



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

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Three Fires

Sam George was an Eagle Staff Carrier for Kettle and Stony Point during August's Three Fires Gathering in Garden River FN. Details on Page 17.

— Photo by Maurice Switzer

Chiefs blasting Tories for voting No at United Nations

NEW YORK – (CP) – Aboriginal leaders, human rights groups and the opposition blasted the Conservative government after Canada voted Sept. 13 against a United Nations declaration on aboriginal rights.

They accused the government of trying to sweep aside an important show of support for aboriginals that took 20 years of negotiations among UN countries.

Canada has passed up a golden opportunity to be seen as a global leader in the advancement of indigenous rights, said John Beaucage, Grand Council Chief of the Anishinabek Nation.

"As delighted as we are to see the world community recognize the fundamental rights of First Peoples, I think that many Canadians will be ashamed that their government has made this country one of only four nations in the world to vote against the United Nations Declaration on the Rights of Indigenous Peoples," said Beaucage.

"For three decades, First Nations leaders and delegates have collaborated with Canadian governments of various political stripes to provide input into the document approved Thursday. The vote is a stain on Canada's international reputation as a leading advocate for the advancement of human rights, especially since Canada is a current member of the U.N. Human Rights Council."

Ontario Regional Chief Angus

Toulouse pointed out that the UN Declaration sets out new minimum standards with respect to the survival and dignity of Indigenous people and encourages all First Nations leaders and citizens to use the Declaration in their advocacy and negotiations, adding: "There is significant disappointment that Canada so strongly opposed the Declaration, especially given that Canada is a country that promotes itself as a leader in human rights within the international community. Their opposition is certainly contrary to a reputation that many Canadians hold dear."

National Chief Phil Fontaine of the Assembly of First Nations called the Canadian vote "a stain on the country's international reputation."

Liberal Leader Stéphane Dion said that by opposing the declaration "the Conservative government has signalled to aboriginal Canadians that their rights aren't worth defending."

The United Nations Declaration on the Rights of Indigenous Peoples passed easily, 143-4. Canada, New Zealand, Australia and the United States voted against and 11 countries abstained.

Canada said it could not support the document because its broad wording appeared to give native communities sweeping powers that could contravene existing law.

"It's inconsistent with the Canadian Constitution, with Supreme Court decisions and with our own

treaty negotiations and obligations," Indian Affairs Minister Chuck Strahl said from Ottawa. Strahl, who was named to replace Jim Prentice in an August cabinet shuffle, had already come under fire for negative comments about aboriginal peoples earlier in his political career.

Among the many problems with the document, Strahl said, are sections that say laws that affect aboriginals should only be passed with the prior consent of First Nations.

"We'd have to consult with 650 First Nations to do that. I mean, it's simply not doable," he said.

Another section of the UN declaration says aboriginals "have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions."

That is also unworkable, according to Strahl. "Some people ... say that means we can have our own legislatures, our own council in our own language," Strahl said. "But no

one's quite sure, and that's the trouble with language like that."

Strahl's critics argued the UN declaration is not binding on any country, and is more of a symbolic commitment to aboriginal rights.

"It's an aspirational document ... it wouldn't contravene laws that are in place," NDP Indian affairs critic Jean Crowder said from Nanaimo, B.C. "I think (Canada's vote) is a very cowardly and, I would say, un-Canadian approach to human rights." Aboriginal leaders, however, felt the document was more than just a vague expression of support.

"It recognizes who we are, that we have these fundamental rights," said John Paul, executive director of the Atlantic Policy Congress, which represents 35 aboriginal communities.

"To us it's like the U.S. Declaration of Independence, because it lays out a number of inalienable truths about us."



Coaching first

John Chabot, left, was hired as an assistant in the National Hockey League off-season by New York Islanders head coach Ted Nolan. An exhibition game in North Bay Sept. 17 marked the first time two coaches of First Nation heritage were behind the bench of an NHL team. Story on page 4.

— Photo by Maurice Switzer

Algonquins suing Ontario

OTTAWA – Two First Nations bands have launched a \$1-billion lawsuit against Ontario and a \$10-million counter-suit against a mining exploration company in an escalating battle over drilling rights on a site near Sharbot Lake, Ont.

The Ardoch and Sharbot Obaadjiwan Algonquin First Nations allege the province breached their aboriginal rights and failed to consult them before granting mining company Frontenac Ventures drilling rights to land they say belongs to them.

The mining company says it has approval from Ontario's Northern Development and Mines ministry to test drill on the site, about 60 kilometres north of

Kingston, Ont. The Algonquin argue they were never consulted.

Frontenac's plans to drill for core samples on the Sharbot Lake site was halted June 28, when the Algonquin set up a blockade, vowing to stay all winter, if necessary. Frontenac then took the matter to court and launched a \$77-million lawsuit against the Ardoch and Sharbot Obaadjiwan.

Last month, a Kingston judge issued an injunction demanding the protesters remove the blockade and vacate the property. The judge ruled Frontenac be given "unfettered and unobstructed access" but left the question of arrests to police discretion.



firstpeoplesvote.com

See pages 13, 18, 19

INTERGOVERNMENTAL AFFAIRS



Chief Isadore Day, Serpent River FN, and Elliot Lake Mayor Rick Hamilton following signing of memorandum of agreement for a Joint Relations Committee between their two communities, believed to be a first in Ontario. They exchanged gifts of artwork, both coincidentally depicting scenes involving water.

Serpent River joining forces with city of Elliot Lake

CUTLER – Chief Isadore Day, Wiindawtegwinini, of Serpent River First Nation and Mayor Rick Hamilton of the City of Elliot Lake have signed a memorandum of understanding to create a Joint Relations Committee (JRC) between their respective communities.

The committee – believed to be the first of its kind in Ontario – will involve community members from Serpent River and Elliot Lake who will meet regularly in a spirit of friendship and co-operation to discuss matters of common interest. It will provide information, options and/or recommendations to their respective councils for action or resolution.

The committee's mandate specifies five areas of interest: economic development, heritage, programs and services, land use, and joint lobby efforts.

Chief Day, whose community's pow-wow grounds were the site of the first of two Sept. 4 ceremonial signings, said the agreement was

based on sharing and fundamental relationships.

"We did not by treaty surrender our sovereignty," he said, suggesting that the nearby municipality of Elliot Lake "must recognize us as a hereditary partner."

At the second ceremony in Collins Hall, Elliot Lake Mayor Rick Hamilton said he was proud to sign the agreement, which includes a commitment to honour the principles of the Seven Grandfather Teachings of the Anishinabek.

"Our expectations are that we will share in the benefits of economic growth and avoid unnecessary conflicts."

Millions of tons of unmined uranium ore lie in the region's rocky outcrops. Once known as the uranium capital of Canada, Elliot Lake's mines were de-commissioned when the price of the yellow ore essential to nuclear power development was about \$9 a pound. Current uranium prices are over \$200 a pound.

"I hope this agreement is better than the one signed in 1850," said Garden River Chief Lyle Sayers, noting that his ancestor Chief Shingwauk and other Anishinabek leaders were promised that they would be sharing in the region's resource wealth when they signed the Robinson-Huron Treaty. "We haven't," said Chief Sayers, recounting how his ancestor had borrowed a cannon to fire over the heads of prospectors working in the Bruce Mines area before Upper Canada decided to make treaty with First Nations in the mineral-rich region.

Grand Council Chief John Beaucage told the assembled guests that the Royal Proclamation of 1763 mandated that treaties be signed with First Nations to accommodate shared use of their traditional territories.

"Upperwash Commissioner Sidney Linden referred to treaties as 'living, breathing documents,'" the Anishinabek Nation leader recalled, "from which Canadians have benefited more than First Nations."

Marg Rappolt, deputy minister of the newly-created Ontario Ministry of Aboriginal Affairs, brought greetings from Minister David Ramsay and said the Elliot Lake-Serpent River partnership – unique in Ontario – would be monitored closely by other communities considering following the same path.

Ontario Regional Chief Angus Toulouse applauded the fact that the initiative was "community-driven", and Chief Patrick Madahbee, Lake Huron Regional Chief, said it will be important to keep the momentum of the relationship alive as political leadership changes.

Other guests included Liberal riding MP Brent St. Denis and MPP Mike Brown, Speaker of the Ontario legislature.

CHIEF'S CORNER

Chief: Isadore Day
Anishinabek Name: Wiiskwe Migisi Nini – Screaming Eagle Man.
Clan: Pike

First Nation: Serpent River First Nation, located in the North Channel of Lake Huron. Up until the 1900's the lands were pristine and untouched by big industries; mining had affected the territory in the 1950's.

Years of Service: He has been Chief since being elected in 2005.

Formal Education: Chief Day has an accumulation of 8 years of post-secondary and distance education that consists of Social Work, Business Administration, Public Administration and Governance.

Political Career: Chief Day is in his second term as Vice Chair of the MNR-UOI North Shore Tribal Council. He is an Ontario Representative on the AFN National Fisheries Committee, a member of the Anishinabek/Ontario Resource Management Council and a member of the leadership forum, as well as a Lake Huron Representative. He was recently appointed to the Great Lakes Fisheries Commission.

Goals/Objectives for Community: Chief Day would like to see a strong financial position, strong emerging economy that is relevant to the community, access to treaty and traditional lands, environmental integrity in the development of SRFN lands, strong Youth leadership and the respect of other governments that SRFN is legitimate in all processes that affect the people.

Political Ambition: To work towards the creation of a strong leadership mandate that our youth can be proud of and can embrace with hope for the next generation. This can only be done by hard work and determination and reliance on our Anishinabek culture.

Community Accomplishments that give you the most pride: Chief Day has been involved with a huge turnaround from a deep deficit to a strong surplus within this last term. He has been able to build and establish relationships with other governments and begin to move on longstanding environmental issues at the Cutler Acid Site. Some other areas he has been involved with are Youth employment strategies and strategies that promote elders, youth, men and women.

Vision: Chief Day's vision for his community is a strong regional partner to the North Shore, create self-government structures that will work, have financial stability and sustainable wealth generation for the SRFN people that will meet the need of a growing population. All of this work will be done with environmental integrity and be based on a strong connection to the Anishinabek culture.

Biggest Obstacles to Overcome: Balancing the speed of change with the need to recognize and respect the healing process in our communities. Chief Day believes there is a need to realize the expectations of youth but we also need to recognize that our impacts are deeply rooted in many areas of our community.

Role Models/Major influences: The Elders

Bio: Chief Day is 39 years old has chosen to honor Wiindawtegwinini – Chief who signed the Robinson Huron Treaty of 1850, of whom he is a direct descendant. Chief Day has been married for 10 years to Marlene Martin and has four beautiful children: Joey, Keegan, Brittaney and Taymor.

Personal Interests/Hobbies: Chief Day is interested in the land and music, "they are places to collect new ideas and visions".



Chief Isadore Day

Off-reserve candidates okay

GULL BAY FN – (CP) – First Nations members living off-reserve can run in band council elections, a federal court has ruled.

"It was a good day for us," Gull Bay Chief Wifred King said Aug. 21, a day after the court struck down an election provision in the Indian Act that required band members to reside on-reserve.

Federal Court of Justice John O'Keefe's decision states the Section 75(1) of the Indian Act violates Section 15 of the Charter of Rights and Freedoms, so is invalid.

The court challenge was initiated by eight members of this north-western Ontario First Nation's council following a December 2006 election appeal regarding the residency of some re-elected band councillors.

King said the court ruling puts aside "a lot of uncertainty" on his and other First Nations across the country.

"This has significance right across Canada," he said. "Any (band member) living off-reserve can run for council now."

ATTENTION ANISHINABEK CHIEFS AND COUNCILLORS

The Treaty Research Program of the Union of Ontario Indians announces a call for specific claim research proposals for the 2008-2009 Treaty Research Work Plan.

A sample proposal can be provided should you require assistance with writing the proposal. The **deadline is December 1, 2007**, and proposals should be submitted by email, fax or mailed to:

Union of Ontario Indians
Attn: Alicia McLeod, Treaty Research Coordinator
P.O. Box 711, North Bay ON P1B 8J8
Tel: (705) 497-9127 Fax: (705) 497-9135 Email: mcliali@anishinabek.ca

For further details or questions about specific claims please contact **Alicia McLeod**, Treaty Research Coordinator at the above.

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MISSION

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

ANISHINABEK

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

By Marci Becking and Raymond Johns

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

“I’m very proud of my children,” says Denise Restoule, elected Chief of her French River-area First Nation in May of 2004. “They’ve worked very hard to achieve their goals.”

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

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

Denise’s other son Derrick is a miner in Sudbury with two children. Denise’s two daughters, Brenda and Jenny, have become strong women in their own professions.

Brenda Restoule PhD, 36, is a psychologist who works at the Community Clinic Health Centre and



Dr. Brenda Restoule, psychologist

Jenny Restoule-Mallozzi, lawyer

Chief Denise Restoule, Dokis FN

visits the Urban Aboriginal Health Centre, both in Sudbury.

“I’d always had inspirations on becoming a doctor since I was a teenager, plus there wasn’t one in my family and very few psychologists among aboriginal people,” says Brenda.

She does a lot of traveling with her profession, visiting Whitefish Lake once a month and the Shkagamik-Kwe Health Centre in Nipissing FN.

Brenda attended Western University where she received her BA, completed her Masters Degree from Queen’s University in 1999 and received her Doctorate in Philosophy.

Jenny Restoule-Mallozzi, 32, is now a lawyer who works with a large firm in Toronto. She’s now

working on her Masters in Law in Alternative Dispute Resolution.

Jenny, who has been married for five years, also credits the support of her entire family to get where she is today.

“I especially enjoy conducting trainings in dealing with matters proactively such as creating laws for our people,” says Jenny who is also legal counsel for the Union of Ontario Indians.

Jenny left Dokis to pursue a career, but visits as often as she can.

“Always stay connected with your support system whoever it may be, family, friends, community,” says Jenny. “I encourage other aboriginal people to become lawyers for there are not enough, and encourage communities and leaders to work with aboriginal lawyers.”

Peers pick Laurie M-S

By Marci Becking

NORTH BAY – Laurie McLeod-Shabogestic, Fetal Alcohol Spectrum Disorder Coordinator at the Union of Ontario Indians, was the first recipient of the Peer-to-Peer award at the 2007 Grand Council Chief Awards ceremony.

Laurie was honoured for her internationally-recognized work on fetal alcohol syndrome as well as her work with the Anishinabek Educational Institute and her involvement with Warriors Against Violence Everywhere. Laurie participated in the W.A.V.E. run from Serpent River to North Bay raising awareness and facilitating workshops on the “I am a kind man” initiative.

This award is extra special since Laurie was nominated by her peers.



Laurie McLeod-Shabogestic holds her Peer-to-Peer award.

Other winners: Fred Bellefeuille, UOI legal counsel; Les Couchie, Director of Operations for the Anishinabek Nation Seventh Generation Charities; Treaty Research Coordinator, Alicia McLeod; Karen Linklater, Administrative Coordinator for the UOI health department; Murray Maracle Sr., Director of Education and Director of the Operations for AN-MGI, Greg Plain.

Wave of unity sweeps Highway 17

By Perry McLeod-Shabogestic

NORTH BAY – Hundreds joined a wave of unity against violence that swept across Highway 17 along the north shores of Lake Huron and Lake Nipissing.

This special walk promoting non-violence began August 11 at Serpent River First Nation Pow-wow, winding up Aug. 16 at the North Bay Indian Friendship Centre. The W.A.V.E. (Warriors Against Violence Everywhere) walk was organized by Rob Essex (Serpent River), Rick Dokis (Dokis FN), Gerald Chum (North Bay Indian Friendship Centre), Laurie McLeod-Shabogestic (Union of Ontario Indians) and Perry McLeod-Shabogestic (Nipissing FN).

