



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

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Another step on the path to Anishinabek self-government

Hon. Jim Prentice, Minister of Indian and Northern Affairs, Canada, shakes hands with Grand Council Chief John Beaucage after they signed the Agreement-in-Principle with respect to Anishinabek Nation governance. Hon. Tony Clement, federal Minister of Health, and Chief Patrick Madahbee, Lake Huron Regional Chief, participated in the signing ceremony at Nbisning Education Centre on Nipissing First Nation. The signing is the culmination of a decade of negotiations between Canada and the Anishinabek, who have agreed to bi-annual bilateral meetings to discuss issues of mutual concern. **Details on pages 9, 10, and 11.**

— Photo by Priscilla Goulais

IN THE NEWS

Caledonia clash

SIX NATIONS (CP) – Negotiations between Six Nations, Canada and Ontario regarding the year-long aboriginal occupation in Caledonia, Ont., were suspended March 7 after an altercation erupted, prompting police to intervene. Federal and provincial negotiators say they don't want to get involved in an internal Six Nations matter and would return for the next round of talks scheduled for March 22.

Claims hit miners

TORONTO (CP) – The mining industry should steel itself for increasingly frequent protests and blockades linked with unresolved aboriginal land claims in Canada, a speaker told the annual Prospectors and Developers Association conference.

Game on
Deidre Debassige, 9, plays defence for M'Chingengeng Thunderbirds, one of over 100 teams entered in the March 11-15 Little Native Hockey League Tournament in Sudbury. An estimated 2,700 players will compete in the tournament, sponsored by the Ojibwe Cultural Foundation.



—Photo by Candace Beatty

Polluters on agenda

THUNDER BAY – A group of First Nation environmental activists is calling for area citizens to register for March 27 Environment Canada information sessions to express their concerns about city pollution.

Registration is available at http://www.ec.gc.ca/pdb/npri/calendar/EventDetail_e.cfm?intlD=180&dateID=502

Matrimonial property law first on Anishinabek books

NIPISSING FN – Chiefs will be debating the first modern Anishinabek Nation law – a law respecting Matrimonial Real Property-- during a special March 23 assembly in Sault Ste. Marie

"In lieu of participating in the Government of Canada's consultation process and legislative initiative regarding matrimonial real property, our Chiefs opted to develop our own process and our own Anishinabek Nation Law," says Grand Council Chief John Beaucage.

The discussion of the proposed law follows an intense consultation process conducted by Union of Ontario Indians staff across the 42-member Anishinabek Nation, during which community members provided input on the set of principles guiding a new law designed to govern and protect the interests of spouses and families upon the dissolution of marriage, including the disposition of land and the family home.

"The principles contained in the Anishinabek Nation law will have come from our engagement and consultation with our leadership and citizens," the Grand Council Chief says. "In the end, it will be up to each Anishinabek First Nation to subscribe to these principles

that unite us, by enacting the bylaws and regulations at their respective councils."

The draft Anishinabek law provides for a one-year period for member First Nations to pass community bylaws, based on the template and options provided in the Nation's law. Between now and the March 23 special assembly, UOI staff will be distributing a comprehensive package that will include background of the matrimonial real property issue, a community consultation report booklet, and the draft Anishinabek Nation Law including a customizable community by-law and regulatory template for debate and adoption at the community level. It will also be available on the UOI website at www.anishinabek.ca <<http://www.anishinabek.ca>>.

"We expect to see all our First Nations represented at this important meeting," said Grand Council Chief Beaucage, noting that the Union of Ontario Indians bylaws require attendance by at least 60 per cent of member First Nations to achieve quorum at any Assembly. If Chiefs are unable to attend the Assembly they are encouraged to send a Proxy.

Please see ad on Page 16.

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Native Studies (FRONT PAGE BANNER)
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ZIISBAAKWAADAABO/MAPLE SYRUP

Nanaboozhoo legendary knife toss was the first maple tree tapping

By Edna H. King

In Ontario, and eastward, including northeast U.S.A., March is the beginning of maple syrup season. For the Anishinaabek the first sign of spring is the flow of the sweet water, maple sap or zisbaakwaadaabo. It means three to five weeks of flowing nourishing maple tree water.

The maple tree is known as the tree of life. It held a secret that many came to know. The maple tree produced a sugary water that acts as an anti-freeze to ward off the effects of the cold. Sap is the 'blood' of the maple that moves sugar and nutrients up and down the tree. For those who don't know, maple sap is not the same as the sticky 'sap' you might find on a pine tree. Our ancestors drank the sap right from the tree after a harsh winter had left them in need of energy.

Legend has it that Nanaboozhoo, half man/half spirit, had been in the bush throwing his knife at a tree. When he pulled his knife from a maple, a liquid clear like water, flowed from the hole his knife made. Curious he bent down to taste it. Liking it, he lay under the dripping and drank. Enjoying the flavour, he ran back to his grandmother to tell her of his find. He filled a birch bark basket, and gave it to her so she too could enjoy the sweet flavor. His grandmother, the splendid cook that all grandmothers seem to be, boiled it down to produce syrup.

From that day forward, maple syrup and maple sugar became a tasty and useful ingredient for many recipes. Before the Europeans set foot in North America, camps were set up where maple trees grew. The people worked hard, chopping wood and making birch bark baskets. They tapped the tree with a spout made from a reed or a hollow twig. Then they gathered sap and boiled it down on stones that were heated on a fire.

Maple syrup is among one of the oldest North American agricultural products. "Sugar camps" were set in the early spring when sap flowed from tree roots into trunks, breathing life back into the trees. The flow inside the tree is triggered by cold nights below freezing and warmer days when temperatures push above the freezing mark. The maple sap does not run every day. It flows best on days with above freezing temperatures that follows a night of freezing temperatures.

Syrup was not only a tasty treat, but was also valuable to the Anishinaabek as a trade item with early settlers. Eventually, the settlers were taught the traditional ways of making syrup and began producing their own supplies.

As soon as the buds on the trees begin to open, the sap is no longer suitable for making syrup.

Maple Sap to Syrup

There are many varieties of maple trees, but only the sugar maple has a high concentration of natural sugar. The clear sap has at least 2 to 3 percent sugar content on the average, although some trees can produce up to 6 percent sugar content. Production is unpredictable, depending on the tree itself and weather patterns. The rest of the sap is water which must be removed to concentrate the sweetness into syrup. Approximately 40 to 50 gallons of sap are required to produce one gallon of 100% pure maple syrup.

Pure maple syrup has no fat and

no proteins and is a good source of 3 essential elements including calcium, iron and thiamin. An average maple may produce about 20 gallons of sap in the spring.

For smaller productions, trees are tapped, with buckets hanging at each tree to catch the sap. In larger productions of syrup, plastic lines or droplines lead the sap from tree to tree until it reaches a common collection point. This method saves the labor of going to each tree periodically to empty the buckets. The taps are called spiles. Syrup is made by boiling to evaporate the sap or water. The water rises to the top while the sweet, concentrated syrup sinks to the bottom. When the liquid forms a golden foam and climbs up the pot you know that syrup is nearly ready to be bottled.

Pure maple syrup can be kept in a cool, dark place for up to two years until opened and then refrigerated after opening where it will last one year. Since pure maple syrup will not freeze, the freezer is a good place to store it almost indefinitely. Improperly stored maple syrup can grow harmful moldy toxins, in which case you must toss it out.

Although many people are familiar with maple syrup as a topper for pancakes or in sweet desserts, it also has other applications in delectable dishes.

Cooking with Maple Syrup

You can substitute pure maple syrup for white granulated sugar in a recipe. In cooking, you will need to use three-fourths (3/4) the amount of maple syrup for one (1) cup of sugar. Keep in mind that using maple syrup in place of sugar will give a brownish tint and also cause the baked goods to brown more quickly due to the high sugar content.

Although many people are familiar with maple syrup as a topper for pancakes or in sweet desserts, it also has other applications in delectable dishes.

RECIPES

Baked Bean Casserole

Ingredients:

- 1 sixteen-ounce can baked beans
- 1 medium onion
- 1 medium green bell pepper
- 3 tablespoons of butter
- 1/4 cup of maple syrup
- 2 tablespoons of brown sugar
- 4 strips of maple cured bacon

Directions:

Preheat oven to 350 degrees. saute onion (chopped) & green pepper (chopped) in butter for 5 to 10 minutes until soft. add remaining ingredients except bacon into medium casserole dish and add onion & green pepper and place strips of uncooked bacon on top and bake uncovered for one hour, cool & serve.

Ham Glaze

Ingredients:

- 2 or 3 tablespoons butter
- 3or 4 tablespoons maple syrup
- 3 tsp. orange or pineapple juice
- 2 slices cooked ham

Melt butter in skillet. Add syrup and juice. Add ham and simmer, basting occasionally, until meat is tender and glaze is syrupy. (about 15 minutes).

Maple Bran Muffins

Ingredients:

- 3/4 cup Natural Wheat Bran
- 1-1/4 cups whole wheat flour
- 1/2 cup milk
- 3 tsp. baking powder
- 1/2 cup maple syrup
- 1/2 tsp. salt
- 1 egg slightly beaten
- 1/3 cup chopped walnuts
- 1/4 cup oil

Glaze

1 tablespoon butter
1/2 cup confectioner's sugar
1 tablespoon maple syrup
Combine bran, milk and maple syrup. Mix in egg and oil. Combine remaining muffin ingredients. Add bran mixture stirring until just moistened. Divide the batter into 12 greased muffin tins. Bake 400 degrees for 18 to 20 minutes.

Glaze: combine ingredients, stirring to blend, and spread over warm muffins.



Recreation of a Native 'sugar bush.'



Sap tap

Little Feather Learning Education

4 x 4.5

Zhaagedowin Clearing house

4 x 4.5

Biidahban Healing Centre

4 x 4.5





Chief Veronica Waboose helps out with a food bingo in the community health office at Long Lake #58 First Nation.

Deal reached with OPG

By Rick Garrick

LONG LAKE #58 – This northwestern Ontario First Nation has plans to direct funds from a settlement with Ontario Power Generation (OPG) into five different areas.

“It was decided by a community referendum,” said Narcisse Kakegabon, band manager and a councillor with Long Lake #58, adding that the settlement was in the seven-figure range. In announcing the settlement OPG said the deal resolves past grievances and is an important step forward in exploring the potential for a commercial relationship for pursuing the development of clean, renewable hydro power.



Narcisse Kakegabon

“We are pleased to have reached a settlement with OPG,” said Long Lake #58 First Nation Chief Veronica Waboose. “And we look forward to building, together, a new trusting relationship based on mutual respect.”

The core of the OPG settlement funds will be invested, while the remainder of the funds will go into a disbursement fund for community members, a minor disbursement fund for youth under the age of 18, a land claim fund and an economic development fund.

“Everybody voted ‘yes’ for the disbursement,” said Chief Veronica Waboose, who would not divulge the exact size of the settlement, but said she would not settle with OPG for less than \$5 million. “We’re developing an Investment Board for the funds.”

Each adult band member of Long Lake #58, including both on-reserve and off-reserve band members, will receive a payout from the disbursement fund, while all youth who were born before the OPG settlement was officially signed on Aug. 31, 2006 will receive the same payout as the adults plus interest when they reach the age of 18. The band currently has about 1,200 band members, with youth accounting for more than half the membership.

The land claim fund will be used to help pay for court costs associated with specific claims related to the federal government’s fiduciary responsibilities, while the community economic development fund will be used for community-based programs and as seed money for studies, joint ventures, and other possible investments.

Long Lake #58 settled with OPG after a six-year negotiation process over losses of land and resources stemming from Ontario Hydro’s flooding of Long Lake in 1938.

“We are looking into other possibilities with regards to hydro development,” Kakegabon said. “We’re talking with OPG right now (about a) possible hydro dam on the Aguasabon River.”

Trapping a way of life, not a livelihood

By Rick Garrick

LONG LAKE #58 – A ban on seal imports by the Belgian Parliament could hurt some of Canada’s Aboriginal trappers, but many of them are involved more for cultural than financial reasons.

“The loss of any market is not good for the fur industry,” says Jim Gibb, director of public relations at Fur Harvesters Auction Inc. in North Bay. “It just gives people the impression that fur is illegal.”

After decades of anti-fur protests in the traditional markets of Canada’s Aboriginal trappers and continued destruction of the forests by logging and mining companies, many Aboriginal trappers are no longer trapping full-time.

Long Lake #58 Chief Veronica Waboose says many of the trappers in her community now consider trapping as more of a way of life than a way to earn a livelihood.

“For us, it means that we want to go back to the land,” Waboose says. “We want to go back to where our parents were living.”

Although Waboose’s father passed the family trapline down to her sister’s son, the whole family uses the trapline to get back out on the land.

“We do our ceremonies there, we have our sweat lodge,” Waboose says.

“And we feast every spring there.”

About 20 of Long Lake’s 200 on-reserve band members are currently trapping, mainly as a means to introduce their children to the land.

“It’s more like a hobby to get out onto the land, to keep your kids interested,” says Max Finlayson, a trapper and band councillor at Long Lake #58, whose trapline was passed down to his grandfather,

then to his father and now to him. Finlayson explains that logging and mining activities have decimated the forest around his trapline, which is situated about 30 miles northeast of the community, so that it is no longer capable of supporting enough fur-bearing animals for a trapper to earn a decent living. “It’s not doing too good,” he says.

