



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

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Chemicals poisoning Canadians

By Ron Plain

AAMIJWNAANG FN – A recent study indicates that – no matter who you are or where you live in Canada – you are likely being exposed to dangerous chemicals.

Environmental Defence has released the results of a 2005 study called Toxic Nation. The study conducted bio-monitoring, (blood and urine samples) of 11 Canadians with varying locations and lifestyles. The volunteers included world-renowned wildlife artist Robert Bateman, Cree Nation of



Ron Plain

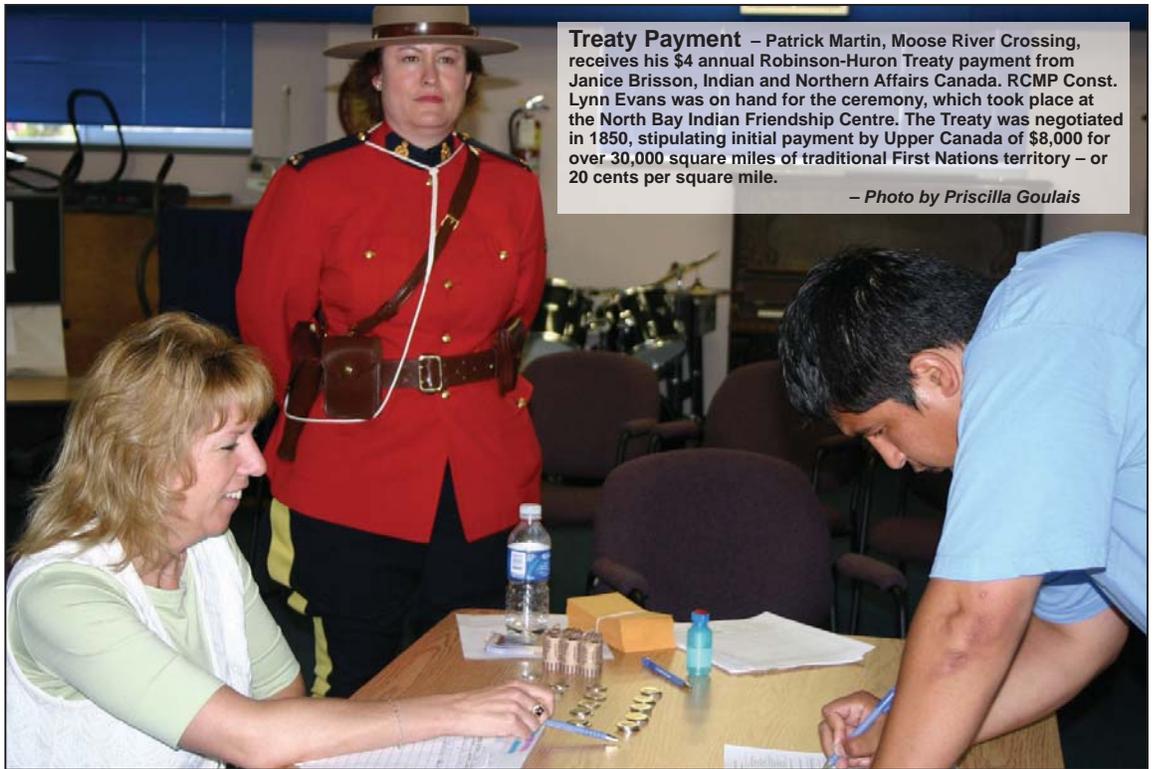
Whapmagoostui Chief David Masty, and Merrel-Ann Phare, Executive Director of The Centre for Indigenous Environmental Resources (CIER).

The samples were then tested for a defined set of chemical and biological materials, which were then categorized according to four groups of health effects: carcinogens, hormone disrupters, respiratory toxins and reproductive health.

On average, 44 chemicals were detected in each volunteer, including 41 carcinogens, 27 hormone disrupters, 21 respiratory toxins and 53 reproductive/developmental toxins. Chief Masty's results were especially shocking. His mercury levels far exceeded the alert threshold and his overall chemical indicators ranked highest of the study group.

There have been numerous studies documenting elevated levels of persistent organic pollutants, (POP's), in the North and particularly in Aboriginal communities. These levels are attributed to the air/water currents and climatic conditions. Certainly an examination of 11 people from across Canada does not constitute a scientifically-valid study. It does however provide disturbing evidence that no matter where we live across this country there is an absolute likelihood that we are carrying chemicals that have the potential to harm our long-term health. The Canadian Environmental Protection Act, (CEPA), Environment Canada, the various provincial environment ministries, the Kyoto Accord – we thought these agencies were protecting us, that things had gotten better.

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



Treaty Payment – Patrick Martin, Moose River Crossing, receives his \$4 annual Robinson-Huron Treaty payment from Janice Brisson, Indian and Northern Affairs Canada. RCMP Const. Lynn Evans was on hand for the ceremony, which took place at the North Bay Indian Friendship Centre. The Treaty was negotiated in 1850, stipulating initial payment by Upper Canada of \$8,000 for over 30,000 square miles of traditional First Nations territory – or 20 cents per square mile.

– Photo by Priscilla Goulais

Judge orders feds to the table

CAYUGA, Ont. (CP) – The federal government is facing a judicial order compelling it to become involved in a contentious aboriginal land occupation that Prime Minister Stephen Harper has, so far, washed his hands of.

The emotional and at times violent months-long occupation of a southern Ontario construction site landed in court June 1 where the parties involved submitted suggestions on how the conflict should be resolved.

Ontario Superior Court Justice David Marshall, who in March issued an injunction ordering the aboriginals off the land, heard suggestions ranging from immediate police action to allowing negotiations with the province to continue before deciding to bring the federal government into the discussion.

"I will contact the minister of Indian Affairs, Mr. (Jim) Prentice, and the attorney general of Canada," Marshall told the court before adjourning the proceedings until June 16.

"We will hold a case conference," and that will bring the federal government on board, he said.

Prentice said in a statement that, while the federal government was not in court and had not received a specific request from the court, "we will co-operate fully with the courts." David Ramsay, the Ontario Aboriginal Affairs Minister, told the Globe and Mail he is pleased Marshall has asked Ottawa to send a

representative to court when the hearing resumes on June 16.

"It's a recognition by the judge that the federal government needs to be there," Ramsay said. While aboriginal protesters have dismantled a highway blockade that inflamed Caledonia's non-aboriginal residents, a highway bypass and a railway line remain barricaded as the occupation of the housing development continues. Both non-aboriginal residents and Six Nations members have asked the federal government to step in and resolve the issue, but Harper has insisted it is a provincial matter.

"We certainly hope (Harper) provides a representative to participate in the short-term discussions to help bring down the blockades. There is only so much that the Ontario government can provide," said Darrell Doxtator, who appeared in court on behalf of the aboriginal band council. "It is indeed (the federal government's) constitutional responsibility and, right now, they're shirking their responsibility."

The spectre of bringing the federal government into the talks did not impress the lawyer for land developer Henco Industries. "I don't think it's going to help us, simply because the province has told us the federal government is not interested in participating in these discussions," said Michael Bruder.

More on Page 20.

IN THE NEWS

Martin wants Kelowna deal

OTTAWA (CP) – Former prime minister Paul Martin has introduced a bill to pressure the Conservatives to honour the Kelowna Accord, but the Tories say they have their own plan for Native people. Martin says \$5 billion committed to lift Native living standards when he was prime minister has been deliberately nixed by the Tories.

Natives need public health

KENORA, Ont. (CP) –

Kenora's chief medical officer is calling for the inclusion of First Nations in a review of public health services in northwestern Ontario. Dr. Pete Sarsfield says even though aboriginal communities are considered to be under federal control, they aren't adequately funded when compared with neighbouring municipalities.

Senator wants self-government

OTTAWA – Senator Gerry St. Germain has introduced a private member's bill in the Senate that would allow Parliament to recognize, in law, the self-governing right of First Nations in Canada. In re-introducing Bill S-216,

The First Nations Government Recognition Legislation, Senator St. Germain proposes a framework and mechanism that would provide the federal government with a statutory authority and mandate to recognize First Nations and the rights and powers of their governments, institutions and other bodies.

Show flag on June 21

On June 21, observed in Canada as National Aboriginal Solidarity Day, citizens of the 43 member communities of the Anishinabek Nation are encouraged to show their pride by waving their flag. Anishinabek News readers can take the flag on page 21 of this issue and tape it to a window in their home, on their fridge door, or on their desk at work or school.



Beaucage acclaimed as Grand Council Chief

SAND POINT FN – John Beaucage was not opposed in his bid to serve a second term as Grand Council Chief of the Anishinabek Nation, and president of the Union of Ontario Indians. Veteran Manitoulin Island political leader Glen Hare of M'Chigeeng First Nation will serve as Deputy Grand Chief for the next three years. Details about the Grand Council Chief's "Political Manifesto" appear on Page 17 of this issue, and more information about the 2006 Grand Council Assembly will appear in the July-August Summer edition of Anishinabek News.



CAS survivors seeking inquiry

By Rick Garrick

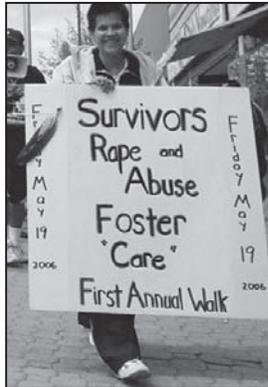
THUNDER BAY – Questions are being raised about the number of sexual assaults inflicted on Aboriginal children while under the care of the Children's Aid Society of the District of Thunder Bay.

Three survivors presented a letter at the conclusion of the 1st Annual Walk for Survivors of Child Rape and Abuse in Foster Care on May 19 to MPP Michael Gravelle, Thunder Bay-Superior North, asking for the establishment of a commission of inquiry into the conduct of the CAS, its foster parents and employees regarding the disproportionate number of child and adolescent clients who have been subjected to child rape, including child prostitution and other forms of sexual assault, severe forms of physical and emotional abuse, and forced labour while under the agency's care.

Gravelle said that he would personally pass the letter on to Mary Anne Chambers, Ontario's minister of Children and Youth Services.

"I became a Crown ward when I was 12 years old," said Sheri McQueen, one of the survivors who began her walk on the previous day in Winnipeg, with stops along the way in Kenora and Dryden. "I was sexually assaulted by my foster father."

McQueen described a roller coaster life: being moved around



Marching through downtown Thunder Bay.

to 15 different foster homes, running away with an older man to Gull Bay, giving birth at 16 to a baby boy and leaving him one-and-a-half years later with his father after she was medicated out of the community, raising another family in Winnipeg and losing her children to CAS because of the drugs and alcohol she used to forget her pain, and finally beginning a healing journey two years ago.

"When are children going to stop being treated as commodities," McQueen asked in a speech delivered in the presence of Gravelle and MP Joe Comuzzi, Thunder Bay-Superior North. Her pre-

sentation included a number of recommendations such as a youth-in-care network with a healing program and a safe place for the youth to go when required, a family preservation program, a family reunification program, a scholarship program for youth in care, and an investigation program for illegal adoptions.

Another survivor, originally from Couchiching First Nation but now living in Toronto, remembers being taken into CAS care when she was six years old.

"I was sexually abused," Debi O'Kane said, describing a "diaper game" where she was sold to friends of her foster father during drinking parties. "I was used as a six-year-old prostitute. I did the farm work. I was a lot of things, but I wasn't a little girl."

O'Kane said she has learned over time to build a support system so someone would be there whenever she needed support.

"That's what I want for Thunder Bay," O'Kane said, describing a support system for youth in care which they could rely on when needed.

Rob Richardson, executive director of Children's Aid Society for the District of Thunder Bay, said that many changes have been instituted in Children's Aid Societies across the country, including Thunder Bay's, since the 1960's and 70's.

Urban Rez



Jail superintendent given eagle feather

Long-time inmate counsellor Vince Pawis, left, presents Sudbury Jail superintendent Roger Chenard with an eagle feather for his support of programs for Native inmates. Rosemary Toner, deputy-superintendent, also recognized Chenard, who has accepted a regional Correctional Services position. The presentation was the highlight of an evening of appreciation for volunteers at the Sudbury Jail.

– Photo by Shirley Honyust and Maureen Cruikshank

As they seek to honour the memories of friends and relatives who pass into the Spirit World, Anishinabek Nation citizens are respectfully asked to consider making a donation in their names to the Anishinabek Nation 7th Generation Charity, in lieu of or in addition to flowers.

The funding interests of the charity are projects supporting education, youth, social services, health, Elders, emergency assistance, and disaster relief. Taxable receipts will be issued for all donations.

For information, please contact Les Couchie at 705-497-9127, toll-free at 877-702-5200, or by e-mail at coules@anishinabek.ca.



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Anishinabek

Beausoleil plans special birthday party

BEAUSOLEIL FN – This year is a special year for Beausoleil First Nation – it will be 150 years since Chief John Assance brought his Nation to Christian Island on or about June 5, 1856.

Before moving to Beausoleil, Chief Assance had moved his people from the Coldwater Reserve which was an experiment to settle First Nations peoples with the expectation of them becoming farmers and good citizens of the new settlement of Upper Canada.

Chiefs Yellowhead, Snake and Assance felt it was important to have title to the land which they had requested of the government of the time and they subsequently signed an agreement which they were led to believe was title to the land, but instead was a surrender to the Coldwater Reserve. They were ordered to vacate the land in 1836 and each band went their separate ways.

Today, Beausoleil, Mnjikaning, and Georgina Island are in negotiations with Canada to settle the alleged surrender of the Coldwater reserve in 1836 and expect to reach a compensation package within the next few years.

The final move to Christian Island is one that will be celebrated in the 150th year of the community known as the Beausoleil First Nation. The Chief and Council are marking the anniversary with a July 1-9 celebration that includes a homecoming dance, Luau-style Fun Days, concerts, storytelling, pow-wow, and band council election.

Quilt blocks due June 21

CURVE LAKE FN – Contributors of blocks for a quilt commemorating the high rates of violence against Native women in Canada have until June 21 – National Aboriginal Day – to get their material in to master quilter Alice Williams.

Alice says her latest composite quilt project will “help us heal from the effects we go through because of the alarmingly high rates of violence inflicted against Indigenous Women in Canada.

