



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

Volume 18 Issue 5

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## IN THE NEWS

### Phil wants Kelowna...

VANCOUVER (CP) – Freshly re-elected Assembly of First Nations leader Phil Fontaine said his first priority is to make sure the Kelowna Accord is revived. Fontaine, who defeated B.C. rival Bill Wilson by a 76 per cent margin in the July 12 election, said the poverty that the accord addressed will have devastating effects on Canada, both socially and financially. The accord, aimed at improving living conditions and education for aboriginal people, was negotiated last year between First Nations, the former Liberal government and the provinces. The Conservatives cancelled it after winning the Jan. 23 election.



Phil Fontaine

### ...and human rights

VANCOUVER (CP) – Phil Fontaine, National Chief of the Assembly of First Nations, is calling on all Native leaders to join in the fight to convince the Canadian government to agree on the United Nations Universal Declaration on the Rights of Indigenous Peoples. Canada and Russia were the only two of 30 voting states who opposed the declaration that recognizes the rights of native people around the world when it was adopted June 28 by the UN Human Rights Council.

### Butting out

SAND POINT FN – Chiefs of the Anishinabek Nation have committed to making their 42 communities smoke-free environments.



During their June 12-14 annual Grand Council Assembly, Anishinabek Chiefs adopted a set of guidelines to phase in no-smoking policies over the next few years.



Arnold Yellowman, Aamjiwnaang First Nation, a member of the Anishinabek Nation Youth Council, offered his thoughts to the first Anishinabek/Ontario Leadership Forum about the need for First Nation involvement in managing natural resources. Listening to him, from left: Glen Hare -- Anishinabek Nation Deputy Grand Chief; Charlie Lauer, MNR assistant deputy minister, field services; Hon. David Ramsay, Ontario Minister of Natural Resources and Aboriginal Affairs; and John Beaucage, Grand Council Chief, Anishinabek Nation. – Photo by Maurice Switzer

## 'Cost of conflict too high'

# Resource council revitalized

By Maurice Switzer

NIPISSING FIRST NATION – Anishinabek Nation leaders and Ontario's Ministry of Natural Resources have created a joint process to resolve issues of concern related to natural resource management.

A Letter of Intent outlining the process was signed July 7 by Grand Council Chief John Beaucage, on behalf of 42 Anishinabek Nation communities, and Hon. David Ramsay, Ontario Minister of Natural Resources and Aboriginal Affairs. The first annual Anishinabek/Ontario Leadership Forum at the Union of Ontario Indians head office involved the four Anishinabek Regional Chiefs, as well as Elders, Women's, and Youth council members, and senior MNR staff.

During a round-table discussion prior to the ceremonial signing ceremony, Grand Council Chief Beaucage said the "cost of conflict" involving disputes over aboriginal and treaty rights is too high. He said the Leadership Forum has two main goals: to provide a forum to deal with resource-related disputes, as well as to explore opportunities for Anishinabek communities to share in resource revenues generated on their traditional territories.

"In signing treaties, our ancestors never envisaged that their descendants would be forever poor," Beaucage said.

Minister Ramsay applauded Beaucage's initiative in launching the process in January. "By working together cooperatively, we can move forward on common priorities and seek mutually-agreeable solutions." He also expressed concerns about conflicts, noting that, in addition to monetary costs, the land claim dispute at Caledonia resulted in another major loss – "the loss of a relationship between Six Nations and the residents of Caledonia."

Ramsay heard a variety of Anishinabek perspectives on traditional relationships to the land. Elder Gordon Waindubence from Sheguindah First Nation on Manitoulin Island, said his community was the oldest in North America – "carbon-dated back 10,500 years." Women's council member Bonnie Bressette, from Kettle and Stony Point, referred to the women's traditional responsibility to protect the waters. Arnold Yellowman, a youth council representative from Aamjiwnaang, said the pollution of lakes and rivers by chemicals like mercury hinders attempts by Anishinabek youth to explore their heritage by engaging in traditional pursuits like hunting and fishing.

The Leadership Forum process envisages a "solutions-based approach" that would revitalize the Anishinabek/Ontario Resource Management Council process that was established six years ago. The Council has a mandate to finalize a workplan within 120 days to begin addressing six priority issues: inter-treaty harvesting, the Great Lakes Charter Annex, resource benefit-sharing, incidental cabins, a forestry framework, and enforcement.

Anishinabek leaders spoke frankly to Minister Ramsay, but were appreciative of his commitment.

Serpent River Chief Isadore Day attributed much of the friction around natural resource issues to a lack of understanding of treaty rights by conservation officers. Lake Huron Regional Chief Patrick Madahbee, Aundeck Omni Kaning, said the forum's nation-to-nation approach was "refreshing", and Southwest Region Chief Tom Bressette from Kettle and Stony Point thanked Ramsay and the Liberal government for fulfilling a campaign promise to call a judicial inquiry into the 1995 shooting death of unarmed Stony Point protester Dudley George.

Banner ad  
2" x 10.25



# POW-WOWS

## The dance debate: contemporary neon or original purity

By Karen J. Pheasant

Have you noticed the array of different dance styles this past year?

It was apparent at the Canadian Aboriginal Festival in Toronto last November. And it was evident at the spring pow-wows, particularly the 30th Annual Odawa event in Ottawa this past May.

It's noticeable at both contest and traditional pow-wows. I am referring to the introduction of Contemporary as well as Original dance styles. The primary difference is in the colours, designs, and fabric that the dancers wear, as well as their movement and style.

Contemporary dancers generally use bright neon and fluorescent colours in their regalia. Asian brocades and hologram-type fabrics are quite popular, as well as the use of multi-cut glass beads, sequins and rhinestones. Dance movement generally is convoluted, sharp, and high-stepping. Beadwork and/or appliqué designs are generally non-tribal specific.



Karen J. Pheasant

Original-style dance is not so melodramatic in colour, design and movement. Original-style could be referred to as the classical style of dance expression. Simplicity, clarity and purity of movement are paramount, whether in Grass, Jingle, Fancy or Traditional dances.

I recently attended the Mid-west Great Lakes circuit of pow-wows, primarily organized by Anishinabe, and where the new Contemporary category was featured.

Irene Oakes (Cree), Fancy Shawl dancer extraordinaire and Federation of Saskatchewan Indians (FSIN) pow-wow Chairperson for the past four years, included separate dance categories for both Original and Contemporary styles at the Saskatoon pow-wow. Irene, who has acted as Head Lady judge for the Canadian Aboriginal Festival, recognized the importance of remaining true to the origins of the dance styles, such as Grass, Jingle, and Prairie Chicken, as well as Traditional, but there was even a separate "Contemporary" Traditional dance category.

It is amazing to watch Irene, a grandmother of four, glide across the dance floor with the agility of Fred Astaire. Her beadwork designs, passed to her by her parents, include Cree syllabics and reflect her dignity as a true knowledge-keeper of her people. Shawl dance is often associated with agile young girls, and some dancers hang up their shawls when faced with motherhood and toddlers.

Marianne Patrick / High Eagle – a Dakota grandmother from Manitoba – dances as an original-style Jingle dress dancer. She told me about a

Fancy shawl special that she entered this past spring as a result of her friend's coaxing. It had been years since Marianne – a grandmother and owner of a bus company – had Shawl danced.

The previous day, while checking out the vendors, a beautiful shawl caught her eye. It did more than that, she said. It "compelled" her. She was short on funds, and asked the vendor to hold it until the next day. That evening Marianne won the Jingle dress special, and immediately took her winnings to pay for the "compelling" shawl. Its smooth gentle fabric had a natural soft blue hue, with a braided chainette fringe that you seldom see on today's shawls, which usually are decorated with brightly-coloured ribbon. Marianne's shawl had classic, embroidered floral designs, typical of those from my Grandmother's day.

Marianne was hesitant to dance in the Shawl special, partly because they were going to do three songs to select the top ten finalists. Now, three songs may not seem like much to you, but remember, one round in boxing is three minutes, and most pow-wow songs last that long. When you are dancing your heart out, that can seem like a long time.

She was still hesitant, but then Marianne thought of her sister who had not been feeling well, so she decided she would dance, not to win the Special, but as a prayer offering for her sister. She danced all three songs, and made top ten, and danced another two songs. By this time, she was ready to sit down, but the judges couldn't decide on a final winner, so they requested another final song, a fast one.

Marianne won. She won without any fluorescent colour, complicated designs, or spinning and kicking. She won with a simple, clean-lined dress, a beautiful "compelling" shawl, minimal accessories, and a prayerful attitude. The next day, a judge told her "We wanted to see who still had footwork for a fast song, rather than the spins and high kicking steps."

Last summer, the Native American Indian Museum (Smithsonian) in Washington D.C. hosted the "National" pow-wow, with the theme The Origins and History of Pow-wow Dance. They also produced a documentary on the origins of the dances.

Why are there separate dance-style categories? Why would the Smithsonian do a documentary on the origins of pow-wow dance? Perhaps Contemporary dance has reached its saturation point. Perhaps there is a growing appreciation of the origins of our dances. And perhaps our dancers need to ask themselves what really moves them to don their regalia, and step out onto the dance floor.

Karen Pheasant, Wikwemikong Unceded Indian Reserve, is chairperson of the National Aboriginal Dance Collective and can be contacted by e-mail at [kj\\_pheasant@laurentian.ca](mailto:kj_pheasant@laurentian.ca)



Laurentian ceremony

Sweet Water Women singers Debbie Robertson and Linda Heron were on the program for June 21 National Aboriginal Day ceremonies at Laurentian University. Looking on are Dr. Pamela Toulouse, a professor in the university's School of Education, and Angela Recollet, Laurentian's Native Education Manager. Laurentian University's 12th Annual Pow-wow takes place Saturday, September 23, 2006.

## POW-WOW TRAIL

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"All My Relations"

Grand Entry: 11 am and 6 pm

Laurentian University

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Invited drums only.

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Lac Simon First Nation

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## Amelia Rising

### 6" x 7.25"

# Anishinabek

## Medical students try hand at fishing

By Rick Garrick

THUNDER BAY – Tracy McKenzie saw her home community of Temagami First Nation from a different viewpoint early this summer.

“For me, it was kind of a reminder of why I’m at med school,” McKenzie said, adding that she enjoys her community and culture. “I definitely see myself working with Aboriginal people in some capacity. It was a great break for me to go back home and spend time with my people.”

The Northern Ontario School of Medicine student and another classmate spent the medical school’s four-week Aboriginal placement in her home community, where they participated in a variety of community activities, ranging from community feasts to a sweat lodge to a fishing trip, and took part in regularly scheduled musco-skeleton module lab and classroom activities over the Internet.

“It was an interesting use of technology,” McKenzie said, noting that they had classes on Monday, Wednesday and Thursday mornings, labs all day Tuesday and usually on Friday, and classes on Thursday afternoons from 4 to 6 p.m.

Two other students, Nicole Bennett and Lisa Fredericksen, also enjoyed their Aboriginal placement in the fly-in community of Muskrat Dam First Nation.

“People really welcomed us,” Fredericksen said. “It was



Muskrat Dam First Nation resident Victoria Beardy skins a beaver under the watchful eye of Lisa Fredericksen, a student at the Northern Ontario School of Medicine.

nice that Muskrat Dam was such a small community. We visited pretty much every building.”

The students attended some of the community school’s activities, did some home visits with the community’s health staff, entered a community fishing derby, and helped skin a beaver, muskrat and some fish.

“We also went on the radio show, Gary’s Hour of Useless Trivia,” Bennett said. “We also frequented Nora’s Coffee Shop quite a bit.”

Although McKenzie and her classmate also helped the community’s nurse and health staff with some of their programs, such as the well-baby and well-adult programs, it wasn’t until her classmate became ill that they really saw the differences between urban and rural medical care.

“For someone to go to the hospital, it’s about a two-hour trip,” McKenzie said. First they took a 15-minute boat ride from the island where Temagami’s community is located to the mainland, then about an hour drive by van to North Bay, where her classmate was seen by a doctor. The round trip took about five hours.

After spending the past nine months in Thunder Bay at NOSM, McKenzie has realized why people choose to live in rural communities.

“There were so many gatherings,” she said. “It’s very different from my experience in Thunder Bay. Everyone welcomed us into their homes.”

McKenzie, who was a wilderness guide before attending NOSM, enjoys the outdoor activities in Thunder Bay, such as the world-class cross-country skiing, but misses the sense of community back home.

But she also enjoys NOSM’s modular format of study, which involves case-based learning in rotating groups with six other students.

Bennett and Fredericksen were also pleased with their first of four years of study at NOSM.

The two students also believe that the Aboriginal placement gives NOSM’s students a different perspective of life in Aboriginal communities.

“For me, it was quite an eye-opener,” Bennett said. “I basically told Muskrat Dam I would be back.”



Pegahmagabow honoured

Marie Anderson, daughter of Cpl. Francis Pegahmagabow, MM, Canada’s most-decorated Aboriginal soldier, unveils a cairn honouring her father at CFB Borden, with the help of James Bartleman, Ontario’s lieutenant-governor. The 3rd Canadian Ranger Patrol Group named their headquarters after the Wasauksing First Nation resident who was credited with 378 kills as a sniper in World War I.

– Photo by Sgt. Peter Moon, Canadian Rangers



Energy check on island

All 100 homes on Georgina Island First Nation will be assessed in an energy efficiency project. The project was jointly announced by James Hall, left, Hydro One Conservation Officer, Chief Brett Mooney, Chippewas of Georgina Island, Bryan Young, manager of the Conservation Fund of the Ontario Power Authority, and Brent Kopperson, Director, Windfall Ecology Centre. The community is also developing a 10MW wind farm on the north end of the Island.



Gardening in Garden River

Ten elders from the Garden River First Nation enjoyed a gardening social as part of their social program managed by Arnelda Pine. Louise and Joe Belleau hosted the event on their lovely grounds. From left, back row: Frank Pine, Joe Belleau, Georgina Lesage, Rita Belleau, Barbara Burns, Gordon Jones; front row: Millie Devoe, Grace Nagy, Arnelda Pine, Margaret Hele; on ground: Theresa Jones.

– Photo by Louise Belleau

## CAS survivors finally being heard

By Rick Garrick

THUNDER BAY – People are starting to pay attention to a group of outspoken survivors of Children’s Aid Society foster care.

Bridget Perrier has been presented with the Toronto YWCA’s Women of Distinction Award and the Thunder Bay Chapter of the Survivors of Abuse in Foster Care were promised a personal meeting with Mary Anne Chambers, Ontario’s Minister of Child and Family Services.

Perrier, who was adopted at the age of five weeks, ran away from her adoptive parents at age 12, and eventually ended up working the Simpson Street strip in Thunder Bay as a prostitute. She received the Women of Dis-

inction Award on May 30 for her relentless advocacy for Native women’s rights and child custody issues and her status as a role model for high-risk girls.

A recent graduate of George Brown College’s Social Work program, Perrier shared her story and teachings at Thunder Bay’s Action for Neighbourhood Change meeting on the evening of July 13.

Diane Ogima and Glenda Melvin, two of the original four members of the Survivors of



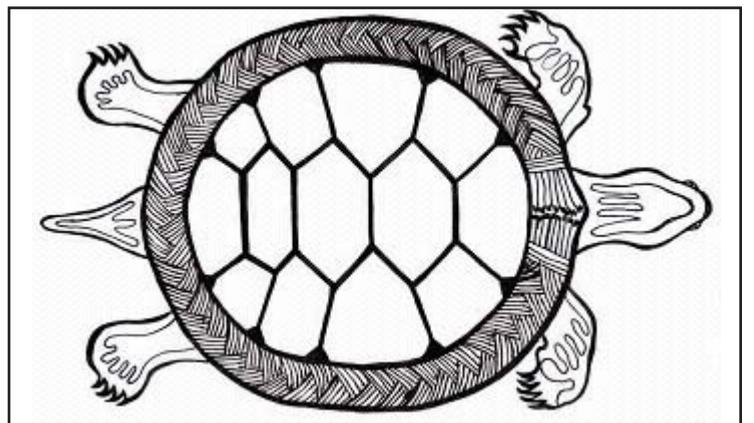
Bridget Perrier

Abuse in Foster Care, Thunder Bay Chapter, are looking forward to the upcoming meeting with Chambers, for which no firm date had been set at presstime.

“We want a lot of things changed,” Ogima said.

“We want an inquiry into the Children’s Aid Society for the District of Thunder Bay.” The survivors’ group claims a disproportionate number of CAS clients were 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.

The survivors recently laid a lawsuit against the Children’s Aid Society for the District of Thunder Bay.



‘One step at a time’

Planners of the Ozhaawashko-giizhig (blue sky) Traditional Teaching Lodge supporters held their third open meeting at the elementary school in Biinjitiwaabik Zaaging Anishinaabek (Rocky Bay) on June 12. A hand-crafted turtle gift that was presented to Elder Norma Fawcett, from the Red Rock Indian Band by Elder Jack Mickelson from Rocky Bay, who shared a story of how he found and created the turtle which included a teaching about “one step at a time”. The next open community meeting will be at the Community Hall of the Ojibways of the Pic River First Nation, in Heron Bay, on Wednesday, September 20. Contact Norma Fawcett at (807) 887-2205 or Cindy Crowe toll-free at 1-888-852-5856.

# ANISHINABEK NEWS



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# ANISHINABEK NEWS



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

## Publishing Criteria

### GOAL

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

### OBJECTIVES

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

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

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

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

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

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

## Advertising & News Deadlines

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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

## It's getting harder for Natives to feel patriotic

By Maurice Switzer

After hearing how Native people were swindled in land deals, imprisoned for practicing traditional ceremonies, and tortured in residential schools, participants in our cross-cultural awareness workshops will sometimes haltingly ask if I feel more like an Indian or a Canadian.

It's a tough question.

I've always believed that Canada is the best country in the world because of the very reasons our Yankee neighbours often poke fun at us: we are a nation of peacekeepers who would rather mediate disputes than provoke them, and we believe that we are our brother's keepers – that a wealthy country like ours has a moral duty to ensure that not one of its citizens goes without food, shelter, or health care.

To our go-for-the-jugular cousins to the south, that makes us "wimps" when it comes to dealing with "the enemy", a term that has been applied at various times in recent U.S. history to Muslim imams, Pete Seeger, Pierre Elliot Trudeau, labour unions, homosexuals, and unwed mothers.

