



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

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IN THE NEWS

COO honoured

BRANTFORD – The Chiefs of Ontario was honoured at a banquet celebrating the 25th anniversary of the Ontario Trillium Foundation. COO was cited for using a Trillium grant to develop an Ontario First Nations Young People's Council.

70,000 apply

OTTAWA – The federal government received 70,000 applications from residential school survivors for the Common Experience Payment (CEP) in the first six weeks after the process began.

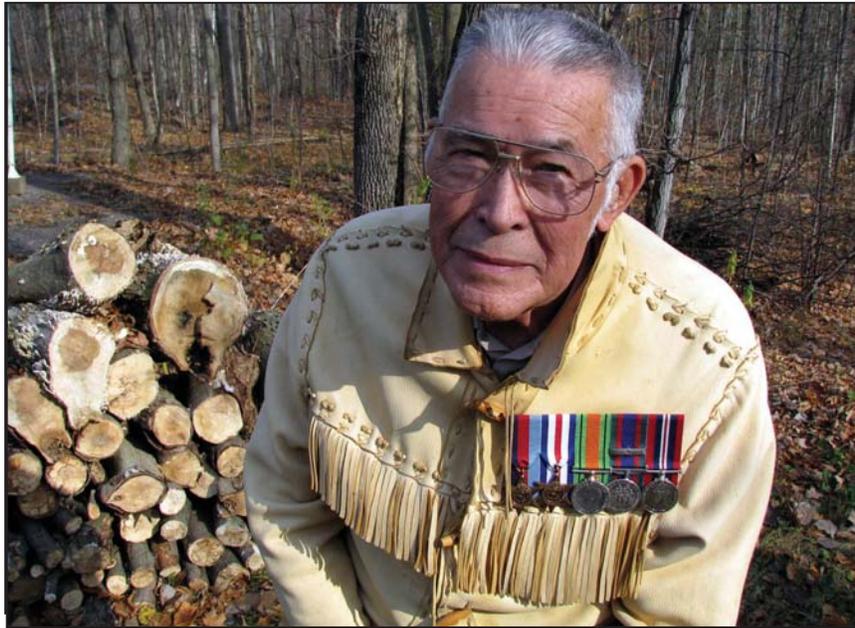
Joe on board

OTTAWA-Former Anishinabek Grand Council Chief R. K. Joe Miskokomon is one of the first seven appointees to the board of directors of the new First Nations Statistical Institute. FNSI-to be housed on Nipissing FN -will assist First Nations in meeting their information needs while working with Statistics Canada to better represent First Nations in the national statistical system.



Expecting 40,000

TORONTO – An estimated 40,000 people – including 1,000 dancers – are expected to visit the 14th annual Canadian Aboriginal Festival and Pow-wow in the Rogers Centre (SkyDome) Nov. 30-Dec. 2. The Union of Ontario Indians again invites all Anishinabek Nation citizens and festival attendees to visit our booth. Festival details are online at www.canab.com



Last man standing

At 85, Murray Whetung is the last surviving veteran of 49 Curve Lake First Nation men who enlisted for service in the Canadian military in the 20th century. Related stories on pages 2,8-9 and 24.

– Photo by Mike Strobel

No passports for Indians?

OTTAWA –(CP) --Canadian seniors and registered Indians shouldn't have to produce passports when they cross the border by car or boat, Ottawa has told American officials.

An alternative plan for emergency workers and medical evacuation cases is also needed, Canada said in an official response to U.S. plans requiring passports next summer from people entering the country by car or boat.

Canada objects to that deadline, saying it should be extended, and wants an explicit agreement that high-technology driver's licences could be used instead of passports.

Ottawa is also considering whether to devise a passport card like the one the United States is developing that would cost less but provide the same proof of identity and citizenship.

In June, U.S. officials issued a reprieve on passports from people entering at land and sea crossings until at

least the summer of 2008. Canadian officials say it will be a scramble to cut confusion and reduce damage to trade and tourism before the deadline.

There have been long delays in getting passports on both sides of the border since the rules for air travellers were announced, forcing the United States to give its citizens a break until the end of September.

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An alternative plan for emergency workers and medical evacuation cases is also needed, Canada said in an official response last week to U.S. plans requiring passports next summer from people entering the country by car or boat.

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Timber rights swindle

By Kirk Makin
Globe and Mail

TORONTO – Whitefish Lake First Nation is entitled to millions of dollars in compensation because its timber rights were sold by the Crown for \$316 in 1886, the Ontario Court of Appeal has ruled.

The court said that Whitefish Lake is entitled to compensation based on a realistic sale price and a fair assessment of what the proceeds would have grown to had they been prudently invested.

The court sent the case back to a trial judge to determine a fair amount of compensation.

About 350 of the 800 citizens of Whitefish Lake currently live on the reserve just west of Sudbury. In 1886, their ancestors surrendered the timber rights on the reserve to the Crown, which then sold the rights for \$316.

The Conservative federal government sold the rights to Honoré Robillard, a Conservative member of the Ontario Provincial Legislature, and Joseph Riopelle, head of a well-known lumbering firm.

In January, 1889, The Toronto Globe published an article entitled "Swindled Indians", which criticized the amount Mr. Robillard had paid for the licence and the lack of a public auction.

The controversy deepened when the new owners flipped the land for \$55,000 a couple of years later.

In 2002, Whitefish Lake sued for compensation in the range of \$23-million. However, Ontario Superior Court Judge Blenus Wright granted \$1,095,888 in compensation.

Bryant can't do it alone: Grand Chief

NIPISSING FN - Grand Council Chief John Beaucage says that he is looking forward to working with a new Ontario Cabinet and the new Minister of Aboriginal Affairs, but stressed that the McGuinty government, and Premier Dalton McGuinty in particular, need to "step up" to advance their relationship with First Nations in Ontario.

"This Government needs to move beyond dealing with First

Nations through a single Cabinet portfolio," said Grand Council Chief Beaucage speaking from the southwest region of the Anishinabek Nation. "Premier McGuinty, as a leader must step up and show a government-wide commitment to addressing First Nations issues and moving forward on a government-to-government basis."

"The stand-alone Ministry of Aboriginal Affairs is a positive

and important first step forward in building a stronger relationship. I look forward to working closely with Minister Michael Bryant in bringing the issues and needs of Ontario's First Peoples to Premier McGuinty and his new Cabinet."

The Hon. Michael Bryant is not new to the Aboriginal Affairs portfolio, having served as the Minister Responsible for Aboriginal Affairs from 2003 to 2005.



Hon. Michael Bryant



OGITCHIDAA/WARRIORS

Curve Lake veteran: Last warrior standing

By Mike Strobel
Toronto Sun

CURVE LAKE FN – Every man of fighting age in this Ojibwa reserve volunteered for World War II.

Every single one. Fifty men. Actually, 51. But Cliff Whetung was allergic to the dyed wool of army uniforms. Swelled up like a balloon. So his war ended after a week, in a Peterborough hospital.

The last of the 50 is Cliff's kid brother Murray, 85 and sharp as a hunting knife

"Must be the whisky," he tells me, eyes twinkling like the dark, shallow waters of Chemong Lake.

We are drinking green tea in his kitchen, deep in the woods. Oaks, maples, ash, in all the hues of autumn, sweep down to the shore.

It was called Mud Lake back then and 300 Ojibwa lived on a spit of nine square clicks, in the curve of adjoining lakes, minding their own business.

Murray Whetung hunted deer, fished walleye, trekked out to jobs in Peterborough and wooed a beauty named Elva.

But not even Curve Lake was safe from the Nazis.

So the men enlisted. Five women, too. Whole families.

The names in grey granite at the village cenotaph include 19 Taylors, five Knotts, three Irons, three Whetungs.

That's just World War II. In

World War I, all 20 young men of the reserve went over. Two re-upped, in their 40s, to fight Hitler.

So, 100% turnout in two wars. Still think native Canadians aren't too committed to this country? From across Canada, 12,000 natives fought.

More than 500 were killed, including two of Murray's childhood friends. Muriland Knott, 15, lied about his age to sign up. He died last summer, Murray tells me, pointing to a white frame house a hop, skip from the cenotaph.

Signalman Murray Whetung landed on Juno Beach, D-Day plus three.

The Allies often used native soldiers as snipers or scouts. "Code talkers," mostly Cree, befuddled Nazi spies.

Tommy Prince, a Manitoba Ojibwa, joined the Devil's Brigade and won the Military Medal and the U.S. Silver Star.

Murray strung telephone lines. Juno Beach to Germany.

A crack shot, he never had to use his Sten gun in anger. But he dodged German patrols and artillery trying to blow up his lines. He spent taut nights splicing cable at the front.

You get a good view of a war from atop a telephone pole and Murray Whetung saw things he'd rather he hadn't.

Six months after Germany surrendered, he came home. At

the foot of Curve Lake Rd., he met reserve men heading out to hunt.

"Leave me a canoe," he said, and ran home to trade his army bags for a rifle. Next morning, he bagged three deer.

Life goes on. Murray, who became a United Church minister, is the last of those 50 warriors.

(A female veteran who married into the reserve after the war also survives.)

Last year, Murray declined an invite to the Juno Beach Centre's "Voices of the First Peoples of Canada" exhibit.

One tour of Europe was enough, he tells me.

Lung disease took Elva a decade ago. They had 13 kids. Curve Lake swarms with their great-grandkids.

Would they all sign up to fight World War III, God forbid?

And why is so little known, by the rest of us, about what their kin did for king and country?

"First Nations traditions are oral," former chief Gary Williams, 47, tells me at the band office. "We've never written down our history."

So we don't hear about mass volunteering or that most bands also sent money to the war effort.

Maybe it was the tradition of alliance with Britain dating to the

American Revolution. Maybe it was loyalty to Canada, despite everything.

Maybe it was the lure of adventure and paycheques when reserves were at their hard-bitten worst.

On Sunday, Nov. 11th at the cenotaph, the Maple Leaf flew with the Union Jack and Curve

Lake's banner, an eagle bearing a peace pipe.

Murray Whetung, last of 50 brave men, laid a wreath wearing the buckskin suit he and Elva stitched 40 years ago. For years, native garb was barred at any Remembrance Day ceremony.

Those medals sure look good on buckskin.

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ANISHINABEK

Diabetes awareness month

Pump makes Halloween fun for girl with Type one

By Marci Becking

NORTH BAY – Thanks to an insulin pump, Shaelyn LaRonde was able to eat some of her Halloween candy this year.

“The pump is much easier than the needles,” says Shaelyn’s dad, Jason, the Lands and Resources Director at the Union of Ontario Indians, “There are no more pokes. We test her sugar levels and she can give herself her own insulin – we just have to tell her what unit to give.”

Since being diagnosed with type 1 diabetes in 2005, the seven-year-old was given daily insulin shots and the family had a strict eating schedule to adhere to.

“Since getting the insulin pump, she can eat at flexible times,” says Jason.

He and his wife Laurie count carbohydrates for Shaelyn by using a scale.

“I’m the breakfast guy,” says Jason, “Laurie looks after the other meals.”

“This Halloween was a little easier; we could check the labels for carbs and then adjust the insulin accordingly.”

Shaelyn’s insulin pump makes it easier for the staff at St. Alexander’s School to watch over her sugar levels.

“The school will call and let us know what amount was giving to Shaelyn,” says Jason, “It’s hands-free management of the disease.”

The Larondes’ oldest daughter, Vanessa, 10, has juvenile arthritis but their son Kadin, 3, so far doesn’t show any signs of auto-immune illness.

“We have a healthy lifestyle,” says Jason. “We have sit-down meals together, don’t eat out a lot and we don’t smoke.”

Shaelyn has had a lot of support from 30 family members who come out every year for the Juvenile Diabetes Research Foundation of Canada walk.

November is Diabetes Awareness Month and November 14th is World Diabetes Day and Denise Stanley, Regional Fundraising Coordinator for Northeastern Ontario wants everyone to know that type 1 diabetes is on the rise.

“It is important that we educate people about this auto-immune disease,” says Stanley.

For more information, contact www.jdrf.ca.



Teacher designate from St. Alexander’s School, Audrey Gribbons helps Shaelyn LaRonde, 7, check her blood sugar level.

Singing hymns keeps language alive

By Melissa Cooper

WIKWEMIKONG --From her own little recording studio Medora Hicks has produced a CD of her favorite church hymns translated into Ojibway entitled “Name N’ gamwinan”.

“The recording took three months to do,” said Hicks, 67. “I strive for perfection, that’s probably why it took me so long to finish recording all of the songs.”

She thought about creating this CD four years ago and finally decided to complete it with the encouragement of her husband Don, the Wikwemikong Heritage

Organization, and community elders.

Medora moved back to Wikwemikong in 1997 after being away for over 40 years.

She was surprised at how much she had lost her language, but she was able to gain it back word by word, due in part, she says to a fluent friend -- the late Helen Trudeau.

“I feel it’s important to keep culture and also have faith,” Medora says. “We all have to have something to believe in.” She practices Roman Catholicism in two languages.

The CD has 10 songs with eight of the songs being church hymns from a

now out-of-print prayer book entitled, “Anamie Nagamonan”.

“These hymns need to be revived,” she says. “Presumably our ancestors created these hymns long ago.”

Medora contributes all the music on the CD – she has kept her singing voice in tune the past eight years as a music minister in Holy Cross Mission Church – and backs up her vocals with her self-taught guitar and shaker skills..

The design of the CD cover by Annette Peltier of Abordigital Website & Graphic Design, features past and present photos of the original church,

which was destroyed by fire in 1954, and its replacement.

Aside from her musical skills, Medora Hicks is also an entrepreneur, operating a bed and breakfast business out of her lakefront home. She is also a very talented seamstress, specializing in quilts and various other types of sewing and alterations.

Her CD is available for purchase at the Manitoulin Trading Post in Sheguindah, the Mnyaadjimowin (Good News) Centre in Wikwemikong and also by contacting Medora at (705) 859-2638.



