



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

Volume 19 Issue 1

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## IN THE NEWS

### Little NHL coming soon

SUDBURY – The Ojibwe Cultural Foundation is the host of this year's Little Native Hockey League Tournament being held March 11-15 in Sudbury. This tournament is expected to draw entries from 100 teams, involve 2700 players, and attract some 7,000 spectators.



### Bartleman seeks books

TORONTO – The Hon. James K. Bartleman has had his term as Lieutenant-Governor of Ontario extended to July by the government of Canada.



James K. Bartleman

He began his last year as the Queen's representative in Ontario by launching a province-wide appeal for donations of new or gently-used books for aboriginal children. Books can be dropped off at any OPP Detachment across Ontario or at the 17 Toronto Police Services Stations across the Greater Toronto Area.

### Martin pledges Native role

WINNIPEG (CP) – Former Liberal Prime Minister Paul Martin says he will devote the rest of his life to solving Canada's aboriginal problems.



Paul Martin

"This is the Canadian issue," said Martin "They are suffering as compared to the rest of the country. In a country as wealthy as Canada, there is no excuse if any child is unable to achieve their potential."

# Chiefs predict year of defiance

TORONTO (CP) – Canada should brace for more dramatic displays of aboriginal defiance in 2007, warn Native leaders who say the First Nations frustrations that boiled over in a small Ontario town may well be a tipping point for decades of simmering aboriginal anger.

It was in the bedroom community of Caledonia, Ont., which borders the massive Six Nations reserve in southwestern Ontario, where that anger seeped quietly into a nondescript, half-finished housing development on land the protesters claimed as their own.

Two months later, that simmering cauldron boiled over as

police tried to evict the protesters. They succeeded only in fanning the flames of rebellion: reinforcements descended en masse from the neighbouring reserve, the most populous in Canada.

Since then, the Caledonia dispute has become a lightning rod for deep-seated aboriginal resentment over everything from residential schools to the deplorable living conditions on reserves like Pikangikum and Kashechewan,



Angus Toulouse

aboriginal observers say.

Already this year police and armed forces have been keeping a careful eye on developments at the eastern Ontario town of Deseronto, where activists from nearby Tyendinaga Mohawk Territory are threatening to block a developer's plans to construct a 140-home waterfront subdivision on disputed land. The land claim, which was filed in 1995 and never resolved, essentially bisects the town of Deseronto. The so-called Culbertson Tract is a 375-acre parcel fronting on the Bay of Quinte which granted to the Mohawks for their loyalty to Britain during the American Revolutionary War.

There are 1,000 outstanding land claims across Canada, and "any one of them could trigger the same reaction," said Ontario regional chief Angus Toulouse.

"That's the unfortunate thing – we're going to see much more of that. There is a sense nationally and regionally that there is this frustration."

Aboriginals have lost their land over the years, Toulouse said, making it more difficult for them to earn a living and mount a credible campaign to regain the land through official channels.

For those still camped out in Caledonia, there is more at stake than the deed to a former housing development.

When a dozen people walked on to the half-finished Douglas Creek Estates subdivision in the early hours of Feb. 28 and hung a banner proclaiming it Six Nations land, they were reclaiming stolen pride, said Janie Jamieson, a spokesperson for the protesters.

"At some point, any reasonable person would say, 'Enough is enough,'" Jamieson said. "At some point, we have no choice but to stand up and defend ourselves, because nobody else is going to do that for us."

Aboriginals were only granted the right to vote and leave their reserves within the last 50 years, Jamieson said. Many are living in Third World conditions without adequate housing or clean water, and suffer higher rates of diabetes and other health problems, she said.

"All around us, you see prosperity," Jamieson said. "When you look into our own communities . . . everything is hanging on by a thread. It's a very fragile time for us right now. We are in a do-or-die situation now."

"All First Nations people are frustrated over incursion into traditional lands," says Tyendinaga Chief Donald Maracle. "There are going to be more protests. First Nations people are becoming more and more aware of how serious the injustices that our nation has suffered over the years. People want it redressed."



### Palestinians 'go Native' to make point

Over 100 Palestinian peace activists and residents held a peaceful protest at Huwwara checkpoint near Nablus in the northern part of the West Bank, dressing like Native Americans to send a message to visiting U.S. Secretary of State Condoleezza Rice. Posters written in English included one that read "The Indian wars are not over, Ms. Rice, We are still here too", and others comparing the theft of land from Native Americans to the plight of the Palestinians. – Photo by Agence France-Presse

## Border-crossing cards expected by spring

NIPISSING FN – Anishinabek Nation leadership is confident that its citizens will be issued a more secure Certificate of Indian Status Card sometime this spring to facilitate border crossings into the United States.

Effective Jan. 23 this year, air travelers from Canada required valid passports for entry into the United States, and a Jan. 2008 deadline has been set for water and land visitors.

"If all goes as expected, First Nations people in Canada may not require a passport after all, Grand

Chief John Beaucage wrote in a Jan. 16 letter to the 42 Anishinabek Chiefs. "At present, Indian and Northern Affairs are in discussions with the Canada Border Security Agency and U.S. Dept. of Homeland Security to recognize the new, more secure, Certificate of Indian Status (the "Status Card") for official border crossing purposes."

The new-look Status Card is expected to be one of five forms of ID that will be accepted at the Canada-US Border, and would be second in security ranking only to the Canadian passport.

ANCU Banner  
10.25" x 2"



# ANISHINABEK

## Consultations underway for matrimonial property law

### What is On-Reserve Matrimonial Real Property?

Matrimonial real property refers to the "family home and property," and is a significant issue affecting First Nations across Canada as currently there is no legislative or legal process in place governing how matrimonial real property on First Nations will be distributed fairly and effectively upon a breakdown of marriage.

Recently, Indian and Northern Affairs Canada has announced that it will be undertaking a process to introduce legislative solutions in the House of Commons in Spring 2007 regarding On-Reserve Matrimonial Real Property (MRP) for First Nations. Part of the process consists of consultations conducted by the Assembly of First Nations and the Native Women's Association of Canada, which are currently being held across the country.

The Anishinabek Nation recognizes and supports the development of a legislative process to fairly and effectively address how matrimonial real property shall be addressed upon a breakdown of marriage, but does not support the unilateral approach that Indian and Northern Affairs Canada has taken in its approach to this matter and has strong concerns with the limited time and resources being allocated to the consultation process that is occurring. As such, at the Anishinabek Nation Special Chiefs Assembly in Garden River First Nation on October 31-November 1, 2006, the Anishinabek Nation Chiefs-in-Assembly overwhelmingly directed the Union of Ontario Indians to facilitate the development of an Anishinabek Nation Law on Matrimonial Real Property that truly represents and respects the values, beliefs, and positions of the

Anishinabek Nation.

### What has the Union of Ontario Indians done so far?

On December 14, 2006, the Union of Ontario Indians hosted its first session on the topic entitled "Respecting Matrimonial Real Property Summit." This session was attended by the Grand Chief, Anishinabek-Kwewuk Council, Elders, Anishinabek Chiefs, community members and technicians.

To support the Anishinabek Nation's vision to "assert their own jurisdiction and to move forward" in this area, the participants in session recommended the development of an Anishinabek Declaration and Framework which will identify the key principles, values, and issues to be addressed in the Anishinabek Nation Law on Matrimonial Real Property. In addition, the session also identified that it was crucial that the Anishinabek Youth Council be involved in the process.

### What are the next steps?

Regional Consultation Sessions -- Starting January 2007, the Union of Ontario Indians began conducting Regional Consultation Sessions on Matrimonial Real Property (MRP). All Anishinabek members, leaders, Women, Youth and Elders are welcome and encouraged to participate to assist in the creation of Anishinabek Laws that will work to protect the most basic needs of shelter for our most precious asset, our children, following a marriage breakdown.

Upcoming sessions are scheduled for the Ojibways of Garden River, February 6, 2007 and Whitefish Lake First Nation, February 8, 2007 1-4 p.m.

If you have any questions or

need further information, please contact Rhonda Couchie, Special Projects Coordinator via email at [courho@anishinabek.ca](mailto:courho@anishinabek.ca) or by phone at (705) 497-9127 ext. 2221 or toll free at (877) 702-5200 ext. 2221.

Bidahbaan Healing  
Centre  
4" x 4.5"

Little Feather  
Learning Products  
4" x 4.5"

Nipissing FN  
CN Rail notice  
4 x 4.5

GaggiMedia  
Warning  
6 x 7

# ANISHINABEK

## Nmisenna (Our Sister) Eva



**ANISHINAABEMOWIN**  
BY SHIRLEY WILLIAMS

Nmisenh, Eva Cywink, noongwa niishwaswi-midina-shi-niizhwaswi nsaboongizi, gii-ndadiziba Dooganing, Wikwemikong Shkoniganing, Nishinaabe kaaning.

*My sister is Eva Cywink, now 78 was born in South Bay, Wikwemikong Unceded Indian Reserve.*

Eva kino ngwaaji gii-daa ko maanpii Ontario. Wiidigemaaganbaniin gii-nokiivaan Mshkode-daabaani-miikinaang.

*Eva has lived in many parts of Ontario, wherever her CPR husband worked.*

Ngodwaswi binoojiinyan gii-bi-koginan. Gii-naabii'gage, gii-naabiigagaanan mdassan, mnji-kaawnag, webawaanan enaabiigagadegin, miinwaa emiisinaabiigagaadegin gego.

*She raised 6 children. She knitted, knitted socks and mitts, crochet Afghans and dollies.*

Gii-kido iw, gii-bi-zhi-kendaan waa zhi-nta-naabiigaged oodi gaabinji-kinoomaagazod, Binoojiinyag gaa-nji-naanaagide'enmindwaa kinoomaage-gamigoon Spanish, oodi aname-kweg gaa-kinoomaagawaajin waa-zhinaabiigaged miinwaa dash waa zhi-biinchedig. Boo'oog dash wiigo, zhazhi gii-bi kendaan waa zhebiinchedig, maamaayin shki-ntam gii-bi kinoomaagooon waa zhebiinchedig pii ebikogenin.

*She says she got her skill from the Residential School in Spanish, where the sisters taught her how to knit and to do other things such as cleaning. However, her mother was the first person to teach her how to clean.*

Gii-ni naabjikaazan nokiivan gaa bi kendaan. Gii-bi-nokiitaage dekaashiinh-gamigoong noo'oong ngoji miinwaa gii-biintamowaan bemaadizijin doo-wiigwaamwaan gye doo-wiijkiwewin. Endad maanpii Giiwedinoong gii-maamonji biinten! Gda-giide-waabmaadiz go mchisagoong gaa pitchi biinteg endad!

*Eva made put her skills to work at many different lodges where she worked as a cleaning lady. She also cleaned for her friends and other people she knew as well. She had the cleanest house in Northern Ontario!!! You could have seen your reflection on the floor!*

Giinbowaan wiidigemaabaniin. Gii-ni-chikwezi dash. Dbinoojiinsson gego gii-maajaabinin jiibaaya-kaaning eko niizhi b'boongak.

*Her husband died. She became alone. Her baby of the family left to the spirit world about two years ago.*

Noongwa Eva daa enji naagede'enmidwaa getziijig oodenaawens Espanola zhinkaade. Gii-ni-gaadaan gaa-dad ko oodi nji gii-ni naajtood ezhi-waabid. Shkizhiigoong emaaajiiging gego gii-yaan, gii-ni-giibingwe dash.

*Eva is now in a nursing home in Espanola. She had to give up her home due to her deteriorating eye sight. She had cataracts and now has become blind.*

Ezhi-giibingwed dash go, aapji go gii-yaab minwaangozi. Mii gaa kidpa, "Gaawin-gwaaminoo, gii-bijmaam dash wiigo. Gmooshzhin go maan pii eyaayin!" Gaa dash wiigo pane gii-bi-mnwaangozii, gaawin pane gii-naajwesiinoo gego. Gii-bi-znagizi go miinwaa gii-nzagendam.. Gii-mskwii-de'endam shkitoozig ko gaa-zhi miigdadizod ko. Doo-giibingwewin gii-nzagendamogon.

*Even though she became blind, she still has a lot of humor. She said one time, "I don't see you but I can smell you. I sense you're here" Things were not so nice and she had a hard time. She became frustrated not being able to do things for herself. Her blindness made her life difficult.*

Eva gii-shkitoon ji bwaa gchi-nagayendizod gii-naajtood naabiwin. Gii-ni-kendaan gchi-piitendimowin waa zhe naadimaaged maan pii kiing, ngwaa go naa waa zhe naabiigaged n'aab naabiigamowaad mijakaanaan miinwaa noo'oong go naa gego da-ooshenyin, dbinoojiinmon miinwaa shemeyin miinwaa go doo-saynenmon.

*Eva overcame her depression after losing her eyesight. She has learned the value of still contributing to the world by knitting mitts for her grandchildren, for her children and for other people. She makes dish cloths for her sisters and nieces and brother.*

Aapji go gchi-twaawenmaanaa nmishena!  
*We are very proud of our sister!*



Participants in the launch of a new cancer care video for aboriginal people included Elder Brian Nootchta, mother and daughter cancer survivors Julie Ozawagosh and Kim Nootchta, and Glen Hare, deputy grand chief of the Anishinabek Nation.

- Photo by Shirley Honyust

## Video designed to help cancer patients

SUDBURY – A new video project has been designed to demystify cancer treatment for Aboriginal people.

A collaborative group of eight Cancer and Aboriginal organizations have received a \$225,000 grant from the Ontario Trillium Foundation to produce a culturally appropriate video featuring interviews with Aboriginal cancer patients. Whitefish Lake First Nation film-maker Darlene Naponse hopes to complete the project by December of this year.

Using the voices of Aboriginal cancer survivors and their family members, the goal of the video is to ultimately increase access to wholistic cancer information, promote screening as a form of prevention and to encourage Aboriginal people to seek early treatment. In addition, mainstream medical personnel will also gain an understanding of the Aboriginal worldview of cancer management.

The video will be made available in French and several

Aboriginal languages: Cree, OjiCree, Ojibwe, Mohawk and Michif, and will be distributed across Ontario.

Cancer is on the rise in the Aboriginal population, especially colorectal cancer, and project organizers hope the video will ease fears by offering down to earth information and explanation of what can be expected following a cancer diagnosis. It is also designed to educate health-care professionals such as doctors and nurses about the perspective of healers who treat patients using their knowledge of traditional Aboriginal practices.