My journey of discovery about my Native heritage has made me keenly aware that Aboriginal people living in Canada simply do not have as much to be proud of as others living inside these borders. Even our most-recently arrived immigrants are treated with a respect that many First Peoples have seldom if ever experienced. Millions are spent on programs to orient newcomers to life in Canada, while many of the people who have been here the longest live in poverty without running water or prospects for a happy and healthy future.

During the four consecutive years in which the United Nations Human Development Index ranked Canada as the best country in the world in which to live, the same socio-economic indicators placed our collective Aboriginal population 64th on the list, right next to Borneo.

I come from an era when we stood for the national anthem in movie theatres, but it's tough to feel truly patriotic when you know that successive governments continue to ignore not just their moral, but their legal obligations to honour treaties and start settling 800 land claims that are the key to ending aboriginal poverty and opening the door to prosperity for our generations to come.

During our cross-cultural training sessions, we play a little trick on participants: we ask everyone who has treaty rights to raise their hands. When nobody but the two or three Native facilitators does so, we point out that everyone in the room has treaty rights. In fact, it's primarily Canada's non-Native population which has

benefited from treaties by sharing in the wealth that has been mined, clearcut, and harvested from the traditional Native territories that our ancestors agreed to share with their ancestors.

A century or so later we're still waiting for our share, which is why you can expect to see more Natives getting restless when they see prospectors pitching tents in their front yards.

So I usually answer the "Canadian-or-Indian" question by saying I currently feel more like a citizen of the Anishinabek and Haudenauonee Nations, but look forward to the day when I am prouder to live in Canada because she has kept her promises. This might annoy the people who condemn Mohawk land reclaimers at Caledonia and Stoney Pointers at Ipperwash Park for accepting the "benefits" of being Canadian without being grateful enough.

Some of these wahoos suggested that Native protesters should go back where they came from. Duuuuuh.

Meanwhile, I will continue to stand at attention for the playing of O Canada, because I believe in respecting the sovereignty of all nations, as I would expect them to respect mine. I might even join in and sing or hum along, if I feel the occasion is special enough.

I will not sell military secrets to the enemy or unwed mothers.

I will continue to pay my taxes – yes, Virginia, Indians do pay taxes, contrary to what you may have read in the National Post.

But I have switched flags, replacing our red and white Canadian maple leaf with the red and white Anishinabek Nation thunderbird. I did so the week after Canada's representative on the United Nations Human Rights Council voted against the adoption of the draft Declaration on Indigenous Peoples Rights, a document which says "Indigenous peoples and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination in the exercise of their rights...."

Stephen Harper's Conservative government says they have some problem with the declaration's "broad and unclear" wording.

Of the 30 Human Rights Council members casting votes, only one other country beside Canada found the declaration's wording unacceptable – Russia.

I won't be flying their flag either.

*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.*



## Maanda ndinendam/Opinions

### Pikwakanagan party legally hunted in Algonquin Park

By Michael Swinwood

OTTAWA – In the recent decision – Ministry of Natural Resources (MNR) v. Sarazin, June 12th, 2006 – the Provincial Offences Court, Justice of the Peace Nancy Mitchell presiding, re-affirmed the Aboriginal right of the Algonquin Nation to hunt in Algonquin Park.

Unlawful hunting and firearm charges were levelled against a traditional hunting party on September 27th, 2001 by MNR during a period of time when no hunting agreement existed between MNR and Pikwakanagan First Nation at Golden Lake, Ontario.

The hunting party sought com-

munity support to enter Algonquin Park for the purposes of conducting the traditional hunt, which envisaged sharing the meat with elders and those members of the community unable to provide for themselves.

At a meeting specifically called to discuss the issue, the majority present endorsed the course of action outlined. Five years after the event, the Provincial Offences Court, Justice of the Peace Nancy Mitchell agreed that the Algonquins were properly exercising an Aboriginal right to hunt guaranteed under Section 35(1) of the Constitution Act, 1982.

Justice of the Peace Nancy Mitchell relied, among other authorities, on the following quote from R. v. Van der Peet, Supreme Court of Canada, which stated: “the basis for protecting Aboriginal rights is that Aboriginal communities are able to maintain social, ceremonial, religious or other traditions including hunting and fishing traditions that are important to the culture of the community”.

On June 14th, 2006, the Ministry of Natural Resources filed a Notice of Appeal to the Provincial Court Judge in Pembroke, Ontario and the hunters must continue the

saga commenced five years ago.

This case touches on all of the sensitive issues which continue to fester between indigenous people and the Crown in the territory known as Canada.

In this territory, there are really three Crowns – Queen Elizabeth II, the Crown in the Right of Canada and the Crown in the Right of Ontario.

The relationship for the Algonquin Nation is really only with Queen Elizabeth II and not with the federal or provincial governments, yet in land claims questions and all other relationships the Algonquin Nation continues to deal

with the federal and provincial governments.

This proposition is supported by Section 9 of the Constitution Act 1982, which states: “The Executive Government and Authority of and over Canada is hereby declared to continue and be vested in the Queen.” Is Canada really sovereign? Furthermore, in this constitutional outline, does the Province of Ontario have any authority over indigenous people?

Michael Swinwood is an Ottawa-based lawyer. He can be contacted at [spiritualelders@hotmail.com](mailto:spiritualelders@hotmail.com)

### What does an Indian Chief really do?

By Chief Dan Couchie

PIC RIVER FN – I recently attended the Grand Council Assembly at Sand Point First Nation where elections were being held for the Grand Council Chief and Deputy Grand Chief positions within the Anishinabek Territory. On occasion at these meetings, Chiefs allow their humour to surface, bringing some relief to an otherwise serious and ambitious agenda. On this occasion, there was a humorous spin put to “the life of a Chief” once elected into office.



Chief Dan Couchie

things weigh heavy on his mind;

- He lies awake at night, thinking, wondering, and worrying about difficult issues that require his attention and decision;
- He is held highly accountable for his words and actions;

- He creates much interest in the media;
- He is the spokesperson for his Council and his community;
- He is highly visible both within and outside his community;
- He is a leader and a decision maker;
- He is sometimes expected

to be an investigator of crimes in the community;

- He can also be expected to be the dog catcher or be called upon to dispatch someone's ailing pet;
- He attends many social functions and eats a lot of cookies and things;
- He speaks to and reads to schoolchildren;
- He travels a lot and sleeps in many strange places;
- He is a friend who tries hard not to let the politics get in the way of his friendships and family life;
- He must make decisions that frequently put his duty ahead of these relationships;
- He is someone's son, father, husband, Shomi/Grampa.
- He is held up and supported by his Council, the membership, the Band Staff, his family, and especially his spouse.

Why does he do this? Because he believes in his community and cares about its future.

He is committed to doing the best he can.

#### So What Does an Indian Chief Really Do?

- He deals with many issues in the course of a day;
- He listens to people's problems including elders and young children, especially if they are having a bad day;
- He provides a safe place in his office for people to voice their opinions and complaints;
- He is a sounding board and at times a mediator;
- He can be a shoulder to cry on;
- He tries hard to smile when



### So, you want to be a warrior?

By Doug George-Kanentiio

The image of Iroquois people waving blood red banners at the Kanenhsatton encampment at Oshweken-Caledonia has come to dominate the visual images projected by the international media.

Those who elect to wear the “warrior” patches and fly the “warrior” flags should have a basic understanding of where those images came from and the tradition it is meant to preserve.

In 1973, Louis Hall-Karoniaktajeh, the son of an Akwesasne Mohawk, advocated the revival of the Mohawk fighting spirit through the creation of a “warrior” society which would not only serve as a militia but would exemplify the Iroquois as a soldier without equal.

Karoniaktajeh was a keen and intelligent student of Iroquois history. He read stories of how the Mohawk fighting man of previous generations could run further, shoot better, and outmuscle any foe. He was impressed with how the Confederacy could exercise effective control over a region larger than

continental Europe with no more than 3,500 men of combat age.

Karoniaktajeh designed the blood red banner which has become the “warrior” flag; in fact, he was the first Iroquois philosopher to make effective use of flags at public events such as occupations and protests. While I knew Karoniaktajeh personally and was impressed with his devotion to the Mohawk people I had significant differences of opinion when it came to what constituted a true “warrior”.

Formal instruction is what is sadly lacking in today's “warrior”. They are not trained to control their emotions. They don't know the language of the woods. They cannot live off the land. They are, in too many instances, in terrible physical shape. They have not been taught the power in silence and the discipline of restraint. They are too easily provoked and given to bursts of self-destructive anger.

We can realize Karoniaktajeh's ideals but only with structure, discipline and organization. We should leave nothing to chance.

### Provincial employee harassed

Editor:

I am proud to be Native. We have a rich culture and heritage. We are first people. You would not know this at times because of the way some people treat us.

What I am talking about is the poisoned environment at my workplace. My co-workers have discriminated and harassed me because of my ancestry.

Working for the Ontario government has been a real challenge for me the last few years. Being threatened with physical violence, hearing racial slurs, being ostracized and not being provided with opportunity for advancement in the workplace.

My career started some 23 years ago with the Ontario government. I am a proud worker and always do my best to get the job finished and at times,

go above and beyond the call of duty, which I enjoy doing. The workplace became very stressful, so I filed a grievance with my union. To be able to concentrate on the work at hand became increasingly difficult, because of the unhealthy workplace.

The management refused my request for a transfer and my grievance is now in its 3rd stage, which could take from 3 – 7 years to settle, I've been told.

What will I do now? I don't have a job. I feel I can't go back to my workplace because I feel unsafe and unwanted there. I have no income. My union rep said I should go and see my doctor and possibly go on a disability pension. This is not what I want.

It would be my wish that people would treat others as they would like to be treated.

Name withheld by request.





Anita Chechock, Wasauksing First Nation, honours a loved one with a graveside song.

## Traditional funerals common

By Jennifer Ashawasegai

WASAUKSING FN – Aboriginal customs are becoming more and more integrated into funerals on First Nations, and on some occasions, burials of loved ones are done in an entirely traditional manner.

Wasauksing Elder and retired United Church Minister, Rev. Aileen Rice recalls a period when funerals had been conducted in only a Christian manner. She says, "People moved away from the traditional way about 40 years ago and that lasted for about ten years. Some people are still scared of the traditional way because they were taught it was wrong."

Shawanaga Healing Centre Traditional Coordinator and Educator Wesley Whetung agrees. He says "Generally, over the past 30 years, there's been a rejuvenation and revival of our culture. Thirty years ago, you were hard-pressed to find a sweat (lodge), and now, along Georgian Bay, most First Nations have one in their community."

Whetung has noticed that more and more people are asking for traditional funerals, with families "blending or borrowing from two systems."

Rice remembers when her grandmother mother passed away about 65 years ago, her body was not brought to town. The women cleaned the house, prepared the body and the men went to get a coffin. But, she says, "the kids weren't allowed in the house," and can't remember why that was. She thinks the women gave her grandmother a cedar bath as part of the preparations.

Rice recalls one traditional funeral for an infant she found particularly beautiful. "Tobacco ties lined the bottom of the grave and then, once the coffin was lowered, the coffin was also lined with tobacco ties. It was a good send-off because it was all done so tenderly."

Christian or traditional, Rice says funerals have the same purpose. "If it comforts the people, that's the main part – for people to work out their grief the way they want to. That's what matters, it helps in the grieving process."

# Nishnaabewin/Culture

## Stubborn inmate pushed for Shkode-kaan

By Rick Garrick

THUNDER BAY – This community is host to Canada's first Aboriginal praying centre on the grounds of a correctional facility.

"It gives the inmates a place to go to pray," said Lornie Bob, Elder and pipe carrier at the Thunder Bay Correctional Centre. "And to go when they need to grieve."

The Shkode-kaan, a 12-foot-wide, octagonal cedar structure designed to house a sacred fire, was built in components over the winter months and constructed in the spring mainly due to the persistence of one of the inmates.

"This man persisted," Bob said, adding that the inmate has since finished his sentence. "Somehow he was going to get a sacred fire" for the inmates' healing ceremonies.

Once the Correctional Centre staff saw his design, they gave him the go-ahead, realizing that the Shkode-kaan could become the centre stone of the Correctional Centre's Aboriginal programming.

Bob explained why the sacred fire is important to the Anishinabe culture during the opening ceremonies, telling a story of the time when the Creator was so upset at man's behaviour that the eagle requested



Ribbon-cutting ceremony for the Thunder Bay Correctional Centre's newly-built Shkode-kaan.

that man be given one more day and another chance if he could find just one sacred fire.

"The eagle went to greet the Creator to tell him to give man another chance," Bob said. "Sometimes he doesn't know what he's doing. Give man a chance to go in the right direction."

So the eagle flew up high to look for a sacred fire, which he finally managed to find after much searching.

"Every time you go to a pow-wow, you will see an eagle or two or three," Bob said. "Every day the eagle flies back to tell the Creator to

give us one more day."

Located in the middle of the grounds in front of the Correctional Centre, which is located about 10 minutes south of Thunder Bay along Hwy. 61, the Shkode-kaan will provide an area for the sacred fire, which is usually kept burning for four straight days and nights, as well as serving as an area for personal grieving and meditation, a shelter for morning smudging ceremonies, a facility for the Turning Full Circle and Eastern Door programs, and a facility for food offerings for people who have passed away.

Bob said that the Shkode-kaan will be available for all the inmates, both native and non-native, within the Correctional Centre, from twice a week up to seven days a week, depending on the their needs.

"If someone gets really angry, they can offer that anger to the fire," Bob said.

Danny Blair, a social worker at the Correctional Centre, added that individual access to the Shkode-kaan for grieving and meditating is an issue that still needs to be worked out internally.

The Shkode-kaan's opening ceremony included a smudging ceremony, speeches, a ribbon-cutting in front of the Shkode-kaan's doorway, a grand entry and pow-wow, the acknowledgment of Aboriginal artist John Ferris' painting of "The Healing Path" on a large tipi located beside the Shkode-kaan, and a seasonal feast and a giveaway.

The agenda began with a sunrise ceremony at 4:30 on the morning of June 16, led by Bob and attended by 43 inmates, and then continued throughout the day with visits from Ministry of Community Safety and Correctional Services staff, traditional Anishinabe dancers and drummers, and other guests.

## Anishinabek help create tourist draw

FRENCH RIVER – The story of the French River is being told from a variety of cultural perspectives in a state-of-the-art cultural attraction on Highway 69.

The French River Visitor Centre will be the showpiece of French River Provincial Park, located on Highway 69 south of Sudbury/north of Parry Sound, where the highway crosses the French River.

Under the shadows of large canoes floating overhead, visitors will find themselves immersed in a cultural journey down the French River, following a thread that stretches from post-glacial times to the present. The exhibit, Voices of the River, weaves the stories of people who have lived, travelled, worked along or been connected to the river, creating a rich fabric of sights and sounds

The exhibit planning process began in 2002, and involved residents of neighbouring First Nation communities who were interested in sharing their stories. This led to the establishment of a First Nation Visitor Centre Advisory Group, whose members include Chief Wilmer Noganosh and Angie Noganosh of Magnetawan First Nation; Dwayne Pamajewon and Marilyn Capreol, Shawanaga FN; Ray Kagagins, Henvey Inlet FN; and Cory Restoule and Gerry Duquette, Dokis FN.

"A Grandmother Owl came to talk to the people," recalled Marilyn Capreol. "She reminded us of



Canoes float overhead in exhibit hall of new French River Visitor Centre on Highway 69.

honouring the earth and water and all living beings. As a result the First Nation Advisory Committee recommended that a ceremony be held to honour the wisdom of our ancestors, and to acknowledge the water and the grounds that the new visitor centre is built upon.

"The group talked about the ancestors from all nations who used that river in the past, as a meeting place. The group also spoke about the beaver people – Land of the Amikwa, in the area of the French River watershed, from Nipissing to the Georgian Bay."

A Sunrise Ceremony was conducted on June 9th, 2006 by Chief Noganosh. Marilyn Capreol was Ceremony helper, Angie Noganosh was Feast helper, and Ray Kagagins was Fire Keeper. Ceremony helpers were Dwayne Pamajewon, and Cory Restoule. A traditional feast followed the Sunrise Ceremony. Participants in the Sunrise Ceremony included Mayor Claude

Bouffard and members of French River council, Michel Chaumont, MNR Resource Liaison Officer for Sudbury District, and French River Park Superintendent Chuck Miller and other Ontario Parks staff.

"Today, we have a centre that tells stories of various cultures coming together, learning about and, yes, sometimes struggling with each other," said Ontario Parks spokesperson Leslie Joynt. "We know there are many, many more stories to tell, but we hope that this is a good start, and that the centre will start people talking, and looking at the area in a different way. As well, we hope the stories we have presented will increase our visitors' appetites to learn about Anishinabek culture and to experience pow-wows, workshops, and story-telling."

The French River Visitor Centre will provide travellers with tourism computers offering a wealth of information about accommodations,

services, activities and events in the French River area.

Staff are available to answer questions, and to help visitors find just the right t-shirt, book, or craft item in the park store. A multi-purpose room for meetings or travelling displays and an outside terrace, large enough to host workshops completes the picture, all in an 8,000-square-foot building, nestled in the trees, just back from the river's edge.

The project was funded by the Ministry of Natural Resources, the Northern Ontario Heritage Fund, the Municipalities of French River and Killarney, and businesses and organizations such as Royal Ontario Museum, Westwind Forest Stewardship, Allstone Quarries, and Economic Partners.

The visitor centre opened to the public July 14th. For more information, contact Leslie Joynt: (705) 287-2891 x 223; leslie.joynt@mnr.gov.on.ca



# Anishinabemowin/Language

## Anishinabek unanimously create official language policy

NIPISSING FIRST NATION – Chiefs of the 42 member communities of the Anishinabek Nation have unanimously created an official language policy.

During their June 12-14 annual Grand Council Assembly, the Chiefs endorsed a resolution declaring that the official language of the Anishinabek Nation is Anishinaabe-mowin, or the Ojibwe language.

"This is a historic decision for our First Nations, and a significant step in coming out from under colonial rule and restoring our own Nationhood," said John Beaucage, who was acclaimed by the Chiefs to serve another term as their Grand

Council Chief. The Grand Council Assembly serves as a traditional annual gathering for member communities of the Anishinabek Nation, as well as the annual general meeting of the Union of Ontario Indians Inc.

"Our language is sacred, and protecting and restoring it is a priority for our Chiefs," said Beaucage. "It is the vision of this official language policy that our people will once again think in Anishinaabemowin by ensuring that Ojibwe is once again the language of our ceremonies, our gatherings, and our working life."

