



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

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IN THE NEWS

Belcourt seeks national job

OTTAWA – Tony Belcourt, President of the Métis Nation of Ontario, has announced that he will be a candidate for President of the Métis National Council. The election for President will take place at the MNC General Assembly on February 23-24, 2008 at the Delta Ottawa Hotel in Ottawa.



Tony Belcourt

Westerman, 71, passes on

LOS ANGELES – Musician, actor, Elder and activist Floyd Red Crow Westerman passed on to the spirit world Dec. 13 from Floyd complications Red Crow from Leukemia. Westerman He was the recipient of the Native American Music Awards Living Legend Award in 2002, and was awarded Best Country Recording for "A Tribute To Johnny Cash" at the 2006 NAMA awards.



Odawa plans 10th pow-wow

OTTAWA – March 15-16 will mark the tenth anniversary of the annual Children's Pow-wow at Odawa Native Friendship Centre, 12 Stirling Avenue, Ottawa. Call Dolores Peltier 613-232-0016.

Chiefs cut \$3b gaming deal

THUNDER BAY – Anishinabek leaders predict that a comprehensive new gaming agreement with Ontario will boost their efforts to develop economic opportunities and support youth initiatives in their 42 First Nations.

The Anishinabek caucus unanimously supported the Feb. 7 agreement between the Chiefs of Ontario and the province that will give 134 First Nations a share of all gaming and lottery revenues of

the Ontario Gaming and Lotteries Commission. Chiefs approved by a 112-1 margin the deal, worth an estimated \$3 billion over 25 years.

"This is an historic revenue-sharing agreement," said Grand Council Chief John Beaucage. "It provides Anishinabek communities the certainty we need to move forward on our long-term economic development strategy, and support a better future for youth in our First Nations. This represents the beginning of a new

partnership with the Province. Our Chiefs hope to negotiate a similar agreement in the area of natural resource revenue-sharing."

The agreement will require community-level ratification by all 134 First Nations in Ontario, and will resolve the court action launched by Chiefs after the Mike Harris government unilaterally imposed a 20 per cent "win tax" on Casino Rama proceeds shortly after taking office.

The proposed settlement by the

government of Dalton McGuinty will also involve a one-time cash payment of \$201 million, payable on signing.

"I have been working hard, along with Ontario Regional Chief Angus Toulouse, and the Chiefs of Ontario to make this agreement happen, and we are all looking forward to the positive changes this will mean for First Nations communities across the province," said Michael Bryant, Minister of Aboriginal Affairs.



Michael Bryant, Minister of Aboriginal Affairs (right), and Sam George (left), brother of the late Dudley George, participate in a drumming circle at Kettle and Stony Point reserve after the Dec. 20, 2007 announcement.

Ontario to return Ipperwash Park

From CBC News

TORONTO – Ontario has agreed to turn over Ipperwash Provincial Park to the Chippewas of Kettle and Stony Point First Nation, one of 100 recommendations of the inquiry into the 1995 death of protester Anthony Dudley George.

Aboriginal Affairs Minister Michael Bryant said during a Dec. 20 news conference in Toronto that the move was "a clear signal that the McGuinty government is acting on the premier's ambitious agenda on aboriginal affairs."

Located about 40 kilometres northeast of Sarnia in southwestern Ontario, Ipperwash Provincial Park has been closed since 1995 when Ontario Provincial Police officers shot and killed aboriginal activist Dudley George during an aboriginal occupation of the park.

Dudley George's brother, Sam, and a two-year high-profile inquiry that looked into the shooting had recommended the park be handed over to the aboriginal people.

Bryant said the land will be co-managed by the province, the First Nation and neighbouring communities during an interim period until the park is fully transferred.

The origins of the dispute date back to the Second World War. Ottawa expropriated land belonging to the Stony Point band in 1942 under the War Measures Act in order to build a military training facility called Camp Ipperwash.

The original land claim — the reason protesters occupied Ipperwash in the first place — was settled in 1998. Under the \$26-million agreement, the land occupied by the former military installation was to be cleaned up and returned to the Kettle and Stony Point First Nation. As well, every member of the band was to receive between \$150,000 and \$400,000 in compensation.