The eight-member collaborative involves participation from: Shkagamik-kwe Health Centre, N'Swakamok Native Friendship Centre, the Aboriginal Cancer Care Unit of Cancer Care Ontario, the Regional Cancer Program of Hôpital régional de Sudbury Regional Hospital, Weeneebayko Health Ahtuskaywin, Mnaamodzawin Health Services Inc., Canadian Cancer Society and the Sudbury Métis Council of the Métis Nation of Ontario.



Mary Coghil, Brenda Jonah, Janice Nolan and Autumn Rose Coghil, members of the Healing Lodge Singers and Waah Nimki Kweak, drum the opening song at the Garden River Recreational and Educational Centre.

## Garden River opens new community centre

**By Margaret Hele**  
GARDEN RIVER FN – A new community educational and recreational centre opened Dec. 15, exactly one year after the original sod-turning ceremony.

The facility was built with the combined efforts of the Adults in Motion School, the Education Unit and the Recreational Program. The new centre houses the offices for the Education unit which handles the formal educational needs of the youth of the Garden River First Nation, and classrooms for the Adults in Motion School which provides the adult community with the opportunity to complete their Grade 12 education. The full-sized gymnasium is equipped with bleachers and stage. Another room with a wall of windows is where the health club operates with cardio

and anaerobic equipment. In 2003 co-op teacher Joanne (Jones) Thiessen and Natalie Barry, teacher/co-ordinator of the Adults in Motion School – which had been operating in a rented former pool hall – began researching funding options for a new school with classrooms and a gymnasium. They considered the possibility of "perhaps converting a house which would provide the classrooms and never imagined that it would develop into this." In June of 2005, Chief Lyle Sayers and council approved a shared-use facility combining a recreational facility with a new education centre. A proposal to the Community Trust was approved by the people and thus funds were made available for the project. Also funds from Casino Rama had been set aside for the construction

of a Multi-Purpose Sports Complex. The Chief expressed his pride in the cooperation that saw this project come to fruition, noting that the new facility "is 100% funded by Garden River First Nation with no financial assistance from government." A smudge ceremony and prayers were followed by the cutting of a ribbon made of the four colours. Elder ( Betty Grabwader), adult ( Chief Lyle Sayers), Youth ( Alicia Sayers ) and child ( Hannah Jones ) cut the ribbon representing the four stages of life. The Healing Lodge Singers and Waah Nimki Kweak, (The White Thunder Women Hand Drum Singers) sang and drummed the opening song. Anishinabek Nation Deputy Chief Glen Hare presented a painting of Dan Pan to be hung in the building.



### Beausoleil gets boost

Garfield Dunlop, MPP for Simcoe North played Santa on Dec. 15 when he presented Chief Rod Monague Jr. with \$141,000 in funding from Ontario Trillium Foundation to support the Beausoleil First Nation Family Health Centre's sports programs designed to promote youth activities. On hand for the presentation were Peggy Monague-McGregor, community health director, and Donna Bere and John Pugsley from the Trillium Foundation grant review team.

- Photo by Ian McInroy, Barrie Examiner



# ANISHINABEK NEWS

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# ANISHINABEK NEWS

"Give a voice to the vision of the Anishinabek Nation."

## Publishing Criteria

### GOAL

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

### OBJECTIVES

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

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

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

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

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

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

## Advertising & News Deadlines

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

### DEADLINES FOR MARCH ISSUE

Advertising: February 21  
Final Art: February 25

News submissions: February 21  
Scheduled printing: February 28

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

## There always needs to be some response

Part of my job is to provide answers to the dozens of inquiries that reach my desk every week, some of which can seem pretty trivial, but many of which have far more serious implications.

Like the Anishinabe-kwe living in Oshawa who phoned very upset about the discussion she just had with her real estate agent. She and her husband were selling their home – very tidy and well-kept, she assured me – and their realtor had offered a suggestion she felt would make it easier to find a buyer.

"Get rid of all your Native art," she advised. "People won't want to buy if they know Indians have been living here."

The woman was flabbergasted with a mixture of shock and anger and wanted some advice on what to do about this thoughtless insult.

I suggested she look in the phone book for a regional office of the Ontario Human Rights Commission, call city hall for information about any local anti-racism organizations, and contact the closest First Nation. Her nearest cousins – the Mississaugas of Scugog – are located half an hour north, and I hoped they would be able to offer some moral support, if not actually assign a local "warrior" to motor over to Oshawa to lend a practical hand.

Scugog established its reputation as a defender of rights when every adult male in the community enlisted for Canadian military service in World War I.

Sometimes just a phone call from a First Nation spokesperson can get results.

A used-record shopkeeper in Sudbury refused to honour a customer's status card tax exemption until he heard someone on the other end of the phone identify himself as representing the Union of Ontario Indians. There was a similar positive outcome for a Native woman who got rude treatment from a waitress in a Sturgeon Falls restaurant.

But nothing beats the personal touch for getting the attention of individuals or businesses who have been less than courteous with Native clients. It's positively amazing how fast folks will pay attention to a complaint when a VBI – Very Big Indian – shows up on their doorstep.

My colleague Bob Goulais and I happened to be in Sudbury one Monday morning when we heard that a local radio deejay had ad-libbed some stereotypical drivel about Indians and alcohol. We thought we'd drop by the station to ask in person what they intended to do about this lapse in broadcast judgement.

The receptionist turned a whiter shade of pale when she saw the two of us coming in the front door, me a modest-sized middle-aged man accompanied by Bob, who happens to be half my age but twice my size. She nervously arranged for us to have an instant audience with the station manager, on whose forehead beads of perspiration quickly began to form.

Within two minutes he offered an on-air apology, a cash donation to the local friendship centre, and sponsorship of an upcoming conference about media coverage of Aboriginal issues. I often think we should have asked him for our own weekly show. But he steadfastly refused to let us speak in person with the young announcer who I imagined was covering behind his console praying that those scary Native people would not storm the studio and relieve him of his healthy head of hair.

In cross-cultural training sessions we have warned business owners that lousy customer service leaves them vulnerable to accusations of racism if the customer on the receiving end is from a visible minority. There's lots of room for improvement. We hear examples of everyone from police officers to Members of Parliament not showing respect for people of various cultural backgrounds.

The appropriate response to such treatment need not be angry or intimidating, or involve wearing masks or camouflage. But there should be a response, first from the target of such behaviour, then, if necessary, from those of us who are given the responsibility of representing them. Racism against one member of a group is racism against all members.

We have various tools at our disposal – like bringing media attention to problem situations – that are not as easily accessible to individuals.

To be a warrior – an ogitchidaa – is about defending your family, your home, and your community – taking care of others. This usually requires nothing more than speaking out, using your voice.

If people don't listen, that's an entirely different matter.

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



Maurice Switzer



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# MAANDA NDINENDAM/OPINIONS

## Your money can be spent or saved

During the past few months, several residential school survivors have contacted me about their compensation. For those who don't know, the government of Canada has offered a payout compensation for residential school students that will provide a cash settlement of \$10,000 for the first year in a residential school followed by \$3,000 for each year after. Some will be able to get more than this amount, and for others, the amount of compensation will be determined on a case-by-case basis. I am often asked for investment recommendations from these people.

Before we discuss investment options, I like to simplify matters even more. There are basically two options of what you can do with your money. First, money can be spent. Second, money can be saved, perhaps for a future need. These savings can then be invested so that they grow in value.

If the money is to be saved and invested, what options are available? There are several important questions to ask yourself before committing your money to an investment or an investment strategy.

When do you need the money? If you will need the money in three years, it may be best to place your money in an investment that

will mature in three years, like a Guaranteed Investment certificate (GIC), term deposit or a bond. Even some savings accounts can generate a high rate of interest. If you may need the money before three years, a GIC may not be the right investment. Cashing in a GIC before it matures will cause you to lose all accumulated interest. In this case, a high interest savings account or a bond will work best.

If your time horizon is longer, say 20 years, I would consider other types of investment that may fluctuate in value more than GICs and bonds, but that over time should grow to a much larger sum. When comparing investments, investment professionals like to refer to the rule of 72. If you take the rate of return your money is growing at and divide that number into 72, the result will give you a rough idea of how long it will take for your money to double. For example, if your GIC is earning 4% annually, 72 divided by 4 results in 18. Your money will double in approximately 18 years. Earning an average of 10% per year will double



Gord Keesic

your money in a little over 7 years. This is why even small differences in rates of interest can affect how quickly your money grows.

You should also consider what you want the money to do. Do you want it to grow in value as much as possible? Is this money to be used to generate a regular stream of income? Are you looking for some growth and some income? Answering these questions can help you to choose the type of investment that suits your need.

Perhaps the most important thing to consider is the amount of risk you are willing to take when you invest. Some people don't mind if their investments go up or down in value over the short term if there is a good chance their money will grow significantly over the long term. Generally, the greater the risk, the greater the return and similarly, the lower the risk, the lower the return you can expect.

Gord Keesic, Lac Seul First Nation, is an Investment Advisor with RBC Dominion Securities Inc. office in Thunder Bay. He is a member of the Canadian Investor Protection Fund and can be reached at 1-800-256-2798 or at gordon.keesic@rbc.com.



## LETTERS



### Nepotism major downfall

If the direction of First Nation People is to move forward, why is there lateral violence within the leadership of our First Nation communities and/or our management positions? What I mean by "lateral violence" is that a body of management makes decisions for communities.

Nepotism in the past and maybe in the present has and is been seen as a major downfall in these implementations when dealing with First Nation communities. This is one example that comes to mind among others that has created lateral violence that affects us all as a Nation. This behaviour in our communities has affected us as a whole right down to the community members and to our youth, and has made it difficult to move forward.

We need to heal within our own teepee. We need to use kindness, love, caring and sharing with our extended families and relatives. These were the values and behaviours that originally created our communities. There are four colors to the Great Circle of Life, and we are to respect each other's cultural beliefs.

Today, our children are being prepared by learning a European education that allows them to live in a place where money is needed to survive. However it doesn't take money to teach them identity. It takes a community with strong mental, emotional, physical, and spiritual values to raise good men and women. When these young men and women, our future leaders, are exposed to lateral violence, what are we teaching them? We need to begin with our own leadership in place right now.

Ogawabenizhee  
Janet Day, Serpent River FN

### Fuel handlers got card

First Nation Independent Fuels has been in operation for quite some time. It started with Willard Pine, Randy Naponse and Mr. George, who past away while on First Nation business.

The idea was to increase awareness with regards to the rebates from the Ministry of Finance, which at the time could take 2-4 months to process the 14.7 percent rebate for the small First Nation Gas Retailers in Ontario. This delay put quite the pressure on small First Nation Gas Retailers in Ontario. The three men involved believed and still believe that the rebate processing time could be and should be reduced to 2-4 weeks at the most.

All three men have put in a lot of time and personal money to achieve this goal. First Nation Independent Fuels was opened to help organize Ontario First Nation Gas Retailers in Ontario.

And as of this date the gas/status/ and border crossing card has become a reality with the Ministry of Finance, Indian and Northern Affairs and Border Officials working together.

Patricia Matinet

### Question for Little NHL

Another Little NHL Tournament is upon us diehard hockey fans soon.

This letter is in regards to the Little NHL Executive keeping an eye on the 50% band member rule for First Nations with a team playing in this tournament. How can handing in a birth certificate prove where that participant is from?

Another question for the Little NHL executive: Does a financial report go out to the public? If not, why?

Anastasia Cywink, Whitefish River FN

### Looking for lost dad

I have been researching my family tree. I was adopted as a baby in 1946 and have only recently discovered that my birth father was a Canadian soldier who had been stationed in England in a place called Sunderland in the Northeast of England at the end of 1945, that his name was Jackie Spoon and that he was about 26 years old at the time, making him about 86 or 87 now if still alive.

I have done a lot of research and most Canadian sources refuse to help me as my parents were not married. I am not sure where to turn and wondered if Native offices could help trace my father. I have been in touch with a family from Seine River who referred me to a nephew in Moose Factory who assists people in finding lost relatives.

Pam Smith, 17 Wensleydale Close, Grantham, Lincolnshire, NG31 8FH England Tel: 01476 410638

### Would Adam play Tommy?

I am an adopted member of Adam Beach's family. The centre-spread article you presented in your November issue told a fine story of Canadian Aboriginal soldiers and the importance of Remembrance Day to our Aboriginal communities. Now that the "Flags of Our Fathers" frenzy is over Adam can move onto other projects (including) the possibility of Adam doing a Sergeant Tommy Prince movie.

R. Irwin Kehler, The Pas, Manitoba

## Thumbs down for Mel's Apocalypto

By Deanna Therriault

Variety Magazine calls *Apocalypto*, "...a remarkable film!" The Hollywood Reporter deems it, "A first-rate epic." Mel Gibson's screen vision of the ancient Mayans raked in \$14 million on its opening weekend at the box office.

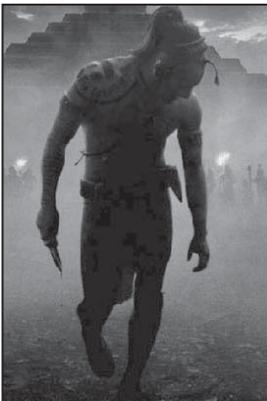
However, as a conscientious Anishinabekwe, I cannot jump on the Hollywood bandwagon and offer praise to a film I find completely offensive and ultimately inaccurate. I am not the average movie-goer. I am a minority and this film depicts the lives and history of the minority group I identify with. I am not Yucatan Maya, but I am an indigenous person and in these uncertain times, we should have a "one-for-all and all-for-one" mentality. I approach films that depict my heritage or the beliefs and lives of my cousins with a critical eye.

Let's face it: Hollywood doesn't have a great track record when it comes to honestly depicting the lives and histories of indigenous peoples, and *Apocalypto* is no different.

Hollywood has persistently stereotyped us as either the noble savage or the bloodthirsty warrior, the latter being Mel Gibson's chosen depiction.

The film follows the trials of Jaguar Paw, played by Cree actor Rudy Youngblood, a Mayan warrior having more than his share of bad days! It is filmed entirely in the ancient Yucatan Maya language (the only positive, in my opinion).

The movie begins quietly enough, however within moments your senses are assaulted with explicit and graphic Maya-on-Maya violence. Jaguar Paw's village is raided by a larger, more aggressive band of Mayan warriors and chaos ensues in a stomach-turning 15 minutes of



blood and gore.

