



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

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Throne speech playing politics?

LONG LAC FN - Grand Council Chief John Beaucage is concerned that the Oct. 16 Speech from the Throne is being used as a vehicle for political posturing by federal parties in anticipation of an upcoming election.

"I am somewhat encouraged that there were sections in the speech specific to First Nation issues," said Beaucage, who represents the largest First Nation organization in Ontario. "However, these positive elements may be totally thrown out if the political posturing carries forward with enough vehemence to force a general election."

"I'm pleased that the Prime Minister is going to officially apologize to the victims of residential schools. This apology is long overdue," the Grand Council Chief said. "I look forward to the start of the Truth and Reconciliation Commission that will finally bring to light one of the saddest chapters in Canadian history."

The Anishinabek Nation is also looking forward to working with The Honourable Chuck Strahl, Minister of Indian and Northern Affairs Canada on new Specific Claims legislation to address over 80 land claims still outstanding among the 42 member First Nations of the Anishinabek Nation.

"I am encouraged the Government sees this as a credible issue and is prepared to take steps to resolve the hundreds of outstanding land claims across Canada," said Beaucage. "These outstanding claims are an impediment to economic growth and stability throughout First Nations communities across the country."

However, the Grand Council Chief was disappointed that the most vulnerable citizens, First Nations children, are being lost in Harper's agenda.

"Canada has a long way to overcome First Nations social issues. It is a national tragedy that one in four First Nations children live in poverty. Unfortunately, very little in the government's agenda will improve the conditions for our people."

"Instead of focusing on Afghanistan, First Nations poverty ought to be a significant priority for the Government of Canada," said Beaucage.



Legend of the Seven Wonders

Algonquin artist Frank Polson, Long Point First Nation, created this image for use on t-shirts. Polson's art can be seen in numerous Native shops and galleries across Ontario and Quebec. Information about his work can be obtained from Whetung Ojibwa Gallery in Curve Lake FN, Woodland Printers and Native Art Gallery in Serpent River FN, or by contacting the artist by e-mail at polson45@hotmail.com.

'Be vigilant in addressing Caledonia'

NIPISSING FN - Anishinabek Nation leader John Beaucage says Dalton McGuinty's Oct. 10 election victory represents a mandate for the Liberals to continue the Ontario government's initiatives in dealing with First Nations issues.

"We must continue to work on the nation-to-nation relationship we've been working on for the past four years."

Beaucage will be seeking a meeting with the premier-elect to present him with thousands of postcards that were part of the Anishinabek Nation's "Era of Action" campaign asking the provincial government to take urgent action on key recommendations from the Ipperwash Inquiry Report, including a call for prompt and equitable resolution of land claims through the establishment of an independent Treaty Commission of Ontario, and the province working with First Nations to establish co-management and resource-sharing initiatives.

"Premier McGuinty and his Minister of Aboriginal Affairs need to be vigilant in addressing the issues in Caledonia," Beaucage said. "That won't get resolved anytime soon without a firm



Grand Council Chief John Beaucage presents the first Grand Council Chief's Award for Communication to Jody Cotter, HIV/AIDS educator for the Union of Ontario Indians. Jody's communication planning efforts helped create a great deal of public awareness around this summer's North Bay conference on HIV/AIDS.

- Photo by Priscilla Goulais

commitment from the province to work with First Nations and the federal government on the establishment of the Treaty Commission."

Funding double-standard

FORT WILLIAM FN - Grand Council Chief John Beaucage agrees with two Lake Superior First Nation protesters that there is a double-standard in funding First Nations governance.

"People who work for our communities and organizations are doing twice the work of some federal bureaucrats for half the pay," said Beaucage, attending a peaceful

"fasting" protest at the Thunder Bay regional office of Indian and Northern Affairs Canada. Matthew Angees of Wunnumin Lake, and Douglas Beardy of Muskrat Dam began fasting Oct. 10 calling for improvement to the band-operated funding formula for education.

"Until we achieve self-government, individual First Nations and their political organizations are actually managing issues on behalf of the government of Canada," said Beaucage. "If we decided today to turn those constitutional responsibilities over to Canada, do they think they could do it for what they're paying

us? There is no just reason why our people should not be treated equitably for doing that work."

'We won't disappear'

NIPISSING FN - First Nations citizens will never disappear so long as they retain their inherent right to manage their own affairs.

Anishinabek Nation Grand Council Chief John Beaucage was responding to a CBC news report based on studies that project the extinction of so-called "Status Indians" within six generations.

"This is not news to us," said Beaucage, speaking on behalf of 42 Anishinabek First Nations. "But Stewart Clatworthy's studies are based on an outdated premise -- that the primary definition of First Nation citizenship will be determined by the Indian Act, a 131-year-old colonial document that even the Government of Canada says needs to be tossed out."

Following a unanimous resolution passed by Anishinabek Chiefs-in-Assembly in June, Beaucage said the Anishinabek Nation is embarking on a process to establish their own law on Citizenship and individual First Nation citizenship codes this fall.



ANISHINABEK

Doctor, lawyer, Indian Chief ... all in one Dokis family!

By Marci Becking and Raymond Johns

DOKIS FN – “Doctor, lawyer, Indian chief” are the familiar opening words to a song lyric referring to the variety of vocations people can choose in life. Those three diverse occupational paths have been chosen by members of one First Nation family.

“I’m very proud of my children,” says Denise Restoule, elected Chief of her French River-area First Nation in May of 2006. “They’ve worked very hard to achieve their goals.”

Along with life challenges – the mother of four lost one son, Barry, to suicide in 2000 – Chief Restoule says being her community’s first-ever female leader has also posed some obstacles.

“Many people don’t think that you can do the job,” says Denise, “but slowly attitudes change and they see that things get done.”

Denise’s other son Keith is a miner in Sudbury with two children.

Denise’s two daughters, Brenda and Jenny, have become strong women in their own professions.

Brenda Restoule PhD, 36, is a psychologist who works in Sudbury at the Community Clinic Health Centre and the Urban Aboriginal Health Centre.

“I felt that I wanted to have a voice to advocate for my people and I knew there would be very few PhDs who would work in FN communities – particularly those of aboriginal descent – and therefore agree with what we need for our people,” says Brenda.

Her work involves a great deal of travelling, regular visits to Whitefish Lake and Nipissing First Nations and Shkagamik-Kwe Health Centre in Sudbury and to events related to her involvement with the Native Mental Health Association of Canada.

“We recently had our annual conference in Edmonton where I offered



Dr. Brenda Restoule, psychologist



Jenny Restoule-Mallozzi, lawyer



Chief Denise Restoule, Dokis FN

some workshops and was a panel presenter discussing the use of our cultural gifts in promoting mental wellness,” says Brenda, “We have been very involved in offering ideas and suggestions to the Mental Health Commission of Canada (MHCC) on aboriginal mental health issues, discrimination and stigma.”

Brenda achieved her Bachelor of Arts degree from the University of Western Ontario, completed her Masters at Queen’s in 1994 and received her Doctorate in Psychology in 1999.

She credits her family for serving as her role models, especially her parents – mother and Chief

Denise, and father Roger, who owns a construction company in Dokis. Brenda says she was also inspired by Dr. Clare Brant from Tyendingaga Mohawk Territory – the first aboriginal psychiatrist in Canada.

Brenda credits her mother with teaching her another important skill.

“She respects everyone and is patient when listening to both sides of every story.”

Her sister Jenny shares this respect for the example set by their mother.

“She bases her decisions on fairness and not her own beliefs or opinions,” says Jenny. “My mother is very open to individuals no matter what

the circumstance and truly believes in truth and honesty.”

After receiving her BA in Political Science from McMaster University and attending law school at the University of British Columbia, Jenny Restoule-Mallozzi, 32, is now a lawyer who has her own practice in Toronto. She’s currently working towards a Masters degree in Alternative Dispute Resolution.

Married for five years, Jenny also credits much of her success to her family’s support.

“I find my profession challenging, rewarding and it provides an appreciation for how far we as aboriginals, and the Anishinabek Nation are moving in a good way.”

Jenny is currently working on the appeals and redress piece of the Union of Ontario Indians’ self-government project, as well as the Matrimonial Real Property law and related regulations.

Calendar of Events

8th Annual imagineNATIVE Film + Media Arts Festival
October 17-21, 2007
Films, Docs, Shorts, Music, performance and an Art Exhibition.
www.imagineNATIVE.org

UOI Capacity Building Workshop
Fort William First Nation
October 23, 2007
Contact Terry Restoule,
705-497-9127, ext 2279

CFL game “Aboriginal Day”
October 27, 2007
Toronto 1-866-454-7630

FOR SALE
Pow-wow-opoly
1-705-648-0777



Henvey lawsuit names Queen, Pope

By Jennifer Ashawasegai

HENVEY INLET FN – Dispute over title of the land has led a Henvey Inlet Band First Nation citizen to launch a class action suit against the First Nation as well as other parties.

Bill Taggart, lawyer for Henvey Inlet First Nation says the issue arose when Henvey was in the process of building a water treatment facility close to Stacy McQuabbie’s house. Taggart says McQuabbie objected to infrastructure near his home, which resulted in delays in the construction.

McQuabbie’s objections were related to title of the land, as the French River portion of reserve lands has been in question for many decades.

Taggart says Henvey commenced court action against McQuabbie for an injunction to stop him from interfering with the workers so that they could finish the project and bring the community water system online. The band also claims general and punitive damages upwards of \$10,000 against McQuabbie, amounts which could go higher if the project is further delayed.

Henvey’s statement of claim alleges McQuabbie delayed the project numerous times by acts including refusal to allow Band Council or its agent to re-locate a garage, livestock shelter outside away from the water treatment

facility, near his property.

In his counter-claim and class action suit, McQuabbie is suing Henvey Inlet, The Queen, Canada, Ontario and the Pope for “damages on trespassing on Aboriginal Land in the amount of two million dollars,” and “damages for the tort of genocide in the amount of four billion dollars”, and “class-wide punitive, aggravated and exemplary damages in the amount of seven billion dollars” McQuabbie also claims ancestral title to the land where he resides and disputes Henvey Inlet First Nation ownership.

McQuabbie’s lawyer, Michael Swinwood says Stacy McQuabbie’s perspective with his on-going dispute with the Henvey Inlet Chief and band Council is about proper title, which from McQuabbie’s perspective, is point of view is, “Aboriginal title.” He says Chief and Council believe the Indian Act prevails. Swinwood also says there’s a major dispute over the title on the basis of trespass.

Swinwood says it is now a non-issue in respect to the water treatment plant because it has been built. But, he reasons, “If we’re going to talk about toxicity on what goes on on the land, it raises the issue of the toxic aspects of the

Indian Act, and it raises the issues of why the Indian Act is imposed on Native people and therefore when we’re talking about location, and we’re talking about Aboriginal title and talking about government perspective, vis-a-vis land, we have a disconnect.

Swinwood says the Pope has been included in the suit “for two issues, residential schools and trespass.” He says “the consciousness of genocide began in a 1493.” That’s the year a papal bull was decreed with the pope’s wishes to overthrow the Indigenous nations and/or convert them to Christianity.

Swinwood says there have been numerous cases against individual dioceses, and the church but the institutions maintain there is no money. However, he says, the Vatican has vast riches. Swinwood says the Church has never dealt with First Nations years after it had taken up residence on reserves. And as for the Queen being named, Swinwood says she’s the recognized leader of the Presbyterian and Anglican Churches.

“The ultimate irony,” says Taggart, “is that the Chief of the band is who is the defendant to these counter-claims is the brother raised in the same household as the plaintiff in the counter-claim. And you’d wonder how one brother would bring a genocide action against another.”



10th Annual Veterans Memorial Golf Tournament

SOLD OUT in Record Time

The 10th annual Anishinabek Veterans Memorial Golf Tournament has remarkably been SOLD OUT as of October 11/07. The popular event has exceeded the expectations of the charity. Never have we received so many early registrations as of this year. People even registered at the event this year. All 144 openings are gone. All that remains to be sold are the “hole sponsor” registrations.

This year our guests will include Stanley Cup winners Ron Ellis, Bryan Trottier, Johnny Bower and our regulars Dave Hutchison, Bob Baun, Larry Keenan and Wayne King.

The event will be held at the tournament home golf and country club Hawk Ridge on June 19, 2008.

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ANISHINABEK



Brenda Rainville stands in front of the ceremonial fire lit for the North Bay chapter of Survivors of Abuse in Foster Care/Adoption fundraiser in Verner.

Support group for adoption 'survivors'

By Raymond Johns

VERNER – The North Bay chapter of Survivors of Abuse in Foster Care/Adoption will be meeting for a workshop and a talking circle Oct. 26 in Verner at 585 Rainville Road and will continue meeting on the last Friday of the month.

“We are looking for donations and sponsors,” said Brenda Rainville, 41, of Lac Seul First Nation who spearheads the group. “We hope to generate enough dollars to erect a 20-foot teepee, sweat lodge and a large medicine wheel so that they can have a place of healing. I’ve been supporting the project on my own for two years.”

Brenda was born in Red Lake and was adopted, along with four of her siblings by a family that already had five children of their own. She is a stay at home mother of three who owns a dairy farm in Verner with 60 cows.

“I started this to provide sup-

port for those people that we have forgotten because it is time to be heard. There are all these people out there that have been abused for many years and we have been quiet about it and were unable to talk,” said Brenda. “This is a way to teach them how to get it out.”

Brenda’s adoptive parents are not supportive of her starting up the group since it involves them as abusers.

Brenda says her brother, Leo Koster, who died from AIDS at age 42, is one of the reasons she started the chapter. He lived on the streets of Ontario since he was 11 years old – a year after he was put into foster care.

Brenda is creating awareness of her initiative by working with the North Bay Indian Friendship Centre and Métis Association in both North Bay and Sturgeon Falls.

Contact Brenda at brendak_8@hotmail.com.

Loonies add up to playground

By Sharon Weatherall

BEAUSOLEIL FN – The Negig Street Neighbourhood Association of Christian Island has built a new playground for local children “one Loonie at a time”.

Thanks to the hard working group of parents and community supporters, island kiddies are laughing, jumping, sliding and climbing in a safer environment.

The group raised \$33,000 to install colourful new equipment in the island’s only public park with a playground for children. The goal was all but reached at a recent Loonie Auction in the Band Office – one of many special fundraising events to raise money for the project over the past year.

“We are on the home stretch now with very little money

needed to meet our goal. If we are successful in obtaining funding sponsorship through an application to Huronia Communities Foundation we will have the total needed to pay for the equipment,” said spokesperson Peggy McGregor, a parent who lives across from the playground.

“It brought tears to my eyes to see so many kids playing and having fun on the equipment the first night it was installed. This project came together very fast thanks to all the support we got. I hope the children will enjoy the new playground, treat each other well and respect what has been done for them here today,” she said.

“We could not have done this without the help of sponsors and community residents who have supported our fundraising events.”

The Negig Street park – which, according to McGregor, was in a bad state, – is located in the island’s largest neighbourhood, a growing subdivision with over 100 children.



Joanie Sunday and Cheryl Jamieson add up loonie auction proceeds.



Paul Counter, TD Bank, Anishinabek Deputy Grand Chief Glen Hare, Paul Armer, TD Bank, Chief Rodney Monague Jr., Jade King and Dominique Copegog check out the new equipment in the Negig Street Playground on Christian Island. The Anishinabek Nation 7th Generation Charity contributed \$5,000 to the project.



Social Services Director, Val Monague accepts an Eagle Feather from Social Services and Health coordinator, Karen Linklater. A medicine bundle and feather were given to the department by a man who was raised in the system and knew the importance of the Anishinabek Nation Child Welfare Advocacy Council.

Child welfare funding at risk

By Marci Becking

NIPISSING FN – The Anishinabek Nation Child Welfare Advocacy Council is concerned that changes to provincial welfare criteria could hurt First Nation families.

The council – consisting of Band Reps and child and family services workers – met earlier this month to address the issues at the Union of Ontario Indians head office in North Bay.

One concern that the council has is that children will be removed from social assistance basic needs budget calculations effective August 2008.

“This is going to impact our communities in other ways such as increased family violence and increased anxiety over money,” says Val Monague, Social Services Director at the Union of Ontario Indians.

By removing children from the welfare budget calculations, it will reduce the level of entitlement and some families who only have part-time employment will not qualify for assistance.