All of these individuals are part of the “A Kizhaay Anishinaabe Niin (I am a Kind Man) Initiative” recently created and sponsored by the Ontario Federation of Indian Friendship Centres (O.F.I.F.C.), and funded by the Ontario Women’s Directorate, Province of Ontario.

The walk was designed to bring awareness to the epidemic of violence that plagues First Nations



Police escort WAVE walkers through the streets of North Bay.

communities. The 265 Km journey along Highway 17 included hundreds of youth, women, men, children, Elders and those who wanted to eliminate violence in their communities.

“We want to acknowledge that our teachings have never supported violence against women. We need to return to our teachings,” said Rick Dokis.

Special presentations were made along the way at Serpent River First Nation, Sagamok Anishinawbek, Whitefish Lake First

Nation, N’Swakamok Friendship Centre (in Sudbury), Nipissing First Nation and at the North Bay Indian Friendship Centre.

Police escorts through towns and cities along the way kept walkers safe and helped draw attention to this worthy cause. “The police in our First Nations, towns and cities are the warriors who presently deal with this issue on their own”, said Laurie McLeod-Shabogestic. “We need everyone to step up to the plate and help protect our families from violence.”

Sudbury Business Centre
INAC Treaty Notice
4 x 4.5



M’Chigeeng Volunteer Fire Fighters

The M’Chigeeng Volunteer Fire Department placed third representing Ontario at this year’s National Native Fire Fighters’ Competition held this year in Kahnawake, Quebec. Back row (from left): Julian Migwans, Travis Corbiere, Wes McGraw, Eli Fox and Bear Debassige. Front Row: Nano Debassige with nephew Damien Debassige.



ANISHINABEK NEWS

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ANISHINABEK NEWS

Publishing Criteria

GOAL

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

OBJECTIVES

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

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

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

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

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

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

Advertising & News Deadlines

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

DEADLINES FOR OCTOBER ISSUE

Advertising	
Bookings:	September 20
Final Art:	September 24
News	
News submissions:	September 20
Scheduled printing:	October 3

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

Hockeyville: What happens when circus leaves town?

By Maurice Switzer

Hockeyville is a lot like the circus coming to town – without the elephants.

It's the evening of Sept. 17, and North Bay's Memorial Gardens is buzzing even more than it does for annual visits by the Garden Brothers three-ring extravaganza.

First of all there are kids – lots of them – representing about 80 per cent of the 3,500 people packed into seats for a pre-season game between the National Hockey League's New York Islanders and Atlanta Thrashers. City youngsters have free passes to what for many is a once-in-a-lifetime chance to see NHL players compete because their home town was declared the winner of the 2007 Hockeyville competition – a sort of Canadian Idol contest for small cities seeking bragging rights as the country's most hockey-passionate community.

I don't see any cotton-floss candy, but there are concession booths selling popcorn, and chocolate bars, and soft drinks, and all the other treats that bring smiles to the faces of family dentists everywhere.

There are no clowns – unless you count the surreal spectre of Don Cherry doing a second-period intermission interview at centre ice, wearing a teal blazer accessorized by a yellow tie with black polka dots.

The closest thing to a tightrope walker would be NHL Commissioner Gary Bettman, skillfully tiptoeing around reporters' questions about why he's so down on the addition of more Canadian franchises to the league's exclusive and lucrative club. The vertically-challenged Bettman stays on message, standing on tippy-toes to assure every hand-held microphone in sight that North Bay is the greatest thing since sliced bread, and every last one of its citizens surely as deserving of sainthood as Mother Teresa.

Monkeys? Well, a couple of members of the commissioner's quite sizeable entourage have pretty thick necks, and their knuckles are fairly close to scraping the ground. But I conclude that they are obviously mammals of a higher order because their apposite thumbs are frantically trying to find signals for their Blackberries to connect them to whomever it is one talks to on those things when it's after work and everyone has gone home to forget about it.

There is no lion-tamer, but the organizers of this hockey roadshow succeed in penning about a dozen growling journalists into a glassed-in enclosure at the end of the arena, where they attempt to placate them with two-inch-thick sandwiches made from crusty sourdough bread.

Early in the evening – before the carnival atmosphere takes complete hold – I pass the muster of two neatly-attired, Blackberry-clutching employees of the New York Islanders front office and earn five minutes of Ted Nolan's time.

From humble beginnings on the Garden River reserve near Sault Ste. Marie, Nolan battled the odds to succeed as a hockey player and award-winning coach in the NHL before being blackballed for no obvious reason

in an episode that had the aroma of racism about it.

"I heard it when I was a kid," he recalls being the target of anti-Indian taunts. "And now I was hearing it again at the age of 47," he says, referring to the ugly incident in December, 2005, during a Quebec Major Junior Hockey League game in Chicoutimi that made headlines across the continent.

"The league brought in tighter security rules after that," says Nolan, who that season coached the Moncton Wildcats all the way to the Memorial Cup finals. "People would be removed from the facility if they do that now."

He wants to know more about the Nipissing First Nation boys who were called some nasty racist names in a North Bay minor hockey game last March.

Should the mayor of North Bay have assumed some responsibility for what happened to these young Nipissing boys in one of his city's sports facilities, I ask him.

It still bothers Nolan that the apology he received from the management of the Chicoutimi team was not followed by one from the office of the city's mayor.

"In our communities, Chiefs are responsible for everything that happens," says Nolan. "It should be the same for mayors. That's part of the responsibility of being a leader."

As for his on-ice responsibilities, Nolan is optimistic that his second season back in the league after his unexplained exile will be at least as successful as his first year, when he motivated the Islanders to a playoff berth against all odds and predictions.

He mentions some coaching staff changes, including the addition of assistant John Chabot, an Algonquin born in Summerside, P.E.I. Tonight's North Bay exhibition marks the first time that two coaches of First Nations heritage will stand behind the bench of a National Hockey League team. One of the players on that bench is six-foot-three, 220-pound enforcer Chris Simon, an Ojibway from Wawa.

Ted Nolan is never far from his roots. He operated a hockey school for Native kids this summer at Garden River, and his foundation helps Native youth and women pursue their educational dreams.

A CBC producer approaches and asks Nolan if he is ready to take two youngsters from Nipissing First Nation into the Islander dressing room to meet the players before tonight's game. Their mouths literally drop open as their idol approaches them, extending his hand and introducing himself. This scene will be included in a special Hockeyville segment to be aired later in the week.

Perhaps Ted Nolan is the trapeze artist, rising high above all the other circus performers, his role more complex than that of the jugglers and tumblers down on the arena floor.

I watch some of the other acts on tonight's program. North Bay's mayor boasts about what a wonderful example of teamwork the Hockeyville triumph represents. Members of the local organizing committee – including the young lady who chastised me for suggesting that her group should speak out against March's racist episode involving the young Native hockey players – step onto the ice to accept a trophy and giant \$50,000 cheque to be spent on local arena improvements. The din of 3,000 cheering North Bay youngsters clacking plastic wands together is deafening. Two hours later, the circus has packed up and left town. Hockey stars and suits and CBC staffers have vanished into the September night on chartered and regularly-scheduled flights to all corners of the continent.

They have left behind them a shiny silver trophy in a small city in Northern Ontario which has a chance to prove for the next 12 months why it deserves to be called the community that best exemplifies the spirit of hockey in Canada.

What happens now?

Maybe next time there will be elephants.



Maurice Switzer

Maurice Switzer is a citizen of the Missisaukas 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

Lining up on Treaty Day big letdown for Native city slicker

By Richard Wagamese

I went home to the reserve in 1981. Whitedog is in northwestern Ontario on the banks of the Winnipeg River where it flows southeast out of Manitoba toward the Lake of the Woods. It's a land of bush and rock and river and it's my traditional home. But I'd never been there and I was 25.

I was nervous but anyone would be, going home to a place you'd never lived and meeting relatives you'd never known existed a few short years before. I remember thinking how odd I must look, a city-raised native guy with slick city shoes wandering onto a remote northern reserve.

It was Treaty Day. The reserve was celebrating their signing of the

document that became Treaty 3 in 1873. Canada was seven years old when they signed that deal and Treaty Day was a big event every year. On that day, the treaty money was handed out and my brother had taken me there to be a part of that.



Richard Wagamese

Now, I'd grown up removed from the life of my people. Everything that I knew of Native life was what I'd read, seen on television, heard on the news or directly experienced in some small way. I knew nothing about the reality of things.

I'd heard, like every other Canadian, that Indians got a lot of money.

I'd read about the millions allocated to the Department of Indian Affairs every fiscal period and I assumed that when they handed out the cash that there was going to be a sizable lump in my wallet. After all, with all that Indian money being spent, my share had to be significant.

There was a tent set up near the band office. There were the flags of Canada, Ontario, the old Union Jack and the Treaty Three flag. There was a bigwig from Indian Affairs sitting a desk with two Mounties in full scarlet regalia standing behind him. In front of him sat the cash box and I recall thinking it was rather small given all

that Indian money.

We all lined up and after a speech from the chief and the bureaucrat they began handing out the cash. I was excited. I imagined how I'd spend it and when it came my turn I signed my name on the register and was treated to a firm handshake and a crisp new five-dollar bill.

I couldn't believe it. When I looked everyone was fingering their five bucks and laughing. Some people got more, given the number of kids they had but it was five bucks a head nonetheless. My dream of spending all that Indian money vanished.

And that's the reality of it. Twenty six years later it's still the same. Even with inflation, the rising cost of living, and a bigger Indian

Affairs budget, all the real money a native person sees in Canada is five dollars for every man woman and child come Treaty Day.

Five dollars. We're supposed to get ammunition too according to Treaty 3, but even a bureaucrat knows that arming Indians after paying five bucks for land, resources, rights and freedom is a bad idea. Where does the rest of all that Indian money go? Ask the bigwig. His department is in charge of it.

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

Agreements most benefit to lawyers?

By Lynn Gehl

Olthuis and Townshend, authors of "Is Canada's Thumb on the Scales?," provide a very useful discussion of the James Bay Cree Agreement of Northern Quebec, and the Northern Flood Agreement, which involved five First Nations in Manitoba. They begin by asking what it is about the structure of the final agreements that leads to non-implementation, and move on to examine how the terms of the agreements fail to adequately address the interests of the peoples.

Their analysis identifies three factors that led to the non-fulfillment of the agreements: a lack of political will by the non-Aboriginal governments; vaguely-worded provisions in the agreements; and missing elements in the final agreements.

The lack of political will by non-Aboriginal governments refers to them defining their responsibilities in very narrow terms in their desire to "eliminate their constitutional and other legal obligations as quickly and as cheaply as possible."

Vagueness in the agreements -- that the scholars call "papering over" of issues on which there is no common understanding -- make it difficult for Aboriginal peoples to rely on final agreements to achieve their rights. As a result, despite the achievement of final textual agreements, unresolved issues resurface.

Olthuis and Townshend note elements missing from final agreements are often "provisions related to jurisdiction of Aboriginal governments" which render them incapable of operating the very programs and institutions the agreements were purporting to establish.

In these ways, they argue, the governments of Canada are merely "negotiating a document." In the case of the James Bay Cree, a 450-page document loaded with highly-technical and legally-complex jargon, which merely establishes "the beginning of the end of a relationship" versus the desired "beginning of a new relationship."

As a result, Olthuis and Townshend explain, Aboriginal peoples are



We got a report on three fires!

redroad@onlink.net

"forced to litigate or assert legal claims to spur the non-Aboriginal parties into implementation." Aboriginal peoples, it is argued, also felt the negotiating process had merely been "in the interests of no-one other than the lawyers involved". For example, for Aboriginal signatories to obtain what they thought agreements entitled them to, "they must apply constant pressure on...governments, through bureaucracy, the courts, the House of Commons, or all three." This is disturbing because at the same time, the James Bay agreement "provided for the legislative extinguishment of all native interests to the territory covered by the Agreement." One has to wonder what is the purpose of lawyer involvement if they are not capable of establishing viable and legitimate processes that leads to practical settlements.



Lynn Gehl

Since these two agreements were signed decades ago, some may be inclined to argue things have

changed. This is not the case! For example, the Hupacasath First Nation of British Columbia recently rejected an agreement because the proposed treaty contained hundreds of pages of complicated jargon that ordinary people could not understand.

Further, here in Ontario the Algonquin are attempting to establish a land claims settlement through what appears to many observers as inadequate processes, procedures, and policies. One has to ask why the governments of Canada are funding processes that fail to meet basic standards of accountability.

This is why some Aboriginal people argue that the governments of Canada are sabotaging Aboriginal peoples with whom they claim to be negotiating brighter futures. Is it possible that these processes are merely another industry raping the land and the peoples?

Lynn Gehl, Algonquin Anishinaabekwe, Turtle Clan, is a Ph.D. Candidate in Indigenous Studies at Trent University. Her dissertation topic is the current Algonquin land claims and self-government process.

LETTERS

Youth need help to heal hurting

Re: 'Youth Issues Move to Top of Agenda' (July-August):

I see and hear about our young people hurting quite often, through radio, television and newspapers, and I think that our people are nowhere near finding a solution to what is troubling teenagers, because we could possibly be directing our attention in the wrong areas as to what is causing our young people to smoke drugs, drink, and gradually commit suicide.

How a child, adolescent, or young person sees their parents, or caregivers' behaviour is generally how they will act, thus how they will grow up. So if a child is exposed to drugs and alcohol by their parents or caregivers, then their child will more than likely use drugs and alcohol for the very same reasons that their parents or caregivers did.

The same goes for a parent or caregiver who doesn't use drugs or drink -- generally, their children won't drink or use drugs. This entails the domino effect, where the teachings are passed down from generation to generation.

A person who abuses a substance is generally trying to deal and cope with an emotional pain or trauma, yet because a person doesn't know how to treat an emotional hurt it will become deep-rooted and ingrained into the person's persona. So if this person has a child or children their offspring will inherit this type of pain as well, hence the domino effect.

The trauma or emotional pain that I'm writing about is the murder of our people, genocide of the Beothuk from the Newfoundland area, kidnapping of our people to prove there is a new world to sponsor, the murder and rape of our women and children during war time, racism and residential schools -- a mental genocide -- and I could go on.

This problem is a real problem that all our people need to focus on, with love, and I think this must start with the elders, chiefs, and council members of each First Nation, so this "goodness" can filter out to all.

Michael Xavier MacLaurier Sr.
Fort William FN

Don't hide by getting high

All of my 23 years, I have seen pain. I have watched my people assault each other, and hurt each other on both the inside and outside. I've seen families fall apart only to come together when one of their members die. Then everyone feels bad, sad at the loss. How is it that we do that to ourselves? How is it that we can't look at the causes of our problems and deal with them? Where does the shame stop and the healing begin?

I can only imagine how our elders must look at us with regret and loathing at the state we have created for ourselves. Our elders taught us to be at peace and harmony with nature and ourselves.

We call getting high or drunk fun; but is it fun to hurt our families, friends or our own people? We never really escape our problems; we just make more. Is that what we are to teach our children -- that our lives are lies? We have created all these problems.

When you take the time to look at our lives, they could be simple like grandfather's. Here's how easy it is to show love not hate. Don't hide through problems by getting high. Face them, and grown and learn from them.

You see I have been down the wrong path. Before this, I had my freedom taken from me for the troubles that I had caused, only to be released to follow the same cycle, just like a tree grows leaves and then sheds them. I want my family to be happy; I want my people to be proud. I want to be an elder that children come to and learn that life is hard, but if you follow a true path, you'll keep our traditions, language and legends alive

I've seen that old school is cool -- always. By this I mean that maybe our elders teachings have ways of keeping us together. We really have to look at where our lives are going, and do everything in our power to clean our environment up and give something back to our children and elders in the process.

Peter Mattinas



MNO-BMAADZIWIN/HEALTH

Running against diabetes

By Judy Currie-Millard
 THUNDER BAY – Over two million Canadians are affected by diabetes, many of them members of our family and friends. I have seen the devastating effects of diabetes first-hand. My mother has been living with diabetes and as a result of its complications, she has full kidney failure. Now she faces living with the support of a dialysis machine.