I found myself wincing and looking away for the remainder of the film - it's almost too painful to watch. The violence is incessant: women, children and men are ruthlessly slaughtered throughout. Jaguar Paw and other men from his village are captured with the intent of sacrificing them to the Mayan gods by removing their hearts from their chests. They are subsequently taken on an unending walk through the Yucatan jungles and forced to endure variations of psychological and physical tortures along the way.

It's a formulaic Hollywood blockbuster with the right mix of action and violence with little substance. Most movies have a happy ending so it comes as no surprise that the movie concludes with Jaguar Paw being spared (due to the thankful prophecy of a young Mayan girl), returns to his family and approaches a new beginning with the subtle hint of future soul-saving with the arrival

of the Spanish conquistadors and missionaries.

Hallelujah! There isn't much of a story here, but more a self-serving message from Mr. Gibson that these people were rotten sinners with a complete disregard for life as we know it. I suspect he's attempting to draw a parallel to today's culture of excess and disregard, but it's at the expense of indigenous peoples. If not for the arrival of the missionaries, we can only imagine what would have happened! We cannot deny the existence of historical documentation of violence - I am not saying that indigenous history is all light and sunshine - however I have a strong objection to exploitation of violence for profit, or as a platform to preach about one's personal beliefs.

The movie looks so authentic, it's so convincing in its depiction of "genuine" Mayan existence that it's almost as though Mr. Gibson has stepped back in time and brought us to this brutal pre-Colombian world - a place that needed saving, without which the Mayans would surely have perished.

Those who believe that "if it's on the screen it has to be true" are ignorant of the fact that the Spanish arrived on the shores of Meso-America 300 years AFTER the last Mayan city was left for ruin.

*Apocalypto* is a disservice to a culture, plagued like other indigenous peoples across the Americas by racist diatribe and lack of understanding by dominant populations. This movie will do more harm than good.

Two midechinijnin down.

Deanna Marie Therriault is an Anishinabekwe activist and supporter of indigenous rights from Fort William First Nation.



# Manitou Collection commemorates apology by United Church

NORTH BAY – A touring exhibition of 38 original works by nine Anishinaabe artists from Manitoulin Island will wind up its 18-month journey with Northern Ontario stopovers in North Bay, Lively, and Timmins.



The touring exhibit – titled “The Manitou Collection: Celebrating the Spirit of the People” – highlights the gifts and talents of Anishinaabe artists Don Assinewai, Leland Bell, Blair Debassige, Doug Fox, James Jacko, Melvin Madahbee, Stanley Panamick, Randy C. Trudeau and Tim Trudeau as examples of the significant contribution First Na-

tions artists continue to make to the cultural, social and economic fabric of Canadian society.

From Feb. 24 to March 20, North Bay’s WKP Kennedy Gallery will play host to the Manitou Collection tour, which was created to mark the 20th Anniversary of the United Church of Canada’s first official apology to Aboriginal peoples for the Church’s role in perpetrating cultural and spiritual assimilation. The Manitou Collection tour is being co-ordinated by the United Church’s Northeastern Ontario Manitou Conference, and the WKP Kennedy Gallery in North Bay.

Rev. Will Kunder, Executive Secretary for Manitou Conference says, “We want to celebrate the creativity of these artists and enable more persons to see this art. It is also our hope this exhibition will serve as a catalyst for building respect and understanding between First Nations peoples and other cultures.”

In 1988, Dr. David Humphreys of Timmins donated the Manitou Collection paintings to 26 northeastern Ontario United Church congregations in response to the



Turtle Vision by Melvin Madahbee

church’s first apology. In 1998, the United Church issued a second formal apology for the pain and suffering specifically caused by the denomination’s involvement in operating residential schools.

Leland Bell, one of the artists whose work is featured in the tour

says, “To have my work exhibited by the United Church was very interesting for me. People ask me how I could allow my work to be used by a church, but I feel my work being displayed by a church is great. My work transcends social conditions. People see how

resilient we are, how we have survived in the face of enormous pressure to disappear. We are still here. And a church acknowledging their role is important. I myself simply realized that I am not a victim. I am not in ‘survivor’ mode. I am in ‘life’ mode.”



Polar Bear Water Ballet by Joanne Simpson

## Artist honours polar bears

NIPISSING FN – Artistic painter and carver Joanne Simpson (Temiskaming Algonquin First Nation, Wolf Clan) embraced her new career three years ago by first exploring the medium of soapstone and later experimenting with water-colour and acrylics.

Joanne has resided in Nipissing First Nation since 2002, after working in law enforcement in Toronto. She began expressing her Native spirituality by working with fish bones on canvas and evolved to depicting and honouring the water world, in particular the whale. Using soapstone, abstract images come forth along with bears and turtles to complete her symbols of inspiration. White Howling Wolf, her spirit name, seeks to embrace Creator’s gift of

expression through the abstract in colour, stone and movement. The message is an invitation to transcend our dimension with unconditional love.



Joanne Simpson, artistic painter and carver

Her painting *Polar Bear Water Ballet* honouring Nanook, Aurora and Nikita, was purchased by the Cochrane Polar Bear Habitat.

Joanne has been inspired by accomplished artists like Norval Morrisseau, Michael Robinson and Leland Bell. Having taken her first step as a messenger, she magically knows there is a lot yet to come from the world apart.

The artist can be reached at 705-753-6397, at 1900 Jocko Point, North Bay, ON, P1B 8G5 or by e-mail: mahigans@sympatico.ca.

# Telling stories through dance

PETERBOROUGH – Native performers are bringing their cultures and traditions to audiences through story-telling, song and dance.

In November the Alberta-based Kehewin Native Performance presented their interpretation of *Sky Woman Falls to the Earth*, the traditional Haudenosaunee creation story at Trent University’s Nozhem Theatre. Kehewin, part of an international alliance of Indigenous performers and companies in the U.S., New Zealand, Australia and Mexico, had permission to present the Iroquois legend as related by Mohawk Elder Paul Skanks.

When a young woman, about to give birth, falls through a hole in the sky, it is up to the smallest of animals to save her and secure a future for her child and generations to come. The Sky People have no knowledge of what lies below, and on the earth there is simply a fluid relationship between nature and its beings. A pregnant Sky Woman discovers a beautiful blue light that shines beneath a tree. After digging a hole large enough for her to see what lays below, she hangs on to the roots that will soon transform into the beginnings of life on earth as we know it. She leans too far, snapping the roots and plunging into a world of water and the unknown. The geese that fly below come to her aid and rest her on the back of an ancient grandmother turtle. To Sky Woman’s dismay there is nowhere to have her child and no visible means in which to return to the Sky World. Nature comes to her aid once again by way of friendship and dedication. Several animals give up their life to provide Sky Woman with a place to



Violet John, a champion dancer and reigning Miss Indian World, is a member of the cast of *Sky Woman Falls to the Earth*.

deliver her child. “The beauty of our culture and stories really came through in your show,” said one audience member from Tyendinaga Mohawk Territory. “My kids know that story and yet they were hooked and never took their eyes off your dancers.”

Kehewin Native Performance is

an Alberta based group that specializes in Indigenous theatre, storytelling and dance.

Leading the group are Artistic Directors Rosa and Melvin John. Both Melvin and Rosa obtained their Bachelor of Arts in Indigenous Studies from Trent University and their Masters of Fine Arts degrees from the University of Calgary. Kehewin Native Performance has developed a unique physical and traditional creation/production process known as “NAH” which is a Cree word for “here take this”. This process, rooted in Indigenous knowledge, links the performer to the story such that the story becomes embodied.

Cast members include senior dancer and reigning Miss Indian World, Violet John, from Kehewin First Nation in Alberta, a hoop dancer and champion fancy dancer who won her title at the Gathering of Nations Pow Wow in Albuquerque New Mexico in April 2006. During the show’s Peterborough stopover, Violet conducted a hoop dance and theatre workshop.

The cast for *Sky Woman Falls to the Earth* includes local performers, Howard Adler, Mayelin Lovet Semmler and Patti Shaughnessy, who performed for local school groups and the general public in mid-December. *Sky Woman Falls to the Earth* was presented in partnership with Indigenous Performance Initiatives, a Peterborough-based collective that enables Indigenous artists to tell their own stories: through dance, music, theatre and video – creating stories of this generation – merging cultural history with current concerns, presenting dreams and images for the future.





**ASK HOLLY**  
BY HOLLY BRODHAGEN

**How about exchanging resolutions?**

How do I keep my New Year's resolutions?

If you are like me, you have probably already broken your resolutions a hundred times.

How about an exchange system for New Year's resolutions?

You probably put more time and energy getting ready for celebrating the arrival of 2007 than in coming up with your resolutions, so you deserve some leeway on making adjustments. My philosophy is that since your Christmas presents likely had an exchange or return policy, why shouldn't you have the same opportunity to change your resolutions?

So my policy is that you have 31 days to make changes to your resolutions. I figure you need that first few days to get over the holiday season and then you need some time to figure out what you really want and how you can go about getting it.

Some might think that a New Year's resolution is just a funny tradition but when you really think about it might be the one time when you are completely honest about what makes you unhappy and how you intend to change it. Here are a few ideas on how to come up with resolutions that might last longer than your holiday leftovers.

1) Review the past year. What would you change if you could? Is it something about yourself or something that involves others?

2) Think beyond the quick fix since there is probably an underlying motive to your resolution. What is it you really want to achieve in the year to come?

3) Be realistic with your aspirations. You want to resolve to do something that is achievable, not something you are likely to fail at.

4) When you have condensed your plan into a statement, write it down and keep it close. Consider it your mantra for the year to come.

Once you have your new resolution, it's time to make it work. Go out and start the process even if you take a baby step. Even baby steps will get you to your goal.

If you are not a resolution kind of person but you read this column, you can apply these steps to other areas of your life. Think about the changes you can make in your family, at your job or with your health if you could just step back and work out a game plan.

Happy New Year and happy planning!

Holly Brodhagen, Dokis First Nation, holds a Masters of Social Work degree. She welcomes questions or comments from readers c/o the Anishinabek News, or by e-mail at askholly@gmail.com.

# DOHM-NUK / LET'S PLAY!

## Rabbit and Bear Paws



© All rights reserved. Chad Solomon and Little Spirit Bear Productions.2005.

**NATIVE WISDOM**  
*Like the grasses showing tender faces to each other, thus should we do, for this was the wish of the Grandfathers of the World.*  
~ Black Elk, Lakota

### World power works in circles

"You have noticed that everything an Indian does in a circle, and that is because the Power of the World always works in circles, and everything and everything tries to be round.

"In the old days all our power came to us from the sacred hoop of the nation and so long as the hoop was unbroken the people flourished. The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, the west gave rain and the north with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion.

"Everything the power of the world does is done in a circle.

The sky is round and I have heard that the earth is round like a ball and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same and both are round. Even the seasons form a great circle in their changing and always come back again to where they were."

## WINNERS OF THE 2006 ABORIGINAL PEOPLES CHOICE MUSIC AWARDS

<p><b>Best New Artist:</b></p> <p>SHANE YELLOWBIRD</p>	<p><b>Best Single:</b></p> <p>SHANE YELLOWBIRD</p>	<p><b>Best Song Writer:</b></p> <p>HANK HORTON</p>	<p><b>Best Group:</b></p> <p>EAGLE AND HAWK</p>
<p><b>Best Producer/Engineer:</b></p> <p>DESMOND MENTUCK AND D.J. ST. GERMAINE</p>	<p><b>Best Album Cover:</b></p> <p>TRACY BONE</p>	<p><b>Best Video:</b></p> <p>SHANE YELLOWBIRD</p>	<p><b>Best Traditional CD:</b></p> <p>RED BULL</p>
<p><b>Best Contemporary CD:</b></p> <p>GREY BUFFALO</p>	<p><b>Best Rock CD:</b></p> <p>EAGLE AND HAWK</p>	<p><b>Best Blues CD:</b></p> <p>BILLY JOE GREEN</p>	<p><b>Best Rap CD:</b></p> <p>REDDNATION</p>
<p><b>Best Country CD:</b></p> <p>HANK HORTON</p>	<p><b>Best Folk / Acoustic CD:</b></p> <p>KEITH SECOLA</p>	<p><b>Best Fiddle/Instrumental CD:</b></p> <p>J.J. LAVALLEE &amp; THE FREEBIRD BAND</p>	<p><b>Best Aboriginal Music by Non-Aboriginal Artist:</b></p> <p>SIERRA NOBLE</p>



## Saving the children of meth

By Don Coyhis

What about the children of meth? Whatever we can say or do about those suffering through meth use, aren't we also impacting the next generation - today's children and even those in their mother's womb - through the methamphetamine epidemic? Jerry Moe and Candace Shelton, presenters at the Wellbriety Conference, say yes.

Moe has been a children's therapist for 28 years. In his role as the national director of children's programs at the Betty Ford Center in California, he is a powerful advocate for kids. In a passionate, energetic and even child-like presentation to the conference, he speaks for the little ones who can't speak for themselves. "Today if you will allow me," he says, "let me be their voice. Little boys and girls who don't have a voice and who are dealing with so much stuff in their life. I also want to bring you a message of hope. We know how to help these little boys and girls.



Don Coyhis

"I've never at any time during my professional career had more boys and girls whose parents are incarcerated," he says. He closes with a very sober wish and a question. "How much more in our families, in our communities, in our tribes, how much longer is addiction going to be a legacy that gets passed from generation to generation? We are downstream and all these people are drowning. We go in and try to save them. But isn't it also time to go upstream and get kids before they jump into that lake called addiction?"

Candace Shelton, Osage, is also a powerful, caring advocate for children's lives "upstream" in the pregnancy of their moms. In her role as a senior Native American specialist at the Fetal Alcohol Spectrum Disorder Center for Excellence in Tucson, Ariz., her job has been educating communities about Fetal Alcohol Spectrum Disorder at a time when interest in Fetal Alcohol Syndrome is not as high as it could be. But it should be, because as meth enters the picture, unborn children are now subjected to both alcohol and methamphetamine before they are born.

She talks about the many characteristics of fetal alcohol individuals, which Indian country has known about for a long time. These include physical, mental, behavioral and learning disabilities that are possibly lifelong. But what about the effects of meth? Is there something called Fetal Methamphetamine Syndrome?