“We are worried that individuals with part-time employment will likely drop off the system,” says

Monague.

If there isn’t any change in the method used to calculate earned income, the amount of earned income will exceed the benefit entitlement for many families and the family will not qualify for assistance.

“All program budgets determined by caseload number will be impacted as well as Social Assistance Transfer Fund proposals will be impacted as the amount of family budget available for transfer will be reduced as children are no longer part of the budget calculation of basic needs,” adds Monague.

Instead, the Ontario Child Benefit has already begun to be phased-in over five years, beginning with a one-time payment of up to \$250 per child that started July 2007 and will grow to a maximum of \$1,100 per child annually by 2011.

Monthly OCB payments will begin in July 2008. Implementation of the OCB will see the Department of Indian and Northern Affairs experience significant savings in Ontario since the Ontario plan is not cost-shared with Ottawa under the 1965 Indian Welfare Agreement.

ANISHINABEK NEWS

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Editor: Maurice Switzer

Assistant Editor: Marci Becking

Contributors: Jennifer Ashawasega, Holly Brodhagen, Heather Campbell, Melissa Cooper, Kelly Crawford, Denise Desormeaux, Rick Garrick, Bonnie Goodchild, Christian Hebert, Kathleen Imbert, Edna H. King, Jason Ryle, Chad Solomon, Richard Wagamese, Sharon Weatherall

Editorial Board: Cathie Favreau

Production: Priscilla Goulais

PH: 705-497-9127 ~ 1-877-702-5200
FX: 705-497-9135

WEB: www.anishinabek.ca

E-MAIL: news@anishinabek.ca

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

MAANDA NDINENDAM OPINION

Don't tell me I'm healthy as a horse!

Here's a medical tip – be wary if someone says you're healthy as a horse.

That was my family doctor's prognosis after last year's physical, and it's been all downhill ever since.

I like to think that I take pretty good care of my physical well-being, for a person of my vintage. (My doctor, bless her soul, tells me not to think of myself as getting old, but as aging like a fine wine. Earlier this year somebody paid \$160,000 for a 1787 bottle of Bordeaux that once belonged to Thomas Jefferson. It is no longer drinkable, so I expect my doctor to think up a better metaphor to appeal to my ego.)

Take my diet. Nobody eats more fruit or vegetables than me. My neighbourhood A&P provides me valet parking. The produce manager clears other customers out of my way as I load my shopping cart with bags of plums, apples, avocados, spinach, grapes, asparagus, parsnips, mandarin oranges, Swiss chard, peaches, strawberries.....and that's just for Monday!

So imagine my shock when, after this year's physical, my family practitioner closes her office door behind me, shoves a Michael Bublé disc in her CD player, and tells me I am a borderline diabetic.

Now this is not the first time someone has suggested that I am "borderline", but no-one has ever said I have too much sugar in my blood. Immediately I feel I have been lumped in with those chubby people I see loading up their minivans with cases of soda pop and bushels of potato chips.

The doctor lady is trying to console me – it's not too bad..... at least yet. Nothing that proper diet and exercise shouldn't be able to fix.

"What about all the fruit and vegetables I eat?" I protest, as if I can somehow talk her into changing her diagnosis. What I don't tell her is that I operate on the "balancing out" theory of food intake. I figure that if I gorge myself on things I'm *supposed* to eat – all that green and leafy stuff, "rabbit food" I call it – that will offset eating things I really *like* to eat. So I might sit down to watch an episode of CSI Miami munching on an apple, which I will "balance out" with, say, a few chocolate-covered almonds, or Wine Gums.

The dietician to whom I have been referred shakes her head, and wags a finger at me. "It doesn't work that way," she scolds, patiently, confronting me with an array of charts and guides which seem to demonstrate that eating as much fruit as I usually do at one sitting can actually contribute to type 2 diabetes.

I seem to have forgotten that fruit contains lots of sugar – natural



Maurice Switzer

sugars – but sugar nonetheless. Our bodies, I learn, treat sugar the same whether it comes from grapes or gumdrops.

My eating coach suggests I alter my practice of having a stingy breakfast of orange juice and vitamin pills and sparse lunch of carrot sticks, topped off with a five-course evening banquet that starts when I enter the house after work and ends when I brush my teeth at bedtime.

"Little meals," she says, primly pulling a small cup of granola from her top drawer. "Then you won't be starving when you get home at night." Eating more frequently is the key to being satisfied by smaller portions, she assures me.

She also talks about the great label conspiracy, whereby manufacturers make it next to impossible for consumers to really understand what's in what they're eating. I believe the dairy producer when he puts "low-fat" on my favourite brand of cheddar – until I realize that, yes, 11 per cent is "low", but only compared to 18 or 20. And those "organic" soy-based potato chips I thought would soothe my cravings in a healthy way? They contain almost 30% of the bad, cholesterol-causing fats – even more than the non-organic brands.

With a little bit of detective work, I have managed to locate food options that appeal to my taste – and help me eat more healthy. Cheese is one of my weaknesses, and I have found that skim-milk cheese contains a mere 4% milk fat, and only tastes a little bit like cardboard. I was so excited one day to find little boxes of imitation red licorice bites that are made from molasses!

For me the toughest part of the anti-diabetes regimen to follow is maintaining regular exercise routines. Twice-weekly workouts are about all I can seem to manage, but I am trying to apply the "little-meal" approach to this as well. Lunch-hour walks around the office perimeter, and parking as far away from stores as possible to stretch my legs more often all add up over the course of a week.

My biggest incentive to sticking to the program is my aversion to needles. I don't know how people – especially kids – can so cheerfully jab themselves with syringes full of insulin every day. I almost pass out pricking my fingertips to take blood-sugar readings.

One thing's for sure – next time I hear anybody talking about healthy horses, they better be holding a bucket of oats or sitting beside me at the Kentucky Derby.

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.

Indians only get the Jerry Lewis glasses free

I'm a native Canadian. According to the manner in which the government classifies us, I am a Status Indian. That means I'm recognized under Treaty and accorded the full gamut of rights given a treaty person in this country.

So what that means to most Canadians is that everything I get is free. I don't pay taxes for one thing, then I get free medical, free dental, free eyeglasses, free land, a free house, I can hunt and fish for free and if wanted to go to college or university, well, that's free too. Man, that Indian Act....

Life as a Native Canadian would seem to outside eyes to be a pretty cushy deal. Here on the inside, it's not that elevated a lifestyle.

I'm busy paying off a backload of taxes to Revenue Canada. As a freelance writer and broadcaster, I don't make all that much but like everyone else that doesn't matter when it comes to the tax people. It would help if they understood that I'm an Indian and I'm not supposed to pay taxes.

Then there's the teeth. I'm over fifty now and my dental health isn't great. In fact, my downtown dentist said I needed thousands of dollars of work done. They pulled a few, added a partial plate so I could chew properly but when it came time for the real work, the kind that would ensure my ongoing health, Indian Affairs backed off.

Never mind the gum disease that needs treating. Never mind the fact that there's more to pull. For three months the dentist couldn't get a reply from Indian Affairs and my teeth and my health suffered. I'm an Indian, this is supposed to be paid for.



Richard Wagamese

Oh, and the lease is up for the house on the reserve. We need a new mortgage but my partner deals with that because as an Indian I'm not allowed to own property on the reserve. I need to apply for housing and wait on a list. A long list.

I get a free pair of eyeglasses every two years. You wouldn't want to wear them anywhere though because the kinds that are funded are the bargain kind. They called them Jerry Lewis frames when I was a kid. Nowadays it's geek or nerd style. If you want thinner lenses and modern frames, you have to pay for that yourself. Free apparently is limited.

It's true that I could get my education paid for should I choose to go to college or university. But only certain types of education qualify. I couldn't take a trade course and learn, say, carpentry. That's not education. But if I choose well my application would go to the band, then the district, then the region, then the national office who would decide if there was enough in the band funds to allow me to go to school.

Again, free has limits.

Ah, yes. The free life of an Indian. It's not what you'd expect. There's a ton of paperwork, months of waiting, severe limits, hundreds of hoops to jump through and no guarantee that you'll qualify at the end. Sounds kind of familiar to my non-native neighbors. So, in the end, I suppose, we're all Indians.

Richard Wagamese is Ojibway from Wabassemoong First Nation in Northwestern Ontario. He is the award-winning author of 'Dream Wheels' and 'Keeper 'n me.'



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.

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.

DEADLINE FOR NOVEMBER

Advertising

Bookings: October 20

Final Art: October 24

News

News submissions: October 20

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

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MAANDA NDINENDAM/OPINIONS

Canada did not need to vote no

**The Right Hon. Stephen Harper
Prime Minister of Canada**

Dear Prime Minister:

I am deeply saddened and concerned over your government's decision to vote against the United Nations Declaration on the Rights of Indigenous Peoples.

I can certainly understand some of your reasoning based on the complexity of legal issues, ongoing negotiations, treaties and the Constitution. However, I feel there may have been alternative ways that Canada may have adopted the principles affirmed in the UN Declaration without taking the firm stance of opposing it.

For instance, Canada could have voted in favour of the Declaration and developed its own "Implementation Strategy" that may include: a full consultation strategy with all Canadians, public education on indigenous/treaty rights, a phasing in period, a "without prejudice" clause on land claims under the new claims process, a new self-government policy, a treaty implementation process, an indigenous rights advisory council and restructuring and re-mandating of Indian and Northern Affairs Canada. These measures may not be easy, or may not be a priority for your Government but Canada cannot simply go on with ignoring the principles held within the declaration.

By taking the extraordinary step in opposing the United Nations declaration on Indigenous People, not only is it shameful and a black eye on the reputation of Canada – it demonstrates a clear lack of respect for First Peoples in Canada.

This signals to the world that Canada may be a champion for international human rights, but not for those of the indigenous peoples in whose territories Canadian citizens reside.



John Beaucage

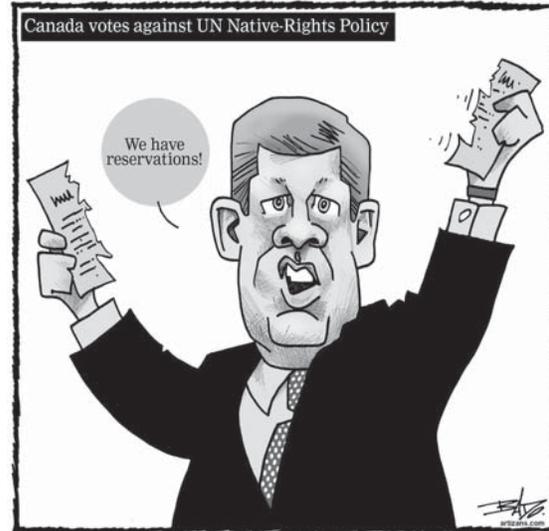
We feel Canada's First Peoples continue to be left unrepresented by the Government of Canada. The Assembly of First Nations took a leadership role in the recent drafts of the declaration and had the firm support of the Chiefs in representing our interests internationally. Your decision to vote against undermines the will of First Peoples in Canada.

Finally, we feel this decision is another case of the majority defining the rights of a minority. We, as the First Peoples of Canada, did not even have a say in Canada's official position on the UN Declaration on Indigenous Rights. It would have been respectful for you to ask us how we thought you could support this important international covenant in a way that reflected the reservations your government says they have with it.

We can not learn about one another unless we talk – and listen – to one another.

All my relations

**John Beaucage
Grand Council Chief
Anishinabek Nation**



tion between member states and Indigenous peoples with their painful histories as a decision "to move forward together on the path of human rights, justice and development".

Canada, the United States, Australia and New Zealand voted against the declaration, and the 11 abstaining nations included Russia and Colombia. In these countries that include large populations of Indigenous people, fear of new claims based on this text to the detriment of other groups or to national legislation, slows down an ongoing process of decolonization. Other countries like France have been emptying their colonial closets, as depicted in the recent French film "Indigene" that talked about the treatment given by France to Algerian war veterans after the Algerian-French war or the inauguration of May 10 in 2006 by Chirac as the commemoration day of the abolition of slavery.

The vision of this declaration is a path that Canada helped

prepare and hammer out the text during the last 20 years. Victoria Tauli-Corpuz's, Chair of the United Nations Permanent Forum on Indigenous Issues, pointed out that this Declaration is strong "and embodies the most important rights we and our ancestors have long fought for – our right to self-determination, our right to own and control our own lands, territories and resources, our right to free, prior and informed consent. She said the correct way to read the Declaration is in a holistic manner, relating it to international law.

The Declaration was endorsed by 144 countries, who have willingly entered the Second International Decade of the World's Indigenous People.

Visit www.un.org/esa/socdev/unpfi/.

Kathleen Imbert, Wik-wemikong Unceded Indian Reserve, is an honours graduate in Native Studies at University of Sudbury.

LETTERS

Mountie helped kids do 'improv'

One of the communities I have been working closely with over the past year and a half is Alderville First Nation. In August 2007, Alderville youth worker John Mattson and I provided a four-day "youth improv camp" for approximately 20 youths in the community, ages 7-14.

Improv is definitely fun and funny, but it offers huge benefits to those who partake in it.

I would also like to express my gratitude to Alderville First Nation and the Mounted Police Foundation for providing the funding to make this event possible. It was truly money well spent, as I know these 20 kids will always remember this experience, and there is no question that it had a positive and lasting impact on them.

**Cpl. Roger King
RCMP-Bowmanville**

Citizenship concerns

Leadership only looks at who is applying for citizenship on a First Nation and forgets who is entitled and who is not entitled to become a citizen. Leadership lets people become citizens who have very little bloodline become citizens and makes it very hard for those that should be entitled! Is it future votes that leadership is worried about? Now that off-reserve members can be involved with making major decisions if they are voted to sit around the leadership table, will they too let anyone become citizens of their First Nation?

**Anastasia Cywink
Whitefish River First Nation**

Notable Quote

"Correctional systems, for some people, are the new residential schools. Along with grief and loss comes a disconnect with identity. More ceremonies and traditions involving community members and Elders need to

be incorporated into the corrections system to stop the government from repeating the same mistakes made with residential school policies. We have a lot of guards working in corrections, but how many Elders are working in the system? And I don't mean taking a white man's program and throwing a prayer in it."



Maggie Hodgson

**Maggie Hodgson, O.C.
Nadleh Whuten Carrier First Nation**

Another shelf in Canada's closet

The Canadian vote against the United Nations International Declaration of Indigenous Rights Sept. 13, 2007 amounts to a vote for an ongoing colonial approach to Indigenous-Federal relations.

After having participated in more than 20 years of groundwork for this resolution -- not to mention the diverse domestic documents concerning human rights that have been endorsed by Canada since 1960, one would expect the country to be an expert in human rights. An irrational fear of expanding demands by the aboriginal population seems to be the catalyst of this vote and builds one more shelf in the no-voting nation's colonial closet.

The UN Declaration on Rights of Indigenous people is a declaration and not a treaty. It is a springboard for some 370 million indigenous people around the world to fight against inequalities, discrimination and regain dignity in "historic injustices as a result of, inter alia, colonization and dispossession of their lands, territories and resources." Covering broad and pertinent concepts of post-colonialism and stating that the "recognition of the rights of indigenous peoples... will enhance harmonious and cooperative relations between the State

and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith" is already the basis of international law.

France's affirmative vote in support of the Declaration has not been without serious reflection. France has been hesitant for many years because of some key clauses in the declaration due to the principle of indivisibility of the French republic and by its refusal to recognize collective rights in matters of human rights, as stated in the French newspaper, Le Monde (Saturday, Sept. 15, 2007). But because of the encouragement of former president Jacques Chirac, who has shown special attention to Indigenous peoples, France's reticence was overcome. France qualified the declarative aspect by adding a statement pertaining to its national implementation as only applying to the indigenous people of its colonies and territories, and allowing the right to self-determination solely according to constitutional norms.

The declaration has been "proclaimed a standard of achievement to be pursued in a spirit of partnership and mutual respect". The Secretary General of the UN, Ban Ki-moon, highlighted the historic moment of reconcilia-



Kathleen Imbert

RESTORATION OF JURISDICTION

Members living off-reserve can run in band council elections, federal court says

By Mary Laronde
Communications Officer

On August 20, 2007 a decision by the Federal Court of Canada states that Section 75(1) of the Indian Act (which provides that only on-reserve electors may run for council) violates Section 15 of the Charter of Rights and Freedoms, and is therefore invalid.