“These women are our daughters, our mothers, our aunts, our nieces, our cousins, our grandmothers, our friends. The purpose of this quilt is to provide an avenue whereby we can express our grief, our horror, our pain, our anger, our fears and dreads, our extreme frustrations over the unfair treatment, abuses, deaths, and violence suffered by our Peoples because of the values, attitudes, and policies of the Canadian government and the general Canadian population.

“May we continue to work thru all that and come to that place of understanding, forgiveness, peace

and healing that is within each and every one of us, and comfort ourselves and one another with the help of Creations’ teachings and our sacred connections to All Our Relations.”

Contributors are asked to send their 12½”-by-12½” quilt blocks – along with a story about their blocks, and their name, address, telephone number, and e-mail address to Alice Olsen Williams, Curve Lake First Nation, ON, K0L 1R0. Alice can be contacted by e-mail at alwilliams@trentu.ca and by telephone at (705)657-3319.



Chief Dan Couchie receives citation from Gov.-Gen. Michaëlle Jean.

Chief Couchie cited for service

OTTAWA – Pic River First Nation Chief Dan Couchie has received an award from the Governor General of Canada for a lengthy career of public security service.

The Right Honourable Michaëlle Jean presented Chief Couchie with the Peace Officer Exemplary Service Medal and First Bar for 30 years of service in a May 12 ceremony at Rideau Hall. The award recognizes peace officers

who have devoted at least 20 years in protecting the safety and security of the public in Canada and who have performed their duties in an exemplary manner.

Dan Couchie was elected as Chief of the Ojibways of the Pic River First Nation in September, 2005, the same year he retired from Parks Canada, where he was an expert in resource conservation and acted as a mentor to many of

the agency’s employees, including Aboriginal trainees and warden recruits. During his 30-year career with Parks Canada he worked in five different national parks. He spent much of the latter part of his career at Pukaskwa National Park of Canada which included 10 years as Chief Park Warden and assignments as the Acting Field Unit Superintendent for Northern Ontario.

Lodge name: ‘Ozhaawashko-giizhig’

By Cindy Crowe

PAYS PLAT FN – A gathering supporting the naming celebration and community focus for the Robinson Superior Traditional Teaching Lodge took place on a very windy May 11 at the local community hall. The opening smudging ceremony was overseen by Jack Mickelson, Elder from Biinjitiwaabik Zaaging Anishinaabek followed by an opening prayer from Norma Fawcett, Elder from the Red Rock Indian Band. Approximately 30 people from points as far away as Manitowadge, Wawa and Thunder Bay assembled to hear the story about how “Ozhaawashko-giizhig” (“blue sky”) Traditional Teaching Lodge received its name as told by Norma Fawcett.

Gifts were presented to Norma Fawcett on behalf of the Teaching

Lodge from Bruce Bressette and his wife Vanessa Shawnoo of Kettle and Stony Point First Nation. These gifts consisted of a birch-bark basket, flint harvested from that area, a sample of wax sculpture used in bronze casting (which could eventually be used as a teaching), and tobacco which originated from Elder Arvol Lookinghorse of South Dakota. These gifts were personally received by Cindy Crowe and her sister Sandra Cameron from a quest to Kettle Point in April 2006.

The group reviewed the written reports from the Lakehead University students who had provided powerpoint presentations at the first open community gathering in Red Rock March 10. Photographs of samples of adobe construction as provided by an interested contractor, Norman Maurice of Paramount

Construction of Valley East, were also considered.

Young and old alike feasted on a delicious lunch provided by Norma Fawcett and assisted by Pays Plat community members. Out of this gathering, the Teaching Lodge will move forward with a “Spirit Wall” concept as suggested by Raoul Ray of the Red Rock Indian Band and volunteers came forward to assist with the incorporation registration, preparations for funding applications, and assistance with a website design.

The next open community gathering was scheduled for June 12 at the Health Centre in Biinjitiwaabik Zaaging Anishinaabek (Rocky Bay). For more information contact Norma Fawcett at (807) 887-2205 or Cindy Crowe at toll free: 1-888-852-5856.



Raymond Goodchild, Elder Jack Mickelson, and wife Marian Mickelson.



ANISHINABEK NEWS

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

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

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ANISHINABEK NEWS

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

Publishing Criteria

GOAL

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

OBJECTIVES

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

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

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

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

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

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

Advertising & News Deadlines

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

DEADLINES FOR JULY/AUGUST ISSUE

Advertising

Bookings: **June 19**
 Final Art: **June 22**

News

News submissions: **June 19**
 Scheduled printing: **July 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/Opinion

Showing respect for the turtles

Southbound for North Bay a week or so ago I thought I saw something familiar in the middle of Highway 11.

I wheeled into a big U-turn – it was near dusk and there was no traffic – prompting Mary to snap out of her nap and sleepily inquire: "Is it the police?"

No, I hadn't braked because of OPP radar, but to try and help a huge snapping turtle lumbering across the road at a painstaking pace. I recalled the recent news story about a tortoise who "ran away" from his home in England and was found barely a kilometre away a year and a half later.

An oncoming tanker truck from the direction of Temagami signalled certain disaster, but the driver spotted Mary's frantic hand-flapping semaphore signals and gave us a friendly wave as he gently swerved his 18 wheels a safe distance away from the plodding snapper.

It was all clear, so I headed into the middle of the highway and put one hand on each side of his shell – I wasn't positive it was a male, and I had no intention of flipping it over to find out. But males are larger, and this one's carapace (shell) was a good 18 inches long, which textbooks say is close to maximum length for *Chelydra serpentina*.

Canada's largest freshwater turtles can weigh 70 pounds, but this guy felt like less than half that, although I may not have known my own strength since the adrenaline was pumping pretty good. His shell was well-worn – like the dull finish on a much-travelled used car – and I guessed he was older than the 30-40-year average species' lifespan.

On the other occasions I have carried turtles across highways, my good Samaritanism has met with little or no resistance. But this fellow was not about to go gently into the good night. He made several lunges of his long neck *backward* toward my hands which nervously clutched the sides of his shell. About then I began to recall stories I had heard about a snapper's toothless jaws being able to devour baby ducks, or sever fingers from careless hands. I don't know which of us was more relieved when I put him down on the highway shoulder he had been headed for.

Before I left him, I sprinkled some tobacco on his shell as a gesture of respect, but he shuffled around to point his head in my direction and let out a defiant grunt – something else I had never heard from any of his cousins with whom I had been acquainted.

Whenever I encounter a creature in the wild I remember a story a Montagnais Innu Chief told me

one time about when he and his father came across a marten struggling to get out of one of their traps.

"I reached down to let him out and my father grabbed my hand," he said. "I told my father 'I'm trying to help him.'"

"But he doesn't know that, son," his father reminded him.

I hold turtles in high regard since a special encounter in Petroglyphs Park near Curve Lake First Nation about nine years ago. The Teaching Rocks at the park bear 13 different carved images of turtles, so they were obviously highly-regarded by our ancestors as well.

All other living creatures deserve our respect, because we are all related, but turtles are like Elders whose longevity and life experience warrants special reverence.

Earlier on the day of my Highway 11 turtle encounter, I had visited an old and very dear friend in Timmins, a man who has a reputation across Northern Ontario for generosity and kindness, a man who has coached and mentored literally hundreds of young athletes and Cub Scouts.

He went back to school in his seventies to earn a Bachelor of Arts Degree. He was playing tennis, golf, and even squash in his eighties, despite knees that had been battered by hockey battles many years before.

He had been full of life, and loved by many, and given the Order of Canada by the governor-general.

That was before he was crippled by his worst body-check – Alzheimer's Disease.

Now he is captive to a wheelchair in a place where nobody knows him and he doesn't know them, waiting for his 93rd birthday, looking out from empty eyes. His wife and daughter speak to him, hold his hand, and desperately hope he can remember even a glimmer of happier times.

They also try to protect him from the unkindness and even cruelty that often greets those seen as helpless in our world.

How I wish he had the strength and the fight of that Highway 11 turtle.

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.



Maurice Switzer



Maanda ndinendam/Opinions

'We are our own worst enemies'

Editor:

As a three-year employee of my First Nation and a life-long Band member I feel obligated to spread a message that First Nation employees are unappreciated and underpaid.

During my three years working for the housing department I have seen our community flourish and in light of recent events I have seen us crumble. A community that once stood strong is at its weakest point. I know we are not alone and that is why I feel this story should be shared.

A fear of mine was just realized when my livelihood along with the livelihood of other friends and family members became more real than the life just this recent Saturday. Elections came and went and the result couldn't be more obvious. Our First Nation, a Nation that has seen so many positive changes in recent years, was more or less told that change is wrong and that change will never be accepted by our own people. What have we become when the positive things we want for our community are seen to others as selfish, or unappreciated and worthless?

Our elected officials are being chosen by individuals who may want nothing to do with us or have never been here. They are given the ultimate decision of who will represent and run our community knowing nothing of what is in its best interest. These people know nothing about who we are, what we want and most importantly what should become of

us. They are the majority of our vote and they live off-reserve.

I have worked for three years trying to better my community along with many other dedicated individuals, all to have everything we have ever accomplished, the positive direction we have gone in, our jobs and our livelihoods be threatened to be taken away, and all at the power of a newly-elected council. Typical I am sure for many First Nations.

How do we grow as a community? How do we gain permanent employment? How do we plan for our children's futures? Why should we work so hard to help our communities flourish and take a positive direction if it can be thrown away in a second?

It's no wonder many have lost all hope and inspiration that we can better our communities.

As if it is not enough that governments plan to one day have Native people become extinct, here we are fighting with our own people rather than combining strategies, working together for the betterment of what little we have left. We are our own worst enemies.

I have been raised to respect my elders, appreciate what little I have and always remember where I have come from. These days it seems we have lost our morals, our beliefs and our dignity as Aboriginal people. I want every First Nation employee to know that I appreciate them. Because I have walked in their shoes. And we are not alone.

Sarah Gammon

POETRY CORNER

To My Brothers and Sisters

~ By Kaitlyn Nicole Northmore, Kettle and Stoney Point

Am I deranged to feel,
for someone dead and buried...
Is it wrong to feel the hatred
of thousands of people
My fists curled in an emotion
swirling
Envy for a people continually
repressed
The power of a populace soon
to be put to rest
An intensity locked inside a heart
forged casket
Take a hatchet and smash it,
rip it to pieces
Allow the feeling to press into
your soul
Embrace the pain and the passion
Of a million crying women and
children.

When you think about it,
there is no difference really
Between the achromic and the
jaundiced
Racial issues we see as,
dead and gone...
We have different principles to
which we can protest
Which is the right way,
yours or mine
I stand for the dead who can no
longer speak
For the visions that come to me in
the eve
When I'm to feel secure
Is when I feel torpid and feeble
In my mind is where they find me.

Holed up in despair for something
I cannot remember
I will wield this sword,
this passion, power I feel inside
Cry not for me and my confusion

But for our people
whose lives were taken,
Senselessness, heart-breaking
Tears of pain and happiness
course through my veins
You can't possibly take my belief
It is to you as a god-send,
the Creator has brought me here
And in the end I promise
to make it very clear.

Shadow demons cannot hurt me,
lest I believe in them
My people will protect me from
searing anger
The strengths of what some call us
is tumultuous
I will not stop until my last breath
is drawn
To live in a world where peace
breaks the dawn.

Of a place we once called home,
But now only ache in the anguish
Of the memories of the battles yet
to come
Be it in spirit or in life I will never
give up the fight
The fight for our lands and pray
for the courage to forgive
Come, sit with me in the mourning
light
Dream a future yet unknown
where mother earth is healed
Of the human scars that we've
inflicted
Damage of the sort blood cannot
seal
Our people will survive...the
righteous of heart and the mind.

~ In Memory and Inspiration of
Dudley George

Prayer for Restoration of Aboriginal Health

~ By Albert Dumont

Great Spirit
The drums and the rattles
Of our medicine people
Are falling silent
The healing herbs and barks
Are no longer being brought
To our sickbeds
The flesh of the medicine animals
Is no longer being eaten
Our ancient ways are
disappearing.

Great Spirit
Heart disease, diabetes, cancer
Addiction sicknesses and suicide
Place our loved ones on the path
Where the spirit journey begins
Our relatives wander the streets
Of the country's cities

Homeless and forgotten
They have become as wounded
birds
Who can no longer fly.

Great Spirit
It is dark and we are afraid
Guide those people who work to
restore
The health of the First Peoples
Touch our minds
Grant us the plan that would
Make us strong again.

We ask this of you Great Spirit
Because of the great respect we
have
For all that you have made
Migwech.

Prayer for A'zhowshko Banaishi Kwe

~ By Bob Goulais

A spark...
From the Creators' own fire bag
Joined together in a swirling
dance
Of Respect, Of Love
Of Man, Of Woman
A strong flint

A firm striker
Spirit housed in perfect kindling
Zaagaadwin ignites.
From spark to a single flame
To a raging fire
Fanned by the Spirit
Burning in our hearts...