She says, "We don't have a documented meth syndrome yet. I think we are going to get one. There is a lot of research going on right now.

Don Coyhis, Mohican Nation, wrote this article for *Indian Country Today*.

# MNO-BMAADZIWIN/HEALTH

## Project guarantees prenatal wait times

TORONTO (CP) – Pregnant women on up to 10 First Nations reserves will have wait times for prenatal care guaranteed under a new pilot project intended to showcase the Conservative government's commitment to a key election promise.

Under the project women on participating reserves will be guaranteed an appointment with a health professional within two weeks of a positive pregnancy test. After that, they will be guaranteed prenatal checkups once every four weeks, or consultation with a specialist within two weeks if the pregnancy is designated as at-risk.

If needed to back up the

guarantee, health-care providers will be brought in to the reserve, or the expectant women will be able to see a health-care provider off-reserve but nearby.

In announcing the project, Health Minister Tony Clement said the Conservative government

was breaking new ground.

"This means that Canada's new government is the first in this country's history to introduce a guarantee through this pilot project based on patients receiving the care they need when they need it," Clement said.

"Today's announcement is part of showing that wait-time guarantees can work."

Aboriginal leaders welcomed the initiative but said implementing the guarantees will be a daunting task given the remoteness of many of their communities.

There is also a chronic shortage of doctors in many parts of the country.

"Sometimes it is a long wait just to see a doctor for prenatal," Betsy Kennedy, chief of the War Lake First Nation in northern Manitoba, said in an interview.

"There are always some concerns, especially for women that are in high-risk pregnancies."

## Best drug for type 2 diabetes

TORONTO – Canadians who are newly diagnosed with type 2 diabetes could benefit from the findings of a new study examining the effectiveness of three commonly prescribed medications, says the Canadian Diabetes Association. The trial showed rosiglitazone to be more effective than metformin or glyburide in slowing the progression to hyperglycemia in people newly diagnosed with type 2 diabetes.

Two million Canadians have been diagnosed with diabetes, of which 90 per cent have type 2.

## Media Buying Services

## MNR Forestry

# 8 x 9.5



# MNO-BMAADZIWIN/HEALTH

## Expectant mother butts out

By Anna Peltier

Three months and nine days – that is how long it has been since I quit smoking.

That may not seem like a very long time, but coming from a person who had smoked for a little over 13 years, that is an accomplishment!

During that 13-year period I had tried to quit by switching from regular to ultra-light cigarettes, cold turkey, chewing gum – you name it!

And of course my smoking drew the comments that all smokers despise: “You should quit!” “You are polluting your lungs,” etc. It sounded like a broken record after a while that you later tuned out... kind of like when your mom repeatedly told you to do a chore that you didn’t like doing as a child. (Sorry Mom!)

Smoking was a part of my life. When I was upset, it would calm

me down. When I socialized with friends and strangers, there I was lighting up that cigarette.

Then suddenly my perspective took a 360-degree turn. I found out that I was going to be a mother.

Right then and there, and without a doubt in my mind I knew that my life as a smoker was done. Who would have guessed that a person the size of a pea (at the time) would have the greatest influence on my decision to quit!

Of course, my road to quitting has not been an easy one. From time to time, I do get that urge to light up a cigarette or to buy a pack for that matter. It is also challenging that a good majority

of my friends are smokers. However, they are very respectful and supportive of my decision to quit smoking and do not smoke in my presence.

I also have great support from friends and family members who remind me what a good job I have done so far and that I can continue to stop smoking.. It is amazing how those words of encouragement got me this far.

People ask me from time to time if I will continue to smoke after I have my baby. I simply smile and say I am going to try my best. If I’ve made it this far, I might as well keep going.

As a worker involved in dealing with Fetal Alcohol Spectrum Disorder issues, I am aware of the damaging affects of prenatal alcohol consumption and I have learned that fetal smoking – smoking during pregnancy – has similar damaging effects. *(First of a series)*



Anna Peltier

## Anishinabek support campaign

TORONTO – The government of Ontario launched “What You Do Matters,” a public awareness campaign aimed at encouraging members of the Aboriginal community to quit smoking.

Anishinabek Nation Grand Council Chief John Beaucage supports the public awareness objective of the campaign.



John Beaucage Anishinabek Nation is committed to reducing the non-traditional use of tobacco and the health burdens from the misuse of tobacco amongst its citizens, says Chief Beaucage.

“Our member communities have signalled this shared commitment by providing us with a mandate to develop an Anishinabek Nation Smoke-

Free Strategy to encourage and promote the use of Anishinabek First Nation initiatives aimed at reducing non-traditional tobacco use and creating smoke-free environments within Anishinabek territory.”

“We will continue to work with the province where our Strategy and Anishinabek First Nation initiatives share common goals and objectives. This is an issue that affects the health of children, and healthy children are our future.”

The campaign consists of 30-second radio announcements, print ads in targeted publications, posters distributed in Band offices, Friendship Centres, Health Centres and other gathering places. Pamphlets and fact sheets are available to Aboriginal communities and the media. Additional information is available at [www.ontario.ca/SmokefreeMatters](http://www.ontario.ca/SmokefreeMatters)

The rate of smoking among Aboriginal peoples is three times the provincial average.

# M’chigeen First Nation

## 6” x 8”

# Aanjwaang First Nation Job Posting

## 4” x 8”



Min of Health ad  
Tobacco Health - FRENCH  
Full Page  
NO color

Min of Health ad  
Tobacco Health - ENGLISH  
Full Page  
NO color

# 9TH ANNUAL CASINO RAMA ANISHINABEK LIFETIME ACHIEVEMENT AWARDS

The 9th annual Casino Rama Anishinabek Lifetime Achievement Awards will take place June 27, 2007 during the Grand Council Assembly at the Alderville First Nation.

Four recipients will be selected from each region and four from the host community of Alderville First Nation.

Please take the time to nominate someone who has dedicated their lives to the improvement of First Nations. Elders, community volunteers, community workers, leadership, role models who have made a difference in our communities. We also accept posthumous nominations. Please note the Charity will cover approved expenses to attend the event.

**Deadline for nominations is February 28, 2007.**

Nominations received after this date will be consider for the 2008 awards.

To nominate someone please contact: Anishinabek Nation 7th Generation Charity  
Contact Les Couchie, PH: 877 702 5200 or 705 497 9127  
EMAIL: [ansgc@anishinabek.ca](mailto:ansgc@anishinabek.ca)

CASINO  
RAMA





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

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

# First Nations fight Toronto garbage plan

TORONTO (CP) – A southwestern Ontario First Nation has launched a court action over the proposed sale and expansion of a nearby landfill to the City of Toronto, arguing that the failure of both the city and province to consult them in the process is a breach of aboriginal treaty rights.

The Oneida Nation of the Thames has filed an application for judicial review in Ontario Superior Court concerning the Green Lane landfill site in Elgin County southwest of London, Ont., which lies just two kilometres east of the aboriginal community.

“We’re asking the courts to intervene ... and we’re basing that request on the responsibility of the city and the province to fulfil its obligation and its duty to consult with First Nations,” Oneida Chief Randall Phillips told a January news conference.

“We don’t believe that they have exercised that responsibility in any meaningful way.”

Chief Kelly Riley of Chippewas of the Thames, which borders the Oneida Nation, said his community draws drinking water from an aquifer under the Thames River. His citizens are members of the Anishinabek Nation.

Anishinabek Nation Grand Council Chief John Beaucage said the sale of the Green Lane landfill site represents a “call to battle” for his organization’s 42 member First Nation communities across Ontario.

“We will not tolerate such a threat to our lands and waters. The Anishinabek Nation unequivocally supports this action and will take whatever measures necessary to protect the traditional territory of the Anishinabek Nation.”

## NIIGAAN ZHAAMIN — “Moving Forward, Together”



Anishinabek Nation Grand Council Chief John Beaucage discusses indigenous issues with Maria Sumire, a Peruvian congresswoman, during his December visit to the Social Summit for Peoples’ Integration in Bolivia. Sumire is coordinator of the Association of Andean Women, a global partner organization of the United Church of Canada.

– Photo by Mark Hathaway

### What would you do for the environment if you were Prime Minister?



David Suzuki Foundation



The David Suzuki Foundation has organized a cross-Canada tour to promote environmental issues. We will visit 50 communities during the 28 days in February, asking people what they would do “if they were Prime Minister...” and we believe First Nations have a crucial contribution to make to the national dialogue we’re hoping to jump-start during the tour.

We believe Canadians across this country are quite concerned about global warming, the loss of fish, animals, birds and other elements of biodiversity; and the quality of drinking water, our air, and our food. This tour will be an opportunity for people to share these concerns with us and eventually with our political leaders.

We encourage all First Nation citizens to come out to these events. We believe the voices of First Nation peoples on environmental issues need to be heard - across the country and on Parliament Hill.

We have worked with local community groups across this country to set up the public events that will make up this tour. We’ve been working on this tour only since Christmas, so events are just now being finalized. The tour schedule is on our website [www.davidsuzuki.org](http://www.davidsuzuki.org)

For those who are unable to attend the events, we invite input through a variety of media. Aside from the standard letters, email and dialogue, we are encouraging people to make short videos, which we will post on YouTube and our website.

Please help us spread the word. If you have any questions, please contact Panos Grames or Ann Rowan at 604-732-4228 or [arowan@davidsuzuki.org](mailto:arowan@davidsuzuki.org), [pgrames@davidsuzuki.org](mailto:pgrames@davidsuzuki.org)

Scheduled tour stops in Ontario are:

- Cornwall**, Feb. 8, 2007; Tickets 613-938-9400
- Kingston**, Feb. 8, 2007; Tickets 613-530-2050
- Toronto**, Feb. 9, 2007; Tickets 416-364-5590
- Feb. 10 – Feb. 11 – Feb. 12 – Feb. 15 – Feb. 16 details TBA
- Pickering**, Feb. 9, 2007; Tickets 905-427-0061
- Kitchener - Waterloo**, Feb. 13, 2007; Tickets 519-888-4882
- Windsor**, Feb. 13, 2007; details TBA
- Leamington**, Feb. 14, 2007; details TBA
- Hamilton**, Feb. 17, 2007; Tickets 905-546-4040
- Markham**, Feb. 18, 2007; details TBA
- Barrie**, Feb. 18, 2007; Tickets 705-728-4613
- Thunder Bay** Feb. 19, 2007; Tickets 807-684-4444
- Ottawa**, March 2, 2007; details TBA



On behalf of our 42 chiefs, I encourage all Anishinabek Nation citizens to support this important project of the David Suzuki Foundation.



# Beaucage applauded in Bolivia

By Bob Goulais

Grand Council Chief John Beaucage has returned from his second fact-finding mission specific to tangible Nation Building and Government Development. During the first week of December, Grand Council Chief traveled to Cochabamba, Bolivia to attend the Social Summit for Peoples’ Integration.

John was a special guest of the Summit as well as the United Church of Canada who facilitated and funded this important endeavour.

The mission to Cochabamba is important because Bolivia is the only country in the world that is led by an Indigenous Head of State and control over the mainstream government.

Bolivia may also be seen as a model, as it is expected that indigenous people will be the majority in certain places in Canada, such as Saskatchewan.

The Grand Council Chief was a much-heralded statesman during his visit, providing remarks during the Opening Ceremony and throughout the Summit which were received by thunderous applause.

He was able to meet with an indigenous Congresswoman from the Bolivia National Assembly and with the serving Minister of Justice.

Grand Council Chief will be working with National Chief Phil Fontaine to host a state visit and dinner with Bolivian President Evo Morales in the near future.

### Federal Relations

We continue to plan for an innovative meeting between the Grand Chiefs of Ontario, the provincial Minister Responsible for Aboriginal Affairs – David Ramsay – and the federal Minister of Indian Affairs, Jim Prentice. We hope to conclude the day with a Sweat Lodge ceremony that Grand Council Chief proposed in November. We are working on a full afternoon meeting in late February.

In November Grand Council Chief Beaucage and Chief Tom Bressette met with officials from the Prime Ministers’ Office, Minister Prentice’s Office,

Health Minister Tony Clement’s Chief of Staff, the Leader of the Official Opposition and the Parliamentary Secretary to the Minister of Indian Affairs. We spoke on the Anishinabek Matrimonial Real Property law, our Self-government Agreements, the \$160 million Language Fund, opportunities in Health and First Nations Statistics.

### Intergovernmental Relations (IGR) Forum

With regard to the Intergovernmental Relations forum, First Nations, Ontario and Canada met on December 18 to discuss the next steps towards implementation of the new tripartite forum and to discuss two priority issues, Drinking Water and Education. Unfortunately, the Education forum will not assist our initiatives, as we are already moving on self-government in that area with agreements with Canada, and discussions underway for a specific agreement with Ontario.

### Grand Council Treaty #3

Grand Council Treaty Number 3

has pulled out of the Chiefs of Ontario (COO). In a letter, and news release to the Ontario Regional Chief, Ogitchidaa Arnold Gardiner outlined their Nation-specific approach to dealing with other governments and their Chiefs’ resolve to move forward under their own representation and priorities.

### Self-government

In mid-December, the federal Cabinet gave the go-ahead for the Minister of Indian Affairs to sign the Agreement-in-Principle respecting Anishinabek Nation Governance. This agreement, eight years in the making, will give First Nations the jurisdiction to make laws respecting core governance, selection of leaders, appeals and redress, and other mechanisms of government. The signing of the AIP is a significant step in this lengthy process. A signing ceremony is expected in February. Congratulations to the Negotiation Team, the Chiefs Committee of Governance and the staff of the Restoration of Jurisdiction Project.



### Riel Day ceremonies

Grand Council Chief John Beaucage, seen chatting with Metis Nation of Ontario president Tony Belcourt, participated in Nov. 16 Louis Riel Day celebrations in Toronto. The two leaders participated in a panel at the Law Society of Upper Canada to discuss the evolution of Métis-First Nations relations. “When that first Metis baby was born, that baby was taken to a First Nations lodge and nurtured by a First Nations woman,” said Beaucage. “We share the same grandmothers and eventually we shared the same grandfathers. We’re cousins. We’re family.” The Grand Chief encouraged Metis to make treaties with Canada to establish a land base, a key milestone on the road to self-government. “If the Metis



# RESTORATION OF JURISDICTION

## Chiefs Committee guides our Nation's constitution

By Mike Restoule

The details of the future Anishinabek Nation Central Government were discussed in a meeting held at the Union of Ontario Indians office on December 13, 2006. The Chiefs Steering Committee on Constitution Development comprised of Chief Patrick Madahbee, Chief Jim Bob Marsden and Chief Robert Corbiere met with members of the Anishinabek Nation Constitution Committee, Mary Laronde, Esther Gilbank, Fred Bellefeuille, Dave Shawana and Special Projects Coordinator, Mike Restoule.

