



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

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IN THE NEWS

Ipperwash report May 31

TORONTO (CP) – The inquiry probing the police shooting death of First Nation protester Dudley George will release its final report on May 31.

A key issue at the inquiry is what role, if any, alleged political interference from then-Ontario premier Mike Harris played in the police response to the occupation.

Status cards costly

WINNIPEG (CP) – The Indian Affairs Department will spend \$30 million over five years to come up with a new high-tech form of aboriginal identification to replace easily forged paper cards that could be costing the federal government that much annually in fraudulently-obtained tax exemptions.

Claims spending cut

OTTAWA (CP) – The federal government's Plans and Priorities report says the core amount budgeted to resolve land claims will be steadily cut over the next three years. Indian Affairs Minister Jim Prentice says those figures should be ignored, however, since he'll move this spring to overhaul a discredited system "as soon as is practical."

Premier, Chief agree

TORONTO – Ontario Regional Chief Angus Toulouse and Premier Dalton McGuinty are calling on the federal government to establish an independent body to settle the hundreds of outstanding land claims across the country.

Toulouse cited the November 2006 report by the Senate Standing Committee on Aboriginal Peoples Special Study on the Federal Specific Claims Process, entitled "Negotiation or Confrontation: It's Canada's Choice" which identified over 800 unresolved Specific Claims, and called the current process "long, complicated, and ...ineffective."

June 29: National day of action

TORONTO (CP) – First Nation leaders are still making plans for a one-day disruption of highway and railway traffic across the country despite federal government threats to cut funding for Native groups.

The Assembly of First Nations passed a resolution in December calling for a day of action Friday, June 29 to protest against what the group sees as a refusal by the Conservative government to take

Natives seriously. Indian Affairs Minister Jim Prentice reacted to the resolution by threatening to cut funding to First Nations groups if the day of action goes ahead.

First Nations Assembly

National Chief Phil Fontaine called that a direct threat and Terrance Nelson, chairman of a group that represents nine Manitoba First Nations said the Tories need to take Natives seriously, and threatened widespread economic disruption and a potential blockade of CN rail lines connecting Eastern and Western Canada.

In addition to the threats from Prentice, Native leaders are angered by the fact Finance Minister Jim Flaherty ignored demands to make First Nations poverty a priority in his recent budget.

In a May 15 speech to the Canadian Club of Ottawa, Fontaine warned a blue-chip audience that the anger felt in many First Nations communities has reached a breaking point.

"Frankly, we are fearful of the effect this is having on the well-being and public safety in our communities." He suggested his tactic of favouring diplomacy over barricades has garnered few results.

"So here I am again today, hammering away at another group. Many of our communities have reached the breaking point. The anger and frustration are palpable."

While he has a track record of favouring quiet diplomacy over barricades, he suggested to his audience that this tactic has yielded few results.

"Consider where that attitude has gotten us – obviously not very far," he said.

Fontaine also urged governments to work harder to settle more than 1,100 outstanding land claims, noting that at the current pace of negotiations, it would take 130 years to resolve them.



Bay of Quinte Mohawks blocked railway traffic April 20 on CN's main line near Deseronto in eastern Ontario.

Railway sues Mohawk protesters

TORONTO (CP) – Canadian National Railway has launched a lawsuit against aboriginal protesters and an aboriginal group after two illegal blockades on the company's rail lines in eastern Ontario snarled freight and passenger rail traffic on a vital corridor.

CN Rail spokesman Mark Hallman says three members of the Mohawks of the Bay of Quinte First Nation, including protest organizer Shawn Brant, as well as the Mohawk group itself, are named in the suit filed May 3 with the Ontario Superior Court of Justice.

CN is seeking unspecified damages following blockades on CN's main line in Deseronto on April 20 and for a similar blockade last year in nearby Marysville. Hallman says CN is also seeking a continuation of an injunction granted April 20 to bar further blockades on the line. He says CN transports freight valued at \$100 million daily on its main line between Toronto and Montreal.

The protests by members of the First Nation are part of an ongoing land claims dispute in the region.

Creating a better economic blueprint

By Rick Garrick

FN – Ray Martin, Greg Plain and Dawn Madahbee all have visions of a better economic future for the Anishinabek Nation.

"You have to believe," Martin says as he discusses the Anishinabek Nation economic development initiative that he and Madahbee, as co-chairs, and Plain have been working on since last summer. "I certainly have a vision that I would like to see happening in the Anishinabek Nation."

Martin's vision calls for the creation of 20,000 to 30,000 jobs for people all across the Anishinabek Nation.

The initiative was developed

from a resolution passed at the Union of Ontario Indians' 2006 Unity Gathering at Sand Point First Nation, which was based on Grand Council Chief John Beaucage's May 2006 Political Manifesto. It calls for the creation of a sustainable economic environment over the next 10 to 20 years that will enable the Anishinabek Nation to develop self-sustaining First Nation-owned businesses and high employment levels within their communities.

"I think it's important to develop a blueprint that the community can use," Madahbee says, noting that each community has different strengths. Plans call for research

into successful business models in communities across Canada, such as the Osoyoos band in B.C., the creation of an economic think tank made up of economic experts from across the Anishinabek Nation and corporate Canada, the development of a draft strategy for review by the chiefs



Ray Martin co-chairs Anishinabek economic development initiative.

and economic specialists at this June's Grand Council Assembly in Alderville, to be followed by another review by all four regions of the Anishinabek Nation.

"We're in the midst of figuring out how we will roll it out," says Plain, executive director of the Anishinabek Nation Management Group, Inc., adding that a consultant has been hired to help develop the initiative. "We want to find something different that hasn't been done before. We can do business anywhere, we don't have to be tied to the reserve."

Madahbee sees the initiative as an opportunity to develop a blueprint for economic development.

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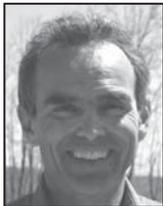
ANISHINABEK

MBA new CAO for UOI

Alnee.

Bemjiwang n'dizhinkaaz, Migize n'dodemun, Dokis n'doonjibaa.

I was pleased to be appointed Chief Administrative Officer of the Union of Ontario Indians earlier this year. My first role with the organization began in June 2006 when I served as Interim Health Director.



Gary Dokis

Prior to working with the Union of Ontario Indians I was Executive Director of the North Bay Indian Friendship Centre, and am currently a volunteer member of their board of directors, as well as the centre's treasurer.

Previously I worked in a variety of management positions with the Ontario Northland Transportation Commission, and have completed a Masters Degree in Business Administration.

My wife Mona-Lisa and I live in North Bay, but retain a residence in Dokis First Nation where we spend most of our leisure time, and where I also volunteer my services to the Dokis First Nation

Financial Management Board.

I enjoy the outdoors through walking, biking, kayaking, fishing, snow-shoeing, and cross-country skiing, and participate in several pow-wows each year as a traditional dancer and occasionally as a co-MC.

The first three months in my new role have been busy. Our business plans and budgets for the 2007/2008 fiscal year have been prepared and submitted, and my orientation has included participation in many board and committee meetings.

My main objective is to provide the organizational support and resources to allow Union of Ontario Indians' programs and staff to move forward and achieve their objectives. We have recently implemented a business planning model to guide us in our diverse activities.

This is an exciting time to be part of the Union of Ontario Indians. We are working in many areas on behalf of the 42 member communities of the Anishinabek Nation. I look forward to working with the leadership and staff of the Union of Ontario Indians while we move forward and achieve the objectives of the Anishinaabe Noondaagaazwin.

Biidahban Healing Centre
4 x 4.5

Communicator selling cookies

Hello to everyone!

My name is Marci Becking and I'm the new Communications Officer for the Union of Ontario Indians. I'm very excited to share my experience and knowledge to contribute to the communications unit's four primary activity areas - media relations, public education, the Anishinabek News and related communications vehicles, and communications support and training.

I acquired formal journalism and marketing training from Bismarck State College in Bismarck, North Dakota and also from St. Lawrence College in Kingston, Ontario.

Volunteering is something near and dear to me. I currently lead a Ranger unit with Girl Guides in North Bay and I'm also the Public Relations advisor for the Algonquin Division. (Please send me your cookie orders!)

I'm happy to be living in beautiful North Bay with my fiancé Christian Hebert and our 14-month-old son, Alexander who are both Dokis First



Christian and Marci

Nation citizens. I can be reached by telephone in the North Bay office at 705-497-9127 (Ext. 2290), toll-free at 1-877-702-5200, or by e-mail at becmar@anishinabek.ca

Aundek Omni Kaning Pow-Wow
4 x 4.5

Yvette Nolan honoured

TORONTO - Yvette Nolan is this year's recipient of Theatre Ontario's Maggie Bassett Award.

Born in Saskatchewan of Algonquin and Irish ancestry, Nolan has heightened the profile of Native Earth Performing Arts as Canada's oldest Aboriginal theatre company. As a playwright, dramaturg, and



Yvette Nolan

director, she was a the Aboriginal Writer in Residence at Brandon University, the Festival Dramaturg for Saskatchewan Playwrights Centre Spring Festival of New Plays and was the president of the Playwrights Union of Canada from 1998- 2001. She has directed such awe-inspiring productions as Tales of An Urban Indian, The Triple Truth, The Unnatural and Accidental Women, and her own play, Annie Mae's Movement.

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ANISHINABEK

Federal study validates new Anishinabek law

NIPISSING FN – The principles of the first modern Anishinabek Nation law are validated by key recommendations of a newly-released federal report on Matrimonial Real property.

“It took an exhaustive and expensive federal study to prove what we have known all along,” said Grand Council Chief John Beaucage. “Our people know best how to govern ourselves.”

A national consultation process, launched last year by Indian Affairs Minister James Prentice, released its 500-page report in April, including recommendations that First Nations develop their own laws and enforcement processes dealing with Matrimonial Real Property issues.

“This is exactly in line with the Anishinabek Nation position,” Beaucage said. “We have

proposed a template to help our communities to create their own local regulations designed by and for their citizens.”