WOMEN'S LEADERSHIP TRAINING RETREAT

*Walking the Path of Leadership & Wellness:
Honouring Grandmothers, Honouring Girls*

Wednesday, June 21st ~ Saturday, June 24th, 2006

Wednesday, June 21 st	Thursday, June 22 nd	Friday, June 23 rd	Saturday, June 24 th
<p>Preparation for the Leadership Training Care for workers pipe ceremony or a smudge circle</p> <p>There are respected Grandmothers who will be available for anyone who may consultations.</p> <p>Lillian Pitawanakwat Isabell Labreshe Leona Nahwagobow Isabelle Meawasige Anglia Sheesheesh</p> <p>Note: Women and Girls are encouraged to bring their Drums, Shakers and regalia and/or skirts</p> <p>WELCOME ACTIVITY</p> <p>7 pm Registration Welcome Social with singing and drumming</p> <p>Guest Speaker: "Finding our Voice"</p> <p>Everyone welcome to drum and sing. Nutritional evening refreshments provided.</p> <p><i>Let us celebrate Aboriginal Day</i></p>	<p>LEADERSHIP</p> <p>8 AM Registration</p> <p>8:30 AM Opening & Welcome Introduction of Workshop of Grandmothers Facilitators & staff</p> <p>9:30 AM WORKSHOPS BEGIN</p> <p>9:30 - 12 NOON "Women & Girls Roles and Responsibilities" with Lillian Pitawanakwat</p> <p>LUNCH: 12 NOON - 1 PM</p> <p>1 - 3 PM "Strengthening Our Four Rooms of Leadership" with Leona Nahwagobow</p> <p>3:15 - 5 PM Youth Panel "Hear My Story" with Laurie McLaren</p> <p>DINNER: 5 - 6:30 PM</p> <p>6:30 pm "Youth Video Presentation" & Questions Period Social Evening</p>	<p>LAW</p> <p>8:30 AM Opening & Welcome</p> <p>9 AM WORKSHOPS BEGIN</p> <p>9 AM - 12 NOON "Legal Issues and the Law (Part I)" with Lawyer Pamela Cross and Patricia Faries Akwenzie Chief of Moose Cree Nation (& Lawyer)</p> <p>LUNCH: 12 NOON - 1 PM</p> <p>1 - 4:40 PM "Legal Issues and the Law (Part II)" with Lawyers: Pamela Cross and Chief Patricia Faries Akwenzie</p> <p>DINNER: 5 - 6:30 PM</p> <p>6:30 PM Guest: Brenda McIntyre will speak on "Strengthening our Voice" and will lead us into the Evening Social</p>	<p>WELLNESS</p> <p>8:30 AM Opening & Welcome</p> <p>9 AM WORKSHOPS BEGIN</p> <p>9 AM - 12 NOON "Wellness and Nutrition (Part I)" with Josephine Mandamin and Rosella Kinoshameg</p> <p>LUNCH: 12 NOON - 1 PM</p> <p>1 - 2:30 PM "Wellness and Nutrition (Part II)" with Josephine Mandamin and Rosella Kinoshameg</p> <p>2:30 PM Thanksgiving Closing Prayer with Grandmother and Traveling Song with Brenda McIntyre</p> <p><i>May the Creator Carry you Gently on Your Journey Home</i></p>

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Henvey team most pro-active

By Jennifer Ashawasegai

HENVEY INLET FN – This Georgian Bay community has the most progressive and pro-active First Nation First Response Team in the region, according to Anne Seigner, Northeastern Regional Coordinator for the Ministry of Health and Long-term Care.

“Right now,” says Seigner, “Henvey Inlet is the first First Nation First Response team in Northeastern Ontario to meet the regional training networks qualification and training standards. They’re the most pro-active ... of First Nations teams.”

Melissa Harrison, Field Manager of Northeastern Ontario Ministry of Health, adds, “There are extensive reporting requirements and this team has excelled in that area.”

Band councillor and First Response co-ordinator Lionel Fox says council first envisaged a team just over four years ago. “They wanted to help people in the community because it took too long to get emergency teams to the reserve.” Henvey Inlet First Nation is located on Highway 69 between Parry Sound and Sudbury.

Team members first took CPR training, then specialized First Response Training. They will be operating with the benefit of two ambulances, and two fire trucks, which are fully-equipped to capably handle any emergency. Fox says they are one of the only First Nation Response teams that respond to calls off-reserve.

In April, the Henvey Inlet First Nation team was outfitted with First Response uniforms donated by Greater Sudbury Emergency Medical Services and Ontario’s Ministry of Long Term Care. The eight team members were ecstatic about their new official uniforms, which will help them be more visible on the highway, as well as look more professional.

Next, Fox hopes to equip each team member’s vehicle with a medical bag and oxygen kit, so they can be fully prepared to deal with medical emergencies, which can range from heart problems to car accidents.

Team members deal with people they know more frequently than their counterparts in larger centres, says Elwood Ashawasega Jr. “When you work with family members, it’s a whole different ballgame. But the professionalism is still there.”

Lionel Fox acknowledges the support of Chief and Council, the Britt Fire Department and the Pickerele Campers’ Association, and says community members owe a debt of gratitude to the eight team volunteers who give up so much of their time for emergency calls and frequent training.

Naadmaagewin/Help



Henvey Inlet First Nation is setting the standard for emergency response teams in Northeastern Ontario. Back row, left: First Response team members Elwood Ashawasega Jr., Ben Konrad, and Lionel Fox and Henvey Inlet Chief Bruce Ashawasegai. Front row, left, Karen Goodwin, Debbie Fox, and Wanda Skead. (Missing from photo: Jason Fox and Guy Gauthier.)



Donation assists firefighting

Union Gas has donated over 1000 pounds of firefighting equipment to be distributed to Anishinabek Nation member communities with active volunteer fire departments. The equipment – much of it in brand-new condition -- includes breathing apparatus, hoses, tanks, and trolleys. From left, John Bonin, Northern Ontario manager, municipal and aboriginal relations, and Dennis Lathem, North Bay utility services manager, make the presentation to Deputy Grand Council Chief Nelson Toulouse and Clayton Ralph, employment and training director of the Union of Ontario Indians.

– Photo by Priscilla Goulais



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Office of Small and Medium Enterprises (OSME)

Public Works and Government Services Canada (PWGSC) wishes to announce that the Office of Small and Medium Enterprises (OSME) has expanded to open six new regional offices across Canada. The OSME regional offices are being located in PWGSC regional headquarters in: Halifax, Montreal, Ottawa, Toronto, Edmonton, and Vancouver.

The regional offices are part of the OSME’s overall effort to make procurement more accountable and cost-effective by ensuring small and medium enterprises (SMEs) have access to compete for government opportunities. The OSME will ensure this access through collaboration with industry associations and individual businesses on procurement policy changes, and through the delivery of training, information, and support tools to SMEs.

For more information, please visit the following website: www.pwgsc.gc.ca/sme, or e-mail: osme@pwgsc.gc.ca, or call: 1 800 811-1148.

Bureau des petites et moyennes entreprises (BPME)

Travaux publics et Services gouvernementaux Canada (TPSGC) souhaite annoncer que le Bureau des petites et moyennes entreprises (BPME) prend de l’expansion et qu’il a ouvert six nouveaux bureaux régionaux au pays. Les bureaux régionaux du BPME sont situés dans les bureaux régionaux de TPSGC à Halifax, Montréal, Ottawa, Toronto, Edmonton et Vancouver.

Les bureaux régionaux participent à l’effort global du BPME visant à rendre le processus d’approvisionnement plus rentable et efficace en veillant à ce que les petites et moyennes entreprises (PME) aient la possibilité de participer aux occasions de marchés publics. À cette fin, le BPME consultera les associations sectorielles et les entreprises sur les modifications des politiques sur les achats et il offrira du perfectionnement, de l’information et des outils pour appuyer les PME.

Pour plus de renseignements, consultez le site Web www.tpsgc.gc.ca/pme, ou communiquez avec le BPME par courriel, à l’adresse bpme@tpsgc.gc.ca, ou par téléphone, au numéro 1 800 811-1148.

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A Special Report on Economic Development by

OSPREY and



Greg Plain, executive director of the Anishinabek Nation Management Group Inc., facilitated discussions involving Huron Central Railway general manager Garth Rushton and Chief Isadore Day, Serpent River First Nation.

Railway responds to concerns from chiefs

SAULT STE. MARIE – The Anishinabek Nation Management Group Inc. (ANMGI) has been exploring employment opportunities for North Shore Tribal Council community members with the Huron Central Railway.

Acquired from CP Rail, Huron Central began operating in July 1997 between the northern Ontario centres of Sudbury and Sault Ste. Marie along the north shore of Lake Huron. Its 45 employees handle approximately 23,000 carloads of freight from customers like Algoma Steel in Sault Ste. Marie and Domtar in Espanola.

ANMGI executive director Greg Plain was asked to facilitate discussions with the railway by Norma Diamond, executive director of the North Shore Tribal Council and Chief Isadore Day, Serpent River First Nation. In addition to discussing possible employment opportunities for First Nations community members, the discussions also dealt with complaints by Serpent River citizens about poor relationships with Huron Central staff, including verbal abuse and burning of First Nation land and destruction of a beaver den.

As a result of the discussions, Huron Central general manager Garth Rushton told Chief Day that the railway has plans for \$5 million in repairs this year, and that he understood that four people from Garden River First Nation had been hired. He told Chief Day that training programs for railway industry jobs are available, and agreed to continue discussions about the creation of long-term job opportunities for members of the numerous First Nations through which the Huron Central line runs.

Rushton said there was not much likelihood of Huron Central establishing passenger service between Sudbury and Sault Ste. Marie, due to upgrading costs estimated at over \$80 million. Speeds on the line are currently restricted to 25 miles an hour, and a 10-hour trip would not likely attract many passengers.

Regarding complaints about staff behaviour toward First Nation community members, Rushton told Greg Plain that one employee had been reprimanded and he promised to recommend that the company pursue cross-cultural training for some of its crews.

Regarding the establishment of a communications protocol, Huron Central will also work with ANMGI to create and distribute information packages to all First Nations whose territories their line crosses to let community members know what cargoes their trains are carrying, details about emergency procedures, and when and where they will be doing work throughout the summer and fall months.



Native talent can solve skilled-worker shortage

SASKATOON – Workforce Connex, a national forum series to help resolve barriers and open the potential for industry to effectively access, train, recruit and retain an Aboriginal workforce, has launched in Ontario. The national series will host forums in Ontario, British Columbia, Nova Scotia, Labrador, Quebec and Alberta.

Through open dialogue, the forums will link the private sector and Aboriginal Employment Centres together to form partnerships that offer resolve to Aboriginal employment training, recruitment and retention issues. "The outcome of the forums will ultimately translate into employment opportunities for Aboriginal people," said Bonnie

Vermette, Employment Counselor and member of the Ontario Workforce Connex planning group.

"Many regions of Canada are experiencing a shortage of skilled workers. Employers are searching for innovative solutions to address the issue and capture the many opportunities now available to them. Aboriginal people are ready and willing to answer the call to fill the employment gap."

"Aboriginal people are Canada's fastest growing and largely untapped human resource," said Kelly Lendsay, President and CEO of the Aboriginal Human Resource Development Council of Canada.

Aboriginal people have talent

and skills. They are a solution to many of Canada's skill shortages. Almost one in five Aboriginal men aged 25 to 64 with qualifications beyond high school held a trade or college level credential in building and construction technologies or trades. Another 25 per cent were college and trade level graduates of industrial, mechanical or electronic engineering technologies and trades.

From 1996-2001 the Canadian working age population grew by five per cent, while over the same period, the Aboriginal labour force grew by 25 per cent.

This young upwardly mobile labour force needs workplace opportunities for training, skills development and employment.



[Redacted text block]

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Dnakmigziwin/Sports

Nolan believes racism kept him out of NHL coaching job

By Tim Wharnsby
Globe and Mail

MONCTON – Ted Nolan is nine years removed from his first and only head-coaching job in the National Hockey League, and he has theories why he has been kept out of the game's top loop since winning the Jack Adams Award as the coach of the year with the 1996-97 Buffalo Sabres.

His most shocking supposition is that he has been excluded because of the colour of his skin.

"I look different. I'm not one of them," said Nolan, an Ojibwa from Sault Ste. Marie, Ont., and now coach of the Memorial Cup runners-up Moncton Wildcats.

Is Nolan worried that the

hockey establishment will read this remark and quickly shove aside these words as nothing more than Nolan playing the race card? Not a bit.

He was subjected to plenty of racism as a player in the minor leagues and with the NHL's Detroit Red Wings and Pittsburgh Penguins as a player. He also has endured taunts as a coach, as recently as December in Chicoutimi, Que., when fans of the local Saguenéens mocked him with war cries and tomahawk gestures.

Nolan's two-year stint ended with the Sabres because he lost a power struggle with all-star goaltender Dominik Hasek, who



Ted Nolan

quit with Nolan in the playoffs, saying he couldn't play because of a knee injury. Then Nolan endured even more hurt.

He was labelled a general manager killer because of an irreparable rift that developed

between him and John Muckler, the Sabres' general manager at the time. Muckler wound up getting fired by the Sabres, and the new general manager, Darcy Regier, offered Nolan only a one-year deal that he quickly turned down because he felt he deserved more security.

After Nolan declined the offer, a Sabres team doctor told Nolan there was gossip floating around town that he slept with a player's wife. He laughed and later asked the doctor to retell the tall tale to Nolan's wife, Sandra. Then, in an interview with another NHL club after his Buffalo days, a general manager asked Nolan whether it was true he missed a couple of

Sabres practices because he was drunk. "When they ask me stuff like that, I feel like getting up and walking out," Nolan said. "But then they would say, 'See, he's a hot head.' I guess this stuff fits the stereotype."

The longer Nolan went without an NHL job, the more the hockey community told him to return to junior and prove that he could win again, as he did in his hometown when he led the Sault Ste. Marie Greyhounds to the Memorial Cup.

Note – At press time it was reported that Ted Nolan was being hired to coach the NHL's New York Islanders.

Brandy Owl visits Japan



SAULT STE. MARIE – Brandy Owl has worked out with a girls hockey team in her home community of Sagamok Anishnawbek, played in a Sault house league, and skated for Garden River Senior Girls in the Little N.H.L. championships. But few young hockey players can match her most recent on-ice adventure – touring Japan for two weeks as a member of the B.C. Pacific Rim Selects.

Brandy, 15, was one of the youngest of 25 players on the under-19 squad, and one of the only players from eastern Canada. The Selects played 10 exhibition games in and around Tokyo, winning them all – except for one which they allowed a team of younger opponents to win by one goal.

The trip included competing in a two-day Ice Sports Festival in Nagano, participation in the Asian Ice Sports Organization Hockey School, a visit to a local school to learn about traditional Japanese culture, visiting Tokyo's Disneyland and Marineland, shopping, attending a reception at the Canadian Embassy in Tokyo, and visiting historical sites across Japan.

A Grade 9 student at White Pines Collegiate and



Brandy Owl on blades in Japan.

Vocational High School in the Sault, Brandy had the opportunity to speak to Japanese students about her First Nation community and culture. She won a language award at the 2006 Anishnaabemowin Teg language conference, and had the chance to recite her speech at the Canadian Embassy and exchange some Ojibway crafts.

Brandy enjoys sewing, and has been a fashion model for Dave Jones' Turtle Concepts program at Toronto's Canadian Aboriginal Festival.

Billeted in livestock barn, Ontario threatens pullout

NIPISSING FN – At presstime, controversy over inadequate funding, accommodation, and transportation was threatening participation by 2,000 Ontario athletes in July's North American Indigenous Games (NAIG) scheduled for Denver, Colorado.

Sources told The Anishinabek News that several Northern Ontario athletes and coaches had withdrawn from the team, complaining that funding support was being more generously distributed to southern Ontario participants.