The Constitution Committee presented four options for the composition of the Anishinabek Nation Government. It was explained to the Chiefs Steering Committee that the Grand Council would be the legislative arm of the Anishinabek Nation Government and a Leadership Council would be the Executive body. A recommendation for the judicial arm of the central government was not made at this meeting.

## Capacity Development Workshops underway

The first of the 2006-07 Capacity Development Workshop series entitled, "School Board Trustee Training," was held at Red Rock Indian Band. The purpose of the workshop was to provide the participants an overview of the role and responsibility of school board trustees and the legal framework within which school boards and trustees operate. The facilitator, Tracey O'Donnell, developed an agenda which included an Overview of Ontario's Education Laws and Regulations and Understanding Education from a Trustee's View. Also included on the agenda was an overview of the proposed Anishinabek Education System developed by the Education Working Group. The participants were able to see how and where their communities fit into the proposed system in their particular region. I want to thank Rachel Taggart for helping out with the planning of the workshop and the community for hosting this event. As well as special thanks goes out to our caterer Norma Fawcett who kept us well nourished.

The second of these workshops was held in Sault Ste Marie with the topic being Membership and Citizenship. The purpose of this workshop was to review the current issues and challenges surrounding mem-

bership and citizenship as ways of defining a First Nation. The issue of who is an Indian in accordance to federal law was examined and the federal governments approach to defining Indian Status. A chronology of legislation from 1850 to present was looked at to see the different events that occurred to basically legislate and assimilate Indians. Of particular interest to the participants was the 1985 Bill C-31 which was to repeal discriminatory provisions to the Indian Act such as those related to gender, marriage and enfranchisement. Along with this came the possibility to have status restored to those who had lost status under previous legislation. The effect of this legislation is beginning to unfold as First Nations are predicting that within fifty years there will be no more status Indians in Canada. From that realization it was evident that this is no longer a topic of debate but a search for solutions.

Option one was to use the current status quo, that is, the First Nation Chiefs in Assembly would be the legislative body. The positions of Grand Council Chief and the Deputy Grand Council Chief would be elected as they are now by the Chiefs in Assembly. The current Leadership Council, made up of two Chiefs from each region, would be continued. This Leadership Council is currently elected regionally by the Regional Chiefs in Assembly and it would evolve from the current board of directors into the Executive body of the central government. The Leadership Council in Assembly would continue to make portfolio appointments internally as they do now.

Option two would be to use the current status quo as above but to have general elections, nationwide, for the positions of Grand Council Chief and Deputy Grand Council Chief. In this option, the Leadership Council (Executive) would remain to be established as it is now.

There are three, possibly four, more workshops in this years series. The three planned to-date are Assimilation and Sovereignty to be held in Pic River on January 23 & 24, 2007, Comprehensive Community Planning at MnJikaning on February 6 & 7, 2007 and the third one is entitled Youth Mentorship which will be held in Sudbury.



Chief Robert Corbiere, Wikwemikong Unceded Indian reserve; Chief James (Jim Bob) Marsden, Alderville First Nation; and Chief Patrick Madahbee, Aundeck Omni Kaning are the Steering Committee that oversees the writing of the Anishinabek Nation Constitution. The committee met with Mike Restoule, Constitution Development Coordinator and other UOI staff who are charged with drafting the Nation's constitution.

The third option would be to have general nation-wide elections for the positions of Grand Council Chief and Deputy Grand Council Chief and have the Leadership Council regionally elected by all citizens of the respective regions. In this model, two Leadership Council representatives in each region would be elected. They would not necessarily be Chiefs or Councillors.

The fourth option presented for consideration is to allow for a transitional period of time to

move from status quo government to options two or three. This period of time would allow citizens to become familiar with having a central government in place and provide some time to consider the options to improve the effectiveness of the new government.

Some of the meeting time was dedicated to discussing what authorities might be delegated to the central government by the First Nations and what roles various advisory groups might play in a new Anishinabek Central Gov-

ernment. Views were exchanged with regard to such things as First Nation elections, delivery of programs and services as well as what areas of judicial responsibility the Anishinabek Nation Central Government might possess.

The Steering Committee directed the Constitution Committee to find a way to use focus groups at the next Grand Council Assembly to deliberate the delegated authority of the central government.

## Anishinaabe Gchi-Naakngewin

An integral part of establishing a new government is determining the structures necessary to administer the services that the new government is to provide. The Anishinabek Nation Constitution Committee discussed just that topic at their meeting held at the UOI offices on November 17, 2006. The Agreement in Principle on Governance recognizes that the Anishinabek Nation as a distinct legal entity with certain government powers, capacity and rights. In consideration of that, the Committee deliberated on how to develop the structures of the service-delivery departments, the support mechanisms and institutions that would need to be created within the government.

Why try to re-invent the wheel, the committee decided. The method used in the development of the Anishinaabe Kinooaagewin zhichigewin (Anishinabek Education System) is the working group method. This method served the needs of the Education negotiations very well and so it should be expected to do as well for the Governance negotiations.

The working group process allows the negotiations to go to the grassroots of the communities involved by engaging citizens directly into the building of the structures. The term Working Group is well understood by the citizens of the nation. So, why not call the group, Governance Working Group? And what terms of reference would they work under. Well, Education Working Group Coordinator, Dave Shawana came to the rescue with a draft terms of reference for the Committee to consider. After a few tweaks by the Committee with the help of Governance Lead Ne-

gotiator, Martin Bayer, the terms of reference were finalized. A brief explanation follows here.

### Goal

The goal of the Governance Working Group is to provide feedback and recommendations to the Negotiations Team on the administrative structure and other components of the Anishinabek Nation Government.

### Objectives

1. Recommend law making powers for First Nations and the Anishinabek Nation
2. Recommend administrative structures for the following service departments: finance and budgets, communications, legal, information technology, elections, policy and government relations, citizenship, judicial, audit and education.
3. Recommend structure for any other items identified by the Negotiations Team.

### Composition

The Governance Working Group shall be composed of twenty-four (24) members with particular expertise in the area of governance and shall be band members of the First Nations that have approved the AIP on Governance and are supporting negotiations toward a Final Agreement on Governance.

Each Participating First Nation will be sent a background information package on the AIP on Governance, as well as a copy of the proposed Terms of Reference for the Governance Working Group (GWG). Each PFN will then be asked to nominate one representative from their community to participate on the GWG.



# RESTORATION OF JURISDICTION

## Indian Affairs Minister gets go-ahead to sign Governance Agreement-in-Principle

By Mary Laronde

The federal Cabinet has endorsed the Anishinabek Nation Agreement-in-Principle With Respect to Governance, authorizing the Honourable Jim Prentice, Minister of Indian and Northern Affairs Canada to sign the agreement on behalf of the Government of Canada. An official signing could will take place in February, at the earliest.

Grand Council Chief John Beaucage applauded the negotiators on completing this phase of the negotiation process. "Discussions of this nature always take time and perseverance. The hard work of our negotiator, Martin Bayer, and his federal counterpart, Liz Morin, is to be commended."

"The AIP on Governance represents a significant step for the Anishinabek. It marks the beginning of establishing our own governments under our own jurisdiction and the elimination of the Indian Act. The Indian Act has held our people back too long. I encourage more Anishinabek First Nations to join the governance initiatives as a part of rebuilding and unifying the Anishinabek Nation," said the Grand Council Chief.

The Anishinabek Nation's Grand Council authorized the Union of Ontario Indians to begin self-government negotiations with Canada in 1995. The Anishinabek Nation Framework Agreement on Governance was signed in November 1998, and negotiations towards an Anishinabek Nation Agreement-in-Principle With Respect to Governance ("AIP") began in 1999.

Anishinabek Nation Chief Negotiator, R. Martin Bayer said

the AIP on Governance will set a foundation that will help improve the quality of life for Anishinabek people. "The Anishinabek Nation's communities are too frequently characterized by unacceptable high unemployment rates, poor health conditions, housing shortages, lack of water and sewer treatment systems and less than satisfactory education success rates. The AIP on Governance provides and opportunity to do something about this.

"Recognition of our two levels of government, better governing processes, appeal mechanisms, clarifying legal status – all these work together to create more investor certainty and confidence when entering contracts with First Nations," Bayer explained.

Over the past 18 months, Bayer has made in-depth presentations on the AIP on Governance to Chiefs and Councils across the Anishinabek Nation, discussing the benefits it promises by moving away from the Indian Act.

"Two-year terms are too short. Exercising our own jurisdiction, making our own decisions – good and bad – this is key to self-government. Right now we have a limited range of out-dated by-law making powers and the Minister has final approval," he said. The AIP on Governance paves the way for recognition of Anishinabek jurisdiction in basic governance areas like leadership selection, language and culture, citizenship, and the management and operation of First Nation and Anishinabek Nation governments. To date, 25 First Nations have indicated their support for continuing negotiations based on the AIP on Governance by issuing Band

Council Resolutions (BCRs) to that effect.

Chief Federal Negotiator, Liz Morin, said the AIP marks an important milestone in the relationship between the Government of Canada and the First Nations of the Anishinabek Nation. "The AIP envisions a future in which many aspects of the Indian Act give way to laws and institutions designed by and for Anishinabek people."

Like Bayer, Morin sees the possibilities of the AIP on Governance being a link to a better quality of life. "During the negotiations, we heard Anishinabek citizens speak passionately about their hopes for their children: for good jobs, strong economies, and healthy communities. I believe that the AIP can help to set the stage for that bright future."

The purpose of the Agreement-in-Principle is to provide a framework for the negotiation of a Final Agreement to:

- establish a Anishinabek Nation government to address issues of collective First Nation concern and;
- provide for the exercise of jurisdiction and authority by participating First Nations' governments and the Anishinabek Nation government.

An Agreement-in-Principle is not legally binding. Only a Final Agreement is legally enforceable when it has been approved by First Nations' citizens and brought into force by federal legislation.

### Federal Approval Process

Once Anishinabek Nation and federal government negotiators agree on the content of the AIP at the negotiating table, each has to take a number of steps to



Councillor Wayne Beaver (left) and Chris Beaver were among 6 Alderville First Nation citizens, including Chief James Marsden, that attended an information session on the Anishinabek Nation Agreement-in-Principle With Respect to Governance on January 9. Information sessions are held in First Nation communities to coincide with negotiations. In his presentation, Anishinabek Nation Chief Negotiator R. Martin Bayer, outlines the benefits attached to the AIP on Governance. The information sessions and the negotiation meetings are held in First Nation communities to provide an opportunity for Anishinabek citizens to ask questions directly to the negotiators as well as to express their concerns and hopes for the new self-government arrangements. Usually, the Chief Federal Negotiator, Liz Morin, also attends community information sessions to answer questions that may be directed to Indian Affairs specifically.

ensure that the draft AIP is acceptable to the parties they represent. For the Federal Government key steps and participants in the approval process are as follows:

### Approval to initial AIP

- INAC Policy Committee (Deputy and Assistant Deputy Ministers)
- Federal Caucus (technical officials from federal departments)
- Federal Steering Committee on Claims and Self-Government (Assistant Deputy Ministers

of federal departments with an interest in self-government, including Privy Council Office, Departments of Finance, Justice, and Canadian Heritage, and Treasury Board Secretariat)

### Approval to sign AIP and negotiate Final Agreement

- INAC Policy Committee
- Federal Caucus
- Federal Steering Committee on Claims and Self-Government
- Federal Cabinet (Committee of Federal Ministers)

## Fort William joins list of AIP on Governance supporters

By Mary Laronde

Fort William has endorsed the Agreement-in-Principle With Respect to Governance, making the Northern Superior Region community the 25th First Nation ready to sign the Anishinabek Nation AIP on Governance.

Fort William Chief Peter Collins said his council decided to support the AIP on Governance because it addresses many of the issues his council grapples with on a regular basis. "We want to create our own government and our own rules and regulations and set our own direction," the chief said.

In his presentation to First Nation councils, R. Martin Bayer, Anishinabek Nation Chief Negotiator, emphasizes the link between self-government and economic development, referring to the Harvard University study

entitled "Sovereignty and Nation-building." That study makes a convincing case that "sovereignty, nation-building and economic development go hand in hand."

Bayer tells how dependency on other governments and lack of decision-making power discouraged U.S. tribes from doing long-term strategic planning, but when they had jurisdiction, and had to live with the consequences of their decisions, they made better decisions. According to the study, jurisdiction, effective and stable institutions of governance, culture, and long-term strategic planning were the common factors that separated successful tribes from those stuck in poor living conditions.

Chief Collins agrees that self-government, good governance and economic development are

linked. He said that longer terms of office, comparable to the four-year terms of office for provincial and federal governments would make for more stable governance at the First Nation level. "Most of our communities are on the 2-year terms dictated by the Indian Act," he said. "Longer terms would help as most projects take time to develop and implement."

"Having the right to make decisions for ourselves without INAC would let us make quicker decisions based on the merits of a proposal without all the red tape about who has authority over what," he said. An agreement between Fort William First Nation, Bowater Inc. and the federal government will build a large, modern sawmill in the industrial park owned by Fort William First Nation but without jurisdiction and

legal capacity, the First Nation has had to defer to Indian Affairs for approvals and the project has taken too long, according to the chief.

"We don't need Indian Affairs' guidance. All we need from Canada is funding and our share of our resources, according to the treaties."

Chief Collins said he believes that establishing a central Anishinabek Nation Government would be "a positive step for all our communities." Some of the roles Chief Collins sees for the nation-level government are to get all communities on the same timeframe for elections and to create policies to fill in regulatory gaps. "For example, there is no environmental policy on lands and no environmental people in our communities. These were some of the issues we had to

deal with in our experience with the Bowater project. There are a lot of environmental issues we have to deal with around industry and we could do this through the central body."

The Band Council Resolution issued on January 16 states that Fort William Chief and Council supports continued negotiations with Canada toward a Final Agreement and authorizes Grand Council Chief John Beaucage to sign the AIP on Governance on its behalf. The Union of Ontario Indians is planning for a possible February 16 signing.