Being a First Nation person I am also at higher risk to being diagnosed with this disease. This fact scares me. With this in mind I have decided to take a proactive approach by living a healthy and active lifestyle for my children and myself.

My mother is one of the reasons why I have committed to run my first full marathon as a member of Team Diabetes Canada in Honolulu in December, 2008. I hope to raise over \$6,500 for the Canadian Diabetes Association to support research, education, advocacy and



Judy Millard with Inukshuk

programming that the Canadian Diabetes Association delivers in communities across Canada.

Physically, this will be my greatest challenge to date, but it seems minor compared to the day-to-day struggles that my mother and others living with diabetes face.

In my effort to raise these funds I have developed a unique 2008 Inukshuk Calendar.

These are photographs that I have personally taken over the year. They are pictures of beautiful elaborate Inukshuks from

around Anishinabek Nation territory. I have always been fascinated by these structures. They are symbols of human emotion and connectivity, originating in one of the least populated areas of the world, and they can teach us important lessons.

I am now taking orders for this 2008 Inukshuk Calendar for \$15 each. Please e-mail Judy Millard at tbaygirl@tbaytel.net to reserve your copy of this limited edition calendar. It would make a nice family or staff member Christmas gift.

FASD awareness miracle in progress

By Linda Banning

THUNDER BAY – Babies and children are a “Miracle in Progress”. In my role as Fetal Alcohol Spectrum Disorder (FASD) Regional Worker for Northern Superior I participate in community events like the Pays Plat First Nation Health Fair which was held July 25. While looking for a door prize for this event I came across an interesting photo frame.

The frame can hold three pictures labelled 3 months, 6 months and 9 months, and bears the title “Miracle in Progress”. This struck me as being so completely appropriate to the work I do that I immediately purchased it to give away during my next Prenatal Workshop.

Since finding that treasure I have had many occasions to consider the miracles in progress all around me. One example occurred while I was examining the model of a 12-week fetus I have on my desk. I realized that my job, and the job of the many frontline workers I have been privileged to meet, is to make every effort to protect humans that could fit in the palm of my hand from the effects of alcohol.

This is not an easy task. I witness people struggling to overcome addictions and others struggling to help. One thing that I have learned is that parents and community members want what’s best for our children. I commend those individuals who recognize they are dealing with miracles and who work so diligently to protect them.

Growing awareness of the devastating impact of FASD is another miracle in progress. I recently read a four-article series published in the local newspaper in July. It was encouraging to see that people are recognizing that FASD is not solely an Aboriginal issue; more upper-income families are having children identified as falling within the FASD spectrum. Increasing effort is going into informing the public about FASD and the result to our children and communities, of women consuming alcohol during pregnancy.

We are all responsible for preventing the damaging effects of alcohol. FASD impacts us all in some way, either through our work or in our broader social environments. An estimated 79% of babies are exposed prenatally to alcohol. Approximately 20% of Canadian children are receiving special education services within our school systems for disorders which have been linked to prenatal alcohol exposure.

Val’s voice heard in Echo

By Marci Becking

NIPISSING FN –Valerie Monague, director of social services programs for the Union of Ontario Indians, has been appointed to the board of Echo, Ontario’s new women’s health agency. She will be a voice for Native women on the board of the agency, whose role is to raise awareness and work toward solutions on women’s health issues.

“When I saw the list of others appointed, I thought ‘Oh and there’s little old me!’, says Monague, a mother of two who served for six years as the first elected woman chief of Beausoleil First Nation.

Monague, who is legally blind, previously worked as a Social Policy Analyst for the Chiefs of Ontario. She is Otter Clan.



Valerie Monague

Acting gig

By Marci Becking

NIPISSING FN – When Suzanne Campeau applied for the HIV/AIDS summer intern position at the Union of Ontario Indians, the last thing she thought she’d be doing would be acting.

Then she was recruited by Jody Cotter, UOI’s HIV/AIDS program coordinator, as cast member of “Respect Yourself, Protect Yourself – an educational film that premiered at July’s annual HIV/AIDS conference.



“I was so honoured to be a part of this film. Since I was working in the HIV/AIDS department for the summer, I learned a lot more about the virus that I didn’t know,” says the 21-year-old, who has returned to her Native Studies program at Nipissing University.

Idiwadidy Project

4 x 4.5

Idiwadidy Project

4 x 6



HIV/AIDS CONFERENCE

"Aboriginal people now make up 14.1% of AIDS cases in Canada, even though they comprise only 4% of the general population" – Health Canada.



Elly Antone from the HIV/AIDS program at the Association of Iroquois and Allied Indians and Jody Cotter from the Union of Ontario Indians HIV/AIDS program welcome the 60 conference participants.



HIV Education Coordinator from the AIDS Committee of North Bay and Area, Dennis Chippa and Dmitri Ashawasegai of Henvey Inlet blow up condoms to make "Condom Critters". Chippa says that he's happy that the UOI has made the movie "Respect Yourself, Protect Yourself" since there aren't enough Aboriginal resources available.



Pierre Bourassa, 10, Nipissing FN does the "worm" during the 7th Generation concert. He says that he enjoyed the rapping workshop "Express yourself through music" that was facilitated by Rob Sawan (Kasp) of the 7th Generation hip-hoppers.



Bannock Bread Boys Scott Maracle, Mohawks of the Bay of Quinte, Andrew Kecheo, Munsey-Delaware FN and Elder Willard Pine, Garden River FN (aka Grandfather Rapper Pinecone) perform their rap about bannock during the "Express yourself through music" workshop. Willard Pine opened the conference with a prayer and told the group "families are breaking up over this".



Sound engineer Dan Colomby, director Jody Cotter of the UOI HIV/AIDS program and creative editor Ed Regan at premiere of "Respect yourself, Protect yourself."

Movie premiere conference highlight

By Marci Becking

NORTH BAY – "Respect yourself, Protect yourself", a movie produced by the Union of Ontario Indians about HIV/AIDS awareness premiered at the annual HIV/AIDS conference that was hosted in July by the UOI and the Association of Iroquois and Allied Indians.

Executive producer and director of the film, UOI's HIV/AIDS program coordinator Jody Cotter is very proud of her film and wants people to distribute it freely to their communities.

"This is a very important film," said Cotter, "make multiple copies and spread the word. I want as many people as possible to see this."

"I would hope that this film can reach our youth in a way that will help them to be able to respect themselves and to protect themselves from the HIV epidemic that exists and to also have compassion for those who are affected by HIV already," added Cotter.

Many powerful messages are in this film, including some by UOI staff.

Anishinabek Nation Grand Council Chief John Beaucage appears in the film.

"If you're proud and happy, you don't have to use anything artificial to boost you up," he says. "What happens if all these potential doctors, lawyers, accountants, politicians or engineers have their lives cut short at 30?"

Restoration of Jurisdiction staffer Mary Laronde talked about the generations of low self-esteem and how alcohol, drug use and unsafe choices have been detrimental to First Nation communities.

"We need to learn a new message as First Nations people – Anishinaabe people. The message has to be one that raises up our spirit (and be) positive so that we can embrace our teachings and so we can move forward and have good community development," said Laronde. "I don't think we can truly have self-government until we embrace who we are."

Along with the strong messages came some hard facts and education was provided in a humorous manner. Demonstrations of proper condom and dental dam use were courtesy of students who attend Nbisning Secondary School in Nipissing First Nation.

Cotter, along with Associate Director and Creative editor, Ed Regan of Ed Regan productions in North Bay, describe the film as educational and entertaining with an element of drama.

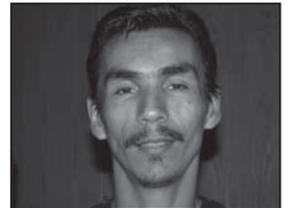
"It was a great experience and I appreciated learning about HIV/AIDS in the First Nation communities," said Regan. "The movie was like putting together a puzzle."



Doris Peltier from Wikwemikong facilitated the two-day conference. She shared her own story of living with HIV to the group. "Listen with an open heart," she said. "Let us learn about our future together."



Christina Taibossigai, M'Chigeeng FN: "I will share with my supervisor and bring this to our Nursing Dream Team. I learned a lot of stuff. I work with prenatal groups, young mothers, and the school. The information will be passed all over."



Rene Boucher, Lac Seul FN, is an educator who has been to many HIV/AIDS conferences. He was diagnosed with HIV in 1993 and AIDS in 1997 and has been sharing his story for 10 years. "I like to get a sense of what works and what doesn't. Reaching the youth is important -- they're the hardest to reach." Rene relies on his spirituality and believes that everyone is here for a reason.



Dmitri Ashawasegai, 17, Henvey Inlet FN, plans to take ideas home to do his own workshop and educate the youth. Dmitri also started a drum group in his community as a youth activity. "Kids really look up to groups like the 7th Generation – they brought a positive outlook"



Registered massage therapist Shelley Elijah, Oneida, says she replaces negative energy with positive with her treatments, which were available for conference participants.



Amy Assinewae from Wiky worked on her condom critter with her team. Amy was also one of the models for the "Respect Yourself, Protect Yourself" poster promoting safe sex.



Dionovan Grosbek, 10, Chippewas of the Thames FN enjoyed presentations by the 7th Generation hip-hop group.



RESTORATION OF JURISDICTION

Grand Council focuses on Anishinabek Government

By Mike Restoule

Alderville First Nation's community centre was the scene where a very important milestone in the development of the Anishinabek Nation Constitution was reached. It was a day when citizens gathered into focus groups at the Grand Council Assembly to refine their ideas about their Nation's central government. It was a day to talk about how our Nation's government should be structured and what limits of legislative authority the First Nations should give it.

The idea of hosting focus group discussions came out of a meeting of the Anishinabek Nation Constitution Development Committee and the Chiefs Steering Committee on Constitution Development, comprised of Chiefs Patrick Madahbee of Aundeck Omni Kaning, Jim Bob Marsden of Alderville, and Robert Corbiere of Wikwemikong. At that meeting in December 2006, the Chiefs Steering Committee was asked by the constitution development committee to give their opinions on the structure of the Anishinabek Nation Government and what legislative authorities it might have. The Chiefs Steering Committee preferred to ask First Nation leaders and citizens and directed that focus group circles be held during the June 2007 Grand Council.

At the Assembly, approximately 75 to 80 Anishinabek citizens took part in the focus group circles, representing



Anishinabek Nation Leadership Council Elder Gordon Waindubence assists facilitator Lisa Restoule during the Grand Council focus group circles on the Anishinabek Nation constitution.

a cross section of the citizenship. Chiefs and councillors, elders, women and youth were well represented and exchanged ideas on the topics under discussion. Citizens from many First Nation communities participated and brought forward their communities' views and experiences on many of the matters.

The Assembly was arranged into four circle groups. The four topics of discussion were: legislative and executive structures; leadership selection; justice; and processes for consultation and ratification of the Anishinabek Nation constitution. Under each topic, a series of questions was posed, such as:

- *Who should make up the legislature?*

- *How do you feel about the Anishinabek Nation government being responsible to coordinate all First Nation elections?*
- *What dispute resolution authorities should be delegated to the Anishinabek Nation government?*
- *What options are there to conduct consultations and communications sessions within the First Nations?*
- *What types of community involvement strategies have worked best?*

The focus group process started

with an introductory presentation showing the relevant sections of the draft Anishinabek Nation constitution. The participants were provided with an information package. The constitution development committee members, Esther Gilbank, Mary Laronde, Fred Bellefeuille, Terry Restoule, Dave Shawana and Coordinator, Mike Restoule, facilitated the focus group circles and were ably assisted by staff members, Adrienne Pelletier and Lisa Restoule.

Some feedback:

- *We can make our own laws in areas like fish and wildlife but we have no way of enforcing them.*
- *We need to be able to generate a revenue stream to maintain our government.*
- *The Chief should represent our community, it's our way.*
- *We need to explore the option to select an Anishinabek Nation Government representative who is not the Chief.*
- *We need to define the division of powers between the Anishinabek Nation and the First Nations.*
- *Elections for Grand Council (the Anishinabek Nation legislature), should happen at the same time as First Nation elections, on the same ballot.*

Capacity Development Workshops 2007-2008

Fiduciary Responsibilities of First Nation Leadership

– Fort William FN –
Community Centre
October 23, 24, 2007
Chief Wilfred King

Language

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

Drafting First Nation Laws

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

Special Education

– Magnetawan –
February 26, 27, 2008
Cindy Crowe

Dealing With Difficult People

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

NOTE:

Schedule is tentative at this time.

Nokiiwin Tribal Council Inc.

Position Title: Executive Director

Full Time Permanent

Salary Range: Commensurate with qualifications and experience
Location: Thunder Bay, Ontario

As the Chief Executive Officer of the Nokiiwin Tribal Council, the Executive Director reports to the Board of Directors, is responsible for directing the Tribal Council towards its primary objectives, ensuring the effective and efficient operation of the Tribal Council operations and initiatives through developing, planning, supervising, coordinating and controlling the daily operation of the Tribal Council.

Objectives of the Position:

- To support Board of Directors activities and decision making
- To ensure annual and/or quarterly workplans and reporting requirements are addressed in a timely manner
- To ensure the Nokiiwin Tribal Council policies and procedures are current, relevant and implement accordingly
- To ensure annual planning initiatives are undertaken and completed
- To ensure Nokiiwin Tribal Council team members perform job duties in accordance with approved position profiles, program requirements, approved workplans, funding agreements and Nokiiwin Tribal Council policies and procedures
- Ensure member First Nations requests are addressed on a timely basis and in accordance with approved Nokiiwin Tribal Council policies and procedures
- Ensure an effective and efficient finance management system is developed and implemented
- To ensure all facets or administration are addressed either directly or through appropriate personnel

Qualifications:

- Graduate degree in the area of Business Administration, Public Administration, Commerce
- Minimum of seven (7) years work experience including demonstrated competence in program, human resource and financial management.
- Demonstrated knowledge of accounting / auditing practices.
- Valid driver's licence, insurable.

Closing Date: October 12, 2007

Please submit your resume along with
a cover letter and three written references to:

Board of Directors, Nokiiwin Tribal Council Inc.
300 Anemki Place, Suite C, Thunder Bay, Ontario P7J 1H9
Fax: (807) 623-7351

OFNSTC
6" x 8"

RESTORATION OF JURISDICTION



Representing the Southeast Region are (l. to r.) Robert Pierson, Jim Meness, Jan Leroux, Jody Holmes, and, at far right, Denise Graham. Also shown are coordinators Jenny Restoule and Linda Seamount.



Left to right are Rolanda Manitowabi, Arlene Nolan Barry, and Cynthia Belm representing the Lake Huron Region and coordinator, Jenny Restoule. Missing from photo is committee member, Fran Mandamin.



Audrey Gilbeau, Chief Paul Gladu, and Frank Hardy Jr. (missing from photo) form the Northern Superior Region committee.



Ron Deleary, Bonnie Bressette, Michelle Fisher, Jonathon George, and Errol Gray represent the Southwest Region.

Regional committees proposing new Anishinabek appeals and redress bodies

Anishinabek citizens with an internal First Nation or Anishinabek Nation dispute may soon be served justice by Regional Appeals and Redress Committees and an Anishinabek Nation Tribunal & Commission.

Four regional appeals and redress development committees comprised of members representing each region have been established to design culturally appropriate dispute resolution systems, policies, and structures for their respective Regional Appeals and Redress Committees (RARC) and for an Anishinabek Nation Tribunal & Commission (ANTC).

Essential to the work of the regional appeals and redress development committees has been the on-going guidance of the Anishinabek Nation Elders Committee which has provided traditional teachings and instructions to the members on Anishinabek methods of resolving disputes, our traditional laws, and our clan and Nation responsibilities.