Skipping grades costs survivor two years' compensation

By Marci Becking

SAULT STE. MARIE – One Residential School survivor skipped two grades and now his friends joke to him that he wasn't so smart after all – he will only be compensated for the school years he attended.

That's one of the few humorous incidents Claudette Chevrier can point to during her frustrating role of helping Residential School Survivors submit claims for their Common Experience Payment (CEP).

"I have another client who was living at a Residential School since

they were 10 months old, but they only get compensated for school years," says Chevrier, a Children of Shingwauk Residential Health Support Worker.

Upon application and verification, eligible students who attended the notorious Canada-wide network of church-operated schools will receive \$10,000 for the first year of residence, plus \$3,000 for each school year (or partial school year) after that.

By the end of January a total of 87,374 CEP claims had been received and 63,362 processed. Of those, 51,845 payments have been

issued and 11,517 applications were not eligible for payment.

Chevrier can cite a host of anomalies. There was the case of a man who lived at one Residential School and actually attended school at another.

Only students who lived in residence are eligible for the federal government's \$2-billion compensation package, and United Church of Canada records indicate there were 11,400 Day School students.

But students attending an Indian Residential School during the day who were permitted on the

school grounds for sports, music lessons or other activities and were abused on the school grounds may be eligible to file an abuse claim under the Independent Assessment Process (IAP).

"We don't have the capacity here – we're detectives," says Chevrier. "We hunt down photos – we have a lot of basketball photos – trying to prove that the student attended a Residential School."

Chevrier also hears complaints from clients who say their name is wrong on the forms that are sent back from the government, or that they don't understand the wording

on the forms.

These headaches are compounded by an apparent lack of trust by staff at Service Canada (1-866-699-1742), the government agency responsible for responding to inquiries.

"There is a serious lack of training at Service Canada. All phone representatives read from a script and often times there are language barriers," says Chevrier.

According to Service Canada's website, all call-centre staff members have been trained to handle all CEP inquiries regarding applications and payments.

GIMAA/POLITICAL

Anishinabek present economic blueprint

By Marci Becking

NIPISSING FN – After almost a year of organizing think tanks, meetings, research and hard work, the Anishinabek Nation Economic Blueprint has been presented to Indian and Northern Affairs Minister Chuck Strahl.

“This is the single most important initiative we have in order to move towards self-government,” says Grand Council Chief John Beaucage of the presentation by the Anishinabek Nation Management Group Inc.’s Director of Operations, Greg Plain and the Chief Administrative Officer of the Union of Ontario Indians, Gary Dokis.

The 10-year economic strategy will develop a practical and measurable master plan for economic development in the Anishinabek Nation.

“As we move ahead becoming economically self-sufficient, we’re looking for a bit of money to get us going to get this off the ground,” says Beaucage. “We’re not thinking outside the box, we’re building a whole new box. We welcome the minister to grab a hammer and help us.”

“I congratulate your team on the plan. Nothing can be much more important than this. It was an excellent presentation and I’m very impressed with this,” says Strahl. “I’m not sure what’s available in terms of funding, but we’ll have to get creative and try to help you move ahead.”

The plan involves establishing roles and objectives for all 42 member Anishinabek communities, Tribal Councils, Economic Development Officers, corporations, private and public partners and government.

“Corporate Canada is knocking and they do want to do business and don’t know how to do business with First Nations,” says Strahl, “This is exactly what First Nations need.”



Anishinabek Nation Management Group Director Greg Plain presents blueprint to INAC Minister Chuck Strahl.



Anishinabek Nation Deputy Grand Council Chief Glen Hare, Grand Council Chief John Beaucage and Minister of Indian and Northern Affairs, Canada Chuck Strahl at the third bilateral meeting in January.

Bilateral meeting presentations impress INAC Minister Strahl

By Marci Becking

NIPISSING FN – In January Anishinabek Nation leaders had their third bilateral meeting with Canada – their first with new Indian and Northern Affairs Minister Chuck Strahl.

