



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

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Youth issues move to top of agenda

By Maurice Switzer

ALDERVILLE FN – Youth issues have moved to the top of the Anishinabek Nation political agenda.

At the urging of Serpent River Chief Isadore Day, a Youth Circle was placed first on the agenda of the 2007 Grand Council Assembly, and following a frank discussion of community drug problems and shortage of activities for young people, Chiefs unanimously endorsed the creation of a comprehensive Anishinabek Youth Strategy.

Grand Council Chief John Beaucage, who had challenged Chiefs to speak out in their communities about the drug abuse issues raised by youth delegates to the assembly, was mandated to lobby provincial and federal governments to help fund the strategy, which will include cultural, language, recreational, economic, social, political and environmental aspects. Chiefs endorsed the creation of a trust fund to support the initiative, and authorized a \$150,000 contribution from a 2006-07 fiscal surplus in the operations of the Union of Ontario Indians, the Nation's corporate arm.

GCC Beaucage will take the lead on a fall fund-raising campaign for the fund, which is to be managed by youth trustees from the Nation's 42 member communities.

The Youth Circle involved 20 Anishinabek youth sitting in an inner circle around the Nation's Eagle Staff, surrounded by an outer circle of Chiefs. They painted some bleak pictures of substance abuse and lack of direction for their peer group.

"There's nothing to do on our reserve; boredom leads to using drugs and alcohol," was a typical comment. Other youth spoke about "12-year-olds smoking weed," and "15-year-olds getting drunk" – "the APS (Anishinabek Police Service) drive by people carrying cups of beer on the street" – "I'm seeing



Cheyenne Abitong from Sagamok Anishinawbek First Nation speaks during Youth Circle that opened the 2007 Anishinabek Nation Grand Council Assembly in Alderville First Nation. Looking on are Dylan Dale, Grand Council Chief John Beaucage, and assembly co-chair Phil Goulais. – Photo by Perry McLeod-Shabogestic

people drink and smoke on our sacred lands" – "drugs are available on our reserve, and nobody is doing anything about it."

Some youth had positive stories to share. "Our reserve gives us lots of ice time at two arenas" – "we've been fund-raising with spaghetti suppers, car washes – you guys can do it!" – but the overall impression

was dismal. Speakers talked about racism at their high schools being a reason not many attend. One young woman said she was the first high school graduate in 12 years on her First Nation.

There was agreement on what needs to happen to create a brighter future for Anishinabek youth – more jobs, recreation facilities,

community youth councils, summer camps, sports camps – and there was a thirst for more traditional knowledge – language and culture camps, chances to talk to Elders and learn about clans.

There was optimism – "There needs to be more communication with youth. This circle is an awesome start."

There was pessimism – "I'm surrounded by so much negativity that it just brings me down. We're getting lost in a fast-food world."

And there were warnings. "I want to challenge the Chiefs for change. The youth are asking for change and support – pretty soon we're going to get mad."

Luncheon speaker Eddie Benton-Banai, Grand Chief of the Midewiwin Three Fires lodge, said the Youth Circle had fulfilled the Anishinabek Prophecy of the Seventh Fire.

"The young people among you will ask questions – questions that will make Elders hang their heads," he recited. "Why did you abandon our ways – our language – the things that the Creator gave to us."

"It is incumbent on us to help the young people to live their lives the way the Creator intended" said the respected educator from the Court d'Oreilles Ojibway. "I heard your young people say this morning: 'Who do we talk to? Our Elders don't know the clans, the songs.'"

Later, during his political update, Grand Council Chief Beaucage said the day had been about "empowerment of our youth," and challenged Chiefs: "If everybody knows where drugs are being sold, why aren't we shutting them down?" There was a rush to the floor microphones.

Munsey-Delaware Nation Chief Patrick Waddilove said First Nations leaders could deal with problems using "due process" – expropriating land and houses occupied by known drug dealers – arresting them, loading furnishings onto trucks and taking them to the dump. "Councils have the authority," he emphasized.

Chiefs also passed a resolution calling for the Anishinabek Chiefs Committee on Health to identify strategies to address problems with "the growing epidemic of illicit/prescription drug mis-use and abuse facing First Nation people."



NHL Hall-of-famer Johnny Bower was made an honorary Anishinabek Grand Chief at this year's 9th annual Veterans Memorial Golf Tournament staged by the Anishinabek Nation 7th Generation Charity. – Details on page 10.

IN THE NEWS

Algonquins staying put

SHARBOT LAKE – Algonquin protesters occupying the site of a potential uranium mine in eastern Ontario have rejected a \$10,000 offer from Frontenac Ventures to end a protest that began June 29. Members of the Shabot Obaadjiwan and Ardoch Algonquin First Nations are protesting mineral claims covering an area of about 60 square kilometres in an area known for its pristine wilderness.



At press time the Anishinabek Nation was negotiating purchase of a 1733-acre parcel of prime Muskoka land, including the 18-hole Seguin Valley Golf and Country Club. – Details on page 13.

ANISHINABEK

Alderville blocks road

COBOURG – Members of Alderville First Nation blockaded Northumberland County Road 45 to traffic on the June 29 National Day of Action. Blockade spokesperson, Amber Crowe, said the peaceful demonstration was to call attention to First Nation social issues and unresolved land claims and treaty disputes.

Crowe, an articling law student, narrowly lost her bid to unseat incumbent Chief J. R. Marsden in the July 13 band election.



All 11 Chiefs from the Northern Superior Region of the Anishinabek Nation participated in a March of Solidarity near Nipigon June 29 to observe the First Nations National Day of Action. – Photo by Judy Currie

Northern Chiefs united in march

By Audrey Gilbeau

NIPIGON – Chief Wilfred King, Anishinabek Nation Regional Grand Chief for Northern Superior, has expressed his appreciation to participants in a March of Solidarity on June 29 – the National First Nations Day of Action across Canada.

“On behalf of the participating Northern Superior First Nations I want to thank everyone who actively participated in our March of Solidarity across the Nipigon Bridge to the Highway 11/17 junction, known as the Crossroads of Canada,” said Chief Wilfred King, Kiashke Zaaging Anishinaabek.

“Over 250 Anishinaabek, along with our Métis brothers and sisters, corporate Canada, trade unions, and fellow Canadians marched to voice our call for action. This day called for the recognition and understanding of the issues affecting the Northern Superior First Nations, particularly, the need to eradicate poverty and address outstanding land issues conducive to healthy communities, and housing issues – including shortages, overcrowding and mould – that ultimately impact our living standards and create

Third World conditions.”

All 11 Northern Ontario Region Chiefs participated in the march.

Nishnawbe-Aski Deputy Grand Chief Terry Waboose said: “It is important to educate and make known to the Canadian public our situation. I hope that this National Day of Action will be a catalyst for change so that we as First Nations can enjoy the same standard of living as the rest of Canadian society.”

Tim Pile, secretary-treasurer for the Métis Nation of Ontario, said “There is power in solidarity as we support our collective issues.”

Chief King said “We were overwhelmed by the show of public support despite closing the highway for approximately 40 minutes and slowing traffic to one lane for over an hour. We distributed over 1000 pamphlets that conveyed our regional message. We would like to say Chi Miigwetch to our fellow Canadians and welcome any questions that can facilitate a better understanding of our history, challenges and issues. We sincerely believe that First Nation’s success is Canada’s success.”

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ANISHINABEK

Home makeover helps this lucky Thames family of nine

By Denise Desormeaux
CHIPPEWAS OF THE THAMES – In a house brimming with love – and often filled with the aroma of homemade soups – a growing family of nine eagerly anticipates the transformation of their home this summer.

Daphne Kechego, Norman Partridge, and their blended family of seven children (ages five to 14) will be the first of six lucky families to receive an APTN home makeover similar to television's "Extreme Makeover – Home Edition", but on a smaller scale.

Supported by the Aboriginal Peoples' Television Network, various contributing businesses, organizations, and individuals, the two-day long home renovation projects are intended to improve the health and quality of life for the Kechego-Partridges and five other families.

Toronto-based producer George Tsioutsoulas and his wife and project co-ordinator Effie, will be working with builder and carpenter Randall Arsenault and landscaper Russell Arsenault to develop a six part mini-series called "Postcards From the Rez".

"It's a journey for these guys as they help families get on their feet," says George Tsioutsoulas. "At the end

of each show, they'll write a postcard home, telling about their experience." The pilot episode involving the Chippewas of the Thames family is scheduled to air on APTN in early 2008.

"I think that, as a kid, you should be happy with where you live," says the producer. "You should walk into your house, feel comfortable, and be proud. That will in turn make you feel good about who you are and will put you on a good path in your life."

Daphne Kechego says she has already taken out two loans to make repairs to her home, but will require additional finances to cover the cost of this summer's renovations. Producer George Tsioutsoulas is seeking financial donations, building supplies, and furniture donations to make the Kechego-Partridge dream a reality. Contributors will receive a tax benefit for their charitable donations and can contact Tsioutsoulas at www.thatguy.ca.



Norman Partridge points out some exterior problems – roofing, improper ventilation, and awkward eavestrough installation.



The Kechego-Partridge family: back row, left: Kyle Partridge and Aaron Kechego; front row, left: Mackayla Partridge, Norman Partridge, Catlin Kechego, Daphne Kechego, Brittany Kechego, and Dalton Kechego. (Missing from photo – Jaden Partridge.)

Frank Lewis passes on

Frank Lewis, who served as Elder for the Anishinabek Nation's Northern Superior Region, passed into the Spirit World July 16, 2007. Born in Garden River First Nation in 1933, he moved to Pic Mobert when he was around 18. He married Irene Desmoulin and they were together until her passing in 1975.



Frank Lewis

He worked as a park warden with Pukasaw National Park until his retirement. He is survived by three daughters, four sons, 18 grandchildren, and ten great-grandchildren.

Marsha new legal clerk

Marsha Trudeau has been hired as the administrative clerk in the legal department of the Union of Ontario Indians. A citizen of S a g a m o k Anishnawbek First Nation, she is a graduate of the Law Clerk program at Fanshawe College and the General Office Administration program at Cambrian College.



Marsh Trudeau

Cop named top citizen

Det. Const. Greg Buffett, a non-Native member of the Chippewas of Georgina Island police force for the past 18 years, has been named the community's male "Citizen of the Year." Married with a 19-year-old daughter, Buffett says "I felt like I had won the lottery" when he learned that Chief Donna Big Canoe and her council had recognized his many hours of volunteer work in the community.



Greg Buffett

Chiefs praise Esther's work

Esther Gilbank is Chiefs Committee on Governance Coordinator with the Restoration of Jurisdiction (ROJ) Project at the Union of Ontario Indians. She lives and works on Nipissing First Nation, where she is a proud citizen. She was hired at the Union of Ontario Indians in 2002 as an ROJ Community Facilitator Support Worker preparing materials for distribution to over 40,000 Anishnabek Nation citizens and in 2005 accepted the position of Coordinator for the Chiefs Committee on Governance. During the 2007 Grand Council Assembly she was praised by committee chair Chief Patrick Madahbee for her assistance in the preparation of a comprehensive report tabled by the committee.



Esther Gilbank

Learning how to be Ojibwa

By San Grewal
CHRISTIAN ISLAND -- For the first time in his life, on a small island in Georgian Bay, Darrell Mixemong, a 21-year-old recovering alcoholic, holds onto a piece of his heritage. This one he's made himself.

He runs a sure hand down the tanned hide of an Ojibwa deerskin shirt, feeling the line where the next cut has to be made, then deftly trims the excess leather. Its intricate design involved days of punching holes to create patterns he designed himself, then meticulously weaving long strips of leather through them.

"I'll probably give it to my father. He'd like that," he says.

As he quietly works in a nearly empty gymnasium, there's a glow that surrounds him, something the elders on his reserve say they have never seen before. It's what Gino Ferri, an expert on aboriginal Canadian culture and founder of the program Mixemong is enrolled in, calls "ethos."

"A sense of being, a connection," explains the man known in Ojibway as "Firewalker." "They become fully alive."

Ferri, an Italian-born Canadian, and his team of outdoor survivalists at Survival in the Bush Inc. are helping Christian Island and Beausoleil First Nation youth recover their lost culture.



Darrell Mixemong, 21, learns to stretch a rabbit skin in a survival program for young Ojibwa on Christian Island in Georgian Bay.

There are nine young men in what's called the Cultural Wilderness Program, all between their late teens and mid-20s, and all chronically unemployed. Heading in and out of the bush over a 14-week period they are learning survival skills and traditional Ojibwa practices such as how to kill an animal, spirit it, skin it and prepare its meat.

When not learning how to survive in the bush they are taught traditional leatherwork, Ojibwa history and the forgotten prayer rituals of their ancestors. This is the inaugural class of the Cultural Wilderness Program on Christian Island.

While there was some initial apprehension from reserve elders, skeptical about non-aboriginals teaching their youth, Ferri says there's no longer an issue.

Such a traditional understanding of Ojibwa life is seldom taught

here any more. "The Ojibwa way of life was snuffed out on the island between 1920 and 1958," explains Rodney Monague Sr., who was chief of the Beausoleil First Nation between 1968 and 1990. "Anything that was considered pagan, basically un-Christian, was forbidden," he says, by what First Nations people commonly call "Indian Agents." They were the representatives of the Canadian government's Ministry of Indian Affairs, the last of which left the island in 1968.

Mixemong, who has lived on Christian Island since he was born, says he resented his heritage growing up. He doesn't speak or understand Ojibwa. Before meeting Ferri, Mixemong never contemplated much at all about the Ojibwa way of life.

"I don't know what kind of tools they used exactly, but it must have taken people in the olden days

way longer to make this," he says, looking down at his nearly completed deerskin shirt.

He deflects any praise for his craftsmanship. "It would have been way harder then, using sharpened rocks."

Concentration and patience are all part of the program, says the young man who dropped out of school after Grade 10 and began drinking and doing drugs to cope with what he describes simply as "a bad life."

"I'm the chief and I can't even speak or really understand Ojibwa," says Rodney Monague Jr., sitting in his pick-up truck. "For me I was able to pursue a life and career without that identity and do okay. But for these young guys who are kind of troubled, maybe learning who they are will help them. I can already see a change in a lot of them."

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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 SEPTEMBER ISSUE

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News	
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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

Loose change no place for Native insults

The big flap over a new commemorative coin is a good example of how Canadians have tunnel vision about their country's past.

The Royal Canadian Mint is hawking a face-value \$20 silver "plasma" coin for \$250 to commemorate polar scientific studies, and the design depicts 16th-Century English explorer Martin Frobisher, as well as an Inuk man paddling a kayak.

Problem is, for today's Inuit this image conjures up memories of the kidnapping of their unknown ancestor by Frobisher's crew to take him back to England as evidence their voyage had actually reached the New World. After a few weeks of being on sideshow-style display for the curious court of the first Queen Elizabeth, the unlucky paddler died from exposure to his captors' germs and diseases.



Maurice Switzer

The capturing of human specimens to prove to sponsors that their investments were justified was a common, if barbaric European practice. Some 40 years before Frobisher's gang pulled the stunt, Jacques Cartier kidnapped the sons of Iroquoian Chief Donnacona to put on display for King Francis I in Paris. (In more recent history, North American jurisdictions loosened the rules: adventurers could claim cash bounties for producing only the scalps of Indians they had killed, instead of entire corpses or live human beings.)

In any event, Inuit objections to the Canadian Mint's faux pas are already being pooh-poohed as politically-correct poppycock by people who think such slights are more imaginary than real. I meet a lot of these people. They tell me that names like Squaw River don't bother them, that phrases like "Indian-giver" and "wagon-burner" are just good fun, and that indigenous peoples are really very fortunate that Catholic priests took time out of their busy schedules to tutor us in residential schools.

Aside from the historic implications of the Mint's Frobisher coin, one wonders if their employees ever thought to ask even one Inuk what he thought of the design. Did they think it might be appropriate to treat Inuit inventions like the kayak in the same way they would respect anyone else's intellectual property, and ask for permission – or pay a royalty – for using the image to help sell a commercial product? They wouldn't dare start cranking out coins

bearing images of Chev Impalas or McDonald hamburgers or RCMP horsemen without first clearing it with a battalion of patent lawyers.

One of the usual excuses for the thoughtless appropriation of Native designs and images is for the "borrower" to say: "We were just trying to honour the (fill in the blank) Ojibwe – Apache – Navajo – Mi'kmaq – and that's why we put a cartoon-like image of a goofy-looking red-skinned man on our (fill in the blank) golf club crest – bobble-head doll – baseball jersey."

If you really want to show us in what high esteem you hold us, there are much better ways. For starters, you might think about phoning your local member of Parliament and asking him to try to speed up that land claim our great-great-great grandfathers filed with his government.

But if you truly like using our pictures on your merchandise, stop for a minute and think how you'd feel if you picked out coins in your pocket change that illustrated some less-than-popular aspects of Canadian history:

- a nickel-plated quarter commemorating Team Canada's Olympic hockey slaughter by the Czech nationals;
- a fifty-cent piece tribute to tipsy Prime Minister John A. Macdonald, with his nose specially-glazed in bright red;
- a dime commissioned by Ontario's tourism industry to celebrate the SARS epidemic of 2005;
- a new Canadian three-dollar coin bearing the image of Prince Charles' wife Camilla on one side and a giant mosquito on the reverse.