Fort William First Nation is located adjacent to the southern edge of the City of Thunder Bay, along the north shore of Lake Superior, with a total citizenship of approximately 1,700 and an on-reserve population of over 700.

# ANISHINABEMOWIN

LANGUAGE • LANGUAGE • LANGUAGE • LANGUAGE • LANGUAGE • LANGUAGE

## First Ojibway word opened cultural door

By Richard Wagamese

I was 24 when the first Ojibway word rolled off my tongue.

It felt all round and rolling, not like the spikey sound of English with all those hard-edged consonants. When I said it aloud I felt like I'd really truly spoken for the first time in my life.

I was a toddler when I was removed from my family and if I spoke Ojibway at all then, it was baby talk and the language never had a chance to sit in me and grow.

English became my prime language and even though I developed an ease and facility with it, there was always something lacking. It never really quite felt real, valid even. It was like a hazy memory that never quite reaches clarity and that leaves you puzzled whenever it arises. When that first Ojibway word floated out from between my teeth, I understood.

It was peendigaen – “come in.” Peendigaen, spoken with an outstretched hand and a rolling of the wrist. Beckoning. Come in. It took a few years for the irony of that word to sink in.

You see, that first word opened the door to my culture. When I spoke it I stepped over the threshold into an entirely new way of understanding myself and my place in the world. Until then I had been a guest in my own life, standing around waiting for someone or something to explain things for me. That one word made

me an inhabitant.

Peendigaen. Come in. Welcome. This is where you belong. I had never encountered an English word that had that resonance – one that could change things so completely.

After that I learned more words. Then I struggled to put whole sentences together.

These days I'm far from fluent and I still spend far more time using English but the Ojibway talk sits there in the middle of my chest like a hope and when I use it, in a prayer, in a greeting, in a talk somewhere, I felt the same sensation as I did with that first word at 24 – the feeling of being ushered in, of welcome, of familiarity and belonging.

An English word I admire is “reclaim”. It means to bring back, to return to a proper course. When I learned to speak Ojibway I reclaimed a huge part of myself. It wasn't lost, I always owned it, it was just adrift on the great sea of influence that is the modern world. And like a mariner lost upon foreign seas, I sought a friendly shore to step out upon and learn to walk again. My language became that shore.

I have an Ojibway name now. I can ask important questions in my language. I can pray.

For me, peendigaen, come in, meant I could express myself as who I was created to be, and that's what this journey is all about – to learn to express yourself as who you were created to be. You don't need to be a Native person to understand that, just human.

*Richard Wagamese is Ojibway from Wabasseemoong First Nation in Northwest Ontario. He is the author of 'Dream Wheels' and 'Keeper'n Me'.*



Richard Wagamese



### Dreams of Unity

Acrylic on Canvas 36" x 48" by Mark Anthony Jacobson, Sioux Lookout

The Bear Clan medicine spirit world is the essence of this painting. Bear teacher rests after eating a quantity of fish. He begins to fall asleep under the spell of satisfaction and contentment. Bear starts to dream and sees himself changing form represented by the butterflies. Now astro-travelling, he sits by a council in the spirit world. Wolf Clan is represented teaching the necessity for global unity. Bear is also now communicating with an Elder, a grand shaman in the spirit world. This grand shaman with wings represents his duty as wisdom keeper of the seven generations to come.

## MKWA: medicine keeper

By Alan Corbiere

February is called Mkwa Giizis (Bear Moon), so it may be an appropriate time to write down some anecdotes about why and how Mkwa is honoured and respected in Nishnaabe culture.

Mkwa is seen to possess the attributes of strength, courage, and endurance. Mkwa is a medicine keeper because of his close relationship to the earth and all of his “digging around” amongst the various plants on this earth. Mkwa is also a strong spiritual guide because he is the ultimate faster – fasting all winter long! The people of the bear clan are said to possess these innate characteristics and therefore serve as medicine people, warriors and peace keepers for the Nishnaabeg. The people of the bear clan have also been characterized as cantankerous (grouchy) and often possess the physical attributes of a bear; namely burly build and curly or “grizzled” hair. This is not to say that all people of the bear clan are burly and curly, it has just been noted by various observers that a majority of bear clan people tend to possess these physical characteristics.

In the early years of contact with Europeans, the Odawa categorized themselves into four main groups, one of which was the bear. This group was called the Kiskakon Outaouais (French for Odawa). The word “kiskakon” has been translated as “cut-tail” in reference to the bear's short tail (for the legend, refer to the Ojibwe Cultural Foundation's legend/ storybook called “Why the bear has a short tail”). In those early years of contact the Jesuits wrote down their own observations of the Nishnaabeg's customs, traditions and stories. The following story of the Bear Clan is taken from the Jesuit Relations of 1723, (Vol. 67, p. 157).

“The third family of the Outaouacks [Odaawaak] attributes its origin to the paw of a Machoua – that is to say, of a Bear; and they are called “the family of the Bear” but without explaining in what way they issued from it. When they kill one of these animals, they make it a feast of its own flesh; they talk to it, they harangue it, they say: “Do not have an evil thought against us, because we have killed thee. Thou hast intelligence, thou seest that our children are suffering from hunger. They love thee, and wish thee to enter into their bodies; is it not a glorious thing for thee to be eaten by the children of Captains [Chiefs]?”

Although this passage contains a very old and formal manner of English, the essence of the passage reveals that our Nishnaabe ancestors honoured the bear and treated the slain bear as an intelligent being capable of noting the condition of the Nishnaabeg. The Nishnaabe of the Bear clan also ate the bear. It was also recorded that upon killing the bear the Nishnaabeg immediately lit their pipes and blew the smoke of tobacco into the bear's mouth. Fifty plus years later, British Fur Trader, Alexander Henry, also witnessed the Nishnaabeg's homage to a slain bear. He noted that the Nishnaabeg addressed the bear as grandfather and gave the bear various gifts such as ribbons, cloth and tobacco.

The Nishnaabeg's esteem, respect and love for the bear continues to today. Maude Kegg, an Ojibwe elder from Minnesota, allowed the following story to be published in a bilingual Ojibwe-English book of her life called “Portage Lake: Memories of an Ojibwe Childhood”. Here she recalls the utmost respect and dignity in which a slain bear was treated [this is an edited version of her story from page 172-173. Note that Ms. Kegg speaks Minnesota dialect].

*“Wii-ayaamagad iwidi. Wii-sagaswe'idiwag,” ikido a'aw nookomis.*

*“It's going to be over there. They are going to have a meeting over there,” my grandmother said.*

*“Wii-maajaa'idim,” ikido. Gaawiiin niniisidotawaasiin amanj ikidogwen.*

*“There's going to be a funeral,” she said. I didn't understand what she was saying.*

*Iwidi inaabiyaan, ate ayi'ing imaa, miish imaa aya'aa, makoshtigwaan imaa gii-atemagad.*

*Then I looked the other way and there it was, a bear's head.*

*Gii-weenda-mindido a'aw makwa, zenibaansan akina gii-wawezhi'aawinden a'aw makwa.*

*The bear was just huge and was all decorated with ribbons.*

*It is not only in books, but it is also within living memory, how the Nishnaabe honours the bear. So as February quickly approaches, think not only of purchasing sweets, ribbons and bows for your sweethearts and lovers, bear in mind the Nishnaabeg's love for the bear.*

## Rez Bluez now heard in three languages

OHSWEKEN – The Aboriginal Peoples Television Network has begun broadcasting Rez Bluez in three Aboriginal Languages: Anishinabe-Ojibwe, Mohawk and Cayuga.

As part of APTN's commitment to preserving Aboriginal languages, the producers of Rez Bluez, Elaine Bomberry and Aaron Goldman, ensured that all 13 one-hour shows were translated into the three Aboriginal languages.

Nya:weh, Chi-miigwetch, Big Thanks to our three Aboriginal

language teams who worked long hours on translating and narrating these segments:

**Anishnabe-Ojibwe:** Isadore Toulouse and Shirley Williams

**Mohawk:** Audrey (Bomberry) Maracle and Brian Maracle

**Cayuga:** Rene Bomberry and Ronnhakente Deer

The hosting segments and comedy are also translated into the languages. Editing and recording were done by Shawn Henry and Aaron Goldman.

Tuesdays at 9 p.m.



# Aboriginal Ontario

www.aboriginalontario.com

Open for Business

A Special Report on Economic Development by



and



## Cedar furniture popular with Irish home-owners

By Rick Garrick

NAICATCHEWENIN FN – Kish-Gon-Dug Canada (KGD) continues to achieve one cedar success after another.

In addition to being awarded the 2006 Northern Ontario Business First Nations Business Award of Excellence, the Naicatchewenin First Nation-owned cedar furniture company has an order in the works for a distributor in Ireland, which has already purchased 700 pieces of outdoor furniture.

“We were in Ireland three weeks ago,” says Tony Marinaro, director of operations for Naicatchewenin, a community of about 200 on-reserve band members, and KGD during the Oct. 5 award ceremony. “We signed a marketing and distribution agreement with Backwoods

International.” In order to produce the order of adironack chairs, benches, circular folding tables and “Tet et Tet” double chairs, Marinaro plans to increase the workforce at KGD’s 4,800 sq. ft. factory, which is located on-reserve about a 40-minute drive west from Fort Frances in northwestern Ontario.

“We have eight employees now,” Marinaro says, adding that those eight employees, all band members, can produce 30 chairs per day, or one sauna per week. “We’re looking at adding another shift.”

KGD is currently building about one sauna per month for Finn-Tastic Sauna, a Thunder Bay retailer/wholesaler with clients in Thunder Bay, the Muskokas, southern Ontario, California and Florida, in addition to the wide variety of chairs,

tables and benches it produces for a world-wide market.

KGD also sells their products online at their website, www.kgdcanada.com, where photographs of their product line are posted.

Although KGD began operations in 2002, after Chief and Council developed the idea of manufacturing outdoor furniture to increase self-sufficiency in the community, it wasn’t until a visitor from the Netherlands discovered their product that the business began to take off.

“He was very interested with the product,” Marinaro says. “It is all handcrafted, a high-end product.”

With assistance from the visitor, KGD designed a line of knockdown outdoor furniture products that could be shipped efficiently in containers to Europe and readily fabricated by



Kish-Gon-Dug’s eight employees produce cedar furniture that sells all over the world.

consumers. “The first product was an adironack chair,” Marinaro says.

KGD’s furniture currently retails for about 200 to 500 Euros (about \$300 to \$700 Canadian), depending on the product and tax structure, in Europe, where it commands a high profile and price due to two selling points: it is handcrafted by First Nations people in their own community, and it is made out of environmentally-friendly western red cedar harvested from blow-down forests in British Columbia.

“It’s very high quality cedar,” Marinaro says, “with small tight knots.”

KGD’s cedar is selected by an agent in B.C. and shipped in by truck, and its furniture is shipped out in shipping containers by truck to Montreal, and then by container ship to Europe.

“There’s been lots of challenges,” Marinaro says. “It’s a big learning

curve.” KGD has also recently won an order for 200 swings from a client of Adirondack & Beyond, a distributor located in the United States.

“There is a lot of potential,” Marinaro says, explaining that once they have delivered the swings to the client, the client will be prepared to offer the production of their full product line to KGD. “The first order is the most important. When they see the quality ... we could end up getting all five products.”

The community of Naicatchewenin has been very supportive of KGD since it opened for business.

“The future looks exciting for us here in Naicatchewenin First Nation,” Marinaro says. “It’s the commitment of the leadership, the employees and the community members that keeps it going. That’s why it’s successful.”

## Nipissing First Nation Job Posting Economic Dev. 6 x 8



**Anishinabek Nation Credit Union**  
ANNUAL GENERAL MEETING

**Date:** February 27th, 2007  
**Time:** 7:00 pm  
**Location:** Garden River Community Centre

All members are encouraged to come and participate in the unique privilege of being a Credit Union member.

Elections will be held for the following Board Member positions:

- one from the Union of Ontario Indians
- one from Garden River First Nation
- and a member not representing any particular membership group

Also . . .

- one position on the Audit Committee
- one position on the Credit Committee

A complete agenda will be made available prior to the meeting and will include a presentation of the year end financial reports for October 31, 2006, a sneak peek at the new website, refreshments, snacks and great prizes.

Director and Committee nominations will be accepted until February 23, 2007.

For more information please contact the Branch at 705-942-7655 or 1-866-775-ANCU

On behalf of the Board of Directors of Anishinabek Nation Credit Union in accordance with it’s bylaws and by resolution duly passed on January 12, 2007.  
Margaret Belleau, Corporate Secretary



# INTERGOVERNMENTAL AFFAIRS

## Supreme Court says B.C. Natives can hunt at night

OTTAWA (CP) – A sharply-divided Supreme Court of Canada has upheld the treaty right of a B.C. native band to hunt deer at night, saying the practice isn't necessarily dangerous.

The 4-3 ruling could spark similar treaty claims by bands elsewhere in Canada, although they may have to resolve any resulting disputes on a case-by-case basis. The decision overturns the convictions of Ivan Morris and Carl Olsen on charges of violating the B.C. Wildlife Act.

The men, members of the

Tsartlip Indian Band on Vancouver Island, were apprehended after firing at a decoy deer set up by conservation officers to trap people hunting illegally after dusk with the aid of lights.

Morris and Olsen claimed they had a right, under a treaty dating from the 1850s, to hunt at night. They lost that argument at trial, when a lower court judge concluded the practice is inherently dangerous and thus not protected by treaty. But the four judges in the Supreme Court majority ruled the B.C. law against night hunting

was overly broad and couldn't be used to abrogate a treaty right.

Night hunting isn't necessarily dangerous in all circumstances and in all regions of the province, they said. It could be justified, for example, in northern areas where daylight is limited in winter, or in other places where the population is sparse. The legislature could also limit the practice near highways or built-up areas, they suggested.

"To conclude that night hunting with illumination is dangerous everywhere in the

province does not accord with reality and is not, with respect, a sound reason for limiting the treaty right," wrote Justices Marie Deschamps and Rosalie Abella for the majority. The three minority judges, in a strongly worded dissent, said the judgment flies in the face of repeated findings by lower courts that night hunting is inherently dangerous.