The official language policy is in step with the Anishinabek Nation's

unanimous support for the establishment of the Anishinaabe-Mushkegowuk-Onkwehonwe Language Commission that will support the language development needs of all First Nations in Ontario. Outgoing Deputy Grand Chief Nelson Toulouse, who did not seek re-election, was officially appointed as Commissioner to this new body that was modeled after the Maori language commission in New Zealand.../2

The resolution states that "the Anishinabek Chiefs-in-Assembly hereby declare that Anishinaabemowin, shall herein and forever, be the official language of the Anishinabek Nation... and "hereby acknowledge that English is the

language of the Crown and is a working language of our people".

The official language policy also adopts immersion programs as the preferred method of instruction in Anishinabek Nation schools.

"Ojibwe as a second language or conventional Ojibwe language instruction shall be phased out in favour of immersion and fluency programs for school-aged children," said Grand Council Chief Beaucage. The resolution also calls for the establishment of workplace immersion programs and learning opportunities for First Nation employees. The resolution commits the Chiefs-in-Assembly to encourage and support "opportunities for

learning, and that each member of the Anishinabek Nation civil service shall be granted two weeks of language development leave and/or workplace language immersion programming."

Anishinabek Nation Headquarters on Nipissing First Nation will implement the workplace language programming this summer. Satellite offices located in Thunder Bay, Curve Lake and Muncy-Deleware will follow suit soon after.

The 42 member First Nations will mandate and regulate the official language policy through their respect Band Councils, Agencies, Boards and Commissions by the year 2010.



Melvin Peltier, Ojibwe Languages Initiatives Officer at Sault College and Joanne Perrault, graduate of the college's Anishinaabemowin program.

## Immersion succeeding in Sault

By Melvin Peltier

SAULT STE. MARIE – The success of a 16-week Anishinaabemowin Immersion course led to the launching of a Ministry-approved, two-semester, one-year certificate program which became part of Sault College's offerings in the Fall of 2004. Since that time, there have been two Anishinaabemowin graduating classes.

Increasingly, employers in a variety of fields – particularly those serving Aboriginal people – call for candidates to have knowledge of the Ojibwe language.

Joanne Perrault, a 2006 Anishinaabemowin graduate, credits the language program for boosting her self-confidence through learning more about her culture.

"I entered the [Anishinaabemowin] program thinking I would become a teacher, but over the year what I learned helped me to realize that my journey is not only to teach, but to help others. It is my hope to assist others in finding the confidence to grow as I have.

"Our people will find their strength through the reconnection with their language and culture," says Joanne, who will be entering Sault College's Social Service Worker program in the Fall 2006 semester.

The hope is to expand the existing one-year program into a two-year program, providing students the option of completing a one-year certificate or continuing their studies and qualifying for a two-year Anishinaabemowin diploma.

## Spanish student risked life running from abusers

By Alan Corbiere

M'CHIGEENG FN – At the Indian Residential schools it was forbidden to speak a Native language in the classrooms, school yard, sleeping quarters and basically, anywhere within earshot of the teachers.

Students caught speaking Ojibwe at the Spanish Indian Residential School were quickly and smartly punished with a strap. This is reportedly the case at Reserve Day Schools as well.

However, there is one critical difference between being punished at a day school than at a residential school – the day school students got to go home at the end of the day to be consoled by a parent, grandparent, aunt, uncle or sibling.

This consoling was unavailable to residential school students. When their situation became unbearable, some residential school students ran away.

The following is a story told by Raymond Armstrong of M'Chigeeng First Nation. For two years Raymond attended Spanish Residential School for boys. Raymond moved back to the reserve and was kept back by his grandfather. The following is an edited, bilingual story of a young student who ran away from Spanish.

\*\*\*\*

Debaajmod: Raymond Armstrong

Anishinaabebiigejig: Alan and Ted Corbiere

Nahaa ga-dbaajmatoonim "Wiisagenh", nahiing megwaa gii-skoonwiyaang oodi Spanish. I will tell you about "Wiisagenh," while we were going to school at Spanish.

Aapji ngii-nigaagoomi oodi gii-yaawaang. While we were there, we were treated very badly.

Mii-sh maaaba gaa-bi-nji-maajaad maaba oodi, pane, maybe 2 - 3 times a year. That is why this one always left there (Wiisagenh), maybe 2 - 3 times a year.

Maanpii gii-bi-zhaa, maanpii maanda gii-bi-biindigebiiaag oodi-sh gaaming. He came here, this here bay (West Bay on Mani-

toulin) that comes in from the North Shore. Mii-sh maaba gaa-bi-zhaad zhiwi, nahaa Wiisagenh, kina maanda gii-gbading. And that is where Wiisagenh came, when all of this was frozen over (the bay). Gii-gkendaan go wipii waa-bi-maajaad oodi. He knew then that it was time to leave there.

Jiibaakwegamgoongsh ko ngii-njinokii. I used to work in the kitchen. Mii-sh go wiindamaagooowaangoodi shkiniigshag wiindamaagooog, Aah, wii-maaja miinwaa "Wiisagenh" kidooog. And that's where the young boys would tell me, Oh, Wiisagenh is going to leave again," they said.

Aash mii sa genii wi, ndazhchigeyaan nahii, nwii-gimoodin bkwezshigan, maa bezhigwaatig. And so I too, I sought to do something, to steal some bread, maybe a loaf of bread.

Ngii-miinigoog shkiniigshag nahii, "pillowcase", wii-tooyaanh wi mijim gaa-gimoodiiaan, pi-niig, miinwaa wiyaas, giizhaa-mendeg wiyaas. The guys gave me a pillowcase to put the food in, the food that I have stolen, potatoes and meat, cooked meat. Ko debni-maan, mii-sh go wi ngojing ngiini-kidooon fridge-ing. And when I used to get a steak I used to go hide it some place in the fridge.

Mii maanda gaa-daapnamaanh maage nswi maage niwin, mii-sh maanda biinamaanh niwi pkwesh-moniiginoon maaba Wiisagenh waa-bi-maajiidood, wii-bi-nwo-

pod. When I picked up 3 or 4 (steaks) then I would put them in the pillowcase for this Wiisagenh, to take with him to eat for lunch.

Maanpii-sh ko gnaamaa ngoji gii-bi-nbaadigenag niwi mnisheny-ing one of the islands here. And maybe they'd spend the night over

here on an island. There's about 2 or 3 islands there between Spanish and West Bay and Shesheganwaning. Aapji-sh go wipii gii-gzod December, aapji gii-gnaajwi maaba mkom. And at that certain time of the month, December, the ice was nice. Nawaach maa-ba gii-yowaan Wiisagenh, naa, zhooshk-waadaaganan mechwe-dko-bzojig. And this Wiisagenh used to have skates, the ones you tie on by hand (no boots

to them). Mii niwi gaa-bmoomaajin miinwaa niwi wiikiwenyan, that's what he and his friend used to carry on their backs, wii-zhi-zhooshkwaadewag oodi maamnik, mii-sh miinwaa bmosewaad ngoji shpaagonagaag and they were going to skate over there part ways, then they will walk where there is deep snow.

Mii wi gii-nigaajigaaza maaba oodi. That's that, he was treated poorly over there. Gii-yekzi bmi-paakkindibe-ind, pshazhegaazo pshkwegin giishpin debnigaazod nishnaabemod. He was tired of being slapped on the head and getting strapped with the leather strap, if he was caught speaking Ojibwe.

Gaa go maamdaa gegoo wiinshnaabemtaadiyaang, shkwa-

skoonwiyaang kogaagoyaang niwing naa wa zhiwi go naa, nahii zhaabdisewaad zhiwi name-ninwag. By no means were we to speak Ojibwe to each other, after school, if we all gather round together, that's where those brothers would always walk back and forth. Miinwaa go zhiwi aanind gaa-skoonwi-jig shkiniigshag gii-dbamaagaazod giwi wii-baataayaad giwi. And even some of the boys that were in school, they were paid to tell on them (the ones speaking Ojibwe). Aapji go gchi-nendamaawan gondag mekdekonyeg niwi. The priests really liked those guys.

Mii-sh maaba ko gii-bi-maajaad. So then that is when Wiisagenh used to leave.

Mii-sh maaba pane gaa-dbaadang Wiisagenh, gaa-zhinnigaachigaazod oodi skoongamgoong. This is what Wiisagenh always talked about, how poorly he was treated at that school.

Aaniish mnik oodi gaa-bi-msh-kowaakjiwaad giwi shkiniigshag, bi-maajaawaad ngoji negoodewaad megwe-mtigoonski wii-nbaawad? How many of those boys froze along the way when they left and crawled in the brush to sleep?

Gii-nigaazwidigenag oodi, bidkamiwaad, gnaamaa gaye wnishnawaad. They must have suffered over there as they were crossing or if they were lost.

Aaniish mnik oodi gaa-bi-nji-gjibwewaad shkiniigshag gii-bidkamiwaad zhonda mkoming? How many boys ran away from there by crossing there on the ice?

Aaniish mnik gaa-bkobiise-waad? How many fell in the water?

\*\*\*\*

Wiisagenh is remembered by many people in M'Chigeeng as having run away from Residential School in the winter time by crossing the ice. Fortunately, he did not freeze to death on one of those islands. Wiisagenh's situation must have become intolerable and he felt he had to leave the school and come home to M'Chigeeng.



Two unidentified Spanish Residential School students out skating.

– Photo Courtesy of Ojibwe Cultural Foundation





# Anishinabek Educational Institute

## BACHELOR OF ARTS PROGRAM

ANISHINABEK EDUCATIONAL INSTITUTE - NORTH BAY CAMPUS

### EXECUTIVE SUMMARY

The Bachelor of Arts program is a new and exciting program initiative of the Anishinabek Education Institute in partnership with Ryerson University. This innovative program will be launched in September of 2006 at the Anishinabek Education Institute's North Bay Campus. This program is a full time studies program with a unique delivery format already proven to be successful with Aboriginal students. In its design the students will complete the first two years of Ryerson's Bachelor of Arts program at the Anishinabek Education Institute and will then enter one of the following areas of discipline: Criminal Justice, Politics and Governance, or Sociology at Ryerson University.

### PROGRAM DESCRIPTION

The four year degree programs in Criminal Justice, Politics and Governance, and Sociology share a common two year foundation, in which students acquire breadth in the social sciences, followed by two years of a specific program of study. The program will combine a range of competency-based courses (writing, analytic thinking, team building and conflict resolution, quantitative and qualitative research methods) in addition to a selection of professional and professionally related, and liberal studies courses.

**During the first two years of study, students will be offered the following range of courses at AEI:**

#### Semester 1

- ACS 102 Learning and Development Strategies
- ACS 205 Writing as a Cultural Act
- CRM 100 Introduction to Canadian Criminal Justice
- POG 100 Introduction to Governance  
Liberal Studies (TBD)

#### Semester 2

- ACS 105 Informal Logic and Rational disclosure
- SOC 104 Understanding Society
- CRM 102 Introduction to Crime and Justice
- POG 110 Canadian Politics  
Liberal Studies (TBM)

#### Semester 3

- ACS 301 Research Design and Qualitative Methods
- MNR 405 Organizational Behavior and Interpersonal Skills
- SOC 107 Sociology of Everyday Life
- POG 210 Canadian Government Liberal Studies (TBD)

#### Semester 4

- ACS 401 Introduction to Research and Statistics
- GEO 141 Geography and GIS
- POG 440 Aboriginal Self Government
- ITM 102 Business Information Systems
- MKT 102 Marketing 1

### Admission Requirements

Ryerson requires that applicants for admission to Ryerson undergraduate programs present the Ontario Secondary Diploma (OSSD) with a minimum of 6 (six) Grade 12u/m courses or Ontario Academic Courses (OACs), or equivalent. Students from the current or previous Ontario secondary school curriculum will be treated equally for admission purposes. The length of time taken by an applicant to complete the OSSD will not be a determining factor in admission decisions. New and old curricula courses can be combined as long as courses are not double counted. As well, the "out of school" component of Grade 12 U/M co-op courses or equivalent is not accepted for admission purposes. Ryerson may use New Curriculum Grade 11 results in the early admission offer process.

### Demand

Access into university programs continues to be a challenge for Aboriginal students, first with the double cohort phenomenon, and now with the lack of new spaces being created at our universities. In addition, the retention rate for aboriginal students entering the university system has been poor. This program will offer a solution to the access and retention issues faced by many of our Aboriginal Students and create opportunities for a post secondary university education for many who may otherwise not find university as a viable goal. Both partners, Anishinabek Education Institute and Ryerson University, have a proven track record of success with our Aboriginal students.

### FOR INFORMATION CONTACT

#### Patti Fox, Registrar Services Coordinator

Head Office - Nipissing First Nation  
P.O.Box 711, North Bay, Ontario P1B 8J8  
(705) 497-9127; (Fax) 497-9135; Email: foxpat@anishinabek.ca

#### Bridget Missabie

Satellite Office - Curve Lake First Nation  
Curve Lake Post Office, Curve Lake, Ontario K0L 1R0  
(705) 657-9383; (Fax) 657-2341; Email: CLreception@anishinabek.ca

## Kinoomaagewin/Education

# Bartleman enlisting allies for his literacy campaign

By Maurice Switzer

NORTH BAY – James Bartleman knows better than most all the challenges facing Aboriginal youth.

“High dropout rates, lack of self-esteem, suicides,” he went down the list for the benefit of 800 graduating teachers at Nipissing University.

Ontario’s first Aboriginal lieutenant-governor, a citizen of Mnjikaning First Nation, spent his youth surrounded by poverty and racism growing up Port Carling, Ontario.

“But I don’t want to focus on who is to blame – but what to do about it,” he said after accepting an honorary education degree. “I’m trying to mobilize organizations and people of goodwill.” The cause for which he has martialled support from universities, teachers federations, and corporations is the advancement of literacy, which he sees as the key to Native youngsters escaping the socio-economic dead-ends in which too many have found themselves.

“Why in a province of 12 and a half million people in one of the richest provinces would children have no books to read,” he asks, offering his audience the rationale for the campaign he has led to collect two million books for Aboriginal children.

“Poverty is the greatest obstacle to having books in homes,” he says, proudly telling a scrum of journalists that the 2,000 children attending this summer’s 35 literacy camps will receive a new book every two months for the next five years. Frontier College, Ontario’s oldest literacy organization, is operating the camp programs in 28 fly-in First Nations.

The Bartleman literacy initiative has been dubbed Club Amick, the Oji-Cree word for “beaver.”

His parting convocation speech message to the graduates of Nipissing’s primary and junior division graduates is an exhortation to accept assignment “in a First Nation community that needs you.”

An ideal candidate for such an assignment would be Patricia Robinson, a tall brunette 27-year-old who lives in Toronto, but whose happiest memories are summers spent with her Algonquin grandparents at Wolf Lake First Nation in Quebec.

“My grandpa would take me hunting, picking berries, and my grandma made moccasins,” she says softly. “She passed away last spring.”

She credits those visits to Wolf Lake with instilling a sense of culture and tradition in her.

“My family and their beliefs” have been her strength – “not to get caught up in stereotypes and to speak your opinions in a respectful way.”

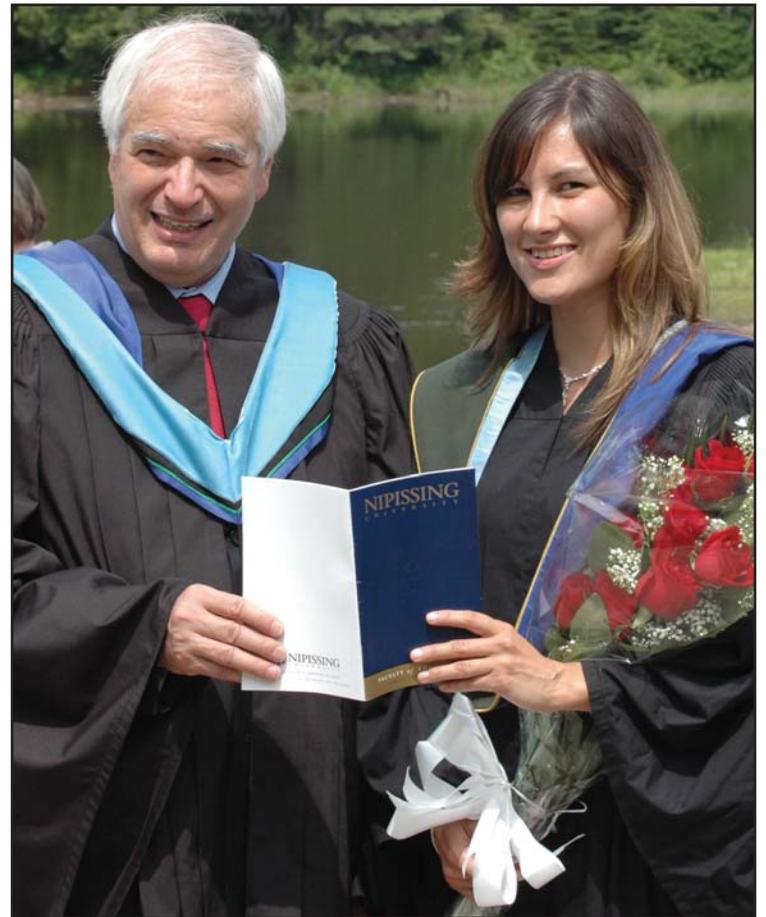
That underpinning spurred her to get involved in Aboriginal Student Services at Ryerson University when she was earning an undergraduate degree in graphic communications management.

“Living in cities you can keep in touch with your roots – going to festivals and things,” she says.

She confesses to having “always loved working with kids,” and wants to teach students at the older end of her K-Grade 6 qualification spectrum.

But her immediate plans are not to accept Mr. Bartleman’s challenge and apply for an on-reserve teaching job – at least for now.

“I am thinking of going overseas and looking for opportunities to supply teach,” she says, clutching a dozen long-stemmed red roses and posing for a photo with Ontario’s Lieutenant governor.



Patricia Robinson, whose Algonquin heritage is from Wolf Lake First Nation in Quebec, got two bonuses the day she received her education degree from Nipissing University – a dozen long-stemmed roses and a chance to meet James Bartleman, Ontario’s first Aboriginal lieutenant-governor who was the keynote speaker at the graduation ceremonies. – Photo by Bernard O’Connor, Nipissing University

# Top student achiever is also a very busy working mom

By Rick Garrick

THUNDER BAY – Valerie Anderson is “very proud” to have completed the Anishinabek Education Institute’s Native Early Childhood Education Program. “It took me 16 years to achieve this,” Anderson says. “When I was in high school in 1989, it was my goal to take the ECE program.”