See what I mean?

History is like a coin – they both have two sides.

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

Magic hat gets mixed response

By Christian Hebert

I have a magic hat. I know it's hard to believe, but it's true. My hat has extraordinary powers. And it was a gift! But I'm getting ahead of myself, let me explain.

About three weeks ago, I was given a baseball cap. It's a nice hat, made from durable white material, with a neat Velcro sizing-strap. I put it on right away, not knowing it would change my life.

I like to wear hats with logos that I can identify with. Like my Toronto Blue Jays cap. They're my favourite baseball team, and we shared a couple of good years in the 90's. Then there's my Chicago Cubs cap. We've both been lovable losers from time to time. Lastly, my Maple Leafs cap symbolizes the frustration felt by fans of that Toronto team of hockey also-rans.

My hats have all reflected the spirit of the wearer, and my new white one is no different.

You want to know the hat's special power? I have seen it literally change the way I am treated by other people!

You don't believe me. "How can a simple baseball cap do something like that?" you ask. But it's true! Let me give you some examples.

I donned my hat before visiting a familiar retailer to return a purchase. Having worked for this store chain before, I understand the return process and the importance placed on friendly customer service.

So when I greeted the clerk with a smile and a tip of my new white hat,

he surprised me by responding with a surly look! In the next few minutes he frowned at me, interrogated me, demanded to see my Status Card and other personal identification, then dismissed me without so much as a "have a nice day".

Leaving, I heard him greet the h a t l e s s c u s t o m e r b e h i n d m e w i t h a c h e e r f u l "Can I help you?" Maybe my clerk was having a bad day or thought I looked iffy. But I couldn't help but wonder if the problem was my new hat.

A few days later, I ran into a convenience store. I'm a loyal customer at this location and recognize the staff. A chap was behind the counter who'd always given me friendly service.

But this time I was wearing my new hat.

This time there wasn't the usual smile at checkout. I was frowned at and rushed, even though I was the only customer in the store. The clerk sarcastically asked if I wanted to use my Status Card on my one-dollar purchase. I had to beg for a bag before I left the store...for good.

What went wrong? I was met with similar treatment at a number of other stores. It had to be my magic

hat! I'd never experienced these situations without it.

To be fair, not everyone seems put off by my new hat.

Staff at my regular gas stop have treated me as usual, and I've received smiles and greetings from others. One feel-good moment came during my recent trip to Alderville First Nation near Cobourg, Ont. As I was waiting for my partner, almost every passer-by smiled, waved or nodded. Every one gave a sign of greeting to a stranger with a hat and made him feel welcome in a place far from home.

Now, I constantly wear my hat and accept the good with the bad. Sometimes I purposefully look for a reaction, and other times a reaction finds me. But I love the hat and I'm proud to wear it; more than my other hats, it relates to my spirit within.

By now you are likely asking yourself what gives my hat its power?

Well, I can't say for absolute certainty, but the only thing that makes my hat different from dozens of others I see people wearing every day is the logo and slogan printed on it. There's a traditional Thunderbird image and two words: Anishinaabe Piiitendizwin.

That translates into English as "Anishinabek Pride" and, more importantly, tells people who I really am.



Christian Hebert

Christian Hebert is a citizen of Dokis First Nation, currently residing in North Bay.

Keep drugs away from the big Drum

By Edna H. King

Pow-wow season is upon us, and one of the highlights of all pow-wows is the big drum, also called the heartbeat of Mother Earth.

A long time ago, the drum was given to the Anishinaabek to communicate with the Creator and all of Creation. Songs were given to the Anishinaabek to accompany prayer in thanksgiving. Teachings explain that when we sing with a drum, shaker or just use our voices, we are free of all other personal thought, and are in a quiet mind, meditation-like, in which we dedicate ourselves to the Creator and Creation.

The Drum is a sacred and powerful instrument. Other living things have given up their lives to allow the singers to communicate with Creation. The tree has given up its trunk and the four-legged has given up its hide.

The person who looks after the Drum is the Drumkeeper. The Drumkeeper is often a spiritual person who lives a good way of life, a way that is respected by family and community members. The Drumkeeper respects each community he is called into and fulfills the obligations as requested.



Edna H. King

It is up to the Drumkeeper to ensure that all of the singers who sit down at the drum receive the proper teachings. He can invite elders and other spiritual leaders to come in and offer the teachings as well and perhaps offer a ceremony for the drum since it often travels from community to community.

It is up to the Drumkeeper to help drummers and singers understand that songs are not written but are handed down to the singer by way of dreams and visions. There is a certain power with each song, and in turn each song should be maintained with respect and understanding. You can learn a song, you can memorize a song, but only when you have felt the spirit of the song can you say that you have a good relationship between and your Drum.

Importantly, when you sit at the Drum with a good mind, you understand your role as the singer. You must be free of alcohol or drugs of any sort. Some Drumkeepers say you should be free of alcohol or drugs at least four days before you sit down. Others will say that the Drum is where you have made your healing and that you should refrain from alcohol or drugs at all times.

If the Drummer, or even Drumkeeper, has not received the teachings of the Drum yet, then a local Elder or spiritual leader, who knows the teachings, should be contacted to enter the Drum circle to explain these things.

Edna H. King is a citizen of Beausoleil First Nation.

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LETTERS



Jingle dancer on flag?

Looking for a flag? Why not a white one with a girl wearing a jingle dress on both sides? That would look good!

Hubert Tabobandung
Parry Island

Let's pick citizens without racism

Status membership does not meet communities' true population in most cases for funding to meet First Nation community cost or infrastructure requirements based on incorrect population census, not to mention the friction the above has caused in families and the communities of today.

These actions and bills are not healthy, are racist and unconstitutional as well as a violation of the treaties. The hardships and discontent placed on First Nations people is a sign that the act of genocide and assimilation is still very prevalent in this day and age.

The friction and discontent of First Nations people caused by the above policies has never been the traditional way of native people. Self-government with membership control and fulfillment of treaty obligations cannot come fast enough. Our leaders must act on the changing times and incorporate some non-traditional ways to stand strong as a nation. Only action will heal communities and develop proud and healthy families and economic progress.

The native traditional way has been for centuries to take in non-native members and orphans of mixed families, to be adopted and welcomed into our communities without prejudiced or racist acts but not recognized by the Indian Act or INAC under the self-government and membership policies established by the Bill C-31.

Our leaders should have the control to initiate a citizenship day to inaugurate new members based on blood and family ties to the nation and communities similar to the Governor General making immigrants Canadian citizens.

Eugene Restoule,
Dokis First Nation



GICHI-ODENAWAN/URBAN REZ

Women's group growing

By Ray Johns

NORTH BAY – A women's drum group meets weekly in a local church and at the Lake Nipissing waterfront during the summer months to sing, drum and share with one another.

The North Bay Women's Northern Kwe Spirit Drum Group started in 2002 with only six members and has grown to 45 regular participants.

Everyone is welcome – there restrictions based on age or cultural heritage, says Nicole Petrant-Rennie.

"We range in age from a few weeks old to eighty-plus years of age and wisdom."

Songs are performed in English, Ojibway, Cherokee, Micmac, Apache and other languages.

The drum group aims to provide an opportunity for members

to share with others, and to generate a respectful environment where the women can be themselves without fear and insecurity.



Nicole Petrant-Rennie

Women make their own hand drums from caribou, kangaroo, moose, buffalo, and deer hides, treating them with the respect of "grandmothers", never placing them on the ground unless they are protected by a piece of cloth or a drum bag.

Participants wear traditional skirts or sarongs.

The North Bay group has drummed at pow-wows, women's shelters, weddings, and cultural events, and has a sister group in Mattawa called, "Shadow Drummers"

Information available from Nicole Petrant-Rennie at 705-476-3237 or Bernadette Bagnell at 705-495-6053.

Men taking pledge

By Marci Becking

NORTH BAY – Over 20 men joined together at the local Indian Friendship Centre for a Father's Day brunch to sign a petition honouring their commitment to put an end to violence against aboriginal women.

They all saw a Kizhaay Anishinaabe Niin ("I am a kind man") presentation by facilitators Gerald Chum and Rick Dokis. The purpose of the presentation is to engage youth and men to speak out against violence towards aboriginal women.

Traditionally, aboriginal women were respected for being a sacred part of creation as life-givers and nurturers.

It all changed when aboriginal lands were invaded and things were taken away. The family dynamic changed and a more dominant male role was introduced. The mistreatment at residential schools, which stripped children

of their language and spiritual beliefs also contributed to societal changes that led to family violence in aboriginal families

The Ojibway family resource centre's Julie Dalgliesh was at the brunch to support the message of the presentation.

"This is a beautiful thing, to see men empowering men," she told participants.

"The wheel is in motion," said Chum, who is in charge of the Health Outreach program at the friendship centre. "This is the first time it's been presented in our area."

Chum, along with Dokis -- who is involved with the Health and Wellness department at the centre -- are on the Warriors against violence everywhere (WAVE) committee -- a group of dedicated men who will be walking from Serpent River FN to Jocko Point on Nipissing FN in August.



Gerald Chum



Pagahamatig Poetry Circle participants April Wallin, Albert Dumont, Cathy and Bill Brant.

Poetry circle beats the drum

By Suzanne Keptwo

OTTAWA -- Albert Dumont is a poet, an activist, an Algonquin, a wisdom-keeper, a grandfather, and a storyteller.

He is also the founder of the Pagahamatig Poetry Circle -- a group of Aboriginal writers who gather together to share their poetry, their hearts, their souls, their minds. Albert discovered his ability to write poetry when, laid up due to a broken back, he wanted to do something special to commemorate his first five years of sobriety.

The Path My Children Would Travel (1999) was written for his daughters. When they brought the cherished poem to school, a teacher, then a newspaper publisher were soon making contact with Albert, encouraging him to write more. After that self-discovery, Albert claims he "felt a purpose" in life.

Albert claims to have experienced every kind of pain a human can suffer -- in all four of the sacred directions -- and poetry has proved to be medicinal.

"Pagahamatig" means "the sound the drum makes". Dumont explains that the spirit world can clearly hear the drum beat of honour, just as clearly as it hears the good words and deeds of those who support and respect all life. "Prayer is prayer in any language; therefore, I believe our poetry -- written with strong words of peace, harmony, and good intentions -- is heard in the same way. It

makes the same sound as the beating drum".

The group is comprised of various First Nations, and Métis artists living in the Outaouais.

Veronica Spade (Northern Woodland Ojibwe/Whitesand FN) says "The circles have been just amazing...the journey of lives, thoughts, and hope through poetry has re-opened my heart to wanting to share mine with others... the Pagahamatig Poetry Circle has been a blessing in giving me strength."

Albert Dumont's vision for Pagahamatig is strong. "I hope that one day, there will be gatherings of hundreds of people coming to listen to poetry readings, much like our ancestors who gathered to listen to the orators of days gone by"

In June Albert launched his third book of poetry and short stories entitled *Broad Winged Hawk*.

Suzanne Keptwo, Métis/Algonquin, is a freelance writer living in the Ottawa area.

Rights body reaches out

By Heather Campbell

SUDBURY – Barbara Hall, Chief Commissioner of the Ontario Human Rights Commission, says her organization is looking at how to improve its relationship with aboriginal peoples and their issues as it moves to a more pro-active mandate in its role of preventing discrimination and promoting and advancing human rights in Ontario.

"We acknowledge the Commission has not had strong on-going relationship with aboriginal peoples, Hall told those who attended the public consultation. "We are very much committed to hearing from the aboriginal community and learning more about the issues. We don't want to promise what we can't deliver."

Marguerite Thibadeau, a worker with the Outreach Street Patrol operated by N'Swakamok Friendship Centre, said the

challenges faced by homeless aboriginal people -- 75% of the homeless are aboriginal -- is an issue that is not getting enough attention. This continues to become more problematic as the vacancy rate in Sudbury is .5%, leaving marginalized groups extremely vulnerable.

Commissioner Hall said the OHRC will have the power to conduct public inquiries, initiate their own applications (formerly called complaints), or when necessary intervene on the public's interest. It is also proposing the creation of a new Human Rights Legal Support Centre.



Barbara Hall

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MASINAIGAN/BOOKS

Cherie writes stories from urban reserve

By Marci Becking

NORTH BAY – Meet Cherie Dimaline: former magician’s assistant, museum curator, writer for

Chatelaine magazine, Rogers Media, the Toronto Star and Today’s Parent, newspaper editor, executive director of the Native Canadian

Friendship Centre and now Youth Coordinator at the Native Women’s Centre in Toronto.

This accomplished 30-

year-old and mother of three – Jacob, 14, Wednesday, 7 and Lydea, 1 – is now also an author. Theytus Books has just released her *Red Rooms*, a collection of stories from the urban reserve, and she was in North Bay to give a book-reading at a conference of First Nation librarians.

Speaking with her is like catching up with an old friend. She’s very charismatic and describes herself as Ojibway/Metis, who is “related to almost everyone along the Georgian Bay area.”

The Metis Nation of Ontario – whose *The Voyageur* she helps publish – was very supportive of her writing efforts and helped Cherie with a huge book launch in Toronto.

Her interest in writing started in Grade 2.

“I was supposed to write about what I did on my summer vacation and instead I wrote about a tale of a dragon in Sault Ste. Marie,” she recalls. “I got in trouble for not writing what I was supposed to, but my teacher recognized that I wanted to write.”

Cherie has used the life learning of her various careers to augment her Grade 10 formal education, and regards writing *Red Rooms* as one of her biggest triumphs.

“Growing up, I shared a room



Cherie Dimaline

with my grandmother. Every night I would write and my grandmother would tell me to stop writing and turn off the light since it was two in the morning.”

Her grandmother would tell Cherie she hoped that something good would come from all the scribbling.

Something good indeed. After Cherie sent one of her short stories to Theytus Publishing, an aboriginal publishing house, they requested a completed manuscript the following week. Cherie worked frantically to complete the collection in a week and a half.

After Theytus agreed to publish her manuscript, she called her mom to relay the news to her hospitalized grandmother, asking her to say, “Grandma, my book is coming. The scribbling became something good.” Her grandmother passed away the next day. Cherie believes that her grandmother had been waiting for the book to be done.

Christian’s Reading Room

Guests share same flaw



Title: *Red Rooms*
 Author: Cherie Dimaline
 Paperback: 153 pages
 Publisher: Theytus Books, 2007

ISBN: 978-1-894778-38-1

By Christian Hebert

Checking in are we?

Well there are several choices for lodging and life lessons here, so let us begin. Will it be the first floor, where you will meet The Photographer? What about the fourth floor, occupied by the Working Girl of the Night; or is that a little too racy? You could always visit the other three floors during your stay; plenty of characters in this particular inn. But in the end, the most entertaining person you may find here could be the humorous and imaginative housekeeper, who is to be your guide to this multi-layered tale. Welcome to the hotel that is the setting for Cherie Dimaline’s *Red Rooms*.

The novel is divided into five vignettes, each featuring a char-

acter of Native or Métis decent and features a short introduction by our housekeeper; the first being the tale of the Prostitute.

Make no mistake, Dimaline pulls no punches and her characters are believable, if not endearing, as the challenges and harsh realities of each character’s life are laid bare before the reader. In some cases, such as the coarse prostitute or the terminally-ill, homosexual Métis man, their life choices won’t evoke sympathy from all readers.

But as diverse as the characters of *Red Rooms* appear, a common thread sews them together: their aboriginal heritage. All of Dimaline’s characters suffer from the same flaw – they’re marching into the wind, away from the traditional values and beliefs of their people: family, community, and Mother Earth. One struggles to find his identity in a far-away land, while another places her work ahead of everything else, including her own family.

Fortunately, Dimaline presents each of them with a lifeline, a way home, literally for some.



Christian Hebert is an avid reader and former student of English Literature at Nipissing University. He is a citizen of Dokis First Nation and resides in North Bay, Ontario with his partner Marci Becking and their son Alexander.

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EZHOOSGED/ARTS



Elementary school children participate in a woodland art workshop at the Thunder Bay Art Gallery with Ahmoo Angeconeb, a renowned Northwestern Ontario artist. The theme for Thunder Bay's Aboriginal Day was "Educating, Uniting and Celebrating Community Spirit." – Photo courtesy Thunder Bay Art Gallery

Art for healing...and for sale

By Rick Garrick

THUNDER BAY – Ahmoo Angeconeb performed a prayer ceremony with a pipe and drum to open his latest exhibition of artwork, entitled Ahmoo's Prayer.

The Lac Seul First Nation artist and recent recipient of an Ontario Arts Council Senior Artist's Grant gave detailed descriptions of the meanings behind the human being figures and their spirit helpers in his blue and white pencil crayon drawings during June's opening of the summer-long exhibition in the main gallery.

"When I went back to Lac Seul in 1995, people told me that I was ill," Angeconeb says later. "One of the ways I was healed was through the sweat lodge. I was told the colours of black, sky blue and white are healing colours, so I decided to do a series of drawings on black paper us-

ing sky blue and white coloured pencils."