Finlayson usually sells the pine

marten, lynx, beaver and otter furs he does harvest to fur buyers during their twice-a-month visits to the neighbouring community of Long Lac. The average prices at the Fur Harvesters’ February sales in North Bay were \$22 US for beaver, \$49 US for otter, \$140 US for eastern lynx, \$15 US for central red fox, and \$74 US for fisher. Band manager and councillor Narcisse Kakegabon is also one of Long Lake #58’s trappers.

“I’m doing it for my kids,” Kakegabon says, noting that he usually takes his youngest daughter out on the trapline with him. “She likes trapping – she says lets go check the traps. I want to pass that on to the younger generation, because we’re losing that tradition.”

Ontario’s trappers have declined from a high of about 12,000 during the 1980’s to the current level of about 6,000.

Fur sales had been booming over the past year at the Fur Harvesters Auction Inc., which recorded their most successful and profitable year in 2005/06 due to the emergence of new markets in China.

“Most of the fur goes to China,” says the Fur Harvesters Jim Gibb.

“It gets dressed into garments and exported back to the world. Their primary market is Russia.”



Max Finlayson and daughter Tina usually enjoy harvesting on their trapline, located about a 30-mile snowmobile ride from Long Lake #58 First Nation. – Photo by Rick Garrick

Heritage funding supports log retrieval

THUNDER BAY – The Ontario government is helping to generate new economic activity by investing in an underwater log harvesting project on Long Lake #58 First Nation, Thunder Bay-Superior North MPP Michael Gravelle announced in January.

“This project presents a unique opportunity to create new jobs at Long Lake by maximizing the use of what has been, up to now, a wasted resource,” Gravelle said. “Harvesting underwater logs will also help address the fibre supply issue in Northern Ontario’s forestry sector.”

The Northern Ontario Heritage Fund Corporation (NOHFC) is providing \$440,000 to Long Lake #58 First Nation to launch a log retrieval project which involves recovering logs from the bottom of lakes surrounding the First Nation. The recovered logs will then be processed and sent to mills operating in the region. “We are committed to working with the North’s

Aboriginal communities to broaden their economic base,” said Ontario Minister of Mines and Northern Affairs Rick Bartolucci, who chairs the NOHFC. “The McGuinty government is pleased to support innovative local economic development activities that help northern communities grow.”

Other McGuinty government initiatives for northern prosperity include the following:

- Investing nearly \$640,000 in a mining training program for Aboriginal youth in the Red Lake region
- Contributing \$530,400 to build a new hotel and expand a mineral warehouse in Kasabonika Lake First Nation
- Providing more than \$590,000 to construct a new harbour at Fort Severn First Nation.



ANISHINABEK NEWS

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ANISHINABEK NEWS

Publishing Criteria

GOAL

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

OBJECTIVES

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

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

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

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

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

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

Advertising & News Deadlines

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DEADLINES FOR APRIL ISSUE

Advertising
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Final Art: March 23
News
News submissions: March 20
Scheduled printing: March 30

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

MAANDA NDINENDAM OPINION

Calendar can't make anybody do the right thing

March 21 marks the International Day for the Elimination of Racial Discrimination.

It's also the vernal equinox, Earth Day, National Agriculture Day and National Native HIV/AIDS Awareness Day in the United States, and, according to my daytimer, Benito Juarez' birthday. (Don't ask – look it up yourself!)

Wikipedia says it's also the date on which Pocahontas died, Archbishop Thomas Cranmer was burned at the stake, and the last day on this earth of baseball player Joe "Ducky" Medwick, who, when he was introduced to Pope Pius XII, said "Your Holiness, I, too, used to be a Cardinal."

It stands to reason that the older a civilization gets, the more special events there are to be commemorated. If you're really into observances – St. Patrick's Day and the 2051st anniversary of the occasion on which a group of Roman senators played pincushion with Julius Caesar both fall in March – your desk calendar can start to look like one of granny's bingo cards.



Maurice Switzer

By the time I set aside time for weekends, statutory holidays, religious observances – Passover and Easter almost overlap in April this year – family birthdays and anniversaries, funerals, and appointments with dentists, doctors, naturopaths, physiotherapists, barbers, and financial advisers, there is barely time left for me to come into the office and pick up my pay cheque. I fondly recall a co-worker who liked to say "My hair grows on company time, so I get it cut on company time!"

An internet list of dates to remember includes Fat Free Living Month, National Boost-Your-Self-Esteem Month, Return Shopping Carts to the Supermarket Month (so help me!), Correct Posture Month, Lasagna Awareness Month, and National Stamp Collecting Month. As you might suspect, National Toilet Tank Repair Month (October) follows National Prune Breakfast Month (January) and National Baked Bean Month (July).

This is not to infer that such observances are without merit. I am a big fan of all things ceremonial – parades, uniforms, anniversaries. I learned many, many years ago that a husband's health is directly proportional to his ability to remember the date on which he was married.

But when everything becomes an occasion, nothing is special.

The International Day for the Elimination of Racial Discrimination was decreed by the United Nations to observe the day in 1960 when South African police opened fire on a peaceful demonstration against apartheid "pass laws," killing 69 people. In most communities, the occasion goes largely unnoticed, overshadowed in places like Northern Ontario by the first day of spring and hopes for melting snowdrifts.

It also tends to be ignored because many Canadians are in denial that racism could even exist in their peaceable kingdom. Those, of course, are the Canadians who've never been on racism's receiving end. They are people like Ron, the owner of Rock City Auto Parts on the Kingsway in Sudbury, who insults and embarrasses First Nation customers when they ask for their treaty right to tax exemption.

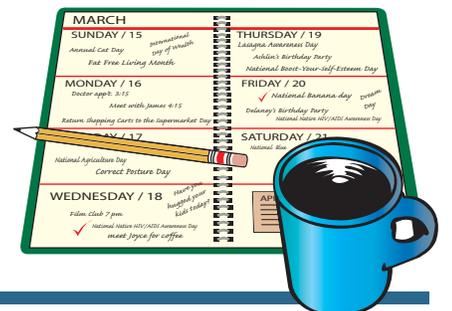
But there are many other people with good minds and hearts who want their grandchildren to live in a world where the Rons are few and far between. About 70 of them from all across the North gathered in North Bay in February for a symposium to discuss how to make their communities more welcoming and inclusive.

They are studying a model introduced in Europe whereby municipal governments pledge to adhere to a set of principles that will not tolerate discrimination against any of their citizens. Several Ontario cities – Windsor was first – have already signed on. Ontario Human Rights Chief Commissioner Barbara Hall recalled how she contacted a major retailer when she was mayor of Toronto to pursue a complaint by one aboriginal woman. It sets a remarkable example when civic leaders speak out on behalf of their community's most vulnerable members. That requires a level of courage we seldom see in those whose salary is paid by our taxes.

Whatever the future holds in store for such ground-breaking initiatives, there is one thing certain – fundamental change requires much more than an annual proclamation posted in the local newspaper. Even Rude Ron the auto parts guy could likely bite his tongue and be polite to Native customers one day a year.

Our biggest aspirations usually require 24-7 effort, 365-days-a-year. We can't pencil our dreams into our calendar – just haircuts and dental fillings.

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



MAANDA NDINENDAM/OPINIONS

Lesson from the little red TV

By Richard Wagamese

In the early 1970s I was a vagabond. I'd left home at 16 and there weren't a lot of opportunities for someone with a Grade 9 education even then. I went from day job to day job and every now and then there was work that lasted a month or even two. You need to be picky about accommodations when you live from hand to mouth like that.

I remember one place fondly. It was one of those one-room mansions you can find in the heart of any city anywhere. It came with a dresser, a hot plate, a small refrigerator, a creaky old bed and a table and chair. Twelve of us shared a bathroom and the smell of someone's cooking was always in the air.

One day I saw a portable television in a pawnshop window. It was a small red RCA and I picked it up for ten dollars. The house I lived in didn't have cable TV and I had to settle for extending the long aerial and twisting it about if I wanted to watch any of the local stations.

The reception was bad in my room. But I discovered that if I stayed close to that television my body acted like an extra antenna and the picture quality was great. I could watch whatever I wanted as long as I stayed within two feet of the screen. But if I moved to get something from the refrigerator the screen filled with snow.

I tried all kinds of things. Someone told me to wrap tin foil around the end of the aerial. Someone else said to keep it by the window. I moved that TV all around that little room trying to find a spot where the reception would stay clear. Then, one day I set it on my little table in the middle of my room. The picture was perfect.

I moved three feet away and the picture stayed strong. I moved six feet, nine and it was perfect.



Richard Wagamese

As long as it stayed in the middle of my room I couldn't get far enough away from it to lose the picture. All the time I was in that room I kept that little TV on the table top smack in the middle of my room. It never failed me.

I'm older now and the places I live in are regular homes. I have cable and satellite television. But I've never forgotten that little red TV. It taught me something vital.

You see, that little television was like anything that connects you to the world. It could be spirituality, it could be culture, the traditions of your people or even religion. Whatever gives you your idea of the world and your place in it, whatever anchors you. It doesn't work so hot if you stick it in the corner. If you move away from it you miss the message. But if you keep the important things right smack in the middle of your life you're always going to get the signal, bright and strong and true.

That's true for all of us, Indian or not.

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



Train travel has happy endings

By Ron Plain

My work prompting environmental issues takes me to the four corners of Turtle Island, and today I am sitting on a train heading home to Aamjiwnaang.

I am sitting, listening to old country – Conway Twitty, George Jones and the like. It's a short trip – out in the morning, back at night – but it is representative of my travels for the past few months. Four days a week on the road gives me just enough time to change clothes in the suitcase, kiss the wife and kids and head out again.

I was walking down Market Street in San Francisco a couple of weeks ago when I saw a father and son walking. The son was dragging his leg like he'd been shot, and really slowing his father's pace. "Hurry up" the parent said sternly. "But Dad," the boy pleaded, "the pirate got me." I laughed. I could see my two-year-old son saying those exact words. And it struck me hard, I missed him.

The following week I was to take him skating, our Sunday thing, but I had to be in Ottawa early Monday so I had to leave early on the train. It really bothered me to miss this new thing with him. I felt like I let him down.



Ron Plain

I have a five-month-old girl and these trips have really taken their toll on my wife. A few weeks back I was on my way home but had to overnight in Ottawa. It was 10 pm when my sister-in-law called to say my wife was in hospital. I was in Ottawa, couldn't get a flight or a train and to rent a car would not have been a good decision, so I spent the night laying on my hotel bed staring at the ceiling. Verlyn was having a gall bladder attack. She had surgery, and was home two days later. Then I was off again. I'm

grateful for rez life, more family than you can shake a stick at to help with the little ones and wife when they need it.

Back on the train. I was at a meeting today with some new colleagues and they referred to my environmental proposal as "groundbreaking." This from people like Rick Smith whose opinions I have relied upon since I began this environmental adventure, the people who nominated me for the Bob Hunter Award. I am sitting on the train, listening to old country. I am happy because I have a wife at home whom I love, and who loves and supports me, who tolerates my travelling because the work is important and needs to be done. I have a wife, a son and a daughter who I miss and will see soon.

Life is good.

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

LETTERS

Urgent need for urban services

In our urban Aboriginal world, we experience police brutality, child apprehensions and blatant racism. Shouldn't we ask ourselves: "where are the Aboriginal services when our people are living in these conditions?" We have a lot at stake here and as people continue to migrate into "our territory" we all need to accommodate these growing challenges somehow. It is urgent for Anishnawbeh people to evaluate the current services: are they meeting your needs?; what is working and why? what can be done to improve these services? It is time to scrutinize the service mandates, accounting practices, key decision-makers. What are they doing that is not working?

We have no local advocate to speak to racism concerns and we have experienced nothing but lip service. I strongly encourage any Aboriginal person to seek legal counsel concerning any public establishment, educational facility, or any person who discriminates against you in any manner. We have exhausted all reasonable avenues to deal with this issue. It is time to demonstrate that racism will no longer be tolerated.

John Fox, Thunder Bay

Put jobs before self-government

This exercise of Feb. 16/07 at Nbisning Secondary School in Duchesnay (Ed. Note: Canada – Anishinabek signing of self-government agreement-in-principle) represents another step by the federal government in divesting the fiduciary obligations of Canada to the first Nations understood by our First Nations when these treaties were signed in the 1800s.

Self-governance is a good thing but is being pursued in the wrong fashion. There are better ways of resolving this problem facing us now such as unemployment. First, put our people to work in meaningful jobs producing tangible goods, instead of having our hands out for social services. Second, learn how to handle our finances by our honest people. Create our self-sustenance instead of welfare. When we have our house in order with back-up funds, than start to think of "self-governance."

Ephrem Commanda, Nipissing First Nation

No recourse for housing mix-up

All through our lives we have held responsible positions in leadership and organizational work. We brought up our family to respect, trust and honor each other and not do harm to others. My husband served in World War II and helped liberate a town in Holland. Both my sons are veterans too. My husband is proud of his service for the country of Canada, and now that he is 88 years of age just wanted to live peacefully in retirement. As Elders in our retirement years I never imagined that we would have to defend ourselves alone from our own people's willful actions.

Our lawsuit was filed in June of 2000. We had applied to the Sagamok Housing Authority for a "granny house" and our application was approved in October of 1996. The Housing Manager told us that our granny house would be built by October 1998. To this day we are still waiting for our granny house. Since June 1998 we have been living in a CMHC rental housing subdivision. My husband and I are living on income from Old Age Security and should have qualified for geared-to-income rent. From June 1998 to July 1999 we paid rent according to what a working family would pay. After complaining to the Housing Manager he finally reduced our rent to the geared-to-income guidelines. We are now trying to recover the overpayment we paid to housing.