The danger is aggravated, they said, by the fact that hunters now use high-powered rifles and flashlights or spotlights – not the torches, bows and arrows that

were used by Vancouver Island natives when their 19th-century treaty was signed.

"The overarching principle, now firmly entrenched in our jurisprudence, is that public safety enjoys pre-eminent status in matters of this kind," wrote Chief Justice Beverley McLachlin and Justice Morris Fish, co-authors of the minority opinion.

The heavily-nuanced judgment does not apply to non-natives, who will continue to be prohibited by provincial law from night hunting.

### IN BRIEF

#### Alicia returns

Intergovernmental Affairs would like to welcome back Alicia McLeod, Treaty Research Coordinator. Alicia returns one year after giving birth to her first child – baby boy Ryder Amik Roland.



#### Bullets owing

OTTAWA – About 14 First Nations in Canada are waiting to settle claims for compensation with the federal government that they filed because they allege they did not receive bullets and fishing twine from Ottawa a century ago.

Sixteen First Nations originally filed ammunition and twine claims, but two were settled in the 1970s, and the rest are still waiting for the claims to be resolved. Many of the claims are under review.

### WEBSITE of the MONTH

CanLII  
Canadian Legal Information Institute

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

CanLII's goal is to make primary sources of Canadian law accessible for free on the Internet.

### IA STAFF

Allan Dokis  
Director

Jason Laronde  
Resource Management  
Council Coordinator

Alicia McLeod  
Treaty Research

Melissa Stevens  
Treaty Research Clerk

Nadine Roach  
Forestry Coordinator

Barb Naveau  
Forestry Assistant



Nipissing First Nation Fisheries Department workers Jeff McLeod (left) NFN biologist Richard Rowe (centre) and Rodney Beaucage (right) outside their offices in Garden Village.

## Nipissing community managing fishery

*By Perry McLeod-Shabogesic*  
NIPISSING FN – Harvesters from Nipissing First Nation (NFN) have fished Lake Nipissing since time immemorial.

Tribes from all over Turtle Island would come and trade for fish from their waters. For centuries this barter system for fish was the mainstay of the Nipissing economy, with present-day Beaucage Park serving as the central trading location.

The freedom of various First Nations – including Nipissing – to practice this trade has been challenged by the province of Ontario, which claims the right to manage the fishery and dictate when harvesting should be done.

In the early 1960s and '70s the Ministry of Natural Resources (MNR) and NFN fishers played a "cat and mouse" game on the waters of Lake Nipissing. Many times this game resulted in court action, with decisions usually favouring the First Nation fishers.

This confrontational relationship hit a low point when a sting operation involving cameras, helicopter surveillance and undercover game wardens was conducted against Nipissing by then MNR minister Mike Harris. Over 100 charges were laid but eventually all were

thrown out.

The right to manage the fishery has been at the heart of these disputes. While Nipissing wanted a shared-management relationship with MNR, the history and political climate was never conducive to this option.

Today Nipissing has taken a unique direction with the community decision to manage its own fishery. Community members ratified their first-ever set of fisheries laws in 2005. Since then, Nipissing's fisheries department has been working towards the goal of self-directed management of the First Nation's fisheries on Lake Nipissing.

As part of this capacity-building, Nipissing hired its own fisheries biologist, Richard Rowe, an honours biology graduate from the University of Western Ontario with over nine years of fisheries experience on Lake Nipissing working for the Ministry of Natural Resources.

The NFN Fisheries Department is now working hard toward positioning Nipissing First Nation as the leader of fisheries management on Lake Nipissing. NFN will set its own management and assessment priorities, write its own management plan and successfully regulate its own fishery.

## No consultations, no mining activity

TORONTO (CP) – The province must write a blank cheque for extensive consultations with the Kitchenuhmaykoosib Inninuwug First Nation before any mining activity begins near the community, a spokesman for the remote northern Ontario community says.

John Cutfeet said the province didn't consult the First Nation when it allowed junior exploration company Platinex Inc. to drill on land 600 kilometres north of Thunder Bay, Ont.

Ontario is holding up negotiations by refusing to pay for a full consultation on drilling on the Big Trout Lake property, he said.

While the proposed mining site isn't on reserve land, it is within the aboriginal band's traditional territory and could contaminate the community's lake, Cutfeet said.

"All we want to see ... is that we have a say in what happens in our territory that's going to have a huge impact on our lives," he said. "The lake is our livelihood. We eat out of there. We drink water out of there."

In the meantime, a court injunction has halted work on the site, and Cutfeet said negotiations have stalled.

The province should not only be paying for a full consultation before any mining activity begins, but that right should be enshrined in law so all aboriginals are consulted before prospectors go in search of gold, diamond and nickel in the north, the First Nation argues.

This case is being closely watched because the band is challenging the Ontario Mining Act on constitutional grounds, which could impact the high hopes many have for unlocking the north's natural resources.

Rick Bartolucci, Ontario's minister for northern development and mines, said he's optimistic all sides will be able to resolve the dispute through negotiation.

While he wouldn't talk about whether the province will pay for consultations with the First Nation because it is part of the ongoing legal dispute, Bartolucci hinted the government won't be writing any blank cheques any time soon.

### FIRST NATION FORESTRY PROGRAM

2007/08 Ontario Proposal Guide and Application Form

The First Nation Forestry Program is now accepting proposals for funding assistance for fiscal year 2007/08.

The submission deadline is  
THURSDAY, FEBRUARY 15, 2007 at 4:00 pm.

If you have not received your package directly from Natural Resources Canada your may request a copy by contacting Rick Greet or by accessing their website at (<http://www.fnfp.qc.ca>)

Rick Greet  
Manager - Aboriginal Forestry Programs  
Natural Resources Canada, Canadian Forest Service  
Great Lakes Forestry Centre  
1219 Queen St. East, Sault Ste Marie, Ontario, P6A 2E5  
Phone (705) 541-5592; <http://www.fnfp.qc.ca>; [rgreet@nrncan.qc.ca](mailto:rgreet@nrncan.qc.ca)

# DNAKMIGZIWIN/SPORTS



**Sheila pulls a Robin Hood**

Wikwemikong citizen Sheila Madahbee has won numerous awards and titles for her archery prowess. During this hunting competition event in Barrie she "Robin-Hooded" an arrow into an arrow previously imbedded in the foam-filled wild boar target.

## Champion archer dodged snakes to stay on target

*By Rick Garrick*

SAULT STE. MARIE – Sheila Madahbee hit the bull’s-eye at the 2006 North American Indigenous Games in Denver, Colorado this past July.

“I hit some really good shots from long distance,” says Madahbee, a citizen of Wikwemikong Unceded Indian Reserve. “I shot a bull’s-eye from 45 yards.” The Ontario Association of Archers’ 3D Ladies Hunter champion for the past two years, Madahbee placed fourth in her division at the 3D NAIG competition against almost 200 other shooters from all across Canada and the U.S.

“It was hot,” she says, recalling temperatures hovering around 35 degrees Celsius throughout the competition. “There was no cloud cover, and no shade.” The archers shot four rounds over the 20-target 3D course, with targets at distances ranging from 1.5 to 50 yards over the three-day event.

“3D archery is similar to golf,” says Madahbee, who received her first bow as a present from her husband and got hooked on archery while attending university. “You move from target to target in groups of three to four shooters, and shoot at 3D foam animal-shaped targets from different distances.” Scores depend on how close the arrow is to the critical point on each target, with a bull’s-eye worth 10 to 12 points.

Although the Denver archery course was located about 6,000 to 7,000 feet above sea level, Madahbee didn’t have any problems with the high altitude, other than having to re-apply her sunscreen on a regular basis.

“It had to be re-applied every 30 minutes because the sun was so intense,” she says. The archers also had to watch out for small cactuses, fire ants and rattlesnakes as they shot their arrows.

“The fire ants were everywhere,” Madahbee says. “Luckily, I didn’t see any rattlesnakes.” But she had a scare once when a snake went past her. “I was looking at the tail to make sure it wasn’t a rattler,” she recalls. “Somebody told me to shoot it, but my bow was on the other side of the snake, where I had placed it earlier.”

Madahbee, who was sponsored by OPSEU Local 605 and her co-workers at the Ministry of Natural Resources office in Sault Ste. Marie, enjoyed her NAIG experience and is now planning to attend the Canadian championships this summer.

**KinaGbezhgomi Child  
& Fam Services  
Exe Director  
6 x 8**

**Little NHL  
4 x 6**



# BELL CANADA 9TH ANNUAL VETERANS MEMORIAL GOLF TOURNAMENT

This year we present Senator Frank and Peter Mahovlich along with NHL great Johnny Bower as our guests. Our usual gang of athletes will also be on hand featuring Larry Keenan, Wayne King, Bob Baum, Paul Markle, Dave Hutchison and Pierre Pilote.

**HAWK RIDGE GOLF AND COUNTRY CLUB, Orillia, Ontario  
Wednesday, June 20, 2007.**

## REGISTRATION

The registration cost will be \$200.00 per golfer and your registration must include payment to guarantee your team or individual registration. Your registration covers green fees, cart, dinner and some great prizes. Registration for the event will start at 12 noon and the tournament will start at 1:00 p.m. sharp. Please register early to avoid disappointment and help support the great work of the Anishinabek Nation 7th Generation Charity. There are only 144 spots available.

## FOR MORE INFORMATION

Register by sending your payment to Les Couchie  
P.O. Box 711, North Bay, ON, P1B 8J8,  
Ph: 705-497-9127; 877-702-5200  
Email: [ansgc@anishinabek.ca](mailto:ansgc@anishinabek.ca)



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# Local feedback incorporated into education system proposal

NIPISSING FN – Education Working Group members have further refined the elements to the proposed Anishinabek Education System based on feedback received from Anishinabek citizens who attended the education symposium held in October in Sault Ste Marie.

Political leaders and educators from across Anishinabek Territory participated in an Oct. 3-5 symposium called “Anishinaabe Kinomaadswin Nongo – Anishinaabe Pane,” which translates to “Anishinaabe Education Today – Forever Anishinaabe.”

First Nations jurisdiction over education and the establishment of the Anishinabek Education System have been under negotiation with Canada for over a decade, and a vote on a final agreement by the 42 Anishinabek member communities is expected to take place as early as September 2007. The Anishinabek Education System is expected to be fully operational when school opens in September 2008.

The proposed system will promote Anishinaabe language and culture and develop its own

standards and curriculum. The system will be parallel to, but separate from the provincial education system, while still providing for the smooth transfer of students from on-reserve schools to schools operated by Ontario's Ministry of Education.



Grand Council Chief John Beaucage

Anishinabek First Nations have been administering education programs and services on-reserve since 1972, but legislative authority and policy have remained with Indian and Northern Affairs Canada.

The Sault symposium included discussions on topics including the governance structure and financial accountability of the proposed Anishinabek Education System. The event was hosted by the Union of Ontario Indians' Restoration

of Jurisdiction Project and its Education Working Group.

Anishinabek Nation Grand Council Chief John Beaucage told participants that the establishment of a unique education system was a key component of the nation-building process. “We are not building from scratch, we are building on the foundation of the knowledge of our Elders, our language and our traditions. In our schools, Anishinaabemowin will be the primary language and English will be the secondary language.”

Some of the subsequent symposium feedback suggested changing the regional governing structures in order to better reflect those Participating First Nations (PFNs) that deal with the same District School Boards. There are now five Regional Education Councils (RSCs) versus the seven originally proposed. The participants of the symposium also agreed that the “Regional School Council” (RSC) title should be changed to “Regional Education Council” (REC) because not all PFNs operate schools.

The symposium also offered

citizens the opportunity to comment on the proposed inter-agreements that will be established between PFNs and the central education body of the Anishinabek Education System. The main intent of the internal agreement would determine what authority would be delegated from the PFN to the Kinomaadswin Education Body, how fiscal transfer payments from Canada will be distributed to First Nations, and what financial accountability mechanisms would need to be in place.

Education Working Group members have incorporated these revisions into proposals to be negotiated with Canada, as well as identifying penalties in the event of any breaches to the agreements.

In the coming months the working group and lead negotiators will be responding to numerous requests for presentations, and the Communications Working Group will be tailoring information related to the Education Final Agreement into presentations targeting three groups: First Nations leadership, community members, and colleges and universities.

The goal of these presentations will be to continue the consultation process by providing up-dates and soliciting feedback from Anishinabek citizens in order to finalize proposed elements of the Anishinabek Education System.

During the coming year the Education Working Group will also be facilitating meetings involving representatives of the Anishinabek Nation and the Province of Ontario in order to establish a working



relationship between the proposed Anishinabek Education System and the Provincial Education System.

A Special Education Committee will be working with the Anishinabek Nation head negotiation table in to discuss issues of special education and funding requirements in order to meet the needs of First Nations students within the Anishinabek Education System and the Provincial Education System. This will be a negotiation issue with Canada.

And a Capital Assessments Committee will be assessing band-operated schools on First Nations, and determining the costs to bring these facilities up to code. This amount will also be a negotiation item with Canada.

Georgian College  
Display recruitment  
6 x 6

## AnishinaabeKinomaadswinNongo-AnishinaabePane

Anishinaabe Education Today - Forever Anishinaabe!

### About the logo . . .

The logo created for the Anishinabek Education System (AES) is meant to symbolize the beliefs and values of Anishinabek.

The Four Colours in the centre circle represent Anishinabek communities and all who live in them: children, youth, adults and Elders. It represents Anishinaabe knowledge – the Anishinaabe world-view or thought.