The court challenge was initiated by eight Gull Bay First Nation councillors following a December 2006 election appeal regarding the residency of some re-elected band councillors.

Justice John O'Keefe delayed the ruling for nine months to allow the government to amend legislation to bring the Indian Act into compliance with the Charter. According to Union of Ontario Indians legal counsel, Fred Bellefeuille, the reasons for judgment state that section 75(1) of the Indian Act imposes a distinction based on "residency", an arbitrary personal characteristic, by completely prohibiting off reserve electors from participation in the governance of a band council.

The case is very similar to the Corbiere decision. The Supreme Court of Canada decision in Corbiere guarantees the right of all First Nation members, regardless of residency, to vote in elections and referendums. Bellefeuille explained that in the Gull Bay case, the court found that this complete ban on participation could not be justified by the federal government because it was too extreme a measure to support the federal interest of ensuring councilors have an immediate connection to the reserve. He also noted that the reasons for judgment did not mention, even in passing, self-governing First Nations or custom code First Nations.

Bellefeuille points out that this is a trial level decision and subject to appeal to the Federal Court of Appeal, and possibly the Supreme Court of Canada. "The government must either amend the legislation or appeal the decision (Canada has until September 28th to decide). "Given that the decision closely parallels the Corbiere decision, which the Federal government lost, INAC will really have to consider whether an appeal is worthwhile. I spoke to the INAC elections branch in Ottawa and they are still looking at next steps and will be informing First Nations as soon as possible."

In his analysis, Bellefeuille says that technically, section 75(1) is "still on the books" for the next 9 months but First Nations running Indian Act elections

over the next nine months could be challenged by an off-reserve member if they are restricted from running for council. The application of the Charter to First Nations government is a gray area – there is no authoritative court ruling on this issue. Section 32 of the Charter states it applies to Federal, Provincial and Territorial governments. It does not mention First Nation or municipal governments; therefore, it is argued by scholars that the Charter should not apply to First Nation governments or to the custom codes that they develop. However,

according to Bellefeuille, there is a case to be made that a First Nation government acting under the Indian Act could be bound by the Charter if they are acting under delegated authority and if the delegating government exercises sufficient influence or control over the First Nation's action.

At the time of the judgment, Gull Bay Chief Wilfred King was quoted in the Thunder Bay Chronicle Journal as saying "It was a good day for us. This has significance right across Canada. Any (band member) living off-

reserve can run for council now. Democratic principles have prevailed."

The federal ruling will affect about 655 bands across Canada which hold elections under Indian Act regulations and band custom codes.

At present the Anishinabek Nation and Canada are negotiating a draft Final Agreement with respect to Governance that will, among other things restore jurisdiction in key governance areas including elections, citizenship, language and culture and the management and operation of government.



Chief Patrick Waddilove, Chippewas of the Thames with Chief Wilfred King of Kiashke Zaaging Anishinaabek

Capacity Development Workshops 2007-2008

Language

– Red Rock Indian Band –
November 20, 21, 2007
Cindy Crowe

Drafting First Nation Laws

– Alderville –
January 22, 23, 2008
R. Martin Bayer

Special Education

– Magnetawan –
February 26, 27, 2008
Cindy Crowe

Dealing With Difficult People

– Wikwemikong –
March (TBD), 2008
Tracey O'Donnell

NOTE:

Schedule is tentative at this time.

For more information, contact Terry Restoule, Capacity Building Coordinator, at (705) 497-9127, ext. 2279 or Email to rester@anishinabek.ca General info on ROJ visit our website www.anishinabek.ca

Networking forum at Kettle & Stony Point focuses on governance

By Verna George

The Chippewas of Kettle & Stony Point First Nation are hosting a Harvesting & Sharing Governance Forum "Networking for Success" on October 25 th & 26 th, 2007 in our community. It will focus on the creation of independence and self sufficiency through the development of community Constitutions. We wish to share with each other the resources, and lend support necessary to implement and manage the elements inherent in the governance and nation building process.

Sessions will be focused on community representatives from First Nation territories sharing the various developments and processes for each element

of a Constitution, and good governance practices. Sessions will be interactive in nature for a full and enriching experience. More details regarding presenters and facilitators are yet to come.

Please accept our invitation for yourself and your administrator/managers to join us for this informative conference.

The cost for the conference is \$295.00 which includes two continental breakfasts, lunches, dinner with a Key Note Speaker and entertainment, and conference materials.

Should you have further questions, please contact Verna George, Forum Project Coordinator at (519) 786-2125 or verna.george@kettlepoint.org



Verna George



Harvesting & Sharing Governance Forum: Networking for Success

In the Anishinaabe traditions, Autumn is the time for Harvesting & Sharing

Please join us as we share the wisdom, knowledge and experience of those who have started the journey of nation building within their own communities. Forum sessions will focus on constitution development, and good governance practices. The forum will be interactive in nature for a full and enriching experience.

October 25 & 26, 2007

To be held at Chippewas of Kettle & Stony Point
COST: \$295.00 (includes 5 meals, sessions and forum materials)

CONTACT: Verna George, Forum Project Coordinator
6247 Indian Lane ~ R.R. # 2 ~ Forest, ON ~ N0N 1J0
Phone: 519-786-2125 ~ Fax: 519-786-6180
E-mail: verna.george@kettlepoint.org



RESTORATION OF JURISDICTION



Wikwemikong Committee – L to R: Shelley Trudeau, Fred Bellefeuille (UOI Legal Counsel), Duke Pelletier, Wayne Osawamick, Marilyn Kimewon, and Frances Mandamin. Missing from the photo: Eugene Manitowabi.



Dokis Committee – L to R: Brian Lariviere, Jack Restoule, Mike Restoule. Front L to R: Tina Lariviere, Simone Craig, Angeline Dokis, Gladys Goulais

– Photos by Mary Laronde

Constitutional drafting committees

Wanted: Insight, understanding and determination

By Mike Restoule

Three of the key attributes of a community constitution charged with the specific task of drafting a community constitution are insight, understanding and determination. The committee must have some knowledge of the internal workings and culture of the community. They must have a good understanding of the political and societal structure within the communities and lastly, they must be determined, despite the obstructions and setbacks to continue with their work.

Two such committees have been established in Dokis First Nation and Wikwemikong Unceded Indian Reserve. These two constitution development committees are striving to ready draft constitutions for their respective communities to review. Coordinated by determined and goal-orientated chairpersons, the two committees continue to review, revise and formulate the articles and provisions of their respective draft constitutions that will reflect the wishes and aspirations of the people.

Dokis Committee plans ahead

Dokis Constitution Committee members Tina Lariviere, Simone Craig, Angeline Dokis, Gladys Goulais, Brian Lariviere and Jack Restoule attended a spirited and productive meeting on September 10, in the Council Chambers at Dokis First Nation. Along with Union of Ontario Indians Legal Counsel, Fred Bellefeuille and ROJ Special Projects Coordinator Mike Restoule, they deliberated a range of issues. Some of

the items discussed were: jurisdiction, law making and enforcement, citizenship, ratification, consultation and community participation.

Fred Bellefeuille reminded the committee that the prime area of any nation constitution is jurisdiction. This is key to the law-making provisions of the First Nation. There are many considerations to keep in view as you develop the draft constitution. Gladys Goulais who chaired the meeting questioned, "What good is a law if you can't enforce it. We need to talk with community members about what sanctions there would be for violating the community laws. How do we enforce laws without having enforcement officers?"

Some committee members voiced serious concerns about how they might go about engaging member participation in the process of formulating the constitution and how to be effective in reaching into the community to gain input to assist them to draft a truly community-based constitution. In the end, the committee agreed to host community consultation sessions where they would introduce and discuss a few sections of the draft constitution at a time so that the process does not overwhelm people. In this way, people can assist to develop the constitution a piece at a time. The first of these sessions, a community dinner, is planned for October 15, 2007.

UOI staff will participate in the first of these community meetings and will assist the committee to introduce the rationale for developing a community constitution and

how it will enable Dokis First Nation to participate in the overall governance of the Anishinabek Nation. The event is novel and will no doubt be a success.

Wikwemikong's Committee ponders a self-governed future

Six members of Wikwemikong's Constitution Committee, Frances Mandamin, who acted as chair for the day, Duke Pelletier, Eugene Manitowabi, Shelley Trudeau, Marilyn Kimewon and Director of Operations, Wayne Osawamick attended a meeting in Wikwemikong on October 3, 2007. Mike Restoule from ROJ and Fred Bellefeuille, UOI legal department attended as well.

The main focus of this meeting was to conduct an analysis of its terms with legal counsel to determine if its structure meets the basic requirements for a community constitution. A number of questions were submitted in advance by the committee pertaining to the governmental relationship between Wikwemikong's constitution and that of the Anishinabek Nation constitution.

One of the questions posed by the committee was, "What happens with Wikwemikong's constitution if the Union of Ontario Indians were to dissolve?" Fred Bellefeuille responded, "Each individual First Nation is recognized as having the inherent right to be self-governing and the development of its constitution is an exercise in exerting that right. The constitution contains delegation provisions that permit its government to delegate authority to the

Anishinabek Nation but also retains the right to withdraw such delegation. The options for Wikwemikong therefore are that it can agree to participate or withdraw from the Anishinabek government at its discretion."

The Committee discussed ways of generating enthusiasm in the community for the project. Eugene Manitowabi commented, "Community self-esteem is what is needed to ratify something of this nature. We need to find a way to instill a sense of in people at the prospect of completing this initiative." Fred Bellefeuille added, "The Nisga'a Nation accomplished its project through a charismatic leader who was trusted by the people. That is one way that this can be done.

Maintaining momentum was considered an important element to completing the initiative. The committee agreed that it might have some challenges in referencing codes, such as citizenship or election codes in the document. Wayne Osawamick commented that, "If we get bogged down on issues such as membership/citizenship or what language we will protect, this may prevent the document to move forward. This is too crucial, too important a document to allow it to sit on a shelf and gather dust."

Strategies and costs with respect to ratification were discussed and it was outlined that Wikwemikong could require an amount in the area of \$60,000 to conduct a successful ratification vote. Consultation is another cost area that requires a strategy and cost determination. Wikwemikong will submit an outline of the funding it will require to

Governance main table holds sessions at Pic Mobert

On September 18, about 25 Pic Mobert First Nation citizens came out to the community information session to hear R. Martin Bayer, the Anishinabek Nation's chief negotiator, present on the benefits the agreement with respect to governance can hold for First Nation communities.

Chief Jeff Desmoulin and Councillor Joe Porter attended both days of talks. Pic Mobert Elder, Helen Porter opened the community information session with a prayer. During the information session a question and answer period was held so community members could discuss the issues they have concerning governance.

One of the participants asked "how will our laws be enforced?"

Martin Bayer provided the following response: "The governance final agreement will provide opportunities for communities to use traditional ways of resolving disputes and/or breaches of laws as enforcement mechanisms as well as provide for the imposition of fines and/or terms of imprisonment similar to those

that are set out in the summary conviction section of the Criminal Code...the difference though is that any fines paid will be paid to the PFN or AN government as the case may be."

Some of the other questions asked dealt with appeal and redress issues, alternative dispute resolutions and accountability issues.

Currently, the main table is reviewing a detailed work plan to ensure that at a minimum, initial discussions will be held on all major Final Agreement topics between now and the end of the fiscal year. The Table completed its review of the signed AIP over the summer and has converted the text to Final Agreement format. The current issues being negotiated and discussed at the governance table include Anishinabek Nation judicial notice processes, delegation, legislative processes, enforcement and adjudication, discussions on own source revenue principles and access to information and privacy.

INAC Headquarters staff will be making a

presentation on ratification at the upcoming Governance Main Table in Rama Mnjikanan in October. A joint Governance and Education meeting is planned for October 18th at which time "harmonization" of the governance and education agreements and communications will be discussed.

The governance negotiation schedule for the rest of 2007 is:

October 16, 17, 2007 – Rama Mnjikanan First Nation

November 13, 14, 2007 – Laurentian University
December 11, 12, 2007 – Whitefish River First Nation

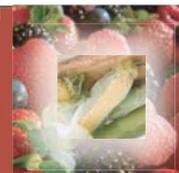
All community members and Chiefs and Councils are encouraged to attend the negotiation sessions. Community Information sessions may be held in Rama Mnjikanan and Whitefish River during the evening of the 1st day of negotiations. To confirm dates and information sessions call Adrienne Pelletier toll-free at 1-877-702-5200 Ext. 2335.





JIBBAKWENG/COOKING

TRADITIONAL AND NON-TRADITIONAL FOODS



Wild Rice: The caviar of grains

By Edna H. King

Late August and September is the time for harvesting wild rice. It is gathered abundantly throughout North America, and in particular in the Great Lakes region, including parts of Ontario and Minnesota.

BRIEF HISTORY

Manoomin, its Anishinabek name, is an ancient grain that has been found in layers of the earth dating back 12,000 years. Not only was it an important food staple for Anishinabek ancestral people, it also provided a unique habitat for fish and waterfowl for thousands of years.

Around the time early Europeans first settled in the Great Lakes region, the Indigenous people referred to wild rice in assorted variations of spellings including

Mahnomen and Manoomin. Depending on cultural context, some of the Anishinabek elders will say the word Minoomin comes from "mino" meaning good, and "miin" meaning berry: good berry. Others have said that "Manoo" is derived from the word Manidoo meaning "Spirit" and "min" meaning "bit", translating to spirit bit. Elder Edward Benton Banai refers to wild rice as the first food the Creator gave.

Wild rice grows in shallow water in marshes and along the shores of streams and lakes in north-central North America. It is an aquatic cereal grain with a biological technical name of *Zizania Aquatica*.

HARVESTING

Plants can grow up to five to six feet tall and have up to 50 til-

lers per plant. The shallow root spread from eight to twelve inches. Mature roots are straight and spongy. Ribbon-like leaf blades vary in width from ¼ to 1½ inches. Mature plants have five or six leaves per stem or tiller above the water.

Despite modern technology, wild rice is still harvested the same way as it was many years ago. It is still usually done in a canoe or low-sided wooden boat. One person "poles" through the thick, tall reeds. Another person uses two long sticks called knockers -- to knock ripe grains off the stocks and into the vessel. This person is skilled as he/she needs to be coordinated enough not to tip the vessel, especially when knocking the kernels.

It can take anywhere from

two hours to most of the day to fill a canoe. Harvesters may not go out twice in one day, but the whole bed will be riced over perhaps half-a-dozen times, as grains in the heads continue to ripen throughout the harvesting season.

RICH IN FLAVOR

A generous serving of wild rice contains less than 50 calories.

Three and a half ounces of wild rice contains .79 grams of fat. It is rich in flavour and high in nutrition. When added to a vegetarian diet, it is easily digestible, high in fibre and high in protein (double that of brown rice). It is also a rich natural source of Vitamin B, thiamine, riboflavin, niacin, calcium, phosphorous and carbohydrate. One ounce (28 grams) of uncooked wild rice pro-

vides an individual serving.

COOKING WILD RICE

Wild rice is cooked and used just like brown or white rice and is often combined with them. Wild rice is a nutritional grain that serves as a substitute for potatoes or rice, and is used in a wide variety of foods such as dressings, casseroles, soups, salads, and desserts. In recent years, wild rice has been used in breakfast cereals, and mixes for pancakes, muffins, and cookies.

When cooking wild rice there are a few things to remember. One cup of raw wild rice will equal 3 or 4 cups of cooked. When blending with white or brown rice use a 50/50 ratio. Just like white rice, when cooking you can replace with chicken or beef broth for a greater flavor.

Wild Rice Casserole

Ingredients

1½ Cups Uncooked Wild Rice
1 Medium Onion, Diced
1 Medium Green Pepper, Diced
3 Cups Fresh Mushrooms, Sliced
¼ Cup Celery, Diced
½ Pound Bacon, Diced (or your Choice of Meat)
½ Cup Soya Sauce (or Chicken Broth)
Pepper to taste
1/2 Cup Grated Colby or Cheddar Cheese

set aside. Drain extra fat. In 2 tbsp oil (or butter), stir fry mushrooms, onions, celery and green peppers to desired tenderness and toss with cooked rice. Add meat, Soya sauce, and pepper then gently stir fry over medium heat until warmed through. Transfer into a two quart casserole pan and sprinkle the top with grated cheese. Bake in oven at 350 (F) until cheese melts (or about fifteen minutes). Serves: 6-8

Directions

Cook rice according to basic wild rice recipes. Brown meat; remove from pan,

Wild Rice Burgers

Ingredients

1 Pound Lean Ground Beef
1 Cup Cooked Wild Rice
1/4 Teaspoon Salt

Directions

In a large bowl, combine ingredients well. Shape into 5 patties; broil, grill or pan fry. Makes 5 servings. Add chopped onion, shredded cheese, parsley, basil, garlic or seasoned salt. This mixture can be used for meatballs or meatloaf. For convenience, double or triple the recipe and freeze extra patties.

