the person is, or in which legislature he/she sits; what is important is that the complete "Crown" relationship remains intact.

The Nishnawbe-Aski Nation (NAN) chiefs are calling you to account on this matter. As Grand Chief Stan Beardy said in a recent CBC interview: "The position of my chiefs is that the Constitution and the Supreme Court have to be respected. As the minister indicated, the concept we're talking about is

that it has to be negotiated as we go along."

I urge you to re-consider your position on "resource revenue-sharing" in northern Ontario to reflect the need to respect the Aboriginal perspective and the First Nations' rights and responsibilities to engage in "nation-to-nation" negotiations.

You have said: "The Mining Act is a very powerful act that allows people to stake claims on cottages in eastern Ontario or at the moment on traditional territory in northern Ontario."

That may be, but is that Act any

more powerful than the Constitution of Canada, 1982, which states in Section 25: "The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including (a) any rights or freedoms that have been recognized by the Royal Proclamation of Oct 7, 1763; and (b) any rights or freedoms that now exist by way of land claims agreements or may be so acquired." I think not.

*Jan Koning, Peterborough*

## Dnakmigziwin/Sports

# Cheechoo in hot pursuit of Rocket Richard trophy

By Kevin Allen  
USA TODAY

Any pressure San Jose Sharks right wing Jonathan Cheechoo faced in his pursuit of the Rocket Richard Trophy was secondary to the pressure he faced as the pride of the Moose Cree First Nation.

Born in Moose Factory, Ontario, population 2,000, an island in the Moose River at the tip of Hudson Bay, Cheechoo is the first member of the Moose Cree to play in the NHL. Even when he was young, word spread far and wide about the talented, young aboriginal hockey prospect.

"There's a lot of pressure growing up right from the start," he said.

"Everybody used to watch my games, and I had people come from all over the place to watch me when I played junior (in Belleville, Ontario)," he said. "People that came from even farther north would come down to watch."

Cheechoo, 25, conceded it was "pretty tough" when he was 16 and 17 and trying to adjust to being a role model for aboriginal

athletes throughout Canada.

"Kids in Moose Factory and kids around the whole area were amazed that I was playing at (the junior level)," Cheechoo said.

Today, those kids have to be more impressed, because, Cheechoo, made a late-season dash to lead the league with 56 goals in the race for the Rocket Richard Trophy.

After Joe Thornton came to San Jose in a Nov. 30 trade, the two had instant chemistry. Cheechoo recorded over 70 points after the deal.

"We're both pretty good along the boards - that helps," he said. "I can feed it to him behind the net,

and he's so big and strong that he can beat a guy or he draws somebody else to him. That opens up everybody on the ice."

With Thornton and Cheechoo

leading the way, the Sharks clinched a berth in the Stanley Cup playoffs.

One of the teams the Sharks knocked off is the Vancouver Canucks. They were Cheechoo's favorite team when he was growing up in Moose Factory, which didn't even get an indoor ice rink until he was 9.

"My mother was a big Canucks fan, and everybody back home either cheered for the Maple Leafs or the Canadiens," Cheechoo said. "So I grew to dislike both teams."

When he was 12, as a homework assignment, Cheechoo wrote an essay saying he wanted to

someday play for the Sharks.

His draw to hockey was environmental, he said. "It was cold up there, so all we did was play hockey almost all the time," he said.

His family served as role models. "They actually had a (men's) team that was basically made up of my uncles and my dad," Cheechoo said. "I just watched them since I was a little kid. They are all hockey fanatics."

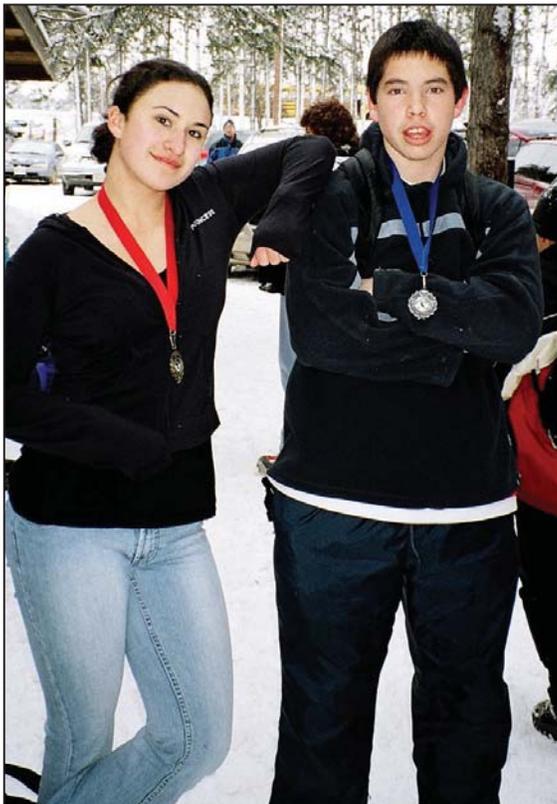
Through the years, he has adjusted to the pressure of living up to the expectations that aboriginal people have for him. He recently signed a five-year, \$15 million contract extension, and he vows to give something back to his community, although plans haven't been finalized.

"I have embraced (the pressure)," he said. "It's something that guys like (former Buffalo Sabres coach) Ted Nolan have done; I've looked at them and talked to them. Now it's something that I take pride in. I enjoy speaking to the kids."



Jonathan Cheechoo, left, has teamed up with Joe Thornton (19) to give the Sharks a powerful 1-2 goal-scoring punch.

- Photo by Paul Sakuma, AP



Ontario senior girls elementary school cross-country ski champion Tianna Fillo and Doug Jones - seventh among the province's senior boys and silver-medallist in the Bluewater Region races - represent Cape Croker First Nation School's ski team.

## Tianna Fillo adds gold on skis to gold on mountain bike

By Laura Robinson

HARWOOD HILLS - Tianna Fillo, representing Cape Croker First Nation School at the Ontario elementary school cross-country ski championships, mined gold in the senior girl's category. Fillo, who earlier in February won the Bluewater Regional Championships, beat 17 girls to take the 3 km race in 16:36, beating second place by 9 seconds. She is now a back-to-back Ontario champion as in 2005 she won the elementary school provincial mountain bike championships.

Doug Jones, also of Cape Croker, placed an exceptional 7th place out of 34 intermediate boys with a time of 14:42. In intermediate girl's, Sheyanne Ross led Cape Croker with a 15th place, while novice skier Mireya Nadjiwan took 26th place.

But the big breakthrough was in the junior boys category, where the team of Cody Campbell, Steve Nadjiwan, Kirkland Jones, Gubby McDonald, Justice Drane, and Morgan Ritchie took 4th place overall in a very strong field of 61 skiers.

Individually, Cody Campbell led the team in his first year of racing with 16th place, Kirkland Jones and Steven Nadjiwan

were right behind him in 18th and 20th places. Not only is this Steven's first year of racing, he had never been on XC skis until December. Gubby McDonald, also in his first year of racing and in grade two, raced against skiers in grades four and five, four days after his eighth birthday to place 34th. Morgan Ritchie added a 44th, Justice Drane 45th, and Jack Nadjiwan 51st.

The Cape Croker junior girls team was also in its very first year of racing and placed 7th in the province in a strong field of 74 skiers. Jessie Stanish, in grade three and racing against girls in grade four and five, skied to a fantastic 18th place. Jessie had sprained her ankle in practice on Monday, but rebounded with a great effort three days later. Kyanna Keeshig followed her in 36th, Rose Nadjiwan, who didn't start to ski until December and is only in grade two, placed 38th, while Kerri Jones followed with a 63rd place, and Leah Laramey

placed 69th, and Patrice McDonald, only in grade one, placed 70th.

Junior skier Kirkland Jones and intermediate skiers Doug Jones, and Sheyanne Ross moved up to race in the senior category for the relay as the school did not have any other senior skiers to team up with Tianna for the 2.4 km race. They led until the second last lap, and ended up second in the province, 8 seconds off the winning time.

Speed-skater Clara Hughes, who is the only Canadian in Olympic history to win medals in both summer and winter Games, holds a special place for Tianna and the school.

Since 2002, Clara and other members of the national cycling team, have sent autographed racing jerseys and other equipment to the school. The jerseys have been auctioned off to raise funds for the Niish Nobbie Cycling Team and the Niish Nobbie Nordics Ski Team.

## Over 9,000 enter NAIG

DENVER, CO - Almost 9,000 athletes have registered for the 2006 North American Indigenous Games (NAIG). Scheduled for July 2-9 in Denver, Colorado, the 2006 NAIG has so far attracted registrations from 18 states and nine provinces. For more info check [www.naig2006.com/](http://www.naig2006.com/)

Indian Artifacts ad  
10.25" x 1"





# Little NHL

Stories & Photos by Kevin Schofield



## Hall of Fame on wheels

The Mobile Little NHL Hall of Fame was unveiled at the 35th Little NHL Tournament in Sudbury. The 48-foot-long trailer will be traveling to 134 First Nations communities across Ontario to showcase tournament memorabilia, inspire youngsters to reach for their dreams, and even let visitors test the speed of their slapshots. Contact Franklin Paibomsai (705) 285-4335.

## Hockey dads are the biggest fans

SUDBURY – Brian Waboose was proud to have his son playing in the Little NHL midget championship game.

“Basically I am here to offer support and encouragement,” says Waboose, a well-known artist living in Birch Island. “To be a hockey dad is to be an endless volunteer. It never ends. You have to drive somewhere or help a player all the time. During hockey season it’s just nuts because I also coach. So I am always busy with his hockey. I have to ensure that he is able to play. So he doesn’t have to worry about it. I take care of it so he can worry about the ice.”

“He” is Brian Waboose Jr., a member of the Whitefish River Warriors, who says he’s very grateful for his dad’s support.

“My dad’s always there to help me with my hockey,” he says. “He

does what he can so I can just concentrate on playing. Not just with hockey but with everything. He is my biggest supporter and without him I wouldn’t even be able to play. So I am very grateful for all he does for me,” he says, while his father beams with pride.

Brian Sr. says he is realistic when it comes to his son’s hockey career. “Of course I would like to see him go all the way and make it to the NHL. It’s a million-to-one

but he still has a shot. Who knows what can happen with hard work? I let him choose and I just encourage him. I never force him on the ice. He is very humble about his talent. It doesn’t go to his head. He doesn’t brag or act better and I am most proud of that.”

Brian says things have changed since he was the only Native player on an Ottawa junior hockey team.

“The other teams were terrible to me. There was so much racism. Every time I scored they called me names. So I scored as much as I could just to get them back. And then they would try to take me out of the game, injure me. So it’s nice today to see it opening up for our youngsters. This tournament will definitely bring out some future superstars.”

Robert Howell of Aundeck Omni Kaning First Nation is equally proud of his daughter Sheelah, goalie for the tournament’s senior girl champions.

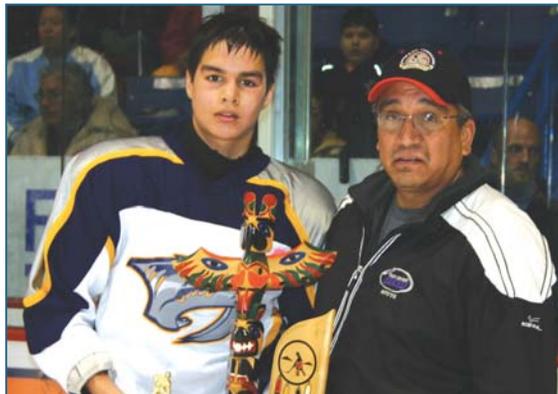
“It’s awesome as a dad and as their coach. I am very proud of them. They only had four practices and I think the fact that they all knew each other helped them come together as a team. We come from a small community so it was hard to put together a team. We had to bring players in from six different communities... and half the team must be from your home community with the rest coming from the closest outlying communities.”