“Congratulations on tremendous amount of work put into your presentations,” Strahl said following a three-hour session which focused on high-profile Anishinabek issues. “I’m impressed with all the work you’ve done and everything is very professional.”

“This session seemed to be a natural extension of the meeting in Ottawa I had with Minister Strahl in December,” said Grand Council Chief John Beaucage. “We got along very well, and I have reason to believe that he will champion our issues at cabinet and treasury board.”

Minister Strahl and his top aides saw powerpoint presentations on four priority issues – comprehensive self-government, a Matrimonial Real Property (MRP) law, capital

and infrastructure as well as the Anishinabek Nation Economic Strategy.

Aundeck Omni Kaning Chief Patrick Madahbee gave Minister Strahl and his staff an update on where the Anishinabek Nation was in terms of self-government.

“The Anishinabek Nation has been at the forefront of a lot of very positive developments nation-wide,” said Madahbee, “When it comes right down to it, self-government is the development of our communities. We’re looking at a very practical approach of setting do-able targets.”

The path envisioned to Anishinabek self-governance was displayed on a wall in the form of a 20-foot-long arrow depicting a timeline created by the Restoration of Jurisdiction unit that coordinates self-government activities for the Union of Ontario Indians.

“We see ourselves in twenty years time being a self-governed nation within the fabric of

Canada – and a nation that is contributing to the economy in Canada,” Beaucage added.

Next on the agenda at the meeting held in the Elders Hall at the UOI’s head office complex was discussion of the Anishinabek Nation’s law on Matrimonial Real Property.

The Anishinabek Nation has proposed initiatives such as community workshops, a tool kit, a website and a MRP technical team to implement the MRP law. All of these are in need of funding, something Minister Strahl couldn’t promise, but nonetheless praised.

He noted that Canada’s legislation dealing with equitable disposal of assets in the event of marital breakdowns on First Nations “...hasn’t gone to the House [of Commons] yet so I don’t have any legislation to share with you. I’m not sure what the MRP implementation will look like – what you’ve presented is a good indication of what the real costs involved could be.”



Whitefish River Chief Franklin Paibomsai spoke about the hope that was brought to his community when the new school was built.

First Nations suffering major capital shortage

By Marci Becking

NIPISSING FN – Capital and infrastructure deficit in First Nations was on the agenda at the January meeting with Indian and Northern Affairs Minister Chuck Strahl.

Whitefish River Chief Franklin Paibomsai started the presentation by outlining the difficulties and challenges that First Nations face regarding infrastructure and how economic development is directly linked.

“We recently built a school in my First Nation. We had real hope brought to our community and our young people. The people are saying that their leaders care enough. There are also

economic spin-off and training opportunities tied to infrastructure development,” says Paibomsai.

Union of Ontario Indians Chief Administrative Officer Gary Dokis pointed out the realities that First Nations face.

“Water plants, wastewater projects, schools, roads are all project being put on hold or ones that fall behind because of the deficit in funding,” says Dokis.

The Ontario Region’s Capital Plan is forecasting a cumulative deficit of \$142 million over the next five years.

“We recommend that the Anishinabek Nation and INAC work together to develop a new cooperative, capital management

regime for the 42 communities of the Anishinabek Nation as a model of best practices for First Nations across Canada,” says Paibomsai, “This approach would include the concepts of divestment and devolution of capital allocations to be managed by the Anishinabek Nation.”

On top of there being a shortfall, if there’s an emergency situation in a First Nation community like what happened in Kashechewan, capital and infrastructure dollars are taken from all First Nations – no “new” money is used.

“We recommend creating a national contingency fund that would be used in the event

of a natural disaster or major emergency. This would eliminate the need to fund emergencies from Regional Capital. The current practice has negative effects on communities because major capital projects are delayed which leads to dramatic inflationary cost increases,” says Paibomsai.

“Funding of capital projects are currently not tied to inflation,” says Dokis, “First Nations always have to scale projects back due to costs not real needs.”

Strahl noted that currently First Nations are reviewed on a case by case basis by the Treasury Board and promised to look at the recommendations put forth by the Union of Ontario Indians.