But of even greater significance was a threat by the Ontario Aboriginal Sports Circle (OASC) to pull the entire Ontario team out of the games because of concerns about "totally unacceptable" accommodation and transportation arrangements made by the host NAIG committee.

The Anishinabek News has obtained a letter from OASC executive director Patrick Martin in which he threatens to pull



Theoren Commanda, Nipissing First Nation, was selected to compete for Team Ontario in the July North American Indigenous Games in Denver, Colorado. Theoren is shown at the 2005 Ontario Aboriginal Summer Games in Sudbury, where he won gold medals in bantam boys' 100-metres, 200-metres, and 4X100m-relay, as well as the long jump.

Team Ontario out of the event unless he receives assurances that athletes will not be billeted in cots in the National Western Complex – a venue normally used for livestock shows – and that transportation will be provided from Boulder to the Denver games venue.

In the May 12 letter to Moe Smith, general manager of the Colorado Indigenous Games Society, Martin wrote that Team Ontario's Chef de Mission had that week toured the accommodation being proposed to house the young athletes, and contacted him to report

"...the facility is used primarily for rodeos and livestock shows and in fact ... smelled of animal feces and hay, with animal hair and some feces still laying about on the floor.

At presstime, Patrick Martin had not responded to a request from an interview by the Anishinabek News. As many as 10,000 young Aboriginal athletes from 31 jurisdictions across the Americas were expected to participate in the Sixth Indigenous Games.

Jeremy gets front-row NHL seat

TYENDINAGA – A graduate of First Nations Technical Institute's Aboriginal Media Program, now an intern with CBC Sports, says you can't expect to get your ideal job right away – you have to work towards it.

"You can't just dream about things, you have to try," says Jeremy Brascoupe, from Kitigan Zibi First Nation, near Maniwaki, Que. "I'd like to be a producer for Hockey Night in Canada," says the show's new program assistant.

And for now his job includes watching hockey games and doing shot lists for big plays that he passes on at the end of each period. He also watches games after the fact for camera shots to be used as highlights or in player profiles. He does searches in a huge database. "...They tell me what they are looking for" ... and passes the research on.



Jeremy Brascoupe

Even if they didn't seem directly related to his dream job, in Brascoupe's case TV sports, he says all the skills he learned either in class or on placement "add up to the background you need."

His advice to young people who want to work in media? "Take every advantage you're given. If you perform well at any place, you get a good

recommendation and that helps. Be reliable and hard working. Don't underestimate anything you are doing. Even when you're a 'gofer', you learn...Others at the top had to do what you are doing now when they started."

Aboriginal Media Program co-ordinator Brant Bardy says Brascoupe has used the program's unique delivery to do a variety of placements with increasing responsibility while he was still in school. "And Jeremy works so hard that most of his placement providers didn't want him to go back to school."

The Aboriginal Media Program at FNTI leads to a three-year Journalism-Aboriginal Profile diploma in partnership with Humber Institute of Technology and Advanced Learning in Toronto. Classes are held on Tyendinaga Mohawk Territory, east of Belleville, Ont.

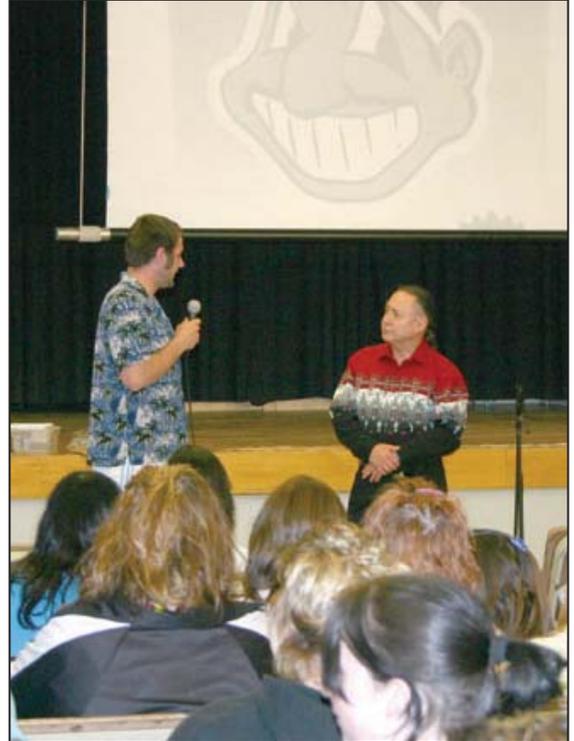


Jordan Penasse has been selected to compete for Ontario in the July 2-9 North American Indigenous games in Denver, Colorado. The 15-year-old swimmer from Nipissing First Nation, a member of the Sturgeon Falls Sharks, won high points trophy for boys 15 and over in the Fred Rans B championship in Timmins in January, where he is seen accepting his award.

Cross Cultural Training



Wawatay Singers perform for assembly of 230 students and teachers at Ecole Secondaire Cochrane High School.



Students engage in discussion about Native stereotypes with presenter Maurice Switzer.

Teachers read 'Missing Chapter' to help their Aboriginal students

COCHRANE – Mainstream school systems are unlikely to change, so it's up to teachers to be individually creative if they want to achieve higher success rates with Native students.

Murray Maracle, director of the Anishinabek Educational Institute, told teachers from Ecole Secondaire Cochrane High School that the "one-size-fits-all" approach to working with Aboriginal learners seldom succeeds in getting the best results. He said the building of personal relationships with Aboriginal students and their families, and creating alternative off-campus "learning environments" – such as classes at Friendship Centres – are time-tested approaches to helping Native learners fully realize their potential.

Maracle joined Priscilla Goulais and Maurice Switzer of the Union of Ontario Indians communications unit in presenting a three-day cross-cultural training program for the high school's teachers and students at the invitation of principal Nancy Buhr.

The May 16-18 program began with a presentation to an assembly of the school's 230 students and teachers about Native history, culture, and contemporary issues called "The Missing Chapter: what we didn't learn in school about Native peoples." Other activities included traditional singing, a moose-meat feast for school staff and Aboriginal community members at the Ininev Friendship Centre, and two day-long workshop sessions involving all of the school's 18 teachers.

The agenda for the workshops, also held at the Friendship Centre, included discussions about inter-generational impacts of Indian Residential Schools, and highlighted Aboriginal success stories and contributions. Each teacher received a binder containing information about Aboriginal history, as well as education-specific material about different learning styles and recommendations from the Royal Commission on Aboriginal Peoples.

– Photos by Priscilla Goulais



Long-time educator Murray Maracle tells teachers to look for alternatives to help Native learners succeed.



Ininev Friendship Centre president Tom Kioke explains meaning of centre's logo for benefit of Murray Maracle, Nancy Buhr, Howard Archibald, and Maurice Switzer.



All members of teaching staff participated in two day-long cross-cultural workshops.



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For more information please contact the ONEC office at:

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Kinoomaagewin/Education



Sarnia author and retired teacher Dennis DesRivieres, centre front, is surrounded by the local people he included in his textbook 'Experience History: Canada Since World War I.' It will land in Grade 10 history classes across Ontario and Newfoundland. In front are Pauline Williams, a retired Ojibwe language teacher, and husband Roger, a retired carpenter and full-time artisan (moose-antler carving). In back are The Observer's Dan McCaffery, Brenda Brennan Felton, Sabrina Lue, and Trent Kilner.

Aamjiwnaang couple makes history

By Lindsey Coad
The Observer

SARNIA – Roger Williams will be studied by thousands of Grade 10 history students across the province.

He and his wife Pauline – parents of Greg Plain, director of the Anishinabek Nation Management Group – sell handmade native artifacts out of their home on the Aamjiwnaang First Nation. When deer and moose were harvested, hide was used for drums, coats and moccasins. The antler bones were carved into sculptures. Meat was shared. Nothing was wasted. "Our forefathers did that," Williams says with pride.

His creations piqued the interest of local author and retired teacher Dennis DesRivieres. The end result is "Experience History: Canada Since World War I." The experience was a first for Williams. "I simply hopes his story can give teens "a little more understanding of Native people."

"It's "sort of a Pierre Berton style – good storytelling," DesRivieres says of the textbook published by Oxford University Press in February. "I like to include Sarnia-Lambton in anything I write."

It features several local faces. "That way you tell the story of Canada, but you do it in the context of people's lives," DesRivieres says of the learning experience he wanted to create for teens. "We hope they'll have a feeling of what history is really like and actually enjoy a required course."

Grade 12 high school student Sabrina Luc shares

her perspective on how the lives of Canadian youth have changed over the years. She's grown up in the cyber age of Internet and MP3's. "I haven't really experienced anything else," says the teen who lives around the corner from DesRivieres. She smiles at the thought of being in a textbook that could be used by her peers. "It's kind of weird because I'm in high school still. Apparently, it's all over Sarnia."

DesRivieres' wife Shirley pops up in the section on social change between 1960 and 1980. Real estate agent Brenda Felton discusses the balance of work and family.

The textbook features a page on the career of Dan McCaffery, a best-selling author and reporter at The Observer.

Then there's Trent Kilner.

He was one of 57 orphans airlifted from Saigon aboard a Canadian Forces plane during the dying days of the Vietnam War in April 1975, just as Communist forces were closing in. He was immediately adopted by a Sarnia family and an adaptation from a Sarnia Observer story appears in the text.

"It was pretty cool," Kilner said of being in the book, "but it wasn't real until I got the book and opened it. To make a history book – that's quite an achievement."

He hopes students can gain a better understanding of "how Canada really had an open heart to bring all these people out."

Publishers plan to sell 20,000 copies of the book to Ontario and 5,000 in Newfoundland.

Shingwauk's vision closer to reality with pact signing

OTTAWA – Chief Shingwauk's 175-year-old vision of establishing a school to educate Anishinaabe, while maintaining their culture and values, is closer to becoming a reality.

The Shingwauk Education Trust and Algoma University College signed the Shingwauk Covenant May 19 at Garden River First Nation.

The Covenant was signed by Darrell Boissoneau, President of the Shingwauk Education Trust, and Bud Wildman, Chair of Algoma University College, and witnessed by Assembly of First Nations National Chief Phil Fontaine and Anishinabek Nation Deputy Grand Chief Nelson Toulouse.

The Covenant is a statement of common understanding and commitment to establish Shingwauk University as a centre of excellence for post-secondary Anishinaabe (Indigenous Peoples), and other students of Anishinaabe (Indigenous) heritage, in areas ranging from self-governance to economic development.

Algoma University College will also attempt to attain independent university status within five

years. Shingwauk University will try to obtain its charter from the federal government, while Algoma University will seek a charter from the province. If both are successful, the co-operative will be similar to that between the University of Regina and the Saskatchewan Indian Federated College, now known as First Nations University.

The proposed new universities are on the site of Shingwauk Hall, a former Indian Residential School.

The province rejected two earlier attempts by Algoma University College to attain university status on its own.

The Shingwauk Education trust was formed some years ago with representatives from Garden River and Batchewana First Nations, the Anglican Church, and alumni of Shingwauk Hall.

In 1832, Chief Shingwauk (1773-1854) foresaw a time when a great "Teaching Wigwam" would be brought into being that would bring together the best of the heritage of the Anishinaabe (Indigenous) and European peoples, and cooperatively provide a better future for both through education.

Shingwauk's Vision is based on the Two-Row Wampum Belt, which illustrates two vessels, one belonging to the Anishinaabe (Indigenous peoples) and the other to the European peoples. The Royal Commission on Aboriginal Peoples (RCAP) and the Assembly of First Nations have recommended and supported the establishment of Anishinaabe (Indigenous) post-secondary institutions.



Chief Shingwauk

An open letter from Pamela Burton to educators and political leaders

Aboriginal teacher concerned, frustrated by lack of opportunities

My name is Pamela Burton. I am a BA, BEd. graduate from Lakehead University 2003 with First Class Standings.

Since my graduation I have taken any opportunity that has come to me to use my skills as a teacher and teach before they are lost, however, nothing has been longer than four months or so. I have applied to both school boards in Thunder Bay numerous times and have had no response from either board.

To my frustration, being a Certified Teacher in Ontario with the OCT and a member in good standing has not given me the opportunity to be a teacher in a city that I have grown up in. Why should I have to move away from where I live and own a house, when others have got teaching

jobs within the city...I am not any less or any better, just a teacher who wants to teach.

What I have been doing to stay within the realms of education is developing curriculum since graduation and I have also been a workshop/conference facilitator.

My concern and frustration lies within the school boards within Thunder Bay. I can go on and on about how people get hired within the school boards in Thunder Bay ...one major one is nepotism.

My self-esteem and my comfort level of knowing I am a good teacher are dwindling the more years that I am not teaching, therefore, I feel that going back to school and taking some Additional Qualification Course will help me to sell myself

beyond what educational degrees I already have, with hopes of attracting either school board. However, to my frustration I probably won't be able to take AQ courses past Part I as I have no teaching experience.

I am not the only Aboriginal person who can put their name to my story. For over 10 years that I am aware of I have not known any Aboriginal person to get a job with either school board in Thunder Bay as a regular teacher, meaning not teaching Native specific studies...just a regular person, a regular teacher in the school system. I can't even name one Aboriginal person who actually has been offered an interview within either school board.

Statistics say in 5-10 years

the Aboriginal population within the city of Thunder Bay will be 50% Aboriginal...I know of one school board in Thunder Bay that was asked..." what are you doing for your Aboriginal students?"... "why are they failing, why are attendance records low?, etc." Ask any Aboriginal person who is educated as teacher and we will say the same thing...Where are the Aboriginal Role Models?

Aboriginal teachers are qualified in life and as educators to know the learning styles of Aboriginal students, who are aware of teaching English as a Second language to Aboriginal students, who are aware of the contemporary issues affecting Aboriginal students, who are aware of racism and stereotyping as we live with it and can

identify with it everyday of our lives. Some of us can speak our language and know our culture.

We are a northern community, servicing Aboriginal people, but yet we aren't doing all that we can to help our Aboriginal students. I am often curious about what would happen if an Aboriginal elementary school opened in Thunder Bay. I am sure the nominal roll at both boards would significantly drop – as would funds for spaces paid for by INAC.

It may happen.

Pamela Burton can be reached by e-mail at burton.pam@gmail.com or by telephone at 1-807-346-8887.