Sheelah accepted the championship trophy on behalf of her team-mates.

“It feels great to win. We practiced every Tuesday and worked on our skating and passing skills as a team.



Sheelah Howell of the Aundeck Omni Kaning Chiefs Sr. Girls Champions receives MVP Award from Delma Toulouse of the Little NHL Executive Committee.



David Lazarus 14, won bantam MVP honours playing for bantam finalists Moosonee Cree Winter Hawks. Darryl Hill, Dreamcatcher Fund presented the trophy.

**WINNERS**  
 Senior Girls: **Yundeck Omni Kaning**  
 Junior Girls: **Wikwemikong Hawkettes**  
 Atom Boys: **Wikwemikong**  
 Tyke Boys: **Wikwemikong Hawks**  
 Novice Boys: **Garden River Braves**  
 Pee Wee Boys: **Six Nations**  
 Bantam Boys: **Chimnissing Chi Hawks**  
 Midget Boys: **Curve Lake Fighting Nish**

## Sudbury reaps benefits

SUDBURY – The city of Sudbury hosted the 2006 Little NHL tournament, and once again reaped the benefits of an estimated 5000 visitors contributing to the local economy.

Deputy Mayor Doug Craig welcomed the 118 teams and supporters from 39 First Nations to this year’s opening ceremonies.

“Hockey is the central activity that we all share as Canadians,” he said congratulating organizers of the 35th Little Native Hockey League event.

“Over six days this tournament is simply great for business. We host other tournaments – the Silver Stick and Big Nickel tournaments – but nothing of this magnitude. We welcome all the parents, coaches and players and offer them the opportunity to make new friends, experience good competition and create some good memories.”

National Chief Phil Fontaine said it was “inspiring” to see the hundreds of young hockey players on the ice surface for the March 11 opening ceremonies.

“It is special to see such an event grow so large. When I was playing hockey we had no such organized events. It is so inspiring to see all you athletes here, involved in such a great tournament that involves community pride, competition, good sportsmanship and out-

standing community achievement, he said, to cheers from the crowd.

Sudbury tourism official Rod Skelly estimated that this year’s tourney would inject \$4-\$5 million into the area economy.

“What makes this tournament so different is the family atmosphere. All the relatives come to Sudbury to cheer. It is like a holiday. It simply is the biggest event the city of Sudbury is involved in.” Little NHL

organizers announced that the 2007 tournament would again be held in Sudbury.



National Chief Phil Fontaine

## Hall of fame inducts 11

The Little Native Hockey League tournament has 11 new member in its hall of Fame.

Inductees for 2006 are Founders: the late Rev. Len Self, James Debassige and the late Norm Debassige of M’Chigeeng and Earl Abbotssaway from Aundeck Omni Kaning; Builders: Paul Williams, Wikwemikong, Tom Nolan, Garden River and Fred McLeod, Nippissing; and Players: Gerrard Peltier, Wikwemikong, Barry “Hawk” Tabobandung, Wausaxsing and Ted Nolan of Garden River.



OPP Blue Wolf Drum, and lead singer Luke George, pay tribute to 2006 inductees into the Little NHL Hall of Fame. From left, Elizabeth Debassige, Paul Williams, Pauline Debassige, tournament organizers Chief Pat Madahbee and Chief Franklin Paibomsai, Mrs. Joan Self, and Gerrard Peltier.





### Great Lakes topics

Bruce McGregor, fisheries coordinator for Sagamok Anishinawbek First Nation, Chief Isadore Day, Serpent River First Nation, Brian Monague, band councillor, Kettle and Stoney Point First Nation and a member of the Anishinabek/Ontario Fisheries Resource Centre board, and A/OFRC biologist Kim Carmichael attend March 20-24 Great Lakes Fisheries Commission meetings in Windsor. Agenda topics included the increase of cormorants (and other exotic species) and lake trout, as well as the crash of alewife – a vital link in the aquatic food chain. Established in 1955 by the Canadian/U.S. Convention on Great Lakes Fisheries, the commission coordinates fisheries research, controls the invasive sea lamprey, and facilitates cooperative fishery management among the state, provincial, tribal, and federal management agencies.

– Photo by Perry McLeod-Shabogiesic

## Anishinabek get 21 projects

NORTH BAY – This year, 30 fisheries projects have been approved by the Anishinabek/Ontario Fisheries Resource Centre (A/OFRC), again spanning all four regions of Anishinabek territory.

Two of the projects approved for the 2006-2007 season are carry-overs from last year, one is a consultation project with a non-member community, and the remaining projects are field, workshop and fisheries management development initiatives. In all, 21 First Nations will be funded to conduct fisheries projects in the Anishinabek Nation's Lake Superior, Lake Huron, Southeast and Southwest regions.

A/OFRC general manager Ed Desson says over \$244,000 has been earmarked for the coming season's projects.

The 21 Anishinabek projects for 2007 have been awarded to Sagamok Anishinawbek, Aundeck-Omni-Kaning, Fort William, Pays Plat, Algonquins of Pikwakanagan, Biinjitiwaabek Zaaging Anishinaabek, Chippewas of Kettle and Stoney Point, Namaygoosisagagun, Curve Lake, M'Chigeeng, Dokis, Kiashke Zaaging Anishinaabek, Nipissing, Serpent River, Wahnapiatae, Whitefish River, Long Lake #58, Pic Moberg, Wasauksing, Whitefish Lake and Wikwemikong First Nations.

This year's projects will include a Smallmouth Bass habitat mapping project, Traditional Ecological Knowledge (TEK) survey, and Impact of Water Level Changes on Lake Trout and Lake Whitefish Reproduction. All data generated from the projects will be compiled, assessed and shared to benefit Anishinabek territory fisheries and assist First Nations in promoting sound fisheries management practices.

The A/OFRC is committed to work with First Nations to build their capacity to develop fisheries management programs.



### Cage culture

Ron Maniwabi, councillor, Ben Kanasawe, and Pete Kanasawe – all from Wikwemikong Unceded Indian Reserve – discuss fisheries issues at a recent aquaculture conference in Sudbury. The Fresh Water Cage Culture Conference March 7-8 brought together presenters who both support and challenge aquaculture operations. Whitefish River First Nation expressed frustration that their concerns about a nearby cage facility was not on the agenda.

– Photo by Perry McLeod-Shabogiesic

## Giigoonh/Fishing



## Desson managing A/OFRC



### New manager at conference

NORTH BAY – Ed Desson, who spent six years as a senior fisheries technician and data manager for the Anishinabek/Ontario Fisheries Resource Centre, has been hired as the organization's new general manager. In addition to overseeing field projects, Desson provided a quality control function for all data collection initiatives and oversaw data entry and analysis. He was responsible for evaluating new software for A/OFRC use and was building the A/OFRC Geographic Information System (GIS) capabilities.

Prior to joining the A/OFRC, Desson worked as a fisheries technician for the Ontario Min-

istry of Natural Resources and the Department of Fisheries and Oceans for 11 years, supervising a wide range of fisheries assessment initiatives.

“I look forward to serving the First Nations of the Anishinabek Nation”, says Desson, who is replacing John Seyler.

“I will continue to assist our member communities as best I can.”

Ed Desson, right, new manager of the Anishinabek/Ontario Fisheries Resource Centre, with former manager Dave Maraldo during the 2005 Annual General Meeting and Conference of the Ontario Chapter of the American Fisheries Society March 4-6 in Orillia. The A/OFRC delivered one of 22 oral presentations at the annual conference, which also featured a biotelemetry workshop, as well as discussions about fisheries management, planning and science frameworks, and how to engage the public in resource management.

– Photo by Perry McLeod-Shabogiesic

Desson says his strengths lie in project planning, the technical aspects of fish population and habitat assessment, training and data management. He had previously been instrumental in the development and perfecting of the Bathymetric Automated Survey System (BASS) which is capable of generating accurate geo-referenced, bathymetric charts in the field.

## Canadore College

6 x 8



# Ezhoosgaged/Arts

## Arts academy closing

ELLIOT LAKE – The White Mountain Academy of the Arts is scheduled for closure at the end of the current academic year.

The Academy opened its doors on August 31, 1998, a collaborative effort involving the North Shore Tribal Council, Serpent River First Nation, and the City of Elliot Lake.

The school's vision was "to nurture a dynamic relationship between contemporary art disciplines, First Nations art and culture, and a community of artists that are local and international." In announcing the closure, board members said they were "convinced ... that a program and curriculum modeled on university and college lines is not viable in the short term in view of the demographics and geographical location in Elliot Lake. However,



Community requests to be involved at the Academy led to the development of the Friends of White Mountain.

we do see a future for a centre of the arts offering community-based workshops, artist residencies, summer schools, and master classes." A KPMG consultant's report estimated that from 1998 to 2003, White Mountain Academy of the Arts contributed more than \$10 million to the local economy.

In 2002, Heritage Canada acknowledged White Mountain Academy as one of 21 premier educational and cultural institutions in the country.

In July 2004, Ontario Lieu-

tenant-Governor James Bartleman became an honorary patron.

On March 24, 2004, an articulation agreement was signed with the Ontario College of Art and Design (OCAD) whereby White Mountain graduates could receive two years' credit towards the OCAD four-year degree.

Of Ontario students applying to colleges and universities, only 3.8% apply to fine art schools and, of these, 50% apply to OCAD.

### In Brief . . .

#### Ontario honours Laronde

TORONTO – Sandra A. Laronde, an active member of the aboriginal visual arts scene, is one of 38 recipients of the Ontario Medal for Good Citizenship. Laronde, from Temagami First Nation and now living in Toronto, is the founder of the Native Women in the Arts and Red Sky organizations that support women artists in creating contemporary Aboriginal work in theatre, dance and music.



Sandra Laronde

#### Canada Council buys art

OTTAWA – Artists have until April 18, 2006 to make submissions for the Canada Council Art Bank purchase program. Only one work per artist may be submitted, and the work must be current – completed within the last five years. A total of \$250,000 is available for this program. Works will be juried in May and results mailed in June. For more information, email at artbank@canadacouncil.ca or call 1 (800) 263-5588, extension 4636.

#### Music issue on sale

WASAUKSING FN – The second annual Music Issue of SPIRIT magazine features Tanya Tagaq Gillis on the cover, and the 2nd Annual Roots & Rights Compilation CD inside. The free CD includes 18 tracks of the most outstanding new Indigenous music being produced on the continent from some of the most talented musical artists on the scene right now.



#### Morrisseau exhibition ending

OTTAWA – "Norval Morrisseau – Shaman Artist" – the first exhibition by a Native artist in the 126-year history of the National Gallery of Canada – continues until April 30, 2006. The collection features 60 examples of work by the man known as "the Picasso of the north," including early pen and ink drawings, a painted drum, birchbark and stone pieces, and large panels. The most familiar member of the Woodlands school, Morrisseau, from Sand Point First Nation near Thunder Bay, chose to paint the dream world of the Anishinabek and bring their stories to life through art. "I was a born artist. Some people are born artists. And others are not."



Shaman (untitled)

Sewells Plaza  
10.25 x 7





The Restoule family: back row, from left: Roy, Fred, Mike and Charlie; centre, from left: Dorothy, Theresa, Carol and Edna; seated: Yukon, Catherine (Kay) and Jill. Photo by Dan Daoust

## That makes 91 St. Patrick's Days!

DOKIS FN – Catherine (Kay) Restoule celebrated her ninety-first birthday in old-time, home-coming style at Dokis First Nation on Saturday March 18, 2006. Her majestic old house on the hill overlooking Dokis Bay was the scene of laughter, memorable stories, feasting and gift-giving as ten of Kay's children gathered with many other family members and friends to celebrate the community Elder's birthday.