The Grand Council Chief said his office was still analyzing other aspects of the federal report, tabled by ministerial representative Wendy Grant-John, that deal with proposed establishment of interim federal rules that would allow the courts to make orders regarding

possession of homes on reserve.

The draft Anishinabek Nation law – designed to govern and protect the interests of spouses and families in the event of a marriage dissolution – was endorsed March 23 by representatives of the 42 Anishinabek member First Nations at a special assembly in Sault Ste. Marie. The draft law was developed after an intense schedule of nine consultation

meetings held across Anishinabek Nation territory over a 40-day period this spring. Final ratification of the law is expected to take place at the Anishinabek Nation Grand Council Assembly at Alderville First Nation in June. Under the terms of the proposed law, member First Nations will have one year to pass community regulations, based on the framework provided in the nation’s law.



Inaugural meeting of the Northern Superior Tribal Council: from left: Leona Clarke, Ray Nobis, Natalie Paavola-Wabigwan, Chief Yvette Metansinine, Joe Donio, Northern Superior Regional Chief Wilfred King, Chief Pierre Pelletier, Chief Paul Gladu, Chief Helen Frank, Audrey Gilbeau, Rita King, Mike Murchison, Theresa Nelson, Mike Esquega and Frank Hardy Jr.

Superior tribal council formed

FORT WILLIAM FN – First Nations from within the Robinson Superior Treaty Area – Animbiigoo Zaagi’igan Anishinaabek, Biinjitiwaabik Zaaging Anishinaabek, Bingwi Neyaashi Anishinaabek, Fort William First Nation, Kiashke Zaaging Anishinaabek, Namaygoosisigagan First Nation, and Red Rock First Nation – have established the Nokiiwin (Working) Tribal Council and Chi-Neebeh (Big Water) Economic Development Corporation.

The Nokiiwin Tribal Council will provide five core advisory services to member First Nations including community planning, economic development, governance, finance and technical services.

Chi-Neebeh (big water) Economic Development Corporation will be instrumental in moving forward regional

economic development initiatives such as hydropower development and other regional economic development initiatives.

Chief Wilfred King, of Kiashke Zaaging Anishinaabek (Gull Bay First Nation) said, “I am very pleased to see the formation of both the Nokiiwin Tribal Council and Chi-Neebeh Economic Development Corporation. Our collective work in developing these organizations will result in the advancement of our collective initiatives as well as supporting individual community aspirations. We need to work collaboratively in advancing First Nations issues on behalf of our membership. The Tribal Council and Economic Development Corporation will ensure effective communication, collaboration and coordination of regional activities.”

Café nourishes body and soul

By Denise Desormeaux

CHIPPEWAS OF THE THAMES – Surrounded by Nancy Deleary’s historically-inspired acrylic paintings, dinner at Wiisnin Café nourishes the mind and spirit, as well as the body.

Located on Jubilee Road on the Chippewas of the Thames First Nation, Wiisnin (“Let’s Eat”) Café offers delectable home cooking in a softly lit and relaxing atmosphere. Healthful, homemade soups, chili, sandwiches, salads, fresh fruit, daily specials and much loved Mexican Fridays (burritos, enchiladas, beans, rice) await fished guests.

While majoring in a four-year program at the Institute of American Indian Art in Santa Fe, New Mexico, Deleary was inspired by the artistic flair she saw in local cafes.

“I’m a very visual person,” she says, “and it has always been my dream to go out and learn about art – especially fine art – along with the history of our peoples. I’ve chosen to deal with contemporary issues of our people – such as identity and racism – through my art by choosing subjects from history.”

An adjoining room to Wiisnin Café is being transformed into an art gallery, scheduled to open this summer. The gallery



Nancy Deleary with one of her larger canvases on display at Wiisnin Café.

will showcase pieces from Aboriginal artists interested in displaying and promoting their work, to sustain themselves and rejuvenate the voice and beauty of the Anishinabek through art.

Nancy’s uncle on her mother’s side was world-renowned Anishinaabe artist Arthur Shilling from Mnjikaning. She recalls visiting him in Rama.

“When I would see Uncle Art’s paintings, and smell the oils throughout the house, it really inspired me. Now that I’ve got all this experience, I want to share what I’ve learned, to wake that gift up in our people.”



Julie Pellerin owns Play Coffee House.

Coffee house site follows tradition

VERNER – Play Coffee House celebrates its first anniversary June 9, but the location at 38 Principale Street East has been home to commercial enterprises for the better part of a century.

Principale 38 is currently owned by Julie Pellerin of nearby Nipissing First Nation, and houses two rental units as well as Play Coffee House. The combination snack bar, arcade, and confectionary store provides patrons the opportunity to play pool, book DVD movie rentals, or take a break in the 22-seat coffee shop. Customers can pick up their coffee or movie rentals at a drive-through window.

Since 1906, the site has been home to a restaurant, convenience store, and bait and tackle shop before being destroyed by fire in 1998. The land remained vacant until August 2005. This was the first commercial building to be constructed in Verner in over 15 years. The building is called Principale 38 and was completed in June of 2006.



Wiki wins recreation award

Jim Watson, Ontario Minister of health promotion, presents Rose Shawande, Wikwemikong’s recreation and leisure facilitator, with a 2006 Play Works Youth Friendly Recognition Award. Looking on, from left, are: Jillian Peltier (Guidance/Teacher of Wasse Abin High School), Gail Shawande (Wellness Program Manager), Amanda Wassegijg (student), and Mary Jo Wabano (Waasa Naabin Community Youth Services Centre Program Manager). Wikwemikong was one of 14 communities presented with this prestigious award, demonstrating commitment towards youth programming that is accessible, safe and effective within the community.



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

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

DEADLINES FOR JUNE ISSUE

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Bookings:	May 20
Final Art:	May 23
News	
News submissions:	May 20
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For more information or inquiries to the Anishinabek News related to advertising and circulation issues please call our new toll-free number: **1-800-463-6408**

MAANDA NDINENDAM OPINION

Pope seems to have missed history classes

I hate salesmen.

Well, that might be a tad strong – let me re-phrase that.

The world would be a better place without them.

The notion that we require other people to tell us what we need has always struck me as strange. I know if I need groceries, or gas for my car, or a new pair of trousers.

The job of salesmen – and the many of the advertising messages that seem to invade our lives these days, including the wall space above urinals in men's restrooms – is to convince us that we need things, even if we merely want them. When I worked in the newspaper business, our advertising sales trainees were told that was the main job of advertising – to turn people's wants into needs.



Maurice Switzer

I used to abruptly hang up on call centres and breeze past store clerks asking if they could help me – ie – sell me something. But now I try to be more polite, even to telemarketers who try to coax me into purchasing more services from a phone company that can't get my current bill straight, or a drive-thru server who thinks giant fries and a barrel of Coke would be a perfect complement to the calorie-conscious salad I just ordered.

"They're just trying to do their job, like I am," I try to remind myself over and over again.

But there's one breed of pedlar for whom I have virtually no patience – the kind that dares to venture onto my front doorstep. This is not to say that we won't support high school kids selling chocolate bars so they can go to Paris, or toss a couple of cans of pork and beans into a sack to support the local food bank.

Just don't knock on my door offering to replace my aluminum siding or sign me up to a plan guaranteed to cut my home heating bill in half. I swear by the philosophy that if a sales pitch sounds too good to be true, it likely is.

Worst of all, don't ring my doorbell – especially at 9 o'clock Saturday morning – holding a pamphlet promising me the Key to Eternal Life if I just start believing in your brand of religion. Nothing is more offensive to me than someone who thinks they have the right to sell me their set of beliefs, whether or not there are financial strings attached. It's one thing to try to convince someone that you should buy a car from them, quite another to imply that their core values are out of kilter.

What is it about Christianity in particular that makes its adherents feel it is their divine duty to make others switch to their brand? Given the result of

historic attempts to "convert" indigenous peoples to a variety of religious creeds, one would think these street-corner missionaries would be ashamed to show their faces.

Starting about 500 years ago, boatloads of Europeans began making their way across the Atlantic, in search of New World wealth, land, and savage souls to convert to the true Christ. The friars and priests on board the ships of Columbus, Cartier, Champlain and Pizarro were the forerunners of the young Mormons and Jehovah's Witnesses who knock on our doors today.

Except they were even more forceful in their sales pitches.

For Incans and Mayans, Algonquins and Huron, not signing up could result in a variety of consequences, including starvation, torture and death. The skeletons about Christianity's role in the notorious network of Indian Residential Schools are still spilling out of the closet.

So when Pope Benedict XVI used his visit to Brazil this month as an opportunity to criticize the apparent revival of Native spirituality in some Latin American countries, history was not on his side.

"The utopia of going back to breathe life into the pre-Columbus religions, separating them from Christ and from the universal church, would not be a step forward," said the Pope. "Indeed, it would be a step back. In reality, it would be a retreat toward a stage in history anchored in the past."

The Pope even tried to make a case that indigenous peoples really wanted to become Christians before the arrival of the Europeans.

"Christ is the Saviour for whom they were silently longing," he told a regional conference of bishops.

A spokesman for the country's Indian Missionary Council said the Pope's remarks seem to ignore the fact that Indians were enslaved and killed by Portuguese and Spanish settlers who forced them to become Catholic. He called the Pope "a good theologian who seemed to have missed some history classes."

A Guatemalan anti-racism advocate said Benedict's comments were a step backward.

I respect his right to his own beliefs, but His Holiness better not show up at my front door.

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

The land defines us all – farmers and First Nations

By Richard Wagamese

I learned to drive when I was ten. It was an old gray Allis-Chalmers tractor and my job was to pull the wagon where the men of my adopted family forked sheaves of wheat at threshing time. I never went very fast but I learned to drive carefully so the men on the top of the load were safe.

When the wagon was full I drove up the lane to the barn where the threshing machine waited. I could hear the men chatting and laughing on the wagon behind me. I drove as smoothly as possible, proud to be able to contribute to the work.

When we stopped for lunch there were virtual feasts prepared for us. There was roast beef and

mashed potatoes and four kinds of pie and ice cream for desert. But it was what happened after that sticks with me today. The men gathered on the veranda. There they sat in chairs, slumped on the railings or lazed on the stairs. They smoked, drank a beer or two and talked and laughed and joked. Some of the women drifted out to join them until it was time to head back to the fields.