Pow-Wows

No cut-and-dried rules for selection of pow-wow judges

By Karen J. Pheasant

Is there a difference between college/university pow-wows and community-sponsored pow-wows?

Both have Grand Entries, intertribals, head staff personnel, great food, talented craft vendors and of course dancers and singers. However, there are differences.

The organization, planning and hosting of local band/tribe community pow-wows follow their standards of cultural practices. College/university pow-wows are organized and planned by students who represent diverse tribal/band practices. Sometimes it seems there is an assumption that all band/tribes follow one standard of cultural practices or protocol. There are over 500 Indian nations in North America, with different languages, different foods, different ceremonies and different cultural knowledge. Therefore, Native culture actually consists of a diverse set of cultural practices and yes, there are differences in the various types of pow-wows.

As pow-wows evolve, we see the inclusion and expansion of the pow-wow community. The period of the last 10-20 years has witnessed a new cultural explosion of dance. The primary shades of beadwork have been replaced by a rainbow of fluorescent colours. Sometimes even the beadwork has been replaced by appliqué-sewn designs. The simplicity of tribal-specific dance regalia has been replaced with glitter and flash. Gone are the old people at the drum, and the keepers of the old songs, replaced by CD burners downloading songs off the net. Where is all this going, where are we headed?

In this part of Turtle Island, the spring pow-wow circuit started in February and included Algoma College in the Sault, North Bay's Canadore College, Cambrian College in Sudbury, Michigan State University in Lansing, UofM in Ann Arbor, the University of North Dakota in Grand Forks, and wrapped up at the 34th Annual Dartmouth College

Pow-wow in New Hampshire May 13-14 where Bear Creek (Sault Ste. Marie) was Host Drum. Some were traditional, and some were contest pow-wows, with monetary awards being presented, along with trophies and/or champion jackets.

In some territories, there is a head judge who selects the judges for the various dance categories, from children's (6 -11 years) to Golden Age (50-plus). In other territories, the arena director also accepts head judge duties.

People wonder who the judges are, how they are selected, what

their training is. To be honest, sometimes we dancers ask the same questions. There are no cut-and-dried rules, nor standard criteria for selection of dance judges. Generally, selection of judges is based on their experience and knowledge of pow-wow culture, meaning they likely are or have been dancers themselves. But the judging system is always at the discretion of the host organizing committee.

Pow-wow organizers generally expend a great deal of energy, time, commitment and funds to their annual pow-wow celebration, regardless of whether it is a traditional or contest event.

During one recent student-sponsored pow-wow, organizers also judged dancers and selected the winners. It can happen that judges with limited dance experience or cultural knowledge determine who places or does not place. The winners list was interesting, to put it mildly, reflecting the students' perspective of how they viewed

"good" dancing.

But perhaps one of the beauties of pow-wow dancing is that everyone is involved and included and there is no standard or set "protocol." You can wear an outfit that represents your tribal background, or you can combine several tribal identities. You can be graceful and have fluid movement, or you can be creative, with complicated agile movement.

In any event, the dance floor is yours. (*Second in a series.*)



Karen Pheasant

Pow-Wows

June 17-18, 2006

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Canada



**UNION OF ONTARIO INDIANS
ANISHINABEK HEALTH COMMISSION**
Requires a

HEALTH DIRECTOR

The Union of Ontario Indians (UOI) is a First Nation political territorial organization that provides advocacy and secretariat support for 42 First Nations in many areas including health, education, social services, self-government. The UOI Health Department is currently in need of a Health Director.

POSITION:

Reporting to the Director of Operations, the Health Director will be responsible to plan, organize and direct daily operations of the Union of Ontario Indians' (UOI) Health Department. As well, the Health Director will assign and co-ordinate a staff of 9 people, who provide support and policy analysis on First Nation health issues. Strong leadership, management and administrative skills are required to provide political, technical, operational, strategic and advisory support services to the Anishinabek Health Commission (a First Nations Advisory Body), the UOI Board and Chiefs.

RESPONSIBILITIES:

- Develops, manages and monitors budgets and expenditures;
- Manage staff who provides policy analysis on federal and provincial health legislation, programs, and initiatives;
- Consults with First Nations' leadership, communities and health workers to assist with health planning, need assessments, training, negotiations and analysis of health issues;
- Develops health projects, policies and initiatives;
- Liaisons with federal and provincial government agencies;
- Supports regional Chiefs' meetings, assemblies and forums on health related issues;
- Performs other professional duties as required by the Board of Directors, the Anishinabek Health Commission and the Chief's committee on health.

QUALIFICATIONS:

- Working knowledge of First Nation Health Issues, and federal and provincial legislation and knowledge with providing briefs to political leadership;
- Degree in Health Administration or Studies plus 5 year's management experience;
- Excellent oral and written communication skills;
- Holds a valid Ontario driver's licence; Insurable and available to travel extensively;
- Ability to speak Ojibwe a strong asset.

LOCATION: Head Office, Nipissing First Nation, North Bay, ON OR Satellite Office, Curve Lake First Nation, ON

SALARY: Commensurate with experience and education.

CLOSING DATE: July 14, 2006 - 4:00 p.m.

Please send or email your covering letter, resume and three employment references to:

Glenda St. Amour, Director of Operations
Union of Ontario Indians
P. O. Box 711, Nipissing First Nation
North Bay, ON P1B 8J8
Tel: (705) 497-9127 / 1-877-702-5200
Fax: (705) 497-9135 Email: stagle@anishinabek.ca

Individuals of aboriginal ancestry are encouraged to apply. A detailed job description is also available upon request.

Miigwetch (thank you) to all who apply; only those selected for an interview will be contacted.

**Notice To All
Robinson-Huron
First Nation Members**

We apologize for any inconvenience caused by the ad placed in the May issue notifying the distribution of Urban Treaty payments dated June 15th, 2006. It was printed in error. The date should have been June 8th between the hours of 10:00 am to 3:00 pm.

Mno-bmaadziwin/Health



Smoking Cessation Conference took place at the Ojibwe Cultural Foundation in M'Chigeeng First Nation.

Manitoulin conference kicks butt

By Melanie Debassige

M'CHIGEENG FN - Manitoulin Island First Nation health centres have been aggressively promoting anti-smoking initiatives.

On April 27-28 Noojmowin Teg Health Access Centre in partnership with M'Chigeeng Health Centre, Mnaamodzawin and Wikwemikong Health Centre, hosted a smoking cessation conference entitled, "Reclaiming Our Traditional Use of Tobacco". The conference targeted the seven First Nations health centres, on and off-reserve Community Service Providers, and smoking cessation staff who work directly with community members.

Conference topics included "The Dangers of Smoking and Pregnancy, Anti-Smoking Legislation, Hypnosis Therapy, Mass Media Influences, and Traditional Use of Tobacco."

Weslyn Gray, from the Nechi Institute in Edmonton introduced a manual that aids the reader in understanding tobacco addiction. This type of

manual is unique to our young people. Ms. Gray stressed the importance of empathy and support during the cessation process and to not judge the individual who is now on the path to recovery from tobacco abuse.

She said communities need to adopt new attitudes towards tobacco abuse and be ready to make a healthy change. She discussed smoking in public places on First Nations, offering her experiences from the West. Although many First Nations feared the loss of revenue to their communities if they elected to go smoke-free in their public buildings - in gaming operations, for example - the majority experienced an initial decrease in revenue, but a gradual return to normal levels.

Smoking cessation tools were provided to community representatives to share with their clientele. If you would like a copy of the information please contact your First Nation Health Centre or contact Noojmowin Teg.

Life of crime began at 13

By Denise Desormeaux

MUNCEY - Seeds of hope have been planted and are growing roots in the heart of Lene Lenape, Jason Peters (Niibiishunbigisnoon "leaves falling down").

May 16 marked the 40th day of his freedom, after a lifetime of ongoing conflict with the criminal justice system and countless bouts of incarceration.

The 32-year-old, Munsee-Delaware Nation father of three sons explains: "I've had a lot of challenges in my life. I was brought up in an environment of drugs and alcohol and poverty. It seems all I took in was the negative around me."

The eldest son in a family of five, Peters lost his father, Brian Abram of Oneida at the age of two.



Jason Peters

"My Father passed away due to alcohol. He was burnt up in a fire."

As a child, Peters had been sexually abused. "I've seen a lot of partying and fighting, and men beating up their women." He says he used to blame his mother, but his outlook has changed.

"I don't blame my mother anymore, because it goes back to her parents," says Jason, whose memories are of growing up in an unaffectionate environment. "I don't remember getting a hug because I accomplished something at school, or even a pat on the back. That was hard."

His life of crime began at the age of 13. "I met a guy who was 11, and he was a real good thief. We'd walk the roads at three in the morning, stealing. I didn't have any direction in my life, or a care in the world."

By the time he was 19, Peters was in jail.

"When I came out, I started going to sweats. I wanted to better myself. During one sweat, spirits come to me and a wolf came to visit too. I ended up staying in there the whole time; about three to four hours."

"Maybe someday, I can help someone the way people have helped me."

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Ezhoosgaged/Arts

Flutist spiritual...and political

By Denise Desormeaux

BKEJWANONG – As the warm southern winds drifted briskly through the forests of Bkejwanong (where the rivers divide), Kelly Kiyoshk gives breath to his flute, echoing melodies of serenity.

“I just let the flute play what I feel,” explains the 35-year-old Anishinabe, of the Eagle Clan. Kiyoshk graced the crowds with his mesmerizing music during May’s Bkejwanong Community Cultural Celebration at the Walpole Island Fairgrounds.

A man of many talents – flutist, artisan, guitarist, and songwriter – Kelly, from Bkejwanong / Walpole Island sings, plays, and writes songs from the heart. Owner of Pottawatami Creek Flutes, located on Walpole Island, Kiyoshk says: “That’s my thing, is to write about our environments, our struggles, the things that we hold – who we really are. I play for the water and I try to keep with the land; keeping in mind, our connection to the Earth.” Kiyoshk has produced two CD’s titled, *Manido* (with songs from his flute) and

Genocide is Here (with vocals and guitar). Kiyoshk explained, *Genocide is Here* is politically-motivated. It talks about the environment, the government, and the bureaucracy. That is what my music is about. I try to put the truth out there.”

During November 2005, *Manido* (produced by Sunshine Records Ltd.) was nominated for “Best Instrumental Album” at the National Aboriginal Music Awards. Kiyoshk smiled, “With this CD I never intended to be nominated for, but it was pretty cool. The thing is with this CD, is that it was spontaneous; I just sat down at the microphone and just started playing. That’s why I call it *Manido*, which in the Anishinabe language, means



“Spirit”, because it went with the spirit of the flute. It just started playing. That’s the way it was shared with me, was just to let it flow – don’t get too technical.”

Kiyoshk’s relationship with the flute began during 1997 when he met with Juan Cruz, at a pow wow near Port Huron. Kiyoshk commented, “He had flutes out and I was interested in the flute.” Kiyoshk recalled the words Juan Cruz had spoken, “I was told to make flutes for the people, from the Elders where I come from. I make flutes the way a pipe carrier makes pipes; like a drummer makes drums.” Kiyoshk welcomed the gift of the bamboo flute that Cruz had given him. Kiyoshk fondly recollected, “He gave me the flute and he told me to play it. He told me to pray while I’m playing it. So I started playing for the water. That’s when the songs started coming to me. It started becoming easier. I try to keep it with the land, with our connection, to think about the Earth and our Natural Law. I always try to keep that in my music, because that’s who we are.”



ShoShona Kish and Raven Kanatkatka – *DiggingRoots* – play what they call “Odeimin” or “heartbeat” music. Their CD *Seeds* is available at most record stores.

It’s your health and your health system – the Ontario Health Quality Council reports to you.

We all want to know how well Ontario’s health system is performing. The Council’s first report is based on what Ontarians want their health system to be - safe, effective, patient-centred, accessible, efficient, equitable, integrated, appropriately resourced and focused on population health - and indicators by which these attributes could be measured.

We found that Ontario’s health system is performing well in a number of areas. For example, survival rates for patients with cancer or heart attack are steadily increasing, and Ontario hospitals have shorter acute-care stays, use more day surgery and have lower costs per case than hospitals in most other provinces. There are promising initiatives underway in a number of areas; however, it is too early to evaluate them.

But in some respects, the system needs more work. We have found that inadequate information is limiting our ability to continuously improve quality, monitor performance and report on it. The Council believes investing in e-health — using information technology to manage health, arrange, deliver and account for care, and manage the health-care system — will do the most to improve each of the attributes of a high-performing health system.

The Ontario Health Quality Council is an independent agency funded by the Government of Ontario through the Ministry of Health and Long-Term Care. The Council reports directly to Ontarians on access to publicly funded health services, health human resources in publicly funded health services, consumer and population health status, and health system outcomes.

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 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

Beaucage re-election platform pledges end to poverty

NIPISSING FN – John Beaucage announced his candidacy to seek re-election as Grand Council Chief by unveiling the “Political Manifesto of the Anishinabek Nation.”

The document is a statement of vision and principles to guide First Nations leadership – through the office of the Grand Council Chief – in planning and carrying out the political, social and governance agenda of the Anishinabek Nation over the next seven generations.

In a signing ceremony held at the Nipissing Education Centre, Beaucage gave his solemn commitment to the concepts and principle in the Political Manifesto, which he signed in the presence of the student body.

“This is a sacred document, a treaty between the leadership and the Anishinabek people,” said Beaucage. “I am honoured and humbled to fulfill the role of Grand Council Chief, based on these noble and sacred principles stated herein.”

Chief Philip Goulais was on hand to supporting Grand Council Chief Beaucage’s vision and endorse his candidacy for Grand Council Chief. Beaucage’s nomination will be moved by Chief Patrick Madahbee of Aundeck Omni Kaning and seconded by Chief Veronica Waboose of Long Lake First Nation during the June 12-14 annual Grand Council Assembly at Sand Point First Nation on Lake Nipigon.

“The Political Manifesto, as well as

the vision and actions of our governments are based on the teachings and authority granted to us by the Creator and are based on the Sacred Law of the Anishinabek that is inherent within all of us,” Beaucage said.

The document sets out several guiding principles for Anishinabek leadership:

- The official language of the Anishinabek Nation is our original language, Anishinaabemowin.”