Kay was born at Nipissing First Nation on St. Patrick's Day, March 17, 1915 at Duchesnay village near North Bay. She was the second-oldest child of John and Edna (Laronde) Couchie of Nipissing First Nation. Having been a survivor of the Indian residential school system, Kay proudly says that she would not trade all the money in the world for the things she learned at the Garnier Residential School in Spanish, Ontario.

Kay married Andrew Restoule, a citizen of Dokis First Nation in Duchesnay village on October 30, 1934. After many years of life in Dokis, Andrew went on his spirit journey in 1988. Two of their children have also gone to the spirit world. Andrew Jr. was nine when he died as a result of drowning. Margaret (Restoule) Penasse battled leukemia before she passed away in 1989.

The remaining siblings, in order of family rank, are Dorothy Dokis (Bob), Edna Laliberté (Aimé), Roy Restoule (Barb), Mike Restoule (Brenda), Charlie Restoule (Bernadette), Fred Restoule (Jo-Ann), Theresa Crawford (Nestor), Carol Legault (Shahan) and twins, Jill Daoust (Dan) and Yukon (Jack) Restoule (Mary Lynn).

Kay was always a community leader in Dokis, having served on the parish church council and the community homemakers' club. Throughout her life in Dokis, in the absence of professional services, Kay was the stalwart community servant, assuming the role of community nurse, doctor, fund-raiser, social worker and psychologist as need arose.

Forever modest in the face of praise, she has always been a woman of immense courage and generosity in situations of disaster or human suffering, never turning her back on a person in need. Kay is still an inspiration to her large extended family and to her community. Everyone present for the celebration expressed the very best wishes for continued good health and happiness in the autumn of her life.

# Biidahban Healing Centre 4 x 4.5

# Anishinabek

## Chiefs fight against racist attitudes

Two Anishinabek Nation chiefs found themselves seeking redress this month for what they felt were racist attitudes towards community members.

Pic River Chief Dan Couchie and wife Eva lodged a complaint with the Sault Ste. Marie Chamber of Commerce against that city's Ambassador Inn after the manager refused to provide them with appropriate receipts and yelled "f\*\*\*ing Paiutes" at them as they drove away from his hotel on Great Northern Road.

"Our people get treated like that so often," said Chief Couchie. "I felt I had to let people know that it is unacceptable."

Hotel manager Robin Istace told the Anishinabek News he had apologized and withdrawn his membership from the Sault Chamber of Commerce. "To Chief Couchie and his wife I apologize. I am man enough to admit my mistake."

Chief Couchie said that insults directed at one woman are directed

towards all of our people. "People must know that we will not tolerate this type of treatment. If it happens you should complain to the appropriate people. In this case the Chamber of Commerce. We have to hit them where it hurts. If it affects their ability to earn money they will think twice."

In another incident, Wasauksing First Nation Chief Wilfred King has complained to the Parry Sound School Board after a student was wrongfully accused of consuming alcohol at the lo-



Chief Dan Couchie



Chief Wilfred King

cal high school and suspended. Despite the fact that a doctor's toxicology report confirmed the youth's sobriety, Chief King said the school board refuses to apologize for the incident, although it will remove the suspension from the boy's school records.

"I want a board that is sensitive and wants to work with us instead of creating barriers," said Chief King.

"They have no position or rationale at all and it is simply a flat-out refusal to apologize."

Hali Tabobondung, the student's mother, said the episode has been very frustrating.

"I have met with a lot of resistance. I am not inclined to claim racism but the board feels that is what this is about – trying to make it look like we are playing the race card, when in actuality we are playing the accountability card.

They are just angry I am so persistent and will not go away. Someone must stand up to this board."

# NAHO Health info. 6 x 8



# Mno-bmaadziwin/Health

## Friends provide wheels for Elder

By Kevin Schofield

NIPISSING FN – Because he can move his arms, leg amputee Jack “Jocko” Penasse does not qualify for an electric wheelchair under federal health benefit programs for Native people.

But, thanks to some local Good Samaritans, the Nipissing First Nation Elder – who lost his second leg a couple of years ago through diabetes-related complications – is mobile in a new \$1500 wheelchair.

“Now I go out and have fun,” Jocko says. “Now I’m laughing happy and I have no worries. Like I was before.” He says that his quality of life has improved greatly since he was introduced to his new wheelchair, and not as lonely.

For that, he can thank business owners Dave Lamothe and Cathy Strawn.

Helping others is what motivates Lamothe, president of Carte Blanche promotional products. A longtime supporter of the Anishinabek Nation 7th Generation Charities, Lamothe heard from



Jack “Jocko” Penasse, Nipissing First Nation, tries out a new electric wheelchair, made possible through the efforts of, from left, Sue Urquhart from Nipissing’s health department, Wingate lottery booth owner Cathy Strawn, and Dave Lamothe, president of Carte Blanche.

them about Jocko Penasse’s situation and decided to pitch in.

“I want to close gaps in the health care system,” he says. “This is where the needs are, especially in Native health. So many people tend to not qualify because of whatever reason.”

Cathy Strawn, owner of Wingate lottery booth, contributed some of the proceeds of Nevada tickets sold from her Northgate Square location to Jocko’s new wheelchair.

“My husband is not well and he requires help and if I can be of help to anyone I try to do what I can,” she says. “Over the years we have purchased many wheelchairs for

people in the community using the proceeds from the sale of Nevada tickets. In fact Wingate donates \$150,000 back to the community. We fund minor sports, non-profit organizations and charities.”

Sue Urquhart who provides program support services for non-insured health benefits for Nipissing First Nation said the used wheelchair was purchased for \$1500.

“A quality chair such as the one Jack received would be very expensive. We were able to arrange a private sale and we got the local businesses to become involved and now Jack is able to remain fairly mobile.”

## Ontario buying insulin pumps



Insulin pump

NORTH BAY - Area health activists were delighted with the provincial government’s budget pledge to provide \$12 million in the current fiscal year to pay for insulin pumps required by Ontario children with Type 1 diabetes.

“We worked long a hard to support this initiative and it’s wonderful to see an idea come to fruition,” said Bob Goulais, corporate co-chair for the Nipissing branch of the Juvenile Diabetes Research Foundation. “We founded the pavement and the hallways of Queen’s Park. I want to thank our local MPP Monique Smith (Nipissing) for her support, as well as MPP Michael Gravelle (Thunder Bay - Superior North) who championed this since 2004. I also want to thank Susan Schouwstra and her son Daniel Godfrey for their vision in supporting this initiative. I hope to see Daniel benefiting from the use of his long-abandoned insulin pump very soon.”

Goulais, a Type 2 diabetic, is political office chief of staff for the Union of Ontario Indians, a major participant in JDRF Nipissing fund-raising efforts.

“These insulin pumps and this

decision by the government will give many youngsters a new lease on life,” he added.

The insulin pump is a revolutionary piece of equipment that allows a person with Type 1 diabetes to live and function a relatively active life with a substantial decrease in the number of insulin injections. A person on insulin injections could see upwards of four injections a day; on a pump it is once every two days depending on the system and the health concerns. The pump continuously feeds the body with insulin acting similar to how a pancreas would function, improving the quality of life as well as preventing the severe complications that a person with diabetes must suffer.

One child with insulin dependent diabetes costs the Ontario Health Care System over \$200,000 due to the complications related to this disease.

Goulais pledged to continue lobbying efforts to ensure that all insulin-related supplies receive the same attention and funding as the insulin pump, which is not a cure and not compatible with all insulin-dependent diabetics.

## Some healthy tips for parents-to-be

By Laurie McLeod-Shabogestic

Anishinabe people have always known that the health and well-being of parents prior to conception and throughout pregnancy can have a direct impact on the health of their growing baby.

We have a long list of do’s and don’ts ranging from cultural beliefs to teachings that promote good physical health.

For example, when a couple is expecting a child, some men will not hunt, as it is considered inappropriate to take a life when you are seeking one. Thus, according to Ojibwe tradition, his male relatives would take on that role to ensure that family was provided for during that sacred time.

Fortunately, there are many things that we can do to protect our children. Before conception, women are encouraged to eat a healthy diet low in animal fats and follow fish advisories to reduce the risk. Although fish are nutritious, some fish contain methylmercury. Since sperm are formed continuously, men should be careful around lead, pesticide and other contaminants.

During pregnancy, women should not participate in renovations. Solvents, dust, oil paints, varnishes, glue etc. can affect a developing fetus.

Avoid using aerosol sprays when possible. Don’t burn garbage, especially plastics and treated wood. If you work in chemicals or in construction, shower when you get home and wash work clothes separately.

Discourage children from using nail polish, nail polish remover, cosmetics and hair dyes.

To learn more about children’s environmental health and what you can do to protect your children, go to [www.healthyenvironmentforkids.ca](http://www.healthyenvironmentforkids.ca) or for traditional teachings for a healthy pregnancy, contact the Union of Ontario Indians FASD Program at (705) 497-9127.

NAAF  
6 x 6



## Aki/Land



Miles of tanker cars waiting to transport chemicals across the country.

# Aamjiwnaang: First Nation life in Chemical Valley

By Bud Whiteye

SARNIA — Visitors and other outsiders who pass through the now infamous “Chemical Valley,” which makes up much of Sarnia, Ontario, (about 100 km due west of London) still joke about the abusive smell that hovers menacingly and endlessly over the city’s south end.

Very few, visitors or others fail to realize that whole families are trying to stake out a life under those ominous clouds of escaped or released toxic gases. In fact, the Aamjiwnaang First Nation, immediately amidst this bastion of square miles of pipes, stacks and release valves; appear to be at the mercy of “mad scientists,” who, can’t seem to stop a leak from any one of their massive compounds (by petroleum conglomerates.) These industrial giants create a chemical maze; emitting smoke, haze and stench over which no one, who should, seems to have any control.

It doesn’t take a report from the area plants or governments to realize that something toxic is not to be breathed or otherwise ingested into humans without paying some serious physical consequence. So the picture remains as it has for decades, if you live there, you find there are ceaseless hissing sounds from the plants and, smoke and steam billowing upward without end from any direction, no matter where you stand on Aamjiwnaang

territory.

Meanwhile, Aamjiwnaang residents scramble like pilots on a flight deck when yet another area warning siren goes off signaling parents to grab their children and seek inside cover. While all homeowners tightly close their doors and windows and duck-tape all possible cracks in the home wherein mists of toxic chemical could seep.

There has been meeting upon meeting with the plants and the citizens, apparently dealing with these extremely difficult yet real-life scenarios. Today, many feel lives are at stake despite zero tolerance, regarding leaks and spills having been in place since 1987. Still the dangerous releases of all makeup go on, if not day after day, then week after week or month after month. No one, no single chemical conglomerate seems able to stop their leak or spill, needless to say, neither collectively, have they proved it can be done despite promises to do so.

The CEOs of these monoliths scurry for answers to leaks and spills only to report that it couldn’t be helped — for so many years that has been the standard. As if a flurry of activity after the fact is a sign of caring — only to show the same report time after time.

Well, who does or should know why they (the leaks) can’t be helped? After so many years at least that much should be known;

rational thinking dictates it.

While we wait. While the status quo prevails. And, with that Aamjiwnaang alone seems to be paying the heaviest price. Several chemicals, including dioxin, PCBs (polychlorinated biphenyls) and hexachlorobenzene, a chemical used in rubber manufacturing, have been associated with excess female births or, perhaps even more dangerous; pre-empting successful male births.

Samples taken from around Talfourd Creek, a well known “playful” waterway that wends its way through the Aamjiwnaang reserve have been found to be contaminated with both PCBs and hexachlorobenzene, among other chemicals.

“There is certainly growing evidence that environmental chemicals, even at fairly low levels, can alter sex ratios,” says Shanna Swan, a professor in the department of family and community medicine at the University of Missouri-Columbia, who has conducted research linking poor sperm quality to pesticide exposure.