Angeconeb describes his pieces as a private meditation on his people's origins, his family circumstances, his personal history and his cultural heritage.

"It comes from our Anishinabe heritage," Angeconeb says. "While growing up in Lac Seul, our parents and Elders told us stories about our history and legends."

Angeconeb introduced those teachings into his artwork, beginning with Woodlands-style paintings in the 1970's, print making in the 1980's and 1990's, and now his coloured pencil drawings, and has managed to earn a living primarily through his artwork over the past 35 years. Although most of his pieces go for \$300 to \$2,500 each, usually on a 50:50 wholesale or 60:40 consignment basis, he has sold one piece for \$7,500.

Exhibit sharing culture



'Fire and water' – Leland Bell

SUDBURY – First Nation artist Leland Bell says a traveling art exhibit has been an ideal way of bringing two cultures together.

Bell was addressing more than 100 people who gathered at Fielding Memorial Park in Lively for the official opening of an art exhibit featuring the work of nine First Nations artists - including himself -- who got their start on Manitoulin Island.

The Manitou Collection: Celebrating the Spirit of the People Exhibition, was assembled by the Manitou Conference of the United Church of Canada to mark the 20th anniversary of the church issuing a

formal apology to native people for its role in the residential school system. The 38 art pieces were donated to the church by Dr. David Humphrey in 1988 and were dispersed to various congregations throughout the church's Manitou Conference.

The tour winds up in North Bay in August.

Art his constant companion

By Maurice Switzer

NORTH BAY – Jack Smallboy has experienced many changes, but art has been a constant companion.

"It's always been with me – in every aspect of my life," says the 46-year-old who grew up in Moose Factory. "When I was 10 or 12 I liked drawing for my friends," he says softly, recalling the seven years he spent in Horden Hall residential school.

Jack won't discuss much about his residential school experience, beyond a memory of being punished his first night for getting up from bed to go to the bathroom.

"It taught me to be self-reliant – to look after myself," he says. "Laughter helped a lot. My parents were told they had to send us there."

He says he has been living with the impacts of residential school for much of the past 15 years – "fighting demons inside me ... sabotaging good things – job, marriage, family."

He plans to use the government's cash settlement for survivors expected this September to help him start a career in North Bay as a professional artist.

When his father died last year at 79, he left Jack another legacy. Johnny and wife Agnes lived close to nature, in the bush and on their trapline.



Moose Factory artist Jack Smallboy has been given the gift of studio space by George Maroosis in downtown North Bay.

"He was the biggest influence on me – he used to draw pictures on cardboard – on the paper inside lard boxes. He wasn't a formal artist – he drew little squirrels, and birds – then started carving decoys. He used to carve cedar birds like geese to sell to tourists in the summer."

Jack believes his father honed his artistic talent when he was hired to help the Ministry of Natural Resources do maps of the James Bay lowlands.

"He used to lie on the floor of the airplane and draw maps – that was before aerial photography."

When Jack came down to North Bay to attend Chippewa Secondary School, he recalls entering drawing

contests – doing houses, trees, animals.

"My first paying job was doing one of the months of the school calendar they sold to help raise funds for a school trip. It came in handy – we needed money for groceries. My parents lived off the land and had 12 kids. I was the only one who graduated high school."

He studied art history at community college, but that didn't last, nor did a first marriage. Trained as a carpenter, Jack found himself working as a social counselor with kids who were having problems in school. But through it all, he says, "I always had my art to keep me sane. I was always painting, drawing, and sculpting."

Sudbury Art Gallery ad 4 x 8.75

EZHOOSGED/ARTS

Youth take lead on June 21

By Kelly Crawford

SUDBURY – The N'Swakamak Eshkiniigig Circle took the lead in organizing city celebrations for National Aboriginal Day.

The Native Friendship Centre's sixth annual pow-wow – this year's theme was "Honouring Our Ancestors" – took place June 21 at Memorial Park in downtown Sudbury. The day began with a smudging of the grounds followed by traditional teachings, a magic show and a demonstration by the N'Swakamak Taekwondo group.



Hayden Shears, 5, enjoys National Aboriginal Day pow-wow with Sudbury police chief Ian Davidson.

The grand entry mixed tradition with support from members of the Greater Sudbury police service, including Chief Ian Davidson.

All speakers welcomed the

large crowd and encouraged them to embrace National Aboriginal Day as a day to celebrate the diversity of aboriginal culture.

Barbara Stevens-Burns, president of the N'Swakamak Native Friendship Centre, greeted those in attendance, and invited everyone to a feast at the centre following the pow-wow.

The N'Swakamak Eshkiniigig Circle is an Urban Aboriginal Youth Centre that provides a variety of services for aboriginal youth between the ages of 10-29 in Sudbury.

"Our activities will help urban Aboriginal youth to grow in balance with respect to the physical, spiritual, emotional and mental aspects of their well-being," said Stevens-Burns.

"By using this process, economic, social, educational and personal prospects will be improved to their way of life."

Participant Hayden Shears, an Odawa/Ojibway from Wikwemikong Unceded Indian Reserve, had a refreshing take on the purpose of National Aboriginal Day – "A day of dance and having fun with new friends and my mom, the five year-old said.



Dragonflies galore

Waabi-ma'iingan (Grey Wolf) Traditional Teaching Lodge and the Métis Nation of Ontario hosted the first-ever Dragonfly Symposium on July 10 at Chippewa Park in Thunder Bay. This launching event for the teaching lodge promoted inter-cultural learning while conducting a dragonfly inventory. Activities included a feast, storytelling in tipis, arts and crafts activities under the big tent, a poster competition, an art exhibition, and an information booth for the Makwa Tobacco Strategy. For more information about the Teaching Lodge contact: Cindy Crowe 807-473-9851, toll-free at 1-888-852-5856 or at the new domain location at www.greywolfteachinglodge.ca

Teaching Native Studies



ANISHINAABEMOWIN
BY SHIRLEY WILLIAMS

1) Zhinooomogogiw Anishinaabegaanindgegogchi-tawendaagozjig, giw sa binoojiin na ji kendizod.

Do present Native peoples as appropriate role models with whom a Native child can identify.

2) Gegwa zhidchigeke ji zhinooaadwaa Anishinaabe binoojiinyag, gda-kwejimag ji dbaatamowaad ezhi-nogdoodenaazwaaad ge-wiinwaa, miinwaa ge-wiinwaa ezhhigewaad binjichbaa'aad maage ge-winaa ezhi-naadziwaaad.

Don't single out Native children; ask them to describe their families' traditions, or their people's cultures.

3) Gegwa wiikaa nendige iw gwaya aawsig e-anishinaabewid enji kinooaageyin. Aanind Anishinaabeg waapshki-naagozid, Anishinaabewag dash wii-go!

Don't assume that you have no Native children in your class. Some Anishinaabeg are of light skin colour but they are Anishinaabeg.

4) Gegwa maage gego kidke ge-zhi-gaaji'aad Anishinaabe binoojiin.

Don't do or say anything that would embarrass a Native child.

5) Ndoowaaandan mzinaganan miinwaa ne'en aanind ezhibiigaadegin zhaazhi Anishinaabe gaa-zhitoojin.

Do look for books and materials written and illustrated by Native people.

6) Gegwa naabjikaazke "ABC" mzinaganan ezhi-baagaade "I" aawid Anishinaabe'wed, miinwaa "E" enji maadsiing iw-aawaang "Eskimo" Inuit zhinkaandizwag, mii giw e'aawjig. Inuit kidoom e-aawang bemaadizid kiing.

Don't use ABC books that have "I is for Indian" or "E is for Eskimo." They call themselves Inuit – people of the land.

7) Gegwa nokaazke e-gindaazonkaadeg e-gimjig "Anishinaabensag"

Don't use counting books that count "Indians."

8) Gegwa nokaazke E-dbaajimo-kaadegin mzinaganan, zhaaginaash zhoonoomaaged Anishinaabe-ezhi-wesin-konyed.

Don't use story books by non-Native authors that show animals dressed as "Indians."

9) Gegwa nokaazke dbaajimo-mzinaganan zhibiigaazwaaad "Anishinaabe-enii-zhoogaaded" maage "Gimaans" Gaawiin kido gimaawsii.

Don't use story books with characters like "Indian Two Feet" or "Little Chief." They are not all "Little Chiefs."

10) Gegwa nokaazken Anishinaabe nokaazwinaan miinwaa Anishinaabe dooshchaganan ge-bappinojgetoopa Anishnaabe mjigoodenh, anishinaabe-zhigaawin maage Anishinaabe-e-zhtwaaad.

Do avoid arts and crafts and activities that trivialize Native dress, dance, or ceremony.



Follow the leader

Fancy shawl dancer Myranda Spence, 8, of North Bay leads a group of St. Paul's Elementary School students around the school gym. The citizen of Fort Albany First Nation was a member of the Union of Ontario Indians Nijiji Circle public education team doing a National Aboriginal Day presentation for the entire school student body.

– Photo by Marci Becking

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MNO-BMAADZIWIN/HEALTH

Health research should be aligned with aboriginal values

By Rick Garrick

SAULT STE. MARIE – Lorrilee McGregor’s interest in research on aboriginal health issues brought her to the Northern Ontario School of Medicine’s second annual Northern Health Research Conference.

The research consultant from Whitefish River First Nation and chair of the Manitoulin Anishinabek Research Review Committee appreciated the conference’s 15-minute-per-presentation format, which gave her an opportunity to attend presentations which she normally wouldn’t have had an opportunity to listen in on.

“I was interested in the presentations that dealt with aboriginal health,” McGregor says, noting presentations by NOSM student Ella Goodman on diabetes in Whitefish Bay

First Nation and another by Bill Limerick on an assessment of the community water and sewage needs in Pikangikum First Nation.

But while McGregor understood that the research being presented was accurate, she feels that many of the positive aspects of aboriginal communities were not explored.

“I recognize that this is the reality, but

I was starting to get depressed,” she says. “One of the things the researchers didn’t present on was our resiliency. Why have we

as aboriginal people been able to thrive here for thousands of years?”

McGregor emphasizes that the Manitoulin Anishinabek Research Review Committee has been encouraging the building of capacity in research on Manitoulin Island, through the hiring of community members to not only do surveys but also to be involved in research design. “Our research

guidelines are based on the Seven Grandfather Teachings,” McGregor says.

After attending this year’s conference, McGregor is looking forward to the next conference. “I’ll be back next year,” she says.

The conference was hosted by Algoma University College in Sault Ste. Marie June 1-2 to highlight current projects being led by health-care professionals, students, residents, and community-based researchers throughout northern Ontario.

Dr. Jeff Reading, scientific director of Canadian Institutes of Health Research, Institute of Aboriginal Peoples’ Health, spoke about the need to promote health through research that is in accordance with aboriginal values and traditions during his keynote speech.



Northern Ontario School of Medicine founding dean Dr. Roger Strasser and Dr. Jeff Reading of the Canadian Institutes of Health Research at the Northern Health Research Conference.

Cyclist rides for myeloma cancer

By Marci Becking

BEAUSOLEIL FN – Trista Madsen is tired – physically and emotionally – from a 275-km bike ride that started on Christian Island and ended in Niagara to raise awareness of and donations toward fighting a devastating strain of blood cancer.

“I got through it by thinking about my dad and my family support and not trying to think about the pain,” said the 22-year-old, whose father was diagnosed with multiple myeloma over a year ago.

“I carried my Eagle Feather with me the whole way,” said Madsen as

she spoke of the feather presented to her at the Sacred Ceremony on Christian Island that took place at the beginning of her journey. A sacred fire was kept lit by her stepdad for the two days it took her to cycle to Niagara.

Madsen says that she drank lots of water and only stopped biking during the day when she was hungry. “If I hadn’t trained so hard, there’s no way I could have done it,” said Madsen, who in July had raised \$1,800 in donations for her journey and was hoping to reach a goal of \$10,000.

Donations can be made to “Ride for Multiple Myeloma Cancer” TD Bank in Penetanguishene: Transit Number: 3408 Account: 6261009



Cop shows pride

Even police officers got into the spirit of Toronto’s annual Pride Week festival, and UOI HIV/AIDS educator Jody Cotter snapped a photo of a Metro cop wearing “pride beads.” “Unstoppable!” was the theme of June’s Pride Week celebration, during which the city’s gay and lesbian communities observed the “onward march for human rights”, and the constant struggle they experience against discrimination.

– Photo by Jody Cotter



Wahahi:io singers performed during 2007 Ontario Health Promotion Summer School.

Teachers provide healing tools

By Heather Campbell

TORONTO – The annual Ontario Health Promotion Summer School once again featured a First Peoples stream of workshops and activities. The theme of this year’s 14th annual event – held at the Crowne Plaza Hotel in Toronto the last week of June – was mental health promotion.

The stream had 30 registrants this year, and activities included a feast and dance hosted by Jamie Maracle and singing by the Wahahi:io Drum Group. A teepee was erected on the hotel site and available to all registrants.

Presenter Jan Longboat said people need to have a choice between both traditional and western healing methodologies. She also emphasized that teachers can only provide healing tools, while individuals have the responsibility to heal themselves.

“We are fragmented in our well-being and we need to pull ourselves together and pick up the pieces that we have left along our journey of 500 years,” she says.

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'It's a good feeling when people want to buy your art'

By Rick Garrick

THUNDER BAY – Maxine Wesley's fabric wall mural of a grandchild with her grandparents recently sold for \$2,350.

"They're coming home from trapping," says Maxine, who owns *Wolf Tracks*, a Thunder Bay Native-apparel store, along with her husband Ed Wesley. "I also did a summer version, with them coming home from blueberry picking."

The wall murals, which are designed by Maxine with aboriginal themes, have been selling well since Ed came up with the idea about two years ago as a way to branch out from their popular line of Max-Wear fleece jackets.

"It's a good feeling when people appreciate your art and want to pay for it," Maxine says. "Success is not easy, there is a lot of hard work involved with success." The wall murals usually sell for \$1,300 to \$2,000 for the larger pieces and \$450 to \$950 for the smaller pieces.

Maxine finds that she is reminded of her childhood in Long Lake #58 First Nation as she works on the murals, which contain some canvas.

"It reminds me of my grandmother," Wesley says. "We camped out on the land with my grandmother – she had a big prospector tent."

Maxine's ideas for the wall mural designs are usually "just there," waiting to be put down on paper. "I've always been an artist," she says, noting that she was a painter before branching into fabric art. "Over the past five years, I've been focusing on my fabric designs 100 per cent."

Once Maxine has a design down on paper, she transfers it to fabric and stitches the pieces together in her studio, which is located in the back of the 1,000 sq. ft. *Wolf Tracks* store on Bay St. in Thunder Bay.

She also does custom orders for people who have their own design ideas. "It won't be exactly as they describe it," she says. "It'll be how I see it."

The wall murals are just the latest in a series of

successes for the Wesleys, who have been in the marketing business for over 20 years, beginning with Ed's hat and t-shirt design business in the 1980's, the introduction of the Max-Wear jackets in 1990, and opening of *Wolf Tracks* store in 2000.

Since going into business, Ed has often travelled for up to three weeks at a time to sell *Wolf Tracks* products at First Nation offices and health centres across northern Ontario.

"Three weeks is grueling," he says. "I usually prefer two-week trips. You have to keep your eyes and ears open, you have to know when to speak and when to keep quiet, in order to make the sale."

Ed usually gets plenty of sales on the road, and the store chips in enough sales to keep it open.

"My son manages the store," Ed says, adding that his son and Maxine are always prepared to fill any orders that he gets while on the road. "If I get 12 orders of jackets on the road, I contact them and they start sewing the jackets."

Ed emphasizes the hard work he and Maxine have put into their business to keep it going over the years.

"Every month, I work hard enough to bring in cash flow for the business," he says.

"My sales have increased every year. Every year we strategize and say 'What is our goal for the year in sales.' My goal is to always increase our sales, in any way."

Although the Wesleys are pleased with the success of *Wolf Tracks* to date – they usually employ up to eight people during the pre-Christmas production and sales season – Ed is looking to expand to southern Ontario in the future.

"I'd open up another outlet," he says, indicating that Ottawa and Toronto are potential locations. "Something bigger than Thunder Bay."

Ed believes that *Wolf Tracks* has a unique product line that will sell in the southern Ontario market.

"If you bring in a unique product, people will buy it," he says.



Ed Wesley displays one of wife Maxine's latest wall mural creations in their Thunder Bay *Wolf Tracks* store.

Build economies to end poverty

CALGARY (CP) – It's an idea that has always been out there -- the dream of ending the poverty that runs rampant among Canada's First Nations people by fostering aboriginal economic development.

"I think in the years ahead when people look back at the significant progress that will have been made in the economic development of aboriginal Canadians, they will look back upon these announcements as a very significant step forward," said Jim Prentice, Minister of Indian Affairs and Northern Development.

Prentice had just emerged from his first meeting with the National Aboriginal Economic Development Board – a body that will advise the government of Prime Minister Stephen Harper on areas such as investment strategies, business creation, aboriginal involvement in major projects and policy development.

"I think it would be fair to say the government of Canada's resources and efforts have been

widely fractured and perhaps trying to do too many things in too many places and not achieving results," admitted Prentice.