This case against the Sagamok Chief and Council is still ongoing. The Ontario Superior Court could not rule based on BNA Section 91:24. It is unfortunate that the lawyers brought this case to the wrong court. This case will be filed under the Federal Court of Canada, Trial Division.

Ernestine Trudeau, Sagamok Anishnawbek

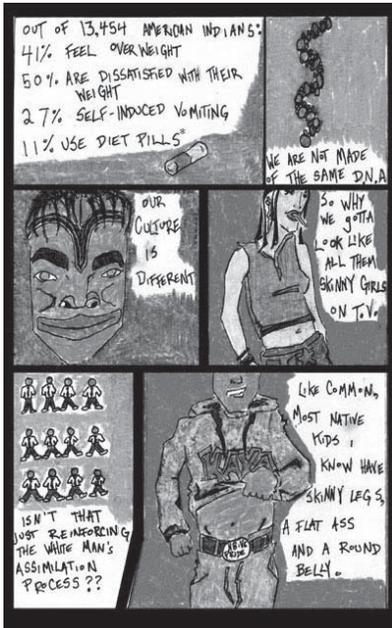
Does hockey team need this help?

A notice concerning upcoming Manitoulin Islander Junior A hockey games in the latest issue of the Manitoulin Expositor contains a small box saying Chi-Meegwetch to the Dreamcatcher Fund. The Dreamcatcher Fund is an Aboriginal-administered organization founded to provide a funding source for First Nation youth. The Manitoulin Islanders Junior A Hockey Club Inc. is an incorporated entity with a Board of Directors, substantial staff (volunteer and otherwise) that has a substantial list of corporate sponsors, most likely personal donors, and charges an admission fee (the largest in the NOJHA), in short not the typical Dreamcatcher Fund recipient. I suggest that (their) application has taken funds away from First Nation youth who desperately need funds more than a mainstream junior hockey club team.

W. Tim McGregor, Whitefish River First Nation



MNO-BMAADZIWIN/HEALTH



Healthy comic books

The Vancouver-based Healthy Aboriginal Network promotes safe and healthy lifestyles through comic books dealing with issues including drug abuse, diabetes, suicide, and self-esteem. To obtain information about the books - all written and illustrated by Aboriginal youth - call 604-876-0243 or e-mail sean@thehealthyaboriginal.net <<mailto:sean@thehealthyaboriginal.net>>.

Brenda advocates good health

Ahnee
My name is Brenda Restoule and I have recently been hired as the Health Advocacy Developer for the Northeast region. I am located at the Union of Ontario Indians office at Nipissing First Nation. I am from Dokis First Nation, was born and raised in North Bay and my ancestry is with Nipissing First Nation. I am married to Tinny Restoule and we have four children and seven grandchildren.

I have 30 years' experience working for First Nation programs such as NNADAP Worker, Mental Health Worker, Ontario Works Administrator, Education Counsellor, Clinic Manager, Housing Manager, Healing and Wellness Coordinator and Health Outreach worker with the North Bay Friendship Center and Native Counsellor with the Northeast Mental Health Center. I have my Bachelors of Arts degree in Sociology /Social Welfare my Certified Nursing Assistant Certificate with the Ministry of Health, and my Native Counsellor Certificate from the Ministry of Education.

The Aboriginal Health Advocacy Initiative is mandated to ensure that Aboriginal, First Nation, and Metis people

receive fair and equal services that are culturally appropriate. The OAHAI is a project of the Aboriginal Healing and Wellness Strategy (AHWS), which was announced and started in 1994. This Initiative is unique to Ontario.

The Ontario Aboriginal Health Advocacy Initiative is a free information and training resource for frontline and community support workers to address systemic advocacy issues research, information gathering, developing partnerships with lobby groups, reviewing legislation and driving policy to

ensure Aboriginal health needs are met.

How can OAHAI help your organization? Frontline workers will gain valuable information in a short amount of time, and can gain a significant understanding of the health and access issues faced by Aboriginal people. The initiative looks at systems of redress, protocols & approaches to dealing with inadequate treatment of Aboriginal clients within the health care system. The Northeast region covers North to Attawapiskat, South to Orillia, West to Pic Morbert and East to Ottawa. I look forward to



Brenda Restoule

meeting with front line workers, health professionals and organizations in the Northeast region to promote this very worthwhile initiative. For more information I can be reached at 705-497-9127 ext. 2245

E-mail resbev@anishinabek.

"Awakening the Spirit"

The goal of the Awakening the Spirit Initiative is to facilitate awareness, diagnosis, care and treatment to Aboriginal women and young women at risk of, and living with, HIV/AIDS and/or Hepatitis C and other sexually transmitted infections. An Ontario Health Care Providers Tool Kit is being introduced and distributed to health care providers in three Ontario cities. This Tool Kit contains information including Aboriginal people's perspectives on healing, traditional culture, healing continuum models; harm reduction approaches, as well as, a section on debunking stereotypes and myths. In addition, you will receive posters and Aboriginal community resource information.

Workshops

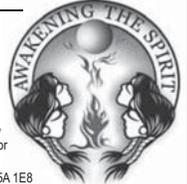
- Friday, Mar. 23, 2007** Time: 9 am - 1 pm Thunder Bay Regional Health Sciences Centre, 980 Oliver Road, Thunder Bay, Ontario
- Thurs., Mar. 29, 2007** Time: 10 am - 2 pm St. Josephs Hospital, Toronto, Ontario
- Thurs., April 12, 2007** Time: 10 am - 2 pm Howard Johnson Plaza Hotel, 50 Brady St., Sudbury, Ontario

Who Should Attend?

Physicians, Nurses, Social Worker, Health Care Providers, Public Health, Front Line Workers, HIV/AIDS Strategy Workers, students and all service providers who are interested in the prevention and treatment of HIV/AIDS and or Hepatitis C and other sexually transmitted infections.

Please RSVP by telephone or fax to Ontario Health Advocacy Initiative (OAHAI), 219 Front St. E. Toronto ON M5A 1E8
Provincial Manager: Jo-Anne Miller Tel: (416) 956-7575 Fax: (416) 956-7577 Toll Free 1-800-772-9291 Alt'n: Nishin Meawasige

You may access the RSVP/Registration Form online at: www.ofic.org



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MNO-BMAADZIWIN/HEALTH



First-year student Daniel Cutfeet talks with Sioux Lookout Zone associate administrator Lois Mombourquette at the Feb. 8 Health Fair sponsored by the Northern Ontario School of Medicine. The event attracted recruiters from 25 different communities across northern Ontario.

Recruiters woo future doctors

By Rick Garrick

THUNDER BAY – Recruiters from across northern Ontario are doing their best to lure future doctors, nurses, and other health practitioners to their communities.

The Northern Ontario School of Medicine sponsored a Feb. 8 Health Fair at the Lakehead University campus which attracted representatives from 25 northern Ontario centres, including Timmins, Elliot Lake, Kapuskasing, Geraldton, Thunder Bay, Fort Frances and Sioux Lookout. Students had the opportunity to learn more about the various communities and discuss career options with representatives from the Ontario Medical Association, the Ministry of Health and Long Term Care and the Professional Association of Interns and Residents of Ontario.

"It's just interesting to see what these towns do have to offer," said Daniel Cutfeet, a Northern Ontario School of Medicine student from Kitchenuhmaykoosib Inninuwug

(Big Trout Lake) who grew up in Sioux Lookout. "For me, I want to do family medicine -- family and emerge. I would like to work in the northern reserves out of Sioux Lookout."

Dr. Claudette Chase, one of the Sioux Lookout Zone Family Physicians' recruiters at the health fair, said that the Zone has been "remarkably successful" in recruiting doctors to serve its 25 northern Ontario fly-in First Nation communities.

Brenda Corbeil, the recruitment coordinator from the Timmins and District Hospital, said that she also described her community to the students during their discussions. "Timmins is the headquarters of the DeBeers diamond mine," she said. "So we have an economic boom due to the mine. Our hospital was built in 1993, and a new building just went up in front of our property to house the Northern Ontario School of Medicine. The native community is a strong component in Timmins."

Unborn babies pay when moms light up

By Anna Peltier

After four months off cigarettes, I recently had a major craving to light up. But no matter how tempted I was to light up for a few minutes of guilty satisfaction, I knew it wouldn't compare to the first few of minutes of joy when my child and I finally meet each other face to face.

Many people believe that the risk is minimal, or may even try to convince themselves that giving birth to an underweight baby will make it easier for them to give delivery. Actually, babies born too early and underweight are known to



Anna Peltier

have a harder time adjusting to life outside the uterus. Furthermore, cigarette smoke dehydrates cells, affecting the flexibility of the uterus, putting mom at greater risk for rips and tears.

As a worker involved in dealing with Fetal Alcohol Spectrum Disorder issues, I am aware of the damaging affects of prenatal alcohol consumption. But did you know that Fetal Smoking (smoking during pregnancy) has similar damaging effects. And like FASD, this is a health problem that is totally preventable.

Infants affected by second-hand

smoke are also likely to be more prone to illnesses, have ear infections, problems eating or sleeping, learning disabilities, allergies, and respiratory problems such as asthma.

We are starting to see rising rates of these illnesses among First Nations children. It is unfortunate that some of the illnesses are permanent and can even happen if an expectant mother doesn't smoke but is exposed to it by those around her.

Studies show that if you quit smoking before you reach your 16th week of pregnancy there is less chance that your baby will be born too early or too small. Some researchers say your baby can still benefit greatly if you quit as late as 32 weeks into your term. Research also indicates that you can increase your baby's birth weight by drastically cutting down how much you smoke during your pregnancy.

In addition to prenatal smoking, smoking during breastfeeding can also have negative effects. Tobacco smoke can change the texture of breast milk, giving the baby fewer nutrients as the toxins are passed through the milk.

I am not here to point my finger of blame at those who have made the decision to smoke, but to reassure you that there is hope in trying to quit.

You are not alone. There is always support from family, friends and your local community members.

It's not too late!

Gagii Media
Water safety
6 x 7.5

OBITUARY

Joey Fox

4" x 6"





ANISHINABEK NATION 7TH GENERATION CHARITY

The Anishinabek Nation Seventh Generation Charity (AN7GC) is the official charitable-fundraising arm of the Anishinabek Nation. The AN7GC works to assist member First Nations, families and children, and also supports the Nation Building efforts of our communities.



BELL CANADA 9TH ANNUAL VETERANS MEMORIAL GOLF TOURNAMENT

This year we present Senator Frank and P... with NHL great Johnny Bower as our guests. Our usual gang of athletes will also be on hand featuring Larry Keenan, ... Bob Ba... M... ve Hutchison and Pierre Pilote.

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... June 20, 2007

... registration cost will be \$200.00 per golfer and y... will guarantee your... individual registration. Your registration covers green fees, cart, dinner and some great prizes. Registration for... 2 no... the tournament will start... p.m. sharp. Please register early to avoid disappointment and help support the great work of the Anishinabek... there are only 144 spots a...

FOR MORE INFORMATION

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

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9TH ANNUAL CASINO RAMA ANISHINABEK LIFETIME ACHIEVEMENT AWARDS

The 9th annual Casino Rama Anishinabek Lifetime Achievement Awards will take place

June 27, 2007

during the Grand Council Assembly at the Alderville First Nation.

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

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

Deadline for nominations was February 28, 2007.

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



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





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

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

NIIGAN ZHAAMIN — "Moving Forward, Together"

First Nations need to move beyond fiduciary dependence

By John Beaucage

Many years ago, when I first became involved in First Nations political issues, I kept hearing the term "fiduciary duty" when talking about our relationship with the Crown. Like many laymen, I had no idea what fiduciary meant, so of course I looked it up. What I found was this:

"Fiduciary - (noun) a person to whom property or power is entrusted for the benefit of another;

— Of, or pertaining to the relationship between fiduciary and his or her principal: a fiduciary capacity; a fiduciary duty.

— Relating to of the nature of a legal trust (i.e. the holding of something in trust for another): a fiduciary contract; in a fiduciary capacity; fiduciary power."

Essentially, the definition of fiduciary is "a person to whom property or power is entrusted for the benefit of another." Children or the elderly typically need a fiduciary. The fiduciary looks after the assets of another and is expected to act in the best interest of the person whose assets they are protecting. This is known as "fiduciary duty."

How has this concept translated for First Nations? By imposing the Indian Act upon us, and virtually controlling our lives for more than 100 years, the Government of Canada became a de facto fiduciary. However, I would argue that the Indian Act itself has breached Canada's fiduciary obligations.

This same Indian Act, supposedly created to look after our best interests, would not even allow us to obtain legal advice when dealing with the government or others on treaty negotiations or land claims. The Indian Act prohibited lawyers from charging fees to an Indian or an Indian band, which was an effective way to prevent



North Bay Mayor Vic Fedeli was on hand to witness the historic signing of the Anishinabek Nation governance Agreement-in-Principle by Hon. Jim Prentice, Minister of Indian and Northern Affairs, Canada, and John Beaucage, Grand Council Chief, Anishinabek Nation. — Photo by Zoe Addington

First Nations from obtaining legal counsel. The prohibition remained in effect right up until 1951.

Decisions were made for us about governing our own community affairs, educating our children, and obtaining health care for our elders. The Indian Act has dictated outside control over every aspect of our lives for many, many years. It still includes a requirement for First Nation governments to get approval from Ottawa to permit them to authorize spraying of noxious weeds in their communities.