Cinnamon Wild Rice Pudding

Ingredients

2 Cups Cooked Wild Rice
2 Cups Hot Half-and-Half
½ Cup Maple Syrup
2 Eggs
1 Teaspoon Vanilla
¼ Cup Raisins
½ Teaspoon Cinnamon
¼ Teaspoon Nutmeg
Additional Sugar/Cinnamon

Directions

Combine all ingredients. Turn into a 1½ quart casserole. Sprinkle with cinnamon and sugar. Bake at 350 (F) for 1 hour or until set. Serve warm or chilled. Makes 8-10 servings.



Edna King edits *Wigwaas D'Baajimowin*, a community newsletter on Beausoleil First Nation. Edna has freelanced for a number of Native organizations throughout Toronto and Niagara, mainly in public relations and publicity. She is also a life-standing member of the Canadian Author's Association. Sometimes Miss King tries to pass herself as a cook.

Barbecued Spare Ribs

By the late Marion Kitchikeg

Submitted by Karen Linklater

"Marion enjoyed cooking for her family.

She spent many afternoons and evenings at their homestead, down by the water, cooking over an open fire. Preparing meals was a family affair involving all from cutting wood to turning over the ribs.

She was also a beautiful knitter and seamstress giving out knitted socks and mitts as Christmas presents. When her children were young they wore clothes sewn by her loving hands.

Marion is now in the spirit world, leaving two daughters skilled in the art of gourmet cooking.

Her legacy carries on..."



Ingredients

2 lbs spare ribs
1 medium onion
2 tbsp fat or salad oil
¼ cup lemon juice
2 tbsp vinegar
1 tbsp Worcestershire sauce
2 tbsp brown sugar
½ cup water
1-cup chili sauce
Salt & pepper

Directions

Have spare ribs cut into serving portions. Place in baking pan; bake in 350 degrees F. for 30 minutes.

Chop onion; brown in fat or salad oil. Add lemon juice, vinegar, Worcestershire sauce, brown sugar, water, chili sauce, salt and pepper. Cook slowly for 20 minutes. Pour over spare ribs and continue baking for 1 hour.



The Kitchikeg family taken in the summer of 1978. Back row: Mary Ellen, Brenda, "Pinkie". Middle: Myra, Marion, Wendy, Leonard, Brian In front: Darryl.





JIBAAKWENG/COOKING

TRADITIONAL AND NON-TRADITIONAL FOODS



Betty's winning Squash Soup

Ingredients

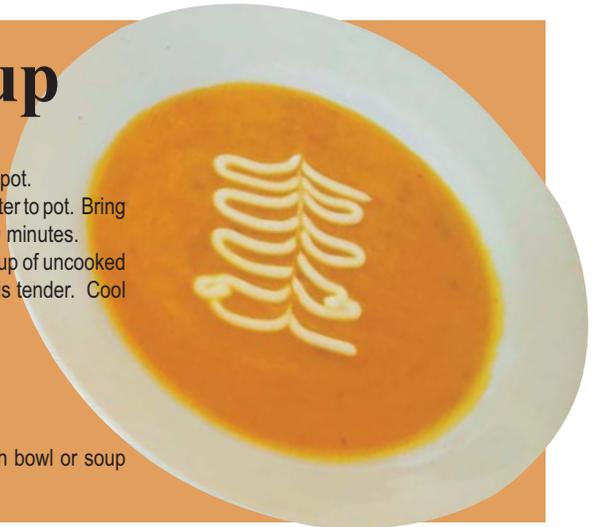
- 1 carrot, chopped
- 1 celery stalk, chopped
- 1 onion, chopped
- 4 cups butternut squash, diced
- ½ cup uncooked minute rice
- 2 cans chicken consume. 10 oz size
- 2 cans water
- 1 can milk
- Salt, pepper and nutmeg to taste
- Sour cream



Betty Tapp,
Wahnapiatae FN

Directions

Put carrots, celery and onion in a large pot. Add 2 cans of consume and 2 cans of water to pot. Bring to a boil and cook until tender, about 10 minutes. Add 4 cups of butternut squash and ½ cup of uncooked Minute Rice to pot. Cook until squash is tender. Cool for 10 minutes. Add salt, pepper and nutmeg to taste. Puree batches of soup in a blender. Return to pot and add one can of milk. Do not boil. Cook on low heat until hot. Add a dollop of sour cream to top each bowl or soup before serving.



Chicken Rice Soup

By Doreen Trudeau, Sheguiandah FN

Directions

Fill soup pot with water and boil About 8 chicken wings, which are the best to use Boil for 3 hours with 2 stalks of celery and 1 big onion (diced) Add a pinch of poultry seasoning and sage Simmer for ½ hour Add 1-½ cups of uncooked long grain rice ½ can of bravo sauce ½ can of stewed tomatoes

Salt and pepper to taste Simmer until rice is cook and take off the stove



Since I still cook in the traditional way by not using exact measurements these ingredients are a rough estimate, so cook these recipes according to your family's taste.



Doreen says that most Anishinaabe traditional recipes were prepared the old way, which took time and patience, so don't be in hurry; the longer you cook them the more savory the flavour.

Grandpa Orville's Beef Jerky

By Alexander Hebert, Dokis FN

Ingredients

- approx 3 lbs ribeye roast
- 1 cup soy sauce
- 1 cup brown sugar
- 2 tbsp liquid smoke
- 1 tbsp garlic powder
- 1 tsp salt
- 1 tsp pepper
- 1 tsp worchestershire sauce
- several firm wooden toothpicks
- 3-4 baking sheets
- paper towel

Directions

Place beef in freezer until almost frozen solid then remove. This facilitates cutting. Cut beef into thin (no more than 1/4 inch) strips. Do not discard the small pieces that may result! They are very tasty on their own.

Mix the other ingredients to make the jerky marinade.

Place strips of beef into large sealable plastic containers and pour marinade over beef. Seal container and allow beef to sit in marinade 16-24 hours. Stir every 6-8 hours.

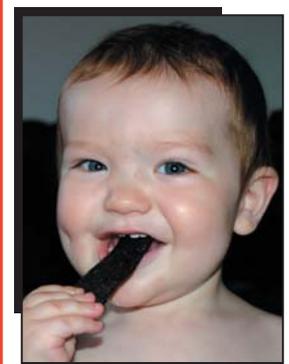
Remove beef from marinade and using several baking sheets lined with doubled paper towel, place strips of beef to be patted dry. Use more paper towel and press the strips dry on both sides. Dry as much as possible but don't be concerned if there is still some moisture. So long as they don't drip steadily, they will be fine.

Once beef is ready, open oven and remove oven racks. Mount one oven rack between two solid objects (we used kitchen chairs). Place newspapers on the floor to catch any dripping marinade although there should not be any if the meat was patted properly. The other rack may be put aside until finished.

Poke toothpicks through one end of the beef and hang them on the oven rack. Try to space them about one inch apart. Usually, one batch will take up about half a rack. When finished hanging meat, place rack in oven at the top position.

Set oven to 160 degrees. The purpose is not to cook the meat but to completely dehydrate it. Leave the oven open slightly to prevent excessive heat from baking meat. Allow oven to dehydrate meat for approximately 6-8 hours, depending on thickness of strips.

When jerky is ready, remove and attempt to remove toothpicks from jerky while still warm.



Alexander Hebert, 20 months old, tries some of Grandpa Orville's beef jerky

Calico Beans

By Mary Switzer

Ingredients

- 1 pound ground beef (I use 1 ½ pounds lean ground beef)
- ½ pound bacon, diced or cut into pieces
- 1 large cooking onion, chopped (1 cup approx.)
- ½ cup ketchup
- 2 teaspoons salt
- 2 teaspoons mustard
- 4 teaspoons white vinegar
- ¾ cup brown sugar, firmly packed
- 1 can pork & beans, 28 oz., or two 14 oz. cans
- 1 can chick peas (garbanzo beans), 19 oz.- drain
- 1 can kidney beans, 19 oz. - drain
- 1 can lima beans, 14 oz. - drain (or 1 package frozen lima beans, cooked & drained)

Directions

Cook ground beef, bacon, and onion in large skillet until beef loses its colour and onions are tender. Usually there is enough grease from bacon so you don't have to use oil. Stir lightly while frying. If there is excessive amount of grease from meat, drain some off.

Stir in ketchup, salt, mustard and vinegar, combine with meat, heat thoroughly.

In large (3-quart) casserole dish, combine remaining ingredients (beans & brown sugar). Stir in the meat mixture.

Cover and heat at 350-375 degrees for about 1 hour, until bubbly.



Mary Switzer



MNO-BMAADZIWIN/HEALTH

Food advisors pass their test

LITTLE CURRENT – A July graduation ceremony honoured First Nation community health staff and volunteers who participated in the Community Food Advisor program (CFA).

Sponsored by Noojmowin Teg Health Centre, and funded by the Ministry of Health Promotion, the accredited program was delivered by Registered Dietitian Bridgette King and Health Promotion Worker Joelle Martelle from the Sudbury and District Health Unit. The program's objective is to enhance skills and knowledge of participants to help promote and foster healthier choices in others, based on the principles of the newly-amended Canada Food Guide.

Included was a one-day Food Handling Certificate program through Health Canada, offering information about safe health practices surrounding food preparation and delivery to the public.

The project will continue to build capacity as the graduates will take their new skills and participate in the delivery and facilitation of two blocks of six-week workshops in their First Nations. The program they will deliver is called "Colour It Up" with target groups that include parents and children, Elders, youth, and other community-identified groups. Posters and other promotional materials will be sent inviting individuals to attend these sessions in the coming months.

Dianne Musgrove is the Healthy Lifestyles Coordinator and her position is to assist in the planning and support of the workshops in collaboration with the First Nation health staff. The project is another strategy to encourage aboriginal people in making healthier food and lifestyle choices within the Manitoulin Island District. For more information, contact Noojmowin Teg Health Centre.



Graduates of the 2007 Community Food Advisor program included, back row, left: Gail Shawande, Lynda Peever, Alison Recollet-Simon, Doreen Jacko, Janice Trudeau, Helena Bebonang; front row, left: Joelle King, Valerie Beaudin, Lorena Wabanosse, Nicole Bush, Leanne Mishibinjima, Tory Williamson, Bridget King, Dianne Musgrove. Missing from photo: Georgina Nahwegahbo, Rose Shawande.

Talking mental health

By Heather Campbell

OTTAWA – It's quite an experience to meet your kindred spirit, someone who travelled around the globe to meet you. That is exactly what happened for Danny Maniwabi from Wikwemikong and Allison Fillery from One Arm Point, West Australia when the two indigenous mental health workers participated in the International Initiative for Mental Health Leadership exchange program this past August.

Fillery, a Bardi woman from Australia, spent several days on Manitoulin Island with her Wikwemikong colleague, learning about local indigenous practices for helping community members with mental health issues. The IIMHL coordinated 90 exchanges between Canada, United States, Ireland, Sweden, New Zealand and Australia and they all gathered in Ottawa after the exchanges for a conference to share their experience.

Maniwabi and Fillery noticed a number of similarities in healing practices and ceremonies, stigma by community members about mental illness, and one another's strong conviction to improve the lives of their respective peoples. They also learned about



Allison Fillery, Australia, Danny Maniwabi, Wikwemikong

alternative perspectives and techniques that they will take back to their communities.

"Both our communities are focused on capacity-building," said Maniwabi "and finding the solutions from within our communities."

Fillery is a champion of equitable and culturally-sensitive mental health care. From an alcohol-free community, she says "My Elders run my community, particularly the women Elders", a situation she said was less visible in Canada.

At a national level, Fillery sees Canada lagging behind in their relationship with indigenous peoples. In Australia she feels her people have been heard at the national level, especially concerning the acknowledgement of intergenerational trauma from the mission schools. Fillery, who is in her mid 30's and who attended a mission school, said the Australian government has acknowledged the mistake and has been helping to return survivors to their land and families.

Maniwabi, along with other delegates from Northern Ontario, will visit Australia next year.

LORRAINE LIBERTY WOMEN WALKING 6 X 11.75

MNO-BMAADZIWIN/HEALTH

Too many cavities on Island

By Sharon Weatherall

BEAUSOLEIL FN – The Family Health Centre is seeking funding for a dental office to service Christian Island residents. A recent study has determined that treatment and more education are needed to deal with the high numbers of children with cavities. In the past most cases have resulted in extraction.

“Many of the children need surgery by the time they are five years old,” says Peggy Monague McGregor, Health Director at Beausoleil Family Health Centre.

“We did a dental study last year and one of the recommendations was to establish a dental centre. Currently there is no dental service on the island.” Health Canada does not provide any funding for dental offices in First Nation communities.

The \$25,000 study -- funded through Aboriginal Capacity and Developmental Research Environments at McMaster University -- began in 2005 and clinical data was collected with the help of Simcoe-Muskoka District Health Unit.

Results showed that 38.5% of Beausoleil FN

five-year-olds had early childhood caries (decay) affecting two or more of their front baby teeth, compared to only 7% in Toronto and 84.6% of five-year-olds had one or more decayed, missing or filled deciduous teeth. As well the study confirmed that dental decay affected nearly every 13-year-old in the Beausoleil First Nation community -- 91.7% had at least one permanent tooth decayed, missing or filled, compared to 1.7% in Toronto.

Monague-McGregor says a fundraising campaign to expand the existing medical centre is about to begin. The first order of business will be to identify approximately \$110,000 of funding needed to create two offices and cover the cost of equipment. The next step would be to put in proposals for dentists to work from the new offices. Since Christian Island is considered a remote community the ferry commute back and forth could present a challenge for some candidates.

“We have two doctors that come from the mainland to provide medical service and are looking for a dentist to do the same thing.”



Beausoleil FN children like Katie Monague, Kallie Copegog and Azure-dee Cass are three good reasons why the community needs a dental office on Christian Island.

OFNTSC
(Admin Support
6 x 9

Tracy looks for 'losers'

By Kelly Crawford

SUDBURY – Tracy Recollet is looking for losers.

The Wikwemikong woman is organizing N'Swakamok Friendship Centre's Biggest Loser Challenge to promote healthy lifestyles.

“The challenge started Aug. 7 and will run until Nov. 2,” she says. “There will be prizes for the most pounds and inches lost.”

Participants in the program will feel comfortable as a variety

of ages are welcomed. Primarily designed for women and men 55 and over, the program will not turn anyone away based on age.

“I work with women from seven to 100 years old and men 55-plus,” says Tracy. But if a younger man wanted to give it a try I wouldn't say no.”

The N'Swakamok Community Biggest Loser Challenge is not only about losing weight.

“The program is designed to encourage active living,” says Recollet.



Tracy Recollet

Offering patients safe place

By Kelly Crawford

SUDBURY – Kim Marshall-Nootchtai provides a home away from home for First Nation residents battling cancer.

“Kim's Corner is about coming to a safe place and being who you are,” says Kim, a Nipissing First Nation woman currently living in Whitefish Lake FN.

An honours graduate of Laurentian University's Native Human Service program, Kim launched her project while on placement at the Northeastern Ontario Cancer Treatment Centre in 2006.

“It is a shock, finding out you have cancer,” says Kim. “I know twelve years ago I woke up from an operation and was told I had cancer. I did not have any support. I believe that I went with what was in my heart. We need to get the message out.

Kim says many First Nation people have been taught to stay away from modern treatment.

“Our people have been conditioned in such a way that going to a strange place for treatment is very scary. Don't talk. Don't trust. Don't feel.”

“It is okay to talk, trust and feel. Someone is here to relate to.”

Kim's Corner in the cancer treatment centre's Daffodil Terrace Lodge is a place to talk, share and practice Aboriginal culture.