"We need to make a clear commitment to economic development as the key to ending poverty and ending dependency."

The newly appointed chairman of the economic development board is Chief Clarence Louie, president and CEO of the Osoyoos Indian Band Development Corp. in British Columbia.

"My passion is creating jobs and making money and ... that's one of the reasons that I agreed to chair this board," explained Louie.



Chief Clarence Louie

"I want to be part of a group of people that wants to deal with aboriginal poverty. Any country in the world that has poverty doesn't have a strong economy and that's what aboriginal people in Canada need is a strong economy."

Prentice said he would like to see more economic co-operation between First Nations groups and the resource sector. He pointed out there is a well-educated, young aboriginal workforce available that could be accessed, especially in Alberta, which faces a severe labour shortage.

"We have to shift the focus away from social programming to economic development. When you travel around this country to First Nations communities that are totally dependent on government transfers you find poverty," said the minister.

"When you go to communities where there's been an opportunity to build an economic base you see the development of wealth and affluence."

Day & Night display 4 x 4.5



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Anishinabek seek cottage country deal

NIPISSING FN -- The Anishinabek Nation could soon be one of the largest landholders in Muskoka cottage country.

On behalf of the Nation's 42 member communities, the Anishinabek Leadership Council has authorized the creation of a Development Agreement to purchase and develop 1,733 acres of land and an existing golf course south of Parry Sound, Ontario.

The initiative, called the "Seguin Valley Land Assembly" includes parkland, residential property, commercial land, private lakes and the spectacular 18-hole Seguin Valley Golf and Country Club, rated 5.3 out of 6 by player survey.

"This is only still an opportunity at this point and is dependent on obtaining financing and closing the real estate deal," said Grand Council Chief John Beaucage, who received overwhelming support to pursue the project at a caucus of Anishinabek Chiefs during July's annual general assembly of the Assembly of First Nations in Halifax, Nova Scotia.

"There is so much potential in this cottage country property. The location is absolutely pristine -- nestled in the Canadian Shield near Georgian Bay along the scenic Seguin

Trail. The possibilities are endless," said Beaucage, noting that the parties are working toward a closing date for the transaction of August 30.

A Development Agreement will be negotiated between the Anishinabek Nation and St. Clair Energy Inc., a company committed to the successful development of the property. Under that agreement, the

Anishinabek Nation would establish a development/holding corporation that would direct the Seguin Valley Land Assembly. The corporation will also be open to investment with interested venture capitalists.

"This is an exciting time for the Anishinabek Nation," said Beaucage. "Our leaders and citizens have told us that we need to be self-sufficient

and we need to make economic development a priority.

This acquisition would make our Nation a major player in the economy of Ontario."

Earlier this year the Grand Council Chief and Leadership Council created the Anishinabek Nation Economic Strategy, a 10-year strategic plan to develop regional and local economies

and create wealth for the benefit of the Anishinabek Nation and its 42 member First Nations. The development of the strategy is being led by co-chairs Dawn Madahbee and Ray Martin, with advice from members of a "think tank" including Chief Clarence Louie, Bernd Christmas and economists from Harvard University.

During June's annual grand council assembly, Chiefs-in-Assembly supported a resolution endorsing the Union of Ontario Indians to "explore and engage in opportunities that foster generating revenue and create a financial base to support the building goals of the Anishinabek Nation."

Grand Council Chief Beaucage says this sequence of events signals a change in the focus of the Anishinabek Nation from "economic dependency to economic independence".

"We want to be good investors, business partners and good neighbours," he said.

"Rest assured, our business decisions won't be based on politics, conflict or still-to-be-resolved treaty issues. They will be based solely on sound business practice and due diligence.

"The Anishinabek Nation is open for business."



Spectacular par-3, seventh hole at Seguin Valley Golf and Country Club, an 18-hole course rated 5.3 out of 6 by player survey

Producing Native content for mainstream media

By Rick Garrick

TORONTO -- Jennifer Wemigwans's goal is to provide people of all ages and backgrounds with a greater understanding of aboriginal peoples in Canada.

To encourage that understanding, Wemigwans recently launched www.fourdirectionteachings.com through her Aboriginal communications company, Invert Media.

"Having an indigenous production company behind the creation of this website means that indigenous world views are being shared from an indigenous perspective," Wemigwans says.

"My experience as an adult literacy instructor in the Toronto Aboriginal community had demonstrated the tremendous impact that indigenous knowledge and philosophy have for people, who, like me, were disenfranchised from their cultural knowledge."

The fully interactive website features the diverse traditions, teachings and art of the Blackfoot, Cree, Ojibwe, Mi'kmaq and Mohawk peoples displayed through the use of cutting-edge Flash technology combined with stunning artwork and graphics, voice-over narration, sound and text.

"FourDirectionsTeachings.com is designed to inform people about Aboriginal knowledge systems and cosmology," says Deepa Kanal, project manager for Invert Media. "It's an interactive website so people can choose which element they wish to view. It's also Flash animated,

with beautiful images, and audio mastered, so people can listen -- they can actually hear the teachings."

Designed and built by Invert Media in partnership with the National Indigenous Literacy Association and sponsored by Canadian Heritage's Canadian Culture Online, the website provides interactive features built around a variety of traditional concepts, such as the four directions and the four seasons, includes up to seven or eight multimedia-format stories from each of the First Nation peoples covered, and features a teachers resource guide that contains free curriculum packages for Grades 1 to 12 in a downloadable PDF format.

"Because a lot of people want to learn more about the Aboriginal teachings and culture, this website provides them with access to the teachings," Kanal says, adding that educators will benefit from the website's educational resources. "In Ontario, and for schools across the country, culturally sensitive learning aides are key to learning about Aboriginal peoples."

Wemigwans, from Wikwemikong Unceded Indian Reserve, founded Invert Media in 2001, a couple of years after graduating with a Masters in Fine Arts, Graduate Film Program, from York University. She has since focused on writing and researching Aboriginal content for the mainstream media industry, including CTV, the Buffalo Film Company and Good Earth Productions, and providing creative services for the Aboriginal

and education communities, including the Ontario Federation of Indian Friendship Centres, Ontario Aboriginal Housing Services and The Write Circle.

"The media industry has changed dramatically within the past five years," Wemigwans says. "Many seasoned production houses have closed their doors in all facets of the media, from film and television to the new media. So staying relevant is really the challenge."

After working as the online video content producer for Degrassi: The Next Generation, Wemigwans realized that new opportunities existed within the new media industry, which led her to develop the FourDirectionsTeachings.com website and to begin her latest new media work, which deals with how treaties are affecting First Nations peoples in Canada.

Wemigwans employs four staff and a number of freelancers, and is

focusing on the creation of Indigenous content that is not only culturally sensitive, but technologically innovative and educational.

"As a youth I was concerned with the media representations of First Nations people," Wemigwans says. "They were often inaccurate and blatantly racist. Starting Invert Media was a way of committing myself to challenging mainstream notions of what it means to be First Nations."



Jennifer Wemigwans, right, shoots Mohawk actor Alex Rice during filming of 'Hollywood Indians' in Los Angeles in 2004.

Ontario Power
Authority
full page
Meladina Hardy
Charles Fox

NOODIN/ENERGY

Wiky approved for wind project

By Melissa Cooper

WIKWEMIKONG – The largest Anishinabek Nation community is taking the lead on the development of renewable power generation.

The First Nation's energy planning group announced at a July 4 community information session that Wikwemikong has received confirmation from Hydro One that they are approved for an eight megawatt wind project, allowing the community to build four large-capacity wind turbines in the first phase of a renewable power generation plan.

"This news is significant for us because there are a number of other developers that want to do projects," said community energy planner Roger Peltier.

The first eight megawatts are planned for a site in the satellite community of Buzwah with a much larger project of up to 200 megawatts destined for another prime site once transmission



Planning group for Wikwemikong Wind Energy Project provided community members with a project update July 4. From left, Sam Pheasant, Roger Peltier, Rick Corradini, Christie Cooper, Chief Robert Corbiere, Pam Pheasant, Rolland Pangowish, and Melissa Cooper.

lines are upgraded to the island.

"We've got lots of wind here in Wiky, but we've got limited ability to get the energy to market," said Peltier. "What we need is to have the line upgraded from the Manitowaning substation and that is what we are currently pushing for."

Chief Robert Corbiere had some more good news to deliver at the July membership meeting.

"Today we received confirmation that our project is going to receive a grant of \$250,000 from Aboriginal Business Canada," said Chief Corbiere. "This means that the band has not had to utilize any of its band funds."

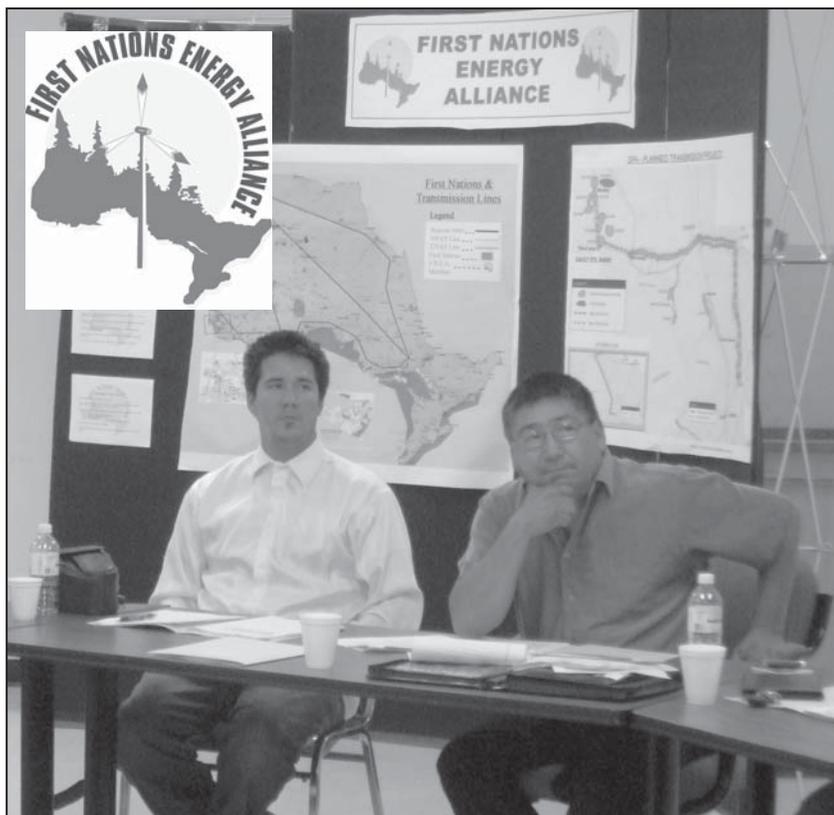
The ABC funding will be used to pay for a project feasibility study currently being conducted by Hatch Energy and an environmental assessment by Golder and

Associates in progress since late last summer.

The quest for more revenues and long-term wind data continues for the Energy Planners of the Wikwemikong wind project according to information shared with band members at July's meeting at Wassi-Abin High School. The presentation covered the high costs of developing a windmill project, and the importance of

collecting wind data and seeking financial partners.

Rick Corradini, president of Sou'wester Exploration and Technology, currently has four wind-testing stations called Meteorological Energy Towers (MET) erected at different sites across Wikwemikong, with another one to be erected soon. A sixth site is being considered for the south end of the reserve for this summer.



Tony McGuire and Francis J. Mishibinijima attend July 6 meeting in Wikwemikong of First Nation Energy Alliance.

First Nations form new energy alliance

By Melissa Cooper

WIKWEMIKONG – The Ontario Power Authority's desire to purchase energy from alternate sources is spurring interest in the fledgling First Nation Energy Alliance.

Formed in 2006, the F.N.E.A. has been conducting meetings in First Nations to create more awareness and interest in the establishment of community energy generation.

"We have joined forces with other First Nations in Ontario known as the First Nations Energy Alliance within the Highway 69 area," said Chief Robert Corbiere of Wikwemikong Unceded Indian Reserve following a July 6 meeting of the new organization in the largest Manitoulin Island First Nation.

Chief Corbiere said Wikwemikong has agreed to take the lead in facilitating the operations of the Alliance beyond its initial start-up phase.

The agenda of the Wiky F.N.E.A. meeting included discussions about transmission line upgrades required to enable First Nations to transfer energy they produce, incorporation plans,

development of a working group, finalizing a strategic work plan and capacity-building for the group and determining its objectives. The July meeting was a follow-up to one held on Wahta Mohawk Territory in May.

The F.N.E.A. working group, comprised of technical experts from member First Nations, was to meet in August with a full membership meeting scheduled for September.

The interest of First Nations across Ontario in energy production is gaining momentum with the announcement of the Standard Offer Program under which the Ontario Power Authority (OPA) would purchase energy generated by communities at 11 cents per kilowatt hour for wind, water, or biomass, and 40 cents for solar power.

Over 700 applications have now been filed for participation in the OPA program. One of the first challenges identified for would-be First Nations participants is the need to upgrade transmission lines passing through their territories to accommodate the production of new energy.

Anishinabek
Cookbook ad
Full Color
Full Page



ERA OF ACTION



Starting a new era

Bob Goulais, chief of political staff for the Union of Ontario Indians, offers a traditional Pipe to North Bay Mayor Vic Fideli, Nipissing-Temiskaming MP Anthony Rota, and Nipissing MPP Monique Smith. The Pipe ceremony was the highlight of the launch of the Era of Action public education campaign by the Anishinabek Nation at the North Bay corporate offices.

Anishinabek launch era of action using pipe

NIPISSING FN – Grand Council Chief John Beaucage hopes to receive 35,000 pieces of mail by the end of August.

“There’s nothing that would give me more pleasure than to hand the Premier of Ontario 35,000 postcards that demonstrate public support for First Nation issues,” said the Anishinabek Nation leader, referring to an “Era of Action” public education campaign launched by the Union of Ontario Indians June 29, designated as a National Day of Action by First Nations across Canada.

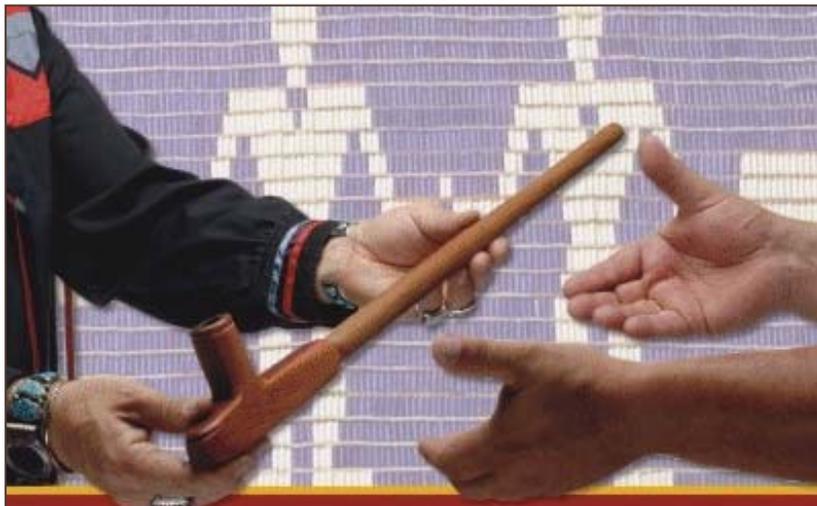
“We are launching the first phase of what will be an ongoing strategy to forge new relationships with our fellow Canadians,” Beaucage said. “It will take more than one day to rebuild relationships and eradicate First Nations poverty.”

The Era of Action campaign produced an initial print run of 35,000 postcards asking individuals and organizations to indicate their support for major recommendations among 98 made by Ipperwash Inquiry commissioner Sidney Linden, including one calling for establishment of a Treaty Commission of Ontario - a permanent, independent, and impartial agency to expedite resolution of land and treaty claims in the province. The card also seeks support for Ipperwash Inquiry recommendations for development of resource revenue-sharing agreements with First Nations, and implementation of curricula in Ontario schools designed to foster greater awareness of aboriginal and First Nation issues.

Cards have already been distributed to all 42 Anishinabek Nation chiefs, and organizations that have pledged support include the United Church of Canada, the Ontario Environment Network, and the Metis Nation of Ontario. Signed cards are to be returned to the Union of Ontario Indians for presentation to the Ontario premier on Sept. 6, the 12th anniversary of the shooting death of Dudley George by an OPP sniper at Ipperwash Provincial Park.

Dudley’s brother Sam George was one of 100 guests - including members of provincial and federal parliaments and regional mayors -- who attended the campaign launch at the Union of Ontario Indians head office on Nipissing First Nation near North Bay, Ont. “We are starting a new era here today,” he said, “and this postcard campaign, if you look at the picture on the front, is of friendship.”

The postcard bears an image of an Anishinabek man passing a traditional pipe into the hands of a non-Native. A pipe ceremony opened the June 29 gathering, which launched the Era of Action campaign.



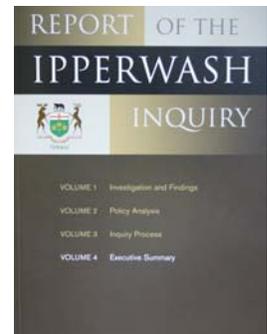
A CALL TO ACTION – RENEWING THE RELATIONSHIP

Ipperwash Inquiry report

The Ipperwash Inquiry was established by the Government of Ontario under the Public Inquiries Act.