The concept of the federal-First Nation fiduciary relationship dominated Native affairs debates for two thirds of the last century. Indians were regarded, in effect, as wards of the Crown. The whole idea of fiduciary duty was encapsulated in our relationship with the federal government.

As I became more involved with the political process and looked at other aspects of the meaning of fiduciary, other insights presented themselves. The fiduciary looks after the assets of another and is

expected to act in that person's best interests." This aspect of the definition certainly falters when trying to apply it to First Nations issues.

The main reason that treaties were instituted was, in fact, to find a legal way to exploit our lands and resources. The reason for the Indian Act was to control, subjugate, and colonize Indians. Our best interests were not seen as a high priority at all.

In fact, if there was a legal way to get rid of Indians in Canada, that would be the preferable way to move forward as far as Canada was concerned, hence the government's 1969 White Paper which proposed to eliminate our unique treaty and aboriginal rights.

To our credit, since the 1960s, First Nations citizens have become more politically astute. Our past leaders fought well to preserve our rights. Through the work of the Union of Ontario Indians, the National Indian Brotherhood and others, we fought for and achieved constitutional recognition. We also

have legal precedents that confirm our rights. Today, there are several meaningful self-government agreements in place and over 80 more being negotiated throughout Canada.

Our own Anishinabek Nation Restoration of Jurisdiction process represents the largest self-government table in Canada. On Feb. 16 the Honourable Jim Prentice, Minister of Indian and Northern Affairs, wrote his signature beside mine to signify an agreement-in-principle on core governance principles after a decade of negotiations on behalf of our 42 communities across Ontario.

We talk about our Nation-to-Nation, Government-to-Government relationship with Federal and Provincial governments. Yet despite all of this momentum and political awareness, we still cling to the sacred fiduciary relationship, a failed concept that has done us great disservice.

By its very nature a fiduciary duty must end at some point. A parent-child relationship changes,

and at some point it reverses itself in terms of duty of care.

But let US be the first to talk about ending the fiduciary relationship on our terms. Let us talk about the contractual relationship that has been brought about by the treaties. Let us negotiate fiscal equalization transfers that are our due because of resources taken from our territories. The provinces discuss equalization payments all of the time with the federal government and so now do many of the country's larger cities. These are contractual and business relationships, certainly nothing to be ashamed of; we are not demeaning our governments or ourselves by entering into these types of discussions.

Only we should be responsible for our futures and ourselves. To cling to the concept of maintaining a fiduciary relationship is like saying we want a "safety net".

That is not being self-sufficient or self-reliant. In order for self-government to be a reality, the concept of fiduciary duty must perish in order to give life to our aspirations for our children's futures and strong First Nations governments.

We must begin to take steps to get beyond the fiduciary duty. We must begin to ask ourselves: do we need to be dependant on the Government of Canada? Are they really working in the best interests of our people? We must look toward sovereignty, success and self-sustainability. These are the keys to true self-government and true self-determination.

John Beaucage is Grand Council Chief of the Anishinabek Nation, a political confederacy of 42 First Nations whose traditional territories are located in present-day Ontario.



HOUSING ISSUES – Jim Doxador, Ontario First Nations Technical Services Corp., Grand Council Chief John Beaucage and Co-chair Ray Martin address questions from the floor following Grand Council Chief's housing presentation at the Special All-Ontario Chiefs Meeting in Toronto, February 28. Beaucage is the Ontario and National portfolio holder for housing.



SOUTHEAST MEETING – Grand Council Chief Beaucage at the Southeast Regional Chiefs meet with Chief Ed Williams of Moose Deer Point.



RESTORATION OF JURISDICTION

Minister pledges return of Nipissing First Nation lands

Nipissing Chief and Council seized the day and received a pledge from the Honourable Jim Prentice, Minister of Indian Affairs and Northern Development, to return 26,700 hectares of land back to the First Nation.

"The file has been languishing where the Government of Canada, for 14 years, has not taken steps it needs to," said Minister Prentice. A settlement with Ontario was reached in 1993 but since then, Nipissing has been waiting for the Government of Canada to pass an Order-in-Council to finalize the return of its land taken 102 years ago for road and railway allowances.

"It's a reminder that accountability flows two ways," the Minister said, adding that he promised Chief Couchie he would act on the matter as soon as he returned to Ottawa.

Chief Couchie also took advantage of the Minister of Health's presence, giving advance notice of plans Nipissing has to build a senior's residence and long-term

care facility. The Honourable Tony Clement, MP for Muskoka-Parry Sound, is Minister of Health and Minister for the Federal Economic Development Initiative for Northern Ontario (FedNor). Minister

Clement was Canada's witness at the signing of the Agreement-in-Principle with Respect to Governance at N'bisising Secondary School, Nipissing First Nation on February 16.



Chief Marianne Couchie was emcee at the signing ceremony for the AIP Governance. The Nipissing First Nation Chief and Council took advantage of the presence of two federal Ministers to lobby for the return of land and a new seniors' long-term care facility.

Constitution Development Workshops

The Union of Ontario Indians is hosting a constitution development workshop for the Constitution Development Committees to assist with the writing of their respective draft community constitutions.

Expenses for accommodations and mileage for one vehicle per community will be reimbursed by the Union of Ontario Indians. Participants are responsible to make their own room reservations.

Constitution Development Committees:

Kettle and Stony Point First Nation, Sheshegwaning First Nation, Garden River First Nation and, Whitefish Lake First Nation

WHEN: Monday March 19, to Thursday March 22, 2007

WHERE: Whitefish Lake First Nation Community Centre

A block of rooms has been reserved until February 28, 2007 at a special rate of \$89.95 per night at the Comfort Inn, 2171 Regent Street South, Sudbury, Ontario. Telephone (705) 522-1101.

For more information contact Mike Restoule, Special Projects Coordinator, Union of Ontario Indians – 1-877-702-5200 or email resmik@anishinabek.ca

Self-government negotiators provide students preview of their future

By Maurice Switzer

SUDBURY – Anishinabek Nation self-government negotiators gave some aboriginal students a preview of their future during a Feb. 12 symposium at the University of Sudbury.

Merle Pegahmagabow, head education negotiator for the Anishinabek Nation's Restoration of Jurisdiction project, was dealing with subject matter familiar to his audience of 60 people, most of them students enrolled in Native Studies programs on the Laurentian University campus.

"We are at the crossroads. What we do today is going to set our course for the future," said Pegahmagabow, referring to a new Anishinabek Education System expected to be in place for the 2008 school year, the culmination of over a decade of negotiations between Canada and the 42 communities represented by the Union of Ontario Indians.

In 1972 – the year First Nations began the struggle for Indian Control of Indian Education – Pegahmagabow noted there were only 31 aboriginal students enrolled in post-secondary education across Canada. Today there are 31,000.

Anishinabek Nation education, which would operate parallel to Ontario's provincial system, provides for five regional education councils to develop their own standards and curriculum that promote Anishinabe language and culture. There are currently 16 elementary

and six high school programs in the Anishinabek Nation.

Pegahmagabow, a citizen of Wasauksing First Nation near Parry Sound attributed dismal completion rates – 52 per cent of Native students don't graduate from high school – to such negative historical factors as government-operated residential and Indian Day Schools.

"Education was used against us – it wasn't our friend," he said, citing one Anishinabek community in which "35 students get on the bus in September, and by Christmas only five or six are left. That community has only had five high school graduates in 25 years."

Pegahmagabow predicted that the Anishinabek Education System would result in more students being able to attend post-secondary institutions, foreseeing more funding opportunities from an Anishinabek alumni association and greater collective clout in seeking contributions from corporate sponsors.

R. Martin Bayer, chief Anishinabek governance negotiator, provided students with background and an update on the nation's negotiations with respect to governance, for which an Agreement-in-Principle was to be signed later that week.

The AIP provides the framework for the establishment of an Anishinabek Nation government and for recognition of member First Nation governments with law-making authority in four key governance areas; leadership selection,

citizenship, culture and language, and management and operations of government.

"Aboriginal students represent an important piece in this process," said Bayer, a Laurentian graduate and Sudbury-based lawyer who is a citizen of Aundeck Omni Kaning on Manitoulin Island. "The work you are doing is really important as we move forward."

He said sovereignty and nation-building were the only antidotes for Indian Act colonialism which has resulted in dire socio-economic indicators that plague most Anishinabek communities: long waiting lists for housing, loss of language and culture, 50-per-cent unemployment rates, 37-per-cent education success rates, and inadequate infrastructure such as sewer and water.

The Anishinabek Nation self-government process was informed by a study done by the American Indian Economic Development Institute that identified four key indicators to a First Nation's likely success: jurisdiction – law-making authority; stable and effective governing institutions; culturally-appropriate institutions; and strategic planning, as opposed to dependency on other governments.

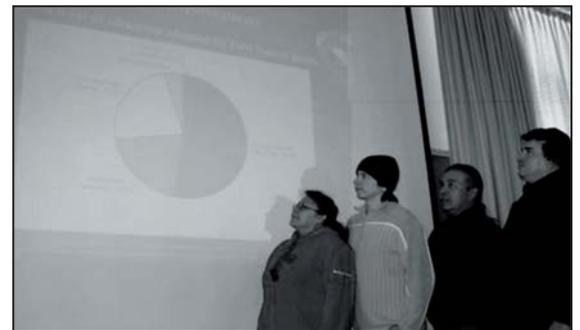
Widespread community consultation in the Anishinabek Restoration of Jurisdiction process has built capacity in areas such as development of constitutions, membership codes, and processes for appeal and redress for community citizens.



Presentation to students

Angela Recollet, manager of Native Student Services at Laurentian University introduces self-government negotiators Merle Pegahmagabow and Martin Bayer to a student audience attending a presentation on the Anishinabek Nation's Restoration of Jurisdiction project.

– Photo by Maurice Switzer



Pieces of the pie

Those in attendance at a self-government symposium at the University of Sudbury saw graphic examples of negative socio-economic indicators plaguing aboriginal peoples. Pie charts correlated low education success rates and high unemployment levels. From left: Native Human Services student Patricia Migwans, M'Chigeeng FN, psychology student Merence Trudeau, Wikwemikong, and Anishinabek Nation negotiators Merle Pegahmagabow and R. Martin Bayer.

– Photo by Maurice Switzer



RESTORATION OF JURISDICTION



Minister Clement receives eagle feather

To honour his dedication and friendship to the Anishinabe people, Grand Council Chief John Beaucage presented the Honourable Tony Clement, Minister of Health and Minister for the Federal Economic Development Initiative for Northern Ontario (FedNor) with an Eagle Feather. Hon. Jim Prentice looks on.

AIP on Governance a step towards independence

By Mary Laronde

The Anishinabek Nation must create economies and independence or it will never be self-governing, stated Grand Council Chief John Beaucage in his address to the standing-room only audience gathered at N'Bisiing Secondary School, Nipissing First Nation for the signing of the Agreement-in-Principle With Respect to Governance (AIP on Governance).

"We have to get beyond the Indian Act. We have to create our economies. We have to create independence, re-assert our sovereignty, and re-assert our jurisdictions in a respectful way," the Grand Council Chief said. "We can no longer carry on with this whole aspect of dependence on other governments. We will never be self-governing if we are dependent. Part of this whole [negotiation] process is to become dependent on ourselves. This agreement is a step in that direction."

"The Indian Act has hamstrung band councils for more than a century," said the Honourable Jim Prentice, Minister of Indian Affairs and

Northern Development and Federal Interlocutor for Metis and Non-Status Indians. "This agreement lays the foundation for a new partnership...it is a step forward in the history of the relationship between the Anishinabek Nation and Canada. It reflects your priorities and provides for direct accountability to your citizens. Self-government in your territory will be guided by your vision, not Ottawa."

"This is a momentous day. It is the start of many more things to come. We are ready to move into comprehensive negotiations on lands and resources, fiscal relations, justice and all areas of governance that are meaningful to us," said Grand Council Chief Beaucage. "My job with all due respect, is to put Minister Prentice out of a job. My job is to get rid of the Indian Act."

At the news conference following the February 16 signing, the Grand Council Chief and the Minister told reporters that ten years was a reasonable time-frame to eliminate the Indian Act, replacing it with Anishinabek Nation self-

government. Minister Prentice said the Government of Canada was "intent on making progress" and would "in a year and a half, take this [governance] agreement to the final agreement stage." "I have enormous confidence and pride in what the Anishinabek Nation is doing," he added.

A Final Agreement on Governance will displace certain sections of the Indian Act dealing with membership, elections, language and culture, and the operation of government and restore Anishinabek First Nations' jurisdiction in those areas. Under the current Indian Act regime, First Nation councils have a limited range of out-dated-by-law making powers and the Minister has final approval.

Grand Council Chief Beaucage and Minister Prentice acknowledged that the signing of the Agreement-in-Principle with Respect to Governance (AIP on Governance) was a historic occasion, marking the start of a new relationship between the Anishinabek Nation and Canada, and the beginning of the end for the Indian Act.

Anishinabek Nation Agreement-In-Principle With Respect to Governance

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

The AIP on Governance represents an important step toward the establishment of governance systems that are based on Anishinabek values and culture. While many First Nations have achieved important progress in recent years, there are communities within the Anishinabek Nation that continue to experience unacceptably high unemployment rates, poor health conditions, housing shortages, inadequate water and sewer treatment systems and unsatisfactory education success rates.

The AIP lays the foundation for more effective governance in the Anishinabek Nation's communities by confirming legal status, providing for the development of constitutions, requiring appeal and redress mechanisms, and providing a new and more appropriate framework for political and financial accountability between First Nation Governments and their citizens.