Another shocking eventuality resulting from these toxic releases, one strongly believed linked to the virtual immersion of Aamjiwnaang residents into the gaseous atmosphere of unknown toxins, are children being born with unimaginable physical figurements. Of most concern is the male child of Karla, he was born with a full left



A lone tree dramatizes the pipes and pollution from miles around.



A small part of the bigger picture, but nonetheless poisonous.

arm which contains no bones from above the elbow; about the middle upper arm, to his finger tips.

Karla says that she, through research was able to compare her son’s birth defect with those children of the Chernobyl (Russia) nuclear plant disaster. She found each defect mysteriously and frighteningly similar. These children are, too, being born with full body parts but no bones in the same arm as Karla’s child.

The plant at Chernobyl was the site of the worst man-made nuclear disaster of our time; contaminating and disfiguring animals and humans alike for miles around. Disaster upon human and disaster is still occurring at birth for many, many of these victims. Under-scoring for all-time what leaks and spills can lead to. The humans and animals from Chernobyl are still dying from forms of cancer from that 1970s calamity, though they have moved away from and live many miles from the original site.

To their great credit, having tired of endless, meaningless explanations of why their territory is so, without precedent, contaminated beyond safe means, Aamjiwnaang this winter called a (summit) meeting with all stakeholders — those responsible for polluting and/or cleanup.

As a result, Gord Miller, Environmental Commissioner of Ontario, met with members of the Aamjiwnaang First Nation in Sarnia on Tuesday, January 24, 2006,

to discuss jurisdictional responsibilities for environmental issues. Representatives from federal, provincial and municipal governments and agencies also attended the meeting.

“This meeting led to greater understanding for all of us about the environmental situation here,” said Miller after the meeting. “There is now greater clarity on the mandates of the various levels of government on who does what and who doesn’t do what.”

There was general agreement at the meeting that attempts should be made to find opportunities to do things differently and to find ways to make information flow more readily between parties.

“We were able to reach an agreement on plans for the future,” said Ron Plain, Chairperson of the Aamjiwnaang Environmental Committee. “We also plan to continue the dialogue beyond this meeting in order to tackle other problems.”

Empirical evidence; empirical law appears to show there is no fail-safe means to end the leaks and escapes of toxins, perhaps because of the sheer size of each site. Can the scientific community conclude the same within natural laws as well?

*Bud Whiteye, Walpole Island First Nation, was the 2005 winner of the Debwewin Citation for journalistic excellence in aboriginal-issues journalism.*



Despite already out-of-control chemical plants, daily construction shows no willingness to solve existing problems before compounding them.



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

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

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

# Harper's first Throne speech ignored Native issues

**NIPISSING FN** – First Nations in Canada have expressed profound disappointment in the April 4 Speech from the Throne. With the exception of a vague mention of aboriginal entrepreneurs in the preamble and a mention of improving opportunities of all Canadians "including Aboriginal peoples", there was no mention of aboriginal issues in the outline of the planned agenda by the new Conservative government of Stephen Harper.

"The First Peoples' of Canada have been left high-and-dry in this throne speech," said Anishinabek Nation Grand Council Chief John Beaucage. "I am profoundly disappointed that there has been no

priority given, whatsoever, on key aboriginal issues, including the elimination of poverty, aboriginal health care, drinking water quality and substandard infrastructure, and housing.

"We continue to be left in the dark about the Conservative government's aboriginal agenda," added Beaucage.

Grand Council Chief Beaucage was the co-chair of the First Ministers Working Groups in Housing and Relationships. As such, he was quite taken aback at the lack of any mention of the First Ministers' priorities: Housing, Health, Life Long Learning, Economic Opportunities, and Relationships.

"We have maintained that the First Nations housing deficit is at critical levels. First Nations Housing should not only be a priority for this government, it should be a basic human right of all Canadians," said Beaucage.

First Nations have long maintained there is a significant shortage of housing in First Nations communities across Canada. Needs estimates range from 35,000 to 85,000 units.

"We are ready to build and own our own homes. We are ready to show that the Kelowna action plan on Housing can work and that with the proper priority and investment, and bona fide housing market can

be established in First Nation communities," Beaucage.

Beaucage was pleased to see the government moving to improve community safety by "putting more police on the street". First Nations police services are among the lowest funded services in Canada. A number of First Nations in Ontario have been waiting for police services including: Serpent River First Nation, Algonquins of Pikwakanagan, and Long Lake #58.

"For years we have seen the need for improved safety and policing in First Nation communities. We expect that this government's priority will mean more

First Nations police officers, new policing to under-served First Nations and better overall security and safety for Canadian communities."

However, health care continues to be the issue of most concern for First Nations in Canada.

"Our people are suffering - Our people are dying - while mainstream Canadians can be assured they will get the Health Care that they pay for," said Grand Council Chief Beaucage. "The lack of priority for First Nations health will mean little or no progress on the prescription drug abuse, diabetes and mental health issues and suicide prevention."

# UN committee accuses U.S. of violating Native human rights

**GENEVA** – In an historic and strongly-worded decision by the United Nations Committee on the Elimination of Racial Discrimination (CERD) the United States has been urged to "freeze", "desist" and "stop" actions being taken or threatened to be taken against the Western Shoshone Peoples of the Western Shoshone Nation. In its decision, CERD stressed the "nature and urgency" of the Shoshone situation informing the U.S. that it goes "well beyond" the normal reporting process and warrants immediate attention under the Committee's Early Warning and Urgent Action Procedure.

and ongoing armed surveillance of Western Shoshone who continue to assert their original and treaty rights.

The Western Shoshone delegation delivered over 13,000 signatures from citizens across the United States of America supporting the Western Shoshone action to CERD. This petition was a result of a campaign organized by the rights-based development organization Oxfam America to demonstrate the widespread concern for the Western Shoshone peoples to the United Nations.

The decision is historic in that it is the first time a United Nations Committee has issued a full decision against the U.S. in respect to its highly controversial Federal Indian law and policy. The decision expressed particular concern that the U.S.' basis for claiming federal title to Western Shoshone land rests on a theory of "gradual encroachment" through a "compensation" process in the Indian Claims Commission. The decision highlights that this same process was found by the Inter-American Commission on Human Rights to violate "international human rights norms, principles and standards that govern determination of indigenous property interests." When the U.S. last appeared before the Committee in 2001, Committee members expressed alarm and concern that U.S. laws regarding indigenous peoples continue to be based on the outdated, colonial era "doctrine of discovery."

The Committee gave the U.S. a July 15, 2006 deadline to provide it with information on the action it had taken.



Elaine Johnston is the interim chair of the Anishinabek Health Commission. Elaine, seen at April's Union of Ontario Indians board meeting with Grand Council Chief John Beaucage, is a citizen of Serpent River First Nation, and director of Wikwemikong Health Centre.

## Grand Council at Sand Point

**SAND POINT** – Grand Council Chief John Beaucage is pleased to announce that the 2006 Unity Gathering and Grand Council Assembly will be held at Sand Point First Nation June 12-14, 2006.

Sand Point First Nation is currently finalizing a long anticipated land claim to restore their traditional land base on the eastern shore of Lake Nipigon. The two levels of government are in the processes of signing off on the final agreement. This will be the first such event to be held in Sand Point First Nation.

The Unity Gathering will be held on Monday, June 12 with a Leadership Circle and a luncheon. The afternoon will include nominations for the office of Grand Council Chief and Deputy Grand Chief. Candidates' speeches will follow the nominations. Monday evening, the Anishinabek Youth Awards will take place.

On Tuesday, June 13 the election of the offices of Grand Council Chief and Deputy Grand Chief will be conducted. On Wednesday, June 14 regular Grand Council business will take place.

# Overhaul concerns

**NIPISSING FN** – Grand Council Chief John Beaucage is urging the province of Ontario to reconsider some parts of a plan to overhaul the Ontario Human Rights Commission.

"As the political voice for 50,000 citizens of the Anishinabek Nation in Ontario, our organization was pleased to hear your announced plans to "modernize" the province's human rights system," Beaucage wrote Premier Dalton McGuinty.

"However, we are concerned that announced plans to "streamline" the Commission's complaint process involves "direct access" to the Human Rights Tribunal. This would eliminate an important OHRC function - providing members of the public free investigative, mediation, and legal services to assist them in pursuing their complaints.

"The people most likely to be targets of human rights abuses are often those least likely to be able to afford the costs of hiring investigators or lawyers to assist them in fighting these injustices. We ask you to seriously reconsider taking any action that could have the effect of making it more difficult for the average person in Ontario - including Anishinabek citizens - to pursue a human rights complaint."

# Accountability act 'paternalistic'

**NIPISSING FN** – Anishinabek Nation leaders are speaking out against provisions of a new Federal Accountability Act.

The legislation was expected to include new powers to allow the Auditor General to examine First Nations communities' books to determine whether taxpayers are getting value from federal cash transfers.

"The government is off on the wrong foot in their parliamentary agenda," said Grand Council Chief John Beaucage. "Paternalistic, and unilateral measures such as imposing the Auditor General on our governments

only shows disrespect to our Nation and our inherent right to self-government."

Beaucage favours "partnerships with the Conservative government rather than conflict and archaic 'we-know-what's-best-for-you' attitudes".

"We are not afraid of accountability and taking responsibility for our own finances and decision-making," said Beaucage. "There is a serious misconception that First Nations have something to hide or that First Nations are corrupt. Such inferences are disrespectful, hurtful and this just isn't so."



# Restoration of Jurisdiction



## Anishinaabe Gchi-Naaknigewin



This is the Anishinabek Nation's "Big Law." It is our nation's constitution and it is growing.

In this new monthly column, you will view the various draft articles of the constitution as they begin to take shape.

The Chiefs Committee on Governance and the Anishinabek Nation Constitution Development Committee invite your input – this is YOUR constitution. Please send your comments and criticisms on the draft Articles of

the Anishinabek Nation Constitution to Mike Restoule at [resmik@anishinabek.ca](mailto:resmik@anishinabek.ca) or [rojinfo@anishinabek.ca](mailto:rojinfo@anishinabek.ca).

The Anishinabek Nation Constitution Development Committee was given its mandate to develop a draft constitution by the Anishinaabe Anokiiwin Aanokitoojig (Chiefs Committee on Governance). Chief Robert Corbiere (Wikwemikong Unceded Indian Reserve); Chief Patrick Madahbee (Aundeck Omni Kaning); and Chief Jim Marsden (Alderville) make up a

Steering Committee to oversee the drafting committee and its development of our nation's constitution.

The Committee is guided by a wealth of background information: research materials, comments, suggestions and directions given by community members; legal experts, and leadership. The Committee is using the information gathered over the years as well as some strategic samples to design the wording for the individual articles that make up the draft constitution.



Your Anishinabek Nation Constitution Development Committee is (Back row, from left) Fred Bellefeuille, Mary Laronde, Esther Gilbank, Dave Shawana and (front row) Terry Restoule, Coordinator Mike Restoule and Andrew Arnott. The committee meets on a bi-weekly basis.

### Anishinabek Kinawaya

We are Anishinabek, the collective of the people, the land, the water and the resources of the Great Lakes Anishinaabe that includes the people known as the Algonquin, Chippewa, Delaware, Mississauga, Odawa, Ojibway and Pottawatomi. We share a similar language and culture. We have existed on this land since time immemorial. Our nationhood comes from the Creator who placed us on this land.

### Gete Ezhichigewin

The Anishinabek Nation has its roots in the Confederacy of the Three Fires. The principles and philosophy that formed the customs and practices of Anishinabek society have been passed on through the generations. These principles are understood and herein embraced.

The original Dodem System of Governance was spiritually enriched and existed in Anishinabek society as a Great Law. It was a system of social order and structure for Anishinabek society.

Through changing times over the centuries, the Dodem system was the key to the strength of the Anishinabek Nation. The dynamics of this system of

governance gave voice and involvement to all people in the community. This was, and is, our strength.