Its mandate was to inquire and report on events surrounding the death of Dudley George, who was shot in 1995 during a protest by First Nations representatives at Ipperwash Provincial Park and later died. The Inquiry was also mandated to make recommendations that would avoid violence in similar circumstances in the future.

The Honourable Sidney B. Linden was appointed Commissioner. The Commissioner separated the Inquiry into two phases that ran concurrently: The evidentiary hearings that dealt with the events surrounding the death of



Dudley George and the Policy and Research part that dealt with the issues directed to the avoidance of violence in similar circumstances.

The hearings began in Forest in July 2004 and ended in August 2006. The Report, containing finding and recommendations from both phases, was made public on May 31, 2007. Printed copies and CD-ROMs may be purchased from Publications Ontario.

RESTORATION OF JURISDICTION



Chief Patrick Madahbee, chair of the Chiefs Committee on Governance (CCoG) tables the committee's report at the Grand Council Assembly held in Alderville First Nation, June 25-28. Committee members from left, are Chiefs Kelly Riley, Patrick Waddilove, Wilfred King, Keith Knott, Jim-Bob Marsden, and Robert Corbiere.

Grand Council endorses Chiefs Committee on Governance strategy: 'proactive and unified'

By Esther Gilbank

ALDERVILLE FN – “We don't need to ask permission from any outside jurisdiction,” said Chief Patrick Madahbee, Chair of the Chiefs Committee on Governance (CCoG) at the Grand Council Assembly June 25 - 28.

The Chiefs Committee on Governance presented their report, which lays out a strategy for the continued development of the Anishinabek First Nations. Suggested steps in the report outline how to move the yardstick using a more proactive and collective approach for developing First Nation communities. After the presentation, the Grand Council resolved to implement the approach and recommendations contained in Chiefs Committee on Governance 2007 report.

The information used in the Chiefs Committee on Governance report was collected from numerous sources, one of the most valuable resources being the Restoration of Jurisdiction (ROJ) project reports and research that has been done over the past several years. ROJ has been consulting with Anishinabek citizens on issues

pertaining to education and governance that are of common concern to First Nations generally and that must be addressed to create positive change in our communities.

Four major categories were identified from recommendations of the CCoG and community consultations. Governance, membership/citizenship, economic and community development and communications were recognized as fundamental areas that must be addressed if the Anishinabek are to move forward and exercise sustainable self-government.

The CCoG worked diligently to review and identify key priorities in developing the recommended strategy. Chief Robert Corbiere, Wikwemikong Unceded Indian Reserve, and with Chief Wilfred King, Kiashke Zaaging Anishinaabek, worked on the governance section of the report. They told the Grand Council that a growing youth population and increasing demands on resources due to inflation, aging, and poorer health, makes it mandatory that we act now and plan to preserve our future. “We must identify the true costs of running our governments and compare that

with what we have now and what we will need in the future,” said Chief Corbiere. Better sharing of information, community education on law-making, and fiscal arrangements that take into account future, rising costs were also identified as areas needing development.

Chief Jim-Bob Marsden, Alderville First Nation, and Chief Paul Gladu, Bingwi Neyaashi Anishinaabek, focused on membership/citizenship, which are two of the most important issues facing our nations today. Canada's policy of tying funding for programs and services to Indians status has caused many Anishinabek children that do not qualify as status Indians to lose entitlement to funding. The Ogemawahj Tribal Council conducted a population projection study on the effects of Bill C-31 in several Southeast Region First Nations. The study shows how Indian status, as determined by INAC, is a recipe for the extinction of the legal class of Anishinabek called “Indians.” For example, Scugog First Nation predicts that the last status Indian will be born in 2013. An alternative to the Indian Act definitions is being pursued by the

Anishinabek Nation as the Grand Council endorsed a recommendation from Grand Council Chief John Beaucage to develop an Anishinabek Nation citizenship law.

Chief Patrick Waddilove, Munsee-Delaware Nation, and Chief Kelly Riley, Chippewas of the Thames, reported on economic and community development. In combination with the Anishinabek Nation Economic Strategy, First Nations need to develop independent and sustainable communities and businesses. Recommended steps are to develop effective dispute resolution processes and laws, hire effective people and create clarity and assurances for investors. The Chiefs said that we need to take a realistic evaluation of assets and continually assess needs in all areas of First Nation life.

Lastly, Chief Knott, Curve Lake First Nation, and Chief Madahbee, Aundeck Onni Kaning First Nation, reported on the communications section of the report. The goal is to make communications a priority area and be part of the overall strategic plan to move the Anishinabek Nation forward to self-government and a better qual-

ity of life. Communications objectives for the strategy include:

1. Deliver clear, consistent and understandable messaging;
2. Provide all Anishinabek leaders with the capacity and tools to communicate effectively, both internally and externally;
3. Create interest and engage Anishinabek citizens in the ongoing development of their communities and their nation; and
4. Review existing communications methodologies and products and revise to implement the overall strategy.

Overall the recommendations state that we need our own way of governing ourselves that includes the right to determine our own citizenship and economic goals. The Chiefs said that we must develop our own government – a government that works for us because we created it.

Next steps for the Chiefs Committee is to develop an Implementation Plan that will move forward from the recommendations. A meeting has been set for the end of August to work out the details for implementation.

Wikwemikong plans for community consultation

By Mike Restoule

Wikwemikong Unceded Indian Reserve's Constitution Development Committee met with Union of Ontario Indians Legal Counsel Fred Bellefeuille and Special Projects Coordinator Mike Restoule in Wikwemikong on May 29, 2007 to review certain sections of the draft constitution. Participants discussed ways to bring the draft constitution forward to the community. “I believe it's important that we begin without delay to help to educate our people about this. We need to ensure that we include the community norms as part of our constitution,” said Gail Assiniwe, Committee Chair.

Committee member, Henry Pitivanakwat said, “The members don't all live on the reserve and

those that don't, want to know that we are looking after their interests as well.”

In regards to conducting community consultations and ratification, Gail Assiniwe stated, “We have developed a plan that has a proposal for funding attached to it. We need help with the administration of this process and we hope that money will be available for us to do this.”

Wikwemikong has put together a strong constitution development committee with a good variety of talent and experience. The Committee has present and former staffers and former leaders and elders to guide the discussions.

The Committee posed several questions that were reviewed at the meeting. UOI Legal Coun-

sel, Fred Bellefeuille, assisted the Committee with their questions. Bellefeuille recommended that the Committee do a complete review of all of Wikwemikong's policies and procedures that are currently in place to determine if they are in compliance with their draft constitution. Those that are not will require a process of revision in order to bring them into compliance with the draft constitution.

The Committee asked, “Does the draft constitution have all of the required elements to comply with the draft final agreement on education?” Bellefeuille agreed that, generally, the draft constitution does contain all of the required elements. To complete the document though, Bellefeuille suggested that the committee re-



Constitution Development Committee: from left: Henry Pitivanakwat, Frances Mandamin, Marilyn Kimewon, Elder Eugene Manitowabi, Committee Coordinator Gail Assiniwe, Elder Henry Peltier, UOI Legal Counsel Fred Bellefeuille and UOI Special Projects Coordinator Mike Restoule. Missing from the photo are Shelley Trudeau, Duke Pelletier and Director of Operations Wayne Osawamick who are also members of the Committee.

– Photo by Wayne Osawamick

view what the issues are in the community as a way of ensuring that the draft contains all of the elements that would cover the matters that the community feels are important to them.

Because the education final agreement defines a member as

a person whose name appears on a membership list of a participating First Nation, where that First Nation determines it's own membership in accordance with a self-government agreement with Canada, Wikwemikong is considering adding such a provision.

RESTORATION OF JURISDICTION

Anishinabek education laws, funding formulas being drafted

By Dave Shawana

The Education Working Group (EWG), who are educators from various First Nations in the Anishinabek Nation have completed an initial draft outline of education laws for the proposed Anishinabek Education System (AES). The laws will be essential in setting up and administering the AES, which is scheduled to be in operation by April 2009.

The education legislation committee, a sub-committee of the EWG has done extensive work in reviewing provincial education legislation and drafting the proposed laws for the AES and First Nation schools. The draft outline addresses issues such as initial laws needed to start up the AES, whether the central education body (Kinomaadswin Education Body) or First Nations will develop laws, and the process for developing and passing laws. The legislation committee will be looking for citizen input on the proposed laws through a consultation process.

The main negotiation table has been working closely with the EWG in establishing new sub-committees to carry on new activities for the 2007/2008 fiscal year. The activities of the EWG will assist the main negotiation table as they finalize the Anishinabek-Canada *Final Agreement with respect to the Exercise of Education Jurisdiction*, and the Fiscal Transfer Agreement (FTA). Some of the other sub-committees of the EWG include ratification, special education, and

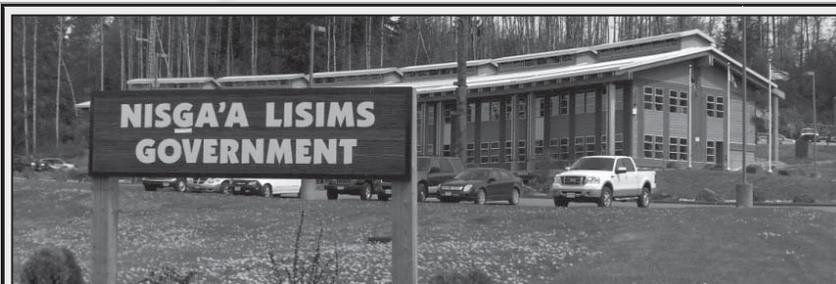
assessment.

The assessment committee has recommended an assessment tool that will be used to assess Anishinabek students attending First Nation schools as well as those who attend provincial schools under tuition agreements, in order to determine the required resources for remedial education programs. Base-line (initial) assessments and remedial programs would be part of the one-time funding amount to be included in the fiscal transfer agreement.

The special education committee has determined a draft funding formula to quantify the actual amounts needed to address high-cost special education within First Nation schools. Other recommendations from the committee include a process for allocating funds and the development of a special education reserve fund that First Nations may apply to.

A ratification process along with a formula to ratify the Anishinabek-Canada *Final Agreement with respect to the Exercise of Education Jurisdiction* has been recommended by the ratification committee. The recommendations will assist the main table in negotiating the actual costs for ratification with Canada.

The education working group will reconvene early in the fall to finalize their activities and develop a consultation process in order to get feedback on their work from Anishinabek citizens.



The Nisga'a legislature sits in New Aiyansh, in the heart of the Nass Valley. The legislative assembly is composed of 37 representatives that meet a minimum of four times per year.

Nisga'a gov't for Nisga'a citizens

By Mary Laronde

The Nisga'a Final Agreement became effective at 12:01 a.m., May 11, 2000. In 1887, Nisga'a chiefs first travelled to the legislature in British Columbia to seek recognition of their aboriginal title and right to self-government and enter into a treaty. Since then, Nisga'a leaders persisted to reconcile their aboriginal rights within Canada's constitutional framework, without extinguishment. For the Nisga'a, the settling of the land question through negotiation with Canada, and later British Columbia (B.C. joined the talks in 1990), was a process of recognition of rights, modification of rights, and the continuation of rights.

The Nisga'a treaty is the first modern treaty in British Columbia. It is constitutionally-protected by Section 35 of the Constitution Act, 1982 and ensures a Nisga'a presence throughout their homeland territory. With the ratification of the Nisga'a Final Agreement, most provisions

of the Indian Act ceased to apply to the Nisga'a people.

Under the terms of the treaty, the Nisga'a ratified their constitution which sets out the structures of government, the authority and procedures to make laws, the establishment of public institutions, the role of Elders and hereditary chiefs, selection of leaders, accountability measures to Nisga'a citizens, and citizenship and enrolment, among other powers, duties and privileges.

Nisga'a government is composed of Nisga'a Lisims Government and the four Nisga'a Village Governments. The Executive of the Nisga'a Lisims Government consists of Officers elected at-large, including the President, Chairperson, Secretary-Treasurer, and Chairperson of the Council of Elders, along with the Chief Councillor of each Nisga'a Village Government and one representative from each Nisga'a Urban Society. Nisga'a Urban Societies are located in Greater Vancouver, Terrace, and Prince

Rupert/Port Edward and are the means by which Nisga'a citizens residing outside of the Nass Area, the Nisga'a treaty area, may participate in Nisga'a Lisims Government.

The Nisga'a Lisims Government's legislative assembly is composed of its elected Officers, the Chiefs and Councillors from each Village Government, and two representatives from each Urban Society. There are a total of 37 members who meet a minimum of four times per year. The Nisga'a Lisims Government maintains a public registry of Nisga'a laws and provides copies to Canada and British Columbia.

The Executive meets monthly to work on policy. The Executive branch also meets with the departments, such as lands and resources and citizenship, on a monthly basis. Each department has a director and a standing committee made up of representatives from each of the Nisga'a Village Governments (4) and the Nisga'a Urban Societies (3).



Mona Jones presents the Special Education Committee's findings.

Summer students join Restoration of Jurisdiction department



Hello, my name is James Restoule and I am the summer student who will be working as the Fiscal Relations Assistant in the Restoration of Jurisdiction project with Andrew Arnott, the Fiscal Relations Analyst. This summer marks the third summer I will be employed by the Union of Ontario Indians, and the second consecutive year as the Fiscal Relations Assistant.



My name is Belynn Pitawanakwat from Wikwemikong Unceded Indian Reserve. I completed my first year in the Journalism Print and Broadcast Program at Canadore College. I have an interest in radio, television and print and would like to work in the field of communications and broadcasting. But first I plan to attend a university to obtain a degree in communications.

CALL FOR PROPOSALS

Anishinabek Nation Restoration of Jurisdiction – 2007-08 Capacity Development Workshops

WORKSHOP FACILITATORS

The Union of Ontario Indians will be conducting a series of five (5) two-day Capacity Development workshops between September 2007 and March 2008. The Union of Ontario Indians is seeking individuals or firms to facilitate each of these five workshops, whether it be for one or more of the outlined workshops. These two-day workshops are aimed at providing First Nation communities within the Anishinabek Nation territory with an opportunity to further develop capacity levels in key identified areas. Participants at each of the workshops will include, but are not limited to, Leadership, Band Managers, Directors of Operations and all Program Managers within the First Nation. Locations for the workshops are yet to be determined, but will take place within First Nations of the Anishinabek Nation territory.

WORKSHOP THEMES include (1 theme per two-day workshop): Fiduciary Responsibilities of First Nation Leaders ~ Dealing with Difficult People ~ Special Education (Visual vs. Spatial) ~ Drafting First Nation Laws ~ Language

WORKSHOP FACILITATOR submissions must include the following information:

Facilitator's biography ~ Workshop title ~ Detailed Agenda ~ Workshop content, including resource material ~ Equipment requirements i.e., overhead projector, flip chart, TV/VCR, microphones, etc. ~ Overall cost for facilitation of workshop(s)

Note: Photocopying of workshop material will be the responsibility of selected facilitators. A detailed workshop report consistent with a provided template is also required as part of the duties/responsibilities of the workshop facilitator, to be completed and submitted to the Union of Ontario Indians within 15 working days of the completion of the workshop. Responses to any and all questions will be provided in writing and will be made available to all parties who have responded to this Call for Proposals.

HOST COMMUNITIES

We are seeking Host Communities from the First Nations within the Union of Ontario Indians territory for each of these workshops. The average attendance in previous workshops has been 40 to 50 participants per workshop. It is our hope that your proposal include any costs for rental of the facility as well as costs for food catering including coffee breaks. Also, a list of local accommodations for those who may require that information should be included.

CAPACITY DEVELOPMENT WORKSHOPS: Fiduciary Responsibilities of First Nation Leaders ~ Dealing with Difficult People ~ Special Education (Visual vs. Spatial) ~ Drafting First Nation Laws ~ Language



DEADLINE for submission is 4:00 pm, **AUGUST 10th, 2007**

Indicate **HOST COMMUNITY** or **WORKSHOP FACILITATOR**

Terry Restoule, Capacity Development Coordinator

c/o Union of Ontario Indians, P.O. Box 711, North Bay, ON P1B 8J8

Ph: 705-497-9127 Toll: 877-702-5200





2007 GRAND COUNCIL ASSEMBLY

ALDERVILLE FIRST NATION



Building economy key to creating own government

By Marci Becking and Maurice Switzer

Building economies is an important aspect of self-government.

That was the theme running through a two-day Economic Summit portion of the 2007 Anishinabek Nation Grand Council Assembly in Alderville First Nation.

"When we start talking about building our economies, it really gives us the opportunity to go forward on comprehensive self-government," said Grand Council Chief John Beaucage in his June 25 opening address. "When we do that, that means that we no longer have a relationship with the Indian Act. It's important that we move forward as a nation."

The vision of an Anishinabek Economic Strategy came into sharper focus during the two-day discussions with Chiefs, councillors and economic development officers.