I was a boy of ten, working for the first time and in the loose togetherness of those people I got a sense of what it took to accomplish things. They were farmer folk and threshing was important business, something they took seriously, something they valued and came together easily for.

You could feel the way they felt about the land. It was in their easy talk and the way they squinted in earnestness at the fields, maybe rubbed a head of wheat in their palms then sniffed it deeply with their eyes closed. The land defined them, gave them substance, gave them breath.

Years later working with my people I'd see that connection again. It was in the easy talk of the elders, the way they squinted in earnestness at the bush, maybe rubbed sage or

cedar in their hands and sniffed it deeply with their eyes closed. The land defined them, gave them substance, gave them breath.

It takes togetherness to accomplish things. That's what I learned when I learned to drive. These days there's a lot of talk about land claims and treaty rights. There's a lot of anxiety about someone losing while someone gains. There's a lot of concern about the land.

Land claims and treaty rights are old promises made when the country was young. They're not new deals based on greed. They're a request from one group of people to another for an honouring of a promise, for a pact made in honour.

This land defines all of us. It gives us all substance. Honouring a promise is as important to Native people as it is to farmer folk. The process of finalizing outstanding claims and defining rights is valuable work, serious and requires a coming together of wills and strength and visions of the country. There's no right or wrong. There's only honour or dishonour. There's only the harvesting of a common future, the drive smooth and measured so as not to topple anyone.

Richard Wagamese, Ojibway, Wabasseemoong First Nation in Northwest Ontario, has won the Canadian Authors' Association Award for Fiction for 2007 for his latest novel *Dream Wheels*.



Richard Wagamese

Natives as concerned about conservation as any harvesters

By Chief Dan Couchie

I'm a status Native person and a chief of Pic River First Nation, as well as a retired conservation officer with 30 years' service in wildlife and fisheries management.

I'm also an avid hunter and angler. I can say with all conviction that Indian bands across this vast land have many centuries of sound fish and game management experience and knowledge.

And I know many First Nations people today who are involved in both commercial and sportfisheries,

as well as many who participate in outstanding fish and wildlife management initiatives.

One such example is the Anishinabek Conservation and Fishing Agreement in Ontario.

In particular, I would like to highlight just one telling clause from the agreement: "Whereas the parties hereto acknowledge that conservation of the fisheries resources is of paramount importance and that all governments in Ontario, federal, provincial, and First Nations alike, have a shared responsibility to preserve,

protect, and enhance those resources for the benefit of future generations."

Today in Ontario, many First Nations initiatives in fisheries management projects operate under this agreement. I also have a personal interest in what is going on, as I'm an outdoorsman. Although we're exempt from provincial licensing requirements

for hunting and fishing within our treaty areas, I and many other First Nations hunters and fishers harvest no more than we need to provide for our families and communities. After all, it's inherent in us to harvest in a manner that will ensure the continued existence of fish and game.

This always has been, and continues to be, essential to our future.

I can assure you that First Nations people are as concerned as non-Natives about conservation and matters of public health and safety.

However, I do recognize that there are some who harvest fish and game without consideration for others, in a manner that is neither safe nor conservation minded. I believe this is a small minority of First Nations people, as with any other race or group. We certainly don't condone such activity, but it's wrong to stereotype and judge us all based on the actions of a few.

Excerpted from an article in *Outdoor Canada* magazine.



Chief Dan Couchie

Mckimm George (APTN)

10.25 X 7



NISHNAABEWIN/CULTURE

Bezhighoon ni kwewag eyaamiwaad dandiwenwaa

One flaw in women



ANISHINAABEMOWIN

BY SHIRLEY WILLIAMS

Kwewag daa'aanaawaa mshkoziwin, niniwag e-maanda-nendamawaajin.

Women have strengths that amaze men.

Zengak miinwaa bi moodoonaawaa memoonji gwadagendaagok, boo'ooj dash wii-go mnjigonaanaawaa gchi-nendamowin ,zagidiwin miinwaa mino-nwaangoziwin.

They bear hardships and they carry burdens, but they hold happiness, love and joy.

Gtoowe go zhoobiingwenowag aaniwi go nda-nwendamowaad wii-noondaagoziwaad.

They smile when they want to scream.

Gtoowe go ngamowag aaniwe go nda-nwendamowaad wii-miwiwaad.

They sing when they want to cry.

Miwiwag pii gchi-nendamowaad miinwaa dash go baapiwag pii niisaanendamowaad.

They cry when they are happy and laugh when they are nervous.

Miigaandaanaawaa go ezhi-debiwedaamowaad.

They fight for what they believe in.

Bzagwiindaanaawaa go giish pin gego gwek zhesesinog.

They stand up to injustice.

Gaawin mino-dapinoziinaawaa "Kaa" kwediwewin giish pii debiwendamowaad gego ooshime teg gego ge-nishingba..

They don't take "no" for an answer when they believe there is a better solution.

Wiinwaa go gego yaamaadizisiinaa, ooshime danendamowaawaan doo-godenaaziwinaawaa ji eyaamiwaad gego.

They go without so their family can have.

Mejgo iidig gaa-zhichigenid gwaya, geyaabi go zaagaawaan.

They love unconditionally.

Miwiwag pii dbinoojiinmiwaan shkiwezimid miinwaa gchi-noondaagoziwag pii wiijikiwenwaan debinomnid nagizowin..

They cry when their children excel and cheer when their friends get awards.

Gchi-nendimog noondimiwaad gwaya ndadiziiked mege niibiwnid.

They are happy when they hear about a birth or a wedding.

Biikde'esevaw ezhinsodaawendamowaad wiijikiwenwaan nbonid.

Their hearts break when a friend dies.

Nsade'endamok gwaya nbonid gwaya debendaagozinid ezhi-ngodenaazowaad, mshi dash wii-go mshkoziwag nendamowaad iw sa geyaabi eyaazigwaa mshkoziwin.

They grieve at the loss of a family member, yet they are strong when they think there is no strength left.

Kendaanaawaa teg aakwendoowin miinwaa jiindiwin mii maanda genoojimo'aang odewin.

They know that a hug and a kiss can heal a broken heart.

Kwewag bi yaawag noo'oonj naabiwiwag, ninoojiiziwag, miinwaa naaziwag.

Women come in all shapes, sizes and colors.

Kwe doo-odem, mii maanda ki enji baabiimskobideg.

The heart of a woman is what makes the world keep turning.

Bidoonaawaa minendamowin, bwasendamowin, miinwaa zagidiwin.

They bring joy, hope and love.

Daa'aanaawaa zhaawenjigewin miinwaa nendamowinan.

They have compassion and ideas.

Pane miigwenaawaa aasgaabitaagewinan ezhi-nodoodenaaziwaad miinwaa ezhi-wiijikiwendiwaad.

They give moral support to their family and friends.

Kwe daa'aanaa waa-kidowaad gewinwaa e-pitendaagodinig miinwaa kino gego miigwewag ezhi-shkitoowaad.

Women have vital things to say and everything to give.

Maanj dash, giish pin gego doodimowin teg ezhi-kweying, Nendaanaawaa ge-wiinwaa ezhi-gchi-pitendaagoziwaad maan pii kiing! Bezhighoon ni kwewag eyaamiwaad dandiwenwaa!

**HOWEVER, IF THERE IS ONE FLAW IN WOMEN,
IT IS THAT THEY FORGET THEIR WORTH.**

Taking a stand ...by sitting down

By Pamela Brown
Brighton Independent

COBOURG – Every morning in two of Cobourg's high schools, after the echo of the bell fades and the first notes of the Canadian national anthem start to play, four students are taking a stand – by sitting down.

"I don't understand why (the Canadian government) won't apologize," says Joseph Meawasige, a high school student from nearby Alderville First Nation. He's referring to Indian Affairs Minister Jim Prentice's late-March announcement that the Conservative government will not issue an apology as a part of its settlement to survivors of native residential schools. But that's not the only reason he's staying in his chair.

On Dec. 5, 2006 the Assembly of First Nations gathered 200 people on Parliament Hill to initiate a call for action. It was not an issue-based conference, it was about the



Joseph Meawasige

– Photo by Adam Huras

importance of bringing awareness to the expanding gap between the social and economic status of First Nation communities and non-First Nation communities.

Alderville youth worker John Mattson attended the conference with nine young people from his community. "The kids heard about troubling things like high suicide rates, poverty, water quality, education and less than appropriate living conditions," Mr. Mattson said. "The kids came home with a

new sense of what was happening out there. It was very troubling for them."

The policy at Cobourg East High School, where Joseph is in Grade 11, is for an individual to leave the classroom if he/she is not standing for the Canadian anthem.

"Joseph goes to the office. Certainly we don't view him going to the office as a penalty. He could go into the hall. It's his choice," said Lyn Stevens, acting principal of Cobourg East.

Almost 17, Joseph said he doesn't mind staying in the office. "I personally would not call this a protest. I don't agree with how the Canadian government is handling Native situations, the most recent being the residential school settlement. My grandfather Leo was in a residential school. It is part of my family history," he said.

Joseph and three other students have been sitting for the national anthem since April 9, 2007.

'Re-Kindling the Flame'

THREE FIRES Confederacy Gathering

August 20-26, 2007
Ojibways of Garden River, east of Sault Ste. Marie Ontario, Canada

"We envisioned this gathering to celebrate our history and our lives as Ojibway, Odawa and Pottawatomi people."

– Grand Council Chief
John Beaucage

"This gathering will lead to a renewed sense of pride and Nationhood for our people."

– National Chief
Phil Fontaine

"We truly want this gathering to be a homecoming of the Anishinaabe."

– Grand Chief
Edward Benton-Banai

"As a direct descendant of Chief Shingwauk I am proud to be hosting this momentous gathering in our traditional territory (Ketegaunseebe)."