Each dodem has a place in our society and a designated function to serve. According to the ancient ways, dodems gather, discuss their respective roles and prerogatives and decide on actions to meet the needs that arise and to plan a course of action to accommodate the seventh generation to come. Each dodem has its own elected or appointed dodem chief who is the spokesperson for the dodem. Our government therefore is arranged in a fashion consistent with the spirit and intent of each of the seven dodems.

We are a nation of people in our own right. We have governed ourselves since creation and have the right to maintain and determine our own governing institutions, our own laws and our own citizens.

The Constitution of the Anishinabek Nation reflects the culture, values, teachings and traditions of the Anishinabek. The articles herein outline the way we wish to live.

### Ka kidaadmi Anishinaabe Bimaadisiwin

Whereas we are Nations and

have always been Nations;

Whereas we, the Anishinabek have an inherent and sovereign right to govern ourselves;

Whereas, as Nations, we have inherent rights that were never given up;

Whereas we have the right to determine our own citizens;

Whereas the strength of the Anishinabek lies within the unity of our Nations, our land, our language, our culture, our traditions, our customs and our teachings, and;

Whereas, the Anishinabek desire to live in peace, harmony and balance with all peoples in Canada;

Therefore, the Anishinabek hereby acknowledge and declare that this constitution is the supreme law of the Anishinabek Nation.

### Culture & Language:

#### 1. Language:

Anishinaabemowin is the official language of the Anishinabek Nation. Anishinaabemowin and English will be the working languages of the Anishinabek Nation Government.

#### 2. Culture:

The Anishinabek Nation Government will respect and encourage Anishinaabe culture.

## GOVERNANCE FAQ's . . .

### What is Governance?

In general, governance comprises the traditions, institutions and processes that determine how power is exercised, how citizens are given a voice, and how decisions are made on issues of public concern.

It is not a synonym for government, though some people view it as such. Basically the difference is this: government is about the power and authority to decide and govern while governance is about how that power and authority is exercised. Governance is the process whereby societies or organizations make important decisions, determine whom they involve and how they render account.

The process of governance – the taking of decisions and rendering of account – typically rests on a governance system or framework. The formal elements of this system (constitutions, bylaws, policies, conventions) define how the process is supposed to work in a particular setting. But in practice, the informal traditions, accepted practices, or unwritten codes of conduct that people follow, are often equally important in determining how governance works.

*(Definition taken from Tim Plumptre, Founder, Institute on Governance)*

### What is a Constitution?

A constitution is a system, often codified in a written document, which establishes the rules and principles by which an organization is governed. In the case of states, this term refers specifically to a national constitution, which defines the fundamental political principles and establishes the power and duties of each government. Most national constitutions also guarantee certain rights to the people. Historically, before the evolution of modern codified national constitutions, the term constitution could be applied to any law.

Most commonly, the term constitution refers to a set of rules and principles that define the nature and extent of government. Most constitutions seek to regulate the relationship between institutions of the state, in a basic sense the relationship between the executive, legislature and the judiciary, but also the relationship of institutions within those branches. For example, executive branches can be divided into a head of government, government departments/ministries, executive agencies and a civil service/bureaucracy. Most constitutions also attempt to define the relationship between individuals and the state, and to establish the broad rights of individual citizens. It is thus the most basic law of an area from which all the other laws and rules are hierarchically derived; in some areas it is in fact called "Basic Law".

*(Wikipedia, the free encyclopedia)*



## ANISHINABEK LEGAL DEPARTMENT

The Legal Department of the Union of Ontario Indians provides professional legal services and training to the Union of Ontario Indians and its affiliated corporations, First Nations of the Anishinabek Nation, and members of the First Nations comprising the Anishinabek Nation.

### Mandate:

- Preserve and promote the existence of First Nations
- Protect the natural resources of the Anishinabek Nation
- Promote the human rights of Anishinabek citizens
- Enforce the accountability of federal and provincial governments to the Anishinabek Nation
- Develop Anishinabek Nation law and educate the public about Anishinabek Nation rights, laws and issues
- Provide general legal services as required by the Anishinabek Nation.

### Services Provided:

- Legal services and training on such matters as:
- Aboriginal & Treaty rights
  - Land Claims
  - Appeals & Redress
  - Employment matters
  - Band maintenance
  - Corporate matters
  - Capacity Development
  - Facilitation of Chief & Council training sessions



Jenny Restoule-Mallozi, Fred Bellefeuille and Linda Seamont

If you are interested in obtaining more information about the Legal Department, visit our web site at: [www.anishinabek.ca/LAW/Law.asp](http://www.anishinabek.ca/LAW/Law.asp) or contact 1.877.702.5200

# Restoration of Jurisdiction

## Studies on education funding, student assessments underway

*By Mary Laronde*

Two new studies are underway to aid negotiations on the Fiscal Transfer Agreement to be attached to the *Final Agreement with respect to the Exercise of Education Jurisdiction*.

The Finance Working Group chaired by Andrew Arnott, Fiscal Policy Analyst, is overseeing a "gap analysis" [funding] study that compares a sample of First Nation schools and a sample of provincial Small School Authorities – one board, one school – that match up closely in size. Sue Cantin, a former Senior Finance Officer with the provincial Ministry of Education is doing the research and will report on funding differences and calculate the apparent gap in education funding between the federal Indian Affairs and the provincial funding models.

Also, the study will determine the funding allocations that the central education authority, the Kinomaadswin Education Body (KEB), would receive as a "board of education" under the provincial funding allocations.

In this case, Cantin is applying the formula for administration

funding for a regular district school board whose total enrolment matches up closely to the total enrolment of the First Nations schools. She will report on the differences between the school authority model and the district school board model as it relates to board administration. A list will be prepared of the types of positions and the number of staff personnel that the selected school board(s) would employ as a central board administration.

In a related study, the development of a Anishinabek Student Assessments policy is also underway. Elizabeth Bigwin of Alderville First Nation, is coordinating the new Assessment Working Group and facilitating the study in which current student assessment tools will be analyzed for their suitability for Anishinabek students. Student assessments are needed to determine what, if any remedial work is required to bring students to a comparable standard with Ontario students generally.

By accurately assessing and identifying the academic levels of First Nation students, the funds necessary to do any required remedial work can be part of

the negotiated funding package. Funding for doing such required remedial work may be included in the one-time implementation funding or start-up funds, as they are sometimes called, that is attached to the first five-year Funding Transfer Agreement.

Also, student assessments will set benchmarks for student achievement and then the progress of students in the new Anishinabek Education System (AES) can be shown and measured.

The study marks the beginning development of an Anishinabek-specific student assessment policy and assessment tools and is part of the on-going capacity building that Anishinabe educators and administrators are undertaking toward an operating Anishinabek Education System, slated for the 2008-2009 school year.

As part of this development we first must research or determine the assessment methods as well as the tools. Secondly, what are the First Nation's beliefs about the appropriateness of current student assessments. The researcher will recommend the assessment tool most suitable to Anishinabe needs.



Education Working Group (EWG) members back l to r: Craig Hardy (Fort William); Lori Young (Dokis); Rachel Taggart (Red Rock); Dr. Marianna Couchie (Nipissing); Loretta Roy (Sheshegwaning); Bev Bressette (Kettle & Stoney Point). Front row: Andrew Arnott (UOI Fiscal Policy Analyst); Henry Lewis (Wikwemikong); Xavier Thompson (Pays Plat); and Dave Shawana (UOI EWG Coordinator) at the March 7-8 session in Bawating (Sault Ste. Marie, ON)

## Paint's almost dry – education talks come down to the wire

*By Mary Laronde*

Negotiations can be like watching paint dry. They are by nature slow, sometimes even tedious. But that seems to be changing in the Canada-Anishinabek talks on education jurisdiction.

The parties started on the agreement-in-principle in 1998 and signed it on November 29, 2002. Since then they have been working on the draft Final Agreement. With very few items remaining – own source revenue and ownership of the schools are the big outstanding items – it's fast forward from here on in.

The date planned for completing the drafts of the Final Agreement on Education, the Fiscal Transfer Agreement and the Implementation Plan is June 2006. With a possible ratification voting date of September 2007 and a potential Effective Date of April 2008, negotiators say that the Ratification Committee needs to be established now. There are ratification (approval) processes to build from the grassroots up, eligible voters' lists to compile, and a whole lot of community education and awareness to achieve in less than a year and a half.

The Participating First Nations' constitutions need to be developed and confirmed by First Nation citizens so that First Nation Governments are empowered to pass education laws, exercise jurisdiction and make the Anishinabek Education System operational.

The Education Working Group members are feeling the crunch too. Between now and the estimated, planned ratification date of September 2007, there is a lot of research, capacity building and fine-tuning of the Anishinabek Education

System that needs doing. Two new studies are already underway and new working groups to take on new, specific tasks are being set-up using existing working group members from the Participating First Nations.

Under the umbrella of the Finance Working Group, a Funding Distribution Working Group will tackle how the Participating First Nations (PFNs) will distribute the education funding received from Canada throughout the system. It is generally thought that at the outset, the funding distribution formulas might look like funding received under Indian Affairs until now, improved formulas are developed by the PFNs.

Under the Governance banner, a working group will develop Delegation Agreements that detail the mechanics of how the AES will operate. In the AES model, the PFNs have all the jurisdiction and delegation agreements are needed to give authority to local education bodies, regional school councils and the Kinomaadswin Education Body that make up the system. The Delegation Agreements will set out the roles and responsibilities, including reporting requirements. The First Nation Governments, however, remain legally accountable to its citizens.

The Funding Distribution Agreement and the Delegation Agreements are agreements internal to the PFNs. These need to be completed by November 2006 at which time the negotiators plan to have initialed all three draft agreements and sent them on for approval by the Parties, Canada and the Anishinabek Nation. By then, community votes are less than a year away.



Merle Pegahmagabow, Anishinabek Nation Head Neotiator for education gives words of encouragement to EWG members. "Over the next two years, there is a lot of work to do. Now the exciting work starts. Negotiations are tedious, like watching paint dry but now this is becoming real to people and they will be able to see the benefit to our First Nations and our kids. This is more far-reaching than just education. It's about our future and taking back who we are."

# Gaggimedia (Ont. Power Gen.)

## 6 x 7



# 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.

They honour the people – elders, veterans, women, youth, two-spirit people – children & families...all our relations!

[http://www.turtleisland.org/front/\\_front.htm](http://www.turtleisland.org/front/_front.htm)

## Staff

### Allan Dokis

Director  
dokall@anishinabek.ca

### Jason Laronde

Resource Management Council  
Coordinator  
larjas@anishinabek.ca

### Sandra Restoule

Treaty Research Clerk  
ressan@anishinabek.ca

### Nadine Roach

Forestry Coordinator  
roanad@anishinabek.ca

### Yves Chenier

Policy Analyst  
cheyve@anishinabek.ca

### Barb Naveau

Forestry Assistant  
navbar@anishinabek.ca

### Kerry Colnar

Operations Support Officer  
colker@anishinabek.ca

## Website



<http://www.furharvesters.com>

### Fur Harvesters Auction Inc.

#### Mission Statement

To promote and enhance Canada's oldest land based industry and offer the best possible service and fur products for the benefit of all.



### Top trapper

Peter Jones, Wikwemikong, was one of an estimated 3,000 participants in the 15th annual Fur Harvesters Convention in North Bay. Jones was delivering pelts collected this year from his Manitoulin Island trapline. Jones, who says his harvest has doubled each year "because I am getting so much better at it," was awarded top handler award for the quality of his otter and fisher pelts. "I take great pride in my work; you cannot rush the fur and have to avoid holes and scars. In order to make a flawless pelt it takes literally hundreds of tries before you get one right."

– Photo by Kevin Schofield

## What is traditional ecological knowledge?

The term traditional ecological knowledge (TEK) 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.