Bonnie Bressette, an Elder from Chippewas of Kettle and Stony Point and a member of the Anishinabek Nation Womens' Council, is a member of the Southwest appeals and redress committee. She says there is a different way of doing business in First Nation communities. "The system in place today doesn't work for us. In the Anishinaabe way you are accountable to the whole community for your actions."

She relates a story about three

youths who had burned down an elderly man's barn situated on their First Nation. "In the provincial courts, they would be charged with arson. In their own system, the community held the youths accountable for rebuilding the barn. They had to work to buy the supplies and rebuild it. In the process, the youths and the man became friends."

Bressette wants to see Anishinabek appeals and redress systems revived. "At the end of the day I want our First Nations to implement the Anishinaabe way that makes a person accountable to the whole community."

Fran Mandamin of Wikwemikong sits on the Lake Huron Region committee and shares Bressette's concern that their work is acceptable and used by First Nation communities. "This work is really important and has to go back to the people to decide if this is an acceptable process," Mandamin stated. "This will be the hardest part, getting First Nations to accept and use the proposed appeal and redress system. As we go along, we will get feedback on best practices - what works for one First Nation may not work for others."

Following the completion of the dispute resolution systems, policies, and structures, consultation with First Nations to seek final approval for the proposed dispute resolution systems, policies, and structures will be held this year. Training and selection of members of the RARCs and the ANTC will follow approvals. The

RARCs and the ANTC are expected to be implemented in 2008.

Robert Pierson, a member of the Southeast Region committee from Curve Lake First Nation, commented that the Chiefs need to understand and support the proposed appeals and redress system. "The process has been very worthwhile and the next stage is to implement. It's been a long process and very well co-ordinated by Jenny Restoule and the Union of Ontario Indians. As we go along, an Anishinabek the appeals and redress system becomes even more relevant."

Since 2003, Anishinabek First Nations have been strategically involved in developing capacity for dispute resolution in First Nations and the Anishinabek Nation as a whole. While a number of First Nations had established community-based justice circles or other internal dispute resolution mechanisms, a broader approach was needed to build on the work already done and develop a system that could serve all citizens in 42 First Nations.

The appeals and redress development project is coordinated by the Union of Ontario Indians legal department. During the first year, a series of regional workshops was held on the need for culturally appropriate dispute resolutions systems for sustainable, effective, and accountable governance in First Nations and the Anishinabek Nation.

The following year, the workshops examined various models for dispute

resolution. It was determined that four regional committees and a tribunal and commission should be developed for the Anishinabek Nation.

Based on citizens' input the general consensus is that resolving disputes is essential to good governance. Effective governments must respond to citizens' grievances in a fair and consistent way that is not political. The rules for decision making and procedures for appeals and redress need to be formal, documented, and applied fairly by independent, neutral authorities.

As the exercise of First Nations' jurisdiction increases, the need for culturally appropriate and acceptable appeals and redress mechanisms becomes greater. For example, the restoration of jurisdiction that can be achieved through the current governance and education agreements means that First Nations and their citizens will no longer have the option of turning to Indian Affairs to resolve community disputes in those areas covered off by the self-government agreements.

Besides its necessity for Anishinabek self-government, having an effective appeals and redress system has major implications for social and economic development. When Anishinabek create, establish and recognize their laws and institutions, we become self-governing. When we build better appeals mechanisms that are independent from politics and based on principles of natural justice, our citizens, businesses and other

BRIEFS

Canada renews mandate to continue education talks

In July the Federal Government signed a renewed mandate to continue the education negotiations with the Anishinabek Nation. The new mandate will expire in two years.

Canada has not yet named a new federal negotiator to replace Sheila Murray who completed her contract on June 12, 2007. Canada and Anishinabek Nation negotiation teams have continued to meet over the summer to work on fiscal and implementation issues in order to complete the Fiscal Transfer Agreement and the Implementation Plan.

It is anticipated that with the mandate in place, the teams will soon resume negotiations and travelling to First Nation communities to hold their sessions and provide opportunities for First Nations citizens to access the negotiators and ask questions about the draft Final Agreement with respect to the Exercise of Education Jurisdiction.

Talks get started on governance final agreement

Some substantive issues currently being discussed at the governance negotiation table include the non-application of the federal Statutory Instruments Act and a proposal to replace it with a parallel Anishinabek Nation legislative process, including an Anishinabek Nation Registry of Laws. The Delegation of Authority provisions came under discussion as well as did the definition of "jurisdiction."

Governance negotiation sessions for 2007 are as follows:

Sept. 18, 19, '07: Pic Mobert FN
Oct. 17, 18, '07: Rama Mnjikaning FN
Nov. 13, 14, '07: Laurentian University
Dec. 11, 12, '07: Whitefish River FN

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

interests know they can thrust them and that they work.

In addition to diminishing the jurisdiction of First Nations, turning to outside courts to resolve internal disputes is a drain on financial and human resources. Justice in the provincial or federal system is neither quick nor cheap and often leaves the parties to feel that "justice has not been done".

"In many cases, disputes are left unresolved and continue to fester, grow, and inflame our First Nations", says the Union of Ontario Indians legal counsel Jenny Restoule-Malozzi. "There is an emotional, mental, physical, and spiritual component to disputes, which many contemporary dispute resolution processes do not address. It is the aim of the RARCs and the ANTC to address these components of the dispute to ensure that justice is done for and by our own Anishinabek citizens."



DNAKMIGZIWIN/SPORTS

Dads compete to encourage children's participation

By Rick Garrick

THUNDER BAY – Although senior men's runners Rudy Corbiere, from M'Chigeeng, and David Sutherland, from Fort Albany, didn't win any gold medals, they stressed the importance of participating in the 2007 Aboriginal Summer Games.

"Participating in the games encourages our children to participate as well," Corbiere said, noting that he and his son have been to the last three games, including the 2006 North American Indigenous Games in Denver. "That's why I do it. My son and I, we compete in the same events. That's the fun part - you meet different people from all over. There's a totally different type of people at these events."

Sutherland, who travelled all the way from the shores of James Bay to compete, was using the games as a stepping stone to future



marathons in Toronto and Boston. "My plan is to go to the Toronto Marathon this fall," Sutherland said. "If I get my three-hour time (needed to qualify for the Boston Marathon), I would go to Boston in the spring."

About 90 athletes took part in the games, which were held Aug. 10 to 12 at the Fort William Stadium in Thunder Bay, with a

total 39 gold medals awarded.

Organizers have indicated that they will be comparing the athletes' results at the games and at Denver to decide who will be invited to go to the B.C. NAIG games next year. They will also be scouting for other athletes who couldn't make it up to Thunder Bay for the games to create a list of alternates for Team Ontario.

Triple gold medal winners included John Girard, Sagamok Anishnawbek (senior men); Carolyn O'Nabigon, Long Lake #58, and Cheyenne Kakagamic, Lake Nipigon First Nation (midlet girls); Diana Stevens, M'Chigeeng, Gloria Hendrick-Laliberte, Chippewas of the Thames (senior women); William Dick, Algonquins of Pikwakanagan (juvenile boys); Jeremy Cooper, Wikwemikong Unceded Indian Reserve, (midlet boys); Deborah Marsden, Beausoleil First Nation (juvenile girls).



Sheena Lee Smith-Spencer

Kicks way to world title

Sheena Lee Smith-Spencer was crowned women's world champion at the World Tae Kwon Do Championships in Birmingham, England Aug. 2-5.

Sheena Lee, 22, from Spanish, Ont. who now lives in Ottawa, captured the title by winning two gold and one bronze medal in individual events in the 47-nation competition.

The youngest female fourth-degree black belt holder in the world, she won the Canadian title in March in Calgary. She fractured her right foot a month before leaving to compete in the Worlds in England.

Sheena Lee is a third-year criminology student at Carleton University, as well as working for the Odawa Native Friendship Centre as the Recreation Activities Officer.

She also credits her aboriginal roots for helping her to relate so closely to her sport as there are similarities in the philosophy and tenets of Tae Kwon Do with her Ojibwe background. Sheena Lee hopes to see traditional drummers and dancers to open the next world championships in Ottawa in 2010.



Strength, speed win medals

Carolyn O'Nabigon used her upper body strength and speed to win three golds at the Ontario Aboriginal Summer Games. She threw 7.81 metres in the shot put, she jumped 7.20 metres in the triple jump and she ran 18.6 in the 100 metres to win three Midget Girls events. She also won a silver in the 400 metres with a 1:29.0.

The 14-year-old from Long Lake #58 FN is a multi-sport athlete who enjoys playing hockey and baseball in addition to pursuing the track and field events of shot put, where she has a personal best of 8.4, and the triple jump, where she has a personal best of 7.82.

"I usually do pushups and lift weights at night every second day," O'Nabigon says. "I run every day. I usually run around Boulevard Lake, which takes about 20 minutes."

Personal best for quiet jumper

Although Darryl Sturgeon has a quiet manner, he showed his stuff during the high jump competition at the 2007 Ontario Aboriginal Summer Games.

He jumped 1.61 metres to win gold and set a personal best in the Midget Boys event, and nearly made the next higher increment on his third try. He also won a bronze with 4.31 metres in the long jump.

The 14-year-old from Chippewas of the Thames has been competing in various track and field events since he was young, but this summer he decided to try focusing mainly on the high jump at the 2007 Ontario Aboriginal

Summer Games. "I just wanted to try something new," Sturgeon says, noting that he has done the high jump, the long jump, all the sprints, and the cross-country runs in the six or seven elementary school tournaments he has competed in over the years. "I've been doing track and field since I was little. It's fun because you get to go places."

The Sander High School student trains for track and field by going for hour-long runs every other day, but he doesn't really practice specifically for the high jump.

As for his gold-winning 1.61 high jump, Sturgeon says that "it felt good."

Commanda mining for gold

Theoren Commanda's speed continues to earn him gold. He picked up another three gold medals at the 2007 Ontario Aboriginal Summer Games to go with the three golds he won at the 2006 North American Indigenous Games and the four he won at the 2005 Ontario Aboriginal Summer Games.

"I won three gold medals at Denver," says the 15-year-old from Nipissing First Nation. "In the 100 metres, 200 metres and the long jump." Commanda, who set a personal best of 11.46 for 100 metres at the Ontario Federation of School Athletic Associations meet this past June, ran 12.2 in the 100 metres, 25.1 in the 200 metres and jumped 5.05 metres in the long jump to win three Midget Boys events at the 2007 Ontario Aboriginal Summer Games.

He trains by lifting weights one day, then running intervals and quick feet the next day, repeating the cycle every second day. His advice to other youth: "Keep your mind to it and don't quit, it's all for fun. Do it for yourself and your community."



Theoren Commanda



Darryl Sturgeon

Pikwakanagan girl goes six-for-six

Erinn Baptiste used her speed and endurance to rack up six gold medals at the 2007 Ontario Aboriginal Summer Games.

She ran 15.8 in the 100 metres, 30.3 in the 200 metres, 1:12.9 in the 400 metres, 3:00.7 in the 800 metres, and 6:06 in the 1500 metres to win five Juvenile Girls track events. She also won the 5K cross-country event.

Baptiste is looking forward to competing in next year's North American Indigenous Games, where she won a bronze in the 4x400 metre relay in 2006.

"The competition is a lot harder because there are a lot of girls," says the 17-year-old citizen of the Algonquins of

Pikwakanagan. "I was kind of disappointed (here) because there weren't many juvenile girls. But it was a lot of fun because we got to run against the senior girls."

The Opeongo High School student trains with her track team at school during the track season, beginning with weight training and floor workouts in the gym while the snow is still on the ground.

"Once the snow is melted, we start training on the track," Baptiste says.

"Everyone in my community is proud of me," Baptiste says. "They're glad I'm into sports. I'm pretty much the only female athlete from my community."



Erinn Baptiste

YOUTH Eshkiniigijig



Cody McGregor

Rapper looking for on-line votes

By Marci Becking

Recording artist Cody McGregor, 23, originally from Whitefish River FN is hoping to get your vote for the annual Bootlegger's "Generation B" contest. He's one of 65 finalists who are competing for the \$10,000 cash prize.

Working as a bartender and server at Casino Rama, McGregor has his sights set on the Aboriginal Music Awards. McGregor's smooth first rap single "Look me in my eyes" currently being played by Barrie's Rock 95, isn't your typical rap song.

"I wanted to get out of the synthesized," said McGregor of the raw instruments used to back up his lyrics. "The message is about self-esteem and identity."

McGregor has recorded six tracks as "Main Event" and has many more waiting to be produced. His Mix Nation Production Company is rightly named since he works with Jamaican, Hungarian and other groups.

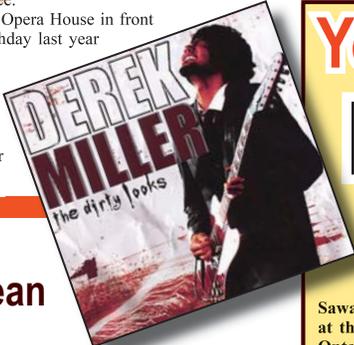
"I've lost friends to bad decisions," said McGregor, "and I have two younger brothers to be a role model for and issues to address and get the attention of the world." The clean, educating, swear-free lyrics is what McGregor is proud the most about and he started writing to give him some direction.

"I wanted a sense of identity, wanted people to see something in me," said McGregor, who boasts that he's drug-free.

McGregor performed at the Orillia Opera House in front of friends, family and fans for his birthday last year and will do the same this September.

"My neighbourhood, friends, family and the community all give me support," said McGregor.

Vote for Cody online at www.bootlegger.com September 13th-October 10th.



Derek can sing dirty and clean

By Falcon McLeod-Shabogesic

Derek Miller's new album: *The Dirty Looks* has beautiful rhythms, very tasteful rests, highlighted by artistic sound effects in the background. Combined they form sweet melodies. The solos are very tasteful because every note and interval has the right melody to fit the song. Derek Miller can reach a lot of people with his voice because he can sing dirty for the rockers and clean for the people who like it nice and easy. Although I enjoyed the song *Ooh La La* it seemed cut short by an abrupt ending. Derek Miller's combination of blues and rock is breathtaking. Every song is very unique and none of them sound the same. His lyrics are like classic blues mixed with reserve life. I give this album 9 out of 10.



Falcon McLeod-Shabogesic



7th Generation is made up of Nacoma George (DJ Combz), Rob Sawan (Kasp) and Zane Gold (Z-LG) from Penticton, BC.

Hip hop crew speaks to youth in language they can understand

By Kelly Crawford

NORTH BAY – "Life's tough from the ghetto to the reservation you should listen close to what we're saying." Lyrics by B.C. hip-hopers 7th Generation that youth can relate to, combined with irresistible beats created a new atmosphere at this year's HIV/AIDS Conference staged by the Union of Ontario Indians.

The crowd took to the Aboriginal hip hop crew as they educated word by word through this modern musical medium. Their message is clear and reaches youth in a remarkable relating fashion. The North Bay conference was

part of their "Reach Our Native Youth Tour 2007." Members of the group include Rob Sawan (Kasp), Nacoma George (DJ Combz) and Zane Gold (Z-LG). They are based out of Penticton, B.C.

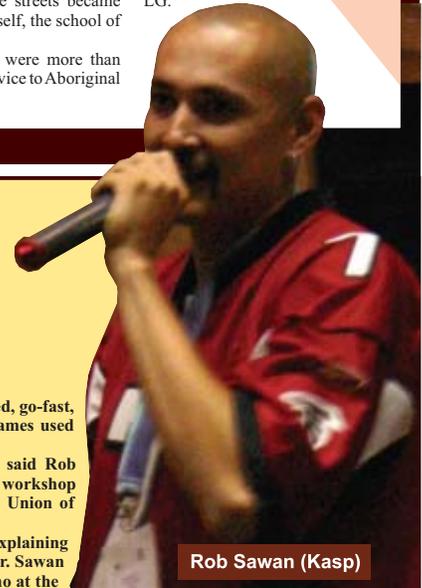
Members of the group get their material from real life experiences. "When I was sleeping on the streets, growing up with my dad as a junkie, that is how I would get away...listening to hip hop," said Kasp. Life on the streets became an education in itself, the school of how to survive.