Some patients travel from out of town to stay overnight at Daffodil Lodge for the sake of 20-minute cancer treatments. The rest of the time they need to be doing something that provides them joy, says Kim, and that's why her Corner is a place of relating, sharing, healing and comfort that is much needed during this time.



Kim Marshall-Nootchtai

DOHM-NUK/LET'S PLAY!



ASK HOLLY
BY HOLLY BRODHAGEN
askholly@gmail.com

Everyone should work in retail!

Everyone should have to work in retail!

You have probably heard this from friends or family that work in the customer service industry. Maybe you knew what they were talking about and maybe, like me, you tried to be sympathetic but didn't quite understand the problem.

Here are some hints, based on what I hear from retail and service staff.

Retail and customer service personnel are under-appreciated and over-criticized. How often do you say please and thank you to the person who serves you your coffee or checks out your purchases?

Employees are not to blame for product malfunctions or broken items. Nor are they responsible for the store not having an item in stock. Getting angry or yelling at the store clerk, waitress or cashier does not solve the problem and will only make you look like the bad guy.

Sales staff and store employees are not babysitters or housekeepers. They are not responsible for watching your children while you shop or cleaning up after you when you make a mess. Be responsible and try to clean up your own spills or merchandise you knock over, or at least let a clerk know so they can find someone to do it. And throw out your own garbage instead of leaving it for others.

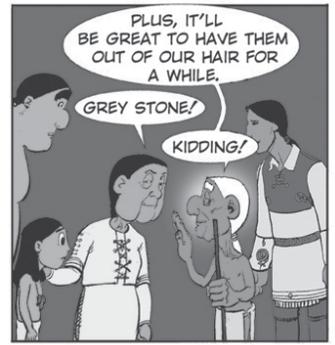
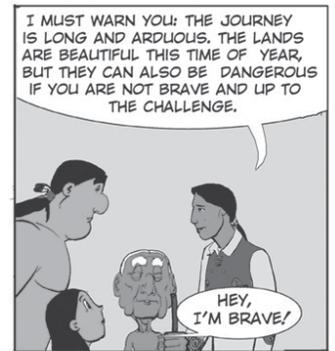
People cannot be expected to be happy and smiling all the time even if the store policy requires it. People have bad days, are super busy and just need to get the job done.

Store employees are not responsible for writing store policy and rules but they are responsible for enforcing it. Respect the rules and make their jobs easier.

Remember what you were taught about respect and manners. Say please and thank you, do not get annoyed with people and, most of all, smile. We rely on retail and customer service staff to provide us with our food, our clothing, household needs, cleaning and mechanical services and the list goes on. Why should they be respected any less than doctors, accountants or teachers?

Holly Brodhagen, Dokis First Nation, holds a Masters of Social Work degree. Ideas, questions or comments can be directed to her by email at askholly@gmail.com

Rabbit & Bear Paws



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COLOURING CONTEST Ages 3 -15

Color for your chance to be published in our comical adventure graphic novel *Adventures of Rabbit and Bear Paws, Vol. 2: The Voyageurs*. Download free coloring contest images and rules at our blog at www.rabbitandbearpaws.com/pawprintsblog. CONTEST ENDS Nov. 5, 2007

It's usually best to leave 'orphans' alone

Wildlife belongs in the wild. Occasionally, people will find juvenile wildlife that appears to be orphaned, sick or injured. The public should avoid handling wildlife to prevent bites and scratches. Some species can carry diseases and parasites that are harmful to humans. Injured wildlife also requires specialized and immediate care to recover and return to the wild. Under the Fish and Wildlife Conservation Act, a person may only keep wildlife for 24 hours to transport it to a wildlife custodian for care or medical attention or to relocate it following capture as a problem animal.

Juvenile wild animals do not make good pets because they become difficult to handle as they grow. Once used to humans, released animals are not likely to survive in the wild because they do not have the necessary skills to stay alive. They may also be attracted to people, leading to their eventual death. Wild animals can also be attracted to properties that provide shelter and/or food, resulting in conflict and property damage.

Orphaned Wildlife

Just because a young animal is alone does not mean it is orphaned. It is normal for some species to leave their offspring temporarily alone, especially during the day. For example, deer and cottontail rabbits spend much of the day away from their well-camouflaged offspring to minimize the chance of predators finding them.

An exception would be the Virginia opossum, which spend the first three months of life in the female's pouch. If you find a

juvenile opossum alone, it is safe to assume that it is in need of help.

To determine if young wildlife is truly orphaned:

- Check the animal periodically for 24 to 48 hours to see if it is still around, but keep your distance.
- Keep cats and dogs away from the area where the young animal is; the adult will not return if it is noisy or if predators or people are close by.



Signs of orphaning, injury or illness may include:

- Blood, wounds or swelling on the body
- Lethargy
- Body covered in fleas
- Unusual or uneven loss of fur or feathers
- Vocalizing and/or following humans around
- A fawn that is wandering around
- Contact with a domestic cat
- Difficult or raspy breathing or sneezing
- A dangling leg or wing
- Closed eyes
- Head tucked under wing

The best approach is always to leave a juvenile wild animal alone unless you are certain it has been abandoned or it is injured.

If you find an injured, sick or orphaned wild animal, contact a wildlife custodian who can provide the specialized and immediate care necessary to help the animal. If you

must handle it, seek the advice of a wildlife custodian to minimize risk of injury to yourself and to the animal. Wear protective clothing and equipment, such as leather gloves, to avoid bites or scratches, and wash hands well after handling the animal.

Contact information:

- Ontario Wildlife Rehabilitation and Education Network (OWREN): visit www.owren-online.org, contact info@owren-online.org or call 905-735-9556
- Local Humane Society or local branch of the Ontario Society for the Prevention of Cruelty to Animals (SPCA): visit <http://ontariospca.ca/>, call 1-888-668-7722 or the Ontario SPCA Wildlife Rehabilitation Centre at 705-534-4350.

Diseased or Dead Wildlife

If you suspect there is a public health risk from a sick wild animal, such as rabies, or you or your pet had contact with a suspected rabid animal, contact your local Public Health Unit immediately. Rabies is fatal for humans and animals if not treated. Symptoms of rabies and several other diseases in animals can include tremors, aggressive behaviour, partial paralysis, convulsions, and loss of fear of humans.

To report a dead crow, raven or blue-jay bird contact your local Public Health Unit. To report other dead animals or birds contact the Canadian Cooperative Wildlife Health Centre (CCWHC).

Contact Information:

- Public Health Units: call 1-866-532-3161 between 8:30 a.m. and 5:00 p.m.



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Open for Business

A Special Report on Economic Development by



CEDO graduates Sam Manitowabi, Lac Seul (formerly of Wikwemikong); Bertha Sutherland, Constance Lake; Claudette Rae, North Spirit Lake; Thomas Tookate, Attawapiskat; Shawn Myke, Magnetawan; Marcel Medicine Horton, Rainy River; Dwayne Kecheho, Chippewas of the Thames; Christine Jourdain, Couchiching and Terry Favelle, Wabigoon Ojibway.

Add nine to ec-dev ranks

By Melissa Cooper

KENORA – First Nations continue to produce candidates designed to help their communities move toward economic self-sufficiency.

A highlight of this summer's 2nd Annual Community Development Officer Conference (CEDO) was a special ceremony honouring nine graduates from the Community Economic Development Officer Training Course.

The nine-week course wrapped up in July, producing the second batch of graduates since the course was first offered in 2006 as a pilot project sponsored by Indian and Northern Affairs Canada. It provides students with hands-on training tools in areas such as public speaking, negotiation skills and how to develop a business plan. The course is geared for those currently working as community economic development officers at the First Nation or regional level.

Delbert Horton of the Seven Generations Education Institute (SGEI) welcomed conference delegates and program graduates.

"You have accomplished a lot and should be proud," said Horton, before diplomas and plaques were awarded to graduates Sam Manitowabi – Lac

Seul (formerly of Wikwemikong), Bertha Sutherland – Constance Lake, Claudette Rae – North Spirit Lake, Thomas Tookate – Attawapiskat, Shawn Myke – Magnetawan, Marcel Medicine Horton – Rainy River, Dwayne Kecheho – Chippewas of the Thames, Christine Jourdain – Couchiching and Terry Favelle – Wabigoon Ojibway.

"I congratulate you and also your families for helping you through this nine-week course that may have felt like nine years," said Leigh Jessen, Acting INAC Regional Director. "Your input from this year will be used to enhance next year's curriculum."

Awards were presented to valedictorian Christine Jourdain for the achieving the highest course mark of 86%. The "Stewart Henderson Award for Perseverance" went to Bertha Sutherland and the "Louise Ewen Award for Inspiration" went to Shawn Myke of Magnetawan.

The course was delivered in conjunction with INAC, the University of Windsor, Seven Generations Educational Institute and the Zarex Business Centre. The next course will start in February 2008. If interested in applying, the deadline is October 22, 2007. For more information contact the Seven Generations Educational Institute at #807-274-2796.

Waubetek officer hits historic double

By Jason Ryle

WHITEFISH RIVER -- For many Aboriginal business people in northeastern Ontario, the Waubetek Business Development Corporation has been a valuable tool to help realize their professional aspirations and fulfil their goals of running their own company.

Since inception, Waubetek has provided well over \$20 million in loans and contributions to deserving Aboriginal clients and the success stories that have resulted are numerous. At the centre of the action – and often behind the scenes – is Kevin Rose.



Rose is a familiar face and name to those with a relationship to Waubetek, which he joined five years ago. As its Business Development and External Delivery Officer, the native of the Mississaugas of the New Credit First Nation is right at home in the business development world. In fact, he recently made history in the field.

This year, Rose became the first First Nations person to receive both the prestigious (and incredibly challenging) Professional Economic Development Designation (Ec.D.) from the Economic Development Association of Canada and the Professional Aboriginal Economic Development Designation (P.A.E.D.) from the Council for the Advancement of Native Development Officers. In the case

of the latter, only seven people (Native and non-Native) across the country passed the examination and assessment process. For the father of two, studying for the exams meant a lot of late nights for months on end.

"The designations were both hard work but very rewarding," Rose says. "I don't like to stay stagnant and I'm always looking for a new challenge."

His commitment to his profession is clear, as is his commitment to the Aboriginal community he serves and calls home. "When I deal with Aboriginal communities or business owners, it's no different from my own community or from the people I grew up with," he says. "I see them like an extension of my family and my home community."

It is clear he has done just that. Since he joined Waubetek, Rose has processed more than \$3 million of direct investments to more than 100 Aboriginal businesses and several major community capital projects and has been instrumental in providing business and consulting services to more than 200 Aboriginal entrepreneurs and First Nation communities. Their success is his reward.

"It's incredibly satisfying to see people's faces light up when you tell them their loan has been approved," Rose says. "It feels amazing to give people the means to achieve their own dreams."

Happy birthday!

By Bonnie Goodchild

THUNDER BAY – An initiative to assist eight First Nations develop skilled work force participants has celebrated its tenth birthday.

Anishinabek Employment and Training Services was established in May of 1997 to deliver Human Resource Development Canada-related programs and services to the on- and off-reserve citizens of the eight participating First Nations: Animbiigoo Zaagi'igan Anishinaabe, Biinjiti-waabik Zaaging Anishinaabek, Gull Bay, Michipicoten, Ojibways of the Pic River, Pays Plat, Pic Mobert, and Red Rock First Nations. The total population for the participating First Nations is approximately 6400.



Aboriginal Employment and Training Services celebrates ten years of service to Robinson-Superior Region First Nations.



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and



Eagle's Earth Centre as much about future as past

By Rick Garrick

CONSTANCE LAKE FN – The \$12-million Eagle's Earth Cree and Ojibway Historical Centre is about the future as much as it is about the past.

"This centre is a premiere Aboriginal tourism destination," says Constance Lake First Nation Chief Arthur Moore. "It will help us to preserve and share our culture, strengthen our economic self-sufficiency and create a better future for the First Nation and the region as a whole."

Eagle's Earth was developed by Constance Lake after Ontario's Living Legacy project discovered culturally modified trees, the first to be found east of the Rocky Mountains, and other unique archaeological sites in 2001 on the nearby Nagagamisis Plateau.

"The culturally modified trees are at least 150 years old," says Guy Lamarche, Eagle Earth's director of operations, marketing and sales. "First Nations people would harvest planks from standing trees for stretching beaver or making tikinagans (traditional cradleboards), paddles or canoes."

Lamarche also raved about the traditional foods served in the centre's 40-seat restaurant, such



One of the birchbark-covered structures at the Eagle's Earth pre-contact historical village.

as rabbit, duck, goose, bison, elk, caribou, deer, whitefish, arctic char, salmon, pickerel, pike, trout, and wild rice.

"We had people from Germany that stopped in for breakfast," Lamarche says. "They stayed the night in a teepee and ended up staying three days. They said this was by far their greatest experience in Canada, their meals were the best they had on their

trip across Canada."

Eagle's Earth also features an 11,000 square-foot Feather Building with Aboriginal multimedia presentations, a pre-contact historical village, a convenience store, an authentic local arts and crafts store, workshop rooms, 20 air-conditioned cabins, 20 teepees, 20 serviced RV sites, a pow-wow ground with sheltered seating for

up to 700, archaeological tours, wilderness hiking trails and canoe expeditions.

The development currently employs 39 staff members, including many youth from Constance Lake, which is located about 40 km. northwest of Hearst, Ont. The centre's employment is significant for a community of about 1400 citizens, 600 of whom live off-reserve.

"It's interesting to see the transformation of the young people, especially with their self-esteem," Moore says of employees. "And how proud they are to share our Ojibway and Cree culture and traditions."

Lamarche adds that the centre's high proportion of local Aboriginal staff -- almost all are from Constance Lake -- is an advantage when sharing the local Ojibway and Cree cultures with visitors.

"The Aboriginal component is what people expect when they come here," Lamarche says. "I can't think of a better way to deliver that than through the staff. They give 110 per cent."

The pre-contact historical village, which is located along the Shekak River a three-minute walk from the main Feather Building, provides visitors with a view of the area's Cree and Ojibway culture and traditions before Europeans arrived in the Americas.

Lamarche says he plans to focus many of his promotional efforts on the educational market. Most of the centre's attractions -- with the exception of the historical village, the teepees and the RV park -- will be open year-round.

She cooks, sews, talks for Manitoulin tourists

By Melissa Cooper

WIKWEMIKONG – Martina Osawamick covers a variety of business bases at her location just off the main route into Manitoulin Island's largest First Nation community.

She operates a shop well-stocked with Native crafts, a chip wagon with a long menu of tasty traditional Native foods and teepees and a cozy cabin for overnight rentals.

"Tourism is very important on Manitoulin Island," she says. "It attracts many overseas visitors -- especially from Germany -- who want to have an authentic experience with the outdoor environment."

Martina, a mother of four and grandmother of eight, decided to dip into her RRSP's to get into tourist-related businesses in her home community on the east end of Manitoulin, the world's largest fresh-water island. She taught

Native Studies and other courses for 17 years at Laurentian University and Cambrian College in Sudbury and only recently retired. In 2000, she co-authored an Ojibway CR-ROM called "The Foundations of Nishnaabemowin -- Stepping Stones to Conversational Fluency in Ojibwe".

"When I knew I was retiring I had to think of something to do as there's still a lot to be done -- I'm not 65 yet," she says. So she decided to fall back on her talents as a cook and seamstress familiar with her Anishinaabe language and culture and good with people. She opened Zaawmiknaang's Crafts and Outdoor Eatery in the spring of 2005, and her business -- the name translates from Ojibway as "place of the brown beaver" -- has been a member of the Great Spirit Circle Trail of Manitoulin-area tourist attractions ever since.

"My business has allowed me to be in Wiky more to be with



Martina Osawamick operates several Wikwemikong businesses that tie into Manitoulin Island's busy tourist trade.

family," Martina says. "Being my own boss is a nice feeling too."

"I was so stubborn I wanted to do it myself," she recalls of her debut as an entrepreneur. "Being that way is hard on the bank account."

Financial assistance from the Waubetek Business Development Corporation allowed her to expand her building, adding a deck

for added meeting space as well as a covered eating area, modern wheelchair-accessible bathroom facilities, and an adjacent convenience store.

Of her variety of business ventures, she says her chip wagon is most popular, so popular that it is know across the pow-wow trail as Osawamick's Food Booth.