Medora Hicks, Wikwemikong, with her newly-released CD of Ojibway hymns.

Assembly First Nations ad 4x4.5

SPECIAL ANNOUNCEMENT

It is with great pleasure I begin a new venture with the Anishinabek 7th Generation Charity/Union of Ontario Indians, as a Volunteer of Corporate Affairs.

During my 20 years of service in the Hospitality industry as a Director of Sales & Marketing for Westmount Hospitality Group, we developed and designed a hotel program for the Anishinabek 7th Generation Charity.

The partnership has had tremendous growth over the past 10 years, due to the efforts of the dedication of the Anishinabek 7th Generation Charity & Union of Ontario Indians team.

Developing and designing the accommodation partnership with Les Couchie and his team of professionals, revealed a clear picture of the invaluable work of the Anishinabek 7th Generation Charity.

We want to continue on the path of growth with partnership programs, and build awareness, allowing the Anishinabek 7th Generation Charity continued success for many years to come.

Yours in Hospitality, dedicated to the Anishinabek Nation 7th Generation Charity.

Sheila S. Bellefeuille Email: SSheilaB@gmail.com



-Photo by Margo Little

Tire pile gone

ZHIIBAAHAASING – The massive job of removing two million scrap tires has finally been completed.

The large stockpile was created when Cockburn Island Recycling piled the tires but did not recycle them. Provincial environmental laws did not apply to the largest collection of scrap tires in Ontario, since they were on First Nation land.

The involvement of Indian and Northern Affairs Canada earlier this year got the cleanup project under way, and the tires were shredded and shipped by truck to a recycling plant near Chatham in southern Ontario.



ANISHINABEK NEWS

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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 DECEMBER

Advertising

Bookings: November 20
Final Art: November 24

News

News submissions: November 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 / OPINION

Remembering those who go before

It's the time of year we think of life stopping – leaves severing their tumblical cords and parachuting slowly down to the ground – or of nature going on hold – bears and other dreamers finding a comfortable place for their long winter's nap.

Many cultures around the world – Anishinaabe and Haudenosaunee included – celebrate a Feast of the Dead at this time of year, and of course there is the Christian tradition of All Saints and All Souls days. Then there's Remembrance Day, when we stand in silence for a mere two minutes to honour the many brave warriors who sacrificed their lives to make ours easier.



Maurice Switzer

It's important to publicly commemorate the lives of people whose physical beings have completed their journeys.

The first funeral service I remember attending was that of my grandmother, Nellie Franklin Marsden. I was one of 72 grandchildren who descended from her and my Grandpa Moses, who served as elected Chief of the Mississaugas of Alderville. I sat about halfway up a staircase in Anderson's funeral home in the little village of Lakefield, keeping my distance from the strange drama that was playing out below me. None of it made any sense to me at the time. All I knew for sure was that Grandma would no longer be around to let me lick chocolate icing off her baking spoons.

What I now understand is that everyone's life should count for something, and it is the duty of their families and friends to honour their memories. In recent weeks my life has been touched by five deaths.

Albert Lalonde died in a tree-cutting accident, leaving behind wife Jeanette, four daughters, and four grandchildren. I never met anyone who was any prouder of his Native heritage than Albert, who, within seconds of meeting a stranger, would reach into a pocket and produce photos of his grandparents – Archie "Grey Owl" Belaney and his first wife Angele Egwana. Our cross-cultural training workshops will never be the same without Albert's moose-meat stew and pan-fried pickerel.

Violet Lauer's death shocked members of North Bay's Jewish community, occurring at a time when she was acting as primary care-giver to husband Ernest who had just been hospitalized. At community functions Violet was a model of soft-spoken dignity, enjoying the admiration of her family and friends. Ernest's heartfelt remarks at the synagogue service demonstrated how strong the bond can be between husband and wife.

Derek Restoule was, in the words of a high school buddy, "always smiling, always in a good mood, and loved football and hockey." His death following a bicycle accident was surely the hardest to bear. He was blessed with having a mother prepared to protect her children from anyone who threatened to do them harm. She agreed to donate his heart, lungs, kidneys, liver and eyes so that other children might lead longer lives than her son, who would have been 15 on Christmas Day.

Meeting mother for the first time

When I was twenty-five I met my mother.

We'd been separated for a quarter century and I'd grown up with a thousand questions about the woman who'd given me life. All I knew was that she was an Ojibway woman. She didn't have a name and she didn't have a face. At twenty-five all that changed.

I'd met my brother Charles the year before and he'd filled me in on family history. He told me as much as he could about our lives as Ojibway people and for the first time in my life, the clouds parted. Suddenly, I had a culture, a language, a home reservation, a history and apparently, a mother very eager to meet me.



Richard Wagamese

That scared me. It had been such a struggle as a white-raised city kid to be accepted by Native people. I was afraid that if my mother didn't accept me, if I was too white, too civilized for her, then I would never really belong anywhere. The idea of meeting her and being rejected was terrifying.

Charles arranged a Christmas reunion at his home in Saskatoon. I was working in Calgary at the time and the drive was hard. Every mile I wanted to turn around. At every town I wanted to stop and

Larry Beaucage was a talented soapstone artist whose carvings can be seen in Native craft stores across Northern Ontario. Mukwa – the bear-inspired Larry, but couldn't heal a sickness that impaired his life. He was at his happiest with an electric guitar or fishing pole in his hands, and his ashes were spread on the Little Sturgeon River where he could finally be at peace. The night before, Larry's spirit name was revealed to a Nipissing elder – Waabzhkii – White Bear Man.

Jim Smylie was gruff on the outside, but a real softie beneath his fluffy orange coat. He visited our home with increasing frequency as his elderly "parents" could no longer give him the attention that cats require. While he was undoubtedly "top dog" among neighbourhood cats, he brought many protégées to our door to share in his meals. He spent the last days of his estimated 19-year life in pampered retirement, curled up on his bed near a heat register in a loving country home.

I will miss these kind and gentle souls. May their spirits be in a better place, and shine in the night sky with all the other stars.

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.

BALONEY & BANNOCK By Perry McLeod-Shabogestic



According to this article "teasing" is a Native form of affection... Must be why we don't tease Stephen Harper!

pms@aofrc.org

call him on the phone and tell him I couldn't make it. But I got there somehow.

She wouldn't arrive until the next day. I couldn't bring myself to go with the others to meet her at the train station. Instead, I sat in my brother's living room and waited anxiously. When the car pulled up outside I peeked out the curtains for my first glimpse of her.

She was short with curly black hair and a round face that was smooth and young-looking. I watched her walk up the sidewalk and when the others marched through the door they had to push me out into the porch to meet her.

There are no words now to describe that moment and there were no words then. My mother and I stood there, inches apart for the first time in over twenty years and breathed. I could hear her indrawn breath and I know she could hear mine. Then, very slowly we moved toward each other.

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

MAANDA NDINENDAM / OPINION

Treaty pay hasn't caught up with inflation

As a first-time observer of an urban Treaty Annuity Payment Day, I didn't really know what to expect.

I knew that my partner Christian and my 19-month-old son Alexander would be receiving \$4 each as citizens of Dokis First Nation – a "signatory" to the 1850 Robinson-Huron Treaty – and that's about it.



Marci Becking

Didn't realize that it was such a big to-do until we arrived at Canadore College and my son bee-lined for the RCMP

Constable in full scarlet-tunic dress uniform. Three officials from Indian and Northern Affairs Canada and a member of the Anishinabek Police Service made up the rest of the official Treaty Day party.

I had a lot of questions about this Treaty Day business – like why only \$4?

In 1876 the payment was capped at a British pound. But if you account for inflation, I think the payment should be closer to \$800 per year, instead of \$4, which is why some First Nation Chiefs



Christian and Alexander Hebert, citizens of Dokis FN, pick up their forms from RCMP Constable Lynn Evans at the Treaty Annuity Payment Day held at Canadore College. – Photo by Marci Becking

are working on an annuities claim against the federal and provincial governments.

So there is still hope for a fairer payment someday. Based on what I've learned about treaties so far, it will almost certainly be far less than an equitable portion of the trillions of dollars extracted from the traditional territories of the First Nation signatories who thought they were sharing the wealth with non-Native citizens, businesses, and governments.

And why does everyone have

to stand in line at a treaty day for the \$4? I did some research and in the Robinson-Huron Treaty it specifies that cash will be paid out to each member of the First Nation. So that accounts for the pomp and pageantry of Treaty Day. Of course it's easier for most First Nation citizens to just get the form and mail it in.

I'm told that many recipients want the federal government to go through the annual rigamarole as a constant reminder of broken promises and treaty obligations.

So what to do with Alexander's \$4 windfall?

I could start a Kirby Kangaroo Club account for him at the Anishinabek Nation Credit Union.

Better yet, I could invest the \$4 into a Registered Education Savings Plan (RESP). You may be laughing, but, combined with the annual Canadian Education Savings Grant of \$150 for families with an annual income between \$35,595 and \$71,190, at age 18 Alexander would have roughly \$5,000 to go towards his education. (Calculations made at Canadian Business Online.)

This may only pay for books in the year 2024, but still, it's more than the \$72 he would accumulate in Treaty Day payments in his first 18 years.

So perhaps it's not a complete waste of time to for First Nations citizens to go and collect the \$4 Canada owes them.

I wonder how much the gas costs to get there?

Marci Becking is communications officer with the Union of Ontario Indians in North Bay.

LETTERS

Border guards seized goods

An issue arose when my wife Kerry Lynn Peltier and myself were crossing the border from the U.S. to Canada at the Whirlpool Bridge in Niagara Falls, Ontario.

We feel our rights were violated and ignored. We pulled up to the border, and were ordered to pop our trunk, so we did and were then told to pull over. They told us they owned the vehicle. We had our personal belongings and a few household items which we purchased in the U.S.

Wkwemikong Board of Education bought my wife a computer program for school which was shipped to a UPS store in Niagara Falls, New York, and a laptop that was purchased from Best Buy in Niagara Falls, New York. These gifts are for school to further our education.

Our belongings were seized and we were told a 40-60% duty was to be added on. We were also told to pay \$1138.38 to get our car back from them, so we did because we need the car to get to school and to work.

The balance owing for duty is \$2276.76 to get our personal goods back.

Are we subject to pay duty on our personal goods, purchased or received from the USA, being North American Indians?.

If you can help, we would love to hear from you very soon, as they will hold our items for 30 days and then be auctioned off.

If you need more details please call us at 289-296-9405 or e-mail

Mitch Dokis
Nipissing FN

Notable Quote

"Canadians understand that we want to be prosperous, healthy and see our children succeed. We can end poverty in a generation, if we can find the political will."

"Immediate investment is needed for successful programs designed by First Nations, and a real commitment to building fair, sustainable First Nations governance frameworks."

"We need to provide a healthy environment for First Nations children and youth if they are going to succeed in school and in life. They need to be well fed, have clean water to drink, and access to safe housing."

National Chief
Phil Fontaine
Assembly of First Nations



Phil Fontaine

Home: Picking up a hitch-hiker with a chainsaw

Imoved back home. Not back in with my parents, heavens no! I mean, I've moved back into my home town with my own family.

With the housing cost problem in North Bay about as pleasant as a toothache, we looked twenty minutes down the Trans-Canada highway for our solution. We were rewarded by a beautiful, affordable home with large front and backyard for our soon-to-be two-year-old to roam around.

But there is a lot more to moving from one community to another than simply trading houses. There's the question of whether one belongs, what there is to offer all members of the family and many other factors. But most importantly, there's just a simple feeling of being in the right place to live your life.

Moving is strenuous, both physically and mentally. There

is the matter of packing and hauling, lifting heavy furniture and then putting everything in the right place in your new home. There's also the stress of wondering whether you're doing the right thing, whether the moving truck will make the trip, and whether you've contacted enough people to help – and if they'll show up!

Fortunately for us, everything went right: no injuries, plenty of family to help. But when the move was over and everything was safe in our new home, there was more than a feeling of satisfaction and relief. There was that warm feeling of being in the right place and being surrounded by my family who were with me as I grew up here. It felt like the circle was intact once more, and that was when I knew the decision was right.

There are some quirks about returning to a place where everybody knows everybody. Odd situations crop up. You do things you normally wouldn't because you feel so comfortable.

For example, I was driving along Highway 17 and spotted a hitch-hiker. The unusual thing about this particular hitch-hiker was that he appeared to be carrying a chainsaw, not exactly reassuring for a driver trying to decide whether to stop for this passenger.

As I drew closer, I recognized Mr. Commanda holding this lethal weapon, and recalled playing in several of his softball tournaments. Without another thought, I pulled over to pick him up, and popped the trunk to stow the chainsaw.

Only later when I told my



Christian Hebert



INTERGOVERNMENTAL AFFAIRS



Serpent River FN, Elliot Lake after province on land rights

By Shannon Quesnel
Elliot Lake Standard

Serpent River First Nation (SRFN) is looking to get more input into what land gets developed.

This might conflict with the City of Elliot Lake's push to develop land for cottage and other uses.

That is one reason the two groups formed the Elliot Lake and Serpent River First Nation Joint Relations Committee.

One of the committee's goals is to work out such land issues and come to a beneficial arrangement for both sides.

Committee representatives met on Serpent River FN on Oct. 10 to discuss the land issue. In attendance, were SRFN Chief Isadore Day, Elliot Lake Mayor Rick Hamilton, a Ministry of Northern Development and Mines (MNDM) representative, officials and residents from both communities.

For sometime, SRFN members have been trying to protect and gain rights to certain land.

SRFN is just one of many First Nations looking to do this.

Ontario land right issues are



North Shore neighbours

Serpent River First Nation Chief Isadore Day, right, and Elliot Lake Mayor Rick Hamilton, left. Were joined by Anishinabek Grand Council Chief John Beaucage during the official launch of the Joint Relations Committee created by the neighbouring North Shore communities.

put to the Ministry of Natural Resources (MNR) and can take years to work through.