Keynote speakers Tom Maness and Carol Delion from Aamjiwnaang First Nation talked about their community's successful industrial park and their band's strategy of creating employment opportunities for all community members.

"Our strategy also includes generating revenues for further development, self-sufficiency of the band and to create an environment for partnerships and joint venture opportunities," added Maness.

"Once you implement the strategy, it grows like a snowball," said Maness of Chippewa Industrial Development Limited that oversees the development and management of the 35-acre industrial park with 17 tenants, half of them aboriginal businesses, and one the largest manufacturer of steel scaffolding in Canada.

"We develop partnerships," explained Maness about why

companies want to do business with Aamjiwnaang. "No matter how long it takes, we find out what will help them achieve their bottom-line goals. They also don't pay taxes and that's a big appeal."

Initiatives are put in place to attract entrepreneurs. The band and the Sunoco gas bar entered into an agreement that allowed a band member to be recruited to manage the gas bar.

The CIDL has also established the Ojibwe Legends Trading Company, which adds a seal of authenticity to unique handmade arts and crafts by aboriginal artisans and crafters. Aamjiwnaang First Nation is also looking to create an eco-park, professional business centre and a youth centre.

The Economic Summit attracted participation by 15 Anishinabek Chiefs, many of whom took the opportunity to share activities in



Tom Maness and Carol Delion of Chippewa Industrial Development Limited delivered their keynote presentation to the Economic Summit portion of the 2007 Anishinabek Grand Council Assembly.

their communities. Most noted that a strategy is needed and that negativity and jealousy often faces those who want to get ahead.

Summit co-chairs Dawn Madahbee and Ray Martin addressed the bigger picture.

"People who build businesses in First Nation communities take risks," said Madahbee, executive director of Waubetek Business Development Corporation on Manitoulin Island. "The build self-esteem and contribute to their communities' culture. We can fund our own language and culture programs. We have a lot of entrepreneurs, but need to kick it up a notch with bigger projects."

Martin talked about the barriers often faced by First Nation entrepreneurs.

"We are our own biggest enemy with obstacles and with moving forward. There are First Nations that truly want economic development to happen in their communities," he said. "Now is the time to turn this around. We need to create an economic base on a First Nation level. When John (Beaucage) talks about a billion-dollar project, that's not one First Nation, it's the Anishinabek Nation. What we're attempting to do is an implementation plan. We want to create a document which allows every First Nation to get in on this."

Breakout groups discussed the need for an Anishinabek economic

strategy, roles for the First Nation, regional, and National levels, and ideas for economic opportunities.

The Nation-wide approach was seen to be an antidote to what one delegate called the "smoke-shack syndrome" of scattered on-reserve attempts to create businesses.

Participants identified common barriers like "Indian time" – we need to act like business people if we're going to be business people – and the mindset that "everything should be free."

And there were a variety of ideas for potential business ventures, many of them related to tourism. Elder Gordon Waindubence suggested research would help communities understand their historic strengths.

"We need to find out what we're good at," he said. "People have to be doing something they really like."

The role of politics in economic development was another common topic. "Political leaders need to support business – but not be involved in running them – that's a conflict," said one participant, who saw the political role as being a facilitator for business-related training and capacity building.

Chiefs-in-Assembly endorsed a resolution authorizing the Union of Ontario Indians to develop a work plan outlining initiatives, studies, and projects that foster generating revenue for the Anishinabek Nation.



Barb Bressette, Kettle and Stoney Point First Nation, shares her thoughts during one of the Economic Summit breakout groups.



Wayne Beaver

'We have the right to pick our citizens'

Anishinabek Nation Chiefs have directed their leadership to take the unprecedented step of developing an Anishinabek citizenship law designed to help their 42 member communities replace the Indian Act's determination of "status Indian" membership.

"The basic underlying principle of self-government is that First Nations have the inherent and inalienable right to determine who our citizens are," said Grand Council Chief John Beaucage after Chiefs gave him his marching orders at the 2007 Grand Council Assembly in Alderville. "Canada says they support First Nation self-determination, and recognizing our right to say who belong to our communities is

fundamental to that concept." The Anishinabek Nation leader noted that the British Columbia Supreme Court recently tossed out Section 6 of the 130-year-old federal Indian Act which determines entitlement to a variety of rights – including access to education and health care benefits – based on an arcane set of rules based on blood quantum.

"We reject the Indian Act in its attempt to legislate and define who an Anishinabek Nation citizen is, and as such, we reject the concept of Indian Status," said Beaucage.

In speaking to a resolution endorsing development of a template for a citizenship law to help member communities create their own

legislation, the Grand Council Chief recognized years of research on the status/citizenship issue by Alderville First Nation councillor Wayne Beaver.

"We commend councillor Wayne Beaver's dedication to this critical governance issue. He is a shining example of how individual Anishinabek citizens can play a role in making our Nation stronger," Beaucage said.

Beaver has been instrumental in lobbying for research that has shown that so-called "Status Indians" could soon disappear in many First Nation communities due to factors such as high rates of "out-marriage."

The Chiefs Committee on

Governance report tabled at June's Grand Council Assembly identified membership and citizenship as "critical to the very survival of First Nations as communities."

"Bill C-31 will have an extinction effect – particularly for small communities with high out-marriage and low fertility rates," the report predicts. "Adopting a single-parent membership code would be an effective option The only one that helps to guarantee the continuation of our First Nations."

"Canada is a nation and has its own immigration policy. We are also nations and likewise, that entitles us to determine who is a citizen of our nations."



2007 GRAND COUNCIL ASSEMBLY ALDERVILLE FIRST NATION

Chiefs pledge to protect Native artisans

By Maurice Switzer

Thanks to a persistent Elder, Anishinabek Nation artisans are now entitled to some political protection from vendors selling unauthentic Native art and crafts.

Elsie Bisaillon, a familiar face around the Great Lakes pow-wow circuit, had a booth set up outside the annual Grand Council Assembly when she learned that Anishinabek Nation Chiefs had endorsed a resolution calling for the protection of Anishinabek cultural property. The Blind River moccasin-maker has been lobbying Native leaders about the proliferation of offshore crafts at pow-wows and Native gatherings for several years, even once cornering National Chief Phil Fontaine about the issue.

"I'm not saying non-Native people shouldn't make our items - we're always glad to share our knowledge," she says. "But let them respect our ways."

She points to the United States, which in 1990 created an Indian Arts and Crafts Act to identify genuine Native-made items. The act defines Indian products as items "made by enrolled members of federal or state-recognized Indian Nations," and stipulates heavy fines and even jail terms for persons falsely promoting goods as authentic Indian merchandise.

The Anishinabek resolution asks Chiefs to support their Nation's culture and economy by suggesting to local pow-wow committees that they restrict permission to display and sell arts, crafts, and food to Anishinabek

Nation citizens. Chiefs were generally supportive of the initiative, pointing out that in some situations it was traditional to welcome artisans from neighbouring communities of other Nations, such as Haudenosaunee (Iroquois) or Muskegogowuk (Cree).

The resolution also directs the Union of Ontario Indians to develop a stamp and/or sticker to be exclusively provided to Anishinabek artists, crafters, and vendors to identify their creations as "Anishinabek-authentic", and to develop a communications strategy to promote the policy.

The 2007 resolution is more specific than one passed at the 2006 Grand Council Assembly in Sand Point calling for "Support for the Protection of Cultural Properties."

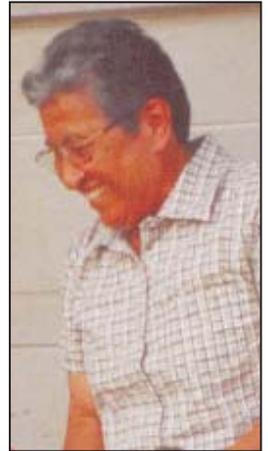
During the assembly, Elsie also

accepted a request from Lake Huron Region Chiefs to sit as the regional Elder on the Anishinabek Nation leadership council.

Elsie says she learned her creative skills from her mother, a maker of black ash baskets. Elsie, a career nurse, says she began to take up her mother's work in her spare time.

"Romeo (her husband of 45 years) and I started to make little things - like pouches. People knew I was doing it and they'd ask if I had any mitts or moccasins."

During winter months, Elsie estimates that she and Romeo put in as many as ten hours a day, seven days a week making items they will offer for sale in booths at gatherings as far afield as Minnesota, Rhode Island, New York, and Pennsylvania.



Elsie Bisaillon

Language teacher honoured

By Maurice Switzer

ALDERVILLE FN - A woman who has devoted the past 16 years of her life to reviving the language in her community was one of 18 persons recognized in the 2007 Anishinabek Nation Lifetime Achievement Awards presentations.

When Alderville declared Anishinaabemowin to be the First Nation's official language, Melody Crowe accepted the challenge of promoting its community use, and her classes have included youth, middle-aged participants, Elders and even area school board personnel. Her reputation as an excellent teacher ensures that Melody's classes are well attended.

"I want to thank all those who attended my classes and inspired me," she said, accepting her award from Phil Langlois of Union Gas, a



Alderville FN language teacher Melody Crowe receives Anishinabek Nation Lifetime Achievement Award from Phil Langlois of Union Gas, one of the award program's major sponsors.

sponsor of the awards. Melody also serves as a Native Education Liaison for the nearby elementary school in Roseneath attended by Alderville children.

Other recipients of Lifetime Achievement Awards - which have

been presented for nine years by the Anishinabek Nation 7th Generation Charities - included respected Lake Huron regional Elder Martin Assiniwe who served 40 years as a band councillor for Sagamok First Nation. **Complete list on page 24.**

Scotiabank recognizes students

ALDERVILLE FN - Two Anishinabek women are the first winners of the Scotiabank Student Excellence Awards.

Michelle Baptiste, the bank's National Manager of Aboriginal Relations, was on hand to present the first two awards. The presentation was included in the agenda of the annual Anishinabek Nation Lifetime Achievement Awards during the annual Grand Council Assembly of the 42-member Nation.

The first winners were Sarah A. MacLeod-Beaver, Alderville First Nation, who has completed her final year of an Honours Bachelor of Arts program at Trent University, and Cheri Corbiere, Sheshegwaning First Nation on Manitoulin Island, who has just completed her 3rd year of a 4-year Bachelor of Science program in Nursing at Cambrian College in Sudbury.



Sarah A. MacLeod-Beaver

Sarah achieved a 93% average as a sociology major and plans to attend teachers college at Queen's University this fall.

This past academic year she was recognized for her achievements by being placed on the Dean's Honor Roll and President's Honor Roll at Trent, and was awarded the Symons Medal for high academic achievement in the Honours BA program. Each year she has received the Alderville First Nation Top Achievement, University Award.



Anishinabek Youth Circle

Eagle Staff Carrier Perry McLeod-Shabogies conducts opening smudge for Youth Circle, the first item of business on the agenda of the 2007 Grand Council Assembly of the Anishinabek Nation. Youth participants formed the inner circle, with an outer circle of their home community Chiefs. Anishinabek leaders responded to youth concerns with commitments to deal with drug abuse and establishment of a trust fund to underwrite Youth Council activities. **Story on Page 1.**

- Photo by Greg Plain

RESOLUTIONS

- *Recommending Joe Miskokomon be on committee drafting terms of reference for a new Treaty Commission of Ontario, and that Union of Ontario Indians develop list of qualified Anishinabek citizens*
- *Exploring framework for entering into treaties between treaty nations to facilitate hunting, fishing, gathering and trading*
- *Seeking resources to establish an Anishinabek Language Institute under the mandate of the Anishinabek Education Institute*
- *Anishinabek Health Commission to be dissolved and re-organized and re-mandated as an Anishinabek Advisory Council on Health*
- *Supporting Enendamowin and traditional education encouraging citizens to attend gatherings such as ceremonies, teaching lodges and the Three Fires Confederacy Gathering without penalty*
- *Direct Grand Council Chief to lobby the government to secure funding to implement Anishinabek Nation Matrimonial Real Property Law*
- *Appointing Leroy Dolson for a one-year period from June 2007 to June 2008 to represent UOI on the Ontario First Nations Limited Partnership board*
- *Recommending Chief Isadore Day be appointed to Great Lakes Fisheries Commission*
- *Developing a framework for planning to establish an Anishinabek Law on Child Welfare*

Online banking at Credit Union

After five years in business, the Anishinabek Nation Credit Union has a new look, new services, and a new website. General Manager Allan Moffatt says that the first on-reserve credit union in Ontario wants to add to its base of 1,000 existing members by offering online banking to products like the ANCU savings bond.



INTERGOVERNMENTAL AFFAIRS



FAMILY CIRCLE – Chief Marianna Couchie, Nipissing First Nation, listens to Chief Dan Couchie, Pic River FN during Chiefs' Circle on Economic Development at the 2007 Grand Council Assembly of the Anishinabek Nation in Alderville First Nation. Simultaneous brother-and-sister Chiefs is a rare occurrence in Indian Country. – Photo by Priscilla Goulais

Liberals urging Harper to sign indigenous rights pact

MONTREAL (CP) – Liberal Leader Stéphane Dion is urging Prime Minister Stephen Harper to sign a United Nations declaration on the rights of native peoples.

In an open letter distributed in July, Dion deplored the Conservative government's June 2006 decision to vote against the UN Declaration on the Rights of Indigenous Peoples.

Of the 47 member nations on the UN's human rights council, Canada and Russia are the only countries to oppose the declaration.

Dion said Canada has never attacked an international document on the protection of human rights. Canadians want their country to be perceived globally as a defender of human rights, he added.

Canada's position marks a significant shift from the country's traditional stance on the issue. It has helped promote and elaborate on the declaration for 20 years.

The UN declaration would guarantee "auto-determination" for indigenous peoples, giving them the right to reclaim traditional territory and refuse military activity upon traditional lands.

Indian Affairs Minister Jim Prentice has said the declaration is unconstitutional, could prevent military activities on aboriginal land and could harm



Stéphane Dion

existing land deals. "No previous Canadian government has ever supported the document in its current form, and if the Liberals felt so strongly about it, they had 13 years to sign it," Prentice's spokeswoman Deidra McCracken wrote in an e-mail.

Supports stand-alone ministry

TORONTO – Grand Council Chief John Beaucage says that a stand-alone Ministry of Aboriginal Affairs is a positive step forward to build a stronger relationships and speed up the resolution of outstanding issues.

"We want to see it as a positive long-term solution to the problems between First Nations and

provincial relationships," said Beaucage.

The new stand-alone ministry – a recommendation of the report of the Ipperwash Inquiry – will also work towards resolving the future use of Ipperwash Park by the end of the year – together with First Nations, local residents and the federal government – in a way that is fair, transparent and inclusive.



David Ramsay

CHIEF'S CORNER

Chief: Patrick Madahbee

First Nation: Aundeck Omni Kaning (Translation- where the crows live) located on the northern part of Manitoulin Island.

Years of Service: Over 17 years in office, having taken a break from 1993 to 1999, but was still active in the community, and is currently the portfolio holder for Intergovernmental Affairs with the UOI organization.

Current Registered Members: Estimated 304 on-reserve and 362 off-reserve. About 70 percent of Aundeck Omni Kaning members are under 40 years of age.

Bio: Chief Madahbee has two children: Eddie, and daughter Crystal. Chief Madahbee's Anishinabe name is Wedaseh (Warrior, in the sense protector of the people) and he is from the Crane Clan.

Interest/Hobbies: Chief Madahbee enjoys fishing, and classical trucks. He has experience in a range of organizations such as the Assembly of First Nations Governance Committee, Waubetek Business Development Corporation, and the Union of Ontario Indians.

Major influences: Chief Madahbee's influences to go into politics were Lawrence and Ivan Madahbee, and Chief Mason from Saugeen.

Goals/Objectives for Community: To focus on development for the community in social, economy and political areas. 70 percent of the community is under 40, so economy is a big part of the goal – to have jobs for members of the community.

Community accomplishments that give you most pride: To see the people of the community working. Seeing progress as in business operations, construction, and building the infrastructure of the community.

Biggest Obstacle to Overcome: Chief Madahbee sees negativity as an obstacle for a community. People need to ask, "how can we do this" instead of saying "this will never work". People need to overcome negativity in order to have a strong community.



Chief Patrick Madahbee

Aussies banning booze, porn for Aborigines

CANBERRA (AP) – Australia's prime minister announced plans June 21 to ban pornography and alcohol for Aborigines in northern areas and tighten control over their

welfare benefits to fight child sex abuse among them.

Some Aboriginal leaders rejected the plan as paternalistic and said the measures were discriminatory and would

violate the civil rights of the country's original inhabitants. But others applauded the initiative and recommended extending the welfare restrictions to Aborigines in other

parts of the country. Prime Minister John Howard was responding to a report that found sexual abuse of children to be rampant in indigenous communities in the Northern

Territory. The report said the abuse was fuelled by endemic alcohol abuse, unemployment, poverty and other factors causing a breakdown in traditional society.

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

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LANDS & RESOURCES



Dale Taillon, a biologist with the Ministry of Natural Resources, is analyzing epidemic of dying carp in Kawartha Lakes district.

Dead carp wash up in cottage country

TORONTO (CP) – Thousands of dead carp washing ashore in Ontario cottage country is cause for alarm, given the hearty fish are usually resistant to pollution and drastic temperature changes, Ontario Environmental Commissioner Gord Miller said.