Still an educator at heart,

Martina teaches her customers about the foods -- like rice, and corn -- that Native people gave to the world centuries ago, and that they can still sample at her eatery today. Zaawmiknaang is located at 912 Wikwemikong Way. It is open seven days a week from May to October.

Information available at 705-859-1642.



ZHOONYAAKEWIN/BUSINESS

Credit Union increases visibility

By Allan Moffatt

GARDEN RIVER FN – The Anishinabek Nation Credit Union office is now clearly visible 24 hours a day.

On Sept. 27 a small ceremony was held at the Highway 17 site to mark the lighting of a new backlit sign on the front of the ANCU office, incorporating the new logo featuring a turtle and the colours of the Four Directions.

The ceremonial lighting of the new sign is symbolic of the credit union's recent marketing plan to "re-introduce" ANCU services to potential clients.

"Growth...particularly deposit growth has been a challenge lately", said general manager Allan Moffatt during the sign-lighting ceremony. ANCU has enlisted the services of Lucidia, a Sault- Ste. Marie-based marketing firm to help create its new look.

Representatives from nearby communities, including Garden River Chief Lyle Sayers, heard ANCU board chair Wilma Bissiallon, and board members Lewis Debassige and UOI rep. Gary Dokis discussed the importance of the credit union in the overall Anishinabek economy. As the sun set, and just prior to a torrential downpour, the sign was lit to the cheers and clapping of those in attendance. Afterwards, the credit union hosted an informal "after hours" tour of the office complete with food and refreshments.

Anishinabek Nation Credit Union is the first on-reserve credit union ever to be granted a charter by the Province of Ontario. The leadership of the Union of Ontario Indians embarked upon the idea of opening their own financial institution in 1994. The journey to realization took seven years, with the credit union's grand opening in November of 2001.

Since opening, the credit union has served over 1,600 members, granted loans in excess of \$5.7 million and has serviced deposits of \$6.1 million. The Deposit Insurance Corporation of Ontario insures all of the deposits with the credit union up to \$100,000 per member.

Allan Moffatt is general manager of the Anishinabek Nation Credit Union in Garden River First Nation. He can be reached toll-free at 1-866-775-2628, or at (705) 942-7655.



New backlit sign identifies Anishinabek Nation Credit Union office along Highway 17 in Garden River FN, and features newly-designed turtle logo with colours of the Four Directions.

A Cart (RBC Investments 8 x 10

EDUCATION *Kinoomaagewin*

A SUPPLEMENT TO THE ANISHINABEK NEWS
October 2007

RESIDENTIAL SCHOOL SETTLEMENT

'How can you put a price tag to that?'

By Rick Garrick

THUNDER BAY – The chair that Garnet Angeconeb took from his former residential school 28 years ago has become a symbol of the residential school experience.

"At the time, I did not know the significance that chair would have," says Angeconeb, secretary of the Aboriginal Healing Foundation's Board of Directors, residential school survivor and Lac Seul band member. "It was more or less a keepsake that I went to that residential school."

As Angeconeb dealt with his own painful issues stemming from his residential school experiences, he came to realize the significance of the chair, which is now on display in The History of Residential Schools in Northwestern Ontario exhibition at the Dryden and District Museum.

"That chair was always a constant reminder of the horrific residential school system," he says.

And while Angeconeb also came to realize that taking the chair contradicted one of the 10 commandments taught in residential school, thou shalt not steal, he feels that pales in comparison to what was taken from the students attending residential school.

"I realize that having stolen that chair is nothing compared to what the Indian residential school system stole from me and many others," he says.

"That system stole our language."

"It stole our identity as Aboriginal people.

"It took away our culture.

"It took away our life with our families and community.

"It took away our values."

Now that the Indian Residential Schools Settlement Agreement has been finalized,

Angeconeb is one of many survivors who have applied for compensation for the years they spent in the residential school system.

"It brings about a sense of closure for many survivors," Angeconeb says. "At the same time as I say that, people have to understand that all the money in the world cannot replace what

students lost in terms of what was taken from them."

"How do you replace my childhood?"

"How do you put a price tag to that?"

More than 150,000 children attended 130 residential schools across Canada; of those, about 80,000 survivors are eligible for compensation.

At least \$1.9 billion will be paid out for common experience payments, \$10,000 for the first year or part of a school year in residential school and \$3,000 for each additional school year or part of a school year.

Additional payments, from \$5,000 to \$275,000, are available for those who suffered sexual or serious physical abuses or other abuses that caused serious psychological effects. For those who can also show loss of income, further payments are available.

The agreement also provides \$60 million for the establishment of a Truth and Reconciliation Commission and research centre; \$20 million for a commemoration program for events and memorials; \$125 million as an endowment to the Aboriginal Healing Foundation to continue support for its healing programs and initiatives for a further five years; and \$100 million in cash and services towards healing initiatives.

Angeconeb is looking forward to hearing the stories of other residential school survivors during the Truth and Reconciliation Commission's tour across Canada.

"The general public needs to know what happened," he says. "To many people, the residential school issue is just about money. This is not just about money, it is also about a dark chapter in the history of the country."

While Angeconeb has some good memories from residential school, the bad memories far outnumber the good.

"Today, as we talk about this settlement agreement, it is symbolic of giving back what was lost," he says. "You can give me all the money in the world, but it will not replace what I lost. It's a symbolic gesture."



Garnet Angeconeb stands with his chair at the opening of The History of Residential Schools in Northwestern Ontario exhibition at the Dryden and District Museum.



Indian Residential Schools ~ Common Experience Payment

The Common Experience Payment (CEP) is a component of the Indian Residential Schools Settlement Agreement. The CEP recognizes the experience of residing at an Indian Residential School and its impacts.

Delivered by Service Canada on behalf of Indian Residential Schools Resolution Canada

Who can apply for the Common Experience Payment?

All former residents who resided at one or more recognized Indian Residential Schools and who were alive on May 30, 2005

How do I apply?

Residential Schools Settlement Agreement Information Line at 1-866-879-4913
www.residentialschoolsettlement.ca
Service Canada Centre
1-866-699-1742
www.servicecanada.gc.ca/en/goc/cep

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KINOOMAAGEWIN/EDUCATION

Pic River med student does emergency duty on placement

By Rick Garrick

THUNDER BAY – Tracy Michano-Stewart is looking forward to visiting fly-in northern communities during the second half of her eight-month Comprehensive Community Clerkship in Sioux Lookout.

“The students in the Sioux Lookout Zone right now are flying up to the communities with their doctors for two or three days at a stretch,” says the third-year Northern Ontario School of Medicine student from Pic River First Nation. “One was weathered-in for an extra day on her first trip.”

While Michano-Stewart is looking forward to the community visits once she and the other three NOSM third-year students switch places after the Christmas break -- two of the four are currently with the Sioux Lookout Zone Family Physicians and two, including Michano-Stewart, with the Hugh Allen Clinic Family Health Group -- she is also pleased with the wide range of clinical experiences she is being exposed to at the clinic and the Sioux Lookout Meno Ya Win Health Centre’s Emergency Room.

“It’s busy,” she says. “We see regularly scheduled patients at the clinic, and we do 24-hour shifts in emergency. It’s giving us a good idea of what practice in a small town is like.”

Michano-Stewart usually sees about 10 to 13 patients per day during her sessions at the clinic; the

number varies while she is on her 24-hour on-call sessions at the ER. She usually puts in six to eight hours at the clinic Monday to Friday, one weekday 24-hour ER session per week, and one weekend 24-hour ER session per month.

“In emerg, the student is usually on first call,” she says, “unless it is a critical case. We complete the initial interviews and physical exams and consult with the on-call physician in person or on the phone and discuss the case, with regard to management and treatment.”

Michano-Stewart finds that working with the different doctors on staff at the clinic and hospital to be a distinct advantage.

“Working with different doctors gives us a wide range of experiences,” she says. “Each of them has a distinct area of expertise. It’s giving us a lot of exposure to all the procedures and skills you utilize in a small town.”

She has also done inter-disciplinary rounds with the home care staff, nurses and Aboriginal liaisons at the clinic and special education sessions on various topics, including diabetes education, home care and radiology.

Although Michano-Stewart has yet to be involved in any deliveries or c-sections, she did pick up some surgery skills and knowledge this past summer during a four-week elective in Thoracic Surgery in Thunder Bay.



Tracy Michano-Stewart, at the Sioux Lookout Meno Ya Win Health Centre’s Emergency Department is one of the 56 NOSM third-year who are working on clerkship in 10 communities across northern Ontario.

Students play CSI

By Rick Garrick

SUDBURY – Reyanna Senecal had a murder mystery to solve this summer, just like on television’s CSI.

“It’s a challenge,” said Senecal, a Batchewana First Nation band member and one of 13 students who participated in the Northern Ontario School of Medicine’s Summer Science Camp in Sudbury. “Dr. MacLean came up with a site crime – a killing – and we all had to figure it out using the DNA and other information given to us.”

The CSI sessions were held each afternoon by Drs. David MacLean, T.C. Tai and Stacey Ritz during the week-long camp, which was held the last week of July at the NOSM East Campus at Laurentian University.

Senecal found the CSI sessions to be “a lot of fun” and more hands-on than her experiences in high school, and she left the camp with a newly found interest in the medical field.

“I’m really interested in becoming a surgeon,” Senecal said. “Or even a general doctor.”

Justin Laford, a student from Sudbury, said that he



Justin Laford surveys the evidence at a mock crime scene during the CSI portion of the mid-July Summer Science Camp held at NOSM’s East Campus at Laurentian University.

became intrigued with a career in medicine after listening to two surgeons speak during one of the camp’s Ask the Experts sessions.

“It’s really cool,” Laford said. “They do all kinds of surgeries.”

Laford also enjoyed the Virtual Reality tour the students took at Laurentian University’s MIRARCO Virtual Reality laboratory, especially the virtual roller coaster.

“You put on these glasses,” Laford said. “They have some kind of sensor on top. You actually feel like you’re on the roller coaster.”

The camp offered the youth, including two Aboriginal and six Francophone students, a variety of hands-on activities, including microbiology, X-ray rounds and casting, DNA analysis, 3D anatomy and physiology, as well as the opportunity to ask doctors and other medical professionals questions about their careers.

Gaggi Media Ont Power 6 x 7



KINOOMAAGEWIN/EDUCATION



Joyce Helmer, Ansoken Wabaawin teaching blanket, Wabnode Team members.

College conducts blanket ceremony

By Heather Campbell and Brianne Carter

SUDBURY – The Wabnode Institute has used distance learning technology to conduct a traditional Native ceremony.

In partnership with the Northeast Community Health Centre in Edmonton, Alberta, Wabnode held a traditional Blanket Awakening ceremony Oct. 3 using videoconference technology in what is believed to be the first such event.

Today, we are all one circle. As Child and Youth Worker students, you will learn something that will make a difference in your lives and in the lives of the youth that you will eventually work with," said Joyce Helmer, Chair of the Wabnode Institute, who relied on her telemedicine experience with the Northern Ontario Medical School to help plan the event.

Helmer and Valerie Gervais, who inspired the creation of the Cambrian Storyteller's Blanket – "Ansokan Waabawin" – worked extensively with Elders to conduct the traditional ceremony in Cambrian College's eDome facility, a full production studio with IP and ISDN capability. During the ceremony, first- and third-year Child and Youth Worker students, faculty, administration, and community Elders on-site at Cambrian were connected by point-to-point videoconference with the Northeast Community Health Centre, a Capital Health facility in Edmonton where Gervais works as a Mental Health and Addictions therapist.

The blanket was created over the summer by Child and Youth

Worker program faculty members Maureen O'Brien and Jennifer Cawley-Carusio after an inspirational workshop by visiting teacher Gervais, who was brought in to assist program developers with integrating aboriginal thought into curriculum. The teaching blanket will provide self-learning for social workers and a teaching and discussion resource for the clients they work with to help understand the mental health consequences of colonialism and resiliency strategies.

The original blanket was developed by Gervais, a Metis woman from Alberta, for her Masters' Degree in Social Work from University of British Columbia. She used the stories of eight people describing the impact and coping strategies in response to multiple losses from HIV disease. Gervais, herself a multiple loss survivor, felt that current loss models were not adequate for aboriginal experiences and developed a paper version to use with her Social Work students.

But Gervais was unable to be in Sudbury for the blanket awakening ceremony. That's where Helmer stepped in.

"It was a real learning experience for everyone," she says. "We were able to bring people together from different parts of the country while at the same time taking into consideration the impact on Mother Earth."

Helmer didn't feel that spiritual elements of the ceremony were lost and this was seen when a smudge was lit in Sudbury on behalf of Gervais in Edmonton.

OFNTSC
(Envi Tech)
6 x 9

The Ontario Native Education Counselling Association YOUTH ESSAY CONTEST

CRITERIA:

Age 4 – 9 years: Create a poster showing things we can learn about our culture. Give a brief description as to why we should learn about our culture and the message your poster is trying to project. 8 1/2 x 11 Paper

Age 10 – 12 years: Write a one-page essay, double-spaced on how you can be a positive role model to those around you. Why is it important?

Age 13 – 15 years: Write a one page essay double-spaced on someone who has been a positive role model in your life. Be sure to answer the Who? What? How? And Why?

Age 16 – 18 years: Write a 2 page essay double spaced about someone who has been a positive role model in your life. How has this person/persons influenced you life.

Special Needs: Write a one page essay double-spaced about someone who has been a positive role model in your life and how they have influenced your education.

Essays must be submitted double-spaced and typed.

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EZHOOSGAGED/ARTS



Rebecca Belmore and The Great Water exhibit, recently opened at the Thunder Bay Art Gallery.

'Your job is to figure it out'

By Rick Garrick

THUNDER BAY – Rebecca Belmore had people running, crawling and posing both in and outside of the Thunder Bay Art Gallery.

"We had to go and find a space and respond to it," said Kathleen Baleja, one of the 11 artists who participated in Belmore's performance art workshop, which was held Sept. 15, the day after she opened The Great Water exhibit at the gallery.

"I felt honoured to work with such an artist, to have her guidance," Renee Terpstra said at the end of the day, after Belmore had encouraged the artists to critique and discuss their performances. "I feel encouraged to keep going."

Many of the others echoed that encouragement, noting that it is difficult to find instruction in performance art in the Thunder Bay area.

Belmore, a Lac Seul First Nation band member who grew up in Upsala Ont. about 150 km west of Thunder Bay, and now lives in Vancouver, opened The Great Water the previous evening. She spoke to over 100 art aficionados about her latest works and her experiences at the 2005 Venice Biennale, where she represented Canada and wowed the international art community with her Fountain exhibit.

"My job is to make the art," Belmore said, explaining that she just naturally likes to get up and

do things with her body in front of people. "Your job as the viewer is to try to figure it out."

Belmore adds that she is not delivering a specific message through her art, it is up to the viewer to realize what they see in her art.

"I don't think there is a message," she says. "I think there is a question. I just like to provoke thought."

The Great Water exhibit came about as a result of a moonless outing Belmore took one evening on the waters just off Vancouver and the drowning of a youth on the Strait of Georgia.

Described by UBC professor Charlotte Townsend-Gault as "funereal in its stillness, in its blackness and its drapery," the piece was part of Belmore's The Named and the Unnamed exhibit, first shown in Vancouver in 2002, which spoke of the unsolved murders of Aboriginal women in Vancouver.

"It's just canvas and a canoe," Belmore said. "We've come to look at it as something that has a bigger issue that a canoe with some canvas attached to it."

"As an artist, you can create images. The blackness of it, the darkness. As human beings, we're all artists, we all have our own idea of what black means to us - death, mystery."

Belmore believes that The Great Water is a good fit for the Thunder Bay Art Gallery and northwestern Ontario, where canoes and canvas are common to everyone.

IN BRIEF



Rose and Turtle

NIPISSING FN - Rose Spence and her son Jacob pose with Rose's acrylic painting "Turtle Island". Now living in Verner, Rose is a citizen of Fort Albany FN. An accomplished traditional singer and dancer, Rose will also paint commissions, including portraits. She can be contacted at (705) 594-9678 or by e-mail at creeroose@hotmail.com.