During this process, however, some of the disputed land is being sold and/or developed. This has been taking place within Elliot Lake's municipal boundaries.

Serpent River FN Chief Isadore

Day says land the band considers sacred, and has historical value, has been sold and developed.

Day brought up Sunshine Beach and Rooster Rock located at Quirke Lake and a three-kilometre Crown access road near Dunlop Lake. Further development of the road has been put on hold.

The situation of Sunshine Beach was upsetting for SRFN.

Day says, "With regards to Sunshine Beach I will state the community has looked at that particular site for the last several months and it was always quite concerned that was a site that held some value."

Day checked out the site recently and was not happy with what he saw.

"Obviously, there was a concern when the cottage lot program began that particular area would get lost in the process.

"And because we didn't have... the capacity to respond (to the process) we did end up seeing that land get expropriated.

"We have to say that is a sore spot for the community." Day says the Sunshine Beach development is like "carving into your mother." "That sounds very harsh, but that is how some of our people would see that." Day says he once spoke with former mayor George Farkouh about protecting the area from development.

"I thought there was somewhat of an understanding between us that there would be some preservation of that site."

Since that did not happen Day wants to know what to direction to take.

"We certainly we will never ever see that land (restored) to its original state.

"(But) we still see the value in that area being a heritage site because of the location, rock paintings and the history that is known about that area.

"We need to sit down and have a discussion, what are we going to do from here." Another issue is a three-kilometre road on the south shore of Dunlop Lake.

This road is in the Crown land disposition application process, says Day.

The chief says developers cannot turn over properties until the road problem is resolved.

Hamilton says the city is willing to speak and even compromise on future land disposition.

"It's an issue we can work on together."

Also at the meeting, Elliot Lake Councillor Scot Reinhardt said, "Let's get something on the table.

"Winding it back is very difficult at this point. Going forward is easier."

CHIEF'S CORNER

Chief: Chief Rodney Monague Jr., 41

First Nation: Beausoleil First Nation, located at the Southern part of Georgian Bay on Christian, Beckwith and Hope Islands.

Years of Service: Chief Monague has been in office over a year, previous to that he served on council for three terms.

Current Registered Citizens: 1771

Personal Interests/Hobbies: He enjoys being involved in what his children are doing and what they are interested in. He also likes to just sit outdoors and watch nature.

Goals/Objectives for Community: Chief Monague would like to see the community work to be a financially-independent First Nation and for them to create their own revenue.

Major Influences: Chief Monague has said his mother (from Germany) and his father (from Beausoleil) are role models for him. They taught him to do things for himself and not wait for others to do things for him. His uncle, Paul Sandy, and Val Monague (past Chief) have also influenced him on how he looks at the position of being Chief.

Community Accomplishments that give you the most pride: Chief Monague is proud of the fact the community has a construction company. At the moment it is still run as a program, but in the future it will be a business. And he is happy about the 300 cabins that the First Nation owns (for around 50 years) which create revenue for the First Nation.



Chief Rodney Monague Jr.

Serpent River optimistic about consultations

A signatory to the Robinson Huron Treaty of 1850, the Serpent River First Nation is located midway between Sault Ste. Marie and Sudbury in the North Channel of Lake Huron. The First Nation's traditional territory extends from this waters of the North Channel of Lake Huron, Serpent River Basin; north beyond the city of Elliot Lake, encompassing the area of the Elliot Lake Uranium Mine Project currently being explored by Pele Mountain Resources Inc. ("Pele").

In response to Pele's announcement that field work for the first phase of its baseline environmental studies at the Elliot Lake Uranium Mine Project has been completed, Chief Isadore Day said: "We are encouraged that Pele has acknowledged the vital role

of Serpent River First Nation in the exploration and development of natural resources within our traditional territory. While there is a great deal of work to be done, we look forward to beginning work with Pele on the development of a consultation framework and a process that is consistent with our Constitutionally-protected Aboriginal and Treaty Rights. Consultation with our Community is paramount and, as stated to Pele in the past, Serpent River First Nation maintains the right to oppose this project at any stage."

Following a recent Supreme Court of Canada decision, provincial and federal Crowns have a duty to consult the First Nation on development within their traditional territory and any future consultation process must also include the Crown.

Cutler acid site clean-up continues almost 20 years

SERPENT RIVER FN - The former Cutler Acid Site in Serpent River First Nation will undergo an aesthetic clean-up of surface debris almost 20 years after the initial clean-up took place in 1988.

From our perspective, this is the "first phase of the remediation of the Cutler Acid Site" says Chief Isadore Day.

"We are pleased with the progress that we have made with the

Department of Indian Affairs over the past two years in terms of remediating the former Cutler Acid Site, but that is only the beginning of a process that is currently an ongoing discussion with Canada. Work on the first phase of the remediation project is expected to start within the next week."

Chief Day goes on to explain; "there have been on-going lobbying efforts over the last several

years to ensure that the Department of Indian Affairs uphold their fiduciary duty to ensure that the former Cutler Acid Site is remediated to a standard that is acceptable to the members of Serpent River First Nation".

Once this first phase of the remediation is complete, Serpent River will embark on the process of the remediation of the sub-surface and ensure that this time the issue remain has closure.

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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

Water and the Great Lakes Charter Annex

By Lynn Moreau

Water is considered the "life-blood of mother earth" and is necessary for all life to exist. It drives our environment and economy. I have learned that water is sacred and that women share the responsibility for protecting and conserving our water.

The Union of Ontario Indians through the MNR has recently signed a Memorandum of Understanding with the Ontario Government.

Under this agreement we have agreed to develop an approach that defines a role for the Anishinabek Nation in protecting the Great Lakes in partnership with the Ontario government, through the implementation of the Great Lakes Charter Annex.

The original Great Lakes Charter was signed in February of 1985 by the Great Lakes States and the Provinces of Ontario and Quebec. Because these waters transcend political boundaries, one principle of this agreement was to protect the waters of the Great Lakes from being diverted or consumed. This



A beautiful lake setting to remind us that Water is important to all living things.

Photo by Terry Restoule

agreement called for cooperation among jurisdictions and stated that the resources and ecosystem should be considered as a unified whole.

The newest piece of international legislation is the Great Lakes-St. Lawrence River Basin

Water Resources Agreement (December 13, 2005). This document prohibits new or increased diversions with certain exceptions. When a water taking proposal is initiated, appropriate consultation is to occur with First Nations and Tribes in the province or state

where the initiation is proposed.

The next step in the implementation of this agreement is to develop and adopt water conservation and efficiency goals and objectives.

Your participation in this process is encouraged. Some of the

highlights of these objectives include the concepts of long-term sustainable water use, improvements in monitoring and reporting on the quality and quantity of water being used, development of new science, technologies and research, and developing educational programs and information for all water users.

These objectives and goals are scheduled to be ratified at an international meeting later this year and will form a baseline guide to the further development of programs.

As we work toward self-government, it is important for us to develop water resource policies. Ideas for these policies should arise from discussions with Chiefs, Councils, elders, youth, and other community members.

If you or your community is interested in playing a role in the development of water related policies or would like more information on the Great Lakes Charter Annex, please contact me at (705) 497-9127 (ext. 2502). Lynn Moreau, Water Resources Policy Analyst.

Deer hunters must watch for degenerative disease

By Rhonda Gagnon

Deer hunting is a popular practice among our First Nations in Ontario, but with increasing pressure on our natural resources our wildlife has become impacted with human activities and disease are becoming more prominent among our wildlife such as Chronic Wasting Disease. Chronic Wasting Disease (CWD) is a degenerative, fatal brain disease that affects white-tailed deer, elk, mule deer, and moose and it has been found in wild deer in other provinces such as Saskatchewan and Alberta.

This year the Ministry of Natural Resource has had some concern that the spread of Chronic Wasting Disease may affect wild deer in Ontario. As of yet there has been no reported incidences, but for this hunting season (2007)

the MNR is setting up a monitoring program for Chronic Wasting Disease (CWD) for wild deer.

The testing locations will be located across Ontario for hunters who harvest deer (yearling or older), hunters can have their deer tested for CWD free of charge.

Please visit this website for more information regarding Chronic Wasting Disease and the monitoring program. www.mnr.gov.on.ca/MNR/hunting/cwd/2007testing.html. Happy and Safe Hunting.



A healthy White-tailed buck that is mostly found across Ontario (Source: en.wikivisual.com, 2007)



Dylan Sago, 9, and Dante Abitong, 8, from Sagamok Anishinawbek learn how to clean and fillet fish from Mary Aiabens, 16, and Raven Manitowabi, 12, both from Wikwemikong Unceded Indian Reserve, during the Sagamok Whitefish Festival

Sagamok festival features whitefish

SAGAMOK – Sagamok Anishinawbek held their very first annual whitefish festival at the Millennium Centre Saturday Oct. 20. Stitich (Andrew Manitowabi) spearheaded the event.

"The community came out and supported the event 100%", said Stitich. He and Melvin Southwind provided all the whitefish and other fish, some of which were used to barter with the Menno-nite community for desserts and other foods for the concluding community feast, also a big part of the gathering. Fabian and D.J. Southwind also helped out by cleaning much of the fish catch for the festival.

Other events included tea-boiling, nail-driving and moose-calling contests. A highlight of the day was a "turkey shoot" that replaced the turkey with a pick-erel and the rifle with a bow and arrow. Different stations were set up around the Millennium Centre to display activities such as smoking, cooking and preparing whitefish. A cleaning station turned out to be an attraction for many children wanting to learn how to fillet fish.

Celebrating the whitefish harvest has been important to the Sagamok community. Fish is generally low in calories, saturated fat and cholesterol, making it a

good substitute for chicken, beef or pork. It is also a good source of protein, vitamins and minerals. Cold water fish is also high in omega-3 fatty acids that appear to decrease the risk of coronary artery disease and helps lower high blood pressure.

Special recognition was given to sponsors Sagamok Health and Social Services Unit, Sagamok Planning and Technical Services, Sagamok Chief & Council, Shingwauk Education Trust, Waubetek and Fednor. These and other outside supporters of the event such as the Anishinabek/Ontario Fisheries Centre (A/OFRFC) provided door prizes for participants.

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WEBSITE

Know Your Watershed

www.ctic.purdue.edu/KYW/Brochures/GetToKnow.html

Getting to Know Your Watershed site is a great guide that provides basic information about what a watershed is, its importance and will help you to understand what watersheds are all about.

Information provided by Lynn Moreau

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Corporal Francis Pegahmagabow, a citizen of Wasauksing First Nation, served in the First World War. An Ojibwa, he was the most decorated Aboriginal veteran in Canadian History. (Indiana University)



Members of the Chippewas of Nawash First Nation, located in central Ontario, served in the War of 1812, the 1991 Gulf War, and every major conflict in between. (Gordon W. Johnston/ Maadooki Seniors' Centre)

Native Veterans

A continuing tradition of service

Native Canadians have demonstrated time and again their great service and sacrifice in times of conflict.

Although past treaties with the government often meant they were not compelled to serve, while a lack of official records means that exact statistics are often hard to determine. To do so, they have often had to overcome challenges such as cultural differences, language barriers, and a lack of resources.

The First World War

On August 4, 1914, Canada, as a member of the British Empire, went to war against Germany. The First World War was over. More than 4,000 Native Canadians would volunteer for service.

The Native response was remarkable. In some areas one in three able-bodied men every man between 20 and 35 years of age volunteered, as well as many women volunteered. Some Native Canadians volunteered because they were looking for a change in their lives, the British and felt it should be no different in this conflict.

The talents which they acquired through their life experiences proved valuable to the war effort honed with their traditional hunting lifestyles.

The Second World War

On September 10, 1939, Canadians found themselves in conflict again as our country entered the Second World War. Once again, Native men and women in Canada answered the call of duty. More than 3,000 status Indians, as well as an unknown number of Inuit, Metis and First Nations people volunteered.

One interesting role some Native Canadians would play in this conflict would be to act as interpreters. Some sensitive messages were translated into Cree so the enemy could not understand any intercepted transmissions. These messages would be translated back into English so it could be understood by the recipients.

The Korean War

Less than five years after the end of the Second World War, Canada would enter the Korean War. Many Native Canadians participated in this conflict as well. Many of those who enlisted had taken part in the Second World War.

Sergeant Tommy Prince drew upon his extensive previous infantry experience with the Canadian Light Infantry in command of a rifle platoon of eight men which entered an enemy camp and captured it. He was awarded the United States Presidential Medal of Honor.

The Legacy

The names of several of our warships, like the HMCS Iroquois, HMCS Micmac and HMCS Nipigon, are a testament to our country's esteem for the proud heritage of Native Canadians.

Native Canadian Veterans have a monument in Ottawa commemorating their military service. It is a striking sculpture which incorporates images of four 'spiritual guides' seen as being important to the war effort. These spiritual guides represent the keys to these brave Native Canadians' success as warriors.

Courtesy of Ministry of Indian Affairs and Northern Development, Canada

ns in Canada

ce for our country through their participation in Canada’s military, particularly during to serve, many felt it was their duty to do so. ine, Native men and women have served in Canada’s military in impressive numbers. arning a new language and even traveling great distances just to enlist.

st Germany. It would be more than four years of terrible loss of life before the ‘Great n would enlist. Some communities (such as the Head of the Lake Band in B.C.) saw eer for the medical corps. le others volunteered because of tradition – in the past they had fought on the side of the military. Many of the men had great patience, stealth and marksmanship – skills

ntry declared war on Germany and entered the Second World War. ch 1940, more than 100 had volunteered and by the end of the war in 1945, more than ; peoples had enlisted. as “code talkers.” Soldiers like Alberta’s Charles Checker Tompkins would translate missions. Once the message was received by another Cree speaking “code talker,” it

er the Korean War on June 25, 1950, and several hundred Native Canadians would Second World War, and service in Korea would see them expanding on their previous h missions like a “snatch patrol” raid of an enemy camp in Korea. Prince was second- tured two machine guns. As well, he was a member of the 2nd Battalion, Princess Unit Citation for distinguished service in the Kapyong Valley.

and HMCS Huron (all of which participated in the Korean War) are all indication of ilitary service. The Aboriginal and First Nations Veterans National Monument is a mportant to military success – the wolf, the bear, the elk and the cougar. The qualities is snipers, scouts and soldiers.