These measures, once confirmed in an approved Final Agreement, will allow participating First Nations to begin to break free of the Indian Act and more effectively promote strong economies and healthy communities.

The purpose of the AIP is to provide a framework for the negotiation of a Final Agreement to:

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

Self-government agreements are typically developed through a three-stage process, starting with the negotiation of a Framework Agreement, through to an Agreement-in-Principle, and concluding with a Final Agreement. A Final Agreement becomes legally binding to both parties only once it has been approved by the participating First Nations' citizens and brought into force through federal legislation.

Under an Anishinabek Nation Final Agreement on Governance, sections of the Indian Act dealing with elections, membership and some aspects of community governance would no longer apply as First Nations would adopt their own laws in these areas. In the future, Canada and the Anishinabek Nation may agree to enter into further negotiations on other important subject matters.

The Anishinabek Nation and the Government of Canada have also been negotiating toward a "Final Agreement with Respect to the Exercise of Education Jurisdiction." An Agreement-in-Principle on Education was signed by the parties in 2002.



N'Bisiing Students, Drum and Dancers make the Anishinabek Nation proud

Nipissing First Nation, especially N'Bisiing Secondary School, was host for the ceremony for the signing of the Anishinabek Nation Agreement-in-Principle With Respect to Governance. The drum group and dancers and all students made the beautiful Grand Entry possible. The Signing Ceremony was a huge success and well attended by many of our Chiefs, Councillors, local dignitaries and our citizens. Grand Council Elder Gordon Waindubence officiated a sunrise ceremony and prepared the room and documents for the signing. Chief Marianna Couchie, of Nipissing First Nation was the Master of Ceremonies while Chief Patrick Madahbee, Chief of Intergovernmental Affairs, acted as witness.



ANISHINABEMOWIN

LANGUAGE LANGUAGE LANGUAGE LANGUAGE LANGUAGE

March celebrates Aboriginal languages



ANISHINAABEMOWIN
BY SHIRLEY WILLIAMS

Boozhoo kino gwaya miinwaa.
Hello everyone!

Maanda pii kino maajidoowag enizhinaabemjig maanda pii. 1989 Gchi-maa George Erasmus ko gaa-aawid megwaa, gii- maajtaabiniig bmaadzijig maanpii Canada kino ngoji nishinaabe-kanning wii-maajii-nokaazwaa iw anishinaabemowin.

At this time, those who speak the language usually gather. In 1989, former grand chief Erasmus, while he was in office and Anishinaabeg of Canada started to encourage Anishinaabeg to use the language in the workplace.

Mii dash gii-kidwaaad ji mnaadenmong. Gdoo-anweninaanian maanpii Canada maana pii Ondaadin-Giisoomgak, Nsmidana-shi bezhig pii nsagnagzid giizis.

This is what they said to start honouring our languages and our sounds here in Canada on March 31st.

Aapji go noo'oonj ngamagad kino noo'oonj ngoji. Maanpii genii niinwi, Peterborough ekinoomaagizijig "Radio-ing" dinaangidoonook. Anishinaabemowin dbaataanaawaa.

There are lots of things going on around everywhere. Here, in Peterborough students speak in the language. They speak about language issues.

Ngoding ngii-midwetoonaanin eta Anishinaabe-ngamowaansan. Miinwaa ngoding ngii-aansookemi gwiikijitooyaang mnaadenmaang.

Once we played only Anishnaabe songs in the language. And we once did legends in the language.

Aanind Anishinaabeg daa'anaa'aa maage detoonaawaa "Anishinaabemowin Conference" oodi Baawting, Gchi-mookimaaning nekeyaa.

Some others have or put on Language conference over at Sault Ste Marie, Michigan.

Wiigwam naakgonigewinan

1. Giish pin nokaaziyan nbaagan, neyaab nbaagenoken
If you use the bed, make it up.
2. Giish pin biiskamon, neyaab gdoon.
If you wear it up, hang it up.
3. Giish pin pshegibidooyan, neyaab daapinan.
If you drop it, pick it up.
4. Giish pin wiintooyan naagan wiisiniyan, neyaab gziibiiganan.
If you dirty the dish, wash it.
5. Giish pin dkokaadimon, gziibiignan.
If you step on it, wash it.
6. Giish pin mdwesing, nkwetan.
If it rings, answer it.
7. Giish pin shamgoyan ngoji, gnigenh gziibiinaaginen
If your fed somewhere, at least wash the dishes.
8. Giish pin waaw'oonad, sham.
If it howls, feed it.



Musician Dave Furst and singer Helen Roy have teamed up to record two CDs of pop music translated into Anishinaabemowin – the Ojibway language.

'Esnaa kinaajiw' a favourite

By Rick Garrick

LANSING, MI – Helen Roy's Anishinaabemowin versions of famous pop songs have been a hit on both sides of the border.

"The Elders really love them," says Roy, an Anishinabemowin teacher at Michigan State University in Lansing, Michigan. "Everybody likes them. We've got two CDs out."

Roy, originally from Wikwemikong Unceded Indian Reserve, and Dave Furst, from the White Earth Reservation in Minnesota, recorded the songs on Furst's own recording equipment and then hired an editor to make the final cuts and duplicate the CDs. Tracks include *Jiinaago (Yesterday)* by John Lennon/Paul McCartney, *Nda-Nshinaadendam Gwa (I Fall To Pieces)* by Patsy Cline and *Esnaa Kinaajiw (Hey Good Lookin')* by Hank Williams.

Roy and Furst are already planning to produce about 1,000 copies of a third CD in time for the 13th Annual Anishinaabemowin Teg Language Conference in Sault Ste. Marie, Michigan in late March.

Roy has an e-mail account set up for ordering her CD's, at diiva miinwaadavis@hotmail.com. Each CD costs US\$20, or bulk orders can be made at a discounted price.



Cree performer Akina Shirt

O Canada Cree-style

CALGARY – On Saturday, Feb. 3, 2007, 13-year-old Akina Shirt did something no-one else has done in the 90-year history of the National Hockey League.

The member of the Saddle Lake Cree First Nation became the first person to sing an NHL pre-game national anthem in a language other than English or French. Akina, who lives in Edmonton, sang O Canada in Cree before a game between the host Calgary Flames and the Vancouver Canucks.

Anishinaabemowin Teg Lang Conf 6 x 6

CONFERENCE ON ENDANGERED LANGUAGES

Dates: Conference on Endangered Languages and Cultures of Native America (3rd annual CELCNA), April 13-15, 2007, University of Utah, Salt Lake City, Utah.

Sponsors: Smithsonian Institution and CAIL (Center for American Indian Languages, University of Utah)

Keynote Speakers: Marianne Mithun (UCSB) and Christine Sims (Acoma Pueblo; University of New Mexico)

Registration: \$25 (students \$15) [to cover cost of conference rooms, refreshments]

Additional information: Contact Nancy Garcia (nancy.garcia@utah.edu), or for particular questions, write Lyle Campbell at lyle.campbell@linguistics.utah.edu

If you need information not easily arranged via e-mail, please call 801-587-0720 or 801-581-3441 during business hours, or fax 801-585-7351

INTERGOVERNMENTAL AFFAIRS

IN BRIEF

Promoting environment

Aani, Boozhoo, Hello:

My name is Rhonda Gagnon (nee Buckland), and I am from Dokis First Nation. I have three wonderful children and a very supporting husband. In our spare time, we love going to our camp in Temagami, and visiting our family members in Sturgeon Falls and Dokis Bay.

Recently, I have been granted the opportunity as the Anishinabek Community Stewardship Leader for the Union of Ontario Indians. I will graduate from Nipissing University in April of 2007, majoring in Environmental Science and Physical Geography. I have also obtained a college diploma from the Environmental Protection and Compliance program at Canadore College.

From my education and work experience, I have gained vast knowledge in the environmental field. As the Anishinabek Community Stewardship Leader, I will be responsible for the Anishinabek Stewardship Program Youth Engagement Strategy development and management. I will be coordinating workshops and seminars that will promote land-base learning and opportunities in natural resource and environmental sciences.

If you have any questions feel free to contact me.



Rhonda Gagnon

WEBSITE of the MONTH



Canada Firearms Centre

www.cfc-cafc.gc.ca/

This website summarizes the Aboriginal Peoples of Canada Adaptations Regulations (Firearms).

IA STAFF

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- Nadine Roach**
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Anishinabek Community Stewardship Leader

Union supporting harassed harvesters

By Wendy Manion Huard

NIPISSING FN – The Union of Ontario Indians has been providing support to a number of First Nation harvesters who face charges by the Ministry of Natural Resources.

Among these is Randy Cada, Mississauga #8 First Nation, who was charged Feb. 16, 2006 with “unlawfully selling fish that were caught in contravention of the Ontario Fishery Regulations”.

Cada, who practices traditional fish and game harvesting was taught by his father and grandfather and who himself teaches harvesting traditions to young community members, was charged eight months after he sold two lake sturgeon for \$2 per pound to a fish market in Algoma Mills.

The 53-year-old carpenter says he harvests a few fish during tough financial times to sell at market so he can provide his family essentials like food.

Cada had landed the sturgeon at the Mississauga Chutes on the Mississauga River. Two months after selling the fish, MNR conservation officers visited Cada's home and issued him a “caution” stating he had caught fish at “the Falls” and sold them to the fish market.

The Ministry installed and operated surveillance cameras at the Mississauga Chutes – “the Falls” – from April 2004 until June 2005, and observed a number of individuals harvesting fish in that area.

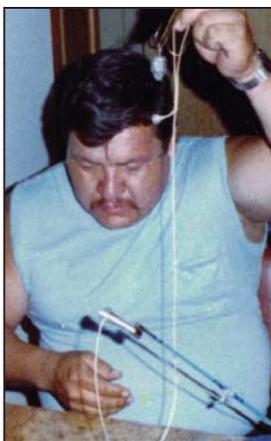
On June 12, 2000 Mississauga First Nation entered into the Interim Mississauga First Nation Fishing Agreement with the Ministry of Natural Resources (Upper Great Lakes Management Unit) and was issued an Aboriginal Communal Fishing

Licence. Randy Cada says he wants to win his court case to set a precedent for other community members, and help other harvesters fight for their rights.

“Don’t be scared to voice your opinion and don’t hold back,” he says. “Don’t be intimidated”.

He is basing his defence on his view that there was no community input on the Aboriginal Communal Fishing Licence agreement, and that he is exercising his harvesting rights responsibly. Cada kept his Chief and Council informed of his harvesting activities.

Chief Isadore Day, Wiindawtegowini, Serpent River First Nation, sits on the Anishinabek/Ontario Resource Management Council. “This case and many others



Randy Cada was charged with selling two lake sturgeon.

that are before the courts are subject to legal interpretation,” he says. “Judicial discretion really depends on constitutional arguments, not just opinions. We need to be sure that, as leaders, we are in tune with what our members are doing out there on the land and on the water and that we are consistent with balancing assertion of rights with responsibility to harvest appropriately.”

Chief Day says Aboriginal Commercial Fishing Licenses were part of an unsuccessful attempt by the Ministry of Natural Resources to build capacity in First Nations using a co-management model.

“These agreements have caused much grief and hardship in our communities. We are currently in the process of creating a model for a Fisheries Authority that would rely on our own Anishinabek Laws to manage the fishery,” says Chief Day. “In the meantime, we really need to pay close attention and provide support where it is essential and at the same time, to ensure that cases being brought forward are being given the appropriate legal analysis and political attention by our leaders.”

While the Union of Ontario Indians – the political advocate for 42 Anishinabek Nation communities – has limited funding to provide legal assistance to harvesters, they are encouraging them to report interference by MNR officials with traditional harvesting practices.

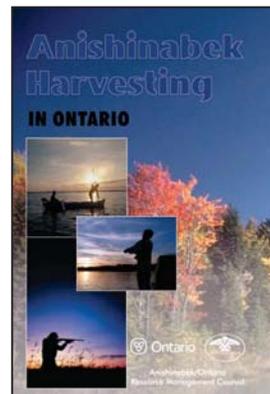
“Currently the UOI is taking a comprehensive approach with the MNR that outlines a series of priorities including inter-treaty harvesting,” says Fred Bellefeuille, the organization’s legal counsel.

“Our goal is to enable First

Nations to continue to live according to their traditions and to freely exercise their aboriginal and treaty rights.” Bellefeuille said the Union of Ontario Indians will be hosting an Anishinabek Conservation Principles and Harvesting Ethics Gathering in Spring 2007.

“We are at the beginning stages of planning this exciting event,” he says. “We welcome suggestions and ideas from any of our citizens.”

Details will be available in upcoming issues of Anishinabek News.



“Anishinabek Harvesting in Ontario” is available by contacting Jason Laronde, Inter-governmental Affairs Unit, Union of Ontario Indians, 705-497-9127, Ext. 2263, or by e-mail at larjas@anishinabek.ca, or on the Union of Ontario Indians/ Anishinabek Nation website at <http://www.anishinabek.ca/images/pdfFiles/uoif%20map.pdf>

Forestry framework negotiation target

By Harry Bombay

Over the past several months staff and designated Chiefs of the Union of Ontario (UOI) Indians have been meeting regularly with the Ministry of Natural Resources (MNR) to establish the rules of engagement for a forestry framework development process. This initiative flows from the letter of intent that was signed by Anishinabek Grand Chief John Beaucage and Minister of Natural Resources David Ramsay on July 7, 2006, that commits both parties to working together on resolving issues of concern related to natural resource management.