– Chief Lyle Sayers

FOR MORE INFORMATION
Patrick Thunderchild
Coordinator, Three Fires Confederacy Gathering
(705) 949-2301 Ext. 4233
info@threefiresconfederacy.org
www.threefiresconfederacy.org

WHAT IS THE THREE FIRES CONFEDERACY GATHERING?
It is a gathering of the powerful alliance of the Anishinaabeg people from the Ojibway, Odawa, and Pottawatomi Nations. Historically, the Three Fires Confederacy came together for historical, political, social and spiritual purposes. Gatherings became less frequent as Chiefs formed structured political organizations, and the Confederacy last assembled in 1991.

Chiefs, leaders, and all Anishinabek citizens are welcome and invited to attend this historic re-kindling of the Three Fires flame.

HOSTED IN UNITY BY

MEDICINE WALK & CEREMONIES

Wikwemikong Unceded First Nation

Four day Medicine Walk: **June 11 - 14** Ceremonies: **June 15, 16, 17**

Conducted by Cathy Bird, a specialist in traditional Native medicines, from Peguis First Nation, Manitoba

Everyone is welcome. Please bring your own chairs & eating utensils.

Sponsored by Manito Minis Mashkiki-gamik (Manitoulin Island Medicine Lodge)
For further information contact Marie Stevens at (705) 967-0496



MNO-BMAADZIWIN/HEALTH

Bannock, berries added to new Native version of Canada Food Guide



Bannock, berries, wild game and canned milk are part of a new version of Canada's Food Guide, created specifically for First Nations, Inuit and Métis.

It's the first time Canada's Food Guide has been tailored to meet any specific ethnic cultures in Canada.

Like the standard guide, the aboriginal version shows how many servings people of varying age groups can choose from each of the four food groups every day, along with explanations on how much food makes a serving.

Some culturally specific examples of single servings include:

- Leafy vegetables and wild plants: 125 ml, cooked; 250 ml, raw.
- Berries: 125 millilitres.
- Bannock: 35 grams (a piece about five by five by 2.5 centimetres).
- Traditional meats and wild game: 75 grams, cooked.

The guide also lists canned milk and canned and frozen fruit and vegetables as practical alternatives to fresh milk and produce in remote communities, Whitehorse nutritionist Laura Salmon said.

"They might be the only options seeing as fresh fruit doesn't often survive that well on their long travels to the northern communities," she said.

Lori Doran, a senior adviser with Health Canada and one of the project leads on the new food guide, said Wednesday that the idea is to introduce the guide at reserve schools and health facilities. "We really want to get it into the hands of people at the community level, and what we're hoping is that this food guide is used in a variety of ways," Doran said.

"We hope that individuals, families, communities use the food guide. We also hope that it's used in other settings - like in schools to develop policies around foods to serve in the cafeterias, for example."

Health Canada sees the guide as one tool to help reduce such health problems as obesity and diabetes, which are widespread in First Nations communities.

FAS: living at a slower pace

By Anna Peltier

SUDBURY - Every day is a struggle for Joseph Cloutier.

Joseph was diagnosed over 20 years ago with Fetal Alcohol Syndrome, a developmental disability caused by a birth mother's consumption of alcohol during pregnancy.

"I believe I can do things; I can still read, write, I can do normal things but at a very slower pace" says Joseph, when asked about his daily challenges.

Joseph is of First Nation ancestry from Sagamok Anishnawbek and was adopted by Marie and Eudore Cloutier when he was just over four months old. Now 47, he lives in Sudbury and was willing to share his personal story about having FAS in hopes that it will inspire others who have this disability and to encourage prospective mothers to avoid alcohol during pregnancy.

At the time of his diagnosis, not much was known about FAS. "I never heard about it and the doctors didn't know what FAS was; they just thought I had a mental problem." However, as time progressed for Joseph, it became a choice of whether to sink or swim. Joseph chose to swim.

"I take my life experiences and use it as a learning too," he says. "I had to accept [having FAS] and be the best I can be and live with it. I want to show other people what it's like to have FAS and turn it from a negative aspect to a positive aspect."

Fetal Alcohol Spectrum Disorder

affects everyone differently. Depending upon when a pregnant woman drinks, the alcohol affects whatever organ or cells that are developing at that time, resulting in a wide range of birth defects.

For many people, the effects are invisible, since most damage is often done directly to the brain.

Some of the effects may be very subtle, affecting a child's motor skill deficiencies and resulting in developmental delays, learning disabilities, short attention spans, hyperactivity, and physical deformities, to name a few.

This range of symptoms makes FASD challenging to diagnose and puts the alcohol-affected individuals at risk of being misdiagnosed with a different disorder, such as autism or attention-deficit disorder. The symptoms also pose major challenges as affected individuals enter the school system.

"School for me was hard," says



Joseph Cloutier and partner Lynn Mayor.

Joseph. "The teachers didn't know what FAS was; they just thought I was mentally challenged. They noticed I wasn't able to write, the distractions were there; the fluorescent lights. I wasn't able to do my assignments, I couldn't understand numbers and I couldn't comprehend.

It was like a short circuit and it was frustrating for me to find out what 2 + 2 was."

Joseph traveled across Canada and the United States before settling down in Sudbury, a city he considers home and a place where he has a great deal of support from various organizations, Native and non-native alike.

"It helps me out an awful lot," he says. "I can use their gifts that they have and I can apply them into my life. I can learn from them. Use the best of their services to my knowledge and work as a team together. I feel that using their services helps me to know where I fit in within this community."

Knowing that he was different from others left Joseph experiencing feelings of isolation, confusion, frustration and anger. But through his determination to show others that he can live a "normal" life, he has set a positive example for his peers.

"I accept myself for who I am," he says. "I know who I am, and I know where I am going. People who have FAS need to accept themselves and love themselves. Think positive, act positive, and be positive!"



THE ANISHINABEK NEWS COOKBOOK

OF TRADITIONAL AND NON-TRADITIONAL FOODS

If you would like to be included in this October cookbook please submit your favourite recipe (typed) along with a photo of yourself and a little personal background to the address below.

DEADLINE FOR RECIPE SUBMISSIONS: Wed. August 15, 2007.



The Anishinabek News
P.O. Box 711,
North Bay, ON P1B 8J8
Tel: (705) 497-9127
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news@anishinabek.ca

Hilsoft Notifications
Residential School settlement approved
full page

you requested to place on pg 7,
Hilsoft request to have adjacent editorial

IN BRIEF

Hydro rebate on reserve

THUNDER BAY – On-reserve First Nations residents with a valid certificate of Indian Status do not have to pay the Ontario Hydro Debt Retirement Charge (DRC).

“Anyone (with a valid status card) who lives on reserve, they’re automatically exempt,” said John Lang, policy advisor with the Ontario Ministry of Energy. “You shouldn’t be getting that item (DRC) on your bill.”

First Nation bands and band councils that consume electricity on-reserve are also exempt from paying the DRC, but corporations owned by Status Indians do not qualify for the exemption.

To obtain a DRC exemption form, please contact your First Nation office.

More information is available on the Internet at www.fin.gov.on.ca

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INTERGOVERNMENTAL AFFAIRS

MPs sorry for residential schools...but not PM

OTTAWA (CP) – The House of Commons stood as one to collectively apologize for the sad legacy of Native residential schools, but don’t expect to hear the prime minister say he’s sorry.

That’s because a Liberal motion that passed 257-0 on May 1st is largely symbolic.

Indian Affairs Minister Jim Prentice says a formal apology from the Conservative government is likely years away – if it comes at all.

He made a clear distinction between what happens in the Commons and the obligations of the “executive branch” of cabinet ministers.

Prentice says his main obligation now is to implement a compensation deal worth well over \$2 billion. The offer to about 80,000 former residential school students is expected to be finalized by September, settling one of the largest and most complex lawsuits in Canadian history.

It does not include an apology, although one was promised by the former Liberal government that initially crafted the deal.

“We’re in the midst of the implementation of (the agreement),” Prentice said outside the Commons. “I think that’s an important consideration that someone in my position as minister needs to be cognizant of.”

Prentice says that doesn’t mean an apology from the prime minister is being stalled to avoid legal snags.

Rather, it’s important that Canadians hear the full story about residential schools first.

Ottawa is planning a \$60-million, five-year truth and reconciliation commission that will travel Canada hearing stories about the echoing impact of the now-defunct institutions.

Prentice cited a similar process to deal with South Africa’s painful era of apartheid. At the end of it, an apology from the head of state was recommended, he said.

Many surviving students say an apology from the prime minister is more important than receiving a cheque.

Phil Fontaine, national chief of the Assembly of First Nations, was one of the first public figures to openly talk about his own damaging experience.

“Those of us who were personally abused, as well as those who suffered intergenerational effects of abuse, deserve the fullest, most sincere, and complete apology from the representatives of the Canadian people.”

“We expect that the prime minister of Canada will apologize in a timely fashion and in an appropriate public ceremony so that this matter can finally be put behind us.”

Liberal MP Gary Merasty says survivors shouldn’t have to wait.

Widespread abuse, cultural loss and even death in the church-run

schools has been well documented, he said in an interview.

Any more delay is “very irresponsible.” Several elderly and

sick former students die each month.

“You don’t need the truth and reconciliation commission to finish in order to consider giving an apology.”

CHIEF’S CORNER

Chief: Georgina Thompson

First Nation: Sheguiandah First Nation. Located on Hwy 6, just 10 km east of Little Current on Manitoulin Island.

Current Population: 330 registered members

Political Career: This is Chief Thompson’s second term in office.

Before being elected Chief, she was a staff member at the band office. She is the first woman to become Chief in Sheguiandah’s history.

Goals for the Community: To create more economic development, and to build more houses. There are 66 houses on the reserve, with more needed. Also to have a higher rate in graduates from secondary school to post-secondary.

Community accomplishments: It has taken two years to overcome the deficit. She is also proud of the completion of the water treatment plant, and the public works building. There are four houses and one fourplex that have been built, with more building to come.

Vision for the community: Chief Thompson’s vision for her community is to have a larger community membership, to build more subdivisions and have more economic development on and off the First Nation.

People who influenced her: Her brother mentioned to her that she should run for Chief if she wanted to make a difference.

Personal interests/Hobbies: Chief Thompson’s interests are in gardening, traveling and quilting, but she has not had much time to enjoy her hobbies.