- Marci Becking

Buffy rocks Bay

THUNDER BAY - Buffy Ste. Marie's protest songs rocked the stage at the first Anishnawbe Keshigun festival at Old Fort William in Thunder Bay. Tom Jackson, Mark Farner, C-Weed, Eagle and Hawk and David Wolfman also performed at the Aug. 18-19 festival. Several thousand people attended the event, including Anishinabek Grand Council Chief John Beaucage and Nishnabe-Aski Nation Grand Chief Stan Beardy, who both arrived in separate birch bark canoes to a thundering multi-cannon salute.

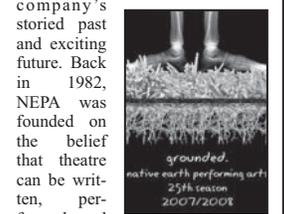
A competition powwow was held over both days, with a total of \$40,000 prize money distributed to about 40 of the 136 registered dancers.

- Rick Garrick



Native Earth grounded

TORONTO – After 25 years, it's no surprise Native Earth Performing Arts (NEPA) has grown a few roots. That's why its 25th season's theme is 'grounded': A tribute to the company's storied past and exciting future. Back in 1982, NEPA was founded on the belief that theatre can be written, performed, and produced by Native artists. Now, with a strong roster of three shows this year, a festival, and 25 celebrations of this major milestone, that leap of faith seems to be paying off. The lineup for the remainder of this season includes: Death of a Chief – Feb 18-Mar 1, 2008, National Arts Centre, Ottawa, Mar 6-16, 2008, Buddies in Bad Times Theatre, Toronto, and The Triple Truth, touring May 12-31, 2008



Check out www.nativeearth.ca for more information on performance dates.

Linda's awakening

NORTH BAY – Linda Beaucage, Nipissing FN, has published her first novel AWAKENING – accounts of her spiritual journey. Linda attended a book signing at Gulliver's Bookstore Sept. 15. She says she was inspired to produce the book during a severe 2006 storm that knocked out power in the city.

"All knowledge and all wisdom is within us," says Linda, 64. "It's taking the time to go within to tap into what we already know."

- Raymond Johns

Gambling: problem or solution?



Christian's Reading Room

BY CHRISTIAN HEBERT

It becomes evident early in "Gambling with the Future" that the subtitle: 'The Evolution of Aboriginal Gaming in Canada' is equated to the evolution of the indigenous economy as a whole. The book provides a fascinating look at what gaming centres mean to both the location's immediate economy, as well as forming the backbone of what could be the key economic issue in the larger picture: autonomous self-government.

"Gambling" provides reflections from several viewpoints, among them an interesting debate between Aboriginal, Provincial and Federal governments on the success rate of the Gaming Centres currently in operation as the latter two claim the promised return has not occurred, despite the Casinos constantly running in the black.

Also engaging is the examination of the Canadian government's policy in relation to the First Nations' apparent need for social integration and assimilation.

When the topic of eventual self-government arises, the first articles of discussion inevitably turn to a dependable economy that will provide self-sufficiency. One potential turtle on whose back

the economy will be built is gambling.

The book illustrates how this industry evolved into such a source of both hope and uncertainty for an entire nation of people.

Title: Gambling with the Future
Author: Yale D. Belanger
Paperback: 232 pages
Publisher: Purich Publishing Ltd., 2006
ISBN: 1-895830-28-1



MBC
Health
4 x 3.25

Biidahban
Healing
4 x 4.5



KINOOMAAGEWIN/EDUCATION

Students look into their futures

By Marci Becking

NORTH BAY – “The Future Is Yours” was the theme of this year’s career symposium for Aboriginal students hosted by Nipissing University and Canadore College.

More than 100 Aboriginal students attended from Dokis, Wasauksing, Nipissing, Henvey Inlet and Shawanaga First Nations and from North Bay area schools such as F.J., McElligot, West Ferris and St. Joseph Scollard Hall.

The one-day event invited students like Jordan Corbiere, 19, citizen of M’Chigeeng who attends St. Joseph Scollard Hall Secondary in North Bay.

“I’m interested in the culinary arts,” said Jordan, “I plan to come to Canadore and then continue my education in Toronto.” Jordan’s dream is to one day open his own restaurant and “feed an army”.

Students explored career opportunities by talking directly to professionals in the workforce, and

gather current and relevant information on post-secondary programs, studies and careers.

Keynote speaker, Jamie Moses, 25, Youth Chief of the Cree Nation of Eastmain FN in Quebec and Chair of the local Youth Council, Cree Nation spoke to the students about the importance of family and traditional learning, as well as post-secondary education.

“I consider my grandparents the greatest teachers I’ve ever had,” said Moses, “They taught me to respect people around me, work with Elders and that we need to be the voice of the land.”

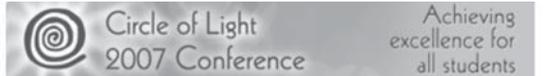
Moses works for his band as a Culture Coordinator and has a great interest in Archeology and global warming.

The annual symposium is now in its 5th year. It is organized to increase awareness for Aboriginal youth on post-secondary education options and to address issues that students face when choosing a career field.



Lorne Boucher, 16 from Shawanaga FN and Dimitri Ashawasegai, 17, Henvey Inlet FN check out the information at the Canadore information booth.

OFNTSC
(Housing Advisory)
6 x 9



TORONTO – The Ministry of Education, in partnership with Indian and Northern Affairs Canada, is hosting Circle of Light: A First Nation, Métis and Inuit Education Conference from November 26-28.

The conference, to be held at the Toronto Marriot Eaton Centre, is open to educators, education stakeholders and representatives from First Nation, Métis and Inuit communities and organizations.

Elizabeth Bigwin, citizen of Alderville First Nation and Barrie field office liaison for the ministry’s Aboriginal Education Office, says that the conference will feature two days of sessions, workshops and keynote speakers.

“Participants will learn about practical tools, strategies and best practices to help educators support the success of Aboriginal students in Ontario,” says Bigwin.

Bigwin expects 300 participants and is excited that this is the first conference of its kind since the start-up of the Aboriginal Education Office in 2006.

“We’re tying the conference in with the Aboriginal Festival,” says Bigwin, referring to the huge Canadian Aboriginal Festival at the Rogers Centre – SkyDome. “We’re going to educate many people that entire week.”

Dr. Cecil King, Odawa, originally from Manitoulin Island will be one of the guest speakers.

Three
Feathers
Learning
4 x 4.5



Native Studies
Full Page Colour

Native Studies
Full Page Colour



INTERGOVERNMENTAL AFFAIRS



Technology meeting tradition

By Marci Becking

NIPISSING FN – It's David Mackett's goal to convince 42 Anishinabek First Nation communities that geospatial technology is crucial to conserving traditional knowledge.

The Union of Ontario Indians Geospatial Project Manager would like to see all 42 member communities using Geographic Information Systems (GIS) for community planning, economic development, political advocacy and policy development.

"It's going to be challenging," says Mackett, noting that there will be issues such as training, bandwidth and capacity problems. "There will be four First Nations used for the pilot project and the roll-out is scheduled for January."

One of the GIS project's priorities is supporting First Nations which have internet and bandwidth problems.

In simple terms, GIS is the layering of maps and information. Many cities and industries use GIS for planning and developing. First Nations will be able to do the same, and add a traditional knowledge aspect to the system.

"Burial sites, multiple-fam-



David Mackett, Geospatial Project Manager for the Union of Ontario Indians, delivers GIS awareness workshops to UOI staff, explaining the opportunities that will come from using GIS in Anishinabek Nation communities and for UOI programs.

ily fishing areas, Caribou calving sites, traplines, medicinal plants and even language – using the traditional names of lakes and rivers – can all be mapped out," says Mackett.

Mackett gave the example of a proposed logging road coming through a First Nation. A community can have the information available to indicate that there is a trapper's cabin in that location and the traditional trapping land in that area will be disturbed.

"It may not win every argument, but at least the community has the information on hand. Knowledge

is power," says Mackett.

"We have to treat information as a corporate asset. We will be able to turn information into knowledge," says Mackett, who has spent 13 years helping First Nations establish processes to collect, protect and promote traditional ecological knowledge (TEK) through the use of GIS technology.

Allan Dokis, UOI Director of Intergovernmental Affairs, agrees with Mackett.

"The more people who understand (GIS) in our organization, the more power we will have for negotiating."

CHIEF'S CORNER

Chief: Chief Jim Bob Marsden

First Nation: Alderville First Nation, situated 30 km. north of Cobourg in the Anishinabek Nation's Southeast Region.

Years of Service: Chief Marsden has been Chief for three terms, after serving as councillor for four terms. He currently serves as Anishinabek Nation Southeast Region Grand Chief, and is chair of the Chiefs Committee on Governance.

Current Registered Citizens: 968 with 313 on reserve.

Bio: Chief Jim Bob Marsden comes from the Bear clan. He has been married for 34 years and is the father of two daughters and grandfather to two grand-daughters. He plays bass and sings in a bluegrass and country music band.



Chief James Marsden

Goals/Objectives for Community: Trying to lure business into the First Nation community. The existing small businesses are doing well, and the community is still looking to attract larger businesses. Hoping to see an Elders complex built in Alderville and for the expansion of language fluency among community members. Alderville community trust could use Rama casino proceeds to fund proposals such as playgrounds and new docks.

Community Accomplishments that give you the most pride: Trust, pride and community involvement, the annual Homecoming -- an Alderville tradition. The Veterans Memorial Day had an excellent turnout this year. Alderville succeeded in securing \$750,000 in compensation for community Veterans.

Biggest Obstacles to Overcome: Federal and Provincial governments for their lack of sharing resources; too much INAC involvement in membership codes; self-government and land claims challenges.

Three communities sign policing pact

By Kevin McSheffrey
Elliot Lake Standard

SERPENT RIVER FN – It was a long time between signing agreements with other governments for three North Shore First Nations.

One observer said the Aug. 10 policing agreement signed by Serpent River, Mississauga, and Thessalon First Nations and the Ontario provincial Police was the first time such a high-level and long-term pact had been concluded since the Robinson-Huron Treaty of 1850.

Serpent River Chief Isadore Day said the eventual goal is for his First Nation to have its own police service, which would have a partnership with the OPP, and that this agreement offers "a more multi-faceted approach to policing ... versus one of just enforcement on an as-needed basis."

In addition to providing OPP response to calls from the three communities, a liaison officer will develop and implement educational programs with community police departments to raise the level of understanding of community members about crime and police procedures.

Chief Day, Thessalon Chief David Gigure and Mississauga deputy-chief Alesia Boyer signed on behalf of their First Nations, with OPP signatories including East Algoma detachment commander Insp. Ron Faulkner and Northeast Region Supt. Joffre Dupuis.

OPP Const. Carol Shawana will serve as liaison officer with the three First Nations.



East Algoma detachment commander Inspector Ron Faulkner, OPP Northeast Region Superintendent Joffre Dupuis, along with Serpent River First Nation Chief Isadore Day, Thessalon FN Chief David Gigure and Mississauga FN Deputy Chief Alesia Boyer sign the OPP First Nation Liaison Officer Strategic Plan 2007.

STAFF

Allan Dokis Director dokall@anishinabek.ca Ext. 2251	Alicia McLeod Treaty Research Coordinator mcliall@anishinabek.ca Ext. 2264	Melissa Stevens Treaty Research Clerk stemel@anishinabek.ca Ext. 2237	Kerry Colnar Operations Support Officer colker@anishinabek.ca Ext. 2253	David Mackett Geospatial Project Manager macdav@anishinabek.ca 1-807-623-8887
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MISSION

The Union of Ontario Indians Intergovernmental Affairs department is committed to the protection of aboriginal and treaty rights, ensuring access to land and resources, and supporting the political goals, values and aspirations of the Anishinabek Nation.



LANDS AND RESOURCES

First Nation toolkits to help pollution fight

By Ron Plain

Readers of the *Anishinabek News* have become familiar with stories on the environmental nightmares of Aamjiwnaang First Nation, located in the heart of Sarnia's "Chemical Valley".

Earlier this year I attended a conference in Ottawa hosted by the Indigenous Cooperative on the Environment. There I met with representatives of these various organizations and realized Aamjiwnaang has a team of resource people able to stand against the largest and most powerful of industries. Would it be possible to make this team available to other communities facing environmental issues? The answer from that conference was yes.

A paper was drafted and submitted to Environmental Defence Programme Director Sarah Winterton. The paper suggested that if we took the collective strengths of these organizations and directed the knowledge into a capacity-building program, communities across Canada would be stronger, better-equipped and able to speak

to the environmental challenges they each face. That paper formed the basis of a formal proposal to the Ontario Trillium Foundation for funding.

The "Building Capacity to Achieve Best Environmental Practices on First Nation Communities" (later changed to Turtle Island Environmental Resources) proposal was accepted this past June. Phase One, Ontario, was funded. Now the work begins.

Environmental Defence took the role as lead organization and together with the program supporters and partners began planning a series of conferences, hosted by communities throughout Ontario, to take place over the next year.

The conference workshops will provide First Nation community leaders, administration and citizens information and toolkits dealing with issues like Impact Benefit Agreements, First Nation Consultation, The Environmental Bill of Rights and Community Activism.

For more conference and program information, visit www.Environmentaldefence.ca.



Ron Plain



Chief Patrick, of Aundeck Omni Kaning FN, and Chief Isadore Day, Serpent River FN, respond to questions during an Aug. 22 fisheries panel at Three Fires Gathering in Garden River FN.

Panel shares fish stories

By Perry McLeod-Shabogiesic

GARDEN RIVER FN – An Aug. 22 panel at the historic Three Fires Gathering shared experiences in aboriginal fisheries and resource management across Turtle Island.

Panel members were Chief Isadore Day, Serpent River First Nation, Lake Huron Grand Chief Patrick Madahbee of Aundeck-Omni-Kaning, Robert Houle from the First Nations Governance Centre and Jim Zorn from the Great Lakes Indian Fish & Wildlife Commission.

"Developing fishing authority is no longer under provincial jurisdiction" said Chief Day, who has been working on a fisheries authority that would span the north shore of Lake Huron. Chief Madahbee said: "There is a need to continue to develop self-regulation as well", pointing to Biinjitiwaabik Zaaging Anishinaabek, Nipissing First Nation and Sagamok Anishinawbek as some First Nations which have exerted their authority and manage their resources locally.

Jim Zorn commented on the tribal relations in United States that have fostered unity and continue to support sound resource management. Robert Houle spoke on his experience in assisting fisheries authorities.

Anishinabek have precedents for inter-treaty harvesting

By Kate Kempton

TORONTO – Two Ontario Court of Appeal decisions earlier this year represent a major victory for inter-treaty harvesting rights.

On May 3 the Court acquitted Howard Meshake Jr. of Aroland FN in Treaty 9 territory of hunting without a provincial licence after taking a moose in the traditional Treaty 3 territory of his common-law wife, a member of Lac Seul FN.

The Court found Meshake had been acting in accordance with an Aboriginal custom of sharing resources on the basis of kinship.

On the same date the Court also was satisfied that the Michipicoten First Nation had an ancient custom of sharing resources with other friendly Aboriginal people by extending permission—when asked – to hunt in their territory. Our law firm represented William Shipman of Walpole Island FN, who lost his appeal when the Court ruled he had not obtained permission to hunt until after he had successfully harvested a moose. The Court did find that the custom of the Michipicoten Ojibway did have a custom that included "sharing the treaty resource with others seeking food and who were passing through the territory," even those who were not signatories to the 1850 Robinson-Superior Treaty.

The case our firm handled (lawyers Roger Townshend and Renee Pelletier) protects inter-treaty harvesting rights (if one First Nation gives permission to a member of another First Nation from a different treaty area to hunt, fish or trap in the host First

Nation's treaty territory), at least for the Anishinabek Nation. I would argue that the principle of this case extends to all indigenous nations and peoples in Canada,

where there is a custom of giving permission to members of other Aboriginal communities to harvest in the host's territory. The MNR might hold that this just applies to inter-treaty rights within the Anishinabek Nation. So far, the MNR has agreed to dismiss harvesting charges against two of our other clients as a result of the Shipman case (this just happened).

In order to help ensure that you fall within the Shipman precedent, you should get explicit permission from the Chief or someone else designated by the leadership for this, in advance of and for hunting or fishing or trapping in that other First Nation's traditional territory. Technically, it would be safest if you got such permission before each occasion you intend to harvest (given what Shipman said).