Although tests have found a bacteria called columnaris in the dead fish, biologists say it may not be the root cause for the massive die-off. They say the fish may be weakened by another environmental stress, leaving the carp more vulnerable to the bacteria, which thrive when the water warms up.

If that's the case, Miller said it's worrisome because carp often survive difficult conditions that prove fatal for their fellow fish.

"They can live in highly polluted water," Miller said in an interview. "They are some of the toughest fish . . . So when you see carp die off in large numbers, my antenna goes up. That's cause for alarm."

Thousands of dead carp have been washing up on the shores of the Kawartha Lakes region at the height of cottage season, prompting local municipalities to set up special curbside fish pickups.

Although it's the first time Kawartha Lakes has seen this kind of death toll, columnaris was held responsible for the death of catfish, bass and some turtles along the Ottawa River last summer.

Scott Watson, provincial fish culture policy and program co-ordinator with the ministry of natural resources in Peterborough, Ont., said columnaris is a relatively common bacteria which thrives when the water reaches a temperature of between 13 and 18 degrees Celsius.

But he said columnaris alone isn't usually fatal. "It's not typically a problem unless fish become stressed out and susceptible to it," Watson said. "Usually, something else is happening which has made the fish susceptible and the pathogen is just being opportunistic."

Aamjiwnaang has launched bucket brigade air-quality study

SARNIA, Ont. (CP) – A First Nations community living in the shadow of Canada's largest cluster of chemical and manufacturing facilities has become its own environmental police force following studies documenting skewed birth ratios on the reserve.

Aamjiwnaang First Nation band councillors have been lobbying for more stringent air monitoring of the industries near the southwestern Ontario community of Sarnia, Ont.

As a result, trained volunteers have started conducting community air monitoring – measuring contaminants by tapping into the expertise of an international pollution team known as the Global Community Monitor.

Ada Lockridge, chairwoman of the Aamjiwnaang First Nation health and environment committee, said the committee has long said that pollution from local industry is affecting residents' health.

Aamjiwnaang drew international attention in 2004 after a health survey of 428 residents between 1998 and 2003 found female births outnumbered males by two-to-one.

Abnormally high rates of miscarriages, infertility, still births,

birth defects and childhood learning disabilities were also identified in the 2004 survey.

An international study conducted earlier this year concluded that the Aamjiwnaang First Nation has the most skewed girl-to-boy ratio in the world. Some health experts have said they suspect the sex ratio is linked to gender-bending chemicals.

Residents live in an area known as chemical valley – Canada's largest cluster of chemical,



allied manufacturing and research and development facilities – and co-exist with smoke stacks and nauseating smells that carry with the wind.

Lockridge said the committee knows what level of pollution the industries in the area are allowed to emit, and that it can take data it has collected to the environmental agencies.

Committee members and volunteers conducted a field training exercise in June and began testing the next day.

They'll use a "bucket brigade," a device developed by a California environmental engineering firm as a way for ordinary citizens to document air pollution.

The device is housed inside a 23-litre plastic bucket and is capable of detecting up to 88 toxic gases. It's been approved by the U.S. Environmental Protection Agency.

"This system is the environmental equivalent of a crime watch program. People can take a sample of a (pollution) release as it occurs, to prove their exposure," said Global Community Monitor's Denny Larson, who conducted the Aamjiwnaang workshop.

Vicki Ware, a band councillor and member of the health and environment committee, said council has purchased seven monitoring buckets.

"It's important to learn how to document (pollution) incidents," she said.

"By the time you can get someone to come out to the community to test the air, you're not going to get an accurate sample."

Arsenic on Long Lake #58 shoreline

By Rick Garrick

LONG LAKE #58 – Chief Veronica Waboose is looking forward to the opening of a beach on her community's waterfront.

The beach, and the community's whole shoreline, has been closed ever since elevated levels of arsenic and chromium were discovered in November 2005 during soil sampling requested by the band as part of its past grievance process with Ontario Power Generation over the loss of land and resources due to the flooding of Long Lake. A cash settlement from OPG was accepted by the First Nation in August 2006, and the utility is currently working with Long Lake #58 to improve the shoreline, which was filled in 1977 to stop erosion from the flooding.

"Together with Ontario Power Generation, we will be making improvements this summer to an area of our beach where there is no contamination and we will construct a designated swimming area for our people," Waboose said. "We'll put buoys where the children cannot go."

An environmental report found that the filler material likely came from the Mosher Mine, located near Geraldton.

Although the beach area, located by the community's boat launch road opposite the band office area, doesn't have any of the filler material along it and is safe according to the testing undertaken during the investigation, most of the community's shoreline has the filler material spread along it and remains closed.

"It sat there for 30 years," Waboose said. "We had no idea it was contaminated."

The investigation has discovered that several samples of sediment generally within one to two metres from the filler material have been found to be contaminated, but samples obtained from further distances, about 20 metres, are not contaminated with arsenic.

The investigation also found that direct skin contact or incidental ingestion of the more heavily-contaminated sediments while swimming or wading poses a human health risk greater than the acceptable Health Canada risk guidelines.

Waboose said that OPG has made a commitment to Long Lake #58 to improve the situation.

Anishinabek pursuing inter-treaty harvesting

ALDERVILLE FN – Anishinabek Nation chiefs want to formalize inter-treaty harvesting between First Nations in Ontario.

Chiefs endorsed a resolution during their annual Grand Council Assembly in June calling for creation of a working group to explore a framework for entering into treaties between treaty nations.

The resolution described inter-treaty harvesting as "the common traditional practice of First Nations in traveling into the territories of other First Nations to pursue traditional harvesting for wildlife, fish, gathering and trading."

Currently, the Government of Ontario does not recognize inter-

treaty harvesting, and Ministry of Natural Resources conservation officers routinely lay charges against First Nations hunters and fishermen harvesting outside their communities' traditional territories.

Tony Belcourt, president and captain of the hunt for the Metis Nation of Ontario, attended the assembly and told Chiefs that recent Metis court victories on harvesting issues were related to what he termed "the mobility of the right". He said Metis want to work with the Anishinabek Nation on a joint approach to hunting rights issues, and suggested that the outcome could be a Metis-Anishinabek treaty through a wampum belt.



Metis Nation of Ontario president Tony Belcourt and Angus Toulouse, Regional Chief for Ontario chat during 2007 Anishinabek Nation Grand Council Assembly. – Photo by Ray St. Louis

AN7GC - Life time
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KINOOMAAGEWIN EDUCATION



His Honour leaves memorable learning legacy

By Sharon Weatherall

BEAUSOLEIL FN – The outgoing Lieutenant Governor of Ontario has left a memorable legacy for students from Beausoleil First Nation.

Not only has Christian Island Elementary School benefited from James Bartleman's province-wide campaign to provide books for First Nations schools and Native Friendship centres, but now an anonymous donor has created a \$100,000 bursary fund in his name to assist the post-secondary education of Chimnissing youth.

The donor made his contribution after reading about Bartleman's June visit to Chimnissing in the Midland Free Press, noting that he was "greatly inspired by Bartleman's work and would be honoured to have the bursary named after the Lieutenant Governor before he has completed his term."

Bartleman's visit followed the arrival of a shipment of literacy campaign books at Christian Island Elementary School. While there he told students "to fulfill your goals you have to be prepared to take advantage of opportunities."

"I hope the work and programs I have started can be continued even after the five years. When a new Lieutenant Governor is announced they will have a mandate of their own," said Bartleman Toronto journalist David Onley, an advocate

for the physically handicapped, became the province's 28th vice-regal in July.

As for the boy who taught himself

to read by studying comic books he found in the dump beside his Port Elgin home,

Bartleman has already written

four books of his own and currently working on a fifth. Bartleman says fate has always dictated a path that he chose to follow.

"During my life I have taken advantage of things as they came along - when I plan things they never turn out," he chuckled.

Bartleman dedicated his five years as Ontario's first aboriginal Lieutenant Governor to eliminating the stigma of mental illness, fighting racism and discrimination, and encouraging aboriginal young people through literacy and education. In his 2004 book drive 1.2 million good used books were collected and distributed to aboriginal schools and libraries. Another 900,000 were collected in 2007.

"We have received 2.1 million books in book drives which would have cost \$20 - \$30 million if purchased," Mr. Bartleman said. "Through these book drives there has been no cost to taxpayers to establish libraries where none existed before."

To further encourage literacy and bridge-building, Mr. Bartleman launched a twinning program for Native and non-Native Schools in Ontario and Nunavut and established summer reading camps in five northern First Nations communities as a pilot project. Currently there are thousands of children involved in the young readers program where participants are rewarded with four books per year for five years to assist them in building their own home libraries.



In the closing days of his five-year term as Ontario's first aboriginal lieutenant governor, Hon. James K. Bartleman visited Lisa Jones' Grades 5/6 class at Christian Island Elementary School to speak about the importance of education.

Sagamok graduates 21 speakers

By Colleen Toulouse

SAGAMOK FN – Twenty-one senior kindergarten (SK) students at Biidaaban Kinomaagamik in Sagamok Anishnawbek walked away from their graduation on June 15 with more than a diploma. As the very first students in the Anishinaabemowin Immersion Program, they are now speakers of their own language and young leaders in their community.

The SK and Junior Kindergarten Graduation ceremonies, mainly spoken in Anishinaabemowin, was a celebration marking the first year of the Anishinaabemowin Immersion Program. As these students move up in grades so will the program.

Mary Ann Trudeau, SK Teacher and her students demonstrated their Anishinaabemowin morning exercises, songs and stories.

"After the ceremonies, the elders said, 'Niishin' and thought it was very good," Trudeau said.

The Elders were also thanked during the graduation for contributing their hard work, knowledge and experience translating words into Ojibway.

"We had to come up with words, like computer. You describe what it does. I am learning as I am going along. I have Elders that help me," said Trudeau.

As part of the program and to ensure the continued

success of the students, Monica Nahwegahbow, Speech and Language Therapist, provides speech testing in both Anishnaabemowin and English to the students to make sure that they are learning the Anishnaabe sounds and looking at their English skills and pronunciation in English.

"They are really strong inside and you can see that in them. I don't think anyone can pull that away from them now," said Nahwegahbow. "The language—that's their own now. They know who they are."

She believes the immersion program has been more than successful.

"The students are retaining the language like sponges. They understand the teacher and are reading Anishnaabemowin words and sentences.

"I was speechless when I went in to see them because I couldn't believe what they were doing."

Relationships and the connections in the community are going to be stronger because the language will bond the children with other speakers in the community, especially the elders.

"Not too many people are visiting the elders but these guys are starting already," said Nahwegahbow. "As the kids get older the changes are going to be made through the community. They are just going to start pulling everyone in."



Teddy Trudeau is one of the SK graduates at Biidaaban. He won this year's SK Anishinaabemowin Language Highest Average award.

ANCU
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KINOOMAAGEWIN/EDUCATION

Native schools need Ontario's help

By *Karihwakeron Tim Thompson*

First Nations Technical Institute (FNTI) is an Aboriginal-controlled post-secondary institute which was created in 1985 to provide access to post-secondary programs for Aboriginal people. We are succeeding, and have since been joined by a number of other Aboriginal-controlled institutions in Ontario. Our existence is evidence of the desire for Aboriginal peoples to have institutions which reflect our identities, our intellectual traditions, and our socioeconomic needs.



Tim Thompson

FNTI offers a variety of degree, diploma and certificate programs in partnership with provincially-recognized colleges and universities. The Institute has gained domestic recognition for its community based education delivery approach, and international recognition for work in Prior Learning Assessment and Recognition (PLAR) and adult education initiatives. Ironically, our international engagements are bringing us significant recognition while here in Ontario, Canada, we exist as the unwanted relative that neither jurisdiction wants to acknowledge.

The federal government has constitutional responsibility for "Indians" and acknowledges its responsibility for education on reserve. However, the federal government has attempted to limit its legal responsibility to Grade 12 and takes the position that post-secondary is a provincial responsibility. Meanwhile in Ontario, Aboriginal-controlled institutions are not considered as colleges or universities but are instead treated as "Indians" which, of course, are a federal responsibility. Learning institutes like FNTI are in the middle of an endless jurisdictional ping-pong game.

Because we exist on the periphery

of the post-secondary education system, we must engage in partnership agreements with mainstream colleges and universities in order to "accredit" our programs. Each year, we await an annual allocation from both governments. The federal allocation is based not on any educational outcomes, but on historical amounts. Despite growing from seven post-secondary programs last year to eleven this year with approximately 400 students, federal funding – which we use to support core operations – has declined by 50% since 2004.

Last month we were informed that in the upcoming school year the government of Ontario values an Aboriginal student attending FNTI at \$1677, approximately 20% of the value of a student attending a college or university in this province. This is an incredible injustice, despite the fact that our institution performs all the functions that are carried out by any other college or university. This amount is expected to cover all costs associated with the delivery of a post-secondary program without acknowledging that we must pay extra costs to some of our partners for accreditation arrangements.

The Premier of Ontario would like to be known as the education Premier and established some impressive credentials early in his term in office. His government even created a post-secondary access and opportunities strategy for Aboriginal peoples and historically-disadvantaged people.

It should be also noted that the Premier supported the Kelowna Accord which made significant provisions for Aboriginal post-secondary education. However, there is no way to accept inaction on the outstanding matter of equity for FNTI and Aboriginal-controlled institutions in Ontario. It would be a tragedy if FNTI and other institutions were forced to stagnate or eliminate initiatives because of a failure of leadership in Ontario. I hope the Premier will take corrective measures immediately to ensure that this does not happen.

Karihwakeron Tim Thompson is the President and CAO of FNTI.

Normed
Recruitment
6 x 6

Gaggi Media
6" x 7"

Three Feathers
Learning Products
4" x 4.5"



KINOOMAAGEWIN/EDUCATION

Paint still drying on Whitefish school

WHITEFISH RIVER FN – The newly-painted halls of the brand new Shawanosowe School on Birch Island will be allowed more drying time over the summer as school is out until September.

The school's grand opening took place June 21 – National Aboriginal Day – with a ribbon-cutting ceremony and tours by excited community members, teachers and students. "The future belongs to those that believe in the beauty of their dreams," said Whitefish River Chief Franklin "Shining Turtle" Paibomsai.

The school was first envisioned more than nine years ago. With the assistance of Indian and Northern Affairs Canada (INAC), "80-per-cent of the costs for this project were provided," says Ray Moreau, Infrastructure Technician with the United Chiefs and Councils of Manitoulin (UCCM) and member of the project team who assisted the community in the INAC funding application process. "I love the end product."

INAC spokesperson Steve White applauded Whitefish River for bringing the school project to fruition. "I commend this community as you know how to put dreams into action."

The new Shawanosowe School has 15,500 square feet of educational space for students from Kindergarten classes up to Grade 5. It is now all on one level whereas their old school had three split levels and was getting too cramped for their growing population and specialty classes. "There was no more space anywhere in the old building -- the lunch room always had to be converted into the language room," said Mary Ann Endenawas, Shawanosowe School principal. "I like how big the new school is," said Madeline McGregor, a seven-year-old Grade 1 student, as she walked around the new 5,000-square-foot gym. The gymnasium alone is as large as the old community school.

"We never had a gym before – when the weather was bad we had to walk up to the community centre for indoor play or use the playground area so now this gym is really convenient," said Endenawas.

Chief Shining Turtle was quick to point out that the school's gym is "not a community centre, not a bingo hall, and not a kitchen. It was built to meet the needs of the young children in our community, providing them with a place to play."

The school's project team consisted of Build North Contractor of Sudbury, Architect Chris Perry of Perry & Perry, Project Manager Howard Chambers, Plant and Operations Manager Murry McGregor, UCCM Technical Services staff Ray Moreau and Kevin Debassige. Throughout its development, teachers were provided the opportunity to offer input on everything from electrical wiring to paint colors. "This is how we got them to put plug-ins on the floor," said Endenawas.

The old Shawanosowe School was at one point the band office. It was built more than 30 years ago and was named after a former chief named Shawanosowe who founded the community of Whitefish River.

"I'm going to miss my old school," said Sydney Migwanadi, 8, a Grade 3 student. "I'm excited for next year, though."



National Aboriginal Day (June 21) marked the last day of school in Whitefish River First Nation as well as the grand opening of the new Shawanosowe School. Shown cutting a ribbon created by June Pitawanakwat, are band councillors and students joined by Elder Violet McGregor and Chief Franklin "Shining Turtle" Paibomsai (far right).
– Photo by Lindsay Kelly/ Manitoulin Expositor



The old school, about 1/3 the size of its replacement.



The new Shawanosowe School.

Sara Peltier honoured for lifetime in education

By Kelly Crawford

SUDBURY – Sara Peltier has received the inaugural "Mnaaj'in Gechi-wiidookang Nishnaabe-Gchi-Kinooamaagziwin" which translates to the Native Education Person of Distinction Award for her life-long journey of dedication to Native education.

The presentation took place during the university's National Aboriginal Day celebrations held at Founders' Square on June 21st 2007.