Anderson, who was presented with the Academic Achievement Award for her class-leading 3.77 GPA at AEI’s graduation ceremonies at the Victoria Inn in Thunder Bay on June 3, found it challenging to squeeze her course workload in with her responsibilities as the mother of a nine-year-old son and supervisor of the Wunnumin Day Care Centre in Wunnumin Lake First Nation, a fly-in community located about 385 km north of Sioux Lookout.

“Luckily, I took a time management course,” she says. “It helped me with balancing my family, work, and course load.”

Anderson’s husband also helped out with their son and some of the house work while she was working on

her courses, usually after she took a two-hour break to be with her family after the Day Care had closed for the day. “He was very helpful,” she says. “When I was feeling tired, he would be pushing me to continue.”

Anderson remembers working late into the night, until 2 or 3 a.m., to complete her assignments, particularly during the first semester of the program.

“I used to put the assignment due-date list on the fridge,” she says. “That’s how he knew, I used to highlight the assignments I had done.”

The five-semester program allows students to study in their home communities for the majority of the year, with only two two-week in-class sessions in Thunder Bay required per semester.

During their five- or six-week community sessions, the students are required to hand in assignments on a regular basis; during their two-week in-class sessions, they are required to put in two intensive full-day classes with each of their five instructors.

Anderson found the two-week in-class sessions to be difficult. “The first two weeks were hard,” she says. “I was really homesick – I missed having my boy around.”

Anderson also didn’t know anybody, and she was always worried about her job at the Day Care, in case a crisis happened. “Luckily, nothing serious happened while I was away,” she says, adding that a relief supervisor looked after the Day Care while she was in Thunder Bay. “I left my phone number just in case something happened.”

Although Anderson didn’t know anyone when she first began the program, she made friends with all of the other 10 students by the end of the program.

“We used to help each other out with transportation,” she says, adding that the campus is located in Fort William First Nation, a fair distance from where most of the students were staying. “And I will surely have fond memories of all of them.”

Anderson also appreciated the help that her instructors gave her, especially the contact numbers and e-mail addresses. “Here in the community, I was able to call them at home,” she says. “It was very helpful.”



Valerie Anderson, Wunnumin Lake First Nation, receives academic achievement award from acting AEI site coordinator Jennifer Fletcher. – Photo by Bernard O’Connor, Nipissing University

# Kechego wins award

MUNCEY – Ross Kechego is the winner of the 2006 Aboriginal Institutes’ Consortium award for a student in an Anishinabek Educational institute program.

A student in the Native Pre-Health Science program at AEI’s Munsee-Delaware campus, Ross is a candidate for the Paramedic Program. The citation for the Consortium award -- to be given annually to one student and instructor at each of the eight Aboriginal post-secondary institutes in the province, says Ross is “a very committed and conscientious student who actively participates in the program. Ross makes himself available, is open to new ideas and adds new perspectives in the classroom. One of the youngest AEI students, Ross says, “Going through this first year made me realize that I want to help people and provide for my family. A paramedic is what I want to become and it is something that I really want, so I am going to continue and make my family proud.”

# Aboriginal Ontario

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## Averys do bulk of business with people on the move

By Rick Garrick

**NIPISSING FN** – Garnet and Deborah Avery have been busy since moving to Nipissing First Nation in 2004.

First on their agenda was a U-Haul rental business, then a storage unit business, and finally a travel agency business.

Soon after moving to North Bay, Garnet opened up the U-Haul rental business on leased land along Hwy. 17 near the Union of Ontario Indians office complex in Nipissing First Nation.

Garnet came up with the idea after he talked to a storage unit owner in southern Ontario, who suggested that the U-Haul business would be a good fit with the storage unit business Garnet was planning to go into. U-Haul clients often need storage space before or after their move.

“We get a commission on the rentals,” Garnet says. “All we do is take the trucks in and rent them out. Any maintenance is done at a garage.”

Garnet had looked into the possibility of starting up a storage unit business after they moved to North Bay and realized there weren't any available storage units to store their household items.

During the late summer of 2005, he started building his two

Yellek Self Storage buildings, and went into business after they were completed this past winter.

“We're doing quite well,” Garnet says. “We get more clients all the time. One building is almost full.”

He invested most of the money for the first two storage buildings, which each house 18 storage units

in 10 by 11 ft. and 5 by 10 ft. sizes, and just signed a 20-year business mortgage with Waubetek Business Development Corporation to pay for another two storage buildings that he plans to build by this fall if there is enough business to justify the expense.

“The total cost should be about \$150,000,”

Garnet says, adding that

the storage buildings are of wood frame construction with steel siding and roofs and concrete pads. “I built the buildings myself.”

Deborah also opened up TPI Blue Sky Travel, a Travel Professionals International branch office, this past winter in the Yellek Self Storage/U-Haul office.

The business was a natural

progression from the home-based travel agency she had operated in Sudbury since 1995.

“It's been quite busy,” Deborah says, adding that since the move from Sudbury, she has been busy generating new clientele lists.

“It's practically like starting over. You have to reestablish your

clientele.” Deborah also registered TPI Blue Sky Travel with TICO, the Travel Industry Council of Ontario, which gives her clients the advantage of being covered by the Ontario Compensation Fund in case one of the companies they are booked with defaults.

“That's why they always say to book with a TICO regis-

tered company,” Deborah says. “Without a travel company, you are on your own.”

Deborah also notes that travel agencies offer better services, including one-on-one contact and a better knowledge of the destinations, and can often offer better prices than the on-line sites offer. “I also do personal consultation for some of my clients,” she says. “If someone can't come to me, I'll go their home or place of business.”

Deborah currently has about 200 clients, many of whom book group tours. “They are a lot of work, but it's very satisfying,” she says, adding that she is looking to move into the specialty market, where clients prefer to follow their own agenda instead of following the available packages.

“If you try to search the Internet, you'll get totally confused. That's where we come in. We fit the destinations and hotels to what they are looking for, pretty much at a better price.”

Cuba, the Dominican Republic and Mexico are her main destinations, but she also books plenty of packages to the southern U.S., the Caribbean, the Mediterranean, and Europe.

The phone number for TPI Blue Sky Travel is 474-0091.



Garnet and Deborah Avery operate three businesses on Nipissing First Nation.

– Photo by Priscilla Goulais

## Honesty is best policy for busy Cochrane mechanic

By Rick Garrick

**COCHRANE** – Bruce Brunette loves his job, a commitment which has paid off handsomely over the past four years.

The Fort Albany First Nation member is the 2005 Nishnawbe-Aski Nation Businessman of the Year and his business, B & M Auto Repair, has more customers than he can handle.

“I work about 60 hours a week,” says Brunette, a Class A licensed mechanic, noting that his customers often tell him: “If you can't do it this week, do it next week.”

Brunette offers an explanation for his customers' loyalty. He believes in being honest with his customers, he doesn't overcharge, and he often gives people a break on minor jobs, such as changing a light bulb.

“I tell them I'll get them next time,” he says, “and they come back.” Brunette opened up his two-bay garage in Cochrane four years ago after returning back home from out west, where he had worked in the auto repair business for many years.

When he couldn't find work in one of Cochrane's garages, he decided to take advantage of a Human Resources Development Canada small business program which

encourages people on Employment Insurance to start up their own business while still collecting EI benefits for up to a year.

“I had to do a three-year business plan,” Brunette says, explaining that he used his own money to establish the business and got a break when another garage closed around the time he opened up. “And I'm in a good spot, right here on Hwy. 11.”

Brunette also warranties all of his work, follows the standard labour guide manual when charging

for repairs, and only changes parts with the permission of his clients.

“I have a very good reputation in this town,” he says, “word of mouth is our best advertisement.”

Since opening, Brunette's clientele has grown at a steady pace to about 300 to 400 regular customers, leading Brunette to hire his son as an apprentice mechanic about two-and-a-half years ago.

“He's in his third year of apprenticeship,” Brunette says, adding that he also employs a part-time bookkeeper and has taken on

a co-op student for about 15 hours per week. “And I'm hiring one more mechanic on May 1.”

In addition to his customers from the Cochrane area, Brunette also repairs vehicles for many customers from along the James Bay coast.

“They send their vehicles down by train,” Brunette says, adding that he also operates a sideline business providing vehicle storage for people from the coast who regularly travel south. “I give free pickup and drop-off for my cus-

tomers at the Ontario Northland Railway station.”

Since opening, Brunette has avoided bank loans and government funding, preferring to use only his profits for expansion: \$25,000 for upgrades and a small extension to the garage and \$20,000 to \$30,000 for tools, such as the Snap-On diagnostic scope he originally bought for \$5,000 and updates every six months for another \$700. “I don't like going into debt,” he says. “If I make money, I put it back into the business.”

Brunette plans to retire in about 10 years, when he turns 60, and sells the business to his son.

“I'll work for him part-time,” he says.

But for now, Brunette has more plans – he wants to open up a food stand this summer and is looking to go into the used car business.

“I think there's a demand for it,” he says, adding that he usually gets two or three inquiries every week. “I'm sending my son to Toronto to take a week-long course for a dealer's licence.”

Brunette's future plans are to add one more bay to the garage and to hire another apprentice mechanic.

“I love my job,” he says. “I love what I do. And my son does too. I wouldn't trade it for the world.”



B&M Auto Repair owner Bruce Brunette checks out vehicle for one of his many Cochrane customers, cab owner Joe Nadeau. Brunette was chosen Nishnawbe-Aski Nation 2005 Businessman of the Year.

# Dnakmigziwin/Sports

## Horn-Miller proud role model at Indigenous Games

DENVER (AP) – Waneek Horn-Miller, the most decorated athlete at the North American Indigenous Games and one of the world's best water polo players, easily could have called it quits after she was stabbed in the chest during the 1990 standoff in Oka, Quebec.

The soldier's bloody bayonet didn't take her life, and she realized even at 14 that if she allowed her heart to fill with anger her spirit would be as broken as her body.



Waneek Horn-Miller

"It was awful. It was really awful. I got post-traumatic stress disorder from it. But you can't give all your power over to that," Horn-Miller said. "You can't give them so much power that they take away your dreams."

Her visions, nourished by a single mother of four, were to rise above the drawbacks she faced on the Kahnawake Mohawk Territory on the south shore of Montreal, never to back down from the good fight.

Her stabbing became the symbol of the summer-long standoff at the Kanestake reserve in Oka between Mohawks and Canadian

authorities over a proposed golf course expansion, and it served to inspire a life of accomplishment.

"I got stabbed and I kept thinking, 'I can spend the rest of my life explaining to people I was a great swimmer, I was a great water polo player, I was a great runner, but this happened to me and that's why I didn't go on,'"

Horn-Miller said. "I mean, can you imagine? That's an incredible amount of power to give somebody who's done wrong to you."

Instead, she's spent the last 16 years excelling in athletics and academics, serving as an inspiration to countless indigenous peoples.

The first female Mohawk to compete at the Olympic Games, she served as co-captain of Canada's water polo team at Sydney in 2000.

She runs the Native student centre at McGill University in Montreal, where she operates a sports camp for elite athletes, a hook, really, to interest them in a sec-



Team Ontario march in opening ceremonies of 2006 North American Indigenous Games in Denver, Colorado.

ondary education. Along the way, she's won dozens of gold medals at the North American Indigenous Games.

"For me it's not about winning tons of medals. It's just about being involved," said Horn-Miller, who swam in the senior division in Denver at the 2006 NAIG event. "I'm still pretty competitive. But these Games for me has changed. I'm more of a role model."

And not just for the younger generation.

"She's defended the sovereignty of our land," said Olympic champion Billy Mills, a Lakota Sioux Indian. "She's defended the

existence, the culture, the tradition, the spirituality and the sovereignty of the Indian people during her journey."

Horn-Miller isn't shy about revealing the thick scar just above her heart as she recounts for the thousandth time the sword that sliced through her flesh on that September night 16 years ago.

"It's something that's a part of me," she said. "I think it

represents a lot of obstacles that our people faced, whether it's re-traumatization through the generations or personal trauma. Mine just happened on a national stage." She said she felt obligated to turn her experience into empowerment.

"We come from a people that never back down," Horn-Miller said.

"Whatever nation you are, we've all been through trauma and if our ancestors didn't rise to the occasion every time and didn't suffer and didn't struggle to survive, we wouldn't be here. And that's how we develop that grit, that toughness deep down when it really matters.

We have that in us."

As the more than 7,000 athletes from 23 states and 11 Canadian provinces gathered in Colorado for the July 2-8 NAIG competition, Horn-Miller said she was particularly proud of those who were the first to leave their tribes and First Nations to compete on such a big, faraway stage, some of whom aspire to follow in her footsteps into mainstream competition.

"It's scary, yeah, it's terrifying to be the first. It's lonely," Horn-Miller said. "Let me tell you it was lonely my entire career. Lonely. That's why these Games are so important to me because I get to look around and say, 'My God. Native people everywhere!'"

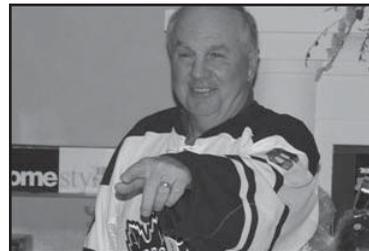
And when you're not the anomaly, when people are staring at you not because of what you are but because of who you are, sport is stripped to its very core.

"You're not 'the Native' water polo player. You're not, 'Oh, look, it's the Native.' You're with everybody else and it's boiled down to speed, strength, skill," Horn-Miller said. "That's what's special about these Games."

Cowichan First Nation on central Vancouver Island was awarded the right to play host to the next North American Indigenous Games in August of 2008.



West Bay team of Martha Murray, Cathie Beaudin, and Heather Debassige won the ladies title.



Stanley Cup winner Ron Ellis makes a point during auction..



Hockey hall-of-famer Johnny Bower tries to steer a putt into hole.

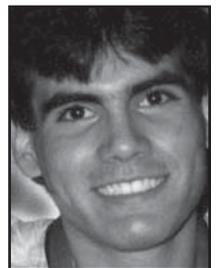


Mixed division winners, Team Bell: Larry Keenan, Sherri Rivard, Randy Grieves, and George Garnett.

## Bob Rice joins Bobby Orr Hall

PARRY SOUND – Bob Rice has been inducted into the Bobby Orr Hall of Fame.

At 18 years of age, Rice, a citizen of Wasauksing First Nation was "carded" and designated as a Canadian Athlete with the prospect of competing for Canada in the Olympics. As the youngest member of the Canadian Commonwealth Team it was tragic when in December 1986, his



Bob Rice

brief but meteoric career was cut short before he reached his prime due to an unfortunate car accident. In addition to competing in the 1986 Commonwealth Games in Edinburgh, Scotland, in 1984 he came in third in the Pan Am Jr. Championships in the Bahamas in both the steeplechase and the 5000 metre races, 9th in the World Jr. Cross Country and 24th in the World's Cross Country in Gateshead, England.

In 6½ years, he ran over 129 races, winning 79, medaling in 102, and breaking 43 track records. Many are convinced that without his unfortunate accident he would have achieved fame to rival Canada's famed Tom Longboat and would have represented Canada in the 1988 Seoul Olympics.

## Annual charity tournament another success

By Les Couchie

ORILLIA – The 8th Annual Bell Canada/Anishinabek Veterans Memorial Golf Tournament raised \$30,000 for the work of the Anishinabek Nation Seventh Generation Charities.

This year's event at the Hawk Ridge club featured a star-studded field of former Toronto Maple Leaf hockey legends including Hall-of-famer Johnny Bower, Stanley Cup winner and charity supporter Ron Ellis, first time supporter and Stanley Cup champion Gary Leeman, eight-time all-star defenceman Pierre Pilote, and our regulars Bobby Baun, Rene Robert, Wayne King, and Larry Keenan.

Guest MC Mike Banks kept everyone in high spirits with his impressions of Jack Nicholson, Jean Chretien and Muhammad Ali.

Ron Ellis received the 50/50 proceeds for his efforts to visit one of our Anishinabek Officers who was burned trying to save two inmates. Ron took the time to visit and bring some cheer to the officer at the burn unit in Sunnybrook Hospital. Ron will be using the donation for his foundation that fundraises for cancer research.

Special deerhide jackets were presented to long-time supporters Larry Keenan and Paul Markle.

A special jacket was presented to Honorary Chief Johnny Bower.

The highlight of the evening was Johnny Bower singing for his dinner. Johnny sang, "Honky the Christmas Goose," which actually knocked the Beatles out of the number one spot on 1050 CHUM back in 1964. The crowd responded with a standing ovation for Johnny.

Special thanks to all the volunteers: Leah Stock, Jeffrey Stock, Mary Lou McKeen, Trina McGahey, Louise Duke, Joanne Santi, Terry Restoule, Team Westmont, Team CMHC, the Nashkawa's at Zellers and all our participants who make this event so successful. See all of you next year!

### Tournament highlights:

**Mixed Champions:** Bell Canada Team of Sherri Rivard, George Garnett, Randy Grieves and Larry Keenan.

**Ladies' Champions:** West Bay Team of Cathie Beaudin, Martha Murray, and Heather Debassige.

**Men's Champions:** Westmont Team of Bruce McDonald, Kyle Nantais, Al Atkinson and Gary Leeman.

Other prizes included the putting contest won by former UOI employee Roger McKenzie, and closest to the pin – Gary Leeman.

## Mno-bmaadziwin/ Health



### Condoms 5th medicine

WHITEFISH LAKE FN – The Union of Ontario Indians HIV/AIDS program plans to send one delegate from each of the 42 Anishinabek Nation member communities to the International AIDS conference in Toronto August 11-18.

The program has been busy visiting our communities, and presented a June 3 workshop in Whitefish Lake First Nation. One activity required each participant to build a sculpture using condoms and then explain the significance of their sculpture and how it related to HIV. One person made a cell representing the T-cells our bodies employ to stay healthy.

Participants said we have to make sure we take care of ourselves and be careful of what we put into our bodies. The workshop also included a powerpoint presentation on the past, present and future of Aboriginal people in regards to HIV infection. Participants made Medicine Bags that contained each of the Four Sacred Medicines and a condom that is considered Medicine as well in order to assist in the prevention of HIV.

A guest speaker was there to share a motivational story and the new documentary titled Knowledge for Today and Hope for Tomorrow featuring four brave First Nations women and who share their stories about HIV/AIDS.