All members were more than willing to offer advice to Aboriginal youth.

"Be who you are. Be yourself, do what you love to do no matter how hard goals seem to reach you can reach any goal if you work hard enough at it," said DJ Combz.

DJ Combz not only devotes time to the successful 7th Generation group, he is also the CEO and founder of Crazy Cutz Records.

"Listen to your Elders and really appreciate what has been passed down to you," added Z-LG.



Rob Sawan (Kasp)

You can't quit meth

By Kelly Crawford

NORTH BAY – Crank, quartz, zip, tina, ice, speed, go-fast, jibb, tweak, crystal meth, glass, meth are all names used for methamphetamine.

"You can't quit meth...it just won't let you," said Rob Sawan (Kasp) – who facilitated the "Truth About Meth" workshop at this summer's HIV/AIDS conference staged by the Union of Ontario Indians.

He began by relating to the world of drug use by explaining a bit about his own life on the streets on East Vancouver. Sawan explained how he lived on the streets with his father who at the time was a "pimp and junkie." After many years his father told him "I want you to educate people of what it is like to live with a junkie."

Sawan's approach in Meth prevention is on of total disclosure. He shares everything and anything one would want to know about Meth. "It is simple poison," said Sawan. It is harder to quit Crystal Meth than any other drug because you are so chemically-dependant."

The presentation revealed all of the information regarding this deadly drug. Sawan was able to explain the what, why and how questions. All eyes looked forward as they locked in on the visual presentation.

"It changes you, doesn't care who you are. These are uncles, aunts, cousins and nieces..." he added.

Both physical and verbal reactions set the stage as pictures of Meth user's appearance transitions over time. No facts were watered down or censored for the audience. "More than any other drug Meth pushes the mind and body faster and further than either was meant to go...eventually nerve ends begin to break off and the body and mind start to shut down," said Sawan.



Aboriginal Ontario

www.aboriginalontario.com

Open for Business

A Special Report on Economic Development by

OSPREY
MEDIA GROUP INC. and



Credit Union undergoing changes



BY ALLAN MOFFAT

GARDEN RIVER FN – Since May of this year, the Anishinabek Nation Credit Union has been undergoing a transformation of sorts designed to attract membership and maintain our relevance to current and future members.

Changes include new professionally-designed brochures, posters, business cards, Internet banking, website and a new logo.

The website (www.ancu.ca) has attracted quite a bit of attention lately due to the tailored look and striking visual images. The appeal of the site should be much more than “skin deep” if you take the time to explore. We’ve included numerous tools designed to help with budgeting, loan calculators and links to websites designed for our younger members.

Life Events Planner includes a number of different calculators designed to assist you in planning for various “Life Events” such as buying a home, retirement, vacations, etc.

For members who travel throughout the province or across Canada, or live at a distance from the credit union, we have included a link to the Exchange Network. This link will provide information about the locations of Automatic Teller Machines that are linked to this network. Members of the Exchange Network will enable Member Card holders (including the ones issued by ANCU) to make withdrawals at their ATMs without surcharging and also make deposits through their ATMs. The ATM locator includes a map of the immediate area making it easier to find the location.

Anishinabek Nation Credit Union is the first on-reserve credit union ever to be granted a charter by the Province of Ontario. The leadership of the Union of Ontario Indians embarked upon the idea of opening their own financial institution in 1994.

The journey to realization took seven years, with the credit union’s grand opening in November of 2001. Since opening, the credit union has served over 1,600 members, granted loans in excess of \$5.7 million and has serviced deposits of \$6.1 million.

The Deposit Insurance Corporation of Ontario insures all of the deposits with the credit union up to \$100,000 per member.

For further information about the credit union, or to become a member please contact our office toll-free at 1-866-775-2628, or at (705) 942-7655.



Operating history-filled boat tours one of Gordie Odjig's business ventures.

Wiky entrepreneur busy on land and water

By Melissa Cooper

WIKWEMIKONG – Nobody truly knows how busy Gordie Odjig is until they’ve walked a mile in his moccasins.

“Sometimes my to-do list is so long it goes past the length of my arm,” says Gordie, 49, who runs a bed and breakfast among other businesses out of his home on Manitoulin Island’s largest First Nation community.

If sleeping indoors is not your first choice, 32 spots are available for rough camping. He also has two rustic log cabins for rent which he built himself from the cedar trees on his property.

Gordie sums himself up as a person who cannot sit still, likes to visit and keep up with his culture through story-telling, song and dance, as well as wilderness adventures.

His six-bedroom B&B, which is called the En-dye-Inn – “your home” in Ojibway – is situated on four acres of waterfront land.

Surrounded by mature cedar trees and a grand view of Wikwemikong Bay, Gordie is at ease when visitors come calling.

“If you come to my place you’ll have a hands-on visit with a cultural historian,” he says.

Of his many stories, his favourite one is about a giant serpent that lives in the Bay, a story that scares little ones time and time again while riding in his pontoon boat. His Wiky Bay Tour business operates from May to October with fares of \$20 for adults and \$10 per child for a three-hour boat ride filled with history and offering an opportunity to take the helm.

His location allows Gordie the options of catering to activities on both land and water. Along his clean sandy beach is an area for tug-of-war, badminton,

basketball, hockey shoot-out, horseshoes, two volleyball nets, and even tractor rides.

“I’m basically trying to create a family amusement park,” he says.

His beachfront property also rents for birthdays, workshops and special events, which brings added employment to other community members.

“The money I make is used to pay other people to do work around my place,” he said.

Gordie has invested his own money in his various business ventures.

“My businesses are not doing the greatest, but it helps supplement my income and keeps me busy,” he says.

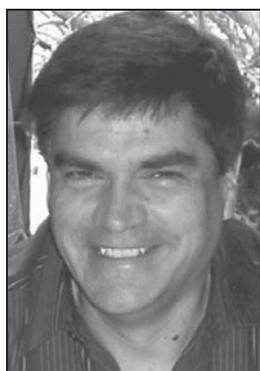
One day he hopes to upgrade by building a separate shower/washroom facility for campers, as well as a hot tub and sauna.

Although Gordie’s hobby involves being an Indian fishing guide for tourists, his full-time gig is being the Video Producer for the local TV5 community channel.

In addition, he also manages the Manitoulin Native Drum and Dance Troupe, which is a travelling mini pow-wow that features 12 dancers in full regalia. “I cater to tour groups that want to see real Natives dance,” says Odjig, whose niece, Lisa Odjig, went on to win the World Hoop Dancing Championship title in 2000 and 2003.

Gordie is well aware of the challenges that businessmen face. His advice for new entrepreneurs: “If you have an idea and it’s clear in your mind, just keep at it.”

For room availability please call (705) 859-2955 or visit: www.endyinc.in.abordigital.ca.



Hans Matthews

Helping miners, Indians get along

By Kelly Crawford

WAHNAPITAE FN – Hans Matthews’ job is to help Indians understand miners, and miners understand Indians.

As the president of the Canadian Aboriginal Minerals Association (CAMA), Matthews directs an Aboriginal, non-profit organization which seeks to increase the understanding of the minerals industry, Aboriginal mining and Aboriginal communities’ paramount interests in lands and resources.

Through increasing this awareness, all parties will benefit, says Matthews. The benefits that are associated with mineral development are essential to aboriginal economic development, but for Aboriginal peoples the right to use their land should be a choice.

CAMA’s role is to act as a mediator and facilitator for

economic development initiatives that will be beneficial to First Nations. By establishing relations, negotiating practical benefits agreements, jointly addressing mineral exploration and development issues, and mitigating negative impacts as partners with mining companies, Aboriginal communities advance to economic self-sufficiency.

With representatives all over the country the CAMA has its main office located on Wahnapitae First Nation east of Sudbury. Celebrating its’ 15th year of operation, CAMA wants to make a difference in the communication between involved parties with respect to mining.

This year’s 15th Anniversary conference will be held in Vancouver, BC on November 4-6. For more information on CAMA visit www.aboriginalminerals.com.



Aboriginal Ontario

www.aboriginalontario.com

Open for Business

A Special Report on Economic Development by



Wayne McKenzie shows his new board game "Pow-Wow-Opoly."

Board game promotes awareness

By Raymond Johns

NORTH BAY - Wayne McKenzie from Timiskaming First Nation hopes a new board game in which he has invested his time and money will promote awareness of Aboriginal peoples in Canada and bring families closer together.

"I'm promoting the game myself," says McKenzie, an artist who now makes his Pow-Wow-Opoly game the focus of his sales efforts.

Wayne has promoted his Pow-Wow-Opoly game in

his own Quebec First Nation, and introduced it at a Chiefs conference in Saskatoon two years ago where he raised a few eyebrows and received a lot of attention. The response was overwhelming and got thumbs up from all around.

"They just loved it...and the hype was there," said McKenzie, who has sold board square sponsorships to such organizations as the Union of Ontario Indians.

Pow-Wow-Opoly sells for \$35. For more information contact infor@powowopoly.com

Saving 3-4 trees per child

By Marci Becking

NORTH BAY - When you walk into Bugaboo Baby & You, you can't help but think that the woman behind the home business truly enjoys what she does.

Meet Sarah Blackwell, a North Bay entrepreneur, originally from Aundeck Omni Kaning First Nation. Her business started when this mother to Sarita, 4 and Kiigin, 1, and partner to Fred Bellefeuille - all citizens of Nipissing First Nation - sought out products that contain the least amount of chemicals for her family's use.

"I've always been interested in using environmentally-friendly products and it carried over when I had children," says Blackwell, whose display featured products from her home and online business bugaboobabyandyou.com.

"I wanted to make informed decisions," she says. "I help my clients with that as well."

Blackwell started Bugaboo Baby & You in April of this year and was pleased to get the store fully-stocked and up-and-running within a month.

The market for her business has expanded beyond North Bay to places like Sudbury, Huntsville and Bear Island.

Her clients are mainly pregnant women or women with pre-school aged children, and Blackwell hopes to expand on that market. She's partnering with a local business to do a session on baby-wear products and knows that the more she educates people, the more clients she will attract.

With a B.A. in Child and Youth Care and a Masters degree in Health Studies, Blackwell offers a product line that includes natural parenting products such as modern cloth diapers, natural baby powders, creams, bath stuff for mom, and the



Sarah Blackwell and daughter Sarita model the "Baby Hawk".

line of Baby Hawk, CuddlyWrap, and Mamankangourou Carriers. She also sells Natural Moon Time products that give women an environmental alternative.

"Women tend to shop around more, ask a lot of question and do research on the products they're buying," she says.

Cloth diapers save 3-4 trees per child, she says, and do not expose your child to dioxins, harmful chemicals or plastics associated with asthma, sterility in males or cancer. Parents can save at least \$2,000 per year by choosing cloth, she estimates.

Blackwell gets her skincare products from a Canadian company owned by an environmental scientist who donates profits from her skincare line to fund environmental research. She does a lot of research and asks potential companies many questions such as how they package their products.



firstpeoplesvote.com

"As a First Peoples' citizen, I have the right to vote. My ancestors fought hard for this recognition and this right. It took until 1960 to obtain this right. I honour my ancestors by practicing this right that they gave to me."



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Ontario CANADA
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About FirstPeoplesVOTE

First Peoples Vote and FirstPeoplesVote.com is a non-partisan initiative that is working to encourage First Peoples (First Nation, Métis and Inuit) participation in general elections, provide information to voters on issues that are important to First Peoples' governments, provide information from the mainstream political parties, provide resources to communities and provide an online discussion forum to exchange opinions and ideas.

The initiative was established by the Anishinabek Nation-Union of Ontario Indians under the leadership of Grand Council Chief John Beaucage.

Why Vote in Provincial and Federal Elections?

(Adapted from AFN Echo, Vol.2, No.5, 2005)

In December 2004, the Assembly of First Nations Chiefs-in-Assembly passed Resolution 89/2004 and called on the Assembly of First Nations to pursue a dialogue with the appropriate parties regarding an education or awareness campaign for First Nations people about the significance of voting. To that end, the AFN has initiated discussions with Elections Canada and hosted a discussion forum on First Nations.

Interesting Facts and Commentary

- ✓ In 1988, Ethel Blondin Andrew became the first aboriginal woman elected to the House of Commons.
- ✓ There are more than 60 federal ridings where First Peoples voters count for more than 5% of the vote.
- ✓ According to 2001 census data from Statistics Canada, in Algoma-Manitoulin-Kapuskasing riding 14% of eligible voters are of First Peoples heritage.

Election and Referendum Day is

October 10, 2007

For more information visit <http://www.era-of-action.com/fpc/>

Tapping Native talent

SAINT JOHN, NB - A forum to address the province's pending skills shortage has helped many employers to learn about their ability to develop and access Aboriginal talent through Aboriginal employment centres.

"Canada is experiencing an Aboriginal baby boom," said Kelly Lendsay, President and CEO of the Aboriginal Human Resource Development Council of Canada. "Aboriginal people are the nation's youngest and fastest growing human resource. This young upwardly-mobile labour force wants and needs workplace opportunities for training, skills development and employment."

The forum was designed to help human resource professionals develop strategies to effectively recruit, retain and advance New Brunswick's untapped Aboriginal workforce.

Across Canada employers are searching for innovative solutions to the skilled worker shortage. Many are taking aggressive action to recruit workers from beyond provincial and national borders. Others are awakening to the competitive advantage of workplace diversity, inclusive of Aboriginal people.

"On a national scale, a disconnect exists between the potential skills contribution made by the Aboriginal workforce and the view held by some business and labour leaders on this contribution," said Lendsay.

LANDS AND RESOURCES

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Anishinabek Stewardship Ranger Team

By Rhonda Gagnon

The Union of Ontario Indians has worked in partnership with the Ministry of Natural Resources to build the first Anishinabek Stewardship Ranger Team. The ranger team was based out of Whitefish River First Nation with Chief Shining Turtle and Councils support. Throughout the summer the ranger team has been involved with various projects around the North shore and Manitoulin area. Some projects include the transplanting trees to help restore shorelines and to prevent shoreline erosion, collecting data with the Anishinabek / Ontario Fisheries Resource Cen-

ter, rehabilitating fish habitat in streams, holding information sessions, and cleaning up surrounding beaches.

The Lands and Resource Department would like to introduce the hard working youth repre-

sentatives from the Anishinabek Stewardship Ranger Team: Team Leader, Keith Nahwegahbow and his fellow Rangers Caitlin Pitawanakwat, Brian Waboose, Zachariah Shawanda, Chotkey Haynes all from Whitefish River First Nation, and Jerian Esquimaux from Aundeck Omni Kaning

Unfortunately, the summer has come to an end and the Lands and Resource Department would like to thank the Anishinabek Stewardship Ranger Team for all their hard work and effort that was put forth in helping our mother earth and environment for future generations. We hope that you all will keep and share this great experience with others.



Team Leader Keith Nahwegahbow holding a giant salmon.



Caitlin Pitawanakwat and Zach Shawanda are taking fish samples with the Anishinabek Ontario Fisheries Resource Center

Forestry Agreement steadily building momentum

By Nadine Roach

Movement is steadily increasing as the Anishinabek Forest Commission (AFC) guides the development of the Forestry Framework Agreement Process.

Since the Letter of Intent was signed by Grand Council Chief John Beaucage and the Minister of Natural Resources David Ramsay in July of 2006 identifying forestry framework agreement discussions as a priority, movement has been progressive. The AFC has diligently guided and asserted longstanding positions to include forest access and tenure, revenue sharing, and forest management planning, to name a few. These issues have been tabled many times over by leadership within Anishinabek territory, recognizing inconsistencies within the implementation of Condition 77, now Condition 34 and the low level of involvement of First Nations in the forest sector.