Chief Georgina Thompson

IN BRIEF

MNR transfers Eagle remains

The Union of Ontario Indians and Ontario’s Ministry of Natural Resources signed a March 27 agreement that respects the spiritual significance of Eagles to the Anishinabek people. Under the terms of the Eagle Transfer Protocol, the MNR will transfer to the Union of Ontario Indians some bald or golden Eagle parts or remains “in a manner that is consistent with good conservation practices and general law.” The agreement recognizes that Anishinabek member First Nation communities have a tradition of using Eagle and Eagle parts for ceremonial, social, and spiritual purposes, including pow-wows, births, burial, feasts, smudging and special ceremonies.

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LANDS AND RESOURCES

Youth learn on land

By Rhonda Gagnon

MATTAWA – The Lands and Resource Department of the Union of Ontario Indians staged two youth stewardship workshops in May at the Canadian Ecology Centre to help educate Anishinabek youth about natural resource management and sustainability through land-based learning.

The workshops were offered to youth aged 14-17 from the Nation’s 42 member communities, and attracted 33 participants and four team leaders for the two-day sessions. Participants were exposed to information about ecology, wetlands, outdoor survival skills, GPS and GIS systems, Forestry, and they also engaged in fun activities that helped establish new friendships with youth from other communities.

Each participant received an award recognizing them as Anishinabek Stewardship



Amber Simpson, 15, Serpent River First Nation and a Canadian Ecology Centre facilitator demonstrate how to start a fire using old tools such as a twig, leather, and wood spinals.

Ambassadors (Caretakers of Mother Earth) in hopes that they would retain lasting impressions about the importance of natural resources as they pursue their educational goals in life.

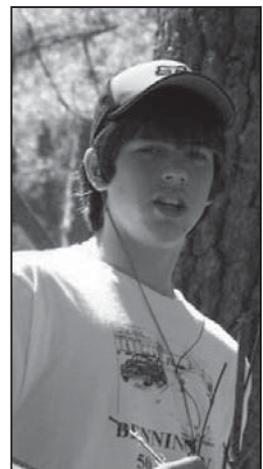
“This was a very fun program to be at,” said Amber Simpson, 15, from Serpent River First Nation. “I would recommend it to anyone. I have been to many workshops, but this one was the most organized.”

Brian Jr. Shawanda, 16, from Wikiwemkong said the workshop was “outstanding fun and a good

experience. I made some good friends on this trip.”

Guest speaker Nathan Kirby from MNR, team leaders Sandy Albert and Arnold Yellowman of the Youth Council, Amanda Elm, Adam Elm, and Tina were instrumental in the success of the workshops.

The UOI Lands and Resource Department has partnered with the MNR to build a team of Anishinabek Stewardship Rangers. The Ranger program will consist of one team leader and four rangers and the team will



Casey Restoule, 15, Dokis First Nation takes a breather after completing a strenuous hike on the Keg hiking trail at the Canadian Ecology Center at Mattawa.

be situated along the Northshore area of Manitoulin Island. Applications will be available online at www.anishinabek.ca, and for more information on the Junior Ranger program you can go to <http://www.mnr.gov.on.ca/MNR/youthprograms/steward.html>



RESTORATION OF JURISDICTION

Education negotiators to table final drafts of agreement this June

By Mary Laronde

The Anishinabek Nation education negotiation team is proceeding to develop Anishinabek final drafts of the Agreement with respect to the Exercise of Education Jurisdiction, the Fiscal Transfer Agreement, and the Implementation Plan and aims to table these this June. This work is proceeding in line with the workplan and timelines developed by the Anishinabek team.

In September 2006, the Anishinabek team first tabled a funding proposal and also presented a negotiated Implementation Plan to Canada. Since then, there has been no counter-proposal or official response from Canada. Although Canada's team has been without a Cabinet mandate since June 2006, the promise of a soon-to-be renewed mandate has kept discussions alive at the table.

The mandate question was brought to the attention of Minister Jim Prentice by Grand Council Chief John Beaucage at their February 16 meeting, at which time the Indian Affairs Minister indicated that he would resolve the issue.

At the April 23 Canada-Anishinabek negotiation meeting in Nipissing, Bruce Littlejohn, acting director of self-government negotiations at INAC headquarters told the Anishinabek team, "It would not be wise for me to give you any dates," when pressed for a definitive answer about the mandate. Littlejohn said that the mandate renewal was at the federal caucus for review by officer-level bureaucrats representing central agencies such as Treasury Board, Finance, the Privy Council Office, and the Prime Minister's office.

The federal caucus is the first level in a three-tiered approval process that includes assistant deputy ministers in the second level and finally, the federal Cabinet itself.

While not able to give a date when the mandate would be renewed, Littlejohn did

assure Merle Pegahmagabow, Anishinabek Head Negotiator, and legal counsel, Tracey O'Donnell, that there was a commitment on Canada's side to proceed with the education agreement.

Littlejohn talked about "shifting sands," announcing that the Canada-Anishinabek education file was moving from Ontario Region to headquarters for efficiency's sake.

"There is capacity at headquarters to deal with central agencies and we are trying to take advantage of other agreements coming forward from regional offices across the country," he said.

Also, Littlejohn announced changes to Canada's negotiation team. Joining Chief Federal Negotiator Sheila Murray are Craig Atkinson, Senior Negotiator (formerly a policy analyst at the Privy Council Office), Darrell Paul and Dolly Hos from INAC headquarters and Peter Coon, legal counsel. Sophie Radecki and Diane Bain from Ontario Region are still assigned to the file. Recently retired from the employ of the federal government are assistant federal negotiator Glenn Brennan, who headed administration from Ontario Region; John Sontrop, who developed the implementation plan and the fiscal transfer agreement; and Allan Cracower, Department of Justice and legal counsel for the federal education team.

The timelines of the negotiations have been moved up by a year. As a result, the new potential ratification date is September 2008 and the new Effective Date is April 2009.

A heavy schedule has been set for meetings with Canada over the next few months to complete the agreement. Following are the dates and locations:

May 8-10 – Kettle and Stony Point

May 22-24 – Nipissing

May 29-31 – Garden River

June 5-7 – Nipissing

Anishinabek citizens are welcome to attend these sessions.



Stewart Clatworthy, (left) a leading scholar of Canadian Aboriginal socio-economic and demographic circumstances, and Jeff Hewitt, President of the Indigenous Bar Association and General Counsel for Rama Mnjikaning First Nation, were presenters at the Ogemmawahj Tribal Council's "E-Dbendaagzjig – Those Who Belong" conference on Indian status and membership.

– Photo by Mary Laronde

Stats show 'the disappearing Indian'

By Mary Laronde

Stewart Clatworthy, famous in Indian country as a demographer and statistician, has produced many reports for Indian Affairs and Northern Development Canada (INAC), the Royal Commission on Aboriginal Peoples, and for First Nations.

The national picture he paints shows populations of many First Nations in Canada undergoing significant change over the course of the next generation.

He writes, "The nature of change is generally one from populations which are comprised largely of individuals who meet the requirements for Indian regis-

tration to populations where large and growing numbers of individuals lack Indian registration. The process will affect both on and off-reserve populations, although short-term impacts will be most pronounced off reserve. Changes will be especially pronounced (both on and off reserve) among First Nations with high rates of Indian/non-Indian parenting. Many First Nations are likely to experience declining populations over the course of the next two generations."

Clatworthy's key findings:

- Descendants who do not qualify for registration are expected to increase from about 92,000 (in

2004) to about 237,000 within one generation (year 2929).

- The population entitled to registration is projected to grow for about two generations (50 years), peaking at about 1.2 million.
- After four generations (100 years), the registered population would fall back to about 876,000.
- The population of non-entitled descendants would increase throughout the period reaching 679,000 after four generations.
- Within 2 generations, roughly 1 in every 4 individuals would not qualify for Indian registration under the current rules.



Chief Federal Negotiator, Sheila Murray is accompanied by Senior Negotiator, Craig Atkinson (centre) and Bruce Littlejohn, Manager (Acting), Self Government Negotiations, both from Indian Affairs-Hull, at the Anishinabek-Canada meeting held in the Elders' Hall at the UOI head office, Nipissing First Nation. Littlejohn was on hand to announce the appointment of new federal team members and the move of the Anishinabek negotiations file from Ontario Region to INAC headquarters.

MNR Wawa
Montreal River notification
6 x 7.5

RESTORATION OF JURISDICTION



Panelists from the final session of the "E-Dbendaagzjig – Those Who Belong" conference on Indian status and membership reported back from break-out sessions where participants discussed possible solutions and options. Left to right are Larry Gilbert, Barrister and Solicitor; Wayne Beaver, Alderville First Nation Councillor; Dr. Martin Cannon, Assistant Professor of Sociology, University of Saskatchewan; Darlene Johnston, Assistant Professor and Aboriginal Student Advisor, University of Toronto Faculty of Law; and Dave Stinson and Colette Isaac, land use planning consultants partnering as Incite Planning. – Photo by Mary Laronde

Grand Council Chief Beaucage rejects concept of 'Indian status'

By Mary Laronde

E-dbendaagzjig – "those who belong" – is an Anishinabek concept meaning citizenship in today's context. The right to decide who belongs is an inherent right. It is the core of self-determination.

While 300-plus delegates and 20-odd presenters at the national E-dbendaagzjig – "Those Who Belong" First Nation Citizenship and Status Conference, agreed that self-determination is a human right, declining status Indian populations and its implications for First Nations, will not be easily resolved.

The registration of status Indians is unilaterally controlled by Canada. In recent self-government and treaty negotiations, Canada has proved unwilling to relinquish its power to determine who is a status Indian because "Indian status" confers certain rights and benefits that the federal government is required to honor and protect.

Wayne Beaver, a councillor at Alderville First Nation has been working on the issue of "Indian status" since Bill C-31 became law in 1985. Beaver is adamant that status is important to First Nations because of the rights and entitlements that have become attached to it.