For more information please contact Jody Cotter at the Union of Ontario Indians at 705-497-9127 ext.2231 or by email at cotjod@anishinabek.ca

## Lynda new FASD worker

FORT WILLIAM FN – My name is Lynda Banning and I am the new Fetal Alcohol Spectrum Disorder (FASD) Regional Worker for the Union of Ontario Indians Northern Superior Region.

I will be working out of the UOI office located in my home community of Fort William First Nation, delivering educational workshops that promote healthy birth outcomes and child development. Please send me information about upcoming events so I can participate to promote the program and to provide information on Fetal Alcohol Spectrum Disorder.

My goal is to hear doctors say that all of our newborns are perfect and that they wouldn't change a thing.

My educational background includes a Social Services Worker Diploma and an Honours Degree in Psychology. My training includes a University of Washington workshop that discussed intervention strategies to encourage healthy birth outcomes. I have worked in a variety of areas within Aboriginal organizations in Northwestern Ontario for the past 15 years, including counseling, prevention, health promotion, education, and research.

I am the mother of four adults and my second grandchild arrived in April. The doctor said he is perfect and he wouldn't change a thing. Being a grandma is one of my favorite roles. In my free time, when I'm not chatting on the phone with my six-year-old grand-

daughter and her baby brother (he says hi to me already), during the warmer months you will likely find me outside working in the yard. My goal for this summer is to have my hubby teach me to fish so I can stock up on yummy pick-erel for the winter.

During those cooler months I enjoy staying inside to crochet and my specialty is baby afghans. They may not all be perfect but they are all beautiful. I can tell by people's reactions to them.



Lynda Banning

## NE Mental Health 4" x 11"



### ABORIGINAL HEALING AND WELLNESS STRATEGY

880 Bay Street, 2<sup>nd</sup> Floor, Toronto, Ontario M7A 2B6  
Reception: (416) 326-6905 Fax: (416) 326-7934

#### The AHWS Joint Management Committee (JMC) Aboriginal Caucus invites applications for the position of Aboriginal Co-Chair:

##### Qualifications:

- You are an Aboriginal person;
- You have the ability to chair meetings in an effective and neutral manner with tact and diplomacy;
- You are a facilitator, mediator, and consensus-builder;
- You have political sensitivity to First Nation communities, Métis communities and urban/rural Aboriginal communities;
- You have proven experience in liaison with government, First Nations, Métis and Aboriginal groups at a senior level; and
- You have extensive experience living and working in Ontario, including experience in senior/leadership positions of communities, agencies and/or organizations.

Candidates are expected to be able and willing to commit the required time (minimum 25 to 30 days per year) to participate effectively in JMC activities, plus participate in conference calls, liaise with the Government Co-Chair and have contact with JMC members. In addition, from time to time, the Co-Chair represents the JMC/AHWS at public or community events or meetings. Some travel is required.

Candidates must also be willing to submit to a criminal reference check (CPIC).

##### Conflict of Interest:

- The Aboriginal Co-Chair abides by the same conflict of interest rules as other members of the JMC, i.e., gain to self or family member; involvement in a project, member of the Board of the organization; and
- The Aboriginal Co-Chair should not:
  - Be on the Board/Council of an Aboriginal community or organization which is a signatory to the AHWS Phase III Agreement; or
  - Be a Board/Council member, the Executive Director or the Administrator of a community or organization that is funded directly or indirectly by AHWS; or
  - Be an employee of or officer of a Provincial /Territorial Organization/AHWS Partner.
- Have been convicted of a criminal offence.

Posting date: June 23, 2006

Closing Date: July 21, 2006 at 4:30 p.m.

Applications should be sent to: Aboriginal Co-Chair Selection Panel, Aboriginal Healing and Wellness Strategy, 880 Bay Street, 2<sup>nd</sup> Floor, Toronto, Ontario M7A 2B6 or by facsimile to: (416) 326-7934.



# Mno-bmaadziwin/Health

## Pic Mobert youth walking to Sundance

By Rick Garrick

THUNDER BAY – On the long summer evening of June 30, a group of 17 Pic Mobert First Nation youth and nine supporters are camped at a provincial park about halfway to their destination, a July 10 Sundance ceremony in Manitoba.

As the Walk for Life youth clean up after dinner and prepare for an evening ceremony and discussion with traditional teacher Dave Courchene around a crackling campfire, a few of them discuss their spiritual walk to the Sundance ceremony.

“I feel that my ancestors are going to be there waiting for me,” said Clarence Fisher, who explained that the Walk for Life is rejuvenating his cultural beliefs and spirituality, a tradition he once followed when he

was younger but lost when he took up drugs and alcohol. “At the end of the day, when I’m sore, tired and wet, that’s when my spirit keeps me going. Our spirit is what keeps us going.”

The Pic Mobert walkers and their supporters, including Chief Jeff Desmoulin and spiritual leader Vern McWatch, left their community on June 26 to walk a 1,000 km. route through northwestern Ontario and eastern Manitoba which will lead them to Manitoba’s Whiteshell Provincial Park, where they will pay tribute to Manitou Api, an ancient pilgrimage site for Aboriginal people, Sagkeeng First Nation, where they will visit the Turtle Lodge, and Selkirk, Man., where they will participate in the Sundance ceremony.

“It’s going to change my life in all sorts of ways,” said Jeremy Desmoulin, another youth who explained that he has been waiting for four years to dance in the Sundance since he first attended the ceremony five years ago. “It’s a spiritual thing for me, trying to connect with the land. This is a first step, not only for our community, but for the other communities as well.”

Chief Desmoulin stressed that Pic Mobert is only one of the many communities, both Native and non-Native, along Lake Superior’s north shore that have seen a rapid rise in Oxycontin and other forms of drug abuse over the past few years.

After he was elected as Chief last July, Desmoulin came to the conclusion that action was needed.

“The people voted for all the councillors that don’t drink,” Desmoulin said. “They wanted change.”

When McWatch had his vision of a spiritual Walk for Life, Desmoulin realized “It was a perfect opportunity to get involved. I said to myself, ‘It’s time for us to get up and do something.’”

Courchene, a Sundance ceremony leader from Sagkeeng, had been invited to Pic Mobert last fall to help the youth with drug addictions.

“The ones who are most affected by the drugs are the young people,” Courchene said. “They were paying \$70 a pill for one hit. Some people were taking three or four hits a day. Oxycontin is not an easy drug to overcome.”



Walker Matthew Jacobs carries a Grandfather rock.



Chief Jeff Desmoulin, right, takes a break with Pic Mobert youth on July 1 following one of two daily 5 km. walks.



Music was an important part of the Jocko Point fish fry benefit for the Gagne family. From left, Mike Restoule joins Marty Restoule, Jim Dokis, and Larry Chassie from Dokis First Nation to put some life into the party.

## Gaggi Media Hydro Warning 6 x 6

## Fish fry brings out friends

By Doreen Trudeau

JOCKO POINT – Participants in a community fish fry showed their support in a variety of ways to neighbours down on their luck.

Tom and Gisele (Gig) Gagne’s home was gutted by fire last December. The couple, who have three children – Tommy 21, Roger 15, and Emily 12 – had just moved into a new home in Jocko Point on Nipissing First Nation when “Gig” was diagnosed with throat cancer.



Gisele Gagne

On May 27, Gig’s parents Henry and Monique Anishinabie hosted a fish fry that drew people from near – Nipissing and Dokis First Nations, Sturgeon Falls and North Bay – and far – St. Catherines, Fort Albany, and Sudbury – to share some good times and help their friends.

The preparation of the grounds was done by Troy, Tyler, Roger, Corey-Lee, and Emily with the adult assistance of Tom, Ray, Joyce and Mark. Brian Hanson – whose wife was in hospital in Toronto – kept a flaming fire burning during the hot afternoon to help Henry provide fried fish for the many community

members who dropped in for the feast.

Donations of food, drinks, and gifts for penny sale and draws came from generous community businesses like the Eagle’s Nest, Chester’s, Ojibway Snacks, and Kokomis Restaurant, as well as from off-reserve firms like Mackey Fuels and Chopper Fever. Friends and family members provided valuable gifts for the penny sale and various fund-raising draws.

Entertainment was provided by the powerful voice of UOI Constitution Coordinator Mike Restoule, who joined “The Dokis Boys” – Marty Restoule, Jim Dokis and Larry Chassie – for their popular lineup of well-known country and western songs. Marty and his Band took the time from their busy schedule to perform on this day to help support the Gagne family.

Dwayne Trudeau, from Sudbury – originally from Wikwemikong Unceded Indian Reserve – treated the audience to his blues-style slide guitar and songs from his CD such as House in the Sky, Two Wings and Wind Talkin’ Blues, accompanied by Jessie, Dallas and Lori from Sudbury.

Funds raised will help defray the Gagnes’ costs for travel and medical equipment.



## Kinoomaagewin/Education

### Sault partnership targets Native students

By Beth A. Dillon

SAULT STE. MARIE – Siini miikan e-namok gchi kendaaswin-gaamik (the stone road leading to higher knowledge building) begins

at the intersections between Algoma University College (Algoma U) and Sault College (SC) in Sault Ste. Marie, Ontario. The two institutes have a history of working together, and

are forming a new partnership to meet the needs of Aboriginal students who attend either institute.

Carolyn Hepburn, of SC's Native Education and Training department,

Cambrian College  
6" x 11.75"

says: "As post-secondary institutes we are committed to student success and are increasingly dedicated to assisting Aboriginal students on their educational path. It's critical that First Nations people view post-secondary education as a feasible choice, and our commitment to helping students achieve their full potential will be better realized through this renewed working relationship."

"Partnership is of utmost importance to encourage First Nations students to succeed at the college and university level," adds Donna Woldanski, Divisional Director of External Relations at Algoma U. "We are committed to providing education to incoming students from any educational background."

The two colleges have worked collaboratively over the past four years in facilitating the annual Love Your Language Day, an event created to honour the work and dedication to language revitalization and retention by First Nation language teachers. The two institutions alternate as hosts for the annual event.

As well as year-round social and cultural activities, both institutes offer a number of Aboriginal-specific services, including student counselors and advisors, as well as scholarships and bursaries. They provide culturally-sensitive learning environments, experienced and innovative Aboriginal faculty and staff, and support for groups such as Algoma U's Shingwauk Aboriginal Student Association and SC's Native Student Council. A sense of community is an important aspect of the Algoma U/SC learning experience. Students

have higher results of success when provided a sense of belonging and inclusion. Many Aboriginal students who are successful at the college level gain the confidence to continue on and succeed with their studies at the university level.

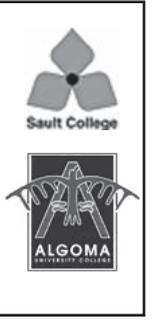
Both institutes offer a wide range of services that support students in their transition to post-secondary studies, whether it be enrolling in college for the first time or pursuing degree programs at the university level.

Students can earn a degree in as little as two years, and can transfer credits between the institutions.

In addition, Algoma U and SC have a number of articulation agreements in place so that successful graduates can receive advance standing if they decide to further their education within the same field of study.

Aboriginal students also have a wide variety of study options – over 60 SC diploma programs and 30 Algoma U undergraduate degree options – programs including Social Services Worker (Native) and Anishinaabemowin Immersion.

*Beth A. Dillon is an Anishinaabe-Metis PhD student in Interactive Arts & Technology at Simon Fraser University in British Columbia, Canada. She merges the career paths of an industry game writer, journalist, and academic.*



### Kash evacuees learn GPS skills

By Melvin Peltier

SAULT ST. MARIE – Residents of Kashechewan First Nation evacuated by spring flooding to Sault Ste. Marie took the opportunity to learn some valuable skills to take back to their James Bay community.

In June, Sault College of Applied Arts and Technology's Natural Resources and Native Education and Training Departments presented a GPS (Global Positioning System) and Compass training session for five Kash citizens.

This training was provided by Natural Resources Professor Erwin Goertz, and was arranged by Native Education's Native Student Support Officer, Carol Simoncini at the request of Maheengun Shawanda, Sault Ste Marie Coordinator for Kashechewan evacuees.

"Now I know how to use the G.P.S , and [I am] thinking of buying one ... I had a good time in learning the compass [and] how it works," said "honourary student" Andrew following the training session.

Ngwaagan Gamig  
(Rainbow Lodge)

4 x 4.5



Cossette Media  
Safe Drinking Water  
6 x 14.0

## Ngamwin/Honour Songs



A June 30 luncheon honoured Nelson Toulouse, stepping down after six years as Deputy Grand Chief of the Anishinabek Nation, and Union of Ontario Indians staff members including Doreen Trudeau, who received a five-year award for service as a community facilitator in the Restoration of Jurisdiction project.

## UOI achievers get recognition

NIPISSING FN – Newly re-elected Grand Council Chief John Beaucage put the business of the Union of Ontario Indians on hold for a few hours to recognize the achievements and service of dedicated staff members.

“We are regarded as a model for First Nation political organizations anywhere in Canada,” said Beaucage, in announcing the first seven winners of the Grand Council Chief’s Award. “But we must never forget that organizations are collections of people, and today we celebrate the contributions our people are making toward our organization’s success.”

One of the 2006 recipients of the Grand Council Chief’s Award was communications co-ordinator Priscilla Goulais, who has been a UOI staff member for almost 20 years, including service when the organization was headquartered in Toronto.

Other staff members honoured for their exceptional contributions were Jason Laronde – Resource Management Council coordinator; Mary Laronde – Restoration of Jurisdiction project communications officer; Jennifer Fletcher – Thunder Bay site coordinator (acting), Anishinabek Educational institute; Anita Couchie – Finance Manager; Allan Dokis – director, Intergovernmental Affairs; and Glenda St. Amour – Director of Operations.

Awards were also presented to 33 UOI staff members with five or more years of service to the organization.

The awards were presented at a June 30 luncheon which also served as a tribute to Nelson Toulouse, who stepped down after six years as deputy grand chief to head up a language initiative for First Nations in Ontario.

Biidahban Healing  
Centre  
4 x 4.5

Shell ad  
Full Page  
**BLACK & WHITE**





Anishinabek Nation Political Office

Grand Council Chief, John Beaucage

Deputy Grand Chief, Nelson Toulouse

Chief-of-Staff, Bob Goulais

Executive Liaison Officer, Monica Lister

Executive Secretary, Patricia Campeau

## Beaucage receives unanimous mandate to pursue 'manifesto'

By Rick Garrick

SAND POINT FN – Grand Council Chief John Beaucage and Deputy Grand Chief Glen Hare have been chosen by Anishinabek leaders to co-ordinate the nation's collective political action for the next three years.

Beaucage, 54, from Wasauksing First Nation, was given the first unanimous mandate from Anishinabek Chiefs since the Union of Ontario Indians was established. The 42 Anishinabek Nation voting representatives attending the 2006 Unity Gathering gave Beaucage a mandate to continue in the role he assumed 20 months ago when former Grand Council Chief Earl

Commanda stepped down midway through his term.

"The leadership's job is not about pulling the people along, but (it is about) listening to the views of the people," Beaucage said during his acceptance speech at the Unity Gathering and Grand Council Assembly held June 12-14 on the eastern shore of Lake Nipigon, about 110 km northeast of Thunder Bay. "The communities are pushing us forward to do what they need and deserve."

Shortly after the gathering chose to implement a stand-behind-the-leader-of-your-choice election format – similar to that used by the Chiefs of Ontario – Chief Patrick

Madahbee of Aundeck Omni Kaning nominated Beaucage for grand council chief. The nomination was seconded by Chief Wilfred King of Kiashke Zaaging Anishinabek. With no other nominations on the floor, Beaucage was declared the winner by acclamation on the afternoon of June 12, and accepted the congratulations of chiefs and community members in attendance.

Beaucage's political agenda for the next three years will be built around the "Political Manifesto of the Anishinabek Nation", a 17-point pledge he signed to launch his re-election campaign. The document commits him to work toward the eradication of Anishi-

nabek Nation poverty within 20 years, the elimination of the Indian Act within 10 years, the restoration of Anishinabek jurisdiction in citizenship and governance, measures to sustain Anishinabek language and culture, and support for the development of viable economies for Anishinabek communities.

Hare, a former elected Chief of M'Chigeeng First Nation and Lake Huron Regional Chief for the Anishinabek Nation, was declared the deputy grand chief after 24 delegates stood behind him on the morning of June 13. He had been nominated by Chief Madahbee. Chief Valerie Monague of Beau-seoil First Nation, the other can-

didate for deputy grand chief, was nominated by Chief Keith Knott of Curve Lake First Nation and supported by 16 voting delegates.

"I'm ready to start working alongside the Grand Council Chief," said Hare, adding that there is a lot of work to do. "We took two steps forward (with the acclamation of the Grand Council Chief and the return to a traditional election style). We can only go forward. Nothing is impossible."

Monague reiterated the "Unity" aspect of the gathering during her speech after the election.

"I do stand behind Glen Hare," she said. "I acknowledge the chiefs who did stand behind me."

## Deputy welcomes growth

SAND POINT FN --Deputy Grand Chief Glen Hare wants to encourage the growth of the Anishinabek Nation.

"When you look at the United Chiefs and Council of Manitoulin, we moved ahead a lot," Hare said, adding that he is proud of the successes the UCCM and his community of M'Chigeeng have achieved over the past 18 years.

Hare is particularly proud of M'Chigeeng's election code, which required a protest walk to Ottawa for implementation after the federal government refused to recognize it, and the mandatory use of Anishinaabemowin in the community's daycare.

"I'm ready to start working alongside the Grand Council Chief," Hare said, adding that there is a lot of work to do. "We took two steps forward (with the acclamation of the Grand Council Chief and the return to a traditional election style). We can only go forward. Nothing is impossible."

Hare plans to work hard in his new position, just as he worked hard for his community while serving as chief.

"I can't stop," Hare says.



Deputy Grand Chief Glen Hare and Grand Council Chief John Beaucage following elections during 2006 Anishinabek Nation Grand Council Assembly on the shore of Lake Nipigon at Sand Point First Nation.

## 'We can make money anywhere'

By Rick Garrick

SAND POINT FN – "We can make money anywhere."

Greg Plain, executive director of the Anishinabek Nation Management Group, Inc., introduced his Grand Council Assembly resolution on economic development by suggesting that First Nation businesses can be based anywhere, not only on the reserve.

Plain wants the Union of Ontario Indians to start working on an economic development strategy with the aim of eventually developing a 10-year plan for the Anishinabek Nation to develop self-sustaining First Nation-owned businesses.

"We talked to the Osoyoos band in B.C.," Plain said. "Fifteen per cent of their businesses' net income comes back to the community in the form of dividends. If you get a cheque at the end of the year, you're going to support those businesses."