WWII Veteran Angus Pontiac, Wikwemikong Unceded Indian Reserve. Pontiac is a survivor of both the residential school system and World War II. He was the recipient of the Anishinabek Nation Lifetime Achievement Award in 2006. (Photo by Alex Peltier)



Elder Ray Rogers, Aamjiwnaang First Nation near Sarnia, representing First Nations in Canada, inspects names on gravestones at the Saint-Sever Cemetery in Rouyn, France Aug. 20, 2007. Photo courtesy of INAC.

RESTORATION OF JURISDICTION

Anishinabek-Canada education and governance tables meet

The **Governance Main Table** continues to develop the draft governance final agreement. Liz Morin, Canada's Chief Negotiator provided some remarks from Canada's perspective, reporting that there is good momentum at the governance table. Barb Frizell-Bear provided Canada's presentation on ratification.

The **Education Main Table** has begun re-drafting various sections and is revisiting the Fiscal Transfer Agreement. Darrell Paul, who is taking over as Chief Negotiator for Canada at the Education Main Table, said he was looking forward to completing the education negotiations. Paul stated that he is committed to the education negotiations and out of respect for the file and communities, he needed to step-up and provide some consistency at the table by filling the position of Chief Federal Negotiator. Anishinabek Nation Head Negotiator, Merle Pegahmagabow, provided an update, stating community members will be looking at the funding amount and this will determine their support for the agreement.

Mike Restoule provided an overview on **First Nation Constitution Development** to date. All 16 First Nations that participated in the constitution development workshops were able to walk away with either an initial draft constitution or a finalized draft constitution. The committees also discussed community consultation ideas for First Nation constitutions, ratification processes, and

next steps. There are still 12 Participating First Nations out of 28 that signed the education AIP that need to develop their First Nation constitutions: the Algonquins of Pikwakanagan, Biinjitiwaabik Zaaging Anishinabek (Rocky Bay), Fort William, Gull Bay (Kiashe Zaaging Anishinabek), Magnetawan, Munsee-Delaware, Wahnapiatae, Henvey Inlet, Mississauga #8, Pays Plat, Pic Mobert and Thessalon. Plans are underway to hold an orientation conference for those First Nations, followed by more regional workshops to write constitutions.

The **Anishinabek Nation Constitution Development Committee**, under the direction of the Chiefs Committee on Governance, has 13 of 14 articles drafted. The "Relationship of Laws" articles have not been drafted and others require further work. Focus group discussions were held at the 2007 Grand Council Assembly. Approximately 80 citizens, including First Nations leaders, participated in discussions on the legislative and executive structure of the Anishinabek Nation Government, leadership selection, a justice system, and consultations and communications processes. Next steps will include meeting with the regional Elders to talk about their views for the Anishinabek Nation Government. It is expected that a draft Anishinabek Nation Constitution will be completed in 2008.

There was a discussion about **harmonization of the education and governance agreements.**

Canada's negotiators said that when either agreement goes through the federal approval process, the question most commonly asked is "How do these agreements work together?" There was agreement that some terms could and should be the same and legal counsels from both tables will meet and report to their respective main tables on harmonization. Canada is concerned with the "ever-present issue" of not having the same Participating First Nations for both governance and education. Anishinabek Nation negotiators expressed concern about merging the two processes, where the education table would wait for the governance table to catch up and then both agreements would be moved through together. Merle Pegahmagabow said there was a risk of losing First Nations, if there is a further delay. Canada assured the Anishinabek representatives there were no delay tactics.

Other issues under on-going discussion at the quarterly joint-joint meetings are **Fiscal Relations, Own Source Revenue, Enforcement and Adjudication of First Nation Laws, Ratification Processes, Implementation, Communications, the Union of Ontario Indians-Indian Affairs Protocol Round-table, the Comprehensive Self-government Technical Working Group, and funding and administrative issues.** The next joint-joint meeting is confirmed for November 22 in Toronto, at which time Canada will present its evolving perspective on Own Source Revenue (OSR).



Ernie Sandy, a resident at Rama Mnjikaning addresses negotiators representing the Anishinabek Nation-Canada at both education and governance tables. Sandy, who originally hails from Beausoleil First Nation, said "These agreements are very important to Anishinabek. We need our own education and governance to move ahead and take our rightful place in Canada and the world." From left: Andrew Arnott, UOI Fiscal Relations Analyst; Fred Bellefeuille, UOI Legal Counsel; Ernie Sandy; and Anishinabek Nation Head Negotiator, Merle Pegahmagabow.



Darrell Paul, the new Chief Federal Negotiator at the education table, is committed to concluding the Anishinabek Nation-Canada education agreement. Paul was very involved in the United Anishinabeg Councils (UAC) comprehensive self-government process and brings some continuity to this table, having worked from 1998 to 2007 with the federal team under Sheila Murray's leadership. Next to Paul is out-going Chief Federal Negotiator, Theresa Redmond, who replaced Murray in July 2007. Also shown is Marsha Moshinsky, Strategic Policy and Direction, INAC-Region.

Photos by Mary Laronde

Chief Stinson Henry advocates a "just do it" approach to Anishinabek self-government

By Mary Laronde

Rama Mnjikaning Chief Sharon Stinson-Henry said she is frustrated by the limitations the Indian Act places on First Nation governments as they attempt to exercise jurisdiction and make needed changes in their communities. Her advice: "Let's just darn well do it!" The chief made her comments at an evening information session about the governance negotiations held during the two days of main table talks at that community on October 16-17.

Chief Stinson-Henry pointed to the two-year terms of office for Chief and Council set out by the Indian Act as one case in point. "Ontario and the federal government have four-year terms. Two years is not enough time to do things such as feasibility studies and business development plans," she said. "We can develop our own election process and have all our elections on the same day. There is no reason we can't pass our own constitutions," she suggested, adding emphasis to her "just do it" approach.

Having the undivided attention of negotiators on governance for both the Anishinabek Nation and Canada, Chief Stinson-Henry took the opportunity to remark on the nature of the relationship between First Nations and

Canada. "Our people don't trust the government," she said. "We are involved in land claim and were starting to talk numbers when a new federal negotiator came on board. This set us back one year. We think it's to set us back."

The chief also questioned the often-referred-to "government-to-government" re-



Chief Stinson with R. Martin Bayer, Chief Negotiator for Governance at the information session at Rama Mnjikaning First Nation.

lationship. "I can't get a meeting with the Minister [of Indian and Northern Affairs]. It's disrespectful," she stated. Wayne Wong, Senior Intergovernmental Affairs Officer at INAC Region and a member of the federal governance negotiation team, responded saying that Ontario Region and the Union of Ontario Indians have a long-standing protocol agreement to alleviate issues and a new political agreement for bi-annual meetings between the Grand Council Chief of the Anishinabek Nation and the Minister of Indian Affairs was recently established, both of which are aimed at improving the relationships between the Anishinabek and Canada.

The relationship between First Nations and Canada is at the heart of the negotiations on the Anishinabek Nation Agreement With Respect to Governance. One of the stated purposes of the agreement is to "establish a new government-to government relationship between the Parties within the framework of the Constitution of Canada."

Earlier in the day, Chief Stinson Henry was on hand to welcome both negotiation teams and commend them on the "important work" they are doing toward First Nation self-government and removal of the Indian Act.

Workshop series gets great start

The 2007-08 series of Capacity Development workshops got underway with the first hosted by the newly formed Nokiiwin Tribal Council held at Fort William First Nation, Oct. 23-24. The topic was Fiduciary Responsibilities of First Nation Leaders and Decision Makers. Chief Wilfred King of Kiashe Zaaging Anishinabek co-facilitated along with Audrey Gilbeau of Bingwi Neyaashi Anishinabek.

The facilitators shared their knowledge and experience, presenting the information in an interactive method. Participants looked at fiduciary responsibility from the perspective of Chief and Council, Trustees, Boards of Directors and Band Members. The importance of separating politics and administration was highlighted.

Participants were given a number of scenarios and asked to decide which was a political matter and which was an administrative responsibility. Participants applauded the facilitators for their excellent presentation and the Union of Ontario Indians' coordination.

The next workshop, Drafting First Nation Laws, is at Alderville First Nation Dec. 5-6.

RESTORATION OF JURISDICTION

Ratification means “the people have spoken”...but will they?

By Mary Laronde
ROJ Communications Coordinator

Poor voter turnout in some First Nation elections and referendums has negotiators for Canada and the Anishinabek Nation concerned about an equally low turnout for the ratification of the education and governance self-government agreements.

Those First Nations experiencing voter apathy need not be too embarrassed. Voter turnout for the recent provincial election hit an all-time low with only 52% percent of eligible voters turning up at the polls. The Liberals won 42% of the popular vote and have a majority government with the support of about 27% of eligible voters.

In First Nations' referendums, a resounding 'no' is a better result than plain indifference. At least the people will have spoken. But just how many people make up "the People?"

Canada says it's over 25%, just like in Ontario. Canada's current policy is that 26% of all eligible voters of each First Nation need to vote "yes" to approve or ratify what it calls "non-treaty self-government agreements," the kind that the Anishinabek Nation and Canada are negotiating at the education and governance tables.

According to Canada, "self-government constitutions" also require the same "level of assent" or support to pass. "Self-government treaties," however, require an absolute majority – over 50% of all

eligible voters must say 'yes' – for a ratification to occur because they deal with constitutional matters like Aboriginal and Treaty Rights.

Canada's position on what constitutes a valid ratification was presented by Barb Frizell-Bear, Senior Policy Advisor, Indian & Northern Affairs, Self Government Policy Directorate, during the governance main table talks at Rama Mnjikaning on October 17. "The level of assent is determined by a balance of considerations," Frizell-Bear explained, naming "the extent to which the agreement will have an enduring effect on the community," and the "nature and risks associated with the agreement."

"Canada's concern is for the stability of the agreement over time and how the process is run. The process needs to be fair, open, transparent and accessible," she continued, emphasizing that the process itself is as important as the outcome. Frizell-Bear advised that the ratification process should be "comparable across the communities but it needs to reflect the way a First Nation makes decisions."

There is concurrence in both the education and governance agreements-in-principle (AIPs) that the First Nation ratification process will follow generally accepted democratic principles as well as the principles of fairness, openness, transparency and accessibility, but Anishinabek Nation negotiators insist that First Na-

tions will decide their own ratification processes.

Anishinabek Nation negotiators have maintained that the level of approval needs to be in line with a First Nation's historical voter turnout and the business of ratification, especially the ratification of First Nation and the Anishinabek Nation constitutions, needs to be decided by First Nations.

Since Canada has agreed to fund the Participating First Nations' ratification processes, and since the ratification processes will be an appendix to the draft final Agreement with Respect to the Exercise of Education Jurisdiction, it is a matter for joint agreement.

Ratification won't be an easy negotiation or an easy process to implement. Potentially, all 42 First Nation Chiefs and Councils could decide to take the education agreement – the first agreement scheduled for ratification June 2009 – to a vote. And after the vote, how will the results be weighed? How many First Nations, in what geographical location, will need to say 'yes' for the agreement to pass?

Frizell-Bear said that the complexity of the undertaking needs to be assessed as a ratification process potentially involving so many First Nations has never been undertaken. "The sooner planning starts, the better the chances of avoiding the 'Oh my God!' moment. You cannot play catch-up," the veteran ratification specialist advised.

ROJ BRIEFS

Trust: a new agenda item?

Chief Stinson-Henry's candid remarks about a lack of trust by First Nations regarding the federal government and a similar discussion at the main table about trust issues could land "trust" as a new agenda item at bilateral meetings. The lack of trust stems in part from unfulfilled obligations and heel-dragging on the part of Canada in processes such as Additions to Reserves. Governance and education negotiators from both Canada and the Anishinabek Nation agreed that building a positive environment for a new relationship built on trust should be a standing agenda item at the UOI-INAC potocoll table.

Governance Report '07 getting fleshed out

At the June 2007 Grand Council, the Chiefs in Assembly accepted the Chiefs Committee on Governance report which identified four key pillars for First Nation and Anishinabek Nation development: Governance, Membership/Citizenship, Economic and Community Development and Communications. The Chiefs in Assembly directed the CCoG to take the next step in supporting Resolution 05/09 by developing an implementation plan based on the recommendations that includes all comprehensive, sectoral areas. Prioritizing the issues and completing a critical path chart, providing an interim report for the fall Grand Council Assembly are steps on the way to tabling a full report on implementation at the June 2008 Grand Council.

Education gets new negotiators

Only several weeks into her role as the new Chief Federal Negotiator at the education table, Theresa Redmond is being replaced by Darrell Paul. Paul, who hails originally from Nova Scotia and was intimately involved in the United Anishinabeg Councils self-government negotiations process, comes to the education table from the Self-government Branch at INAC headquarters. His assistant negotiator facing off at the fiscal table with the UOI's Andrew Arnott, is Craig Gideon. Gideon replaces John Sontrop as Canada's lead on the Fiscal Transfer Agreement (FTA) and the Implementation Plan. They join Canada's legal counsel Peter Coon who replaced Alan Cracower last year. Glenn Brennan, who was on the file since the early 1990's, was also replaced last year by Sophie Redecki at INAC Region.