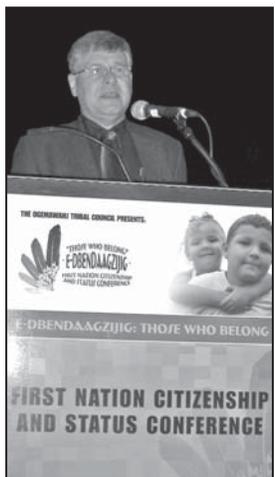
To be defined as a status "Indian" means entitlement to receive benefits under the Indian Act. Examples are, but not limited to:

1. Education, health care, non-insured health benefits, tax exemption – with limitations
2. Treaty Right (hunting, fishing, trapping, gathering)

3. Who can live on the First Nation territory
4. Who can own land
5. Eligibility for Housing Assistance – on-reserve
6. Some Economic Development Programs
7. Voting rights in First Nation elections

Beaver expalined how devastating Bill C-31 is to First Nations as we know them today. "Current trends in birth rates and 'out-marriage' rates mean that the last status Indian will be born in Alderville in 2025."

Grand Council Chief John Beaucage indicated that the answer to the extinction of "status



Grand Council Chief John Beaucage outlines his "sovereign approach".

Indians" is self-determination. In his Political Manifesto, Article 9, it states that "only our traditional governments have the right to define our citizenry" and "we reject the concept of Indian status."

"The bottom line is that we will determine who our citizens are," the Grand council Chief said during his presentation titled "The Sovereign Approach to Self-Government."

Grand Council Chief Beaucage said he would be seeking a mandate in June 2007 from the Chiefs-in-Assembly to develop an Anishinabek Nation law respecting citizenship based on the one-parent rule (a model used by many modern nation-states), First Nation-based citizenship codes, an Anishinabek Nation registry, citizenship cards and an Anishinabek Nation passport.

"The Sovereign Approach to Self-Government" is consistent with section 35 rights," he said, adding that "the Indian Act (Sections 5-14) has never replaced our right to determine our own citizens. It is clear that the intent of the Indian Act is to reduce Canada's liability by reducing First Nations one generation at a time. We reject the Indian Act in all its entirety."

In 1924, Duncan Campbell-Scott, Deputy Superintendent General of Indian Affairs wrote: "Our object is to continue until there is not a single Indian in Canada who has not been absorbed into the body politic, and there is no Indian question, and no Indian Department."

OTC conference tackles 'Indian status' head-on

By Mary Laronde

Bev Jacobs, President of the Native Women's Association of Canada (NWAC), says, "We are all Bill C-31 Indians." Sure enough. If you are a "registered" or "status" Indian, you are either 6(1) or 6(2), both categories instituted through the 1985 amendments to the Indian Act.

Jacobs, closing day one of the national E-dbendaagzjig – "Those Who Belong" First Nation Citizenship and Status Conference, April 16 and 17 in Toronto, explained that her organization exists because of Bill C-31. Mary Two-Axe Earley wanted to return and be buried in her community but was denied by Chief and Council because she had married a non-Indian, losing her Indian status and the rights and benefits that are attached to that legal designation.



Bev Jacobs, President, Native Women's Association of Canada

On July 5, 1985, Two-Axe Earley became the first person in Canada to regain her Indian status. Two-Axe Earley, who was 73, was reported to have said, "Now I'll have legal rights again. After all these years, I'll be legally entitled to live on the reserve, to own property, die and be buried with my own people."

Jacobs called for a return to our traditions, an end to continuing inequities for women and violence against women and children in our communities.

Fast-forward 22 years and the effects of Bill C-31 are clear. Within two generations, roughly one in every four individuals would not qualify for Indian registration under the current rules. (S. Clatworthy) Source: Stewart Clatworthy, slide presentation, **The Changing Demography of First Nations Populations: Impacts of the 1985 Indian Act Amendments to the Rules Governing Indian Registration.**

Joanne Smoke, Executive Director of the Ogemawwahj Tribal Council (OTC) which sponsored the event, urged First Nations to educate youth on the impacts of declining Indian registration and to create opportunities for "Indian" youth to meet one another and perhaps reverse "out-marriage" rates and preserve 6 (1) status.

Jeff Hewitt, a lawyer working for Mnjikaning First Nation, presented a history of assimilation, telling conference-goers that we are not victims; rather, we are the evidence of the crimes committed against us. Hewitt says that wampum belts and treaties are valid in law. He also related how procedural wranglings about getting information into court stall cases unduly and cases sometimes do not get heard on the merits.

Dean Janvier, a special advisor

at the Assembly of First Nations presented on how First Nations are funded. The bottom line is that it is not clear how dollars are attached to Indian status but it is clear that since 1996, when a 2% budget cap was instituted, the purchasing power of First Nations has steadily decreased as population and inflation grew.

Janvier said "the \$9.1 billion dollar myth is exposed: only \$5.4 billion of all federal "Aboriginal" spending actually ever reaches First Nations." Indian and Northern Affairs Canada has confirmed that only 82% of policy and program funds actually reach First Nations. About 11% or \$600 million is spent on INAC overhead alone each year. In what Janvier calls the "zero sum game" – no new money – INAC is real-locating across programs like capital, housing, in-

come assistance, facilities and operations/mangement, and post-secondary education. Janvier said it is difficult to know what the federal government is actually spending on. The provinces receive transfers as well for Aboriginal people but there is no requirement to even spend on First Nations, according to Janvier. "There is no [provincial] accountability to First Nations." Janvier said there needs to be structural change, a new system of fiscal transfers for First Nations.

In his address opening the conference, National Chief Phil Fontaine pointed out how First Nation leaders are burdened with an impossible situation – to be responsible to their citizens and meet their needs in the face of discriminatory and chronic underfunding in a system that is a set-up for failure and undermines First Nation governments.

Organizers of the conference were very happy with the results. Marc Manatch, Employment and Training Coordinator at OTC said the chiefs and staff felt that they accomplished their objective to educate and raise awareness on a "very political issue." "We wanted to look at the issues behind the issues, to understand why we are where we are now. No one owns this issue. It affects us all."

More than 300 delegates and over 20 speakers from every region, from the Nisga'a Nation in the west to the Mi'kmaq Nation in the east, spent three days in respectful discussion of this issue and options for the future.

In his closing remarks, facilitator Gordon Peters of the Centre for Indigenous Sovereignty asked the conference to "acknowledge what we have done to each other through the Indian Act...inform people so we can move forward...we must find the heart of our nations."

CAPACITY DEVELOPMENT NOTICE

On behalf of myself and the Capacity Development Committee I would like to thank all of the participants who attended the six workshops that were held in the past year. As these workshops assist in the development of our communities and our nation they also assist in the further development of our people. Each of the workshops were facilitated by members from communities within the Union of Ontario Indians. Also, we try as much as possible to have the workshops on First Nations within the Union of Ontario Indians. In order to maintain this I would like to remind everyone that in the coming months the committee will be meeting and begin setting out the process for the 2007-08 series of workshops. The process will include a Call for Proposals for Workshop Facilitators as well as a Call for Proposals for Communities to Host a workshop. We are hoping to present the workshops between September 2007 and March 2008 pending the availability of funding.

Meegwetch. Terry Restoule, Capacity Development Coordinator.



DOHM-NUK/LET'S PLAY!



ASK HOLLY
BY HOLLY BRODHAGEN

askholly@gmail.com

Attitude counts in volunteering

I have to volunteer for school and I don't want to. What is the point?

Volunteering helps you learn community responsibility and helps you figure out what you may want to do when you are out of school.

Schools in Ontario require you to complete 40 hours of community-service hours to graduate. You have four years to complete your hours although a lot of students seem to leave it until the last minute.

Here are my suggestions:

Do your hours as soon as possible. If you want to volunteer somewhere that has an age restriction then you might have to wait for a year or two but in the meantime you can look for something else you might be interested in.

You are not limited to 40 hours. If you really like what you are doing and the people where you are volunteering would like you to stay, then stay. Your experiences will help you find a job.

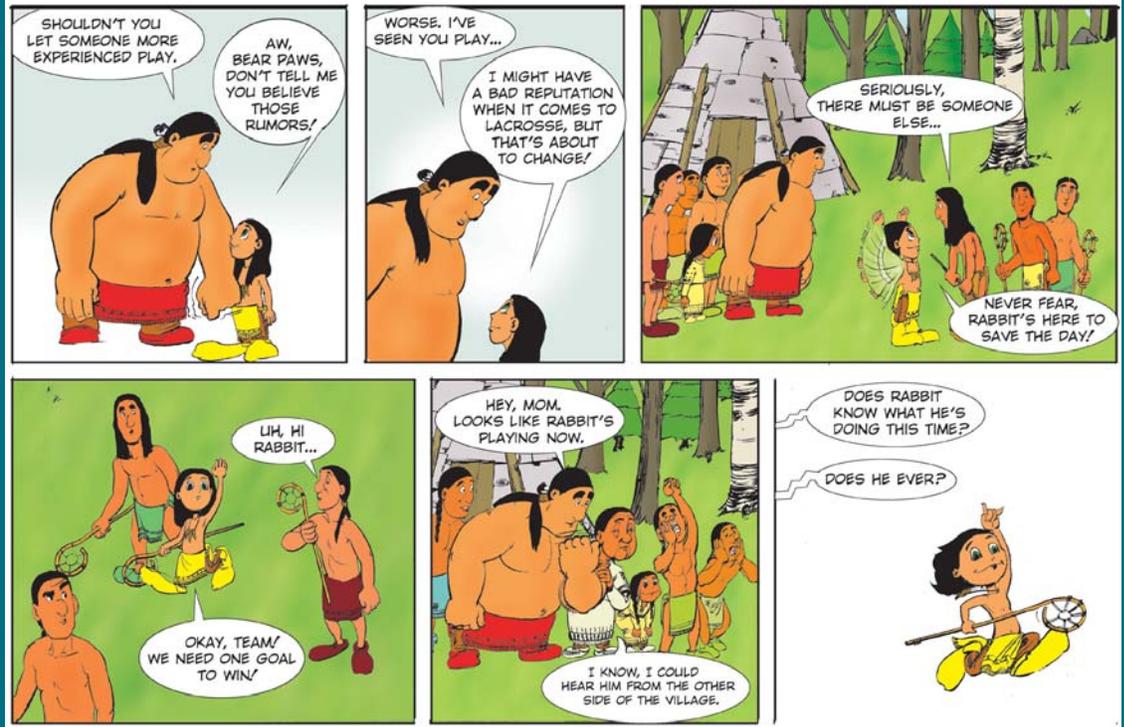
You do not have to stay somewhere where you are not appreciated, where you are not safe or that you generally dislike. This does not mean you should leave if they ask you to do one job you might not like or if you get bored. Talk it out with your supervisor, school counsellor and parents.