Plain went on to talk about the

retail lumber business, suggesting that if the Anishinabek bands and communities bought supplies from their own lumber store, "We're going to be paying ourselves."

The strategy also includes the hiring of a consultant to develop a comprehensive plan over the next year, as well as the appointment of two co-chairs. Chief Pat Madahbee and Ray Martin have already agreed to be appointed.

"Once we get the strategy in place, we will work to put a Chiefs Council on Economy in place," Plain said.

Madahbee then suggested that all First Nations people need to start working at something, either by staying in school or getting a job.

"Until we start developing our own services, we will be dependent on others," he said. "Everyone else is getting rich on our lands and resources. It's about time we started."

Madahbee estimated that about

80 per cent of the money that comes into the Anishinabek communities is spent on goods and services in the surrounding communities.

"We spend money on insurance, paper products, groceries ...," he said. "It's very obvious, we have to set up those kinds of businesses."

Madahbee gave an example of a successful Manitoulin Island band-operated business, the Castle Building Centre store in M'Chigeeng. When the business first started up, the other lumber stores on Manitoulin lowered their prices but the bands who owned the store stuck to their plan and kept buying supplies from their own store. Eventually all but one of the other stores went out of business, and many non-native people now buy from the band-operated Castle Building Centre.

Madahbee also noted that his band has used part of their Casino Rama funds to create a small business fund, which has since helped

## Ten-year goal for Indian Act removal

By Rick Garrick

SAND POINT FN – Grand Council Chief John Beaucage plans to begin implementing his Political Manifesto of the Anishinabek Nation now that he has been unanimously acclaimed as grand council chief for three years.

"We want to get rid of the Indian Act within 10 years," Beaucage said, noting Article 11 of the Manifesto. "It's one of the reasons we're in poverty." Beaucage emphasized that the Indian Act has brought First Nations people to the bottom of most Statistic Canada categories, such as health, income and education. "The only time we reach the top of the list is for people in jail," Beaucage said.

Beaucage aims to eliminate poverty over the next 20 years, Article 15, by encouraging Anishinabek economic development, building a stable government, and bringing back the Anishinabe's traditional language and culture. "We're going to declare that Anishinaabemowin is our official language for the Anishinabek Nation," Beaucage said. "So that we can converse in our language and believe in our language."

To encourage the language, Beaucage wants all of the Anishinabek schools to work towards total Anishinaabemowin immersion, "Rather than one class a day." Beaucage also wants all Anishinabek and band office employees to work towards everyday usage of Anishinaabemowin.

"That's what defines us as a nation," he said. "That's the goal, that's where we need to be."



Greg Plain

16 small businesses to achieve success.

Yvonne Bressette, a Chippewas of Kettle & Stoney Point councillor, explained that her community once spent \$6 million a year on groceries from stores in neighbouring communities.

"Out of that \$6 million we weren't getting one job," she said.

Now that her community has their own grocery store, all but one of the neighbouring communities' grocery stores have closed down and many of her fellow band members have steady jobs in their own community.

### UOI BOARD

Results of June 12 Anishinabek Nation Regional Elections for membership on Union of Ontario Indians board of directors:

#### Southeast Region:

Regional Grand Chief – Jim Marsden, Alderville / Chief Ed Williams, Moose Deer Point First Nation – UOI board member

#### Northern Superior Region:

Regional Grand Chief – Wilfred King, Kiashke Zaaging Anishinabek / Chief Pierre Pelletier, Red Rock (Lake Helen) First Nation – UOI board member

#### Lake Huron Region:

Regional Grand Chief – Patrick Madahbee, Aundeck Omni Kaning / Chief Isadore Day, Serpent River First Nation – UOI board member

#### Southwest Region:

Elections at a future date.



## Eshki-bmaadzijig/Youth

### Award winners keep traditions alive and pursue goals

By Rick Garrick

ROCKY BAY FN – G'mewin Migwans has been following the traditional ways since she was a toddler.

"I dance, I drum, I sing, I follow the pow-wow trail," says the winner of a Scotiabank Anishinabek Youth Achievement Award for Culture. "I've been dancing since I could walk. It's fun, you always meet lots of new people."

Raised with the traditional ways by her mother, the 23-year-old M'Chigeeng First Nation band member is now raising her own daughter in the same manner.

"I see her well-educated and on the pow-wow trail," Migwans says of her daughter's future, adding that her daughter is already a fancy shawl and jingle dress dancer. "She's going to start hoop dancing when she turns six. Lisa Odjig, the world champion hoop dancer, is going to teach her."

Migwans explains that because she grew up on the pow-wow trail, travelling all across Turtle Island from coast to coast with her sisters and aunts, she has always enjoyed the traditional ways.

"I want to be a cardiac surgeon," she says, adding that she will begin following a 14-year education path this fall, starting with pre-health at Georgian College and eventually at the Northern Ontario School of Medicine. "I've been invited to go there."

Migwans plans to return to help her community when she has her doctor's license.

"I'm going to come back and try to promote healthy hearts and diabetes awareness," she says.

Migwans and the other Scotiabank Anishinabek Youth Achievement Award winners were honoured in Rocky Bay on the evening of June 12 during the 2006 Unity

Gathering and Grand Council Assembly, which was held at nearby Sand Point First Nation on the eastern shore of Lake Nipigon, about 110 km northeast of Thunder Bay.

Adam Wabigwan, a 17-year-old Grade 10 student and drum keeper from Thessalon First Nation, was also presented with a Scotiabank Anishinabek Youth Achievement Award for Culture.

Awards for Academic Excellence were presented to Kris Meawasige, a 23-year-old Serpent River First Nation member who attended Nipissing University and plans to attend teacher's college; Toni Kimewon, a Wikwemikong Unceded Indian Reserve member and Canadore College business accounting student who plans to pursue her business degree at Nipissing University in the future; and Cody Abitong, a 20-year-old Sagamok Anishinawbek member who graduated with honours from Cambrian College's Industrial Mechanical Technician program.

Awards for Fine Arts/Performing Arts went to Murray Sylvester, a 20-year-old Beausoleil First Nation member who received his first guitar at four years of age and has since appeared on APTN and at various music festivals; and Nitanis Landry, a Whitefish Lake First Nation member who has recorded three CD's as a member of the Bear Creek Singers.

Awards for Community Involvement were presented to John Hawke, a 21 year-old Beausoleil First Nation band member and Georgian Bay Native Friendship Centre youth worker who is working on a historical re-enactment video of his community's settlement 150 years ago and plans to start up a video production business to give voice to his people; Megan Huff, an 18-year-old Chippewas of



G'mewin Migwans, a 2006 Scotiabank Anishinabek Youth Achievement Award for Culture recipient from M'Chigeeng First Nation, poses with her award along with her daughter and mother.



Winners who were able to attend the 2006 Scotiabank Anishinabek Youth Achievement Awards at Sand Point First Nation: G'mewin Migwans, Adam Wabigwan, Murray Sylvester, John Hawke, and Kris Meawasige.

the Thames member is a pow-wow committee member, member of the youth council, theatre arts camp coordinator and a drinking-and-driving community forum facilitator, and plans to take the Drama and Education in Society program at the University of Windsor; Suzanne Campeau, a Nipissing First Nation band member whose active participation at Nbisising Secondary School was rewarded with the Citizenship Award and Nipissing First Nation High School Proficiency Award of Excellence in 2003 and who plans

to attend teacher's college and Aaron Genereux, a Wikwemikong Unceded Indian Reserve member who has been the public relations coordinator for the Lakehead University Native Student Association from 2003 to 2006, was the head male dancer at Lakehead University's 2006 Annual Spring Pow-wow, and plans to get an Undergraduate Civil Engineering degree.

Awards for Athletic Achievement were presented to Danielle Grosbeck, a 19-year-old Chippewas of the Thames member who has

received numerous awards for her hockey achievements, including recognition from the Aboriginal Sports Circle, and is currently enrolled in the Honours Criminology program at the University of Ottawa; and Justin Rogers-Smith, an 18-year-old Chippewas of Kettle & Stoney Point member who was awarded the Most Valuable Player award for his leadership and goal-scoring punch with the OMHA 2005-06 champion Forest Panthers and plans to earn a post-secondary Developmental Social Worker Certificate.



Parent Lori Armstrong gets into the Viva Las Vegas act.

– Photo by Grace Nagy

### 'Turtles' group stage Vegas revue

By Margaret Hele

GARDEN RIVER FN – The latest group of "turtles" to graduate from the Turtle Concepts self-empowerment program for Native youth demonstrated their newfound talents in a Las Vegas revue-style fashion show.

Over 300 enthusiastic and proud family members and friends attended the May 7 Viva Las Vegas Extravaganza staged at Mount St. Joseph School in Sault Ste. Marie. The show featured 26 sets and a cast of 50 participants – mainly new program grads assisted by a few seasoned performers.

Director and Turtle Concepts founder Dave Jones created a variety of themes for the outfits his models paraded on the runway – Survivors, Western Wear, and Aboriginal Teachings. Some Future Business Leaders emerged in black suits and ties, carrying briefcases.

Other entertainment was provided by lip-sync impressions of Tina Turner, Elvis and Celine Deon, and the crowd's cheering increased with the appearance of The King (Dan Jones) and his band. The grand finale, Crazy in Love, featured Meekwan, a turtle from Fort Albany, with many of the new turtles following down the runway.

This summer's five-week Turtle Concepts self-empowerment course took place over a two-month period at the Garden River Community Centre and wound up May 17 banquet at the Riuniti Banquet Hall. Dave Jones acted as master of ceremonies, personalizing every certificate presentation with observations about how each participant had changed during the course of the program. Senior participants were called on to express their feelings about the program, and some junior members volunteered to do the same.

"I feel like Turtle Concepts has made me a better and newer person," said Carol Chovjka. "I really began to realize how much I can just be myself. I feel like showing and expressing myself to people. Having great confidence in yourself is one good route to achieving."

Parents are also involved in Turtle Concepts "confidence workshops", participating in a special evening session designed to demonstrate the importance of positive comments, and giving and receiving praise. They were delighted with the program's results.

"Just to see her walk the runway was great – she is so shy," said one mother.



# Lifetime Achievement Awards

## Madahbee – always in the thick of fighting for our rights

By Rick Garrick

SAND POINT FN – “Where you find the fight for our rights, you will find Pat Madahbee.”

That was how Chief Madahbee of Aundeck Omni Kaning was introduced as one of 17 recipients during the 8th Annual Anishinabek Lifetime Achievement Awards.

“I had really mixed emotions when I heard I was going to receive this award,” Madahbee said as he received his award from emcee Ray Martin. “You get the feeling that ‘Maybe you’re done.’”

But Madahbee indicated that he is far from done.

“I’ve got a lot of fight in me yet,” he said to about 100 people who had gathered for the awards ceremony, which honoured 17 recipients from

across Anishinabek Nation territory on June 13 during the 2006 Unity Gathering and Grand Council Assembly at Sand Point First Nation on the eastern shore of Lake Nipigon.

“The cause,” the fight for recognition of Aboriginal rights, is what continues to drive Madahbee’s passion. “I’ve dedicated my whole life to First Nations, in some capacity or another,” he said during an interview at the conclusion of the Unity Gathering.

“I’ve also had the opportunity to work with some great leaders from other parts of the country. I contribute a lot of the way I am to my grandmother and good community support.”

Madahbee described his community of Aundeck Omni Kaning as

a very progressive community. “We believe in our rights,” he



Chief Pat Madahbee accepts his Anishinabek Lifetime Achievement Award at the 2006 Unity Gathering and Grand Council Assembly.

said. “We believe in developing our community – we’re quite busy for a small community.”

Madahbee also mentioned that he has learned from some good mentors and teachers over the years, such as Chiefs Ron Wakegijig and Jim Debassige.

“Sometimes I was in the right place at the right time,” he said, adding that the combination of technical, legal and political input from those involved at the time helped to negotiate the complex issues at hand.

Madahbee helped start up and keep the Little NHL Tournament going for the past 35 years, he was president of the Union of Ontario Indians during the 1970’s while still in his 20’s, he worked with the Toronto

Dominion Bank in order to help shape the way banks deliver services to Aboriginal people, organizations and governments, he was part of the national lobbying effort which led to the inclusion of Aboriginal and treaty rights in the Constitution Act, 1982, he supported the protest by the Temagami Anishinabe over their rights to traditional lands, landing in jail along with NDP leader Bob Rae, he delivered a plane load of food during the Oka crisis, and he helped lead the United Chiefs and Councils of Manitoulin in their fight with the MNR over the Operation Rainbow hunting and fishing dispute.

“Sometimes when you see what the government is doing to us natives, you have to be strong,” Madahbee said.

## Anishinabek winners awarded for their lifetime achievements

### Ada Plain

Ada has dedicated her life to serving the youth of Aamjiwnaang as a Classroom Assistant. She studied during the summers to obtain her Ontario Native Education Counselling Diploma. She also believed strongly in bringing the Aboriginal culture to the high schools by acting as a resource person to the post-secondary level. Her most impressive contribution was bringing a drum-making workshop for her students in her final year as a counselor.



Ada Plain

### Peter B. Cloud

Peter has served Kettle and Stony Point First Nation as a councillor for five terms. He serves on many community committees such as Housing, Negotiations and working with the youth. His housing work has led to a program with BMO for loans for First Nation housing and renovation loans. He is known as the man who gets things done.



Peter B. Cloud

Peter is also a member of the Camp Ipperwash Negotiating Team. He is dedicated himself to getting back what was rightfully his ancestors.

His work with the youth in the community has brought together the children and keeps them busy all summer long. His work encourages the youth to participate in fastball. He manages, coaches, chauffeurs, groundskeeper, maintenance, and makes sure the youth are treated with respect.

### Gretchen “Sue” Webster

Sue is one of those community members who is there for the good times and bad times. She helps out by cooking for pow-wows, funerals and the various community events held in the community.



Sue Webster

She is a chef by trade and learned her trade at Lambton College. She is now the chef for the Kettle Point Day Care and Head Start Program.

### Rodney Monague Sr.

Rodney is a survivor of the residential school system. He served in the Armed forces and met his bride Evelyn in West Germany. They are the proud parents of four children including twins. He has served Beausoleil First Nation as a councillor and as Chief. During his second term as Chief he developed a commercial fishing business where the fish was supplied to New York markets. He also helped to establish the Midland Friendship Centre to assist those no longer living on the First Nation.



Rodney Monague

### Valerie Monague

Valerie is first and foremost a dedicated family person. She and Hiram have been married for 27 years and have two children.

As the first female Chief of Beausoleil First Nation, Valerie learned to listen to the human side of the issues. She believes in life-long learning and obtained a diploma in Business Tourism and an Honours Bachelor of Social Work from Carleton University.



Valerie Monague

### The Late Francis Sandy

Mr. Sandy was born April 15, 1919 on the Cape Croker First Nation. Years later he would move to Christian Island with his parents. He found various jobs to keep him busy, working as a carpenter, fishing and taxiing people from Cedar Point.

Francis was a carpenter for most of his life and his real passion in life was the church. He was trained as a Native Lay Minister in the United Church on Christian Island, performing numerous mar-



Francis Sandy

riage, baptismal and funeral services until his retirement in 1985. He passed away on October 4, 1986.

### Dixie P. Shilling

Dixie is the first Aboriginal woman to graduate from a community college in Canada back in 1969. Dixie has dedicated her life to day care, starting in 1972 when the Curve Lake Day Care Centre opened.

She is also responsible for starting a school age program that has grown from an enrolment of 17 to 45 children. During all this time Dixie has continue to upgrade her education levels with studies in Infant/Toddler, Exceptional Children, Head Start, Early Years Board of Directors, Peterborough and Basic Bookkeeping.

### Cynthia Jamieson

Cynthia has dedicated 25 years of working life to the Beausoleil First Nation as the band administrator. Prior to that she had served as the Community Health Representative. Earlier last year her community honoured her for excellent years of service. Community members, staff and politicians all came together to celebrate her lengthy tenure.



Cynthia Jamieson

### The Late Lawrence Commanda

Lawrence was a survivor of Residential School. After taking an upgrading course and receiving his Grade 12, he successfully attained the position of Community Health Auxiliary. He recruited CHR’s for surrounding communities, including Denise Restoule who today is Chief of her First Nation. In recognition of all his community efforts, a new health centre on Nipissing First Nation was named in his honour.



Lawrence Commanda

### John R. Wakegijig

Ron is from a family of Chiefs dating back to 1810, him-



John R. Wakegijig

self serving as the Chief of Wikwemikong Unceded Indian Reserve for over 18 years. He also served as a Band Administrator.

### The Late James D. Debassige

Mr. Debassige served his community for many years as chief. During his tenure he established the M’Chigeeng maintenance garage, band office, circular church, arena, and fire hall.

James was one of the founding fathers of the UCCM, the Little NHL, and the Ojibway Cultural Foundation.



James D. Debassige

### Angus Pontiac

Angus is a survivor of both the residential school system and World War II. Angus is often seen at pow-wows across Anishinabek territory and is often sought out for his wisdom.



Angus Pontiac

### Lawrence and Jean Megwanebi

Lawrence has served his community as a councilor and Eucharistic Minister of the Catholic Church. As a member of the masonry trades he has helped with construction of the school and administrative offices. He also created his own masonry business and is well know for quality work.



Lawrence Megwanebi

Jean started her career with Indian Affairs in Sudbury and later returned home to work as the Band Administrator. She later switched to Education Counsellor and worked with the students and their needs for the next 27 years until her retirement. She remains active today as a board member of the University of Sudbury.



Jean Megwanebi

### Gene A. Bannon

Gene worked for 25 years for Indian

and Northern Affairs as a Training Coordinator, Manager for Lakehead District and Manager of Lands and Trust Services.

Today he is recognized as an Elder and Eagle Staff carrier. He is a traditional dancer and firm supporter of the Anishinabe culture.

Gene has been a Justice of Peace for over 30 years and has performed many wedding ceremonies, many in the traditional Native way.

### The Honorable Justice Madame Joyce Lynn Pelletier

Joyce is an appointed judge of the Ontario Court of Justice, the fifth Aboriginal person and the second Aboriginal woman to sit on the bench.

During her tenure as the Executive Director of Dilico Child and Family Services, the organization grew to 300 staff, 75% of the employees being Aboriginal.

Joyce is a graduate of the Faculty of Law at Queens’ University, earning her law degree in 1990.

### Norval Morrisseau

Norval Morrisseau is the most well-known aboriginal artist in Canada. He is a member of the Order of Canada, Royal Canadian Academy of Art and Grand Shaman.