Prominent among the issues is the need for a forestry framework “that will provide real economic opportunities and benefits for Anishinabek First Nations”. Anishinabek Chiefs in Assembly agreed to the initiative and set the broad parameters for the forest framework development process by resolution.

It is expected that the development process, spanning a period of up to two years beginning April 1, 2007, will include an intensive Anishinabek community-

focused consultation and fact-finding component, a UOI policy analysis and research function, negotiations with MNR, and the development of an implementation strategy once an agreement-in-principle can be reached.

The Chiefs’ resolution created the Anishinabek Forest Commission, an internal UOI mechanism that will play a key role in linking the entire initiative with the Anishinabek political process.

Chief Wilfred King of Kiasheke Zaaging First Nation has been appointed Chair of the Commission. Nadine Roach, Forestry Coordinator, and Al Dokis, Director of Intergovernmental Affairs of the UOI Secretariat, will have primary responsibilities for administration and coordination. Harry Bombay, Director of Strategic Initiatives for the National Aboriginal Forestry Association, will provide advisory support. Other members include Chief Paul Gladu of Bingwi Neyasshi, Chief Pierre Pelletier of Lake Helen First Nation, Art Jacko of Wikwemikong, and Roy Michano of the Ojibways of Pic River.

CHIEF'S CORNER

Chief: Marianna Couchie

First Nation: Nipissing First Nation. This community is located on the north shores of Lake Nipissing. There are currently 2127 registered members.

Political Career: Chief Couchie was Deputy Chief for 3 years prior to being elected Chief on August 1, 2007.

People who were a major influence: Chief Couchie’s role models included national Native leaders and chiefs, and former Nipissing Chiefs Fred McLeod Jr. and Phillip Goulais, who was her mentor when she was Deputy Chief.

Personal Interests/Hobbies: Enjoys fishing in both the summer and in the winter, camping, and photography, although she admits she needs to set up her lab to develop her pictures.

Education: Chief Couchie graduated with a BA in Anthropology and Native Studies. She also belongs to the Ontario Teachers College and has her supervisor’s certificate to inspect private schools. In 2004 Chief Couchie received her honorary Doctorate of Education.

Goals/Objectives for Community: To expand the economic base, to have more housing, and to also establish the seniors home for independent and assisted living.

Community accomplishments that give her most pride: Chief Couchie was proud to see the signing of the Anishinabek Nation governance Agreement-in-Principle and the opening of more lots for housing within Nipissing First Nation.

Vision for the community: Chief Couchie would like to see more members of Nipissing First Nation reside on the reserve. She would also like to see a drug-free community and more jobs for community members.



Marianna Couchie





Brett Shawana (to right of Hocky Night in Canada's Don Cherry with thumb's-up) from Nipissing First Nation scored in a Timbits minor hockey on-ice scrimmage game during the first intermission of a March 3 NHL match between the Toronto Maple Leafs and the Buffalo Sabres.

- Photo by Frank Campbell



Leaf buddies

Toronto Maple Leaf alumnus and Hocky Hall of Famer Johnny Bower shares a moment with Quincy St. Phard, 3, during a February fundraiser for the Nipissing Down Syndrome Society. Co-sponsored by the Anishinabek Nation 7th Generation Charity. The event at North Bay's Best Western hotel raised \$ 1325 for area children.

- Photo by Les Couchie

ANISHINABEK

Teaching lodge named 'Grey Wolf'

By Cindy Crowe
LAKE HELEN FN - On Jan. 22 Elders Albert Mandamin and Mary Rose Scott of Iskatewizaagegan #39 Independent First Nation (Shoal Lake) came to Lake Helen First Nation to perform a spiritual ceremony for Ozhaawashkogiizhig (Blue Sky) Traditional Teaching Lodge.

Albert had received a dream (or a vision) and he came to deliver that dream through the spiritual ceremony held at the Old Community Hall at Lake Helen complete with a sacred fire tended by the helper Bill Fawcett also of Lake Helen. The most exciting outcome was the grand announcement that the Spirits had given the Teaching Lodge its spiritual name which is Waabi-ma'iingan (meaning grey wolf). This was certainly an emotional day for most in attendance as the grey wolf had been appearing to other people as well for several months.

Albert has instructed the Teaching Lodge that this new spiritual name will need to be incorporated into all aspects of the project, including corporation name, bank account, website, promotional documents and so on. This action demonstrates respect and honour to the Spirits for acknowledging and

receiving the gift of the name. Albert will be on hand to further explain the gift of the teaching lodge's name. As a result of this ceremony and the teachings received, Waabi-ma'iingan Traditional Teaching Lodge is planning a four-day ceremony on top of Mount McKay and everyone is being invited. As this is an open session for all Anishnaabe and Non-Anishnaabe people, we are encouraging funders and communities to come forward with assistance for the traveling costs for the Elders, namely: Albert Mandamin, Elder / Healer and Mary Rose Scott, Healer / Shaking Tent / Translator; Tommy White, gifted with songs on traditional drums and hand drums, of Naotkamegwanning Anishnaabe (Whitefish Bay); and, Nancy Jones, Traditional person / Trapper / Hunter, of Nicickousemenecaning First Nation (Red Gut). It is planned that a "round



Elder Albert Mandamin

house" or "teaching lodge" will be constructed on the spot along with a "sweat lodge" starting on Saturday, April 28 and ending on Tuesday, May 1, 2007. People are also welcome to use these four days for a "fast". Some people may choose to camp out on top of the mountain with us.

We also wanted to acknowledge that Lakehead University students alongside Confederation College students presented their preliminary findings to the Teaching Lodge on November 29, 2006 at the Resource Centre of Lake Helen First Nation as part of the fifth community awareness gathering. Nyomic Ray, Youth Representative encouraged youth to get more involved and not be embarrassed to learn about their culture. The University's presentation included an evaluation of the potential for Aboriginal tourism and cultural awareness programming and the College's presentation was the launching of a new website for the Teaching Lodge.

For more information visit Waabi-ma'iingan's website: www.blueskyteachinglodge.ca, or contact Norma Fawcett at (807) 887-2205 or Cindy Crowe at toll free: 1-888-852-5856.

First Nation investors have some advantages

By Gord Keesic

For most people, paying personal income tax is a given. Most people pay between 20 - 40% of their salary to the government every year.

Proper tax planning is an important part of building your personal wealth. The government allows using legal means to reduce your taxes, but not paying taxes owed to the government, referred to as tax evasion, is illegal and there are stiff penalties for those who get caught.



Gord Keesic

However, there are several ways First Nations citizens can save and invest money to ensure that any gains are as tax-efficient as possible.

First of all, if possible, take advantage of section 87 of the Indian Act. This section of the Indian Act states that: "...the personal property of an Indian or Band situated on a reserve...is exempt from taxation." The Supreme Court of Canada has ruled that income and the right to income is property and thus not taxable for certain First Nations persons in the case of Nowegijick (DTC 5041).

The possibility of not having to pay taxes on employment income is a major financial advantage Status First Nations persons have over the general Canadian population. However, there are many who do not use this advantage to the fullest.

Secondly, if you are earning tax-free income, make sure you contribute to your company or band pension plan. Any investment income earned in the plan is free from tax. When you retire and begin taking a monthly income, this income is usually free from tax as long as your contributions were made while earning section 87 (Indian Act) income.

By contrast, for mainstream Canadians, their investments in pension plans or RRSPs grow tax-free, but when they begin to use the money, they are taxed fully on the

amount they take out. That is why, for these people, their retirement accounts are said to grow "tax-deferred."

If you take advantage of the first two steps and have extra money to invest there are a number of tax-efficient investment strategies you should take to legally minimize the tax on your investments. What many people do not know is that certain types of investments pay a higher percentage of tax on the gains than others. Investment income from GICs, bonds, term deposits or savings accounts pay a higher percentage of tax than investment income that is from capital gains such as stocks and equity mutual funds or dividends such as preferred shares and dividend funds.

Thus, when you have an investment account outside of a RRSP or your pension plan account make sure that you are holding investments that are as tax-efficient as possible. (Most investment professionals refer to accounts that are not RRSP or pension plan accounts as non-registered cash accounts.)

In non-registered accounts, you should also consider corporate class mutual funds. These funds are tax-efficient because all investment gains are classified as capital gains and thus, are tax advantaged.

One other tax-efficient investment strategy is return of capital mutual funds. Generally speaking, these mutual funds earn a regular distribution and all the gains are not taxable until a later date. When the gains are taxable, they are usually classified as capital gains and are more tax efficient.

In some cases, becoming more tax-efficient may require you to use the services of a tax professional. Tax experts or TEPs can help you structure your business, corporation or personal affairs in such a way to minimize your taxes.

Gord Keesic, Lac Seul First Nation is an Investment Advisor with RBC Dominion Securities Inc. in Thunder Bay. This article is not intended as nor does it constitute tax or legal advice. Gord can be reached at 1-800-256-2798 or at gordon.keesic@rbc.com.

A/OFRC Job posting 6 x 8



Aboriginal Ontario

www.aboriginalontario.com

Open for Business

A Special Report on Economic Development by



and



Laura produces Native content

By Ann Brascoupe

TORONTO – Laura Milliken’s foray into television production began at 26, when she worked as an Associate Producer on the National Aboriginal Achievement Awards in 1998 and 1999.

As president of Toronto-based Big Soul Productions Inc., the citizen of Kettle and Stony Point First Nation is an accomplished producer whose company is a leader in Aboriginal-content programming and production and post-production services.

According to Laura, traits that define a successful entrepreneur include “...creativity, drive, vision and education. Most importantly though, I think that any person building a business must love the business they have chosen. Also, a sense of humour goes a long way, especially when the chips are down!”

Laura’s vision is to increase mainstream inclusion of Aboriginal people in all aspects of the film and

television industry with a priority to train and retain Aboriginal crew and actors and to encourage them in their careers.

As a result of her business philosophy, Laura has co-created and produced 22 episodes of *Moccasin Flats* (Showcase/APTN), 39 episodes of *The Seventh Generation* (APTN), numerous short films and music videos for rocker Derek Miller, hip hop artists TruRez Crew, and bluesman George Leach.

Recently, Laura attended the Canadian Council for Aboriginal Business Circle for 2015 Gala Dinner in Toronto. As a guest of Xerox Canada, Laura’s reconnection with corporate business contacts and potential partners is part of doing business.



Laura Milliken – Photo by James L. Kinistino

As a fledgling company in the film and television industry, Big Soul Productions Inc. continues to make inroads and in the past eight years has garnered awards and nominations including a Gemini-nomination for *Moccasin Flats* in the Dramatic Television Series category.

On a personal level, Laura’s entrepreneurship has been recognized with numerous awards as well: ‘Youth Entrepreneur of the Year 2004’ from Mizive Biik Employment and Training, the ‘Toronto I Executive Mentorship Award 2004’ from Women in Film and Television, ‘Female Entrepreneur of the Year 2003’ from the Southern First Nations Secretariat and the ‘Ross Charles Award 2001.’



Great Blue Heron Charity Casino.

Scugog casino donates \$3 million in past decade

TORONTO – When the Great Blue Heron Charity Casino first opened its doors in 1997 the gaming opportunities consisted of only 40 table games with \$10 betting limits and a 650-seat bingo hall, both operating with restricted hours.

Now ten years and 9.5 million visitors later, it has developed into one of the premier casino destinations in all of Ontario and one of the largest employers in Durham Region. Currently the casino employs over 1150 staff including 85 from the host First Nation, and the facility offers customers 60 table games with \$100 maximum betting limits and 535 slot machines adding more variety and games to the facility. On January 31, 1997 the Great Blue Heron Charity Casino first opened its doors to the public.

The casino started as a vision of the Mississaugas of Scugog Island First Nation. Their goal was to provide an economic development plan to foster opportunity and advancement for the First Nation people, which turned into a reality through an agreement with Casinos Austria International and its local partners, the Steiner Group and Sonco Gaming Inc, who developed and operate the casino on their behalf.

“The First Nation is extremely proud of the accomplishments and the overwhelming success of our casino,” says Mississaugas of Scugog Island First Nation Chief Tracy Gauthier. “The Great Blue Heron Charity Casino has allowed us to be self-sufficient and has enabled us to share and provide support to the surrounding community.”

Since the start of this Aboriginal business, the Mississaugas of Scugog Island First Nation have donated over \$3 million to Scugog Township, various charities and non-profit organizations. In 2006 the Mississaugas contributed \$400,000 to the Port Perry Hospital Foundation.

The Great Blue Heron Charity Casino is located on reserve lands of the Mississaugas of Scugog Island First Nation just East of Port Perry. It is less than one hour Northeast of Metropolitan Toronto, and an easy 30-40 minute drive from Markham, Oshawa, Ajax, Pickering, Peterborough and Lindsay.

UCCM Job posting 6 x 8

BUSINESS IN BRIEF

More jobs in Western Canada

OTTAWA – Aboriginal people in Western Canada are starting to benefit from increasingly tighter labour market conditions, particularly in Alberta and British Columbia, according to a new study. Aboriginal employment increased 23% between 2001 and 2005, twice the rate of growth of only 11% for non-Aboriginals, the study found.

Alcan adopts Indigenous policy

MONTREAL – Alcan has launched an Indigenous Peoples policy to apply across the company’s 440 sites which employ 65,000 workers in 61 countries. Alcan, which posted revenues of US \$20.3 billion in 2005, says it “aims to provide a sustainable environment for future generations, guided by its core values, principles of non-discrimination, and respect for fundamental human rights.”