You have a responsibility to the place where you are volunteering. Agencies spend a lot of time and money training their volunteers so they would like to keep you for as long as possible. They might also depend on you to complete a job that you took on. If you are thinking of leaving, talk to your supervisor and maybe you can work out something.

Volunteering is more and more like a job. You have to find a place to apply, you might be interviewed and you might need some prerequisites before they agree to take you on, such as a criminal reference check or first aid training.

Every opportunity you have to learn a new skill should be

Rabbit & Bear Paws



seized. You never know when that skill will come in handy, especially when you are thinking about getting a paying job.

Volunteering is a constructive and entertaining way to wile away the hours. Summer holidays can get boring if all you are doing is watching T.V. and sleeping. Volunteering once or twice a week can also keep you from being an annoyance to your parents.

You will get a chance to meet some great people and maybe even some famous ones.

There are so many different things you can volunteer to do – the sky really is the limit.

University, colleges and employers are always looking for people who have useful skills, demonstrate commitment and are civic-minded.

Your attitude will largely determine the success of your volunteer experience. If you think it will be boring and you grudgingly do the work then you are only hurting yourself. With a little effort, you can find an amazing place to spend your time and contribute your skills.

Enjoy this opportunity to the fullest.

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

Alex E. Smith • Cheevers Toppah • Nitanis "Kit" Landry



Nitanis "Kit" Landry

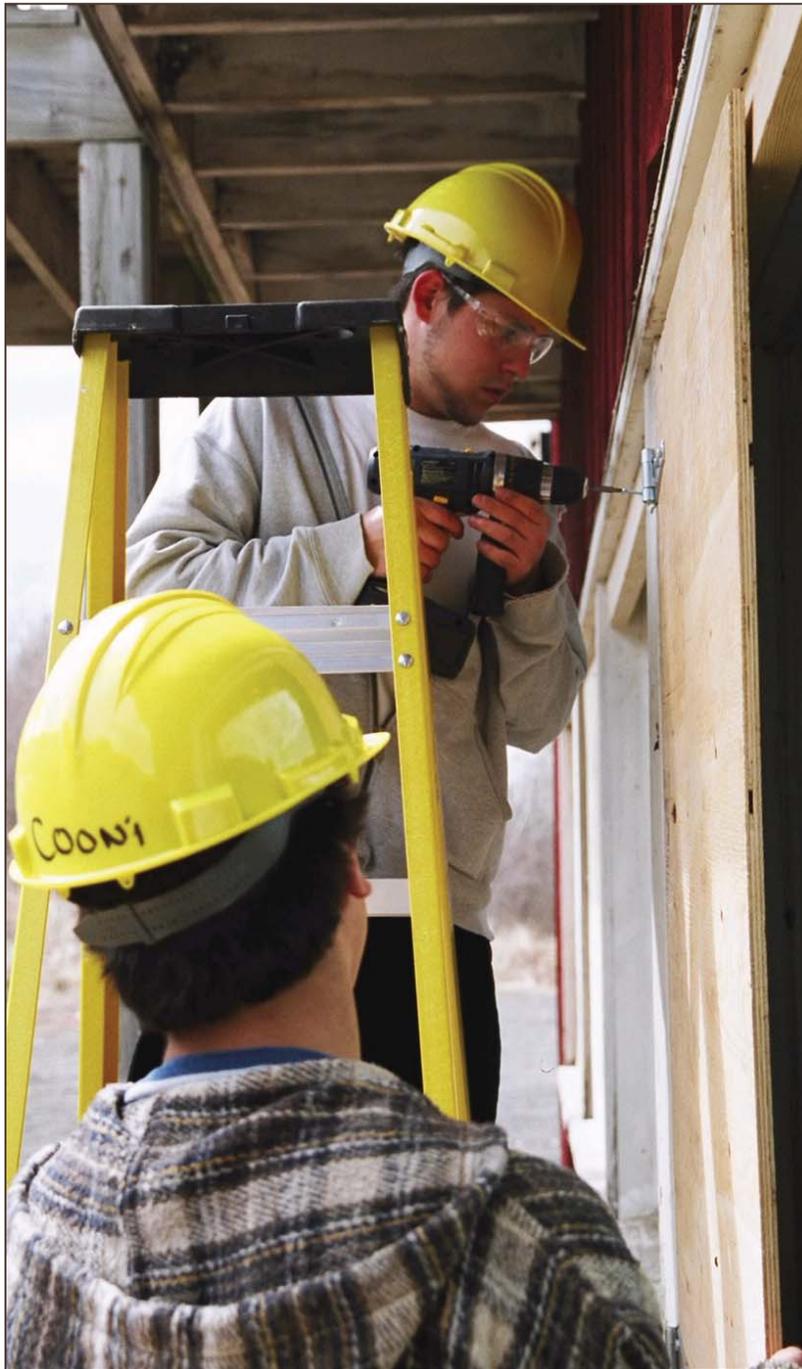
Harmony Nights

Native American Vocal Harmony

Harmony Nights

Nitanis "Kit" Landry, Whitefish Lake FN, has released a new CD – "Harmony Nights" – on which she sings with Grammy nominees Alex E. Smith and Cheevers Toppah. Copies available from Canyon Records. Check out Kit's website: www.myspace.com/nitanislandry





Thomas Krowczuk attaches one of the window shutters to Fort William First Nation's ski chalet.

High school students hammer nails while earning diplomas

By Rick Garrick

FORT WILLIAM FN – Conrad Bannon is enjoying the work he and nine other Aboriginal high school students are doing on Fort William First Nation's old Mount McKay ski chalet.

"It used to be a wonderful place when we had the ski hill," says Bannon, a Fort William band member. "It feels good to try to bring it back."

Bannon and his St. Patrick High School colleagues are participating in a unique partnership between the Thunder Bay Catholic District School Board and Fort William First Nation—a Specialist High Skills Major pilot project that provides the students with hands-on experience and an opportunity to obtain certifications in a variety of construction fields which they may be interested in pursuing, ranging from carpentry to electrical to plumbing, while also earning credits towards their Ontario Secondary School Diploma.

"Everything fell into place just perfectly," says Ian Bannon, Fort William First Nation's property manager and a band councillor, noting that the band had been considering what to do with the ski chalet. "It provides the opportunity for the education of Fort William First Nation students. The students will be given a taste of each component of the renovation and construction phases of the project. And the time they spend with the project will be recognized (for apprenticeship purposes) by the Ministry of Training, Colleges and Universities."

Grade 12 student Thomas Krowczuk is looking forward to the opportunity to write a level one apprenticeship exam during the program's second semester next year, which will be held at Confederation College.

"It's what I wanted to get into," says Krowczuk, a Rocky Bay band member who is also looking to earn his WHMIS (Workplace Hazardous Materials Information System) and St. John Ambulance First Aid certificates

while in the program. "We've been supplied with safety boots, helmets, gloves, and safety glasses. Safety is a big issue."

The course instructor, Robert Dasey, is a high school teacher with master electrician, construction and St. John Ambulance First Aid certifications.

"He's a good teacher, considerate, polite, outgoing," Krowczuk says. "He's very hands-on." On a window shutter project, Dasey asks the students to draw up their own designs, which he then discussed regarding the advantages of each and any additional features which would improve the design.

"I want them to come up with the ideas," Dasey says. "It's much more like hands-on learning." Dasey will eventually begin teaching the students how to build walls and floors along one side of the ski chalet interior.

The Grade 11 St. Patrick High School program is part of the new Ontario Ministry of Education Student Success Initiative announced this past December by Minister of Education Kathleen Wynne.

Ian Bannon says the program gives students the opportunity to make choices and discover where their interests lie. "We do have a low percentage of tradesman in our community," he says. "We hope this program will increase that percentage."

Even though the students have only recently begun their hands-on training at the ski chalet, Dasey has noticed that they are improving their skills.

"They're actually helping each other," Dasey says. "When I see one person helping another, that's a good sign – they're starting to master that skill."

Conrad Bannon, who is looking forward to working in the construction field this summer, says that his father is encouraging him to continue with the program. "He wants me to have some experience before he takes me out on the job site."

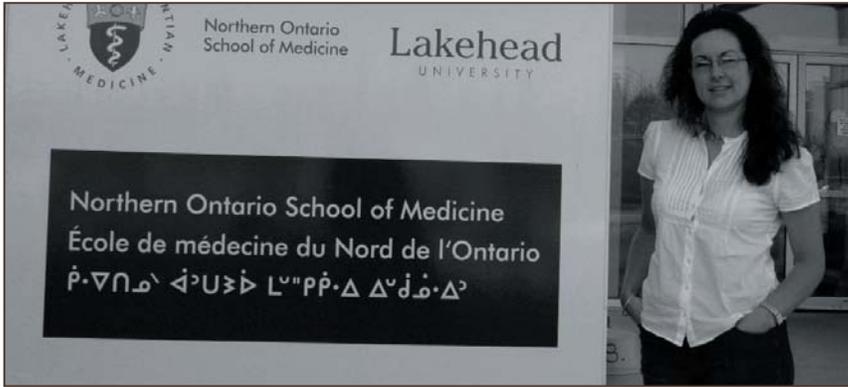
ANCU

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KINOOMAAGEWIN/EDUCATION



Tracy Michano-Stewart outside NOSM's West Campus on the Lakehead University grounds.

Award helping medical student continue research

By Rick Garrick

THUNDER BAY – Tracy Michano-Stewart will be continuing her research into obesity, diabetes and hypertension among northern Ontario's Aboriginal children, thanks to the Heart and Stroke Foundation of Ontario.