The traditional ecological knowledge field originates from western scholars/academics and is dominated by western scholars/academics who are considered the experts and whose job is to obtain information/knowledge from our communities for 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.

Thus far we have discussed the background to the term traditional ecological knowledge as how it is occurring within the field of international (including Canadian) public policy. 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 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.

For First Nation peoples traditional ecological knowledge

*"an ever-evolving body of knowledge about the environment and its relationship with human beings . . ."*

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 recognition that we have relationships with Mother Earth and that our well being is inseparable.

First Nation peoples need to consider 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

## Court action reveals Akaitcho land interests

YELLOWKNIFE – A dispute between the Akaitcho First Nations and the territorial government has shifted from the political arena to the courtroom, with the aboriginal group asking the Northwest Territories Supreme Court to quash a government decision to transfer land to the city of Yellowknife.

Documents filed by the Akaitcho, or Yellowknives Dene, say they have claim to parcels of land the territorial government plans to transfer to the city. The minister of municipal affairs announced the transfer of 600 hectares in February in order to ease the growing city's shortage of residential, commercial and industrial lots.

Michael McLeod said at the time he understood the Akaitcho had interests in land around Yellowknife, and implemented a freeze on further land transfers until their claims were settled.

The Akaitcho say that, at that time, they were within weeks of finalizing the list of lands they wanted to be exempt from transfers. They say the territorial government failed to properly consult them before transferring the land. Apart from the aboriginal rights issues it raises, the case shows what Crown lands within the city the Yellowknives Dene are interested in. Maps included in the court filing show they are claiming part of Tin Can Hill, Jolliffe Island and Twin Pine Hill. The Akaitcho also want a large tract of land on the south side of Highway 3, running from Back Bay to the sand pits area beyond the airport. The government has yet to respond to the request for a judicial review.

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, and 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, it 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.



**Douglas Belanger**

Nov. 1, 1953 – Feb. 24, 2006

*Death is nothing at all  
I have only slipped away  
into the next room.  
I am I, and you are you.  
Whatever we were to each other,  
That we still are.*

Pitawanakwat  
Barrister

4 x 2

# Aboriginal Ontario

www.aboriginalontario.com

## Open for Business

A Special Report on Economic Development by



and



## Internet 'tour' to help tourism marketing

OTTAWA – The Virtual Tour of Aboriginal Canada (VTAC), a new web portal which provides an online showcase of Aboriginal communities and Aboriginal tourism businesses in Canada, was unveiled during the 2006 National Aboriginal Connectivity and E-Services Forum.

One of the main goals of the new portal is to help tourism marketers and their customers gain a better understanding of the unique Aboriginal tourism opportunities available in Canada. Aboriginal communities will be able to use this electronic gateway to regularly update their web information directly to enable them to tell their own stories online, in real-time. To find out more about VTAC, go to [www.vtac-gvtac.ca](http://www.vtac-gvtac.ca)



**NATION-TO-NATIONAL** – Nipissing First Nation Chief Philip Goulais and National Car Rental sales representative Patricia Spencer discuss the uniform flat-rate fees for First Nation Elders to be implemented at all National's North American locations effective April 1, 2006. Elders could save thousands of dollars in travel costs with the elimination of per-kilometre rental charges up to 4,000 km per trip. The special Elders program is an initiative of National's Murdoch Group licensee of North Bay, a major supplier of the Union of Ontario Indians.

– Photo by Maurice Switzer



Northern Development and Mines Minister Rick Bertolucci unveils a new video to help Aboriginal communities across Ontario better understand the mining industry.

## First Nations can get mining movie

TORONTO – Natural Resources Canada and the Ontario Ministry of Northern Development and Mines have released a new video designed to provide Aboriginal communities with a better understanding of the mining industry in Northern Ontario.

The video, entitled "Our Community...Our Future: Mining and Aboriginal Communities," describes the mining sequence from government geological surveying and mapping through the entire exploration and mining process, to mine closure and site rehabilitation. The video was unveiled at the Prospectors and Developers Association of Canada International Convention and Trade Show by the Honourable Gary Lunn, Minister of Natural Resources, and the Honourable Rick Bartolucci, Ontario Minister of Northern Development and Mines.

"This video is an example of the success that can be achieved through collaborative work among governments, industry and Aboriginal communities," said Minister Lunn. "The video will enable Aboriginal peoples to have a better understanding of the mining process so that they can make more informed decisions about mining and exploration in their communities."

"This video will help Aboriginal communities and the mineral industry better understand each other, which will lead to stronger relationships and mutual benefits that may lead to community economic sustainability," said Chief Michael Carpenter, Attawapiskat First Nations.

To get a copy of the video, please visit [www.nrcan.gc.ca/mms](http://www.nrcan.gc.ca/mms) or [www.mndm.gov.on.ca/mndm/mines](http://www.mndm.gov.on.ca/mndm/mines).

# COLOR

## CP Oneida Eagle Bows

### 10.25 x 7.0



# Eshki-bmaadzijig/Youth



Shaylynn Marsden placed first in the Engineering Sciences category for her demonstration of "different reactions" in electricity.

## Little scientists put on big show

By Peggy Monague-McGregor

BEAUSOLEIL FN – Kashtin Monague is only in Grade 3, but he already understands the age-old practice of preparing maple syrup. That was the topic of his first-ever entry in the Christian Island Elementary School's annual science fair, held April 6.

Kashtin's display included such essential tools as drill, spout, bucket, thermometer, pot and jar, and instructions to boil the sap on a hot fire until it reaches a temperature of 112 C, and becomes maple syrup.

There were entries in the physical, life, health, computer, and engineering sciences.

Kelsey Peltier, who says she "wants to be a nurse when she grows up" was a first-place winner in Health Sciences for her demonstration on "How to take a pulse," the result of days of practice on family and friends.

Chimmissing's Jacob Monague won 1st place in Jr. Physical Sciences by demonstrating the effect of

oil spills on oceans and watersheds. His remedy? "Don't use as much oil!"

Troy Monague took 1st place in Sr. Physical Science for "The Effect of Winds on the Water in Southern Georgian Bay." Troy gave his parents credit for helping him come up with his entry idea and putting together his display.

Other winners included Kylee Monague – 2nd place in Sr. Health Sciences for her entry on the Avian Flu Pandemic; Joshua McGregor – 1st place in Sr. Life Sciences for "Digging up Bones in the Neanderthal Era;" Shane Monague – 2nd place, Jr. Health Sciences for "Static Electricity;" Theresa Cass – 2nd place, Physical Science for "Volcanic Eruptions;" Shaylynn Marsden – 1st in Engineering Sciences for her demonstration of "Different Reactions in Electricity;" and Billy Copegog – 2nd in Engineering Sciences for demonstrating how to cook a wiener using solar energy.

## Munsee lawyer role model



Jodi-Lynn Waddilove

OTTAWA – Lawyer Jodi-Lynn Waddilove from Munsee-Delaware Nation is one of nine young people selected in the 2006 National Aboriginal Role Model program.

Jodi-Lynn, 29, has an excellent academic background and has received many scholarships and awards for her achievements. She was called to the bar to be sworn in as a lawyer at the age of 27, and has worked in the House of Commons and at Indian and Northern Affairs. Most recently she was employed as a junior commission counsel with the Ipperwash Inquiry.

Jodi-Lynn leads and promotes a healthy lifestyle and honours and values her Native culture. She is a jingle dress dancer and encourages youth to pursue their goals while making good life decisions.

"Lead Your Way" – the National Aboriginal Role Model Program – is coordinated by the National Aboriginal Health Organization to celebrate the accomplishments of First Nations, Inuit and Metis youth aged 13 to 30. The role models are recognized for their innovations, achievement and leadership, and visit communities to share their stories with other Aboriginal youth.

## Space travel . . . for plants



Cara Wehkamp

By Shirley Honyust

SUDBURY – She's a scientist, a horseback rider and a visionary, and she was also one of 12 role models chosen by the National Aboriginal Health Organization (NAHO) in 2004 to visit and represent Aboriginal youth throughout Canada. Cara Wehkamp came to Laurentian University as a presenter in the Gkendasswin Trail lecture series, and spoke about her doctoral thesis on harnessing plant biology for travel in space.

Plants in space have a special role to play, she pointed out, as they take in pollutants, produce food and oxygen, and are the only organisms that can fix themselves if they are injured or damaged in any way.

Cara's heritage is a mixture of Algonquin, German and Irish. She has three pieces of advice for youth: 1) don't be afraid to dream big; 2) get the best education you can; and 3) get involved in your community. "Work hard toward your goals. Don't let the little things get you down – take a moment to consider if it will still be important in twenty years. Surround yourself with people who want to see you succeed."

## Working through the break

By Patrick Hunter

SAULT STE. MARIE – March Break wasn't a week off for 30 young First Nations men and women.

That's how many participants from all over Ontario – from Moose Factory to Oneida on Thames – registered March 13 for the first-ever retreat staged by Turtle Concepts.

Youth from Wikwemikong, Batchewana, New Post and Garden River First Nations gathered at the Howard Johnson Inn for the retreat, which staff said was a huge success.

Day one began with exercise, followed by story-telling and a



Participants demonstrate their confidence skills in conga line during Turtle Concepts youth retreat.

group discussion on the topic of "Is confidence really okay on the Rez?" The overall consensus of the group was a big "no!" A lot of the individuals felt that when they tried to be confident and successful in school or tried out for extra-

curricular activities, they were put down and labeled by their peers.

Essentially, they were made fun of for not wanting to "follow the crowd" or partake in negative behavior.

"The retreat was fun and a

good experience for me, it changed my outlook on drugs and alcohol and my life!" said Will Syrette of Rankin.

Turtle Concepts applies Native traditional teachings but with a contemporary twist. This means

that, "yes, we are Native people and we are proud of our heritage and we respect our culture, but TC prefers a non-denominational approach to empowerment," says Dave Jones, the founder and owner of the empowerment organization.



# Creator sent partner for Nanaboozhoo

By Stewart King

Grandfather had walked on several years before I was born and I had never known him. I had been told that he was blind and very old and ill tempered.

As I walked along that old wagon road in my dream I came upon him resting beneath a large yellow birch. I approached cautiously. His hands were leathery brown and his wrists were thin and sinewy. His ancient sweater was tattered and worn. His eyes were clouded and not able to see the light of this day but could see many years beyond. He motioned to me with his twisted old cane and proclaimed in a laughing, raspy voice "Nmadbin! Waaabgiishik ndahwin nb-waach waaban, gehgaa ngii oniseh (Sit down! I was off to visit Dawning Sky and I just about lost my way)!"

He knew my name and shared our early history in ancient, precise Anishinaabe. Frenzied, pesky flies swarmed about us in that warm afternoon forest as he told of a story that answered questions that had evaded me.

Nanaboozhoo was very lonely as he had no partner and no one to share with. One day while on a walk he noticed a set of very small moccasin footprints in the sand. They were fresh, and he thought that if he hurried he could catch up with the owner of those footprints. He was not concerned about who it was but was very excited at meeting the person who walked just ahead.

The footprints carefully set themselves upon the moistened leaves that carpeted the forest floor. They crossed the high moss-covered rocks overlooking a vast, tranquil lake. Using all his skills as a seasoned hunter Nanaboozhoo was unable to gain any distance on this unknown traveler. Darkness was now approaching and he worried that his effort would be in vain. He persisted, but soon darkness had swallowed up all traces of the one who walked before him.

Daybreak came early and Nanaboozhoo was seen already tracking his prey, confident that he would soon catch sight. The footprints had made no attempt to run or hide, nor to evade the skills of the mighty hunter. On occasion they seemed to lift into thin air only to re-appear some distance away. It challenged all the skills of Nanaboozhoo, and yet his efforts went unrewarded. On the third day he was convinced that the Spirits were playing tricks on him. He thought of the little people that lived in the surrounding forests and high places. They must be laughing. Perhaps he would just give it one last try in the morning.