Norval (Copper Thunderbird) is the first Eastern Woodlands artist to translate his culture (that of the Anishinabe or Ojibway people) visually, through acrylic paintings, prints and drawings accessible to Aboriginal and non-Aboriginal people.

He invented the pictographic style now used by three generations of artists. His current show in Ottawa marks the first for an Aboriginal artist at the National Gallery of Canada.



Gene A. Bannon



Joyce Lynn Pelletier



Norval Morrisseau



## Restoration of Jurisdiction

### Chiefs set out comprehensive approach to self-government

The Anishinaabe Anokiiwin Aanonkiitoojig (Chiefs Committee on Governance) met in Sault Ste. Marie on June 1 & 2 for a strategic planning session following directive Grand Council Resolution 2005-09, calling for a comprehensive approach to self-government.

Dwayne Nashkawa, Nipissing First Nation Executive Director and a former Director of the Intergovernmental Affairs department at the Union of Ontario Indians, facilitated the Chiefs Committee's discussions. Three priority goals were identified: to assert jurisdiction over traditional lands and resources; to build sustainable economies; and to build toward self-reliance and self-sufficiency.

Some do-able objectives were identified as the occupation of land, defense of land rights, public education, building new relationships, support for business development and investment, building capacity for self-government in our communities, and using resources efficiently.

Grand Council Chief John Beaucage, a non-voting or "ex-officio" member of the committee, stated that though instituting a



Chief Wilfred King is the new Chair of the Chiefs' Committee on Governance which is mandated to oversee the self-government negotiations.

comprehensive process is important, the Chiefs Committee should not forget that the current Education and Governance negotiations process contributes toward, and are a part of, a more comprehensive process.

The appointment of Chief Wilfred King from Kiashke Zaag-

ing Anishinaabek as Chair of the Chiefs Committee on Governance and a review of the Terms of Reference was accomplished. The next meeting of the Chiefs Committee on Governance is scheduled for late September at which time the Chiefs Committee's strategic planning will continue.

### Fiscal Relations summer student

Hello, my name is James Restoule and I am a returning summer student working with the ROJ department as the Fiscal Relations Assistant.

My previous summer position was as the Website Developer for Communications. This time around I will be assisting Andrew Arnott, the Fiscal Relations Analyst. I am currently working out of the UOI Head Office located in North Bay, Ontario. This summer I will be reviewing numerous agreements and reports,



James Restoule

attending numerous meetings, and itemizing information, just to name a few of my tasks.

I am currently studying Business Administration at Cambrian College in Sudbury, Ontario. Upon completion of my diploma at Cambrian, I plan to continue to pursue my education goals at the University level.

Working with the UOI last year has enabled me to learn more about the Anishinabek Nation and its goals. Ever since then I have been motivated to help the Anishinabek Nation reach those goals as much as I possibly can as a student, and hopefully as a graduate in the future.

### Future special education teacher

Aanii/Boozhoo! Waubgwaaniis ndizhnikaas. Nbisiiing ndoonjibaa.

Hello everyone! My name is Suzanne Campeau and I live on Nipissing First Nation. This summer I will be working at the Union of Ontario Indians as the Communications Assistant for the Restoration of Jurisdiction project.

I am very pleased and excited to be working with Mary Laronde, Mike Restoule, Jason Restoule and the rest of the ROJ staff.

I just completed my second year at Nipissing University where I am enrolled in a Liberal Arts de-

gree. I am minoring in Psychology and Native Studies. I have one more year for the program then I will be returning for Teachers College. My goal is to teach special education.

For the summer I will be focusing on making the information of the Restoration of Jurisdiction project easier for Youth to understand. Hopefully this will encourage them to be more involved in the negotiation and decision process. It is very important that the Youth understand self-governance and education because it does and will affect us.

I really look forward to working here this summer and I know that it will be a new and exciting experience. Miigwech



Suzanne Campeau

half-page ad  
Education Symposium

# Restoration of Jurisdiction

## Citizens' right to be heard written into Nation's constitution

Attention is being directed this month to the draft Article 7 describing the Assembly of the Anishinabek Nation. The Anishinabek Nation Constitution Committee reviewed the comments of Anishinabek citizens and has attempted to capture those ideas.

The name Ketché Kikidonewuk Anishinabek is the one selected by the Chiefs in Assembly at Grand Council at Dreamer's Rock, Whitefish River First Nation in July 1981. It is anticipated that the Grand Council would need to meet regularly four times each year to conduct the business of the Anishinabek Nation. The Committee suggests that the best times of the year, taking into consideration the travel conditions in the territory, would be the first week in each of the months of March, June, September and December.

The Committee also anticipated a need for the Grand Council to be called to assembly for special reasons. Article 7.2 contemplates that the Grand Council should have the authority to decide when special assemblies would be called. In cases where the Grand Council is not in session, the Executive Council should have the authority to call a special assembly when the need arises.

Citizens have indicated that ceremony and solemnity should always precede discussion according to Anishinabek tradition. It is contemplated that the Grand Council entry should always involve the elders and that song and prayer should, first and foremost, be the tradition of the Grand Council. Articles 7.4 sets the basic pattern for the ceremonial start of all Grand Council Assemblies.

The Anishinabek Government should be guided by definitive rules of procedure that would lend familiarity and consistency to the order of business of the Grand Council Assembly. Also, it was felt by the committee that the right of citizens to address the full Assembly should be front and centre and written into the constitution. The full draft of Article 7 is reproduced here for your review. Anishinabek citizens are asked to comment on these draft articles or to 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](mailto:resmik@anishinabek.ca) or to [rojinfo@anishinabek.ca](mailto:rojinfo@anishinabek.ca) or call 1-877-702-5200. You may view the entire rolling draft constitution on the website at [www.anishinabek.ca/roj](http://www.anishinabek.ca/roj).

Article 7 - Assembly of the Anishinabek Nation Grand Council

7.1 Ketché Kikidonewuk Anishinabek (the Grand Council of the Anishinabek Nation) shall meet in regular assembly quarterly each year. The dates of the assemblies shall be fixed as the first weeks in each of March, June, September and December.

7.2 The need to call special assemblies of the Grand Council shall be determined by the Grand Council at their regular assemblies or by the Executive Council between regular assemblies.

7.3 Notices for regular assemblies or special assemblies of the Grand Council shall be given under the signature of the Grand Council Chief at least thirty (30) days in advance of the commencement of an assembly.

Rules of Procedure for Grand Council Assembly

7.4 The Elders Council shall commence assemblies in the form and tradition of the Anishinabek Nation. The Eagle Staff, Drum and Medicine Bundle of the Anishinabek Nation shall precede the members of the Grand Council into the Grand Council Hall.

7.5 The Grand Council shall proceed under the Rules of Procedure as established by the Rules of Procedure Act as amended from time to time by the Grand Council.

7.6 The Grand Council Chief shall chair each assembly of the Grand Council unless he/she is unavailable in which case, the Deputy Grand Council Chief shall chair the assembly.

7.7 Citizens of the Anishinabek Nation shall have the right to make presentations or be heard by the Grand Council in Assembly or at the sittings of any of the Dodemaag Councils.

## ROJ one step at a time

Presently, the Anishinabek Nation is engaged at two negotiation tables with Canada on Governance and Education.

The Union of Ontario Indians is leading the negotiations as per the mandate of the Anishinabek Grand Council to restore jurisdiction to the First Nations several areas including, but not limited to, governance,

education, social services, justice, economic development and health with the initial focus on governance and education. From the Anishinabek point of view the purpose of the negotiations is to achieve the federal government's recognition of the law-making authority of the Anishinabek First Nations that has always existed.



Martin Bayer, Anishinabek Nation Chief Negotiator on Governance; Jamie Restoule, Restoration of Jurisdiction Project Manager; Wayne Wong, Senior Intergovernmental Affairs Officer; and Liz Morin, Chief Federal Negotiator provided updates on issues and approvals at a joint meeting of the education and governance negotiation tables at the Elders' Hall, UOI offices, Nipissing First Nation, June 26.

## Summer 2006 update

The own source revenue (OSR) item continues to generate discussion but there is some movement at the education table.

According to Glen Brennan, Canada's assistant negotiator in the education talks, although OSR is still under discussion, Canada has taken the position that if OSR is mentioned at all in the education agreement, it will be as a "marker" item that it will be resolved later, perhaps in the governance agreement.

Anishinabek negotiators have been consistent in their insistence that as a principle OSR does not and should not be included in an education agreement since there is no possibility of revenue generation in the education sector.

The education table is looking at October 2006 for completing the final draft of the Final Agreement with Respect to the Exercise of Education Jurisdiction and the attached Fiscal Transfer Agreement and Implementation Plan. With ratification by community votes expected to begin as soon as September 2007, Merle Pegahmagabow, Head Negotiator on Education, said that he expects that the Anishinabek ratification committee will be established by early fall.

The Anishinabek education team is reviewing the option of electronic voting, by telephone and email, by Anishinabek citizens during the ratification votes so that regardless of where they reside, they will have the same opportunity to cast a ballot as those living near the polls. Tracey O'Donnell, Anishinabek legal counsel assisting Pegahmagabow, said that the idea was introduced to the Indian Affairs department and there seems to be some interest. According to O'Donnell, electronic voting has been done by other organizations successfully as there is a way to protect the integrity of the vote and ensure that people do not vote more

than once.

At the governance table, the AIP approval process continues on both sides. R. Martin Bayer, Anishinabek Nation Chief Negotiator on Governance, said that he is continuing to present the draft *Anishinabek Nation Agreement-in-Principle on Governance to First Nations*. Twenty-one First Nations have now signed BCRs approving the non-binding agreement and supporting the negotiation of a Final Agreement on

governance. Bayer said that there is renewed interest in the AIP on Governance because of changes both in First Nation councils and the federal government.

Also, there is speculation about the Conservative government's approach to Aboriginal issues: for example, the effect of the Accountability Act on First Nations. Bayer says that some First Nations want to have another look at the AIP on Governance and in some cases he is making return visits to communities.

Nonetheless, Canada is prepared to go forward for approval by Cabinet with 21 First Nations agreeing to sign on to the AIP on Governance. Liz Morin, Canada's Chief Negotiator on Governance, said that 21 First Nations representing over 20,000 people still makes it potentially one of the largest self-government agreements in Canada.

Morin said she is about one-third of the way through the federal approval process and expects the AIP on Governance to reach the Cabinet table in late September or early October. A formal signing ceremony may be held as early as November 2006.

Bayer said that First Nations understand the role that effective governance institutions like appeals and redress mechanisms and constitutions play in attracting investment and ensuring the economic success of communities.

## Ten FNs make constitutional history

By Mike Restoule  
Special Projects Coordinator

A flurry of history-making constitution development meetings is occurring daily across Anishinabek Nation territory as ten First Nation committees work at drafting their respective community constitutions.

First Nations that originally joined the Constitution Development Project in 2004; (Alderville, Nipissing, Whitefish Lake and Red Rock), are in various stages of completing the draft, or finalizing the individual articles, of their constitutions. Six others, Binjitiwaabik Zaaging Anishinabek, Dokis, Garden River, Kettle and Stony Point, Pic River and Shesheganwan signed on to the project in 2005 and are in the beginning stages of constitution development.

Constitution development involves discussing

and understanding the fundamental values and unwritten laws of a community and then translating those into written articles of a constitution. No easy task. Committee members need a keen understanding of the diversity and similarities among the citizens in their communities. Translating a way of life with the liberties and restraints that currently exist into draft articles of a constitution requires ingenuity and word wizardry.

To date, three of the original four First Nations have written draft constitutions and are planning and preparing for community ratification. Some First Nations are still in the process of delegating duties to their respective constitution committees, others have yet to establish their committees, while others are well underway with community consultations.





**ASK HOLLY**  
BY HOLLY BRODHAGEN

What ever happened to “Mother knows best”?

Between the time when my mother’s generation had children and now, babies have somehow evolved into creatures who need schedules and special formula and high-tech equipment. And apparently, the world believes that mothers no longer know how to care for their babies without a personal library of books, manuals and professional guidance.

During a conversation with a group of grandmothers, I realized just how much women have stopped relying on common sense, intuition and their mothers’ help and are instead relying on the expert opinions of doctors and professionals when it comes to caring for our children. We have become afraid of harming our children by not feeding them the newest food, having the newest baby equipment or knowing about the newest ways to have a happy, healthy baby. We have literally taken the mothering out of being mothers.

Where once our mothers would feed us whatever and whenever necessary to make sure we grew big and strong, we now have to measure and time how to feed our children. We have to worry about vitamins and allergies and additives to baby food. From the minute you find out you are having a baby; you have to make a million decisions about the baby based on the newest research and expert opinion. Not only do mothers have to figure out whom and what to listen to, they also have to figure out what

to buy to raise this healthy, happy baby.

Anyone who hasn’t ventured into the baby section of any department store in the last decade would be amazed at what babies need now to survive. From orthodontic nipples to play equipment meant to sing and vibrate your baby into contentment, there seems to be a gizmo or gadget for everything, all aimed at making a parent’s life easier and your little one the smartest and happiest baby on earth.

Since I am a new mother and have limited experience, I will share with you the advice of the grandmothers I have spoken to about raising babies – “Do what you have to when you have to!”

You don’t need all the latest gadgets when the old way of doing things works as well and generally costs less. Don’t get worked up about all the information given by doctors, nurses and other professionals; just do what you feel is right and what makes your baby happy. And most importantly, ask your mother for help. After all, you survived childhood, hopefully with only a few scrapes and bruises.

And lastly, it feels like I have read a billion books about pregnancy and child care in the past year and, while some can be helpful, there is one thing the experts seem to have forgotten – babies can’t read!!

They don’t know what they are “supposed to do” or what you are “supposed to buy” to make them happier.

They just want to be loved.

*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.*

**CROSSWORD PUZZLE**

July/August puzzle not supplied by source.



JUNE SOLUTION

Hidden Word: COYOTE



**UOI visitors**

A variety of wildlife routinely make appearances around the site of the Union of Ontario Indians offices on Nipissing First Nation. Recent visitors include a finch and a leggy jackrabbit, who seemed to have his eye on the menu posted outside the nearby Eagle’s Nest restaurant.

– Photos by Priscilla Goulais & Chris McLeod

**DOHM-NUK/LET’S PLAY!**

Rabbit and Bear Paws



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**HARVESTING RICE** – Alfred Crowe and Pook Anderson from Alderville First Nation are seen in this 1907 photo on Rice Lake. This is one of 125 photos appearing in “What We Hold Dear: Treasured Memories of Alderville First Nation” by Ruth Clarke, being released this summer.

Native People of Sudbury Dev. Corp

6” x 4.75





Participants in fourth annual Mother Earth Water Walk ended journey on foot around Lake Ontario in Niagara-on-the-Lake.

## Lake Ontario 'pitiful': walkers

NIAGARA-ON-THE-LAKE – Four down and one to go.

In May Grandmother Josephine Mandamin's determined group of First Nations women completed a journey on foot around Lake Ontario in 12 days. Next year they will walk the complete shoreline of Lake Erie to complete the cycle of Mother Earth Water Walks they began in 2003 to raise awareness of the need to protect water, the lifeblood of Mother Earth.

"This walk was a pitiful sight, unlike the other lakes we walked," said Josephine, 63, who lives in Thunder Bay. "This experience left us with much to be thankful for our beautiful Lake Superior and pity for the once beautiful Lake Ontario. This journey was a terribly sad walk and many tears were shed because of the stench and sight of dead fish on the shores."

The group that completed the trek that began April 29 with a potluck feast at the Niagara Regional Friendship Centre included Josephine Mandamin, sister Violet Caibaiosai and son Adam, sister Melvina Flamand and son B.J., and Manitoba walkers Hilda Atkinson and grandson Kayne, sisters Barbara and Lucy, and Lucy's son Alex. "Our sisters and brothers from Manitoba gave us the courage to carry on our work," said Josephine. "This walk gave us the fortune of laughter, which we really needed despite our concern for our Mother Earth."

Beginning in Niagara-On-The-Lake, the walkers' route took them through St. Catharines, Hamilton, Toronto, Tyendinenga, Kingston and New York State.

Their journey met with mixed reactions.

"We were disheartened by the complacency of the locals who live by the shores of Lake Ontario," Josephine said. "They refused to accept our brochures and pamphlets which tell about the condition of our Great Lakes. We were rudely asked not to park on their roadways and to keep off their grass."

"In contrast, we met hard-working farmers who supported our work and gave us the thumbs-up, honked their horns and gave us donations of food and money. As we entered more to the interior we began to see Port-a-Johnnies beside some convenience stores and gas stations, letting us know their water and sewage systems were weak. We also began to surmise what we always knew: the people who had less were more open to our message of 'Walking the Talk'. These people are perhaps the closest to the earth and know the precious need to live for water, whereas, the rich can buy whatever water they need and waste it on watering their precious picturesque lawns."

"In the city of Rochester, we listened to news about a newborn baby who had to be taken to the hospital due to rashes after being given a bath when she got home. These alarming incidents are more of what is to come. The walkers did not attempt to put their feet in the water of Lake Ontario for fear of rashes/radiation. We regretted that we did not carry water-sampling equipment. Next time, we will."

The women traditionally carry a large copper bucket containing eight litres of the water from the lakes they walk around.

"For some unknown reason the pail of Lake Ontario water seemed so much heavier compared to the other lakes," said Josephine. "Is it true the water is alive? We all know that death has a lot of weight. Could it be that this lake is on the brink of death? Do we need science to tell us this? We know what life and death feels like."

"When we poured the last drop of our pail back onto the water, there was such a feeling of loss and pity for the water that travelled with us for this short span. We stood and sang another of our best water songs for her. We love her very much."

## Small communities need water help

EDMONTON (CP) – Small communities need extra help to provide residents with safe drinking water, a federal hearing has been told.

"It's almost impossible for these small communities, whether they're First Nations or not, to supply the expertise and resources to manage and maintain water treatment systems," said Stephen Stanley, a senior vice-president with Epcor, Edmonton's utility company. "Each small community can't afford to have that type of resource, there needs to be some kind of central authority." Stanley was asked to speak about Epcor's experience maintaining water treatment facilities in small communities at a hearing on safe drinking water for First Nations people.

## A'ki/The Land

### Get angry: your kids are being poisoned

By Ron Plain

AAMIJWNAANG FN – It is estimated that one hundred thousand chemicals are in use today. Chemicals in the packaging of our foods, chemicals in our sofas and carpets, chemicals in our clothes and keyboards. Then there is the very wide range in our air. There is not a person reading this that is chemical-free.