ANISHINABEK



Muskoka helps out

Rolf Cohrs delivers 24 boxes of donated goods to Diane Chretien, a relief worker at Ojibway Family Resource Centre on Nipissing First Nation. Cohrs launched the Ontario School of Masonry Assistance Drive before Christmas to collect and distribute items to Native recipients, primarily in remote First Nation communities. Muskoka-area churches, schools, businesses, and private citizens have donated hundreds of boxes of clothing, books, toys, sports and computer equipment and other items for distribution to Gull Bay, Pic River, Namaygoosisagagun, and North Spirit Lake First Nations in Northwest Ontario, as well as the North Bay Indian Friendship Centre. Cohrs has owned and operated the Ontario School of masonry in Gravenhurst for nine years, during which time the school has graduated 500 Native apprentices into meaningful employment.

— Photo by Maurice Switzer

Foster care survivors meet

LAVIGNE—The Survivors of Abuse in Foster Care/Adoption group will resume their schedule of meetings with a drum gathering/pot-luck Feb. 21.

Organizer Brenda Rainville is asking interested participants to contact her to help plan the event and confirm attendance.

“All are welcome, and rides can be arranged,” says Rainville, who asks that newcomers send letters of introduction to her e-mail address. “We ask people to include name, brief story and interest in this organization. It is my way of getting to know clients and other professionals who show interest in our quest for justice and closure in our lives.”

Rainville says the foster care survivors group is open to “generations who are suffering the legacy of colonization”, and include families of residential school survivors, people who have been incarcerated, exploited in the sex trade, afflicted with addictions, people with Hep C and HIV, and the homeless.

She is seeking donations of crafts, art, food, clothing, and cash to support her group’s activities. Brenda Rainville can be reached by phone at 705-594-2429, cell at 705-477-2429, or by e-mail at brendak_8@hotmail.com.

Fuel handlers offer equal billing

SERPENT RIVER FN – First Nation Independent Fuel Handlers has introduced several options to enable the co-operative to continue its furnace oil delivery program while avoiding the type of cash flow problem that led to a recent two-week withdrawal of the service.

Following an internal review of existing practices by an independent accounting firm, the Fuel Handlers board approved introduction of equal monthly billing and prepayment plans, along with increased electronic banking services for heating oil customers.

Incorporated in January, 2001, the Fuel Handlers provide bulk fuel delivery to retailers and furnace oil delivery to homes, businesses and organizations. The co-op has 30 shareholders and operates with a board of directors who are appointed at an annual general assembly. Current directors are: Randy Naponse, Whitefish Lake First Nation, Deputy Grand Chief Glen Hare, M’Chigeeng FN, Sharon Manitowabi, Wikwemikong Unceded Indian Reserve and Ernie Plain, Aamjiwnaang FN.

Board president Randy Naponse negotiated an agreement with Cheryl’s Office Services to provide management services for the First Nation Independent Fuel Handler’s Office. Owner Cheryl Maitland has over 30 years experience in the fuel and logging industry and provides accounting services to a number of First Nation businesses.

‘Urban Indians fight harder’

By Rick Garrick
THUNDER BAY – Marlene Ann Pierre’s determination and commitment to her community have earned her the province’s highest and most prestigious honour, the Order of Ontario.

“Where I find the most gratification in my work is not so much in what I helped found, but in doing it,” says the 63-year-old founding member of the Thunder Bay Indian Friendship Centre and the Ontario Native Women’s Association. “The excitement of starting things in the community, that was always the challenge. For the urban Indians, we had to fight harder to nurture our culture.”

When Pierre and her family first moved to Thunder Bay from Fort William First Nation in the late 1950’s, she recalls that there were only five First Nation families living in the city.

“By the time I was 18, I had already become involved at the Thunder Bay Indian Friendship Centre,” Pierre says, remembering that she used to volunteer seven days a week at the Friendship Centre back then. “We didn’t even have a building yet.”

Pierre also danced as a member of the Lyons Dance Troupe, and recalls one disturbing incident during a performance which lead Richard Lyons to tell his dancers, “Okay, we’re leaving. Keep your heads up high.”