Grants support business centres

TORONTO – The Ontario government has invested \$750,000 to help First Nations and aboriginal organizations conduct feasibility studies for community and small business centres to support entrepreneurial activities and early-stage growth of small businesses by providing rental space, shared services and business counselling assistance. Anishinabek Nation communities involved in the project to date are: Aamjiwnaang First Nation (\$32,000), Chippewas of the Thames First Nation (\$45,000), and Pays Plat First Nation (\$29,250).

Syncrude supports Aboriginal suppliers

FORT MCMURRAY, AB – Syncrude’s business relationship with Aboriginal-owned companies officially became a billion-dollar success story as the oil sands giant confirmed surpassing that important milestone in 2006. Aboriginal businesses currently provide Syncrude with a broad range of goods and services - including waste management, environmental monitoring, safety clothing and pallet manufacturing, electrical maintenance, welding and fabrication, drafting, and reclamation.



Anishinabek Nation
Nation Building Conference
Full page



KINOOMAAGEWIN

EDUCATION



FOR SALE: School that has graduated 700 Native students

By Rick Garrick

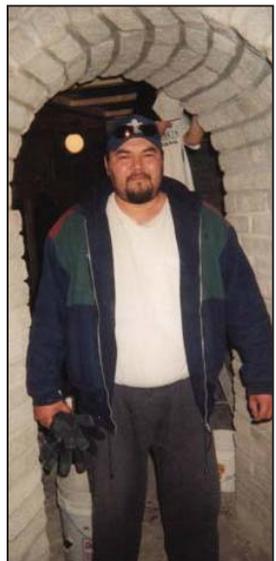
GRAVENHURST – Rolf Cohrs' dedication to teaching and guaranteeing jobs for 700-plus Aboriginal masonry students over the past nine years is gaining recognition.

"The school has trained many members of area First Nations in the past, with all receiving successful employment in their new professions," wrote Chief Wilfred King of Kiashke Zaaging Anishinaabek (Gull Bay) in a recent letter to Cohrs about his Ontario School of Masonry. "I would like to give my support in his new venture, the training of incarcerated Natives prior to release."

Cohrs has a unique philosophy for training Aboriginal masonry students; he not only trains them, he also guarantees them jobs, accommodations, food and a means of transportation to their eventual jobsite as a means of smoothing their path to success.

"Because of our approach, we have been asked by Correctional Services Canada to operate a school at the Fenbrook Institution, a federal medium security prison," says Cohrs, the owner and training director of the Ontario School of Masonry.

"We've been asked to come



Keith Fenton, Northwest Angle #37. After graduating from the Advanced Masonry course he was able to set up his own masonry company in the Okanagan Valley of British Columbia.

in to train First Nation and Inuit inmates prior to release."

Cohrs will provide the inmates with a three-month training program at the prison; when they are released they will be registered with the Ontario Ministry of Training, Colleges and Universities' apprenticeship office and will be guaranteed employment.

"We give them a trade, and a job," Cohrs says, adding that the Ontario Ministry of Training, Colleges and Universities has also recognized his successes at the Ontario School of Masonry by granting him a permanent Training Delivery Agent License after nine years of teaching hundreds of Aboriginal students.

The Ontario Ministry of Community Safety and Correctional Services has also asked Cohrs to provide training for inmates prior to release at the Central North Correctional Centre in Penetanguishene

Although Cohrs is proud of the success of his students, he is now looking to sell the Ontario School of Masonry.

"I want to retire," Cohrs says. "I will stay on for three to four years to teach the new owner everything about the school, the networking, the recruiting, the job placements. There are so many things involved in running the school."

Cohrs wants to pass the school, a member of the Independent Training Delivery Agents of Ontario, on to someone who is interested in continuing his philosophy of instructing Aboriginal students. A best-case scenario, he says, would be the purchase of OSM by a First Nation, or a group of First Nations who are interested in operating a business that also has long-term job-creation implications for Aboriginal communities. He is willing to stay on for a transition period with a new owner to transfer the training and administration knowledge he has acquired in operating OSM for nine years.

"I worked too long and hard to see it die," says Cohrs, who launched the school after retiring a successful masonry business. "We are the only apprenticeship school that has this program. Traditionally, if you wanted to become a journeyman, you had to look for a certified tradesman."

The school's students must be either Metis or Native to qualify



Mark Miximong, Beausoleil FN, constructing a stone mural at the entrance of the Gravenhurst Campus of the Ontario School of Masonry.

for the three-month course; they travel from all across Canada, the United States and other countries around the world, including one from Peru and another from New Zealand this year, to train with Cohrs, and are matched with employers in whichever geographical area they would prefer to work in.

"Before they show up, they will know who their employer will be," says Cohrs, who has about 30 years experience in the masonry field, including eight years as an instructor with Ontario's apprenticeship board, and a waiting list of employers from across the country who are eager to employ one of the graduates. "I have jobs available in Alberta, Winnipeg, Kenora, Dryden, and all over southern Ontario. One employer recently came all the way from New York City to hire a graduate. They were offering \$1,000 U.S. a week plus accommodations."

In addition to the school's original 40-acre institutional-zoned site just outside of Gravenhurst and a 4,000 sq. ft. leased facility in Orillia, Cohrs also teaches students at satellite sites wherever the need exists; for example, during this upcoming year Cohrs has been asked to operate satellite sites in three First Nation communities in Ontario and another in northern Manitoba.

In order to reflect the needs of the Aboriginal community, the school is allowed to accept students with a Grade 8 education level instead of the normal Grade 12 level, and the three-month course is longer than the normal two-month course.

"We spend more time with the students to ensure they pass their journeyman's exam," Cohrs says.

Cohrs explains that there is

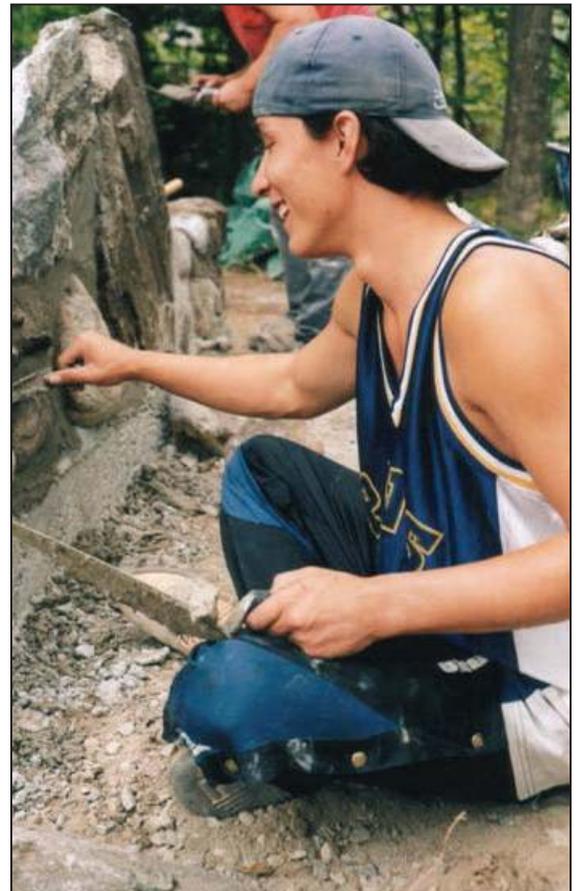
good potential for growth in the school's market, adding that he is planning to expand into teaching ceramic tile laying at a site in Barrie beginning Apr. 1.

Cohrs has also been asked to expand into other trades, and the Penetanguishene program may

eventually lead to other programs in prisons across the country.

"The training can easily be relocated to any community," Cohrs says.

Prospective buyers of the Ontario School of Masonry can contact him at 705-687-8787.



Brad Ross, Little Black River FN, of Manitoba, now living at Lake Helen FN in Ontario, working on the re-construction of a historic stone artifact in Gravenhurst. Brad was in the Masonry Pre-Apprentice program.

KINOOMAAGEWIN/EDUCATION

Military educator makes donation to medical school

By Rick Garrick

KINGSTON – An educator and advocate of Native issues at the university level has donated \$79,850 to the Northern Ontario School of Medicine's Bursary Fund.

"The Northern Ontario School of Medicine is trying to raise a high enough endowment to pay half their student's fees," said Dr. John Cowan, principal of the Royal Military College of Canada, noting that because NOSM is trying to recruit many of their students from northern and rural communities, those students may not have as many resources as students from more populated centres. "So it just seemed to me to be a logical thing to do."

Cowan donated the funds he had received as payment for the work he did as NOSM's chief negotiator in talks that led to the school's first collective agreement with its faculty association, which was signed this past December.

"Not only has Dr. Cowan's bargaining leadership been instrumental in the creation of a historic agreement that will allow the Northern Ontario School of Medicine to continue to recruit and retain superior professional staff and faculty across Northern Ontario, his generous contribution will also financially benefit students who wish to pursue their medical education at the School," said Dr. Roger Strasser, the founding dean of NOSM, during a Feb. 7 ceremony at the Royal Military College in Kingston

recognizing Cowan's donation and the establishment of the Dr. John Cowan Bursary. "We are very thankful to Dr. Cowan for both his expert guidance and selfless contribution."

Cowan, who was presented with a limited edition print by northern Ontario artist Goyce Kakegamic during NOSM's Feb. 7 ceremony, also hosted a workshop for 24 of NOSM's administrators that week at the Royal Military College on how to work within the new collective agreement.

"The first four years with a medical school is the most challenging," Cowan said. "By the spring of 2009, the first graduates of NOSM will receive their medical degrees."

Cowan believes his donation, when matched by the Ontario government for a total of \$159,700, will yield about \$8,000 per year forever to help NOSM's students.

"For me, this is extremely important," Cowan said. "If we want students from the north to study in the north, there has to be a system to cover their fees, which average about \$15,000 a year now."

Cowan spoke about NOSM's Integrated Community Experience, which places all of the school's 56 first-year students in an Aboriginal community for four weeks.

"For people who are not exposed to it before, there are some cultural differences they need to learn about," he said, noting that many Aboriginal peoples have stronger family ties than most other Canadians. "The students are not used to the situation of a whole group structure."

Cowan has been studying the culture of Aboriginal peoples for some time, including Native American war strategists, and he wants to implement what he has learned into

a recruitment strategy to enroll more Native applicants at the Royal Military College as officer candidates.

One of the strategies he has employed is to recruit former Royal Military College graduates into a volunteer program in which they go into the Aboriginal community to identify and nurture high school students who have an interest in pursuing a career as an officer in the Canadian Armed Forces.

Cowan is currently working on developing another strategy.

"What we're looking for next fall is a number of people who want to join a bridging program that recognizes that while they may not have the

preparation we normally require, during that first year we would fill in the gaps," Cowan said.

Instead of paying tuition, the recruits would draw pay during the program, after which some would qualify for the officer cadet program, others would be eligible to enter into the non-commissioned trades program,

and some may just decide that they aren't suited for a career in the Armed Forces.

Once the recruits graduate from the officer cadet program, they would become officers in the Canadian Armed Forces.

Cowan, who has studied the often overlooked military achievements of many Native American war leaders, discussed the achievements of John Norton, the principal war chief of the Iroquois Five Nations and a captain in the British Army at the time of the Battle of Queenston Heights during the War of 1812.

After General Isaac Brock was killed during his storming of Queenston Heights, Norton led a holding action which prevented more Americans from joining the 600 or so already holding Queenston Heights by splitting his 180 soldiers into two groups, half of which took up strategic positions on one side of Queenston Heights while Norton led the other half on a circuitous route to the other side of Queenston Heights.

"Norton led his men on a loop harassing the Americans, keeping the Americans off guard," Cowan said.

Once Norton and Sheaffe were in position, they counterattacked the Americans and forced some of them back across the border and others to surrender.

"John Norton was given a piece of land in the Grand River area, and granted a pension of £200 a year."



Dr. Roger Strasser, founding dean of the Northern Ontario School of Medicine, presents a Goyce Kakegamic painting to Dr. John Cowan, principal of the Royal Military College.

National Aboriginal
Achievement Foundation
10.5 x 7

KINOOMAAGEWIN/EDUCATION

Post-secondary education is a treaty right

REGINA – A new study examining the history of government policy surrounding Aboriginal higher education maintains that post-secondary education is an Aboriginal Treaty right that has not been honoured by the Canadian government.

Blair Stonechild, professor and Head of Indigenous Studies at First Nations University of Canada, has published his findings in the new book, *The New Buffalo: The Struggle for Aboriginal Post-Secondary Education in Canada*.

Stonechild's study, which examines 150 years of government policy related to Aboriginal post-secondary education, reveals the shocking state of Aboriginal higher education in Canada, a piecemeal system of programs plagued by chronic underfunding and by a fundamental policy disagreement between First Nations and the federal government over whether or not post-secondary education is a treaty right.

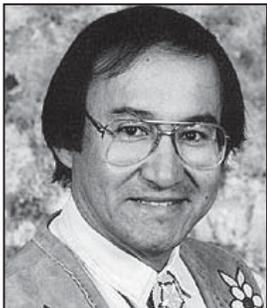
"In the process of claiming sovereignty over Canada," says Stonechild, "the British Crown assumed control over all of the land and its resources in exchange for benefits that would be given to First Nations.