The Union of Ontario Indians (UOI) mandated the AFC to oversee the development of the Forestry Framework Agreement Development Process, as well as be the critical link to the leadership for final endorsement once an agreement has been negotiated.

To date the AFC has in tan-

dem, contributed to the guiding principles, goals and objectives of the framework process, developed terms of reference, and contributed to a draft Table of Contents that will be utilized as a tool to develop a forestry framework agreement. Furthermore, the AFC has committed to developing a forest strategy as part of the overall plan to the framework agreement.

The Task Team, made up of AFC representatives and MNR representatives are in the final stage of completing a draft table of contents to initiate areas that will be elaborated on in preparation of writing a draft document to be considered for negotiations.

The Forestry Framework Development Process began with discussions between the Union of Ontario Indians and the Forest Management Branch of the Ministry of Natural Resources (MNR) and Ontario Secretariat for Aboriginal Affairs (OSAA) to jointly prepare for eventual negotiations of a forestry framework agreement. The AFC continues with objectives initiated with the inception of their mandate and continues to work on advancing the participation and opportunities of Anishinabek citizens.



Activities were an important component at this forum which was used to encourage leadership and team work. This activity is called the ropes game and this was done to allow the youth to show their skills.

NSTC host Youth Environmental Leadership Forum

By Rhonda Gagnon

As our natural resources become exploited and our environment becomes degraded by humans and industry we as Anishinabek people are responsible to speak up, to educate and to bring awareness to our youth. The North Shore Tribal Council hosted a Youth Environmental Leadership Forum to involve the youth and to inform them about the current environmental issues. This forum was a fun and a successful five day intense workshop that was held at the Canadian Ecology Center near Mattawa on July 29th to August 3, 2007.

Many Youth from the North shore area participated in this event, which helped them broaden their leadership skills and to gain more understanding on the importance of linking western science with traditional ecological knowledge. Several important keynote speakers were in attendance for this special event including First Nation Leadership Grand Council Chief John Beaucage, Chief Isadore Day, Chief Paul Eshkakogan and Chief Angus Toulouse, respected Elders Grandmother Elsie Bi-

assaillon from Serpent River First Nation and Grandmother Mary Assinewe from Sagamok Anishnawbek, along with many resource professionals. These inspiring people shared their encouraging words, wisdom, expertise, experience, and traditional knowledge, spiritual and cultural teachings to the youth

The youth were exposed to various workshops and hands-on activities relating to leadership development, political mentorship, and culturally modified science curriculum by Bea and Maheengun Shawanda. Bea and Maheengun both brought inspirational teachings, words and motivation to the youth, which they will bring back to their communities.

Rhonda Gagnon *Anishinabek Community Stewardship Leader* - "As a participant and a presenter from the workshop, I must say that I really enjoyed being a part of this special event. Sarah McGregor and Marnie Yourchuk from the North Shore Tribal Council did an excellent job on organizing this Forum and I hope to see it back next year - Miigwech."

Resource Management Council Coordinator

Ahniin! Boozhoo!

My name is Amya Assance (Asiniikwe) from Chimnissing aka Beausoleil First Nation on beautiful Christian Island in southern Georgian Bay.

I have recently been hired by the Union of Ontario Indians as the Anishinabek/Ontario Resource Management Council Coordinator.

I am a devoted mother to two boys, Griffin & Miigwans. I actively support their academic and extra curricular activities. I am the mom that volunteers at school, and holla's in the arenas.

The skills, strengths and experience I gained while working for my home community has afforded me the confidence to step out of my comfort zone, and try something new.

I look forward to the opportunities of learning new things, and utilizing my vast experience and achieving the Lands and Resource mandate of the member First Nations. As well, to working with the dedicated personnel at the Union of Ontario Indians and the Ministry of Natural Resources "to collectively move toward a positive working relationship that will allow both parties to work cooperatively on natural resource management issues affecting the Anishinabek Nation". AORMC Resolution # 2006/27

Please do not hesitate to contact me at the Union of Ontario Indians Head Office at 877-702-5200 ext. 2340



Amya Assance



The Anishinabek Nation is seeking individuals to participate in a working group for the

Anishinabek/Ontario Resource Management Council

The Anishinabek / Ontario Resource Management Council is seeking: one (1) member in the Enforcement Working Group, and, one (1) member for the Lands Working Group. The established Working Group(s) under this Council will be responsible for technical work on resource management issues and will provide reports to the members of the Council. The Working Group will consist of three Anishinabek representatives. Each Working Group will meet approximately 10 times per year and all expenses will be remunerated and an honorarium will be paid for each meeting. Best efforts will be made when selecting representatives to ensure each region of the Anishinabek Nation territory is represented.

Enforcement Working Group (1) Lands Working Group (1)

If you are interested in participating with either Working Group, please forward a cover letter stating your interest along with your resume by October 19th @12:00 pm to:

Union of Ontario Indians
Attention: Amya Assance, RMC Coordinator
P.O. Box 711, North Bay, ON P1B 8J8 or Fax to: (705) 497-9135



A'KI/LAND



Anishinabek Youth Council representative Arnold Yellowman, Grand Council Chief John Beaucage, and Ontario Minister of Aboriginal Affairs David Ramsay with Western Great Lakes Confederacy Wampum Belt.

Ramsay applauds leadership

By Marci Becking

NIPISSING FN – Building relationships was the focus of August’s meeting between Anishinabek Nation leadership and David Ramsay, Ontario’s first Minister of Aboriginal Affairs and Minister of Natural Resources.

Ramsay said that the Ontario government has a good relationship with the Union of Ontario Indians, largely because of the leadership of Grand Council Chief John Beaucage.

“(The Ontario government) has a positive relationship with the Union of Ontario Indians because of your approach,” Ramsay told the group of Anishinabek Chiefs. “The progress is incremental.”

Beaucage spoke about the political influence that the Anishinabek can exert on mainstream political processes. “We want to support those politicians who take our issues to heart,” the Grand Council Chief

added, speaking of the importance of relationships with the provincial government, “We have to share in the resources and be treated in a way that is fair.”

Ramsay said that he is supportive of Anishinabek initiatives in the areas of Inter-Treaty Harvesting, Youth and an Aboriginal Enforcement Unit.

Lake Huron Regional Chief Pat Madahbee spoke about a proposed fall, all-Ontario Inter-Treaty Harvesting Conference.

Minister Ramsay supported both an Anishinabek Nation Youth Strategy and Anishinabek Youth Stewardship, saying that there are lots of opportunities for the Ministry of Natural Resources to work with the Anishinabek Nation on these types of projects.

“We want to engage youth to do strong environmental work,” said Ramsay who also praised the Anishinabek Nation’s new emphasis on youth in leadership initiatives.



Joint fisheries crew Bruce McGregor, Kevin Reed Charles Hardy, Joshua Eshkakogan, Larry Jackson, Melvin Southwind and Curtis Bob prepare to head out for Georgian Bay.

Herring project historic

By Perry McLeod-Shabogiesic

SAGAMOK FN – For the very first time in the history of Ontario commercial fishing the industry has conducted a joint research project with First Nation fishers.

During the last two weeks of August a lake herring assessment program in the western half of Lake Huron’s North Channel was jointly conducted by the Ontario Commercial Fisheries’ Association (OCFA), Sagamok Anishinawbek First Nation (SAFN), The Anishinabek /Ontario Fisheries Resource Centre (A/OFRFC) and the Ontario Ministry of Natural Resources.

Field work was conducted by Sagamok Anishinawbek First Nation with assistance from the A/OFRFC.

“Having more knowledge of the state of the resource is good of all of us,” says OCFA biologist Kevin Reed.

The study area included the waters of the North Channel between the Serpent River Delta west to St. Joseph’s Island, and involved setting graded mesh gill nets in areas where lake herring are likely to be encountered. Boaters were cautioned to be on the lookout for the nets, which were clearly marked by flagged buoys on either end approximately 400 metres apart.

Mike Brown election

6 x 6

Herring ...



CALL FOR PROPOSALS FOR 2008

The Anishinabek/Ontario Fisheries Resource Centre (A/OFRFC) is a not-for-profit corporation established by agreement between the Grand Chief of the Anishinabek Nation and the Ontario Minister of Natural Resources to further the knowledge and conservation of fisheries resources of interest to member First Nations and Ontario’s stakeholders.

Invitation to Submit Project Proposals for the 2008/2009 Fisheries Season

Once again, it is the time of year that the Anishinabek/Ontario Fisheries Resource Centre accepts proposals for funding fisheries projects from First Nation communities within the Anishinabek Nation. We continue to experience a great deal of success working with First Nations and wish to continue to do so in the upcoming year. Project types that have been successfully completed in past years include:

- Fish population assessments for walleye, northern pike, bass, lake trout brook trout and lake whitefish in lakes and rivers
- Harvest assessments: angler, subsistence and commercial fishing surveys and catch sampling
- Fish spawning assessments/tagging projects for lake sturgeon and walleye
- Fish habitat mapping and assessment
- Training sessions and demonstrations of fisheries assessment gear
- Impact assessment; examining how man’s activities have affected local fish populations

Anishinabek Communities wishing to participate in fisheries studies in the upcoming year should submit a “Letter of Intent” no later than September 30th, 2007, at which point one of our staff can begin working with you to develop a formal proposal. A simplified letter of intent is available on our website at www.aofrc.org. Send correspondence to Ed Desson, General Manager edesson@aofrc.org, A/OFRFC, 755 Wallace Road, Unit #5, North Bay, Ontario, P1B 8G4 or faxed to (705) 472-6333. For more information contact Ed Desson at (705) 472-7888 ext. 21.



NISHNAABEWIN/CULTURE

Teaching Native Studies



ANISHINAABEMOWIN

BY SHIRLEY WILLIAMS

1) Gegwa nokaazke mzinaganan ge zhoomaagepa Anishinaaben ezhi-mnji-aashid, ezhi-bgoji-daadizid zhitood Anishinaabe zhidchiganan, maage ezhi-bekaadizod miinwaa gaa geyaabi bmaadizisig maage gi-ngonaagoziwaad.

Don't used books that show Native people as savages, primitive craftspeople, or simple tribal people, now extinct.

2) Gegwa biiskonye'aake binoojiinyag "wii-anishinaabe-konyewaad" ji nokaazwaad iw "waabshki-mzinagan anishinaabe-konyewin", maage "Mzinagani-miigwan" maage "Anishinaabe-gimaa-ndibaana-kaajigan."

Don't have children dress us as "Indians" with paper bag "costumes" or paper feather "headdresses"

3) Gegwa ngamke "Mdaaswi-Anishinaabensag"

Don't sing "Ten Little Indians"

4) Gegwa bgidnaake binoojiinyag "ji nokaazwaad-zaazaakewaad nshaa" Mii ooshime ji kinoomoodwaa binoojiinyag ji bapinidaagewaad.

Don't let children do "war whoops for nothing" Your just teaching children more to make fun of....

5) Gegwa bgidnaake binoojiinyag wii-damnawaad "Gchi-anishinaabedoo-zhigaanamon gaa-daawngeyin Gchi-mzinagani-gamigoong maage Anishinaabe-gamig enji-naagede'enjigaadeg zhaazhi gaa-bi-zhiwebkepa.

Don't let children play with artifacts borrowed from a library or museum.

6) Gegwa bgidnaake wii-zhidtoowaad "Anishinaabe-zhidchiganan" giish pin bwaakenziwaan weweni ge-gete Anishinaabe-zhidchiganan aawaang.

Don't have them make "Indian crafts" unless you know authentic methods and have authentic materials.

7) Weweni nda-kendaan gaa-bi-zhiwebiziwaad Anishinaabeg, gchi-zhaa'aazhi, miinwaa noongwa jibwaa kinoomaageyin.

Do make sure you know the history of Native peoples, past, present, before you attempt to teach it.

8) Zhinoomaagen go Anishinaabeg ezhi-mkaanziwaad, ezhi-yaawaad, ezhi-naadiziwaad, ezhi-anishinaabemowaad, e-zhitwaawaad ezhibwe'aandamowaad, miinwaaa enkwaneye'waad. Kino ensa bebezhiig bekaanziwag Anishinaabeg maanpii Mshiiken'kaaning.

Do present Native peoples as separate from each other, with unique cultures, languages, spiritual beliefs, and dress. Every one is different from the original beings here on Turtle Island.

9) Gegwaa eta kenoomaageke "Anishinaabeg ezhi-naadiziwaad" pii Miiigwechi-giizhigadinig.

Don't teach "Indians" only at Thanksgiving Day.

10) Kenoomaage go gaa-bi-zhiwebizowaad miinwaa gaa-bi-zhiwebak naasaab go Gchi-mokimaan-kiing naasaab Canada.

Do teach Native history as part of American history.



Nipissing drum draws political leaders

Lightning Drum, host drum for the 19th Annual Nipissing First Nation Traditional Gathering on the Labour Day long weekend, belts out an intertribal during the final day of celebration in Jocko Point Sacred Lands. With over 4,000 in attendance parking and dance arena were full to capacity. Political leaders from the surrounding areas joined the record crowds. Mayor Vic Fedeli from North Bay, Mayor Hec Lavigne from Callander Bay, Mayor Joanne Savage from West Nipissing, East Ferris Mayor Bill Vrebosch, Nipissing MPP Monique Smith and Anthony Rota, MP for Nipissing-Timiskaming riding were met and welcomed by Chief Marianna Couchie and her Council.

– Photo by Perry McLeod-Shabogestic

Talking Tipi

By Kelly Crawford

LIVELY – Aboriginal children under the care of the Children's Aid Society's Sudbury office will now have the opportunity to take part in the "Talking Tipi", a ten-week program for Aboriginal children in care.



"The program allows for the children to participate in traditional talking circles facilitated by community Elders. The talking circles are held once a week and are gender-specific," explained Leesa Froman, Aboriginal Cultural Co-ordinator, specialized support services for the Sudbury and District CAS.

Wiky School Board

4" x 8.75

Biidahban
Healing Lodge
4" x 4.5"

Janet St.
Louis
Obituary
2" x 5.5"



Governance, culture go hand-in-hand

GARDEN RIVER FN – Participants in a historic meeting of the Three Fires Confederacy of Anishinabek peoples confirmed their collective desire for governance models based on traditional teachings and have pledged to make the rare gathering an annual event.

The agenda featured a variety of political discussions of issues - treaties, water, fishing and harvesting -- that reinforced the traditional Anishinabek worldview that our leaders need to engage the Spirit in their everyday work in governing our communities.

Noting that the last formal assembly of the historic alliance of Ojibway, Pottawatomi, and Odawa took place in 1992 – and that the one before that was held over a century ago -- Anishinabek Nation Grand Council Chief John Beaucage said the “Re-Kindling the Flame” gathering Aug. 20-24 at Garden River First Nation was an example of a “snowball effect”.

“We’re getting stronger as people. We’re going to go on a different road – not because political people like us say so – but because the people supporting us say it’s the right thing to do.”

Many of the 2,000 who participated in sessions on governance and cultural teachings over the gathering’s four days were citizens of the 42 member Anishinabek communities represented by the Union of Ontario Indians, but there was also a large contingent from U.S.-based tribes.

“We will not let artificial borders keep us apart,” said Garden River Chief Lyle Sayers in welcoming delegates to his community just east of Sault Ste. Marie. Chief Sayers, a direct descendant of Chief Shingwauk, was pleased to announce the birth of his first grandchild during the gathering.

National Chief Phil Fontaine brought greetings on behalf of over 600 communities represented by the Assembly of First Nations.

One of the featured speakers was Herb George, Satsan,Frog Clan, a hereditary chief of the Wet’suwet’en peoples of British Columbia, who serves as president of the Ottawa-based Centre for First Nation Governance.

“There’s no way we can exercise our inherent right based on someone else’s system that has been imposed on us,” said George. “All we have to do is recognize ourselves. We need to bring our Elders into the circle. The Elders have told me that they have more to offer than closing and opening meetings with prayers..