"I was selected to receive the research award again this year," says Michano-Stewart, a second-year Northern Ontario School of Medicine student and former health director for the Ojibways of Pic River. "It's a continuation of the Heart and Stroke Foundation of Ontario-funded research project I began last summer."

Michano-Stewart was one of six students who received this year's \$6,000 Heart and Stroke Foundation of Ontario Summer Medical Student Awards for NOSM, a program which began in 2006 and is slated to run for five years, and she is excited about continuing with her research.

"The project approaches the issue from three different perspectives," she says, explaining that her research looks at trends in body mass index, blood glucose and blood pressure statistics among a population of northern Ontario Aboriginal elementary school children, parental perceptions of factors affecting the health of their children, and current practices and beliefs of northern Ontario's family physicians regarding the health care of Aboriginal children. "If there's a trend we can identify, maybe there's a recommendation we can make that will improve the health care and health status of Aboriginal children."

Michano-Stewart's research evolved from an innovative health screening program at Pic River Elementary School she helped develop as the community's health director, which looked at the children's body mass index, blood glucose levels and blood pressure levels.

During her 2006 session on the research project, Michano-Stewart worked with Dr. Kim Barker, a NOSM faculty member affiliated with the Assembly of First Nations who provided supervision and support.

Now she is looking to wrap up her research by the end of this summer, with the hope of eventually publishing a research article.

"Doing the research in Pic River contributes to my community by providing them with a usable set of data and some experience with the research process," Michano-Stewart says. "It's good for me too because it increases my exposure to research and lets me investigate some important health care issues within northern Ontario. Whether it's publishable or not, I don't know, we'll have to wait and see what happens."

The mother of three children, aged four, eight and 10, Michano-Stewart grew up in Pic River, earned her Registered Nursing degree at Lakehead University in Thunder Bay, ran Pic River's health centre for 10 years, and now has almost completed two of her four years at NOSM.

"I just felt like I was meant to do more," she says, explaining her reasons for pursuing a medical degree at NOSM. She enjoys academic pursuits, and has enjoyed her time at NOSM. "This class is great. There are a lot of different people from different backgrounds."

Michano-Stewart had never thought about being a doctor before NOSM opened, but once Pic River hosted NOSM's Aboriginal Placement pilot project, she decided to look into the opportunity to study at NOSM's Thunder Bay Campus.

"I wouldn't have gone anywhere else," she says.



Tracy Michano-Stewart accepts her 2007 Heart and Stroke Foundation of Ontario research award from Tara Monteith, area manager for the Heart and Stroke Foundation of Ontario's Thunder Bay office, as Dr. Roger Strasser, founding dean of NOSM looks on.



Second-year medical student Tracy Michano-Stewart checks out some of the equipment she has been using at NOSM's West Campus in Thunder Bay.

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Native Studies
FULL PAGE CENTRE SPREAD



Native Studies
FULL PAGE FULL CENTRE SPREAD



KINOOMAAGEWIN/EDUCATION

Turtle Concepts fighting against 'crabs in bucket'

By Shirley Honyust

SUDBURY – “Loser”, “geek”, “tramp”, “thinks she’s so good”... are classic put-downs often heard by young people who take very seriously the words of advice and wisdom from their parents and elders: “be good” and “stay out of trouble”.

David Jones, originally from Garden River First Nation, is the founder of Turtle Concepts, and he brought his entourage of “losers and tramps” to Laurentian University to deliver a presentation to a mixed audience of adults, youth, Native and non-Native students and staff, including a busload from Wassen-Abin High School in Wikwemikong.

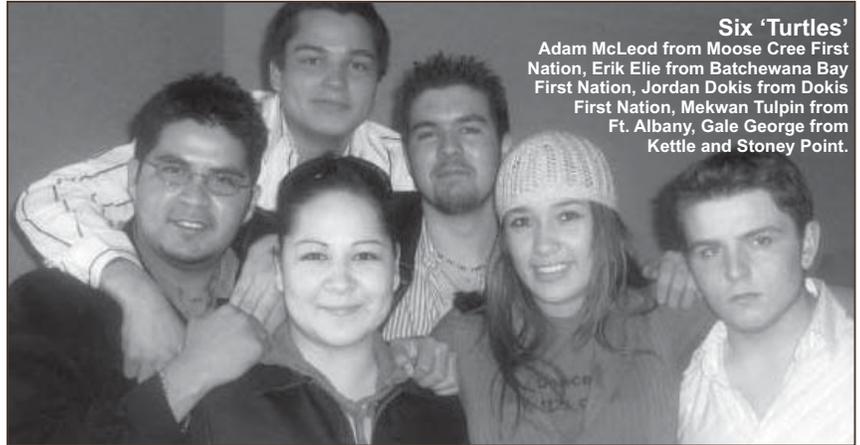
They came as motivational speakers to present the message “Get Some Guts” -- if you want to do good, or break the pattern of family violence and substance abuse, be prepared to defend

yourself and take pride in your confidence. It is who you are.

They refer to their organization as TC and they shared their stories of the battle to “do good” and “believe in themselves” with eager listeners.

“Crabs in the Bucket” is the biggest game in Indian Country and Jones has found out, that it is also the biggest game outside of Indian Country as well. Crabs in the bucket climb all over each other fighting for room, and when one tries to climb up the side of the bucket to get out and start his own life, other crabs reach up and grab him to bring him down. This is often the response of down-home community members to one of their own who attempts to climb out and move away from the “no-good-drunken-Indian” stereotype.

Jones and his group of young people are confident personalities who share their stories with



Six 'Turtles'
Adam McLeod from Moose Cree First Nation, Erik Elie from Batchewana Bay First Nation, Jordan Dokis from Dokis First Nation, Mekwan Tulpin from Ft. Albany, Gale George from Kettle and Stony Point.

remarkable confidence. As the mentor, Jones introduces his group one by one, and each tells their story and passes along the message that “It’s okay to have confidence”.

Gale George from Kettle and Stony Point is part of the traveling entourage. He does motivational speaking part-time and works full time at Casino Rama. He

mentioned spending five days on the road as “just part of the job”. Turtle Concepts facilitators work on a volunteer basis, but are reimbursed for travel and accommodations, and sometimes they earn an honorarium.

Jordan Dokis, from the same name First Nation, also loves the traveling. He’s missing his family,

and hopes to work this year at a summer resort that caters to the cottage crowd, with rooms, boating, and summer fun.

Erik Elie, an Ojibway youth from Batchewana, says he always feels the need to fight for first place, noting “It’s okay to raise the bar,” one of the main messages of Turtle Concept presentations.

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**CALLING ALL YOUNG ABORIGINAL WRITERS!
THE 2007 CANADIAN ABORIGINAL WRITING CHALLENGE**

Win cash prizes, see your story published in *The Beaver* magazine and meet the governor general at a reception in Ottawa. If you are between the ages of 14-18 or 19-29, you can showcase your creativity and explore your heritage. The deadline for this year's Aboriginal Writing Challenge is **June 29, 2007**. Our Story is a national storytelling initiative to educate Canadians about the defining moments in history that have shaped this country and its Aboriginal people. Visit www.our-story.ca or call 1-866-701-1867 for more information on how to submit a story.

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EDUCATION



Business student Sonja Rumpel, Serpent River First Nation, receives first Anishinabek Nation Credit Union scholarship from ANCU general manager Allan Moffatt.

Credit union helps students

SAULT STE. MARIE – The very first recipient of a scholarship contributed by the Anishinabek Nation Credit Union is Sonja Rumpel, a first-year business student at Sault College and a citizen of Serpent River First Nation.

“It is an honour to be recognized for my hard work, she said, after receiving the award from ANCU general manager Allan Moffatt. “It has motivated me to further achieve my goal to continue with my studies at university.”

Some 233 students received over \$117,000 in academic prizes during the March 21st ceremony. The new ANCU scholarship will be awarded annually to an Aboriginal student enrolled in the college's business program who demonstrates academic success, future growth potential in their chosen field, or who is interested in continuing their education beyond college.

“This bursary reflects the credit union's commitment to post-secondary education and to the next generation of business leaders”, said Moffatt. “We hope to expand our scholarship offerings next year by participating in similar events at other northern colleges such as Canadore or Cambrian in addition to our commitment to Sault College.”

The Anishinabek Nation Credit Union is the first on-reserve credit union ever to be granted a charter by the Province of Ontario. The leadership of the Union of Ontario Indians embarked upon the idea of creating their own financial institution in 1994. The credit union office on Garden River First Nation was opened in November, 2001, and has served over 1, 400 members, granted loans in excess of \$5.7 million and has serviced deposits of \$5.5 million

For further information about the credit union, or to become a member, please contact the office toll-free at 1-866-775-2628.

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Then



Now

Grand Opening of Anishinabek Nation Credit Union

Building an Anishinabek Nation Economy

ANISHINABEK NATION GRAND COUNCIL & ECONOMIC GATHERING

Alderville Community Centre, Alderville First Nation
June 25-28, 2007

The Economic Summit	Working toward a 10-year Economic Strategy	June 25 - 26
Self-Government Circle Discussions		
	Discussing the Anishinabek Nation Constitution & Role of Central Government	June 26 @ 1pm
Community Gathering & Social		June 26 @ 6 pm
Grand Council Assembly		
	Open Ceremonies & Youth Circle @ 9 am	June 27 - 28
Lifetime Achievement & Youth Achievement Awards		June 27 @ 6 pm
Scotia Bank Education Excellence Award		June 27 @ 6 pm

All Chiefs, Councillors, Tribal Council Staff, Business Development Corporation Staff, and Economic Development Officers are invited and encouraged to attend and participate in the Economic Summit. Chiefs and Councils are encouraged to invite your youth representatives for the Self-Government Circle discussions, June 26th pm and a special Youth Circle on the opening morning of the Grand Council Assembly.

**** Sunrise Ceremonies each day ****



For more information contact:
 Union of Ontario Indians (877) 702-5200 Alderville First Nation (905) 352-2011
 or e-mail: stolea@anishinabek.ca