Education: ready to ratify in June '09

Canada's education negotiators were without a mandate for over one year when it was renewed just this past July. The new mandate is for two years only and includes the time needed to complete the ratification or approval process. This means that Anishinabek citizens of First Nations who choose to take the final Agreement with respect to the Exercise of Education Jurisdiction to the people for a vote, will need to get registered and get informed. Education negotiators say that they plan to intial off on the agreement in June 2008, at which time an "understanding the agreement" campaign will kick-off.

Forum focuses on governance



Grand Council Chief John Beaucage joins Animkii Ozasawin Drum lead by Sam George during the opening ceremony for the Harvesting & Sharing Governance Forum hosted by the Chippewas of Kettle and Stoney Point First Nation, October 25-26. During the conference presentations on constitutional models, legislative authority, nation building, appeals and redress, enforcement and members rights and responsibilities were shared with participants who came from across Anishinabek territory.



Elder/councillor Bonnie Bressette takes a break after the keynote address with Chief Irene Kells of Zhiibaahaasing First Nation and Regional Grand Chief Angus Toulouse from the Chiefs of Ontario. Regional Grand Chief Toulouse delivered the dinner address highlighting the paramount importance of the grass roots community work on constitutions and governance being done across Anishinabek territory and Canada by First Nation members. - Photos by Perry McLeod-Shabogiesic

Capacity Development Workshop



DRAFTING FIRST NATION LAWS

December 5 & 6, 2007
Alderville First Nation, Community Centre
Workshop Facilitator ~ R. Martin Bayer

The purpose of this two-day workshop is to familiarize participants with the general principles of drafting laws for First Nations. The workshop will include a general introduction to the legal sources or legal foundation for any laws enacted and an introduction to the purposes of laws in general. The workshop will also discuss some of the issues associated with the enforcement of any laws enacted by First Nation governments.

Who Should Participate?

- Chiefs
- Councillors
- Board & Committee Members
- Directors of Operations
- Political Leadership
- Band Managers
- Program Directors
- First Nation Police Constables
- Executive Assistants

For more information contact:

Terry Restoule
Capacity Development Coordinator
Phone: 705-497-9127 Ext: 2279
Toll Free: 1-877-702-5200
Email: rester@anishinabek.ca

There is no cost to participate in this workshop

Lunch and refreshments will be provided. Accommodations and travel are the responsibility of the individual workshop participants.

Strengthening Our Communities

Aboriginal Ontario

www.aboriginalontario.com

Open for Business

A Special Report on Economic Development by



and



Tips for effective meetings

By Penny Tremblay

Would you like all of your meetings to be effective and productive? Poor planning, running overtime and objectives not being met are common complaints from employees and leaders regarding the productivity of meetings.



Penny Tremblay

Manage Time

The most common complaint about meetings is that they run over the time scheduled. If we

want employees to manage their time, then we should respect the start and finish times of scheduled meetings.

Chair Needed

Meetings should have a chairperson. That person would be responsible for calling the meeting to order on time, ensuring that each segment of the meeting is run during the allotted time, and that the meeting is closed as scheduled.

Be Organized

Before the meeting begins, the chairperson should be organized with required handouts, audiovisual equipment set up, and a prepared and pre-circulated agenda and list of attendees. The chairperson can welcome the attendees, review the agenda, and set any standards for the meeting, such as turning off cell phones and indicating when questions can be asked.

Respect Time

First Nations feel that interrupting when someone is speaking is not respectful, especially when listening to an Elder. This respect however can cause meetings to run overtime. A First Nations friend told me about a major national assembly he attended where the chairman lost control of the meeting and there was no time left for the scheduled keynote speaker.

One suggestion would be to provide the speakers (including Elders) with the agenda, and ask them kindly to respect the time frame that they are given to ensure the meeting can keep the intended pace.

Penny Tremblay is the director of Northern Lights Presentations, specializing in assisting organizations achieve their goals.

northernlightspresentations.com



Passenger Hella Morgan is greeted by Great Spirit Circle Trail general manager Dawn Madahbee in Little Current, Manitoulin Island, during the Oct. 14 docking of the cruise ship MS Columbus.

Passengers tour Great Spirit Trail

By Melissa Cooper

LITTLE CURRENT – For one day in October nearly 200 cruise ship passengers took a side-trip journey to explore First Nations culture.

Half of the 376 passengers aboard the MS Columbus were greeted by ambassadors from the Great Spirit Circle Trail to start a day-long excursion around Manitoulin Island.

Greeting the passengers as they disembarked at Little Current dock was Dawn Madahbee, GSCT General Manager, in her full traditional beaded dance regalia, and a women's hand-drum group from the Sheshegwaning First Nation

Madahbee welcomed passengers in the German, English and Ojibwe languages.

"The people here are so friendly – I really admire the bead work," said Hella Morgan, 74, a visitor from Orchard Park, New York. The ship's manifest included American, Austrian, Dutch, and Swiss passengers, but the majority were of German ancestry. The Manitoulin stop was part of an itinerary that took tourists through all five Great Lakes and offered side-tours of seven U.S. and Canadian cities..

This is the fourth and last year that the GSCT tourism-based company has been contracted to host shore excursions for the Hapag Lloyd Kreuzfahrten line and is a direct result of the contacts and relationships developed at international trade shows over the years .

Included in the Manitoulin Island mini-tour were stops at Lillian's Quill Box Museum and the Native design-inspired church in M'Chigeeng, as well as chances to hike to the Bridal Veil Falls in Kagawong or through the Cup and Saucer Hiking Trail outside M'Chigeeng.

Each visitor was provided with a tour of the Ojibwe Cultural Foundation where four local crafters were on site, as well as flautist, Julian Nowgabow. An interactive Pow-wow exhibition topped off the trip.

"I am impressed because you preserved the culture – it is mostly the young people that are showing the culture here today," said Tandra Grettenberger from Stuttgart, Germany.

Red Rock explores tourism

By Rick Garrick

RED ROCK FN – This northwest Ontario community – also known as Lake Helen – is looking into possible homegrown tourism opportunities

"It's an eye opener to realize that a lot of what we long for and look for in tourism opportunities is right here," says Hoss Pelletier, Lake Helen's project coordinator, after participating in the two-day Experience Superior professional development workshop on potential experiential tourism opportunities hosted by his community on Oct. 2-3. "We can market tourism opportunities right in our own back yard."

The workshop presented a new spin on tourism for



Linda Chiupka, Marathon's community services coordinator, speaks during the Experience Superior experiential workshop held Oct. 2-3 in Red Rock First Nation.

Pelletier and six other Lake Helen citizens, where trapping, hunting, fishing, beading, quill box making, language instruction and traditional experiences are all potential tourism activities.

"We learned these everyday activities we do in life ... are all experiences that people want to take part in," says Kirstine

Metansinine, Lake Helen's economic development officer. "And we can market these experiences."

In addition to the seven Lake Helen participants, about 30 others from along the north shore of Lake Superior, from Thunder Bay to Pukaskwa National Park, attended the workshop to learn

about different ways to deliver tourism than has traditionally been done in the area.

"It's a hands-on experience," says Holly Stitch, from the Land of Nipigon Community Adjustment Committee. "When the tourist is finished with their experience, they'll leave with something they've learned or made."





JIBAAKWENG/COOKING

TRADITIONAL AND NON-TRADITIONAL FOODS



No, fry bread is not a traditional food!

By Bob Goulais

One of the most overlooked parts of the feast is always the food. I don't know many so-called "traditional feasts" I've attended, but I always tend to ask myself "where's all the traditional food?" Sure I've seen Injun Fry Bread, fried bologna and scone dogs. All of which is really tasty – but in reality aren't very traditional.

I hear a debate starting. "Come on now... fry bread is as traditional as it comes." Sorry folks. Wheat flour is a relatively new innovation for Anishinabe people. We may have made some form of unleavened, corn flat bread which we have learned from our brothers and sisters to the south, but it was not in the form that fry bread has taken on today. Certainly, deep-frying and the eventual health consequences that come with it did not originate in Indian country.

So what constitutes "Traditional Food"? As in any recipe, there are some main ingredients

that Anishinabe people call the Four Sacred Foods:

Mandamin (Wild Rice) – this food is the most sacred of all foods to the Anishinabek people. It was a gift that was given to us directly from G'zhemnidoo (the Creator). It's description was known to Anishinabek centuries before it was discovered. In one of the seven prophecies, it was said the Anishinabe people would migrate to a place when food would grow "over the water". Following the great migration of the Anishinabe, the Ojibway people inhabited the area around the Great Lakes where wild rice grows in tall grassy reeds in the shallows of fresh water.



Bob Goulais

Minomin (Corn) – this food was held in common with many other Nations of people

in Turtle Island. It was a main staple for many agricultural cultures across the mid-west. It is said that the Anishinabe cultivated thousands of species of domesticated corn, each with its own unique properties, tastes, uses and medicinal properties. Arguably, corn is the biggest cultural food export that indigenous people gave the world.

Wiyaas (Meat) – one of the only sources of protein and fats of Anishinabe people for... let's say...hundreds of thousands of years. Wild meat such as Moose, Deer, Elk, Cariboo, Bear, Turtle, Beaver, Rabbit, Muskrat, Bison, is all considered sacred, as is Fish, Grouse, Pheasant, Quail, Turkey, Goose, Duck, etc. The reason why all wild meats are considered sacred comes from the teaching of Sharing. When an animal dies to provide food to our people, it is considered a sacrifice from that

spirit, which is the ultimate form of sharing.

Damin (Strawberries) – this is a very sacred, medicinal food. It is a spiritual food whose name itself comes from the root word for heart, "Da" (pronounced 'day'). Damin literally translates to "Heart Berry". Although the strawberry is considered THE sacred food, all berries fall into this category because they grow so heartily from Mother Earth. Berries are given to break fasts, after vision quests, sweat lodges and healing ceremonies.

Bob Goulais is the executive assistant to Grand Council Chief, John Beaucage and chief-of-staff for the Anishinabek Nation political office. He is a member of the Three Fires Midewiwin Lodge, the original spiritual movement of the Anishinabek people.

Fish with dill sauce

By Marthe Restoule, Dokis FN

Directions

Place your choice of deboned fish in a 9x13 casserole dish sprayed with Pam. Place fish closely together, one layer.

Ingredients

- 2 Tbsp chopped garlic
- 1/3 cup chopped onion
- Sauté garlic and onion until soft, then spread over fish
- Sprinkle fish with 1 to 2 tbsp dry dill

Bake in oven at 350 degrees until fish is cooked for about 60 minutes.

Serve with Lemon Dill Sauce.



Marthe, a teacher for 30 years and a principal for five, loves to spend time at their family's camp in the Lower French River.

Lemon dill sauce

Ingredients

- 1 tbsp butter
- 1 tbsp flour
- 2 tsp fresh dill or ¾ dry dill
- ½ cup sugar
- ½ tsp salt
- 1 large egg yolk, lightly beaten
- 1 tsp lemon juice



Directions

In saucepan, melt butter at medium heat. While beating, add the flour, dill, sugar and salt. Cook for one minute. Pour boiling water slowly and stir until mixture is thick. While stirring, add ½ cup of sauce in egg yolk, mix thoroughly, continue adding slowly the rest of sauce always stirring. Cook for another 1 to 2 minutes without boiling. Makes 4 portions. Pour over baked fish.

Cheddar Biscuits

By Melissa Stevens

Ingredients

- 1 cup flour
- 2 tsp backing powder
- ¼ tsp cream of tarter
- ¼ tsp salt
- ¼ tsp sugar
- 1 cup shredded cheese (your choice of cheddar)
- ¼ cup of butter/ margarine
- 1/3 cup and 2 tbsp of milk

Directions

Mix dry ingredients. Add the butter/ margarine; mix with fork till mixture looks like coarse oatmeal. Add cheese and mix. Add milk till mixture comes together. Turn out dough onto floured counter. Knead dough 10 times. Press dough out to about ¼ thick, rectangle. Cut into strips or squares.

Topping ingredients

- Butter
- Parsley
- Fresh minced garlic
- Mix together.
- Spread half on biscuits before putting in oven, use rest when the biscuits come out of the oven.
- Oven temp 450 F cook for about 10 to 12 minutes.



"Sometimes I over do it with the garlic, but I find that's when it tastes the best" - Melissa Stevens

Send us your Christmas recipes!

We will be featuring traditional and non-traditional Christmas recipes in our December issue. Please email your recipe to becmar@anishinabek.ca



NIIZHOODE/FAMILIES

Algonquin celebrate women's day

By Danielle Meness

PIKWAKANAGAN – An estimated 100 women came together to celebrate First Nations Women's Day, representing one quarter of this Ottawa Valley community's on-reserve population.

The Oct. 5 event marked the first time the Algonquins of Pikwakanagan has celebrated First Nations Women's day, and the program focused on traditional approaches to healing.

The Makwa Manido Women's Drum group began the day, and Elder Doreen South and Peter Bernard shared teachings about traditional healing. Information booths represented various community service providers, including Bernadette McCann House – a local women's shelter



Kiana Meness, 6, the youngest member of Pikwakanagan's Manido Makwa Women's Drum Group.

– and the local Killaloe O.P.P. detachment.

A traditional lunch of moose meatballs, wild rice and scone was served, with entertainment provided by two members of Siqiniup Qilauta/Sunsdrum, an Ottawa-based group that demonstrates Inuit throat singing and drumming. Participants had the opportunity to try their hand at the traditional Inuit art.

Funding for the event was provided by the Union of Ontario Indians, Family Violence Project.

Wanted: Foster parents

By Marci Becking

WIKWEMIKONG – During month Manitoulin Island conducted an advertising campaign to encourage more First Nation parents to take in foster children.

The campaign – posing the question “How many will leave before you will foster?” – ran throughout October and was supported by the United Chiefs and Councils of Manitoulin and Wikwemikong Unceded Indian Reserve's Foster Care Program, Kina Gbezhgomi.