John Beaucage

- “Only our traditional governments have the right to define our citizenry and criteria for citizenship for our communities and within our Nation. We reject the Indian Act in its attempt to legislate and define who an Anishinabek Nation citizen is, and as such, we reject the concept of Indian Status.”
- “We are dedicated to the rebuilding of traditional governance in our Anishinabek Nation government and community governments. We will work towards the necessary constitutional change that will recognize our traditional, community and communal governments as the third order of Government within Canada.”
- “We shall work collectively towards the elimination of the Indian Act within

- the next 10 years.”
- “Our primary political, social and governance agenda will be to secure and implement our inherent, aboriginal and treaty rights.”
- “We are the bona fide owners of the Great Lakes. The rights of the lakes and lakebeds have never been ceded to the Crown.”
- “We will take a lead role in the environmental community in protecting and speaking for our Mother Earth.”
- “We shall collectively work towards the elimination of Anishinabek Nation poverty in 20 years.”
- “The key to a prosperous, stable and healthy Anishinabek Nation is the establishment of a self-sustaining Anishinabek Nation economy.”

Toulouse focuses on establishing new ‘AMO’ language commission

By Maurice Switzer

NIPISSING FN – After 30 years in the always-challenging First Nations political arena, Nelson Toulouse is changing gears – he’s switching into “high”.

“I’m not retiring – I’m re-focusing,” he smiles.

“I’d like to be that person who shakes things up on the ground,” says Toulouse, who is not seeking re-election after two terms as Deputy Grand Council Chief of the Anishinabek Nation. A fluent Anishinaabemowin speaker, the Sagamok citizen wants to play a role in developing a commission to advance the preservation of First Native languages.

He chuckles at the double-meaning of the acronym for the proposed new commission’s name. “AMO,” he laughs, “for the Anishinaabek-Mushkegowuk-Onkwehonwe Language Commission.”

The first step on Toulouse’s new dedicated path is a resolution at this month’s Anishinabek annual Grand Council Assembly authorizing him to continue to be the Nation’s

representative at provincial and national language tables.

An application for charitable status for the commission has been submitted, and at the end of June he will make a presentation about the initiative to the Chiefs of Ontario, under whose auspices the language project would operate. A personal donation of \$200 launched a bursary fund for winners of a logo design contest for the new commission.

“I don’t think people realize the magnitude of work that needs to be done on language,” he says. “I can’t continue with my role as Deputy Grand Chief.”

That role has seen Toulouse represent 43 Anishinabek member communities for two three-year terms, and stand in for three Grand Council Chiefs, including incumbent John Beaucage, at more functions than he can remember.

“While we’re going to miss Nelson’s daily political counsel,” says Beaucage, “the Anishinabek are very fortunate to have such an experienced leader championing our language

interests.”

Now 57, Toulouse recalls entering First Nation politics during “the social revolution era – the time of the fist”, he calls it, the “proud-to-be-an-Indian era”.

He was a Laurentian University political science student in 1975 when he was first elected to Sagamok Anishinabek council.

“I was viewed as a radical,” he recalls. “Harvesting issues were at the forefront. When I was Chief we confiscated MNR nets. I’m not a hunter, but we asserted jurisdiction in those areas.”

“We needed a fair share of (forestry) activity. I remember always asking questions about licences – what criteria do they meet?”

“History,” they (Ministry of Natural Resources) would say, and I would say ‘We’ve got lots of that!’”

Toulouse’s personal political history would include 16 years on Sagamok council and a term and a half as Chief, four years as chair of the North Shore Tribal Council, and three terms as a board member of the Union of Ontario Indians before successfully seeking election as Anishinabek Deputy Grand Chief.

The first language in his home was Ojibway, and he learned early in life that it could be a challenge for Natives to follow their cultural beliefs.

“I heard a priest call Wilfrid Peltier a ‘devil-worshipper’ for bringing the pow-wow to Wikwemikong.”

“There was a big debate in the community about reverting back to our traditional name – Sagamok,” Toulouse recalls. “We changed it from Spanish River in ‘91 when I was chief. That meant a lot to people.” The following year, his council issued the “Declaration of the Saagamok Anishinabek”, asserting the First Nation’s sovereignty and “responsibility to care for the resources within our territories.”

He sees raising awareness of the nation’s language as his major political achievement. He has not told many people that he recently received a citation from a national language group. He is also proud that, during his tenure, the Anishinabek began rebuilding relationships with the Metis.

But above all, it’s still “the language”.



One of Nelson Toulouse’s last duties as Deputy Grand Council Chief of the Anishinabek Nation was to witness the signing of the Shingwauk Covenant by the Shingwauk Education Trust and Algoma University College May 19, 2006 in Garden River. Toulouse, right, education portfolio-holder for the Union of Ontario Indians, and Patrick Thunderchild of Algoma University College, participated in the ceremony, which recognized a commitment to establish Shingwauk University as a centre of excellence for post-secondary Anishinaabe Studies.

Monague seeking support

Aniin, Boozhoo.

An open letter to the Elders, Chiefs and Councils of the Anishinabek Nation

This letter is to advise that I am seeking the position of Deputy Grand Chief of the Anishinabek Nation, for which I am proudly and respectfully requesting your serious consideration and support.

The political integrity of the Anishinabek Nation / UOI has been noted far and wide throughout our region and beyond.



Val Monague

Our reputation as an organization representing 42 member communities is impeccable and this amazing accomplishment can be attributed to the dedication and care of fine leaders who have advocated for and on behalf of our citizens. There is much to do to continue this effort and I am seeking your vote in the upcoming election. I would be honoured and proud to meet the responsibilities of this role.

My candidacy is not about gender

or regional representation. Rather, it is about what matters to our families in our communities and how those aspirations are facilitated through political advocacy, assistance and support, not only at the local level but at a broader regional and national level. Our political environment is under constant change and there must be a strategic demand for a new way of doing business. Creating and committing to a mutually productive inter-governmental relationship between ourselves, and with provincial and federal governments is paramount to advancing the issues that matter most to our communities, now an into the future. I welcome becoming a productive and effective advocate towards this end.

Raised by my maternal grandmother, I have grown to be a very proud Anishinaabekwe of the Niigid Dodem (Otter Clan) of Beausoleil First Nation. I have been the elected Chief for six years but a leader in many facets for longer. My husband Hiram and I have been married for 27 years and we have two grown children.

“In my travels I’ve found that if you can speak your language, you’ve legitimized yourself.”

In fact, a trip to New Zealand last year helped forge his vision for a language commission for First Nations in Ontario.

“The Maoris have decided to create a language commission. It’s easier for them – they have only one language.”

“We need a commission to develop and sanction language orthography and methodology, for example, for language instruction in schools.” We have to invite experts

His enthusiasm is evident. “I’m passionate about this,” he says. “We need to approach the likes of Bill Gates – at the New Zealand conference there was a Microsoft launch in Maori. You can get a degree all the way up to a doctorate in Maori.”

“We’re talking about creating an encyclopedia of knowledge – a definitive Anishinaabemowin dictionary. Our commission would deal

with issues like the development of hundreds of new words each year just to keep up with new technologies.”

He is appreciative of those who have helped him during his journey so far. “The staff we have here is very qualified – and sometimes under-appreciated,” he says, also citing support from his wife Becky and five children. “If anybody is affected by your position, it’s going to be your family.”

And he is optimistic. “We’ve really progressed as people. We’re re-learning our culture – maybe not so much the language yet – but we have strong, articulate people in all forums. Governments have to take us seriously.”

The Elders have stated that without our language, we will be hopeless and extinct as a people.

“The government created Indians and they can get rid of Indians – but only we as Anishinabek can get rid of the Anishinabek.”



Restoration of Jurisdiction



Anishinaabe Gchi-Naaknigewin



In this monthly column dedicated to the Anishinabek Nation Constitution, we are presenting the various draft articles of the constitution as they begin to take shape.

Your attention in this month is directed to the draft articles describing Citizenship and the Anishinabek Nation Government. Two options for the legislature, the law-making body, are presented here. One option is that the Anishinabek territory will be divided into electoral districts (number and boundaries to be determined), with each district electing one representative to the Grand Council. In addition, seven Dodem Chiefs, including the Grand Council Chief, the Deputy Grand Council and five remaining Dodem Chiefs would be elected at large by all eligible voters. The second option is similar to the current Grand Council in which all First Nation Chiefs will form the legislature. Anishinabek citizens are asked to comment on the options presented here or propose different ones.

The Committee invites your input – this is YOUR constitution. Please send your comments and/or criticism on the draft Anishinabek Nation Constitution to Mike Restoule at resmik@anishinabek.ca or to rojinfo@anishinabek.ca or call 1-877-702-5700.

Citizenship of the Anishinabek Nation

4.1 Each First Nation constituting the Anishinabek Nation has exclusive jurisdiction to determine its citizens.

4.2 A person who is a citizen of an Anishinabek First Nation is a citizen of the Anishinabek Nation.

The Anishinabek Nation Government

Governing Principles of the Anishinabek Nation Government

5.1 The Government of the Anishinabek Nation shall embody the Seven Great Dodems and shall be emblematic of the Seven Great Tribes of the Anishinabek Nation. They shall be guided in their roles and responsibilities by the Seven Grandfather Teachings, namely, Zaagidwin (Love), Mnaadendmowin (Respect), Nbaakaawin (Knowledge), Aakdehewin (Bravery), Debwewin (Truth), Gwekwaadziwin (Honesty) and Dbaadendziwin (Humility).

5.2 The Anishinabek believe that the Dodem System is a truly democratic form of governing where each Dodem leader advances the voice of the dodem membership rather than speaks on behalf of it. The Dodemaag Giimaag (Dodem Leaders) function as advocates by becoming knowledgeable of the wishes and directives of the people through dodem gatherings and through continual contact and communication with individuals and families of the dodems. The system is based on a cooperative and integrative working relationship between all of the dodems in an interdependent fashion.

Three Branches of Government

5.3 The Anishinabek Nation Government (ANG) has three main branches. They are the Grand Council, the Executive Council and the Judiciary. The Grand Council is comprised of the Grand Council Chief, the Deputy Grand Council Chief, five Dodemaag Giimaag, and the representatives of the electoral districts of the Anishinabek Nation. The Executive is comprised of the Grand Council Chief, the Deputy Grand Council Chief and the five Dodemaag Giimaag. The Judiciary is made up of the Anishinabek institutions created to interpret, apply and administer Anishinabek Law.

Authorities

5.4 The Grand Council shall have authority to enact laws and set policy for the Anishinabek Nation as delegated by the member First Nations. Its purpose is to establish by law, order, resolution or such other instrument approved by consensus, or as required, by majority vote of the members, all legislative and institutional requirements to effectively govern the Anishinabek Nation.

5.5 The Executive Council shall have authority to develop law and policy for consideration by the Grand Council and to implement law and policy. The Executive Council shall:

- in between sittings of the Grand Council, exercise the full powers of the Grand Council in all matters of urgency, reporting every decision at the next sitting of the Grand Council; and
- study and advise or make recommendations to the Grand Council on any matter as directed by Grand Council.

5.6 The Judiciary shall have authority for interpreting and applying laws of the Anishinabek Nation.

Ketche Kikidonenewuk Anishinabek

(Legislature of the Anishinabek Nation Government)

5.7 The legislature of the Anishinabek Nation Government shall be called the Grand Council of the Anishinabek Nation. It shall be based on the Ndo-demaag system of governing. The Grand Council shall consist of elected members, who must be citizens of the First Nations within Anishinabek Nation. Each member of the Grand Council shall be elected in a general election in accordance with an Anishinabek Nation Elections Act.

5.8 The Grand Council shall establish electoral districts within the territory of the Anishinabek Nation. In accordance with an Anishinabek Electoral Boundaries Act, these electoral districts shall be apportioned to afford a reasonably equal division of Anishinabek Nation citizens among the electoral districts.

5.9 The Grand Council shall be arranged in seven councils representing the seven dodemaag. The Grand Council will follow traditional decision-making procedures inherent in the Ndo-demaag system of governing.

Or alternatively

5.7 The legislature of the Anishinabek Nation Government shall be called the Grand Council of the Anishinabek Nation. It shall be based on the Ndo-demaag system of governing. The Grand Council shall consist of the Grand Council Chief, the Deputy Grand Council Chief, the five Dodemaag Giimaag and the Anishinabek First Nation Chiefs. Each member of the Grand Council shall serve until his successor is duly elected and installed.

5.8 The Grand Council shall be arranged in seven councils representing the seven dodemaag. The Grand Council will follow traditional decision-making procedures inherent in the Ndo-demaag system of governing.

Ndo-Demaag (The Dodem Councils)

5.8 Daa-shi-donaa Onakonigenun is founded on seven Ndo-Demaag that meet in session quarterly or as necessary at the call of the Grand Council Chief. These Ndo-Demaag are comprised of an approximately equal number of zhmaagnish-giimaag (leaders/officers).

5.9 Ahjijawk – The Crane Dodem is generally the external leadership of the people. The primary responsibility of the Crane Dodem is external affairs. The Crane Dodem is responsible for matters dealing with external governmental affairs.

5.10 Mahng – The Loon Dodem is generally the internal leadership of the people. The primary responsibility



Anishinabek Nation Government Youth Council members l to r: (from left) Sandra Albert (Chippewas of the Thames); Leah Boissoneau (Garden River First Nation); and Arnold Yellowman (Chippewas of Aamjiwnaang)

Photo by Perry McLeod-Shabogesic

Proposed Anishinabek Nation Government Youth Council

Anishinabek Nation would have seven rep's in proposed Anishinabek Nation Government Youth Council. They were among 50 Anishinabek citizens attending the recent Anishinabek Nation Government workshop held in Bawating last March.

Members of the Youth, Women and Elders Councils in attendance said they support reviving the dodem system of government and relying on Anishinabe traditions as the foundation for a modern Anishinabek Nation Government. In the proposed Anishinabek Nation Government model, the Youth, Women's and Elders' Council members would sit as advisors in seven Dodem councils that comprise the Anishinabek Nation legislature.

The Anishinabek Nation Constitution Development Committee discussed whether the Youth, Women's and Elders Councils should be voting members of the legislature or not. A majority of the drafting committee members felt that the Councils should take the form of permanent or standing committees whose job would be to review proposed Anishinabek Nation laws and government policies and provide advice to decision makers. The three Advisory Councils would select their government representatives through a convention of peers. The Advisory Councils issue and articles of the draft constitution are open to review, comment and debate. Please see the related column for more information.