Marlene Anne Pierre awarded the Order of Ontario

“That was a great lesson for us,” Pierre says. “There was a lot of discrimination towards Indians in those days — but it made us strong.”

“Richard Lyons gave us a lot of teachings.”

Pierre was also shaped by her parents and grandparents.

“My grandparents were very traditional people,” she says. “I had a lot of influences from nature.”

Pierre also brought her children up to follow the traditional ways, often travelling out west to pow-wows and ceremonies in Alberta, South Dakota and northern Minnesota.

“We really connected with the Ojibwe in that area,” she says. “All my children are dancers. I’m a dancer. We travelled all over.”

Now her grandson is learning

how to hoop dance, and he’s making his own Chicken Dance outfit.

“He’s been hoop dancing for the past year,” she says.

While Pierre has helped found numerous Aboriginal organizations, including two recently-established seniors groups – the Robinson Superior Treaty Women’s Council and the Aboriginal Seniors Council of Thunder Bay – she emphasizes that it wasn’t always easy.

“I had a lot of struggles,” she says. “I picked myself up, dusted myself off and kept on going.”

Pierre planned to carry her eagle feather when she and the other 26 recipients received their Order of Ontario awards from the Honourable David Onley, Lieutenant Governor of Ontario, on Jan. 24.

Tracking shortjaw cisco

By Perry McLeod-Shabogesic
NORTH BAY – A growing number of wildlife species in Canada face a very real and in many cases, immediate threat of extinction, and some of these species are important to Canada’s fishing industry.

The Species at Risk Act (SARA) was created in June, 2003 to protect wildlife species from becoming extinct in two ways – by providing for the recovery of species at risk due to human activity and by ensuring through sound management practices that species of special concern don’t become endangered or

threatened. The act prohibits killing, harming, harassing, capturing or taking species at risk, and the destruction of their critical habitats.

The Anishinabek/Ontario Fisheries Resource Centre’s work with the shortjaw cisco is an example of the SARA principles at work in the Great Lakes region.

The A/OFRC invited biologists Bill Harford, Ben Nauman and James Lukey to their North Bay offices Jan. 31-Feb. 1 to conduct a shortjaw cisco workshop with staff. Harford works with Chippewas of Nawash First Nation while Nauman and Lukey are students at the University of Guelph.

The A/OFRC planned to conduct information sessions on the impacts of SARA in the four regions of the Anishinabek Nation during February and March, beginning in Red



Sarah Couchie samples a shortjaw cisco at the A/OFRC lab.

Rock First Nation in the Lake Superior region. Six more sessions are being planned for the Lake Huron, South East and South West regions. For more information on a session in your area contact the A/OFRC at (705) 472-7888.

ANISHINABEK NEWS

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Editor: Maurice Switzer
Assistant Editor: Marci Becking
Coordinator: Priscilla Goulais
Contributors: Holly Brodhagen, Heather Campbell, Melissa Cooper, Denise Desormeaux, Rick Garrick, Margaret Hele, Echo McLeod, Perry McLeod, Joanne Nanne, Karen Pheasant, Laura Robinson, Chad Solomon, Richard Wagamese, Sharon Weatherall, Shirley Williams
Editorial Board: Cathie Favreau
 PH: 705-497-9127 ~ 1-877-702-5200
 FX: 705-497-9135
 WEB: www.anishinabek.ca
 E-MAIL: news@anishinabek.ca
 MAIL: P.O. Box 711, Nipissing First Nation, North Bay, ON, P1B 8J8

MAANDA NDINENDAM / OPINION

Hang onto your hat – it's world religion day!

The toughest thing about being Jewish, I told the World Religion Day gathering, is getting your hat to stay on.

And sure enough, about ten minutes later, the black and gold yarmulke (skullcap) I bought in Jerusalem went sliding off the back of my head. A fellow panelist kindly offered me a bobby pin – an option adopted by many male synagogue congregants – but I'm stubborn about relying on any technical assistance to keep my traditional lid intact.