At the end of the four-day celebration, delegates stood in unison to offer unanimous support to a declaration pledging to base future Anishinabek governance models on the clan system, and to create health and education systems grounded in traditional knowledge and teachings.



Ontario Regional Chief Angus Toulouse, Garden River FN Chief Lyle Sayers, National Chief Phil Fontaine, and Batchewana FN Chief Dean Sayers join the Grand Entry procession to open the 2007 Three Fires Confederacy Gathering on the traditional territory of the Garden River First Nation – Kitigan Zibi. “It’s a good morning for the Anishinabek,” said Fontaine, an Ojibway from Sagkeeng FN in Manitoba.



Eddie Benton-Banai says the word “Anishinaabe” describes “all original people of this part of the world”. The Grand Chief of the Three Fires Midewiwin Lodge shared songs that have not been heard in 83 years at August’s Three Fires Gathering at Garden River First Nation.



Member of Three Fires Drum wears a hat with a message.



Nelson Toulouse tells workshop participants in the traditional Medewiwin lodge that “language is about our thought ...not words.” Toulouse is Chief Commissioner of AMO – the Anishinabek-Mushkegowuk-Onkwehonwe Language Commission of Ontario – incorporated as a charitable foundation to preserve and revitalize the traditional languages used by First Nations in Ontario.



Parents Laura Liberty and Ken Tabobondung give son Shkaabewis, 6, a better view of ceremonies at Three Fires Gathering.



MBS
Full Page
10.25" x 14"





An Open Letter to Ontario Legislators

September 6, 2007

Today is the 12th anniversary of the shooting death of unarmed Native protester Anthony "Dudley" George at Ipperwash Park, an event that continues to have a profound impact on all residents of Ontario.

In May the Report of the Ipperwash Inquiry offered hope that its 98 recommendations might contain the seeds of a better future for First Nations people who live in this province.

"The provincial government and other institutions must redouble their efforts to build successful, peaceful relations with the aboriginal peoples in Ontario so we can all live peacefully and productively," said Justice Sidney Linden, releasing his 1500-page report after hearing 140 witnesses over 25 months.

On June 29, the 42 member communities of the Anishinabek Nation launched an Era of Action campaign to martial support for the Ipperwash Inquiry's key recommendations. Thousands of postcards have been distributed across Ontario petitioning signatures to urge Ontario's premier to work with the federal government and First Nations to establish the Treaty Commission of Ontario, a permanent, independent and impartial agency to facilitate the settling of land and treaty claims in the province.

As the Oct. 10 provincial election approaches, First Nation citizens across Ontario are expecting to see candidates' platforms reflect Ipperwash Inquiry report recommendations designed to reverse what Commissioner Linden called "centuries of discrimination and dispossession."

Following the upcoming provincial election, we will present the incoming premier with postcards signed by municipal mayors, Ontario legislators, members of Parliament, clergy, teachers, and other citizens who expect the new government to maintain the momentum established by the Ipperwash Inquiry report.

Ontario's next government needs to use those actions as a foundation upon which to build respectful relationships with aboriginal and First Nations peoples. It has already been clearly demonstrated that Dudley George's death was needless. The provincial government must now show it has learned from the tragedy.

All my relations,

John Beaucage
Grand Council Chief, Anishinabek Nation



John Beaucage
Grand Chief
Anishinabek Nation

UNION OF ONTARIO INDIANS

P.O. Box 711 North Bay, Ontario P1B 8J8 Phone: (705) 497-9127 Fax: (705) 497-9135

MBS
Elections Ontario
10.25 x 8



DOHM-NUK/LET'S PLAY!



ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com

Be careful: cleaning can kill you

With growing concerns about global warming, more and more people are thinking about their personal impact on the environment.

We are reviewing our energy consumption for our homes and automobiles. We might even be thinking about the quality of our food products. But it's also worth checking our use of personal hygiene and cleaning products, which have become a multi-billion-dollar industry in the developed world.

Through clever marketing we are made to believe that our homes and our bodies need to sparkle, be germ-free and smell great. So we buy "easy-to-use" products that have us believing we are living a cleaner, healthier life.

Well, this is not really true. Many household cleaners and personal hygiene products are made from chemicals, synthetics and fragrances that can actually be harmful to our health.

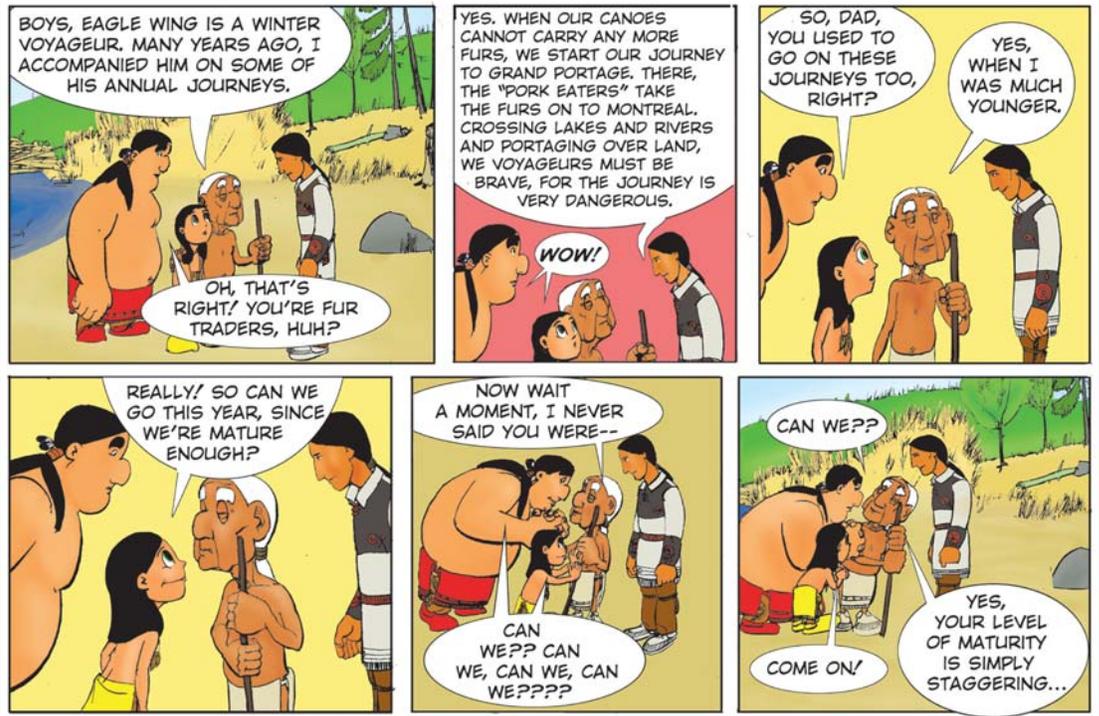
Cleaners contain a variety of harmful substances including carcinogens (cancer-causing agents), neurotoxins (brain damage), reproductive toxins (increase or delay in sexual development) and endocrine-disrupting chemicals (interferes with hormones). This includes anything from your toilet bowl cleaner to air fresheners, shampoos, and makeup.

Alcohol, methanol, bleach, ammonia, ethanol, phenol and propellants are commonly used in air fresheners, disinfectants, toilet bowl cleaners, degreasers, glass cleaners, metal polishes, hair and skin care products. When ingested, inhaled or exposed to skin these chemicals can cause lung, liver, kidney and heart damage.

Formaldehyde is found in detergents, disinfectants and many skin care products. It is also emitted from foams, plastics, insulation and many other household building products. Formaldehyde is a suspected carcinogen and air pollutant.

Sulphuric, hydrochloric, phosphoric and hydrofluoric acids are used in a variety of cleaners to "eat away" dirt, grime or rust. These acids are irritants that can cause eye, nose and throat irritation from the vapours, and burns from contact with skins, and can even kill if ingested.

Rabbit & Bear Paws



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Many of these chemicals do not break down in your septic tanks, in landfill or in our water systems. They contaminate drinking water and can kill wildlife.

Household cleaners and beauty products also pose hazards for children who put anything and everything into their mouths, crawl on the floor or are curious about colourful bottles.

Since many of these cleaners leave behind residue, your children may be ingesting harmful chemicals without you realizing it.

Keeping our houses and bodies clean does not have to be a toxic adventure. Simple ingredients such as vinegar (disinfectant), baking soda (abrasive and deodorizer), liquid soap (pure soaps such as castille), salt (de-greaser), lemon juice (disinfectant and de-greaser), water and elbow grease can do the job just as well at a much lower cost to our health and our pocket book.

To find out more about organic housekeeping and natural hygiene products check out the following books and websites:

- www.lesstoxicguide.ca
- www.at-home-with-mama.com/naturalhousekeeping.html
- www.pioneerthinking.com
- Organic Housekeeping* by Ellen Sandbeck
- Clean House, Clean Planet* by Karen Logan

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 ANISHINABEK NEWS

COOKBOOK

OF TRADITIONAL AND NON-TRADITIONAL FOODS

SUBMISSIONS – Please complete the following:

Your Name : _____

Name of Recipe : _____

FN Community / Where you are from : _____

Mailing Address: _____

Photo of Contributor and Dish : *(Please mail or e-mail to address below.)* _____

Brief Bio : *(If you need more space please mail or e-mail to address below.)* _____

Recipe: *(If you need more space please mail or e-mail to address below.)* _____



MAIL OR E-MAIL TO: The Anishinabek News, PO Box 711, North Bay, ON P1B 8J8
Tel: (705) 497-9127 Fax: (705) 497-9135 E-mail: news@anishinabek.ca

EDUCATION *Kinoomaagewin*



A SUPPLEMENT TO THE ANISHINABEK NEWS
September 2007



Northern Ontario School of Medicine placement students received teachings and made Medicine Wheels with Elder Lillian Pitawanakwat. Students, from left: Katherine Bell, Matthew MacEwan, Angela Golas and Katie Edmunds.

Medical students use communities as classrooms

By Marci Becking

NIPISSING FN – For the upcoming school year, Northern Ontario School of Medicine will have an intake of 56 students who will experience the school's unique community-based learning environment with placements across Northern Ontario – including in several First Nations.

The placements, state-of-the-art “smart” classrooms, and a progressive distributed learning curriculum are designed to ensure that NOSM graduates physicians with an appreciation for the unique

health-care needs of Northern Ontario, as well as the cultural diversity of the people who call it home.

This year's student intake – including five aboriginal learners – will have the same opportunity as experienced this spring by 34-year old Angela Golas, who came to NOSM by an unusual route.

Born in rural Fisher Branch,



Marci Becking

Manitoba, Angela studied at McGill and the University of Toronto before founding a successful health food business. Her lifelong dream of studying medicine, combined with a love of Ontario's north that she shares with her husband, made the new medical school option a dream come true.

“I love it. The clean air, friendly people, beautiful scenery combined with a really hands-on approach to learning medicine makes it a great experience,” said Golas.

“We received a very warm

welcome from Nipissing First Nation throughout our four-week placement. Above all, I was struck by the sharing nature of the community, including their food, their stories and knowledge. A key highlight of my placement was a sweat lodge led by Mike Couchie. I felt extremely privileged to share in this sacred experience. Given the history between the Europeans and the First Nations people, the fact that we were entrusted with this experience was profoundly humbling.”

Other highlights included

a medicine walk with pipe-carrier and medicine helper Perry McLeod-Shabogesic, story-telling during Elders night, a fish fry at neighbouring Dokis FN and an afternoon of cooking and learning with 9-12-year-olds during Kids Can Cook. The month of placement was coordinated by Claire Campbell.

“The placement held a strong focus on community and exposure to who we are, our structure as a First Nation including political, administrative as well as culture,” said Campbell.

ANCU BANNER
10.25 x 2”



KINOOMAAGEWIN/EDUCATION

EDUCATION BRIEFS

Wanted: Native journalists

TORONTO – Designed to encourage aboriginal Canadians to pursue a career in journalism at a Canadian post-secondary institution, the Gil Purcell Memorial Scholarship consists of a \$4,000 cash award and

The Award: an offer of summer employment at The Canadian Press.

It was established in 1990 in honor of Gillis Purcell, general manager of The Canadian Press, the national news agency, from 1945 to 1969.

Eligibility: The scholarship is awarded to an aboriginal Canadian (status or non-status Indian, Metis or Inuit) who is enrolled at a Canadian university or community college.

Deadline: Deadline for application is November 15.

Contact: Mrs. Deborah McCartney, Administrative Assistant - HR
The Canadian Press, 36 King Street E., Toronto, ON M5C 2L9
Tel: 416-507-2132 Fax: 416-507-2033

E-Mail: deborah.mccartney@thecanadianpress.com

New tourism course offered

M'CHIGEENG FN – Georgian College will offer its Aboriginal Tourism program through the Kenjgewin Teg Educational Institute (KTEI) on Manitoulin Island.

The new two-year diploma program, combines contemporary business technology with Aboriginal-specific subjects. The curriculum includes such topics as community economic development strategies, effective planning, research, and marketing tools. Aboriginal tourism includes eco-tourism, adventure travel, cultural tourism and such winter sports as snowmobiling, cross country skiing and ice fishing.

Native Ed. in need of new focus

By Kelly Crawford

SUDBURY – With a new PhD under his belt, Dr. Darrel Manitowabi says the focus for Native Education is in need of a change. “We invest too much time in Native Education talking about the problem of colonization, social problems, etc. and not enough time invested in community problems...Native problems,” says the Wikwemikong citizen, currently teaching in the University of Sudbury’s Native Studies program.

“So basically Native education is informing about colonial history but it is not yet about enhancing Native communities dealing with Native problems and finding solutions for that. From my perspective Native education so far is Native education for non-Native people and there needs to be more Native education for Native people,” he explains. He says it was a tough decision to make a commitment to get his PhD in Anthropology from the University of Toronto. “It was a difficult decision to make only because it takes a long time. The average is four to six years,” says Dr. Manitowabi, who credits his family for motivating him. “It is not necessarily a formal agreement but I do it for my family in the sense that it is kind of like insurance. If you have a decent education there is a tendency for you to have a relatively good job.”

He offers encouraging words for today’s youth.

“Don’t give up. I think that it is more difficult for Native students to succeed in education. That is just an extra

barrier. If they are able to by-pass that barrier, or surpass that barrier, they will be in a more enhanced position only because they had to go through more than a mainstream student would. By overcoming more challenges in effect you become in some ways more qualified than a person who did not have to overcome any challenges,” says Dr. Manitowabi.

Overcoming challenges is something that Dr. Manitowabi has been successful at.

“I have seen poverty and I have witnessed social problems first hand. I figured out that education was a way out of that, a way to prevent that from happening. My inspiration was not to be the way the situation was when I was growing up. It wasn’t a person it was a phenomena,” he says.

In the future Dr. Manitowabi hopes to play both roles of professor and consultant.

“I see myself sharing my experiences, with a younger generation who might be directly involved with the frontlines of new initiatives, just so that they are aware of what they are getting into and so that they have the ability to deal with economic success. Economic success means that you’re often in greater friction with the provincial government and federal government.

“It is always a constant struggle because there is always a government or another group or people who are always trying to shape or trying to control you or trying to influence what you are doing.”



Dr. Darrel Manitowabi

Wilfred Laurier
Masters Program
4 x 8.30

Anishinaabemowin Ted
Language conference
6 x 8

KINOOMAAGEWIN/EDUCATION



Tami MacLeod holds up a lock of her husband Brad's hair during a haircutting fundraiser at Nipissing University. Children Micah, 3, and Isaac, 5, help out.

Teacher loses hair in aid of students

By Raymond Johns and Marci Becking

NORTH BAY – As Nipissing University instructor Brad MacLeod's hair was cut off piece-by-piece, the Canadian Cancer Society and the Aboriginal Summer Program's financial aid fund at Nipissing were benefiting.