ROJ BRIEFS

Munsee-Delaware endorses Governance AIP

The Munsee-Delaware Nation is supporting the Anishinabek Nation Agreement-in-Principle with respect to Governance (the "Governance AIP"). In its deliberations on May 23, the Council signed a Band Council Resolution (BCR) authorizing the Grand Council Chief of the Anishinabek Nation to sign the Governance AIP on its behalf and to continue negotiations towards a Final Agreement on Governance.

The Southwest Region community brings the total to 19 Anishinabek First Nations endorsing the non-binding agreement. R. Martin Bayer, Anishinabek Nation Chief Negotiator will continue to present and discuss the Governance AIP with First Nation Chiefs and Councils until July 2006. To book a presentation, contact Adrienne Pelletier at the UOI office, 1-877-702-5200 toll-free or peladr@anishinabek.ca

Restoule moves to Capacity Development Coordinator position

Terry Restoule, a long-time employee of the Union of Ontario Indians, has been appointed to the position of Capacity Development Coordinator, a post vacated by Jamie Restoule when he was the successful candidate for the Restoration of Jurisdiction Project Manager's job.

The Capacity Building Coordinator is responsible for organizing workshops to meet the capacity development needs of First Nations as prioritized by a committee of community leaders representing all Regions of the Anishinabek Nation.

In 1998, Restoule was appointed to the Community Facilitator Coordinator position by then Education Director, Merle Pegahmagabow. Previous to that, Restoule was the Community Liaison Officer with the Education Department.

For information on the capacity development initiatives associated with the self-government negotiations, call Terry Restoule at (705) 497-9127 or email rester@anishinabek.ca



Terry Restoule



Restoration of Jurisdiction

Pondering the pros and cons of ROJ – Are we really moving forward?

By Mary Laronde

Over the last 150 years, we have lived under the domination of the colonial and Canadian government. The Indian Act has regulated our lives from cradle to grave. We have not been allowed the power to govern our Nations nor our own governing institutions. We are all too painfully aware of the results of having someone else do our thinking, planning and decision making for us.

The Restoration of Jurisdiction (ROJ) negotiation process is just one effort we are making to move forward and reclaim our nationhood. However many citizens and leaders have expressed concerns about the limitations of the current ROJ negotiation process. The problems spring from the current federal policy on self-government and these are being tackled by the Chiefs Committee on Governance, which is working to break through these limitations into an enhanced, more comprehensive negotiation process.

Simply put, the governance and education agreements don't really address the Nation-to-Nation relationship and the inherent rights of the Anishinabek promised by our Treaties with the Crown and guaranteed by Section 35 of the Canadian constitution. Government policy does not allow it. For this reason, the agreements clearly say they do not define, limit, or take away Aboriginal and Treaty rights. The point is, you don't give up the farm for a few laying hens.

But even with limitations, it can be argued that the current ROJ governance and education initiatives represent positive and necessary moves toward our larger, capital "S," self-government goals.

In addition to the many advancements made by First Nations individually and collectively in their regions, through the ROJ process we are developing First Nation and Anishinabek Nation constitutions, laws and policies. We are establishing appeals and redress policies and mechanisms. We are developing decision making structures and assigning authorities for the operation of our governments and our education system. We are developing capacity in several areas such as financial administration and human resource management, among other areas.

Scholars at the Harvard Project on American Indian Economic Development and the Native Nations Institute for Leadership, Management and Policy say that the challenge of self-government is "to exercise power effectively

and responsibly and lead the effort to reclaim the nation's future." In the paper titled the "Concepts of Governance and its Implications for First Nations," the authors' list essential elements of good governance. The following is paraphrased from this excellent, easy-to read paper on the sometimes-complicated subject of governance:

Providing a constitutional foundation for self-rule – effective self-government requires a foundation of basic rules that spell out how the nation will govern itself. This is what a constitution does. It typically includes what the fundamental purposes of the nation's government are, how that government is organized, who has what authority and when that authority can be exercised, what the basic rights of citizens are and how changes in government can be made.

Making laws – Laws specify relationships and rules of behaviour for citizens, outsiders, businesses, and even agencies of government. They indicate what things are permissible and what things are not in a variety of specific areas.

Making day-to-day decisions – Much of government's time is spent in making decisions, large and small. One of the keys to effective government is the ability to make decisions in a timely fashion. This requires ways of obtaining information on which to base decisions and an effective decision-making process that everyone understands and supports.

Implementing decisions – This is typically the task of a bureaucracy or administration: Employees of the government carry out decisions made by legislators and policymakers. This is a crucial element of government because it determines how the rules are applied, how policies are implemented, how functions are carried out and how services are delivered. An effective government has an administrative system that is capable, predictable, well understood by those dealing with it, and perceived as fair.

Providing for the fair and non-political resolution of disputes – The government needs to assure the nation's citizens that when they have disputes with each other or with the government itself, they will be dealt with fairly. This requires some sort of mechanism to resolve disputes – a First nations court, a council of elders, or some other body that can be empowered to evaluate and adjudicate competing claims. The most effective dispute resolution mechanisms are well insulated from other functions

of government and from other elected officials. This sends a clear message to citizens and outsiders alike that their claims will not be hostage to politics.

That message is critical to a nation's success. As long as people feel their claims will not be fairly addressed or that court decisions will be politicized, they will tend to mistrust their government and may take their energy and go somewhere else to live their lives, draining crucial assets from the nation.

For a full text of this paper on First Nations governance and related publications, go to www.jopna.net

JOPNA or Joint Occasional Papers on Native Affairs is a joint venture of the Harvard Project on American Indian Economic Development at Harvard University and the Native Nations Institute for Leadership, Management, and Policy at the Udall Center for Studies in Public Policy, University of Arizona. The series grew from the desire to put the Harvard Project's and Native Nations Institute's premier academic research and policy reports together in one place.

Education funding and student assessment projects completed

By Dave Shawana
Education Working Group Coordinator

The "Gap Analysis" study on education funding and a study recommending an Anishinabek policy on student assessments have been completed and presented to Anishinabek Nation Head Negotiator, Merle Pegahmagabow.

Sue Cantin, a former Ontario Ministry of Education Senior Financial Officer, undertook the education funding analysis. Cantin's study verified data from Indian Affairs with the Participating First Nations that operate schools and then applied appropriate and comparable provincial funding formulas to determine whether First Nations schools are funded at levels equal to provincial schools. The results of the study are not available for publication at this time to protect the integrity of the negotiation process.

The student assessment study conducted by Elizabeth Bigwin of Alderville First Nation, set policy for the development of a "culturally sensitive" Anishinabek student assessment tool. Bigwin's report also identifies and recommends provincial student assessment tools that could be incorporated in the development of a suitable Anishinabek Student Assessment tool and that could be used to determine the current academic level of First Nation students.

By accurately assessing the current academic level of students, the financial resources needed to do any remedial work to bring First Nation students to levels comparable to students in provincial schools can be determined. The financial resources required for remedial work will be part of the one-time implementation funding to be negotiated in the Fiscal Transfer Agreement (FTA) between Canada and the Anishinabek Nation.

The two studies are essential for developing capacity and implementing the Anishinabek Education System, slated to open in September 2008. The findings of the projects will assist Pegahmagabow's negotiation of the Fiscal Transfer Agreement (FTA), bringing the Anishinabek another step closer to a Final Agreement with respect to the Exercise of Education Jurisdiction.

No further news on Minister's plan for a First Nations Education Act

By Mary Laronde

A spokesperson from the Indian Affairs Minister's office was unable to provide further details about the Honourable Jim Prentice's March announcement that he was planning to bring forward a First Nations Education Act.

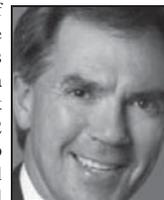
In a May 18 telephone call, the spokesperson could only say that "education is one of the Minister's personal priorities and he's seeking out suggestions to improve opportunities for Aboriginal youth." The spokesperson also gave assurance that "the government would not move forward without engaging in broad dialogue with affected parties."

Prentice's announcement, published in a National Post article on March 3, 2006, included his view that "part of the problem has been that [Indian Affairs] has acted as a funding agent without setting educational standards." He is quoted as saying, "What's happened is we've evolved from the old residential school system to a funding arrangement where there is no school system. It's every school for itself, operating according to its own rules and standards," he said.

"[But] I don't accept that we simply flow the money through to 615 First Nations with no system, either as to their financial accountability or education outcome accountability."

Although the Post wrote that the Conservative legislation would introduce "native-run school boards that would be accountable for the \$1.2-billion in federal money spent on the country's 140,000 on-reserve children," it neglected to report the

numbers of on-reserve students that take a huge chunk of that \$1.2 billion into provincial school systems by way



of tuition fees. In Anishinabek territory, over half of elementary school children and almost all high school students who live on reserves attend provincial schools.

The Post also reported that Auditor-General Sheila Fraser said [First Nation] high school completion rates of around 41% would take 28 years to reach

national Canadian rates of nearly 70%. This underscores the need for the Anishinabek negotiators to enter into discussions with Ontario so that the proposed Anishinabek Education System and the provincial education system are working together to provide the greatest opportunity of success for Anishinabek students.

It is unknown at present what effect the proposed legislation would have on the Canada-Anishinabek Nation agreement on education, now in the final drafting stage. The Education Working Groups have developed a model for the Anishinabek Education System and this appears to be consistent with the Minister's desire to set up "native-run school boards."

Prentice is reported to have said that "he intends to bring forward a First Nations Education Act that would prescribe the same rights for aboriginal children as those that are enshrined for other Canadian children in provincial school acts -- the right of a child to get a defined quality of education; curriculum requirements; classroom sizes; teaching certificate requirements, and so on."

A'ki/The Land

Anishinabek rally shows support for Six Nations

ESPANOLA – The United Chiefs and Councils of Manitoulin and the North Shore Tribal Council staged a May 23 rally on Highway 17 at the Espanola turn-off in support of the Six Nations of the Grand River protest at Caledonia.

“The area tribal councils understand and share in the frustration that the Six Nations are experiencing in their quest for resolution of long-standing claims, said M’Chigeeng First Nation Chief Joe Hare.

“An inherent problem with the current relationship is the fallacy perpetuated by the government bureaucracy and accepted by the Canadian public in general, that First Nations were conquered or that they surrendered their territories.

“In fact, in Ontario, our agreements and treaties were made Nation-to-Nation long before Confederation. The Crown did not make treaties with subjects; our treaties are not local domestic agreements.

The problem stems from the fact that, while the Constitution Act of 1867 states in Section 91 that the Crown has the power to make laws in relation to First Nations, thereby accommodating the 1764 Treaty of Niagara and the Two Row Wampum, Canadian and Provincial governments have instead come to assume that they have the power to legislate over First Nations.

Chief Hare said government bureaucracy has gone to great lengths to create processes designed to eliminate Canada’s obligations to uphold original agreements with First Nations. “More importantly they attempt to rid the government of its obligations and therefore its liabilities.”

He noted that First Nations in this region are still trying to get Canada to honour commitments made in the 1850 Robinson-Huron Treaty. “For 156 years the Federal Government has evaded the issue and if Native people



Manitoulin Island and North Shore First Nations rally on Highway 17 to demonstrate support for Six Nations land claim protest. Chiefs Lyle Sayers (Garden River), Patrick Madahbee (Aundeck Omni Kaning), Isadore Day (Serpent River), and Joe Hare (M’Chigeeng) were among the speakers. – Photo by Greg Plain

express their frustration they are said to be unreasonable.

The 1990 Manitoulin Land Claim has not been resolved yet, an agreement that the federal government has refused to even be a party to. Do we have to

undergo another 150 years of uncertainty and conflict before the federal government accepts the principle established for its guidance, namely that they uphold ‘the honour of the Crown.’

“As government lawyers

and bureaucrats continue to use their legal dodges, tactics and manipulations more and more Non-native communities and First Nations will be forced into confrontations like that at Caledonia.”

Feds need to get involved: Fontaine

OTTAWA – National Chief Phil Fontaine is calling on the federal government to show leadership to avoid the underlying problems that lead to situations like the First Nations protest at Caledonia.

“The federal government must show leadership to resolve this issue because any issues relating to First Nations lands are issues between First Nations and the federal government,” the Assembly of First Nations leader said. “As well, there is a need to immediately address the underlying problems that create these kinds of situations, and that means overhauling the current land claims process.”

“Under the current process, Canada acts as judge and jury in claims against itself. There are approximately 1000 specific claims before Canada, 300 of which have been validated and must work their way through the claims process. Yet it takes on average ten years to resolve a legitimate, specific claim. This is much too long.”

“The report by the Auditor General of Canada noted that six comprehensive claims agreements have been concluded since 2001, and it has taken on average 29 years to finalize these claims. This is unacceptable.”

Province bails out local businesses

TORONTO (CP) – Businesses that suffered financially because of an aboriginal occupation in southwestern Ontario have been promised \$500,000 in aid from the Ontario government.

The money will be made available immediately to local merchants in Caledonia, Ontario, who have complained that an aboriginal blockade on the main road through town cost them dearly, said Minister of Economic Development and Trade Joe Cordiano.

“It’s going to be provided through the county to the local businesses that are urgently in need of this funding,” Cordiano said.

The aid agreement was reached during a two-hour closed-door meeting in Brantford, Ontario, between provincial officials and local residents.

Haldimand County Mayor Marie Trainer said the need to help local merchants was paramount.

“We have businesses that are hurting from 25 to 80 per cent,” she said. One local business owner has had to cut staff and hours to cope with the financial losses caused by the blockade.

Hair salon owner Lois MacDonald has had to reduce her business’s hours of operations during the week and now employs two hairdressers instead of three. She said the walk-in customers who comprise most of her daily business are now too scared to



Marie Trainer, Mayor, Haldimand County

leave their homes for fear of more confrontations. The month-long blockade was removed earlier this week, but only after confrontations between the Six Nations protesters and Caledonia residents turned violent on the long weekend.

The land dispute began at the end of February when Six Nations members took over a 40-hectare housing development site, claiming the land was wrongly taken from them more than 200 years ago.

Although the provincial government has declared a moratorium on building on the contested land, the protesters have vowed to maintain their occupation until the dispute is resolved. Local businesses had been demanding compensation from the government for lost profits as the standoff dragged on.