"When you have experienced poverty you know there is another way. You go ahead and try to improve by way of education," said Sarah, who was born on Wikwemikong Unceded Indian Reserve and is of Odawa/Ojibwe descent. "It is a struggle but it will happen."

Sara Peltier has been a teacher, principal and director of education. She holds a Bachelor of Arts degree from Laurentian University, a Bachelor of Education degree from Nipissing University in North Bay and a Master's of Arts from Central Michigan University. She has contributed in the development and delivery of programs from daycare to adult education. At Cambrian College

she held the position of dean of Anishnaabe studies in the mid-1990s. She has been a working force in the development of a Native Languages document for use in Ontario's provincial education system. She has worked with the Ojibwe Cultural Foundation, represented Native people on the multicultural committee for two years at the federal level and has been a member of the Laurentian University Board of Governors since 1995. She holds a seat on the Laurentian University Native Education Council (LUNEC) which allows her to oversee the



From left: Sheila Hardy, director, academic, Native affairs; Angela Recollet, Native education manager, Native student affairs; Sara Peltier, first recipient of the Native Education Person of Distinction Award; and Susan Silverton, vice-president, academic.

development of Native education at Laurentian University.

"Many have been influenced by her passion for making the system

a better place for all," said Sheila Hardy, Laurentian University's academic director for Native affairs. "She is a role model for Native people. It is an honour for us to recognize a true community pillar," added Leona Nahwegahbow, chair of Laurentian's Native Education Council (LUNEC).

Sara Peltier's journey has not been one she has had to travel alone. She is quick to credit the support of others. "Family for one thing," she said. "My family members generally went into education and my sister was one of the first to get her teaching degree." The support of supervisors also contributed to her success. "The support and confidence

I received from my supervisors allowed me to try new things that would benefit the community." Mrs. Peltier added.

The Mnaaj'in Gechi-wiidookang Nishnaabe-Gchi-Kinooamaagziwin award is given to a person who is First Nations (Status or non-Status), Metis or Inuit who has demonstrated accomplishments in at least one of the following areas of university education: teaching, research, training and development, community education or alternative teaching, management, and board or committee work. The Laurentian University Native Education Person of Distinction Award was created and given for the very first time this year and recognizes individuals who demonstrate a commitment to Native education in northeastern Ontario.

Sara Peltier was moved by the recognition, saying it was "Very touching to be recognized in such a manner; it couldn't have been a better day and the drumming and singing was a nice addition."

"If an opportunity arises grab it," she advises. "Do what you can to achieve the dream you have. Don't let it pass you by!"

Native Studies full page



Native Studies full page



NGAMWINAN/HONOUR SONGS

Ontario praises Lakehead approach

THUNDER BAY -- In 2007-08 the Ontario government will be providing \$4.8 million in new funding for a number of new and continuing programs, bringing its total annual investment in Aboriginal postsecondary education to almost \$17 million.

“Lakehead University’s leadership in Aboriginal access programs with academics supports for programs like biological science and chemistry are exactly the types of initiatives we should be funding to stream more Aboriginal students into health-related professions,” said Michael Gravelle, MPP Thunder Bay-Superior North.



Thunder Bay campus graduates from Anishinabek Educational Institute’s Native Community Care Development program: top row, left: Debbie Bouchard, Pays Plat FN; Delores Walker, Muskrat Dam FN; Alison Bergman, Kiashke Zaaging Anishinaabek; Anne Marie Bouchard, Kiashke Zaaging Anishinaabek ; front row, left: Caroline Paavola, Namaygoosisagagun FN; Rosan Wesley, Kiashke Zaaging Anishinaabek; Evelyn Stone, Michipicoten FN. Awards presented: Academic Achievement ECEA: Michelle Allan. Academic Achievement NCCA: Rosan Wesley. Spirit Award: Anne Marie Bouchard. AEI Bursary: Rosan Wesley - not a part of grad ceremony.



Thunder Bay campus graduates from Anishinabek Educational Institute’s Native Early Childhood Education program: top row, left: Jenny Tompkins, Pays Plat FN; Karen Wesley, Constance Lake FN; Crystal Copenace, Ojibways of Onigaming FN; Valarie Desmoulin, Pic River FN; front row, left: Eva Sutherland, Constance Lake FN; Michelle Allan, Nicickousemenecaning FN; Trish Atlookan, Eabametoong FN . (Missing: Loretta Collins, Fort William FN; Heather Bouchard, Kiashke Zaaging Anishinaabek; Jennifer Colson, Wasauksing FN)



Nominate an Achiever
~ for the ~

National **ABORIGINAL ACHIEVEMENT** Awards

Nominate an individual of First Nations, Inuit, or Métis ancestry for their career contributions in the arts, business, education, law, medicine, sports, lifetime and many other categories. Or nominate a young achiever between the ages of 15 and 24 for the prestigious youth award that carries a cash prize of \$10,000.00.

The deadline for nomination is September 10, 2007.

For more information, visit our web site at www.naaf.ca

or call 1.800.329.9780 ext. 242

or email: amorriseau@naaf.ca



Kim Nootchtai
Whitefish Lake FN
Laurentian University Honours Bachelor of Social Work, Native Human Services



Kevin Allan Restoule
Nipissing FN
Diploma in Computer Programming, Canadore College



Paula Pitman McCulligh
Whitefish Lake FN
Laurentian University Honours Bachelor of Social Work, Native Human Services



Dolores Naponse
Whitefish Lake FN
Laurentian University Honours, Bachelor of Social Work, Native Human Services



Nicole Richmond
Pic River FN
Called to the Bar by Law Society of Upper Canada



Valerie Richer
Whitefish Lake FN
Called to the Bar by Law Society of Upper Canada.



Jennifer Ashawasegai
Henvey Inlet FN
Indigenous Communications, First Nations Technical Institute; Honours, Aboriginal Print & Broadcast Journalism, Humber Institute



Cheri Corbiere
Shesheganing FN
Cambrian College Nursing; First winner of Scotiabank Student Excellence Award presented by Anishinabek Nation.



Over 600 certificates awarded

By Heather Campbell

SUDBURY – The fourth annual Aboriginal Secondary School Awards banquet honoured 93 high school graduates this year, in addition to distributing over 600 certificates of achievement to aboriginal students throughout the Rainbow District and Sudbury Catholic schoolboards.

Gezhtoojig Employment and Training and United Way of Sudbury

and District formed a new partnership for this year's event, which attracted over 400 students and guests. Bell Canada and Laurentian University came on board as new sponsors.

Guest speakers at the banquet included Mayor John Rodriguez, who joked that he was "warming the seat of mayor for one of you to come get it."

Josh Rickard, a graduate of Elliot Lake Secondary School and the

Cambrian College Police Foundations course, said he was surprised to see the long list of graduates because when he graduated there were only six aboriginal students in his school, and he was the only one to graduate.

Students were recognized in a number of areas including community service, athletics, academic, artistic, cultural recognition and leadership. Natasha Contin, a graduate from the N'Swakamok Friendship Centre's Alternative School, was almost speechless after receiving a certificate

for achieving over 75%. "Shows I can actually do something when I put my mind to it," she said. Contin is registered at Cambrian College for their Native Social Services program this fall. Paul Camillo, new principal at Sudbury Secondary School, said "The

banquet is a great way to honour our students and their accomplishments. It shows that we support them and the importance of completing high school while incorporating traditional culture. We need to understand all cultures but First Nations is most important."

Cambrian College
6 x 11.75

Union of Ontario Indians Call for Proposals - Researchers

The Union of Ontario Indians Treaty Research Program is calling for proposals from experienced, qualified Researchers to compile research and prepare narrative summaries for various specific claims for our Anishinabek member First Nations.

Contracted Researchers would provide Specific Claims Research for the Union of Ontario Indians' member First Nations on an "as needed" basis.

Scope of Research:

- In accordance with the Treaty Research Program at the Union of Ontario Indians, the contracted Researcher will report to the Treaty Research Coordinator on a monthly basis reporting on his/her activities and progress.
- Find and retrieve historical, legal, corporate and various other documents relevant to the specific claims assigned.
- Transcribe historical documents.
- Prepare narratives for each assigned claim.
- Submit a document index and copies of all historical documents collected relevant to specific claims assigned.
- Extensive Travel may be necessary.

Qualifications:

- Must possess a University degree (B.A) in History, Native Studies, Law, or related field. **Preferably a Masters Degree or Doctorate.**
- Excellent research and writing skills
- Strong Knowledge of the Anishinabek First Nations.
- Experience in researching specific claims.
- Exceptional Knowledge and Understanding of First Nation issues and Treaties

The proposal should include a C.V. with cover letter and consist of the following:

- Detailed description of qualifications.
- Previous experience in Specific Claims Research.
- Remuneration expectations
- 2 work related references

Please submit three copies of the proposal to:

Alicia McLeod, Treaty Research Coordinator
Union of Ontario Indians, Nipissing First Nation, P.O. Box 711
North Bay, ON P1B 8J8

Email: mclali@anishinabek.ca
Phone: 705-497-9127 Fax: 705-497-9135

The deadline for submission of proposals is **August 3rd, 2007 at 4:00 p.m.**

Individuals of Native Ancestry are encouraged to apply.

Day Advertising
Job Posting
4" x 6.75"

DOHM-NUK/LET'S PLAY!



ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com

Seniors need sex talk too!

We can all probably remember when our parents sat us down for the "sex talk". We might have laughed and everyone might have wanted to run screaming from the room but our parents pushed on with the hopes that "the talk" would keep us healthy and safe. Well it is time for us to return the favour. Yes it is time to sit down with our parents and talk to them about safe sex.

I am not talking about the birds and bees talk, since they have probably figured out how everything works in their 50-plus years of life. What I am talking about are the risks that they face as they embark on their golden years. Those at the greatest risk are older individuals who are separated, divorced, widowed or have recently acknowledged their homosexuality.

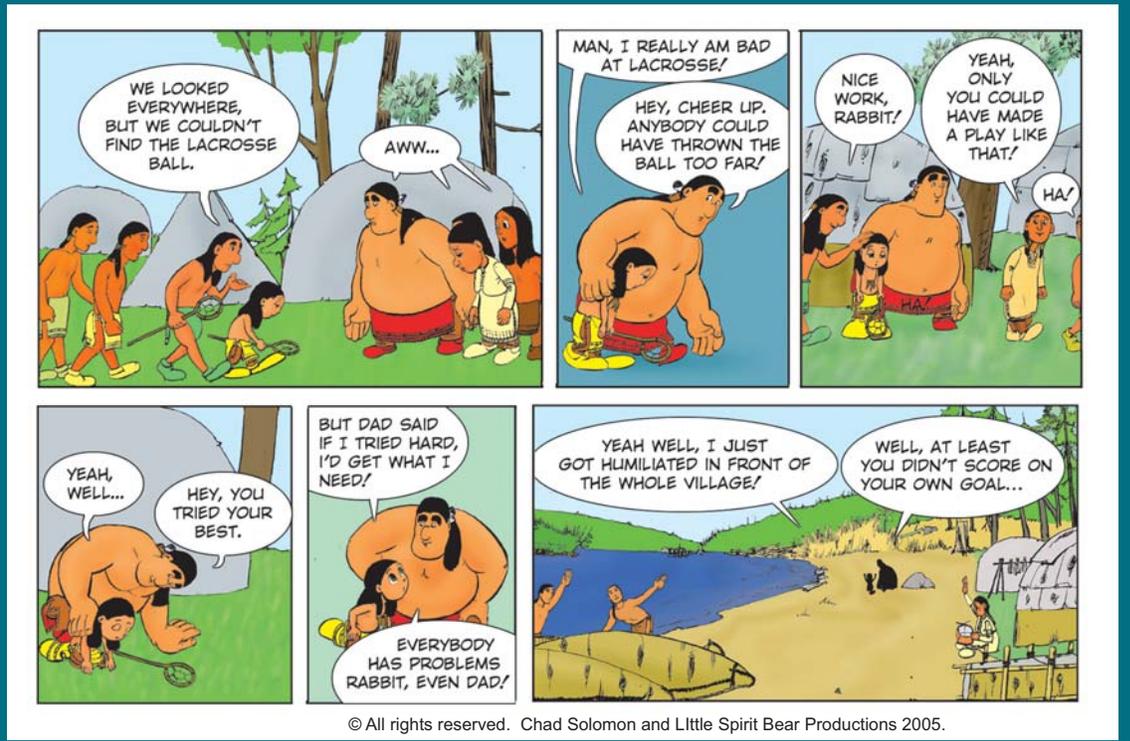
Most of this aging population grew up and married at a time when talking about sex was taboo and they generally had one sexual partner. With the divorce rate for the 50-plus population increasing (Canada's Association for the Fifty Plus, 2006), it means more and more older people are dating and having sex and they might not understand the risks they are taking. Since this population is typically beyond the childbearing age, the idea of protecting themselves by using condoms might not occur to them. This puts them at increased risk of contracting HIV/Aids and other sexually transmitted diseases (STDs).

My concern is not only for those who are taking new mates but also for those who are in committed relationships. The risk for this group is that with age comes illness and with illness comes decreased immune systems and more medical procedures. This can increase the likelihood of catching a disease or illness that can be passed on to their partners through sexual activity.

For my generation and those younger, it has been drilled into us to be tested regularly if we are sexually active. Unfortunately, the medical community does not always think to test the aging or elderly population for STDs so their illnesses might go undiagnosed and untreated. By the time they are tested, the illness/disease might be in the advanced stages.

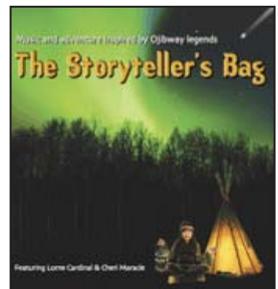
We, as their children, are responsible for ensuring that they lead happy and healthy lives. This includes talking to our parents and even our grandparents about protecting themselves. We need to encourage them to talk to their partners about their sexual history, getting tested regularly and using protection. Protection includes using condoms properly and consistently, how to use a dam (dental dam) and women knowing how to use a female condom.

Rabbit & Bear Paws



We cannot ignore the fact that parents have sex (although we would prefer to think they don't) and that they are at risk. Help make their golden years a time to enjoy by preparing them like they helped prepare us. If you can't do it personally check your local community for senior groups or community groups that have information sessions about safe sex for our aging population.

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



The Storyteller's Bag is a collection of three tales inspired by Ojibway legends, featuring the vocal talent of Lorne Cardinal ("Corner Gas" TV series) as well as all-new chamber music written for young audiences. The album's title refers to the Ojibway tradition where each storyteller had a bag containing items that would serve as reminders of their stories. The CD is marketed by The Children's Group, the leading presenter of classical music and storytelling CDs for children. The CD is distributed in Canada and the United States by KOCH Entertainment Distribution.

Oldest sergeant wins award

By Maurice Switzer
ALDERVILLE FN – Peter Moon has been proud of his unofficial status as the oldest sergeant in the Canadian Armed Forces.

Now the 73-year-old public affairs ranger for the 3rd Canadian Ranger Patrol Group is proud to be the fifth recipient of the Debwewin Citation for achievement in aboriginal-issues journalism.

Moon, a journalist for over 40 years – 26 of them with the Globe and Mail before retiring in 1999 – has produced dozens of published articles in aboriginal and mainstream newspapers about the work of the 3rd Canadian Rangers, which commands over 400 part-time army reservists from 15 First Nations in Northern Ontario, and involves 600 Junior Rangers, a military program for boys and girls aged 12 to 18.

"I certainly see a difference when I speak with people about the Canadian Rangers and the Canadian Forces and our growing relationship and support of aboriginal peoples," Moon said after being presented the award by Anishinabek Nation Grand Council Chief John Beaucage. The Grand Council Chief explained that the award is named



Anishinabek Nation Grand Council Chief John Beaucage presents the 2006 Debwewin Citation award for excellence in aboriginal-issues journalism to Sgt. Peter Moon. Photo by Priscilla Goulais

after the Ojibway word usually translated into English as "truth", but which literally means "to speak from the heart."

Moon's nomination by Serpent River FN Chief Isadore Day – co-holder of the Anishinabek Nation leadership council's communications portfolio – also recognized his writing in support of Lt. Gov. James Bartleman's Aboriginal Literacy Program, which has collected and distributed over one million books for First Nation communities. In the past four years he traveled frequently with Ontario's outgoing lieutenant-governor as a military public affairs aide on his visits to Native communities in the far north.

His writing about emergency evacuations of Attawapiskat and Kashechewan helped raise public awareness of living conditions experienced by First Nations resi-

dents. He also played a role in the decision by the 3rd Canadian Ranger Patrol Group to name their Camp Borden headquarters after Cpl. Francis Pegahmagabow, the decorated World War I hero who later became elected Chief of Wasauksing First Nation near Parry Sound.

Born in Dundee, Scotland, Moon served for seven years as a director of Spirit of the People, a Toronto agency that works with aboriginal offenders in and out of prison. He has been awarded the Special Service Medal, the Queen's Golden Jubilee Medal, the Canadian Forces Decoration, a Commendation Bar from the Vice-Chief of Defence Staff, the Canadian Forces Individual Award of Excellence for Public Affairs, and a Lieutenant-Governor's Literacy Pin.