Over 100 students attend the program to become special education teachers, educational assistants and teachers and often need financial support. Donors had their names in a draw to win a chance to cut MacLeod's hair. His wife Tami was the lucky winner.

"My kids are really excited to do this," said MacLeod. "My son Isaac shaved his head already so he'd look



Brad MacLeod

like me." MacLeod, a graduate of the Nipissing Aboriginal teaching program, teaches at I.L. Thomas Elementary School in Six Nations. "I want to demonstrate to our students what being in the education process entails – giving back.

We hope our students will take that message back to their communities."

The hair will be sent to Mississauga's Cancer Society where they make wigs for cancer patients who have lost their hair during chemotherapy. The donations are split between the Canadian Cancer Society and the financial aid fund for students.

MacLeod's mother, Deb MacLeod was also on hand for the event and is an instructor at the university.

So far instructors and students have raised \$1000. Donations can be made by calling George Swanson at 474-3450 ext. 4368.

Elders influence professor

OTTAWA – When Dr. John Borrows was growing up on the Chippewas of Nawash First Nation in central Ontario, his grandparents would often tell him that getting a good education was the most important thing he could do to improve his life and make positive changes in the wider community.

He took that message to heart, eventually studying law at the University of Toronto and earning his doctorate at York University. He's now a professor in the University of Victoria's faculty of law, where he holds the Law Foundation Chair in Aboriginal Justice and teaches first-year criminal and constitutional law, as well as upper-level aboriginal law classes.

Borrows is widely respected throughout the country for his efforts to build bridges between aboriginal



Dr. John Borrows teaches law at the University of Victoria.

and non-aboriginal communities and to encourage discussion about the ongoing challenges facing First Nations in Canada.

Borrows' work in law education and consulting has now been recognized by the Royal Society of Canada (RSC) Academies of Arts, Humanities and Sciences of Canada. He will be inducted as a fellow of the society at a Nov. 17 ceremony in Edmonton, joining the ranks of approximately 1,700 scholars, scientists and researchers who have

been similarly honoured since the organization was founded in 1882.

The July 6 announcement cited Borrows as "the leading aboriginal legal academic in Canada" and lauded his work with the Department of Justice on aboriginal law issues (e.g. speaking to judges about the technicalities of aboriginal law), his contributions to the treaty negotiation and mediation process.

In 2003 Borrows was cited for lifetime achievement by the National Achievement Foundation.

Algoma District School Board 6 x 8

Three Feathers Learning Products 4 x 4.5



Native Studies
Full Page Colour

Native Studies
Full Page Colour

MASINAIGAN/BOOKS

Drew Taylor's novel ideas all in his head



Drew Hayden Taylor

By Rick Garrick
THUNDER BAY – Drew Hayden Taylor has a unique writing method.

The Curve Lake First Nation author and playwright usually plans his next play or story completely in his mind before he sits down to write.

"I write all of my story a year in advance in my head," Taylor said during his Saturday afternoon workshop at the Sleeping Giant Writers Festival, which was held Aug. 24-26 at the Prince Arthur Waterfront Hotel in Thunder Bay. "I wrote one play of my plays in three days because I thought it all out in my head."

Taylor wrote the first draft of his first novel, *The Night Wanderer: A Native Gothic Novel*, in six weeks, then revised it in another two weeks, then wrote the final draft in another two weeks before polishing it in another week, for a total of 11 weeks.

But while it only took him 11 weeks to get his novel down on paper, it actually took him about a year from when he first started planning the story in his mind.

"Everybody has their own way of writing," he says. "I can't start a journey until I know where I will end up."

Taylor also spoke about how he first started writing newspaper columns, one of which was published in the *Globe and Mail* on the day of his first workshop.

"It took me until well into my career before I attempted to play with the world of prose," he says, noting that his first newspaper column was about 800 to 1,000 words long. "It got a lot of letters to the editor, and I got asked to do more. I now have columns in five papers."

While Taylor is now comfortable writing prose, he says that he didn't always feel that way.

"Because of the education I have, I was never comfortable writing prose," Taylor says. "But dialogue was different. I listen to people as they talk, and I can write how people talk."

Taylor first began using his talent for dialogue talent during the 1980s

in the television industry, first as a consultant and later as a scriptwriter for *The Beachcombers*, *Street Legal* and *North of Sixty*.

"I wrote two story ideas for *The Beachcombers*," Taylor says. "Three weeks later they said they wanted to buy one of those scripts. I was 25-26, and at that time *The Beachcombers* was one of the most successful series on the air. So I sat down and wrote it—it was easier than I thought. 1.3 million people watched my *Beachcombers* episode. That's more people than all the people who have watched my plays, but the irony is that people know me for my plays."

Taylor's play writing career began in 1990 with the award-winning Toronto at *Dreamer's Rock*, a play he wrote after the success of Tomson Highway's award-winning play *Dry Lips Oughta Move to Kapuskasing* opened the door for other native playwrights.

"It was one big scene," he says. "It took place on a rock the size of these two tables set together (in the centre

of the audience) - it was theatre in the round. It shouldn't have worked, but for some reason it did."

Taylor's most recent play, *In a World Created by a Drunken God*, opened in theatres across Canada over the past year.

"I've been making things up for a living, and getting paid for it," he says, explaining that he has made his living solely from writing over the past 20 years.

Taylor also recently began directing documentaries, including *Redskins*, *Tricksters* and *Puppy Stew*, a National Film Board of Canada film on First Nations humour, *The Strange Case of Bunny Weequod*, and *Circle of All Nations*.

As for advice for aspiring writers, he recommends that people read, and get a life.

"If you want to write, read," he says. "Just by reading, I soaked up story structure, character development and dialogue. That is the best way to learn how to write."

"You've also got to have a life."

Simplicity a shortcoming



Christian's Reading Room

BY CHRISTIAN HEBERT

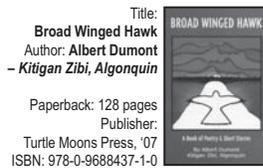
Poetry and short stories are a curious genre for readers as each will usually have a different interpretation as to the meaning of the work and will relate to it in his or her own individual way. Although in the case of Albert Dumont's "Broad Winged Hawk: A Book of Poetry & Short Stories" this typecast is not as pronounced. Both the strength of the works and their shortcoming are their simplicity.

The works in 'Broad Winged Hawk' are divided into seven categories, such as 'Healing', 'Racism', and 'Love'. Within each grouping are several poems and short stories relating to its general subject. The works are filled with spiritualism, guidance, strength, wisdom and humour, and one can immediately surmise that the author draws from many of his own life experiences in the relating of several poems and stories in the hopes of enlightening and lending his experience to his readers. The motivational 'I am Strong' and remonstrative 'Sobriety' deal with the issue of substance abuse while other works such as 'The Snowflake', 'Queen Respect and King Wisdom' and 'Kindness' deal with the human condition and the need for more peaceful and understanding relations between people. There are more

than a few heart-warmers as well, such as the touching 'The Girl who Loved Clouds'.

As a critical reader looking for depth and hidden insight, the book was found lacking. Dumont is a straightforward, from-the-heart writer and there is little in the way of complexity and profundity. The need for elaborate, deep thought was never present, something that advanced readers usually require while deconstructing and analyzing this category of literature. However, it can be argued that a hammer could drive home the nail of wisdom much better than a monkey wrench turned sideways. It is this premise which Dumont's collection achieves.

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.



Title: **Broad Winged Hawk**
Author: **Albert Dumont**
- *Kitigan Zibi, Algonquin*
Paperback: 128 pages
Publisher: Turtle Moons Press, '07
ISBN: 978-0-9688437-1-0

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EZHOOSSED/ARTS



Members of the Wikwemikong-based Debajehmujig Theatre Group, from left: Barry Beaver, Lottie Fox, Bill Shawanda, Josh Peltier, and Jessica Wilde.

Actors use laughter, tears to dramatize suicide's impact

By Denise Desormeaux

ONEIDA – “We all have guilt!” proclaims Frankie in the play “Seven Grandfather Teachings”.

As two brothers – Kyle and Nimkee – and two sisters – Frankie and Raven – recall fond memories of their beloved brother, Dillon, laughter fills the room. As the laughter

subsides, hurt ensues. Lulled by the quiet agony of their endless inner turmoil, the siblings’ tears overflow.

Year after year, the brothers and sisters retell the same stories of times spent with Dillon. They joke and laugh, then tears revisit their circle, as they wish their brother had not hung himself. The siblings prepare a turkey

dinner and set out a plate to feed Dillon’s spirit to maintain their loving relationship with him.

On Aug. 22, Debajehmujig (Anishinabemowin for “Storytellers”) Theatre Group dramatized the longstanding effects of suicide on a family, through this gripping and humorous, yet explicitly honest play.

With minimal props, yet maximum feeling and heart, the Wikwemikong-based actors brought to life the deep-rooted feelings and reality with their creative five-actor performance.

Chippewas of the Thames and Oneida Settlement’s Human Services staff combined their resources to host a two-day gathering at Oneida’s

Standing Stone School. The event, titled “Antler River SOS Suicide Prevention Youth Conference” drew over 80 participants of all ages, from the Chippewa, Munsee-Delaware, and Oneida communities. Troupe member Bill Shawanda explained that acting is a form of expression that facilitates the healing process for many.

Art Gallery of Sudbury 4” x 7.5”

Odjig art spans 40 years

Organized by the Art Gallery of Sudbury and guest curator Bonnie Devine, the exhibition is scheduled to open at the Art Gallery of Sudbury on September 15, 2007 and continue to November 11, 2007. The show consists of 63 works spanning forty years of Daphne Odjig’s career. A tour to public galleries across Canada will follow.

About the Artist

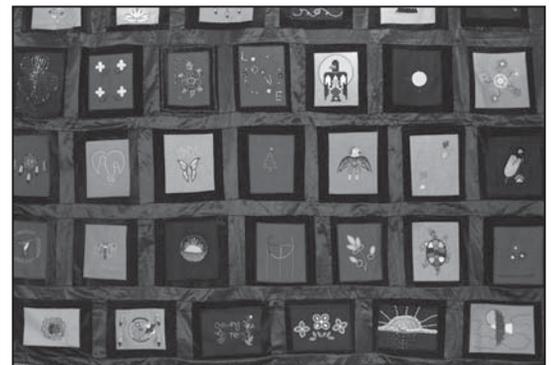
Born in 1919 in Wikwemikong, on Manitoulin Island, Daphne Odjig was instrumental, along with a handful of Anishnabe artists in the 1960’s, in bringing to public prominence the pictorial style now known as the Woodland School. A member of the Order of Canada, Miss Odjig has achieved national and international recognition and holds Honourary Doctorate degrees from the University of Toronto and Laurentian University in addition to an Aboriginal Achievement Award.

About the Exhibition

In bringing together 40 years of Daphne Odjig’s paintings and drawings, this retrospective exhibition facilitates a long overdue critical assessment of Daphne Odjig’s extensive aesthetic, philosophical and cultural investigations during the last decades of the twentieth century. Examples of her contribution to the early Woodland School are contrasted with the lyricism of her colour work in the 1980’s and the sharp political content of her large history paintings.



Daphne Odjig



Sewing Sisters make wall hanging art

By Rick Garrick

THUNDER BAY – Ella Gagnon was proud to see both Elders and youth working together on the Sewing Sisters beading project.

“It showed that we can all work together,” says Gagnon, an Elder originally from Aroland who now lives in Thunder Bay. “It made me so proud to see the young ladies sitting with us and doing the beading with us.”

On a sunny afternoon at the Mt. McKay Pow-wow, a group of women have gathered together to discuss their recently-completed three-month Ontario Arts Council-funded Sewing Sisters project.

“It just started with an idea and snowballed,” says Leanna Marshall, noting that the project she and her sister Jean Marshall -- both hail from Kitchenumaykoosib Inninuwug -- initiated this past winter was celebrated during June’s opening at the Thunder Bay Art Gallery.

“I went to the Art Gallery the other day, and the wall hanging just stands out,” says Jean. “It’s really neat to see it all together; everyone is so proud of it.”

The 30 Sewing Sisters, who range in age from the young teens to elders and originate from communities all across northwestern Ontario, worked together on the project every Tuesday evening at Anishnawbe Mushkiki, an Aboriginal Health Care Centre in Thunder Bay. While working in their space downstairs, the Sewing Sisters often heard the beat of the drums coming from the lodge upstairs.

Each of the Sewing Sisters created their own unique beadwork design for their own wall hanging panel, while Sarah, Jean and Eva Fox designed and completed two panels.

Once the panels were completed, the Sewing Sisters joined them together to complete the wall hanging.



Bursary Honours Bartleman

By Sharon Weatherall

BEAUSOLEIL FN – Local Elder Louise King bestowed the Ojibway title “Waab Giiskik” on Tiny Township resident David Walker Aug. 18, calling him a “special friend” of her people.

Walker is the generous donor who created the Lieutenant-Governor James Bartleman Bursary for Native Education on Christian Island.

Over 100 people attended the dedication of the \$100,000 education endowment which is expected to earn \$5,000 per annum through Huronia Communities Foundation (HCF) to underwrite the cost of providing the annual bursary in perpetuity to deserving Christian Island post-secondary students.

Blessed with a higher standard of living than the good folks across the water Walker said he always wanted to do something to help and an educational bursary proved the perfect way. With a passion for education Walker has set up several other small bursaries in the past but admits the Christian Island donation is the largest he has made. Now he has challenged others to do the same.

“It has worked out very well and I am happy to be able to do this. I only hope that others will see the positive impact this donation will have in helping to further educational opportunities for Christian Island youth and I challenge them to do the



Chimnissing Elder Louise King presented David Walker with the Ojibway name ‘Waab Giiskik’ in honour of his generous donation for students of Christian Island.

same. There are many people out there who could match my donation or better it,” said Walker.

The dedication involved presentations, prayers and native entertainment, a luncheon and tour of the island for many who have never before been there. Chief Rodney Monague Jr. shared the proud history of Ojibway people on Christian Island saying for over 50 years the islanders have tried to be known as an independent community but struggles from social problems had kept them from doing so. He presented a hand-carved paddle with a dreamcatcher worked into the middle of it to David

and Eleanor Walker, saying the gift represented a “bridge between the island and the mainland”.

“It is much appreciated and very appropriate that you would give me a paddle,” said Walker who purchased property across from Beausoleil Island in 1971. “We have been paddling for many years and learned to do so crossing the water to the lighthouse on Christian Island where we would camp over night once a year.”

Chief Monague said Lieutenant Governor Bartleman’s visit to the Christian Island School grade five/six class this past June demonstrated great cultural pride and set in motion

the announcement of Mr. Walker’s gift. The same visit inspired Walker to contact Lieutenant Governor Bartleman this summer about naming an educational fund in his honour.

OPP Inspector Brian Wagner read a letter from Mr. Bartleman, whose plans to attend the event were cancelled when bad weather prevented his plane from landing.

“I am very moved that Mr. David Walker has decided to establish a bursary in my name for the youth of Christian Island, to help young people who would otherwise not have a chance at higher education,” wrote Mr. Bartleman.

Art college appoints Bartleman

TORONTO – The Ontario College of Art & Design (OCAD) has announced the appointment of The Honourable James K. Bartleman, as the university’s new Chancellor. Mr. Bartleman – who completed his term as Lieutenant Governor of Ontario Sept.5 – said he was pleased to be associated with the historic Toronto-based institution.



“OCAD has always been at the forefront of art and design education in Canada.” As the next Chancellor, James K. Bartleman I am happy to be associated with Canada’s largest and most exciting university of art and design. It is truly a privilege to encourage a new generation of talented artists and designers.”

“James Bartleman’s outstanding record of public achievement is very much in keeping with OCAD’s commitments to excellence, equity and service to the community at large,” said Board of Governors Chair J. Anthony Caldwell.

“We are deeply honoured that he has accepted this appointment and know that we will benefit greatly from his wisdom and experience in the coming years.” OCAD President Sara Diamond.

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