Kina Gbezhgomi (We are all one) Foster Care Program is a branch of Wikwemikong Family Centre and provides temporary family-based care that reinforces Native values, customs and traditions by maintaining the cultural bond between the child in care and their community.

Maigan Fox, Foster Care team assistant at Kina Gbezhgomi says that the advertising campaign has met with some success.

“Right now we are processing a number of applicants. We're still spreading the word,” says Fox, noting that there is always a need to place

teenagers at this time of year. “We are placing all ages and even some with special needs,” she adds. “The placement times vary depending on



how quickly an applicant can get the paperwork done and also depending on whether we're placing a special needs child or not. Usually the process takes a month.

“There is a three step process – the first step is to get a criminal reference check, CAS record check, three personal references and a medical report,” says Fox. Step two includes a housing and safety check, and individual interviews with applicants. Step three is the orientation and training.

Fox says that, while bringing a child into your home can be challenging, the rewards are endless.

Kina Gbezhgomi supports Wikwemikong, Sheguiandah, Aundek Omni Kaning, M'Chigeeng, Zhiibaahaasing and Whitefish River.

For more information contact the Kina Gbezhgomi office (705) 859-1010 or visit www.kgcsf.org.

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MNO-BMAADZIWIN/HEALTH

Single mom spreads word on autism



Shelley Trudeau with son Dekken Pitawanakwat.

By Kelly Crawford

SUDBURY- "Handle your child. Make him be quiet!" Harsh words which are too familiar to Shelley Trudeau, a citizen of Wikwemikong Unceded Indian Reserve.

"I just want to make autism understood so that people can get rid of their ignorance. You can't make an autistic child be quiet. That is their way of communicating with you. There is no way of comforting them; you have to just let it roll through," says Shelley.

Trudeau is a single mother of three - Randy Pitawanakwat 7, Dekken Pitawanakwat, 3 and Silas Trudeau 19 months. Along with all the responsibilities of raising children come additional obstacles for this young family. Silas has a rare skin disease called cellulitis and Dekken was diagnosed with autism.

"(The doctor's) first instinct was cystic fibrosis, but after further research and many appointments he was diagnosed with autism at 16 months," Shelley says.

"My biggest step was accepting that he had autism and it took me a long time. I thought: No...it can't be happening to me. I don't have an autistic son," she recalls.

Shelley has been able to come to terms with the disorder and really makes a strong effort to understand what Dekken is going through, "You have to realize that they are autistic so you can try to see the world through their eyes," she adds.

Shelley's goal is to get people to understand what autism is and that autistic children are unique.

"I figure that if enough people know about it then maybe they would just look at things differently," she says.

Her personal experience has given her a new perspective on autism.

"Once I found out that he had autism and I saw screaming kids in the mall I wouldn't assume that they were just being bad. I would look at them differently," says Shelley.

Her parental challenges are compounded by bureaucratic delays. Shelley has also been waiting over three years for the provincial government to provide her with long-form birth certificates so her children can be registered with her First Nation.

"Having safe places to live with fenced yards would make a difference," says Doreen Trudeau, Shelley's mother.

Derek Restoule's 'special gifts' helping others after his passing

By Jennifer Hamilton-McCharles

The Nugget

NORTH BAY - Christmas will never be the same for Lisa Restoule.

Her son, Derek, would have turned 15 Dec. 25.

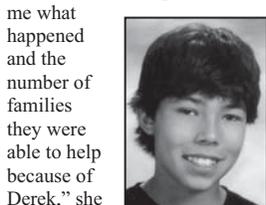
Derek died Oct. 15, weeks after suffering serious head injuries in a bicycle accident.

And while Restoule will never again see her oldest son play hockey or open birthday gifts, she takes some solace in knowing his organs could help other families have a happy Christmas.

Restoule and Derek's father decided to donate their son's heart, lungs, kidneys, liver and eyes after they were told he had a stroke and was left brain dead.

"We never discussed organ donation with Derek, but he was healthy, strong and young," Restoule said from her kitchen table as she clutched a wet tissue.

"Toronto Sick Children's Hospital told me they'll try to help kids first. A couple of weeks later they explained to me what happened and the number of families they were able to help because of Derek," she said. "His heart may be big enough to go to an adult."



Derek Restoule

Life has been almost unbearable at times for Restoule since she had to bury her eldest son.

"It's the worst when I'm alone. My mind wanders . . . all I want to know is if he's OK," she said, tears falling from her eyes.

"I just want a sign that he's doing OK."

Looking back, Restoule said, she understands what a spiritual healer meant when she

said "the creator has big plans for Derek" after visiting his hospital room at the Hospital for Sick Children where he stayed for three weeks before dying from his injuries.

"I took that as he was going to be OK. Now I understand that meant he was carrying special gifts that were going to help others."

Restoule said her other son, Jamie, 12, returned to school but she doesn't know when she will be back at work.

"I'm numb all over. I'm numb until Jamie comes home and then when he leaves again I feel empty," Restoule said, as her eyes were drawn to a curio cabinet in the living room she purchased to display the special gifts family and friends gave to her in memory of Derek.

"He did so much in his 14 years. He was a fun-loving kid who enjoyed life.

"He did so much, but he's going to miss so much like school dances."



"Your Health Benefits: A First Nations Guide to Accessing Non-Insured Health Benefits" was produced by the Assembly of First Nations as a tool for users of the First Nations Inuit Health Branch's services. For a free copy of this booklet, call 1-866-869-6789 or email vstevens@afn.

Biidaaban teaching lodge

4 X 4.5

Diabulimia new eating disorder

New England Journal of Medicine

BOSTON --A new type of eating disorder has surfaced, one that only strikes people with type 1 diabetes, many of whom are young women.

Sometimes referred to as "diabulimia", this condition occurs when type 1 individuals skip or restrict their required insulin doses in order to lose weight. While not a recognized medical condition, "diabulimia" and its associated behaviours can have both devastating and permanent effects on the body.

In people with type 1 diabetes, the body's immune system attacks the beta cells in the pancreas and

prevents them from producing insulin. Individuals must therefore take doses of insulin multiple times a day, usually by injection or through an insulin pump, in order to survive.

Failing to take one's insulin causes blood sugar levels to rise and results in frequent urination, as the kidneys must work overtime to rid the body of the excess sugar in the bloodstream. This "purging" of the sugar from the body results in rapid weight loss, and has been compared to the kind of purging done by bulimics, who vomit or use laxatives to rid their bodies of the food they consume, hence the term "diabulimia".



DOHM-NUK/LET'S PLAY!



ASK HOLLY
BY HOLLY BRODHAGEN
askholly@gmail.com

Research before giving

Many of us are so overwhelmed by the prospect of making donations or supporting a charity that we end up doing nothing at all.

Interestingly, Canadians appear to be strong supporters of people in need. A 2006 survey indicated that 85% of Canadians over 15 made a financial donation to a charity or non-profit organization, the average gift being \$250 for the year. Another 45% of the population volunteered an average of 168 hours for the year and 83% directly helped someone else without the help of an organization.

Here are some hints to help relieve the stress of giving.

Give to what you believe in. You do not have to support every single charity that asks. Instead you should figure out what is important to you and focus your attention on them. Keep some spare change for charity boxes but focus your big donations on your favourite charities.

Do your research. If you are suspicious of a charity, ask for contact and program information, then contact the charity itself or do some internet research. Be careful of fund-raisers that mimic names of respectable charities, use high-pressure sales tactics and can't provide you with important information like their charitable tax receipt number.

Give when you are able. You don't have to wait for them to call you and you don't have to give when they call. If you want to support a charity take their information and make a donation when you are able to.

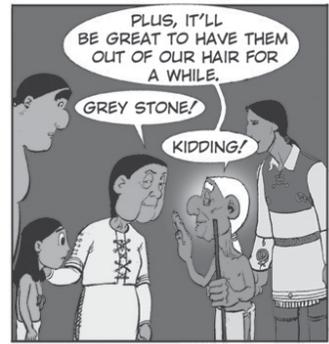
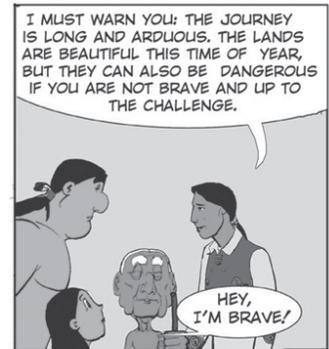
If you are wondering where the money goes or are worried your gift goes to pay salaries of administrators instead of the people you are trying to help, ask some basic questions. Reputable charities will be up front with their program costs.

It is not always about money. Many charities survive thanks to volunteers. Give your time instead of money, or give away what you don't need - property, shares or even unused items like computers or clothing you have outgrown.

Charity begins at home. You don't have to support an organization; instead reach out to your friends, family or neighbours. Helping someone directly can help minimize their need for to seek services provided by charities.

Holly Brodhagen, Dokis FN, holds a Masters of Social Work degree.

Rabbit & Bear Paws



Leela Gilday's songs reflect northern roots

TORONTO—The first Dene and the first person from the NWT to win a Juno award, Leela Gilday won the 2007 Aboriginal Recording of the Year Juno Award for her second album Sedzé. Sedzé means "my heart" in Northern Slavey.

The album has also earned Gilday nominations for songwriting and best album at the Nov. 30 Canadian Aboriginal Music Awards during the Canadian Aboriginal Festival.

Gilday's direct-from-the-soul belting and beautifully melodic roots-music songs are interwoven with expressive native vocal styles and Leela's poetic and profound lyrics. Her intelligent, soulful, songwriting reflects her northern roots; she sings about identity, death, love and life from the urban Indian perspective. Leela Gilday is a contemporary Dene woman and a musician who is intimately aware of the heartbeat of life and how it resonates through our experiences. Leela's songs are thoughtful, sometimes action-oriented, and convey a unique clarity about our roles and relationships with each other as fellow human beings.

Born and raised in Yellowknife, Northwest Territories and now living in Vancouver, Leela Gilday's first album earned her a place in Maclean's "Top 50 Under 30" list, three Canadian Aboriginal Music Awards (Best Female Artist, Best Folk Album, Best Songwriter) and a Juno Award nomination.

Her love of singing is unmistakable in her live performances.

As Leela puts it, "I feel like the voice is a human birthright and it should be used often - I think people respond to my voice the way they respond to any instrument: with powerful feelings."

In addition to touring across Canada this year, Leela was also shooting a new music video with Big Soul Productions (an award-winning Native woman-owned production company).

More info about Leela Gilday and samples of her music can be found online at www.leelagilday.com.

The winners will be announced at the Canadian Aboriginal Music Awards on Friday November 30, at the Rogers Centre in Toronto.



Leela Gilday

CAMA NOMINEES

- Best Female Artist**
Tracy Bone - No Lies (MAN)
Cheri Maracle - Closer to Home (ON)
Sandy Scofield - Nikawiy Askiy (BC)
- Best Female Traditional/Cultural Roots Album**
Jani Lauzon - Mixed Blessings (ON)
Violet Naytowhow - Wind of the North, (SASK)
Sandy Scofield - Nikawiy Askiy (BC)
- Best Male Artist**
Joe Byrne - Eye of Charm
- The Goddess Mira (ON)
Buddy Gouchie - Things that Matter (MAN)
Shane Yellowbird - Life is Calling My Name (AB)
- Best Group or Duo**
Arvel Bird with Ananeah - Ananeah (ON)
M'Girl - Fusion of Two Worlds (BC)
Priscilla's Revenge - Built For Speed (NWT)
- Best Rock Album**
The Breeze Band - The Breeze Band (ON)
Eye of Charm - The Goddess Mira (ON)
Derek Miller - The Dirty Looks (ON)
- Best Song Single**
Donny Parenteau - Father Time (SASK)
Digging Roots - Wake Up and Rise (ON)
Shane Yellowbird - Pick Up Truck (AB)
- Best Producer/Engineer**
Producers: Karen Donaldson Shephard, Julie Golosky Olmstead & Bill Hobson, Engineer: Bill Hobson for The Crow Girls, Where The Green Grass Grows (AB)
Producers & Engineers: Troy Westwood & Chris Burke-Gaffney for Little Hawk, Home And Native Land (MAN)
Producers: Donny Parenteau, & Steve Fox, Engineers: Matt Andrews & Glen Enns, for Donny Parenteau, What it Takes (SASK)
- Best Fiddle Album**
Ryan D'Aoust - York Boats & Legends (MAN)
Darren Lavallee - Backroads Fiddlin' (MAN)
Ramsey Rae - Fiddlin' Buckaroo (MAN)
- Best Folk Album**
Little Hawk - Home And Native Land (MAN)
Violet Naytowhow - Wind of the North (SASK)
Sandy Scofield - Nikawiy Askiy (BC)
- Best Instrumental Album**
Arvel Bird - Animal Totems (ON)
Arvel Bird with Ananeah - Ananeah (ON)
Sakoieta Widrick - Sacred Songs Sacred Words (ON)
- Best International Album**
Robert Mirabal - In The Blood (New Mexico)
Stevie Salas - The Sun and The Earth Vol. 1 (California)
Jimmy Lee Young - Anduhyau (California)
- Best Aboriginal Music Radio Program**
Diane Keye, Tania Henry & Josh Miller Sr. - CKRZ's New Music Showcase (ON)
Wilson Okemaw, The Morning Round Dance-Cree/English (AB)
Cal White - The Aboriginal Hour (ON)
- Best Album Cover Design**
Designer: CIMNetwork, Photography: Chronic Creative for Ryan D'Aoust, York Boats & Legends (MAN)
Designers: Troy Westwood & Darren Johnston, Artis/Photographer: Adriana Capozzi for Little Hawk, Home And Native Land (MAN)
Designers: Raven Kanalakta & Rob Norton for Digging Roots, Seeds (ON)
- Best Song Writer**
Leela Gilday - Sedze, "Dene Love Song" & "One Drum" (BC)
Donny Parenteau - What it Takes, "Father Time" & "Postmarked Heaven" (SASK)
Digging Roots - Seeds "Brighter" & "Rebel" (ON)
- Best Television Program or Special**
The Flummies - Canadian music's L-AB-Originals (NL)
Andrea Menard - The Velvet Devil (SASK)
Joel Goldberg - Celebration The Best of Camar6 (ON)
- Best Traditional Flute**
David R. Maracle - Sacred Healing (ON)
Jan Michael Locking Wolf Reibach - Unity (Oregon)
Sakoieta Widrick - Return to The Waters (ON)
- Best Blues Album**
The Breeze Band - The Breeze Band (ON)
Slidin' Clyde Roulette Band - Lets Take a Ride (MAN)
Priscilla's Revenge - Built for Speed (NWT)
- Best Pow Wow Album Contemporary**
High Noon - Generations (MAN)
Northern Cree - Stay Rad (AB)
Whitefish Jrs. - Painted Warrior (SASK)
- Best Music Video**
Eye of Charm - Farewell Machine (ON)
Donna Kay - Round Round Round (AB)
Shane Yellowbird - Pickup Truck (AB)
- Best Rap or Hip Hop Album**
Da Skeeta Squad - A New Beginning (MAN)
Shawn Bernart a.k.a. Feenix - The Real O.G. (AB)
Team Rezofficial - The World and Everything In It (AB)
- Best Country Album**
Buddy Gouchie - Things That Matter (MAN)
Donny Parenteau - What it Takes (SASK)
Shane Yellowbird - Life is Calling My Name (AB)
- Best Pow Wow Album Traditional**
Chi-Key-Wis Sons - Giiimokka'an (MAN)
Taibak Singers - Forever Young (ON)
Whitefish Jrs. - Painted Warrior (SASK)
- Best Hand Drum Album**
Big River Cree - You Make Me Proud (SASK)
Northern Cree & Friends - Long Winter Nights (AB)
Red Bull - Ami Nicimos (SASK)
- Best Album of the Year**
Leela Gilday - Sedze (BC)
Donny Parenteau - What it Takes (SASK)
Shane Yellowbird - Life is Calling My Name (AB)