That point was brought to the forefront of the House of Commons in June when Environmental Defence released the second of their Toxic Nation studies to the national media. The first study, released in November 2005, was exclusive to adults and raised an eyebrow or two at the height of its media attention.

"There are chemicals in my body that have been banned since 1977", says 10-year-old Ada Dowler-Cohen, "How fair is that?" Child volunteers of the second study, "Polluted Families – Toxic Nation" – Jessie Plain, (14), Johanna Robertson, (15), Satchel Robertson, (13), twins Hanna and Mary Donovan, (14), Aladin Maraphi, (10), and Ada – have spoken in a manner that has not only raised eyebrows, but might actually prompt action from the Federal Government.

The numbers are disgraceful. The Health Canada response, as voiced by Paul Glover, head of the department's Environment Program, that "All chemicals were within acceptable levels", is rhetoric released to soothe the fears of Canadians. The majority of these chemicals have no set levels, acceptable or not.

In 1988 the government began a process of studying all new chemicals that were to be introduced into Canada. Chemicals, 23,000 of them, in existence prior to that time were "grandfathered" in.

Of the 23,000 "grandfathered" chemicals some 4,000 considered

the worst of the worst are in use today.

Chemicals are tested today to see if they are acutely poisonous, but many haven't been tested to see if they pose risks of cancers, hormone disruption, fetal development or bio-accumulation.



Ron Plain

Canada has a deadline of September 14th to release a list to the public of the chemicals they believe need safety assessments.

The skewed birth ratios of Aamjiwnaang, the disproportionate number of miscarriages, the inability to conceive for the young couples of

Aamjiwnaang identified in recent studies are a result of exposure to chemicals.

How do we protect our children or our loved ones?

There isn't a clear answer. Clean Products Action has a website, ([www.safeproducts.org](http://www.safeproducts.org)) that evaluates products that may contain harmful chemicals and ranks them. You can stop using Teflon pans for your cooking. You can buy furniture without flame-retardants or stain repellents in them. You can use "green" products for your household cleansers. You can do all of this and step out your door and breathe a toxic cocktail of chemicals floating through the air.

Environmental Defence recommends these steps: contact your Federal Member of Parliament, your Provincial Representative and Municipal Representatives; visit the Environmental Defence website ([Toxication.ca](http://Toxication.ca)) and sign their petition; take as active a position as you are comfortable taking, but take a position; look at your children and grandchildren, let the knowledge that they are polluted sink in and let that anger motivate you.

Ron Plain is a member of the Aamjiwnaang First Nation Environment Committee.

**Water:**  
an ABORIGINAL PERSPECTIVE

This Conference is an invitation to discover the sacredness of water as experienced by Aboriginal people.

Presenters include:

- ★ Josephine Mandamin, Mother Earth Water Walkers
- ★ John Beaucage, Grand Council Chief, Anishinabek Nation

**SEPTEMBER 15-17, 2006**  
St Joseph's Motherhouse - North Bay, ON

Contact:  
Karen Sherry, Co-Registrar  
1.705.474.8673  
John Brock, Conference Co-ord.  
1.705.476.0561  
Danielle Benoiton, Publicity  
1.705.494.8154

**KAIROS**  
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**Aki - The Land**

Aki, Mshkokimii-Kwe, Akiing - earth  
mtakmik - ground mnaadendmawin - respect  
Mnaadendan gaa miingoyeng - Respect what is given to us.  
miishkoonhasan - grass naagdewondan - to care for  
ki - dirt/topsoil/world/earth ktigan - field/garden  
nbi - water shkode - fire negwiki - sand  
aazhbik - rock

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# Jiibay-miikou/Spirit Journey

## Pamajewon promoted public education

*By Rolf Cohrs*

GRAVENHURST – Chief Howard Pamajewon of Shawanaga First Nation, a half-hour north of Parry Sound suddenly died at age 52 on Saturday June 17, 2006. When I heard the shocking news in a telephone call Monday morning I was in a total state of numbness and disbelief.

Howard was a friend who I have known from the days when

we ran classes and constructed a concrete road bridge over a river in his community. He had been Chief of his First Nation for a total of eight years, always demonstrating true leadership.

I recall when he and his council had to deal with the community of Skarrivore, whose seasonal inhabitants would drive through Shawanaga without regard to the residents or the dust that was cre-

ated. Finally, enough was enough and a barricade was set up to prevent non-natives from trespassing. These actions resulted in the Province of Ontario building an access road to bypass Shawanaga First Nation.

Howard was a strong believer in educating the public about Native culture. On Saturday, June 3 he attended the second annual Gravenhurst Native Celebrations as a guest of honour, speaking about the need for public education and the benefits of these types of celebrations. He was given a soapstone carving and an Eagle Feather in appreciation.

He was a participant in an annual area golf tournament, usually playing with the same three friends. In the month prior to his passing, he decided that this year he would play with his family as a foursome. They finished first.

Howard was laid to rest in a traditional Anishinaabe three-day funeral ceremony, starting with the lighting of a sacred fire. Warriors



**Feather for Late Chief**

Chief Howard Pamajewon, centre, received an Eagle Feather during the second annual Gravenhurst Native Celebrations. Chief Pamajewon, seen at the June 3 event with Maurice Switzer, Union of Ontario Indians, and Mi-shell Jessen, passed into the Spirit World two weeks later on June 17, 2006.  
– Photo by Gravenhurst Banner

kept the fire lit and guarded Howard until the public service on June 21 – National Aboriginal Day.

The service was attended by Anishinabek Nation Grand Council Chief John Beaucage, as well as a number of chiefs and civic dignitaries. Ten singers sat around the grandfather drum and sang tradi-

tional Anishinaabe songs in honour of their Chief. It was very moving.

*Rolf Harro Cohrs is the training director of the Ontario School of Masonry, a trade school that has graduated over 500 Native students from all parts of Turtle Island in the past nine years.*

INAC  
Treaty Day Notice  
4 x 4.5

Canadore College  
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Media Buying  
Bear Wise  
4 x 6.0



# Intergovernmental Affairs

## In Brief

### 'No mining!'

TORONTO (CP) – A First Nations delegation walked 2,000 kilometres from far northern Ontario to the provincial legislature to demand the province stop the mining in their region.

"We want to protect the environment at the potential drilling-mining site plus the surrounding area which includes our Kitchenuhmaykoosib Lake," said Mark Anderson, who led the walkers from Pickle Lake, Ont. to Toronto.

### 'Yes, mining!'

ATTAWAPISKAT – Ontario families living in the north will benefit from hundreds of high-value jobs now that construction is underway on the province's first-ever diamond mine, says Premier Dalton McGuinty. The Victor Diamond Mine will be built and operated by DeBeers Canada and will create 600 construction and 375 new, full-time jobs in Attawapiskat and nearby communities. It will also increase education, training and business opportunities for local First Nations communities.

### Protest logging

KENORA, Ont. (CP) – Ontario Provincial Police set up checkpoints on the main highway into Grassy Narrows First Nation and charged nine protesters involved in a blockade of the Trans-Canada Highway near this northwestern Ontario town. The nine were charged July 14 with mischief in connection with an incident in which about 100 protesters set up the blockade to protest clear-cut logging on traditional aboriginal lands.

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Visit the MNR Aviation and Forest Fire Management Branch's website for information on current fires, restricted fire zones, facts and statistics, jobs and careers, prescribed burns and much more!

## Casting for a cure

TORONTO – Casting for a Cure is a non-profit initiative endorsed by the Canadian Cancer Society and operated by Dave Mercer Outdoors Inc. One in four Canadians will die from cancer, which means it has or will affect us all.

This is an opportunity for the angling community to join in the fight against cancer; united toward a common purpose.

Anglers and their donors will commit to pledging set amount(s) of money per pound weighed-in throughout the course of the 2006 season. Casting for a Cure Anglers will not only have the pride of working for such a worthwhile charity, but they will also be competing for the Casting for a Cure Angler of the Year award.

This award will be presented to the participating angler with the overall,

heaviest total weight for the 2006 Season. There is no limitation on the species or circuit that you fish. The goal is to raise awareness and help stop this deadly disease while competing in the great sport that we have come to love. Dave Mercer has personally pledged \$5.00 for every pound he weighs in during the 2006 season.

Whether you are an angler or a supporter – you can become part of Casting for a Cure.

#### PLEDGE LEVELS:

PLATINUM: \$5.00 per pound

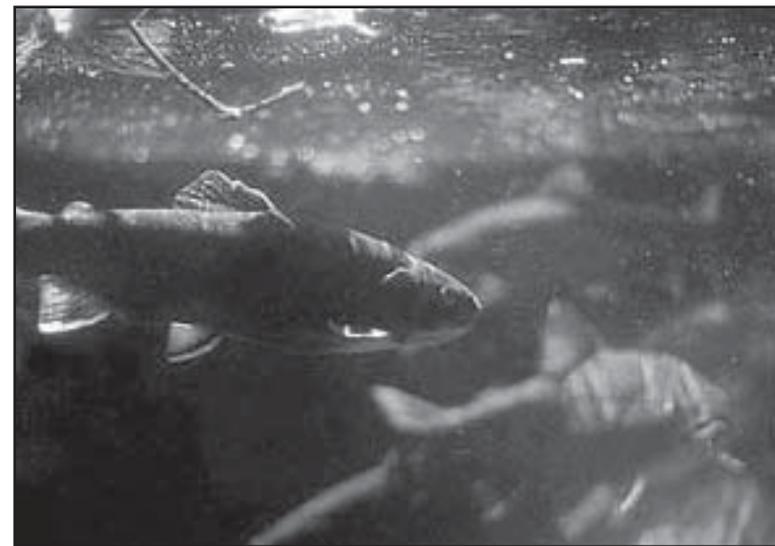
GOLD: \$2.00 per pound

SILVER: \$1.00 per pound

BRONZE \$0.50 per pound

\* All proceeds are tax-deductible

As the season begins, you can follow all Casting for a Cure Anglers at [www.factsoffishing.com](http://www.factsoffishing.com). There will be a special Casting for a Cure sec-



tion, which highlights our anglers and their total cumulative weight for the season.

Anglers interested in becom-

ing a Casting for a Cure Angler, please forward your address to [dave@factsoffishing.com](mailto:dave@factsoffishing.com) and a pledge package will be sent to you.

## Ipperwash inquiry hears the last witness

TORONTO (CP) – After two years and some 140 witnesses, testimony at an often confrontational and controversial inquiry into the 1995 shooting death of Dudley George at Ipperwash Provincial Park came to an end June 27. And while closing arguments were two months away and final recommendations not expected before the end of the year, experts say the inquiry will likely establish new credibility for the aboriginal claim that started the standoff in the first place.

"I think that there will probably be very strong indications that the land belongs to the aboriginal community," said Tammy Landau, a professor at Ryerson University's School of Criminal Justice in Toronto.

The standoff in Ipperwash began in 1993 when a group of aboriginals occupied an army camp on a block of land seized by Ottawa under the War Measures Act in 1942. In 1995, they moved to the adjacent Ipperwash Provincial Park, citing the presence of a burial ground.

Under cover of night on Sept. 6, 1995, George was shot and killed by Ontario Police Acting Sgt. Kenneth Deane as officers clad in riot gear marched on the occupation.

Deane, who died earlier this year in a car accident, was convicted of criminal negligence in George's death, but his trial offered only partial closure to the George family, said Landau, who specializes in aboriginal justice issues.

"It really didn't allow all the facts (of the standoff) to come out – who owned the land, what were the more broader systemic problems between (police) and the aboriginal community," Landau said.

"I think for the community, they also want (the inquiry) for their claims to be vindicated and substantiated."

Many blamed the Ontario government of former premier Mike Harris, who was accused by critics of helping to direct the police action that led to George's death. In addition to several former cabinet ministers, the inquiry heard testimony from Harris himself, who denied that he ever exerted any influence over police.

The land, which has never officially been turned over to the First Nations, remains closed to the general public.

Ontario's current Liberal government has been dealing with a tense and occasionally violent aboriginal

land claim dispute in Caledonia, Ont., south of Hamilton, where First Nations members have occupied a housing development site since the end of February, claiming ownership of land they claim is rightly theirs.

Police on the scene have been criticized for inaction, which many observers have attributed to lingering political fears of another Ipperwash-style confrontation.

Sam George said the tense standoff reminded him of the confrontation that claimed his brother Dudley's more than 10 years ago.

Most of the George family was present Wednesday for the final day of testimony at the Ipperwash inquiry, said family spokesman and lawyer Murray Klippenstein, who added they felt the hearing has done a good job on most issues of bringing out the facts.

"They feel like they're getting the truth about the death of their brother, the truth about mistakes that were made, the truth about possible political interference," said Klippenstein.

"They think they can start to heal." Klippenstein said he believes the inquiry has left a sense among many First Nations people that someone is finally listening to their concerns.

"(There's) a sense that the powerful people and powerful institutions that usually aren't accountable to them had a degree of accountability now," he said.

Justice Sidney Linden, who presided over the inquiry, said the hearings provided an opportunity for witnesses to share their view of events in 1995, some for the first time, but also acknowledged the situation was emotional. "I was always aware of the fact that revisiting events that took place over 10 years ago may re-open wounds and rekindle feelings and tensions," Linden wrote in a statement.

"But I was always also hopeful,

that through this process, the inquiry might leave the communities and individuals affected a little "better" than they were when we began."

Closing arguments scheduled to begin Aug. 21, with Linden's recom-

mendations expected by year's end, and whatever they are, there's reason for optimism, Klippenstein said.

"But I think that there's ground for some hope and there's grounds for steps forward."

## Call for Proposals Forest Communities Program

### EXECUTIVE SUMMARY

The Canadian Forest Service of Natural Resources Canada is planning to launch a new Forest Communities Program (FCP) beginning in April 2007. This new program will appeal to existing or newly constituted community-level organizations across Canada interested in assisting resource-based communities in the development of innovative approaches to meet the challenges of forest sector transition and forest resource sustainability. The Program is seeking proposals from interested not-for-profit organizations that are, or wish to become, community-based sites and participate in the achievement of the Forest Communities Program's vision and objectives. The program is intended to facilitate the development and sharing of knowledge, tools and practices to empower forest-based communities to participate in informed decision-making on the forest land base, allowing communities to sustain and grow forest resource benefits while capitalizing on emerging forest-based opportunities.

### BACKGROUND

The Forest Communities Program will work with local community organizations, Aboriginal organizations, non-governmental organizations (NGOs), federal, provincial and municipal governments, resource industries and other key stakeholders to address the challenges being faced by forest-based communities where forest companies and other resource users are rationalizing operations and making other transitions in response to current economic and environmental realities. The program will take a broad, landscape level approach to addressing these transition challenges and is seeking to involve as wide a cross-section of natural resource managers and stakeholders as possible.

### GENERAL PROGRAM INFORMATION

Subject to Treasury Board approval of funding and spending authority, it is expected that the new Forest Communities Program would be funded for a five-year period from April 1, 2007 to March 31, 2012. It is anticipated that six to ten sites would be selected and would receive core funding up to a maximum of \$400,000 per year for the five-year period under the program. The amount of base funding received will be based on the proponent's demonstration of matched funding, as a combination of cash and in-kind contributions. More detail on matching requirements is provided in Section 1.3.

### SUBMITTING A PROPOSAL

Interested parties are asked to submit a proposal for consideration to become a FCP site. Successful sites will be selected according to pre-determined eligibility requirements (see Section 2.3) and selection criteria (see Section 4.1). The complete details and guidelines for the development of proposals are provided in this document.

If you have questions or require further clarification, please contact the Forest Communities Program Manager at Natural Resources Canada's Canadian Forest Service (NRCan-CFS).

Applicants are asked to submit an expression of interest to NRCan-CFS that is postmarked or courier stamped no later than midnight, **Friday, September 15, 2006.**

Full submitted proposals for FCP funding must be postmarked or courier stamped by midnight, **Tuesday, October 31, 2006.**

For more information and the Table of Contents go to <http://www.nrcan.gc.ca/inter/>



# Sand Point First Nation



Chief Paul Gladu, centre, played host to National Chief Phil Fontaine and Anishinabek Nation Grand Council Chief John Beaucage at the 2006 Grand Council Assembly.



Sand Point First Nation was site of 2006 Anishinabek Nation Grand Council Assembly.



Barney and Ronald Morrisseau outside their apartments in Thunder Bay.

## Brothers remember 'paradise'

By Rick Garrick

SAND POINT FN – Artist Norval Morrisseau's family was the last to leave Sand Point First Nation before it was turned into a provincial park in the early 1960's.

Norval's brother Barney, who now lives in Thunder Bay next door to his older brother Ronald, remembers moving from their home in the old community school to Beardmore at the time, where he lived for about 10 years before moving on to different communities for work.

Chief Paul Gladu of Sand Point explains that most of the band members moved to the surrounding communities on Lake Nipigon when they left, their homes were burned to the ground, and their church was moved to Rocky Bay.

"We now have 163 members," Gladu says, with most of them located in Rocky Bay, Pays Plat, Thunder Bay, Beardmore, Winnipeg, Vancouver and Stratton. "Plus eight to 10 that haven't been registered yet. One hundred and thirty-one are of voting age."

About 60 to 80 of those band members are interested in returning to the 10,000-hectare reserve once it is established. As of now, the provincial government has signed the land over to the band and although the federal government was scheduled to attend a ceremonial signing during the 2006 Unity Gathering and Grand Council Assembly, Jim Prentice, the Minister of Indian and Northern Affairs, could not make the signing. Once the federal government signs, Gladu believes that it will take about three to five months for an Order in Council to pass through Parliament.

"We've been negotiating since 1992," Gladu says.

Gladu and Councillors Leona Clarke and Laura Ariens currently operate out of an office in Fort William First Nation, and have plans to build a sawmill to cut cedar from the surrounding area for add-on materials for an Elders home along the lake-shore and residential homes further back in the woods.

Barney and Ronald Morrisseau both remember the community as a peaceful place, where people used to readily share the game from their hunting, fishing, trapping and snaring trips with one another.

"Life around here was beautiful," Ronald says. "Life was quiet, nobody was rich."

"It was a paradise," Barney says.

"It was a paradise in a way," Ronald replies. "Everybody got along with each other."

Ronald also remembers that Lake Nipigon's waters were clear back then. "You could drink the water from Lake Nipigon," he says. "You can't do that now. There must be thousands of cords of wood underneath that lake."

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