He arose before light on the fourth day and had a brief drink of water to resume his quest. He would eat only the berries along his path. His quarry appeared to have had the same thought. The tiny footprints paused before the laden berry bushes and the fragrant strawberry patches. They stopped on the pristine beach of a small silvery lake and appeared to pause, to look back, in expectation

of his appearance. The soft breezes whispered enchanted songs high in the lofty pines. The sun appeared even brighter than it had ever been. The air was intoxicating with the fragrance of many brilliant flowers. Exuberant, colourful birds flittered all about him, singing joyfully and urging him on.

Nanaboozhoo felt renewed excitement as he sensed the close proximity of this tiny person just ahead. He knew that he was closing in. Yet he felt intimidation as never before, in awe of what to expect. He felt the urge to turn around and to fade silently back into the comfort of the forest he knew so well. Potent, uncontrollable feelings from deep within compelled him to go on. He questioned himself and wondered why.

The footprints led deep into a cluster of aromatic cedars and the cool, darkened shade of a towering hemlock.

There, resting on a large boulder was a tiny, delicate figure in a white buckskin dress, fringes swaying gently at her shoulders. Exquisite, unblemished moccasins on her tiny feet were adorned with glowing beadwork not crafted by ordinary human hands. Her hair was as blackened charcoal flowing in lustrous strands to the middle of her willowy waist. Her skin, so pure, so smooth, as Nanaboozhoo had never before seen. Her flawless lips were alluring, reddened by the ripened strawberries delicately consumed only minutes before.

Nanaboozhoo could not speak, he could not move as she looked his way and smiled.

From the base of smaller boulders at her feet there flowed pure spring water, cool and clear from deep within Mother Earth. "Tik-bii Enjih Mookjiwang", "the Place Where Water Flows From the Giver of Life".

Nanaboozhoo knew that his quest was over. His days of loneliness would be no more and a new life had begun. He would walk that good Red Road with a Partner that had been sent by the Creator.

Grandfather laughed! "Wgii nehmigooon wiignaa jih debnig-wat! Mii dash Nanaboozhoo gaa neh yanseht inini namak maandah Nish-naabe miikan. Neh bmikwe sesnoon-wan geh gwah maa moccasinesnoon. (She let herself be caught by him! And so it was that Nanaboozhoo continued his walk on the good Red Road accompanied forever by those tiny moccasin footprints).

Inini, today speaks of the man who must walk the direction of the good Red Road. In the word bmikwe, we find ikwe or the woman who leaves her footprints alongside her Life's Partner.

I looked once more and Grandfather had gone, but he had left behind a message for our people. I will share it with you.

Stewart King, Pottawatomi, is an Elder living on Wasauksing First Nation.



Stewart King

# Culture



Mohawk activist and artist Danny Beaton with turtle at Killarney, Ont. – Photo by Alicja Rozanska

## Elders' environmental concerns relayed in lecture series video

By Shirley Honyust

SUDBURY – Mohawk artist and activist Danny Beaton relayed environmental messages from Elders to his Gkendasswin Trail lecture series audience at Laurentian University.

Danny advocates that not only Aboriginal people but society as a whole must return to spiritual values in order to address the issues of global warming. Through his photography he shares the unveiling of this indigenous prophecy.

Listen to the Elders tell their stories about how much they have travelled, and how much they have shared. We are healers and seers, using the gifts from creation. This is the message that Danny brought and it is the message that the Elders shared through the video he showed his Sudbury audience.

Clayton Logan (Wolf Clan) from Senecas of Cataragas, talks about the changes and pollution in the land. Mother Earth suffers from the pollution that money has caused. He speaks of the sadness at what has become of our environment. It is a necessity to have good water and now there is

no place to find it.

Audrey Shenandoah says that people are now used to living a sophisticated unreal life. It is up to the people of the Earth to realize that everything is sacred on it. It is not just a matter of having sacred places and sacred sites, but everywhere and everything is sacred.

Oren Lyons tells us to take a look at the world we live in – children killing children and dysfunctional nations in a dysfunctional world. This is because of the sale of arms and drugs – between them we get dysfunction.

John Mohawk spoke on the issue of global warming and our relationship to the Western culture as it has evolved. The evolution of metallurgy plus the use of metals for electrical energy has caused a transformation of the environment including the use of coal, oil and gas. We need to move forward to a post fossil-fuels society.

Shirley Honyust, *Yenatlio, Oneida of the Thames, is a student in the Native Human Services program at the University of Sudbury.*

## Pow-wow season underway



Fancy dancer Tyrone Shawana, Wikwemikong, was on hand for the first event of the northeastern Ontario pow-wow season at Cambrian College in Sudbury. – Photo by Michelle Couture



Jingle dress dancer Raven Turner, 9, Bear Island, participated in the March pow-wow at the North Bay Indian Friendship Centre. – Photo by Kevin Schofield





Asli, centre, and other members of the Nipissing University Diversity Committee

## Campus committee promotes diversity

By Kevin Schofield

NORTH BAY – A group of Nipissing University students don't believe that Canadians are as supportive of ethnic diversity as they think they are.

"Just because I wear traditional Muslim clothes people think they are able to say hurtful comments to me," said Asli, a participant in a program presented by the university's "Embrace Diversity Committee" designed to raise awareness about how some community members have experienced discrimination. Asli recalled being approached by strangers at a city bus shelter and being told it was not Halloween.

Tian related her experience being embarrassed in front of other bus passengers by an insensitive driver who insisted she show her pass. "He did not do that to other riders and he made me feel that he singled me out because I was different," she recalled.

Other participants expressed their feelings about how it feels to be treated less respectfully than others.

"When people see me in my chair they only see the chair," said Sheril, who requires a wheelchair to get around the city and campus. "They speak to me like I don't understand."

Sheena shared some of the problems of being hearing impaired "I find that in a world full of sounds I find it hard to concentrate because everyone makes so much noise. It's hard to hear when there is background noise."

Cael spoke about how barriers she has faced as a lesbian parent. "I have a support system but one of my friends told me that they are ashamed of me and the way I live my life."

The event was meant to promote inclusion and acceptance within the Nipissing school community. This year the Embrace Diversity Committee has conducted a postcard campaign to promote diversity, asking students to mail them to the university president. They also created a banner that was signed by many students who want to encourage more diversity within the campus.

The Nipissing University "Embrace Diversity Committee" fosters understanding of the diversity within our community regardless of age, physical or mental ability, ethnicity or race, religion or spiritual belief, social or economic class, gender, sexual orientation, marital status, lifestyles or values.

O.N.E.C.A.  
Education  
4 x 4.5

# Kinoomaagewin/Education

## Anishinabek News writers winners

### Lynn Gehl awarded Casino Rama bursary

MNJIKANING FN – A frequent contributor to the Anishinabek News of essays and articles dealing with governance issues is one of 23 recipients of the Casino Rama Awards of Excellence for post-secondary aboriginal students.

Lynn Gehl, pursuing her PhD in Native Studies at Trent University, is a winner of a \$3500 graduate student award.

An adjudication committee se-

lected the final winners, rating applicants equally on academic achievement and demonstrated community involvement. A much lesser consideration was financial need.

In the eight years since this program was instituted, the Casino Rama Award for Excellence has become a prestigious award in the area of First Nations education. This year a total of \$50,000 in awards has been disbursed to 23 students across

Ontario. **Graduate recipients (\$3,500 ea.)** William Kingfisher, Chippewas of Mnjikaning; Deborah Danard, Rainy River First Nation; Brent Debassige,



Lynn Gehl

M'Chigeeng First Nation; Christine Goulais, Nipissing First Nation; Gail Lafleur, Nipissing First Nation

**Undergraduate recipients (\$1,500 ea.)** Todd Fox, Wikwemikong; Juanita Starr, Pic River

**Undergraduate recipients (\$1,000 ea.)** Keesic Douglas, Chippewas of Mnjikaning; Blake Eshkagogan, Sagamok Anishnawbek; Kathleen Imbert, Wikwemikong; Melissa Rogers, M'Chigeeng First Nation; Donna Simpson, Serpent River First Nation.

### Imbert essay about water

SUDBURY – Kathleen Imbert, Wikwemikong Unceded Indian Reserve, is a recipient of the \$2500 first-place prize in an essay competition for Laurentian University students.

Imbert, a fourth-year Native Studies student who is a regular contributor to the Anishinabek News, won the English-language President's Award for Excellence for an essay entitled Water, an Aboriginal Perspective on Consumption and Supply. "Good writing is very important in today's world and we are very pleased to foster writing skills in this way," said Laurentian President Judith Woodsworth, who chaired the panels of judges for the competition. "The response to this year's topics was very strong and the calibre of writing was impressive."



Kathleen Imbert

Nipissing University  
6 x 8



# Kinoomaagewin/Education

## AEI launches first full-time B.A. program with Ryerson

By Kevin Schofield

NIPISSING FN – Candidates are being sought for Canada’s only full-time Bachelor of Arts program specifically offered to Native students.

As a result of an excellent relationship between the Anishinabek Education Institute and Ryerson University, AEI students will be able to earn a Bachelor of Arts degree in four years. The innovative program will be launched in September of 2006 at the Anishinabek Education’s Institute’s campus at the Union of Ontario Indians’ site on Nipissing First Nation, just west of North Bay.

“Its an amazing opportunity” says Murray Maracle, newly-appointed Director of Education for the Anishinabek Educational Institute.

“The graduates of this program will be able to pursue careers in law, justice and community administration in an environment that respects their identity. They will have a broad understanding of mainstream society as well as Native society. They will be able to examine the differences and will be much sought after by employers upon graduation.”

The students will complete the first two years of the Bachelor of Arts program at the Anishinabek Education Institute in North Bay and will then move to Ryerson University’s Toronto campus to study Criminal Justice, Politics and Governance, or Sociology.

Carla Cassidy, Dean of Arts at Ryerson, says that the program is an excellent opportunity for

students to study with Aboriginal mentors to ease the adjustment to university life

“We hope to develop their confidence. It is a massive adjustment to attend university and this program will ease them into university life. It is a transition from something familiar to a strange new life. We hope this program will allow more stu-

dents to make the adjustment. If they are confident they can do it they will graduate and this program will help develop their confidence as students.”

After graduating from the program the students will leave with portable and practical skills that they can bring to many different types of employment. There are many career fields for

which the new B.A. program prepares them.

“Our people want to start our own justice systems,” says Maracle. “In the future the graduates from this program will play a big part in developing a traditional- based justice system for our people.”

Carla Cassidy advises interested students to apply soon.

“The class sizes in the program will be small,” she says. “Space is limited. We feel that this program would be a good way to bring more Native people into the mainstream with a university education.”

Murray Maracle is certain that the program will be a success. “We have an obligation to teach young people that they can succeed and this program will definitely point them in the right direction for their careers. Its something that could change their lives immensely.”

The Anishinabek Education Institute focuses on community-based education for Union of Ontario Indians member communities. For applications contact Murray Maracle at 705-497-9127, or e-mail him at marmur@anishinabek.ca



Murray Maracle, newly-appointed director of the Anishinabek Educational Institute, looks over a map illustrating the 42 member communities of the Anishinabek Nation across Ontario.

Native Studies  
10.25 x 7



Native Studies  
Full Page ad

# Inodewisiwin/Family

*'If it takes my life...'*

By Rob O'Flanagan  
The Sudbury Star

SUDBURY – There isn't much food in Sara Anderson's fridge a jug of fruit juice, a bowl of leftovers, a few tins of pop, a jar of mustard.

It is because she can't afford nutritious food on the Ontario Works cheque she gets every month to support herself and her 15-year-old daughter, that she has decided to starve herself to death, if necessary.

"I've listened and watched and supported everybody that has tried to do something to change things and it is like they are just being ignored," she said. "So, I am doing this so the government will increase Ontario Works for everyone, not just me."