The spirit of the treaties is that First Nations were to receive something of significant value, and in the case of the Numbered Treaties, this was largely represented by the demand for education that would enable future generations to share in the bounty of Canada. "This access to opportunity extends to post-secondary education

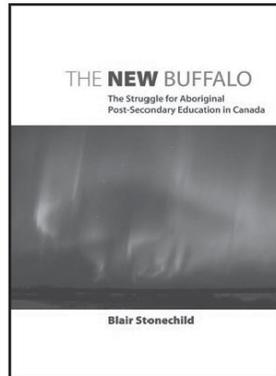
and implies that First Nations should have the right and ability to establish institutions of higher education that they control to ensure culturally appropriate and relevant programs."

Complaints about access to and funding for First Nations higher education prompted the House of Commons Standing Committee on Aboriginal Affairs and Northern Development to undertake a study year-long study of the issue. The committee's recommendations were to be released in February.

Stonechild hoped the committee's findings will prompt major changes



Blair Stonechild, professor and Head of Indigenous Studies at First Nations University of Canada



original ownership of the vast resource wealth of the land, and lacking any major redirection of natural or financial resources, there is at least a moral justification for Canada to provide adequate funding for Aboriginal higher education." Stonechild is a Cree-Saulteaux member of the Muscowpetung First Nation in Saskatchewan.

Nipissing University 6 x 8

MPs call for end to post-secondary cap

OTTAWA – A report by an all-party committee of the House of Commons calls for the removal of a cap on post-secondary funding for First Nations people, and emphasizes the importance of Aboriginal-controlled institutions in the success rates of Aboriginal learners.

The ground-breaking report, called *No Higher Priority – Aboriginal Post-Secondary Education in Canada*, was tabled Feb. 12 in the House of Commons. Endorsed unanimously by the all-party committee,



Angus Toulouse

No Higher Priority calls upon the federal government to remove its decade-long cap on post-secondary funding for First Nations people, and begin the process of providing adequate resources to First Nations people.

"It's about time" says Trevor Lewis, Chair of the National Association of Indigenous Institutes of Higher Learning (NAIIHL), an organization representing the interests of 64 Aboriginal-controlled post-secondary institutions across Canada. "The greatest barrier facing First Nations post-secondary students is the funding cap which has been in place for over a decade."

The committee calls for the immediate removal of the 2% cap on Aboriginal post-secondary

education spending which has been in place since 1996.

"Federal post-secondary support has not kept pace with inflation, population increases, or provincial spending for post-secondary education" says Ontario Regional Chief Angus Toulouse, adding that the cap removal would be "the most significant measure which the federal government can implement to ensure more First Nations people have the opportunity to access post-secondary education."

Toulouse says First Nations-controlled post-secondary institutions in Ontario have proven to be more effective for First Nations students than mainstream colleges and universities. "It is time to ensure that First Nations-controlled post secondary institutions are able to take their proper place alongside provincially-recognized colleges and universities as equal partners."

The Assembly of First Nations' regional chief identifies ongoing jurisdictional disputes between the federal and provincial governments as a detriment to addressing educational issues, since neither level of government accepts responsibility for the issue of First Nations post-secondary institutions. The funding cap has adversely affected Aboriginal-controlled post-secondary institutions, such as Anishinabek Education Institute, operated by the Union of Ontario Indians at its North Bay head offices and two satellite campuses in Munsey and Thunder Bay.



Native Studies
FULL PAGE CENTRE SPREAD



Native Studies
FULL PAGE FULL CENTRE SPREAD



KINOOMAAGEWIN/EDUCATION

Film relevant for all Native people

By Liam Cullin

TORONTO – The featured film at the opening-night gala at this year’s Toronto International Film Festival was a truly Canadian entry. *The Journals of Knud Rasmussen* was written and directed by Norman Kohn and Zacharias Kunuk, whose *Atanarjuat – The Fast Runner* was the first feature film in the Inuit language and won the Camera d’Or award at the 2001 Cannes Festival.

Journals is the true story of an Inuit Shaman named Avva and the struggles he encounters in the changing world around him.

Set in Canada’s Arctic in 1922, the film introduces us to Avva and his tight-knit family. His daughter, Apak, like her father, can communicate with the spirit world. Much to her father’s bewilderment, Apak uses her powers to spend her time in the company of her late husband, rather than for the present good of her people.

The film’s title character, Knud Rasmussen, is a writer and explorer who is visiting the Arctic, recording his journey and chronicling the lives of the Inuit. Rasmussen, a trader named Peter Freuchen and Rasmussen’s protege, Therkel Mathiassen, meet Avva and his family. When Natar, Avva’s son, agrees to guide the group to the nearby community of Iglulik, he puts his family on a course that will force them to abandon their beliefs and that will change their lives forever.

The Journals of Knud Rasmussen

Students see international screenings

SAULT STE. MARIE – Screenings of *The Journals of Knud Rasmussen* were the featured presentations of the 2007 ImagineNATIVE Film + Media Arts Festival’s tour of seven communities in the Algoma and James Bay regions of northern Ontario. An estimated 400 Grades 6-8 students and their teachers saw the film and a series of film shorts by aboriginal producers at the campus of Algoma University and Batchewana First nation. The imagineNATIVE Film + Media Arts Festival is an international festival that celebrates the latest works by Indigenous peoples on the forefront of innovation in film, video, radio, and new media.

is visually impressive. Although some viewers have commented on the lack of scenery in the Arctic snow, I found the cinematography to be outstanding. I could feel the Arctic chill emanating from the screen.

Far from an action film, *Journals* relies heavily upon its dialogue to convey its message. Following subtitles can be challenging, but, although difficult at times in the face of lengthy conversations and soliloquies, I found myself rewarded with a story that left me thinking long after I exited



Apak, played by Leah Angutimarik, *The Journals of Knud Rasmussen*.

Natives avoiding science

OTTAWA – A clash of cultures and viewpoints is discouraging young Aboriginal people from pursuing science and engineering education, according to a new analysis from the Canadian Council on Learning (CCL).

The study suggests that the fundamental differences between Western science and the way Aboriginal people view the world are a major reason for significant under-representation of Aboriginal people in science and engineering education and careers.

The full *Lesson in Learning on Aboriginal science education* is available at <http://www.ccl-cca.ca>.

Liam Cullin operates the movie website EmpireMovies.com from his home in North Bay, Ontario.

Chippewas of the Thames

6” x 9”

ONECA

4 x 4.5

ONECA

4 x 4.5



KINOOMAAGEWIN/EDUCATION

Canadore's wellness program heading to far north

By Bryn Weese
North Bay Nugget

NORTH BAY – Despite thousands of kilometres between them, Canadore College and Aurora College in the Northwest Territories are about to become good friends.

Canadore recently signed an agreement in principle to allow Aurora - which has campuses in Yellowknife, Inuvik and Fort Smith in the N.W.T. - to offer its indigenous wellness and addictions prevention program as early as September.

The program prepares graduates to offer culturally-specific social services for aboriginal people in urban and remote settings by promoting an understanding of the physical, mental, social, cultural and spiritual elements of addiction and recovery.

It also introduces students to traditional methods of healing using Sacred Circles, Teaching Circles and the four sacred medicines -- tobacco, cedar, sage and sweetgrass.

"Our program offers says Mary Wabano, director of Canadore's

Aboriginal Learning Unit. "Our approach to healing is more than just the physical and the mental, but also includes a very spiritual component in the program."

The brainchild of Peter Beaucage, an Elder from Nipissing First Nation,

the program is tailored to the culture and traditions of the Anishinabek, but Wabano says that "with a bit of work," the program can be modified to reflect any number of cultures.

In the Northwest Territories - which has 11 official languages - those

will include Dene, Inuit, Chippewyan, Nuvaluit and Dogrib communities.

"Although practices vary from region to region as well as languages, every aboriginal nation has a very spiritual base and there are shared philosophies because of that. The very

basic premise of this (the program) is the spiritual connection," she says. "As aboriginal people, we also all have a shared history with respect to colonization."

The seven-year-old Canadore program, which evolved from an earlier version, offers a one-year certificate and a two-year diploma that can count toward other college diplomas, as well as university degrees.

Those credentials, in addition to its focus on aboriginal culture, is the reason Aurora College chose Canadore as a potential partner, after being approached by various First Nations communities in the North to offer wellness and addictions prevention training because of industrial growth in the N.W.T. and an overall lack of health and social services professionals, including those that specifically deal with native issues.

"We looked at institutions across the country, and in the end, Canadore had the best program mix for us," says Kerry Robinson, manager of program development at Aurora College.



Elder Peter Beaucage, Nipissing First Nation, likes to teach students on the land.

Cossette Media
disabilities
6 x 8.5

7 Grandfather teachings have been her guide

By Donna Woldanski

SAULT STE. MARIE – Algoma University faculty member and recent graduate Dianne Bob has never forgotten the lessons taught to her by her grandmother.

As a matter of fact, the Seven Grandfather Teachings that her grandmother often spoke of have become something of a credo for her to live life by.

"I try to live by these on a daily basis," she says. "I'll never forget where I came from and who I am as long as I try my best to follow these teachings (wisdom, love, respect, humility, honesty, bravery and truth). As long as I keep these teachings close to my heart, she will always be with me."

Although her grandmother has since passed on, Dianne now tries to carry on those beliefs through her own grandchildren.

"I don't like to refer to myself as being more educated than the next person," she says. "I strongly believe in what I was taught growing up and those were the seven grandfather teachings. The one most important teaching is that we need to show one another more respect."

It was these same teachings that Dianne turned to when she decided to return to school at age 45, following an unexpected turn of events that almost threatened her life.

In 2001, while working in the United States as a nurse's assistant in a long-term care hospital, she suffered a heart attack and was unable to work after undergoing triple bypass surgery. Upon recovery, and at the suggestion of her doctor that she should discontinue working in the field, Dianne came to the conclusion that continuing her education was the best route to follow.

So, with the support and

encouragement of her family, she found herself immersed in the Anishinaabemowin degree program at Algoma University.

This particular program allowed her to tap into her cultural heritage and traditional Native upbringing, just like the Seven Grandfather Teachings that she often referred to throughout her life.

As a mother of four and grandmother to three, Dianne often looked to her family for support, and found in them a constant source of inspiration throughout her studies.

"We need to take the time and teach our children the importance of those seven teachings and use them in our everyday living, to use them as a guide

towards improving our education. We as Anishinaabe people need to keep both feet on the ground, never losing sight of where we came from."

Prior to joining Algoma U's faculty base, Dianne travelled to Harrisonburg, Virginia, where she interned at the world-renowned Rosetta Stone Language Learning Success centre in their Endangered Language Program.

Now, as sessional instructor for the Ojibway 1005 and 2005 courses, she has set her sights on continuing her education. She's still enrolled as a student at Algoma U, in a Native studies course, and plans on pursuing her Masters.

"Chi-miigwech to Howard Webikimgad for teaching me everything I needed to know to be successful in teaching the language," says Dianne. "He has some mighty big shoes to fill."

Donna Woldanski is Divisional Director of External Relations for Algoma University. She can be reached at (705) 949-2301 ext. 4120, or by e-mail at communications@algomau.ca



Dianne Bob teaches Anishinaabemowin at Algoma



ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com

Saving money really simple: don't spend it!

Dear Holly: I don't make much money but I would like to save some for things like cars, vacations, etc. How do I save money?

There really isn't a great secret to saving money. All you really need to do is not spend it. It would probably amaze you to find out how much money you spend without realizing it.

Here are a few tips and tricks to help you find where you are losing money and how not to spend it.

First, get together a few months worth of bills and bank statements. These will help you figure out where you are losing money, meaning the money that seems to mysteriously disappear from your account. I will assume you have already cut back on your necessary expenses like food and energy costs. As you go through your bills and statements you might notice an interesting pattern of unexplained spending.

Here are a few areas where people unknowingly lose/spend money.

1) Unexplained withdrawals or Interact debits. You might not be able to explain all the small withdrawals because chances are you were buying a pack of gum and decided to take out extra (usually \$20) for other expenses that you can't remember.

2) Excessive bank service charges. If you are paying more than \$12 in service charges each month you need to check other account options. Hint: look for unlimited interactions if you use ATMs or Interact a lot.

3) Unnecessary services. Check your bills to find out if you are paying for services that you don't need or even realize you are paying for, including extra insurance, and services you cancelled or forgot to cancel.

4) Check your bills every month. You might be surprised how often there are discrepancies. If you have automatic withdrawals for bills you should check your bills and bank statements to make sure they match.

5) Shared accounts. If you share an account, you also need to think about how the other person is spending money. You might find that you are both taking out money for the same thing.

6) Luxuries. You would be amazed at how often you "treat" yourself. This might be the time to think about cutting back on eating out, beauty treatments and Tim Horton's.

Now that you have a better idea of where your money is going, you need to be willing to make changes to stop unwanted spending. Here are some tips for saving the money you have stopped spending.

* Make the money as inaccessible as possible. Keep your savings

DOHM-NUK / LET'S PLAY!

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account off your debit card so you can't get to it easily.

* Put your spare change into a jar and leave it alone. If you find yourself stealing from the jar, roll up your coins once a month and deposit it into your savings account.

* Avoid finding new things to spend the money on.

* Try using cash so you can instantly see how much you spend. If possible give yourself a weekly budget and only withdraw that amount.

* If it costs you money to save money, then you need to re-think your plan.

Holly Brodhagen, Dokis First Nation, holds a Masters of Social Work degree. Questions or comments can be directed to her c/o by e-mail at askholly@gmail.com

K.T.E.I.

6" x 7"

NATIVE WISDOM

Pontiac
ODAWA (1720-1769)

"We are not your slaves. These lakes, these woods and mountains, were left to us by our ancestors. They are our heritage and we will part with them to none."