But if this is too onerous, it would be better if you could get such permission for a certain period of time, and for traditional subsistence purposes. This is because the Shipman decision focused on the need for conservation of species or appropriate resource management, and thus essentially calls on a First Nation giving permission, to manage its resources in a way that that would ensure conservation

(perhaps including keeping track of who it was giving permission to, and for what).

It would be best if you got such permission in writing (such as a letter). You might even consider posing something like the following wording to the relevant host First Nation to see if they would consider putting that in a letter for you (which you could carry with you when hunting and fishing and show to the MNR should they approach you):

"X First Nation grants permission to ___ from ___ [the First Nation or aboriginal community which the invited people are from] to hunt and fish in our traditional territory for X period of time, in accordance with our custom such that they take what they need for family subsistence, customary sharing and ceremonial purposes."

Such a letter should be signed and dated by the designated leader of such host First Nation.

We don't yet know what the Ontario MNR's "policy" is going to be to apply the Shipman decision. It would appear that the MNR is developing at least a draft position or policy on its own -- without consulting affected First Nations in this province.

I am not suggesting by all this that First Nations should feel compelled to follow the Shipman precedent. This is only to suggest options if you want the protection of this precedent.

Kate Kempton is a lawyer with the Toronto firm Olthuis, Kleer, Townshend. She can be reached at 416-981-9374.



Kate Kempton

New faces for Lands, and Treaty Research

Ahnii, Jason Laronde ndishnikaaz. I am a member of the Nbisising Anishinaabeg Nation (Nipissing First Nation). I would like to take this opportunity to introduce myself as the Lands and Resources Director within the Union of Ontario Indians.



Jason Laronde

On May 28, 2007, I accepted this new role and will be responsible for the administration and management of the Lands and Resources Department. In addition, I will have the opportunity to work more closely with our member communities on natural resource issues

I am looking forward to my new challenge and to starting a new chapter of my career and will strive to ensure Aboriginal and Treaty Rights remain priority in the natural resource sector.

You can reach me by email, larjas@anishinabek.ca.

Ahnee Boozhoo!

My name is Lynn Moreau and I am from beautiful Callander Bay on the shores of Lake Nipissing. I am honoured to be joining the Union of Ontario Indians as a Water Resources Policy Analyst with the



Lynn Moreau

Lands and Resources Department. I look forward to working in partnership with first nation communities, government agencies, Native organizations, associations and businesses in implementing the Great Lakes Charter Annex Memorandum of Understanding.

I would greatly appreciate your ideas as I work towards the development of water resources policies. You can reach me at the Union of Ontario Indians Head Office at (705) 497-9127 (ext.2502)

Eliza Montour, Mohawk from the Wolf Clan, is the new Treaty Research Legal Counsel at the Union of Ontario Indians. She grew up on the Six Nations of the Grand River Territory.



Eliza Montour

Eliza has her B.A. in Sociology from the University of Windsor, where she also received her L.L.B. She was called to the Bar in July 2006 and articulated for one year with the Chiefs of Ontario.

She is happy to be working with the Union of Ontario Indians in the legal and intergovernmental affairs departments and looks forward to the new experience and challenges his position will bring.

Eliza can be reached by email, her address is moneli@anishinabek.ca



URBAN REZ

Gang activity on the rise in Anishinabek communities

By Deanna Therriault

Native gang activity is on the rise. It is reaching epidemic proportions in parts of our great Anishinabek Nation. Places like Sault Ste. Marie and Thunder Bay are quickly becoming prime grounds for recruitment as the urban native populations continue to rise in these areas. "Everywhere I go now there's bandanas. I go out with my friends and it's not safe," says one young brother who did not want to be named.

Some of us are familiar with monikers like "Indian Posse," and "Native Syndicate." These are the most prominent native gangs making their presence known in our territory. They are nationally renowned by their reputations for violence and crime. Both of these groups are known for involvement in petty thievery; drug trafficking, prostitution, robbery, assault, murder, car theft, enforcement and debt collection for more organized crime syndicates like the Hells Angels. The native gang movement is here, and we as the caregivers of our most precious resource should be aware of the dangers our children face on the streets.

Background

The native gang movement took hold in the early 1990's. Men, imprisoned for various crimes, and looking to fit in, forged alliances and partnerships "on the inside" as a means of protection. Indian Posse founder Richard Wolffe, charged with attempted murder and armed robbery in 1996, has claimed his group is one founded on the principles of native pride and togetherness, a highly questionable statement considering the checkered history of his Indian Posse.

Both the Indian Posse and Native Syndicate formed behind the walls of federal institutions. Indian Posse was birthed from the bowels of the Stoney Mountain Penitentiary in Manitoba. Gang rival, Native Syndicate, was founded around the same time within the confines of the Saskatchewan penal system. They were originally based out of Regina, but in an attempt to curb in-jail violence, inmates were transferred to Manitoba penitentiaries and the Syndicate subsequently took hold in parts of Manitoba and northwest regions of Ontario.

Statistics

When any organization is seeking recruits, whether for legitimate or illegitimate reasons, they seek membership from the young, the impressionable and easily persuaded. They need individuals who feel angry. They need people who feel they have nothing to lose. They

need people who feel they don't fit in with mainstream ideals. They need people that can be easily lured with promises of easy money and toys they could not otherwise afford. In short they need what our communities have in aces.

In places like Thunder Bay and Sault Ste. Marie our indigenous-

ters for lack of a better term and it's where members conduct business and recruit. Youth are invited in to party. Alcohol

on at least two people one night. Everyone just laughed. It's a joke. But it scared me," says D, a local Thunder Bay youth. Fights are common place as are stabbings in Thunder Bay. The victims and perpetrators often seem to be Anishinabe youth. Degradation and humiliation of pledges occurs. 'Bitches,' as they're called, tend to the

machine they didn't understand. The lifestyle is not glamorous. It is a dog-eat-dog atmosphere of violence, substance abuse, jail time and treachery. It is difficult to believe our children would choose such a path. The reality is that more and more of our young brothers and sisters are turning to the streets for comfort. So what does one do to ensure the safety of their child? No battle is ever won without first knowing your enemy. Preparation and knowledge is the key to preventing your child's gang involvement. **Things to look for:**

- Colours; bandanas worn over the head, around the neck or hanging from pockets are an indication that your child is pledging or already involved. The Indian Posse has adopted red. Native Syndicate can be identified by black, white and tan bandanas. Clothing in these colours should be recognized as well.

- Tattoos; most gangs have an identifiable insignia. Indian Posse members can be identified by tattoos of the letters 'IP,' 'OG,' or 'G' with two lines through it like a dollar sign. Native Syndicate members have an 'NS' stamp on their hands or a tattoo with two feathers and a tomahawk and spears.

- A substantial change in behaviour and talk should be recognized as an indicator.

- A new group of friends.
- Change in clothing style, and desire to wear certain colours like red, black or white only.

- "Indian ink" (home done tattoos with ballpoints and pins) on your child's hands, arms, etc. should be observed and gang slogans, insignia checked for.

If we don't care who will? It is important to maintain open communication with young adults. Often, adolescents feel isolated and misunderstood. They feel as if no one cares. Taking the time to sit down and speak with your child, niece, nephew or grandchild about what they are doing and who they are with is vitally important, and may mean the difference between their future successes and failures.

Anishinabe peoples have great respect for all living things, but at present it seems we must reassert this vital teaching with a youth population that has forgotten who they are and the importance of not only respecting others...but themselves as Anishinabek.



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



enous populations, according to Stats Canada, are living approximately \$4000.00 short of the national average income. Approximately 25% of our children are raised in single-parent homes where supervision is nominal; this is more than twice the national average. 42% percent of our people who reside in urban areas live in low-income, poverty stricken areas. Only a mere 27% of our youth have completed their secondary education. In the Thunder Bay area alone, the indigenous youth population is expected to more than double over the next 10 years! With statistics like these, is it any wonder these crime syndicates are moving in? It appears as though we are unwittingly grooming our children for this lifestyle.

Recruitment

With our major metropolitan areas burgeoning with youth who suffer identity crisis and feelings of displacement, recruiters from groups like Indian Posse and Native Syndicate move in. It happens quietly. They send in younger members to make 'friends' with our kids.

In Thunder Bay in particular, a 'house' has been set up on the south side of the city. This is a headquar-

and drugs are provided without question. Some as young as 13 or 14 years old gain entrance. Trust is given in the way only a child can provide. Recruiters begin to 'feel out' the potential for membership expansion. Who is most likely to be "In for life," as the Native Syndicate motto states. They spend time getting to know these new faces. They start by talking about things like 'brotherhood' and 'belonging.' They play on the novelty factor of gang life romanticized by the movies our children watch, the video games they play, music they listen to and watch on both MTV and Muchmusic. Native gang recruiters play off of the desires of these kids to 'fit in' and 'be cool.' What's cooler than rolling like Snoop Dog, or dealing drugs for big money like 50 cent?! The native pride factor is thrown in for good measure and appeals to the identity crisis many indigenous youth are wrestling with in urban centers.

Much happens behind the closed doors of a gang house. Kids are both witness to and victims of violence. "I saw a guy pull a knife

whims of members or face violent consequences.

It is all part of a test. These new friends begin to ask for favours. Suitable recruits begin to conduct business in the form of petty thefts, drug dealing or running errands. The kids are placed in situations where they will likely get caught. When apprehended by authorities, recruiters wait to see if the kid talks. Once these tests are passed, membership is imminent and entry is gained by way of a severe beating. Young males are subjected to several minutes of kicking, punching, and being hit with various objects. If they can get up, they are officially "In for Life." The implications of such a pledge is often lost to these young kids and they find themselves stuck in a lifestyle they did not fully comprehend at the onset.

More shocking than the humiliation and beatings suffered by the boys, is the requirement of young women who wish to pledge their lives. Girls are subjected to a 'gang bang.' Each male member is given the privilege to violate a pledging young girl. If she doesn't put out, she gets out. The most frightening thing is that many young girls do, and subsequently face a life of forced sex and often prostitution. They become objects and lose their identity entirely, swallowed up in a

YOUTH Eshkiniigijig

People of the big water tackle environmental issues

By Kelly Crawford

FORT WILLIAM FN – Translated into English, "Anishinabek of the Gitchi Gami" means "the people of the big water".

The largely-youthful members of this group do not take environmental issues lightly.

"It may look like just smoke but those things have serious affects on health. I can't stand around and not say anything," says Damien Lee, the group's executive director and coordinator.

"The Anishinabek of the Gitchi Gami (AGG) is a citizens-based environmental stewardship group on Fort William First Nation," he says.

The idea of the AGG was formed five years ago. This non-profit group, made up of Fort William FN citizens, has a mission that is very clear and inspiring: As a people we strive to preserve and empower our community by reconnecting with our culture, sharing our teachings and assuming our responsibilities as keepers of the land.

Lee is a graduate of Sir Sandford Fleming College from the Ecosystem Management program. He pursues his passion for the land and environment.

"It started while watching organized industrial waste on my community. I could not believe it was happening. I felt disempowered," he says.

Lee has had the opportunity to both follow his path in his home community and abroad. He spent some time in Europe working with different indigenous groups on environmental issues. His experience overseas gave him matchless perspective.

"I loved working with different indigenous groups on environ-

mental issues. It gave me perspective on what's possible and how far ahead and how far behind we are," he says.

The AGG has a staff of three full-time employees and has a board of six members. They were hoping to increase board membership to eight this fall. As many as 60 participants have come out to their various events.

This young group has a variety of projects on the go, all with the goal of protecting the land. They have initiated a curbside recycling project with hopes of correcting the devastating results coming from various dumpsites all over their community. This was realized in a hands-on Pollution Mapping Project done by the organization.

They were also responsible for bringing recycling to both this year's Aboriginal Day Pow-wow and the Annual Traditional Pow-wow.

"With the help of our partner, ReCool Canada Inc., we were able to provide pow-wow goers with the option to recycle - and people made the most of it! Over 75 kg of recyclable material was diverted from the waste stream," says Lee.

In July the Anishinabek of the Gitchi Gami released a press release regarding the state of Thunder Bay Industries, drawing attention to alarming emissions data that could potentially harm Fort William First Nation members.

The responsibility for environmental protection should not rest solely on the shoulders of political leaders, says



Damien Lee



Tanya Aelick and George Smitherman

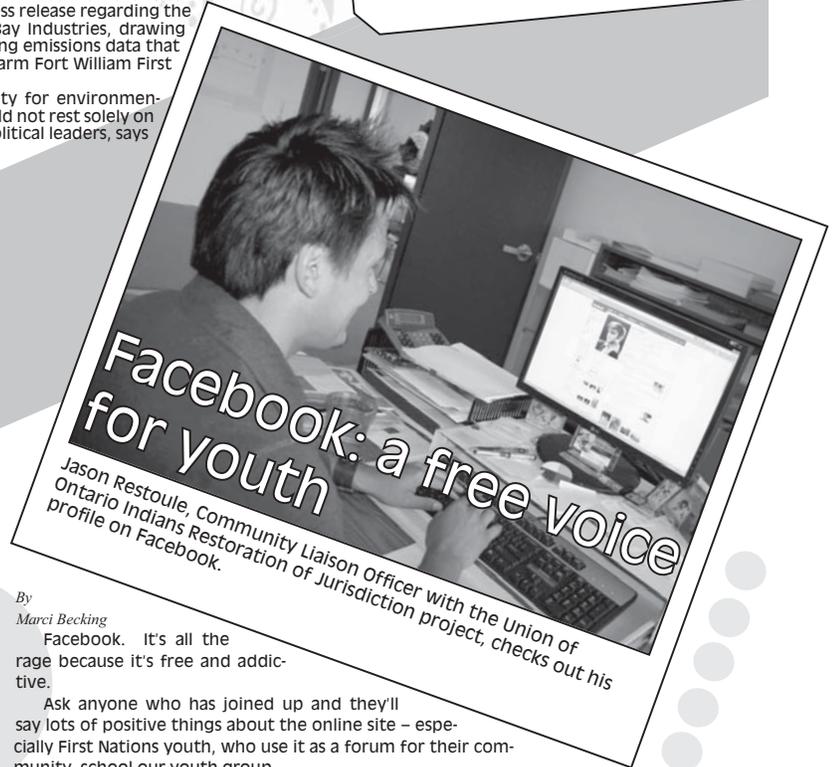
M'Chigeeng teen asks right question

M'CHIGEENG FN -- At an all-candidates meeting Sept. 26 at Manitoulin Secondary School, Provincial Diabetes Youth Advocate Tanya Aelick asked the candidates what would happen to government funding to children and youth on insulin pumps after they reach the age of 19?

Her commitment to the cause brought the M'Chigeeng First Nation teen an invitation to join Ontario Minister of Health, George Smitherman, and Community and Social Services Minister, Madeleine Meilleur, in Ottawa for the Oct. 6 announcement of a provincial commitment of \$ 450 million dollars toward battling Diabetes and other Chronic Diseases.

Type 1 Diabetics will now be able to access provincial funding to better manage their Diabetes with the help of an insulin infusion pump if required.

Almost 13,000 people are estimated to have Diabetes in the Greater Sudbury-Manitoulin areas.



Facebook: a free voice for youth

Jason Restoule, Community Liaison Officer with the Union of Ontario Indians Restoration of Jurisdiction project, checks out his profile on Facebook.

By

Marci Becking

Facebook. It's all the rage because it's free and addictive.

Ask anyone who has joined up and they'll say lots of positive things about the online site – especially First Nations youth, who use it as a forum for their community, school or youth group.

Megan Bellefeuille of Nipissing FN is the administrator of the Facebook group Nipissing Secondary and hopes that the discussion board will be a good way for the youth to talk about issues.

"Sometimes there may be a lack of participation in the discussions due to someone being scared or embarrassed," said Bellefeuille, "Facebook is a good step to reach out and get the attention of the youth."

The Facebook group "Dokis First Nation Youth Group" currently has a small membership of 13 and it's a great way to let the youth know when the next meetings are or update them about local issues.

Kayla Restoule of Dokis FN says that it's a good way for the new group to communicate, but they still need direction about where the group is going and how to get more kids involved.

Other Native Facebook groups are a call to action – like the "June 29 National Day of Action" group with 129 photos and one video posted from communities across Canada – or the "Justice for Dudley George" group with a membership of 516 and growing. Headlines from the Upperwash Inquiry Report as well as an active discussion board make this a popular group.



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