EDUCATION

Kinoomaagewin



A SUPPLEMENT TO THE ANISHINABEK NEWS
October 2007

Nursing student piling up awards

By Gloria Staskus

SUDBURY -- Cheri Corbiere, President of the Cambrian College Native Student's Association (CNSA), and a student in the Bachelor of Science in Nursing program, has added many laurels to her scholastic bouquet in the past two years.

In May the Sheshegwaning First Nation woman was the recipient of the Association of Canadian Community Colleges (ACCC) Student Leadership Excellence Award – an award that recognizes and promotes excellence within Canadian colleges and technical institutes.

The following month she became the first winner of the Scotiabank Student Excellence Award presented by the Anishinabek Nation.

As President of CNSA for three consecutive terms, Corbiere has been an important contributor to Cambrian College and to student life. She is respected by both students and College staff for her leadership and initiatives related to promoting student life for Aboriginal students and for her extensive involvement in College activities through CNSA, the Student Services Division of Cambrian College, and the College's Wabnode Institute.

A dedicated student leader and exceptional student, Corbiere is an excellent role model for all students and especially for Aboriginal students. Some of the innovative initiatives that have made Corbiere an exemplary student leader and deserving recipient of the ACCC Student Leadership Excellence Award include establishing a Native



Michele Clarke, Director, Corporate and Community Relations for the Association of Canadian Community Colleges, presents Cheri Corbiere with her ACCC award.

Student Food Bank, visiting Aboriginal schools during study break to share her College experiences, organizing and promoting Cambrian's first National Native Alcohol Awareness Week, introducing cultural teachings on campus, and advocating for the return of an Elder on Campus program.

In addition, Corbiere was instrumental in developing a College policy on Sacred Medicines, is actively involved in the Student Centre Steering Committee, which oversees the operation of the College's Student Centre, and continues to champion the creation of a supportive environment for Aboriginal students who study both on and off-campus.

Her outstanding efforts were recognized in February 2006 with the Association of Colleges of Applied Arts and Technology of Ontario (now Colleges Ontario), Student Innovation Award and in 2006, with a 40 Under-Forty Award by Northern Ontario Business – an

award that celebrates young men and women who are emerging leaders in the Sudbury and Manitoulin regions.

"Cheri is an exemplary student who is most deserving of the ACCC Student Leadership Excellence Award," said Cambrian President Sylvia Barnard. "She understands and actively responds to the issues affecting postsecondary students and is tireless in her efforts to ensure that the student educational experience is positive and supportive."

Banner respects heritage



SUDBURY --The Wabnode Institute flag was officially raised at the Cambrian College's Barrydowne campus to start the 2007-08 school year.

The raising of the flag reinforces Cambrian's longstanding relationship with the Anishnaabe community and highlights the presence and contributions of Anishnaabe people at Cambrian College.

"The raising of the Wabnode Institute flag is certainly a historical event," says Cambrian President Sylvia Barnard. "It symbolizes the College's partnership with the Anishnaabe people at the College and with

Sylvia Barnard, president of Cambrian College raises Wabnode Institute's flag at the start of the school year.

communities in Ontario and in other provinces. It is a partnership that goes beyond providing opportunities for academic and professional development."

"A flag, for aboriginal people, is a guide or a representation of their territory," says Joyce Helmer, Chair of the Wabnode Institute.

10TH ANNUAL CASINO RAMA/SCOTIABANK ANISHINABEK EVENING OF EXCELLENCE

CASINO RAMA Scotiabank

June 11, 2008
Silvernightingale Ballroom – Casino Rama

Plan to join us for an evening of celebrating our Anishinabek Lifetime Achievement Recipients, Scotiabank Student Achievement Winners and the 1st recipient of the "Ian Thomson Memorial Award" for loyalty and continued support by a person, corporation or foundation.

Nominations for the Anishinabek Lifetime Achievement Awards can be made on-line www.anishinabek.ca or by requesting a nomination form from the AN7GC office. Nominations must include a BCR, recent photograph and nomination form. Posthumous nominations will be accepted. Nominations that are incomplete will be returned. Nominations will close as of March 31/2008

Scotiabank Student Excellence awards will be increased to four scholarships this year. Your application must include a letter of support from your community education counsellor, your latest academic marks, brief history of academic achievements and any volunteer work you have performed. The awards will be judged by a panel of community Education Counsellors. Additional information is available at www.anishinabek.ca. Nominations will be closed as of May 15/2008.

Tickets to the event are just \$ 25 each, plan now to be a part of our 10th anniversary celebrations.

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

ANCU 10.25 x 2



MASINAIGAN/BOOKS

Author preaching self-reliance

By Melissa Cooper

M'CHIGEENG FN – Calvin Helin has put his money where his mouth is.

The businessman-lawyer-karate instructor to inner-city kids from the northern B.C. community of Lax Kw'alaams (Port Simpson) spent \$100,000 to self-publish a book he

believes holds the key to thriving aboriginal communities.

His cross-country promotional tour included a stop in M'Chigeeng First Nation, where 90 people turned out to hear Helin speak about "Dances with Dependency: Indigenous Success Through Self-reliance", which has sold

10,000 copies.

Helin is president and CEO of Orca Spirit Publishing and Communications, president of the Native Investment and Trade Association, founding director of newly-formed B.C. Oil and Gas Association, and was recently chosen one of the "Top 40 Under-40

Entrepreneurs in British Columbia."

"I'm here to tell you that your opinion counts for everything," Helin told his audience.

"The social welfare trap has been a barrier for us to see beyond the next welfare cheque – this has unfortunately lead to more violence among our people. A long part of our heritage as Indian people is about being self-reliant."



Calvin Helin

Christian's Reading Room

BY CHRISTIAN HEBERT



Takers, Leavers

Title: Ishmael
Author: Daniel Quinn
Publisher: Bantam Books
ISBN: 0-553-37540-7

TEACHER SEEKS PUPIL
Must have an earnest desire to save the world.
Apply in Person.

So begins Daniel Quinn's Ishmael, a fiction novel that is in many ways a literary predecessor to Al Gore's acclaimed film documentary An Inconvenient Truth in that it raises awareness of the growing global contemporary dilemma: environmental destruction of the earth by the human race.



Quinn's novel is comprised largely of a series of lessons between the narrator, who applies

in person, and Ishmael: the unusual teacher. Ishmael deftly probes his new student's understanding and introduces him to concepts to help clarify his perception of how things came to be. For example, Ishmael's teachings form the human race into two groups: the Takers, who believe that the natural world was made for man to rule and conquer, and the Leavers, whose culture is largely derived from the original First Nation relationship with the land.

The ideas presented in Quinn's novel are not entirely new, but as a work of fiction it is part of a growing movement; a revolution of ideas that has finally begun to receive the attention a matter of this magnitude deserves. As the story climaxes, the reader wants to know how to save the world herself, and contribute to the liberation of man from a 'civilization' system that forces him to exploit and destroy the world in order to live.

Lake Nipigon Mgt Plan 8 x 11



KINOOMAAGEWIN/EDUCATION



Youth from Atikameksheng Anishinawbek Misty Elliot, Keenan Miller, Allyssa Soucy, Montana Geauvneau and Isaiah Brideau join Perry McLeod-Shabogestic, Community Liaison Specialist at the Anishinabek/Ontario Fisheries Resource Centre booth during the Whitefish Lake FN career fair.

'I came to know my future'

By Perry McLeod-Shabogestic

WHITEFISH LAKE FN – Investing in their youth is something citizens of Atikameksheng Anishinawbek – former Whitefish Lake First Nation -- do not take lightly.

The community staged an Education Awareness and Career Opportunities Fair for Grades 7 and 8 and post-secondary students. Parents and caregivers also attended the Oct. 20 event in the community centre.

"I came here to learn about different careers and jobs", said Danny Nootchtai, a Grade 12 student.

The goal of the event was to provide students, parents, and community members with the opportunity to gather information on various careers, employment options, labour market issues, as well as identify a variety of post-secondary education choices.

"I came because I wanted to know what my future might be", said Maajigwan Petahtegoose a Grade 9 student. "I am still deciding".

"I brought my daughters here to let them know

about the different careers and jobs there are out there" said Cathy Debassige, parent and Cambrian Student in the Chef Training Program. "I loved it! It was a good chance for kids to ask questions and plan their future.

In addition to students at all levels, the fair was also designed for members of the work force who might be looking for career changes.

Agencies and companies who set up displays included Anishinabek/Ontario Fisheries Resource Centre, Total Personnel Solutions, Northern Academy, Royal Canadian Mounted Police, Ministry of Colleges, Training and Universities, Naad Maadwiuk, Laurentian University, Cambrian College, Skills Canada-Tradies, Xstrata Nickel, First Nickel Inc. STM Consulting and Contracting and O.N.E.C.A.

This event was funded by: CVRD/INCO, Ontario Native Education Counsellors Association, Xstrata Nickel, First Nickel Inc and Atikameksheng Anishinawbek.

Walpole students making big gains

WALPOLE ISLAND, Ont. (CP) – The elementary school on this southwest Ontario First Nation has won an award from the Indigenous Education Coalition for a school-wide literacy strategy.

"(Students) came up extremely weak in language skills, so we're trying to bring them up as quickly as possible to provincial standards," said principal Ron Richmond.

Staff designed a plan from scratch and secured funding from various sources, including band council, government and corporate sponsors.

Big gains have been made over the past three years.

Today, 30 per cent of students are meeting provincial standards in reading, writing and math. Fifty per cent are approaching standards. The goal is to exceed provincial

standards. "Every year we've improved. There's unlimited potential here for our children. We know they have the ability," said vice-principal Cathy Hampshire.

There are other signs of progress at the vibrant school of nearly 300 students, located on a reserve near Wallaceburg, Ont., south of Sarnia.

Teachers are improving their classroom strategies with on-site help from faculty at the University of Western Ontario in London, Ont.

"This school is doing an outstanding job in trying to address student achievement. They've made great strides," said Bruce Stonefish of the Indigenous Education Coalition and a trustee for the Lambton Kent District School Board.

Rez schools opt for standardized testing

WINNIPEG - Students at schools on several Manitoba First Nations have adopted standardized testing as part of a pilot project aimed at improving education on reserves.

All students in first through eighth grade on four participating reserves are being tested in key subjects, including math and language arts.

Chief Dennis Meeches said he agreed to have kids on the Long Plain First Nation, near Portage la Prairie, undergo test-

ing because they are not succeeding in school. The dropout rate on the reserve is as high as 40 per cent, he said.

"We need to find ways to reduce that dropout rate considerably," he said.

"We need to do something that's maybe a little bit unorthodox for our community."

The students on the four reserves — two in northern Manitoba, two in the south — will be tested three times over the course of the school year.

Casino Rama Career Fair

6 x 6

Little Feathers

4 X 4.5



Native Studies
Full Page Colour

Native Studies
Full Page Colour

NISHNAABEWIN/CULTURE

Do not stand at my grave and weep



ANISHINAABEMOWIN

BY SHIRLEY WILLIAMS

Gegwaa naaniibiwike enji ngogowaanh miinwaa gegwa miwike!

Do not stand at my grave and weep!

Gaawiin zhiwe ndaa'aasii.

I am not there.

Gaawiin nbaasii.

I do not sleep.

Niin noodin ndaaw, bebaaboodadjigeaanh kino ngwaji

I am a thousand winds that blow.

Niin daaw e-gizhiwaaskozoyaanh gooning.

I am the diamond glints on snow.

Niin ndaaw giizis e-waawsesaadadimaa mnomin.

I am the sunlight on ripened grain.

Niin daaw emaamonji bekaadiziikaadimaa gimewan ni digwaagik

I am the gentle autumn's rain.

Pii ni shkoziyan ni ke zhebaagak ni bekaadaak

When you awaken in the morning's hush.