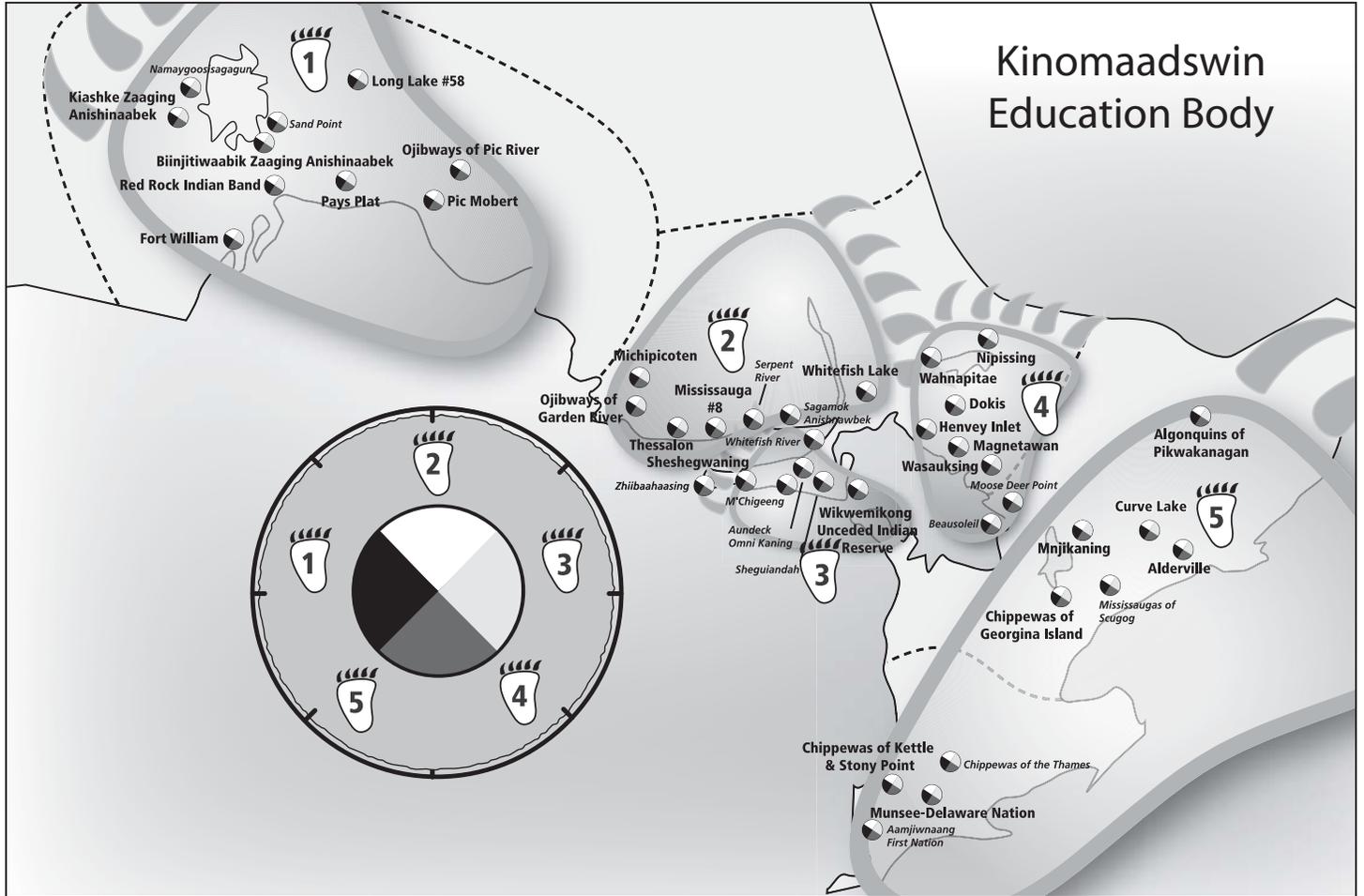
The Bear paw is symbolic of the protection and strength that language and culture provide, like a mother Bear provides for her cubs. It also speaks of healing for the Anishinabek.

The Eagle is representative of the spiritual connection to all of creation and the responsibility of Binaase to provide for the education of the people.

In all its meanings the logo captures traditional and modern belief that education is a parental and community responsibility.



# KINOOMAAGEWIN/EDUCATION



### Anishinabek Education System

This map identifies the five regional education councils that will comprise Anishinaabe Kinomaadswin – the Anishinabek Education System proposal being negotiated between the 42-member communities of the Anishinabek Nation and the government of Canada. A vote on a final agreement to restore educational jurisdiction for elementary and secondary school education to the Anishinabek is expected to take place as early as September, 2007. Kinomaadswin is expected to be fully operational for the school year beginning in the fall of 2008 offering curricula and standards of Anishinaabe design, and promoting Anishinaabe language and culture.

Cossette Media  
 Elections Canada - French  
 6 x 6

ONECA  
 Education  
 4 x 4.5



# KINOOMAAGEWIN/EDUCATION

## Manitoulin sent spuds to Ireland

By Brad Robinson & Shirley Honyust

SUDBURY – Think that all university educators are aware of the myths about Aboriginal history? Think again!

That was the message Dominic Beaudry brought to an audience of faculty, staff and students at Fraser Auditorium in November. Dominic Beaudry B.A., B.A., B.Ed., M.A is the Education Director at Wasse-Abin High School in Wikwemikong, and he says that First Nations peoples were not the passive participants they are often made out to be in the history books.

His research of the historic Three Fires Confederacy of Ojibway, Odawa, and Pottawatomi indicates that there was a larger political infrastructure than historically recorded. Manitoulin Island was a focal point and chiefs would come from great distances to meet and discuss important issues of the time.

Birch bark canoes, once thought only to have primarily been built near the St. Lawrence River, were later discovered to be manufactured on Manitoulin Island. Vast numbers



Dominic Beaudry

of Anishinabek people resided in the Great Lakes region, and hunters and fishermen produced maps of their travels on birch bark which were very intricate, even compared with today's global positioning systems.

Chiefs understood that the territories were available for their exclusive use, and long-term strategic planning was used to ensure financial stability and viability from the island's resources. The chiefs wanted to secure all of the territory to build schools, and other community structures.

Beaudry also exposed another myth – that such major food staples

as potatoes, corn and rice were European imports – all originated on Turtle Island. Samuel de Champlain recorded in his memoirs that he took potatoes to Ireland from this area, and wrote that he was amazed by the agricultural abilities of the Anishinabe people.

Manitoulin Island, said Beaudry, was a thriving and prosperous community. Ships were filled with maple sugar and fish packed in brine. Over 400,000 pounds of maple sugar were manufactured on Manitoulin Island and brought in a significant amount of money for a community of its size.

When looking at the history of First Nations people you have to look at their ability to adapt to changing circumstances, he said. They became coopers –barrel-makers—in an era of 100% employment – everyone worked.

Steamship captains were often Ojibway, since they knew the terrain before the invention of sonar navigation instruments. Fuelling stations were located along shorelines and were operated by Native people.

## Paramedic course a real life-saver

MUNCEY – Ross Kechego in a chair in severe distress, didn't waste any time putting his paramedic training to the test. experiencing shortness of breath and chest pain. Within minutes, he collapsed to the floor and was unresponsive.

Kechego, one of 14 students who enrolled in September in a Paramedic Diploma program at the Anishinabek Educational Institute's Munsee-Delaware campus, is credited with saving the life of his part-time employer.

On Nov. 13, Kechego, from Chippewas of the Thames, arrived at his workplace in a small town north of London and found his boss slumped over



Ross Kechego

telephoned ahead relevant medical information as outlined in his paramedic course.

Kechego's boss has since returned home after receiving a pacemaker.

## Native counsellors can upgrade

SUDBURY – In addition to offering the Native Counsellor Training Program (NCTP) in July 2007 which is a Ministry of Education certificate program, the Ontario Native Education Counselling Association (ONECA) will be providing an opportunity for former graduates of the NCTP to upgrade their skills. ONECA will be introducing an enriched NCTP specifically designed as a refresher course for graduates. The program will be offered over the course of five weeks at Laurentian University during July-August. Former students who graduated under an articulation agreement can return to class and obtain the courses required for Ministry of Education Certification. The enriched program will run concurrently with the Native Counsellor Training Program, providing an opportunity for students to collaborate, share their experiences and knowledge with each other.

For more information contact the ONECA office at (705) 692-2999 or email [oneca@oneca.com](mailto:oneca@oneca.com)

**CESO**  
**Job Posting**  
**6 x 6**

**ONECA**  
**4" x 4.5"**

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# Native Studies ad full color

Full color

# Native Studies ad full color

# KINOOMAAGEWIN/EDUCATION

## Ontario investing in Native strategy

SAULT STE. MARIE, Ont. (CP) – The Liberal government is spending \$6 million to launch its aboriginal education strategy.

Education Minister Kathleen Wynne says the strategy was designed to help improve opportunities for First Nations, Metis and Inuit students. Wynne said it will help aboriginals with their education whether they live in remote areas of Ontario or in urban centres.

The goal is to improve literacy and numeracy skills among aboriginal students in provincially-funded schools.

The plan also calls for an increase in the number of aboriginal staff in schools, and will integrate First Nations content and perspectives throughout the curriculum.

Ontario Regional Chief Angus Toulouse calls the new policy “a positive first step” towards

recognizing and meeting the educational needs of First Nations students.

“We look forward to working with the Ontario government on the implementation of this framework.”

The new First Nations, Métis and Inuit Education Policy Framework will set the foundation for improving achievement among Aboriginal students in provincially-funded schools and encourage more parents to get involved in their children’s education.

Mario Turco, Director of Education, Algoma District School Board, said the strategy “will also benefit non-Aboriginal students as they learn more about the culture and perspectives of Aboriginal peoples in Ontario.”

The framework includes strategies for schools and school boards that will boost Aboriginal student achievement and close

the gap between Aboriginal and non-Aboriginal students. These strategies include resources to support teaching strategies that are appropriate to Aboriginal learner needs, increasing the number of Aboriginal staff working in school

boards, and improving literacy and numeracy skills among Aboriginal students.

In addition, the framework sets out strategies to encourage more parent involvement, build capacity within school boards

to build partnerships with Aboriginal communities and organizations, and to integrate First Nations, Métis and Inuit peoples’ histories, cultures and perspectives throughout the Ontario curriculum.

M’chigeen  
First Nation

4” x 8”

Univ. of Western  
Health Sciences

6 x 11.75



# KINOOMAAGEWIN/EDUCATION

## Course for work or college

TORONTO – Seneca College's new Centre for Outreach Education has launched its first class of aboriginal students designed to equip aboriginal youth with strategies and skills to overcome barriers to employment. Graduates use the skills and the college credential acquired in the eight-month program to enter the workforce or pursue further higher education.

TCI for  
Lakehead  
University  
Jobposting  
4 x 12

## Women aiming to displace aboriginal 'helicopter research'

By Shirley Honyust

SUDBURY – The Anishinaabe Kweok Research Network is a working group of Aboriginal women promoting research with First Nations communities who held their first meeting at Fielding Memorial Park to share their knowledge and experience for the purpose “doing, finding and supporting research collected by Indigenous people.” This approach is designed to ensure that research will become the property of First Nation communities, and is used for their benefit, not simply to pad the budgets of well-heeled, over-paid government bureaucrats.

From the Western perspective, research in First Nations communities is scientific – observed from a distance. It has been referred to as “helicopter research” – the researchers get flown in, get what they want, and fly out again just as quickly. This linear approach to research clashes with First Nations’ identity and way of doing things. We like a nice meal, good speakers, and a bit of fun.

Presenters included Chief Theresa Miigwans, Whitefish Lake First Nation; Sheila Hardy, BScN, MBA, chairperson of Anishinaabe Kweok Research Forum; Professor Cindy Baskin, Ryerson University; Agnes Mandamin, Aboriginal Researcher; Ghislaine Goudreau, MSc, Health Promotions Worker, Sudbury Public Health Unit; Raven Plante, Urban Aboriginal Youth Leading The Way; Vivian Recollet, Health Promotions Worker, Shkagamik-Kwe Health Centre; Taima Moeke-Pickering, Indigenous Researcher, New Zealand,

Laurentian University faculty; Susan Manitowabi, MSW, Laurentian University; Caroline Recollet, Social Planning Council in Sudbury; and Nicole Melanson, student.

Chief Miigwans pointed out the connection between research, policy and good decision-making. Agnes Mandamin shared her unpublished research paper which focussed on the dire lack of research being done by Aboriginal people, and the obvious need for it. Ghislaine Goudreau from Garden River First Nation incorporated traditional teachings into the thesis she wrote for her Masters of Science degree and used that opportunity to do her research on Drum Teachings. After using tobacco and praying for guidance, a vision came to her in a dream--she knew then in her heart and mind that the drum would be her focus.



Sheila Hardy

As women we gather research in creative ways. For many of us knowledge came as part of our formal education at university or college. Prior to that our Elders, ancestors, families, friends and others helped us build our knowledge base as we were growing up.

We talked about the methods that we used traditionally and still use today to communicate that knowledge, and how these methods differ from non-Aboriginal techniques (always, we

have the nice meal!). We discussed the racist, explosive language that has been used in research to date, and the failure of the non-Native perspective to understand our history in regard to colonization, assimilation practices, disrespect and disregard for treaties, residential school, and the legacy of its effects.

Eurocentric methods must be abandoned. What is the point of research developed from non-Aboriginal people studying us? They see only through their own frame of reference. We have been objectified. Their past writings have been exploitive and focus on the negative--this negativity has been flung back at us with little understanding of the importance of our languages or worldviews. Growing up in the Aboriginal community and knowing who you are makes a difference in your perception. It isn't just “in the blood”. Insiders, that is researchers who work inside their own communities, have to be wary of making generalizations. Can we be an insider and an observer? This is one of the hard questions we have to answer in order to be included in our own network.

In 1992, a group gathered in Alberta to discuss the Royal Commission on Aboriginal Peoples and the research already done on Aboriginal people. There an Elder said “If we have been researched to death, maybe it's time we got researched back to life!” Since then, a new generation of Aboriginal researchers share the perception that if research doesn't lead away from colonization and toward our own ways, it is not worth doing.

Cossette Media  
Elections Canada - English  
6 x 6



# FIRST ANNUAL GRAND COUNCIL CHIEF STUDENT EXCELLENCE AWARDS

*Anishinabek*

A committee of Education Counsellors will select four students, two for Education Excellence and two for Volunteerism. One male and one female for each category.

The selected students will receive travel expenses to attend the event, which take place during the Grand Council Assembly June 27 in Alderville First Nation.

There are two categories under which to apply:

- Outstanding Academic Achievement—Male and Female
- Outstanding Community Volunteerism—Male and Female

Students must be attending a Post-Secondary Institution as of 2006/07.

### TO APPLY:

To apply please send a letter of support from your community Education Counsellor, your latest academic grades and a brief history of your academic achievements and your volunteer history.

Please note that the sponsorships are not yet finalized but they may include scholarships and other awards.

**FOR MORE INFORMATION:**

Les Couchie  
PH: 705 497 9127 ext. 2231, or 877 702 5200  
EMAIL: [ansgc@anishinabek.ca](mailto:ansgc@anishinabek.ca)