Lubicon still waiting

CALGARY (CP) – The United Nations has again slammed Canada for inaction in dealing with the Lubicon Cree. The UN Committee on economic, social and cultural rights “strongly recommends” Canada resume talks with the aboriginal band in order to reach a solution to its claims against the government.

The Lubicon Cree were missed when a federal commission negotiated Treaty 8 in Alberta in 1899. They were largely ignored until the land they inhabit – and never surrendered via the treaty – became valuable for its oil, gas and forest

resources.

The federal government has refused to recognize the Lubicon claim of an inherent right to self government. Ottawa says the northern Alberta band has to settle its 67-year-old land claim first. workable.”

In earlier talks, the band demanded \$50 million to establish a reserve on 10,000 square kilometres of land it claims around Little Buffalo, Alta. It also wanted \$120 million in compensation for energy and forestry development that have already taken place on the land.

Aki - The Land

Aki, Mshkokimii-Kwe, Akiing - earth

mtakmik - ground mnaadendmawin - respect

Mnaadendan gaa miingoyeng. - Respect what is given to us.

miishkoonhasan - grass naagdewendan - to care for

ki - dirt/topsoil/world/earth ktigan - field/garden

shkode - fire negwiki - sand

aazhbk - rock

From 'Teachings of the Medicine Wheel'
– Courtesy Ojibwe Cultural Foundation





Intergovernmental Affairs

In Brief

New ammo targets zebra mussels

The BioBullet, the latest weapon against zebra mussels, uses a technique for releasing chemicals developed at the University of Cambridge, England. It has a thin layer of vegetable oil to prevent the payload from dissolving instantly in water.

The microcapsule is about the size of algae that zebra mussels feed on. However, as they filter it out of the water, the outer layer dissolves, releasing a small amount of potassium chloride, killing the mussels within hours.

The BioBullets would be environmentally friendly compared to chlorination, for example, poisons water and mussels can detect and close their valves to it for up to three weeks. One dose of BioBullet was enough to kill nearly 60 per cent of the mussels.

Also, BioBullets break down into neutral ingredients within a few hours and disperse quickly, so there's little chance of ecosystem damage. While the research looks promising for localized zebra mussel extermination, it will be several years before the product is available commercially.

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INAC



Indian and Northern
Affairs Canada

This portion of the Indian and Northern Affairs Canada (INAC) website provides frequently asked questions regarding the Indian Registration system and Certificate of Indian status. For information related to status cards, their officer by telephone at (819) 953-7915.

Provincial regulation protects white moose

TIMMINS – A new provincial regulation to protect white-coloured moose in the Folyet area of northeastern Ontario recognizes the cultural and spiritual significance of the white moose to First Nations and promotes local eco-tourism, Natural Resources Minister David Ramsay announced.

"I am pleased to announce that Ontario is responding to concerns from local community groups and First Nations by implementing a regulation to protect moose with this natural but rare colouring," said Ramsay. "The presence of the white moose encourages wildlife viewing and supports eco-tourism potential in the northeast."

The regulation under the Fish and Wildlife Conservation Act prohibits the hunting of moose that are predominately white-coloured in Wildlife Management Units 30 and 31, an area near Timmins, Chapleau and Foleyet. The new regulation does not affect the availability of moose validation tags for both resident and non-resident hunters.



White moose located in Lake Superior area.

Drug firms patent traditional medicines

By Doug Belanger

Ground hemlock is one of our traditional medicines.

The cancer-fighting agent paxlitaxel found in ground hemlock was identified and patented through international intellectual property rights laws by pharmaceutical companies as their discovery.

Ground hemlock is not the first of our medicines to be patented through international intellectual property rights.

Our First Nations have consistently held a position that the Treaties re-affirmed protection of harvesting rights within our traditional territories.

We have supported the fore-mentioned through numerous correspondence and Political Resolutions re-acting to Federal and Provincial government initiatives that have attempted to re-define our understanding of our inherent rights.

Commercial harvesting of ground hemlock is currently occurring throughout our territories on what are defined as unallocated lands (provincial Crown Lands) by means of a letter of support from the Province of Ontario, which is an attempt to re-define our inherent rights.

Should we consider securing a declaration/resolution guiding



Ground hemlock has cancer-fighting properties.

the development of business relationships for commercializing our medicines such as ground hemlock from our traditional territories? Should we consider that the First Nations should lead and control, including through majority ownership, all business relationships and partnerships involving the harvest of our medicines on our traditional territories? Should we consider

elevating traditional ecological knowledge to Anishinabek science as a protected inherent right with a statement of principles including being responsible to work with the commercial harvest, including the allocation of access to the harvest, of any of our medicines from our traditional territory?

These are just a few questions we need to ask ourselves.

Hazel joins staff



Hazel Trudeau

Ahnee! My name is Hazel Trudeau. I began working with the Union

of Ontario Indians, Intergovernmental Affairs department as an Operations Support Officer on May 3, 2006.

My primary role is to support the Director of Intergovernmental Affairs and other areas when assistance is needed. I look forward to meeting new people and becoming re-acquainted with friends.

I am from the Sagamok Anishnawbek First Nation. I previously worked at the Assembly of First Nations as a Finance Officer and Executive Assistant for seven years. Previous to that I was with the North Shore Tribal Council as an Executive Assistant for nine years.

The reception from staff has been warm and welcoming and I look forward to being a part of the team. Chi-Meegwetch!

International celebration of 'A Forest for All'



Nadine Roach, Forestry Coordinator and Barb Naveau, Forestry Assistant.

Sault Ste. Marie, Ontario, hosted the largest CAN-USA Forest and Industry Expo show on May 12-13, 2006.

A first for Canada, as part of the "A Forest for All" theme, the CAN-USA along with National Aboriginal Forestry Association (NAFA) hosted the First Nations Pavilion, which gave an opportunity for Aboriginal industries to exhibit their woodland and value-added products to the world.

Nadine Roach, Forestry Coordinator and Barb Naveau, Forestry Assistant, exhibited a booth on behalf of the Union of Ontario Indians to give exposure of the Forestry Unit and other Intergovernmental Affairs Programs.

Eshki-bmaadzijig/Youth

Youth from three Nations unite in friendship

By Denise Desormeaux

ONEIDA – Three days of friendship, song, dance, laughter, traditional teachings, and sharing were enjoyed by nearly 250 youth and community members who participated in the “Strengthening Our Spirit” gathering held at the Oneida Settlement (south of London, Ontario) April 27-29.

Youth from Munsee-Delaware, Chippewas of the Thames, and Oneida received extensive guidance during the three-day event, sponsored by the Thames and Oneida Mental Health departments, Brighter Futures, Youth Centre, and Muncey’s NAADAP Program. Oneida’s Community Mental Health Worker, Don Salter (of Chippewas of Nawash Band, Cape Croker) said the goal of this event was “to bring some awareness of different

methods of strengthening a person’s spirit (the inner-self of a person) so they would not head down that negative road to self-destruction.” Salter said more people are willing to come forward and talk about suicide. “People are starting to open up, using their voice and their cultural teachings, and learning to share those teachings with each other.”

Jason Peters, Munsee-Delaware Nation, told how the gathering benefited him, “I needed to be here. It’s helping me; it’s a part of my healing. I’ve been learning how to open up and deal with my emotions and my feelings. I’ve come a long way and I’m trying to stay strong for myself, for my family, for my nieces and nephews. I’m respecting myself, loving myself, and enjoying myself.”



Brennan Nicholas, 12, Oneida, sports a burlap suit created by Tim Elijah for turkey hunting.



Fancy Shawl Dancer Lucy Riley, Chippewas of the Thames, during the Big Drum Social with songs from the Eagle Flight and Naheeg Singers.



Grass Dancer Jason Peters, Muncey, struts gracefully across the floor during the Big Drum Social.



Basketball trickster and anti-bullying advocate “Q-Mack” – Quincy Mack, Six Nations – inspired 10 year-old Dorian Abram, Muncey, with his assortment of ball-spinning tricks.

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DOHM-NUK/LET'S PLAY!



ASK HOLLY
BY HOLLY BRODHAGEN

Everybody looking for some hope

In the past few months, I have received a number of responses to my requests for letters. Interestingly, those who responded were not requesting help for themselves, but offering to share their personal stories in hopes of helping others.

The common theme in these letters is hope. Every story I read may have begun with a problem but it ended with some kind of hope. Some wrote about wanting a second chance to prove themselves, a better life for their children, the opportunity to meet that special someone, or just a general wish for things to get better.

They expressed hope for themselves, their families, friends and everyone in general. They spoke about hope through discovering religion or a belief system or through dreams, goals and aspirations.

One gentleman wrote about losing his grandfather and first cousin while locked in a penitentiary. He spoke of regret at missing out on his children's lives and how these events have "awakened" him to the reality of his life. He wants to change and intends to do all he can to ensure he does not return to jail. He is looking for help through programs but also acceptance from his community that, while he has done some bad things, he is a good person. It is his hope that he can change for the better and maybe reach out to others to help them in their struggles.

It made me think about what

hope means to people. It has the power to make the sick well, make the sad happy and the scared courageous. It comes in the form of prayer, in the setting of goals and the carrying out of actions to see those goals met. It is what makes children dream of being grown up and adults keep looking for that special someone.

I can't begin to understand what it means to find hope while serving a prison sentence or while battling a deadly disease. These adversities must take all your energy to overcome, leaving you wondering what will be there when it is over.

My hope is never to have to face such adversities but, should I ever find myself in those situations, I know that the stories that have been shared with me through this column will give me the courage to fight and, most important, find hope.

Thank you to those people who have shared their stories, insight and wisdom with me. Please continue to do so and I will endeavour to share them with others so that we can all learn from them.

Tips and Tricks

As promised, here are a few tips and tricks that people have shared with me during the past few months.

1) For a baby who gets days and night confused, somersault them (gently!) head-over-heels three times.

2) Take an aspirin for a headache with a small amount of a soft drink to help it work faster.

3) Place a fabric softener sheet (unsure if it has to be unscented) in your pocket to repel mosquitoes and blackflies.

4) Instead of using artificial air fresheners, boil citrus or apple peelings and cinnamon or other spices to sweeten the smell of a room. Use dried herbs, spices or flowers in rooms that are too far from the kitchen.

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.

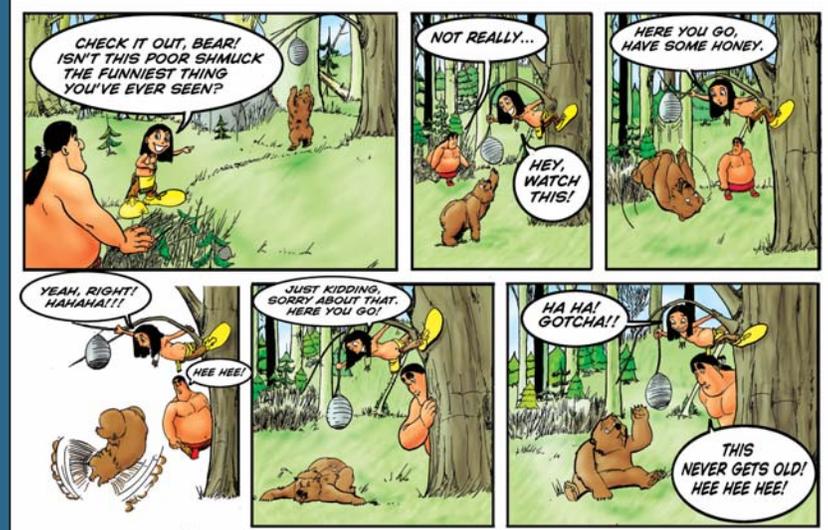


Flies by stars

This rare Indigo Bunting has a favourite bush outside the Union of Ontario Indians' east wing building. The male songbird migrates at night, using the stars for guidance, recalling the orientation of the night sky from its observance in the nest.

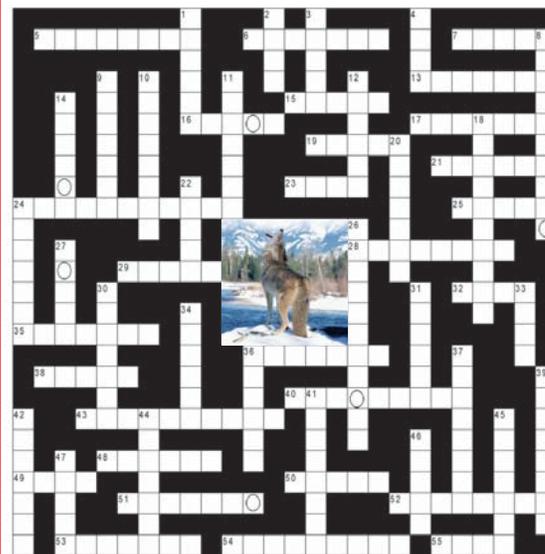
- Photo by Priscilla Goulais

Rabbit and Bear Paws



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Anishinabek Crossword #13



- 51. Render
- 52. Degree
- 53. Flower
- 54. Opinion held by all or most
- 55. Improve

DOWN

- 1. Rumor
- 2. Stare
- 3. Not specific
- 4. Suggest
- 8. Feeling or condition of unity based on common goals, interests, and sympathies among a group's members
- 9. Clime
- 10. Jockey
- 11. Voyage
- 12. Specialization
- 14. _____ Bruneau, a Canadian Métis female bodybuilder and fitness model
- 18. Reminder note
- 20. Flicker
- 22. Give taste to
- 24. Resident of a town or city
- 26. Faithful
- 27. Move effortlessly
- 30. Where the trees have fallen into the water
- 31. Income and expenses tracker
- 33. Catch
- 34. Cramp

ACROSS

- 5. Conversation
- 6. Work supervisor
- 7. People of mixed First Nation and European ancestry
- 13. Normal
- 15. Tree type, "great provider"
- 16. Caress
- 17. Behest
- 19. Smell
- 21. Joiner
- 23. Animal, ears of the forest
- 24. People united in conspiracy
- 25. Trade
- 28. Pertinent
- 29. "Emotional" center
- 32. Hound
- 35. Normal
- 36. Wallpaper displayer
- 38. Dazzle
- 40. Place name, comes from an Okanagan word meaning "the always place"
- 43. Representation of animals in art and design
- 48. Courageous
- 49. Be afraid
- 50. Approval

MAY SOLUTION



Hidden Word: STAMP

Six letter Hidden Word (pictured):



Prize for Puzzle

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