Niin ndaaw memoonji waawiyese'aadijigeaanh~

I am the swift uplifting rush~

Bekaayaa'aawaad mi waawyesebizowaad nokaabizowaad bineshiinyag.

of quiet birds in circled flight.

Niin ndaaw e-nookaazhenyaanh nongoonsag ezaage'ye aazhenjig niidbaadbik.

I am the soft stars that shine at night.

Gegwaa naaniibiwike enji ngogowaanh miinwaa gegwa miwike!

Do not stand at my grave and cry.

Gaa zhewe ndaa'aasii.

I am not there.

Gaawiin ngii-nibosii!

I did not die!



Woodland Moccasins: This 18th century moccasin was acquired in England. The centre-seam construction and porcupine quillwork establish its antiquity and cultural affiliation. Metal cones with reddish died hair tassels and wrapped quill bars on the collars demonstrate the craftsmanship of the maker. Huron, Great Lakes, Canada 1790

MOCCASINS

TORONTO - The beauty and diversity of the footwear of Indigenous peoples across North America are the focus of a current exhibition in the Bata Shoe Museum. Entitled "Beauty, Identity, Pride: Native North American Footwear," the exhibition will continue until February, 2008.

More than Over 90 pairs of shoes, boots and moccasins will showcase the designs, meticulous methods of creation, culturally-distinctive patterns and beautiful decoration of aboriginal peoples. The exhibit features a vast array of 19th-century moccasins, with several items from the 18th century as well as some 20th-century examples.

Located at 327 Bloor Street West at St. George, Toronto, the Bata Shoe Museum is a centre of knowledge about the role of footwear in the social and cultural life of humanity. The Museum's outstanding international collection touches on 4,500 years of history. A varied program of events and exhibitions lets visitors discover the stories behind footwear from many lands and cultures.



Plateau Basin: The embellishment of many Plateau moccasins reflects the interaction of these people with those who lived nearby. Nez Perce, c.1885



Southeast: This pair of beautifully beaded moccasins has been identified as Cherokee. Cherokee, c. 1840



Southwest: Although pigmentation is a prominent form of embellishment in southwestern footwear, beading, fringe and tin-cone decoration were also used. Jicarilla Apache, c.1870

Gidonaaganinaa 'Our Dish': An intertribal treaty encoded in wampum

By Alan Corbiere

There seems to be a pervasive notion that the Anishinaabeg did not use wampum and that it was only the Haudenosaunee who used it.

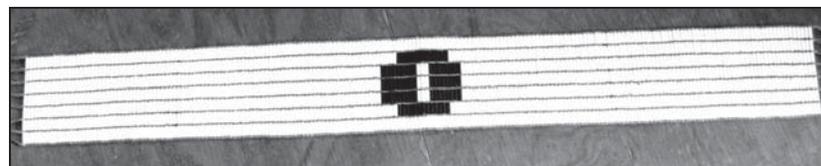
Further, provincial curriculum in schools conveys the idea that we did not have intertribal treaties, that treaties were only concluded between the French and Indians or the British and Indians, not between First Nations.

The historical record shows that the Anishinaabeg also used wampum. The historical record also shows that we had inter-tribal (or international if you will) treaties. The Anishinaabeg entered into an intertribal treaty called the "dish with one spoon". This treaty is encoded on a wampum belt with a circle in the centre to represent the bowl.

Ojibwe historian, Chief and Minister, the Reverend Peter Jones (Mississauga of New Credit) recorded the following council between the Six Nations Haudenosaunee and the Southern Ontario Anishinaabeg to renew this treaty:

"The first [wampum belt]

contained the first treaty made between the Six Nations and the Ojebways. This treaty was made many years ago, when the great council was held at the east end



Dish with One Spoon Wampum Belt

of Lake Ontario. The belt was in the form of a dish or bowl in the centre, which the chief said represented that the Ojebways and the Six Nations were all to eat out of the same dish; that is, to have all their game in common (Jones 1861, pp. 113-4)"

Although some may dismiss the above as a "Southern Ontario" event, the Anishinaabeg of Manitoulin Island knew of this treaty. In fact the Chiefs of Wikwemikong in 1845 wrote a letter in Ojibwe to the Algonquian Chiefs at Oka and requested that if one of the Oka Algonquian chiefs were moving or coming to

Manitoulin Island that they bring "our dish."

The chiefs wrote:

"wii-bi-izhaad azhonda bezhig gid-oogimaam, maanda

ge-ani-niibing; giishpin dash bazhaagwenh, aapiji nindaa-gichimwendam giishpin wii-bi-gaa-gizid iwi gecchi-agaawaadaman wii-waabandamaan. *Gid-oonaa-ganinaa gecchi-apiitendaagwak, mii sa ezhi-bagoseniminaa.*

If he comes, I would be greatly pleased if he would bring with him that which you greatly desire me to see, our Dish which is highly valued; that's what I ask of you."

This treaty as well as the principle of having all game in common was known and practiced by the Anishinaabeg of Manitoulin Island. In fact, prior to the

signing of the Manitoulin Treaty of 1862, the Anishinaabeg held a grand council on Manitoulin in order to strengthen their resolve against any treaties or surrenders.

Ultimately the treaty was signed and another council was held at Manitowaning where Chief Wakegijig reminded the other island chiefs: "When the land you have ceded shall have been divided among yourselves and white settlers, what land will your children have? Our families are increasing. The Indians are increasing in number. How can all our descendants be provided for?"

"We have no other reserve besides this. My friends, we want to eat out of one dish as it were, we do not wish to break a part of it to give away. All of us who met

together at Metchekewedenong [M'Chigeeng] three years ago, and held a grand Council there, agreed that we should eat out of one dish. We feel convinced that the Indians would be better off if they kept the Island for themselves, than if they surrendered a part of it. This is what the Wequamkong [sic] Indians think".

The dish with one spoon concept was utilized here on Manitoulin Island in the 1860's. The principle of the dish with one spoon is that all Anishinaabeg hold the game in common, the dish is the land, and the game is what is served in the dish. The chiefs had resolved to "eat from one dish" in 1861 however, on October 6th 1862, the Manitoulin treaty was signed by the some of the chiefs and principal men of the western side of Manitoulin.

This treaty, or dish with one spoon, actually pre-dates the 1860's but that is the subject of a different article.

Alan Corbiere is a historian with the Ojibwe Cultural Foundation in M'Chigeeng First Nation on Manitoulin Island.

YOUTH Eshkiniigijig

Gull Bay girl writes way to youth conference

By Rick Garrick

THUNDER BAY --Mahogany McGuire's award-winning essay earned her an all-expense-paid trip to the third national First Nations Youth Summit, held Oct. 30 to Nov. 1 in Winnipeg.

The Gull Bay First Nation citizen -- a Lakehead University student -- was personally congratulated by National Chief Phil Fontaine for her essay, Vision for the Future/The Future Generation.

"I was surprised," says McGuire, one of nine First Nations youth from across Canada who were awarded trips to the summit for their essays. "Being on stage and having him thank me for "writing such a great essay."

McGuire says her essay came to her as a dream, a vision of a summer's day and its beauty, a vision of two nations joining and equally sorting out their relationship; she also thanks a friend for his support and encouragement while she was working on the essay, which combines her personal vision with advocacy for political rights, social justice and culturally-competent education.

"I really focused on education," McGuire says. "I'd like to see more education research directed to First Nations."

An award-winning pianist, jingle dress dancer and member of the Caribou Clan, McGuire wants to see more First Nations culture and history incorporated into the mainstream school curriculum, which led her to change her focus this past summer from the Aboriginal Law and Advocacy program at Confederation College to the Native Teachers Education Program (NTEP) at Lakehead University.

"Education is a huge focus that First Nations people need," McGuire says. "So I changed my major."

McGuire found the opportunity to "experience a lot of ideas and issues" at the summit to be inspirational and empowering.

"I met many youth from all across Canada," she says, explaining that hundreds of youth took part in the summit. "I learned a lot."

During the summit, the youth developed The Rebuilding Our Nations Youth Accord, a draft five-year action plan that addresses the challenges and opportunities facing First Nations youth, including suicide prevention, addictions prevention, preserving First Nations culture and economic opportunities, and graded a report card assessing the response of First Nations, provincial/territorial and federal leaders to their first Action plan, which was issued ten years ago.

"The Rebuilding Our Nations Youth Accord lays out concrete actions everyone in our community can take to improve the health and social well-being of First Nations, by targeting the greatest needs of our youth," Phil Fontaine told summit participants. "About 60 per cent of your population is under 30 years old. Clearly, addressing youth issues is a priority for our leadership."

During the first two days of the summit the youth participated in breakout sessions where they discussed economic development, cultural, social, health, and political issues and on the final day they participated in an open-mic discussion with the National Chief.

"We had a big discussion of what we thought was important to us as youth," McGuire says, noting that now that she is back home in Thunder Bay, she wants to work on building a national network among all the post-secondary Native student councils so they can work together to address issues of common concern to Aboriginal post-secondary students across the country. "It's definitely a big issue, the need to communicate better and for Native student councils to be in contact with each other." "In order to be strong, you need to have that connection."



'If the girls aren't shaking you're doing something wrong'

By Falcon Skye McLeod-Shabogesic

NORTH BAY -- I remember seeing aboriginal artist Derek Miller at Rezfest. Even though he wasn't headlining the concert he stole the show.

His Sept. 28 concert/gig at Nipissing University was just as good-- maybe even better --because a few musicians including myself got to jam with the Six Nations artist. For the first hour Derek jammed out a song with each musician that came. He was able to make up Blues songs right on the spot with most of the musicians -- he just needed to know the scale.

Then for the second hour Derek played songs from his new album called "The Dirty Looks." For a die-hard metal fan, like myself, he managed to win me over with his melodic blues/rock songs. He can rock it out like Angus Young and he can lose you in his vocal melodies. After jamming with a bunch of musicians, a concert, and signing a bunch of autographs Derek had to do an interview with a headache and music equipment to pack so I decided to help



out a bit.

In my interview I decided to start with a musical theory question. I wanted to know how much theory he applies to his music because it seems really well done. Derek's response was basically not much. He uses some scales like

Blues Pentatonic, Natural Minor, Major and Modes.

Derek's theory towards music is "If the girls aren't shaking you're doing something wrong."

He got started by picking up a guitar and just playing along with guys who know how to play guitar. To get started in the music business Derek took the money his parents left him while they went to Florida and used it to pay for the recording fees. He made a few demos, gained some attention and progressed naturally. He then produced his own music and wrote his own music.

One band he likes to play and tour with is a band from Scotland called "The Proclaimers." He finds his music inspiration through the music itself. "Music talks to you it tells you what it wants to do."

Derek believed that "The only person that's gonna believe in what I'm doing is myself so I had to do it myself and that's pretty much what's going on today. "It's like if you don't give a s--- then why am I doing it? If it feels right then you do it."

MUSIC AWARDS APTN
10.25 x 3



OGICHIDAA/WARRIORS

First Nations veterans fight on political front

By Marci Becking

NORTH BAY – First Nations veterans are now standing united on a different front: fighting to ensure that comrades who were denied benefits when they left Canada’s military service receive them in their later years. Ray Rogers, Aamjiwnaang First Nation councillor, who served during peacetime in both World War II and the Korean War, is the president of the First Nations Veterans of Canada Association. He says that they are continuing to work towards a stronger organization so that their collective voice will be heard.

“Many First Nation Veterans did not receive benefits when they returned from WWI, WWII and the Korean War,” says Rogers, who also serves as Southwest Region Elder on the Anishinabek Nation’s Leadership Council. “It’s important for our organization to seek benefits for them, and for their families.”

Some First Nation Veterans are being denied benefits because the government says they contracted Tuberculosis before they went to war – and the veteran can’t prove otherwise.

“They didn’t test for TB be-

fore entering the army,” says Verena Stevens, Non-Insured Health Benefits Policy Analyst for the Assembly of First Nations. “So it’s up to the government to prove that they didn’t have TB.”

Stevens attended October’s regular meeting of the First Nations Veterans Association held at the Union of Ontario Indian Of-

fices near North Bay.

Along with health benefit concerns, the First Nations Veterans say that Veterans Affairs isn’t doing enough outreach to their communities and creating awareness of initiatives like the Veterans Independence Program (VIP), started in 1981, which assists veterans who still live in their homes

with long-term care, house cleaning, basic nursing services, lawn care and even helps with shovelling snow in the winter.

Many veterans, including First Nations veterans, aren’t aware of the program and many meet the criteria.

Including supporting benefits issues, Rogers has contributed to

a heightened awareness among First Peoples communities about the contribution and sacrifice of Native veterans. During the Year of the Veteran in 2001, Rogers devoted a considerable amount of time and effort as a member of the Aboriginal Veterans Working Group in the planning and promotion of the first-ever Spiritual Journey of Aboriginal Veterans, Elders and youth to the battlefields of Europe.

During the trip overseas, Rogers was always readily available to help resolve issues and to respond to numerous requests from the media about the Journey. His wealth of knowledge made him a key spokesperson for the cause of remembrance.

In a 2006 Minister of Veteran Affairs Commendation, Rogers said “Our warriors did not have a chance to receive their traditional farewell, so bringing home their spirits is an important journey of healing and closure. It unites the past, the present and the future.”

The spiritual journey was a source of healing and closure for Native veterans and their families, and will provide an opportunity for veterans to pay final respects to their fallen comrades.



Members of the First Nations Veterans of Canada Association, standing from left: Chief Percy Joe, BC Region, Melvin Swan, Manitoba Region, Doug Knockwood, Atlantic Region, Clarence Chabot, Quebec & Labrador Region, Henry Raine, Alberta Region. Sitting from left: Norman Henderson, Saskatchewan Region, Ray Rogers, Ontario Region, Tom Eagle, NWT Region, Alex Van Bibber, Yukon Region.

Photo by Marci Becking

Georgian College
10.25 x 7.0