Anti-poverty activists across Ontario called on the government to boost social assistance rates by 40 per cent in order to bring them up to the level they were at before massive cuts were made by the previous Conservative government.

In its first budget, the Dalton McGuinty government raised the rates by three per cent, and by another two per cent in its recent budget. That is hardly enough to make a significant difference in the lives of the poor, people like Anderson say.

Anderson, 45, said she will not eat or take medicine and will only drink water until Ontario agrees to significantly boost social assistance rates.

She estimates she can live for no more than two months without food and medicine. She has a number of health problems, including severe arthritis, migraines and depression.



Anti-poverty activist Sara Anderson points out her grandmother, Rosie Necanepence, in family photo for benefit of daughter Sheryl, 15

"People don't complain about the rates because they think their cheques will be automatically cut off," she explained. "That's what I used to think, too. But I'm not afraid of that anymore."

Anderson's Paris Street apartment in Sudbury is sparsely furnished. The most prominent items are a pair of historic family photographs, one of her with her parents and two siblings, when she was a child. The other is of a group of relatives, including her grandmother, taken on her home community of Grassy Narrows First Nations near Kenora.

"That woman, my grandma, gives me my strength," she said, pointing at the picture in which her grandmother, Rosie Necanepence, sits. "She was a very powerful medicine woman and I feel her presence here very strongly. She will help me through this."

Once she pays her rent, An-

derson has less than \$300 left to live on. Once her monthly bills are paid, there is little remaining for food.

"I support my mom," said Anderson's daughter, Sheryl. "I think she will be all right."

Sara Best, communications adviser to Sandra Pupatello, Ontario's minister of Community and Social Services, refused to comment on Anderson's individual case. But she defended the government's record on Ontario Works and expressed empathy for those who are affected by past cuts to the program.

"The minister has always been extremely forthright with the fact that we recognize how difficult it is for people to live on social assistance rates as they are," Best said from Toronto. "They were indeed slashed by the previous government and we are doing what we can to help people."

"We can't undo 10 years of

damage in the two years that we've been here. But we feel we are making improvements."

The minister realizes the three per cent and two per cent increases are not enough and that more needs to be done, Best said.

"We are trying to make reforms to the system as a whole, to make it easier for people to get jobs, make it easier for people with kids to get child care, so they can get out and get training and get to work," she said.

"We are trying to make progress as quickly as we can."

Anderson hopes that, through her sacrifice, the entire province will take notice of the hardships welfare recipients go through.

"If it takes my life, then that's how far I am willing to go," she stressed, saying she will only eat when there is "something in writing that things will change for everybody."

Sara participated in an April

8 anti-poverty protest in Toronto, telling 300 persons attending a rally that "this government keeps welfare recipients prisoners of poverty."

"Millions get sent to other countries to supposedly help feed the poor, but the poor here are maintained in desperate circumstances. Without blinking they spend millions on war-- which is not even a Canadian war. The government should sell off its jets to feed Canadians living on welfare and those fighting to get onto the Ontario Disability Support Program.

"Better yet, raise the social assistance rates back to where they were in 1994, and claw back every cent paid to Mike Harris's \$100,000-a-year security staff to put towards raising the social assistance rates.

"I am an Aboriginal woman, one that will not break or remain silent any longer."



## The Missing Chapter

Elder Merle Assance-Beedie discusses residential schools with employees of Ontario's Ministry of Community and Social Services. About 20 MCSS staff members from across northern Ontario attended the workshop presented by the Union of Ontario Indians' communications unit called "The Missing Chapter – What we didn't learn in school about Native peoples." Maurice Switzer, left, UOI communications director and Karen Linklater, acting UOI Social Services director, were workshop facilitators.

– Photo by Kevin Schofield

## Children need sense of identity

By Cynthia Osawamick

WIKWEMIKONG – Aanii, Cynthia dishnikaaze. I am an Anishinabe-kwe from Wikwemikong. I recently began my healing journey, and I admit it is really tough at times.

One thing I've learned is to utilize the support systems that are available to you, and to pick up tobacco and approach an Elder to help you get through whatever it is you may be experiencing, and/or offer you thoughts through the tobacco to the Creator Gchinidoo.

It can be very difficult to find the courage within yourself to begin the healing process, and to be truthful and honest with one-self. When you lack your identity and self-esteem it is very hard, but through your own self-determination to grow and learn is what will get you through the whole process. To ac-

cept, forgive and let go and then to leave it there and to never pick up again is what makes us stronger.

What I'm trying to say is there are a lot of Native children out there involved with child welfare, being placed in non-Native homes, some may lack the self-esteem, have no identity, so it is up to the Anishinabek to take their role and become foster parents, to love and give them some sense of identity to these young children whom may be struggling because they do not know who they are.

Remember to use tobacco in a good way, to help us learn more about ourselves so we can grow to be strong Anishinabek.

When were strong we should be able to help those whom may need our love, support and guidance, the Aboriginal children who are in care of the Children's Aid Society.



# DOHM-NUK/LET'S PLAY!



**ASK HOLLY**  
BY HOLLY BRODHAGEN

## Midwives provide emotional care

As I anxiously await the arrival of my first child, I am overwhelmed by the enormity of what is to come.

Along with the support of my family, friends and spouse, I also rely heavily on my midwife to see me through. In recent months, I have taken part in a number of conversations about midwives and was asked to write a bit about the experience to help clarify some misconceptions.

There seem to be two big concerns when people find out I or another woman is using a midwife instead of a doctor for prenatal and birth care. They are: what if something happens and what about drugs?

First, midwives are trained medical professionals who have to be registered with a professional association, are legislated by the province and must obtain hospital privileges in much the same way as nurses and doctors. They attend post-secondary school to learn their skills like nurses or doctors – the difference is that they are specifically trained in prenatal and birth care.

A woman going to a midwife will start the “relationship” as soon after finding out she is pregnant as possible. She will go to monthly, bi-weekly and then weekly appointments the same as if she was going to her family physician or obstetrician. The appointments are just like medical visits – checking weight gain, position of the baby, heartbeat, blood pressure and movement.

One major difference is that an expectant mom will

get to spend about 45 minutes to 1 hour with a midwife, while she would be lucky to get about 15 minutes with her family doctor. My midwife is interested in finding out about how I am doing and provides support when I need it – she or another midwife are available to me 24 hours a day in case I have any concerns or questions. I have no fears that my baby or myself are not receiving the same level of care I would get from my doctor. In fact, I personally feel I am getting a higher level of emotional and mental care.

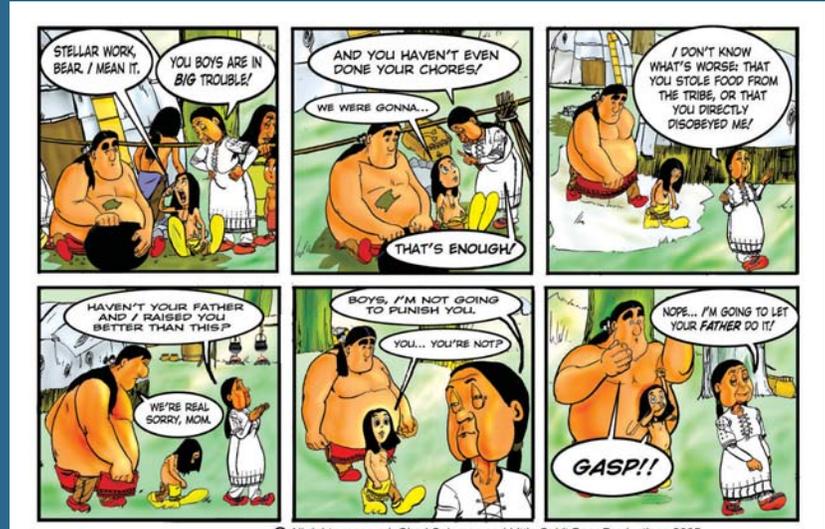
What about drugs during childbirth? Just because I am with midwives does not mean I have to endure labour without medication. Although, a doctor must prescribe any narcotics including epidurals, the midwife is still able to deliver the baby unless complications occur. She has the availability of the medical staff at the hospital in any instance where a mother or child is at risk. If a woman chooses to have a homebirth, she still has the option of going to the hospital to have access to medication if she chooses.

A midwife is a woman who is trained specifically in childbirth with access to the same medical assistance as a doctor. The difference is in the level of caring. I am not a number or a faceless person about to undergo a procedure. She cares about me and my baby much like a family member. I can still remember the day my husband and I got to hear the heartbeat for the first time. I knew I made the right decision to choose a midwife when I looked up and saw her eyes glazed with tears.

My advice to anyone who is worried about the care a family member or friend is receiving from a midwife is to talk to the pregnant woman. She can tell you about her experiences and if you are a family member she might even invite you to a visit with the midwife.

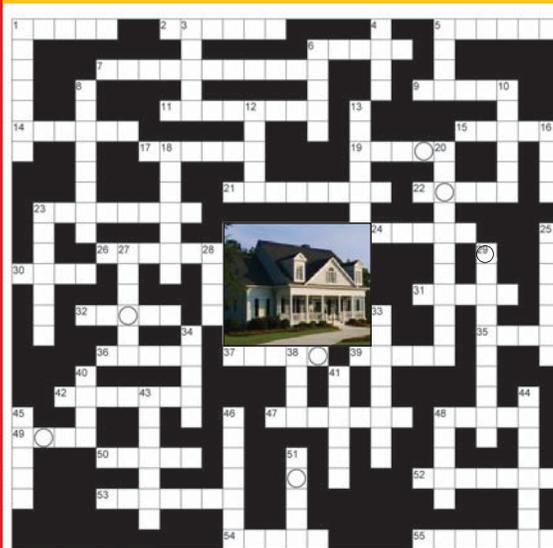
*Holly Brodhagen, Dokis First Nation, welcomes suggestions or questions for future articles. If you have anything you want to talk about please contact Holly at the Anishinabek News.*

## Rabbit and Bear Paws



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## Anishinabek Crossword #11



### ACROSS

- award for winning a championship
- systematic plan of action
- Not sufficient; inadequate
- cause to become loose
- getting something back again, re-establishment
- group or company of people, animals, or things
- living in a particular place
- fact of existence; being
- maintain a position; be steady

- fast or upright
- heated controversy
- relatively little weight; not heavy
- adept, expert
- taste or smell of something
- \_\_\_ Cheechoo, first member of the Cree First Nations to sign an NHL contract
- seashore
- picture, show
- Chief \_\_\_ Lyons, Elder, Faith-keeper of the Turtle Clan
- rich and sumptuous
- who shows the way by leading
- food for domestic livestock
- degree, grade
- spirit of a dead person
- custody, care
- Pauline \_\_\_, Poet, Writer, Entertainer, generally considered to be the first Aboriginal poet in Canada
- vertical
- panic, anxiety

- high temperature
- fire, blaze
- something kept back or saved for future use or a special purpose
- human race; humankind
- birds of the crow family
- something of great size

### DOWN

- who directs a business or other enterprise
- near in space or time
- elevation, raising
- the act of rising upward into the air
- merge, unify
- built as for human habitation; structure
- worship, asking
- \_\_\_ Miller, musician
- Lucie \_\_\_, singer / songwriter "Birthday"
- first light of day
- North Star, polar star
- crystal clear
- travel, trip
- furnish, supply, render
- shorttail weasel
- bait, decoy, lure
- salutary, good
- course of study, class
- wink, nictitation
- pass over, jump
- server
- small tracked vehicle with a ski at the front for steering
- talker, utterer
- bearing on or connection with the matter at hand
- radiance
- benefactor, helper
- unplayful, serious
- gaze, look

Seven letter Hidden Word (pictured):



### Prize for Puzzle

All completed crosswords sent to us by April 30 will be entered into a draw for a *Miniature Digital Camera* courtesy of Anishinabek Nation 7th Generation Charities.