Some people express surprise when they learn that I celebrate my Jewish heritage as well as my Anishinaabe and Haudenosaunee ancestry. That puzzles me; I think it's a bonus to have more than one set of values and traditions to respect and try to observe.

If you believe in only one Creator – a sentiment shared by the representatives of North Bay's Baha'i, Sikh, Buddhist, Muslim, Native, and Christian communities who attended this annual event – your value system isn't really much different than anyone else's.

The more we learn about people who are supposed to be different from us, the more we often discover how much alike we truly are. I was seated beside Saad Ahmed Khan, a 13-year-old boy who was chosen to represent the city's Muslim community, and I told him how much I envied his knitted ceremonial skullcap, which seemed to have better



Maurice Switzer

adhesive properties than mine.

After the Grade 8 student spoke eloquently about his pride in Islam, his brother passed out videos, pocket-sized English translations of the Qur'an, and pamphlets titled "Status of Women in Islam" and "Hijab: Unveiling the Mystery" – topics that have made Canadian Muslims the subject of a lot of misunderstanding and racist commentary.

Members of the 50-family Sons of Jacob Jewish community supplied me some visual aids, including a shofar, the ram's horn blown to signify Rosh Hashanah – the new year – which Jews have celebrated 5768 times.

Since community service is an important aspect of any faith, I chose to use my eight minutes to talk about how Jewish contributions have helped make the world a better place. Everyone is familiar with names like Albert Einstein and Jonas Salk, but I wanted to mention the huge Jewish influence on the entertainment industry – after all, it was Irving

Berlin who wrote "White Christmas."

And if wealth is part of the Jewish stereotype, then philanthropy should be mentioned in the same breath. No identifiable group makes more charitable contributions than world Jewry. It's almost impossible to visit a hospital or university in North America without seeing a plaque commemorating the support of members of the local Jewish community.

Eva Black, an Anglican who referred to herself as the event's "token Christian" – the kind lady who offered to loan me a bobby pin -- expressed a similar philosophy in a different way. To her being religious or spiritual is about what you do, not what you say or purport to believe.

The powerful – politicians, businessmen, journalists – are far better at telling us what they don't like or believe in, an emphasis that is not conducive to instilling in citizens with hope for a better future.

I'd like to see more leaders for whom I'd be proud to take off my hat – instead of it just accidentally slipping off my head.

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



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.

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Finding harmony key to leading spiritual life

When I was a teenager living on the streets a friend introduced me to the Jesus Freaks. It was the early 1970s and I liked the long hair and the remnants of the Flower Power mentality they lived with but there was something missing in all the post-Psychedelia that made me sad more than anything and I left.



Richard Wagamese

I found scientology in the mid 70s. Then came the teachings of Ram Dass, Krishnamurti and the poetry of Kahlil Gibran. After that I practiced Transactional Analysis, tried to learn Gestalt therapy, read Leo Buscaglia, I'm Okay, You're Okay and Zen and the Art of Motorcycle Maintenance. Everywhere I went there was someone into something and I veered sharply toward anything that smacked off an answer.

Back then I didn't know the answer I was looking for. All I knew was that I felt hollow and there was nothing that seemed capable of filling me, sketching me out, giving me detail. I couldn't find the sense of ease and comfort that I craved.

Then came Albert Lightning. He was a Cree traditional teacher and elder and had been a political leader at one time. When I met him he was leading a workshop at the

Indian Ecumenical Conference in Morley, Alberta. I talked to him for a long time one night and told him about my search, about being displaced from my people and the hollowness in my life and in my chest.

He taught me about ceremony that night. He took the same tobacco, sweetgrass, sage and cedar and told me about their properties and how they were meant to be used. He taught me about the principles they represented and how living by those principles was the Indian way, the true Indian way. He led me through the ceremony of the medicine bowl and taught me how to pray in gratitude, to ask for nothing, only to be thankful for all that was present in my life right then and there.

Then he told me to go out from that small ceremony and take the spirit of it into the world with me. It's taken a long time but I'm beginning to understand

what he meant back then. Anyone can be spiritual in a quiet room. But out in the world is where the challenge takes place. If you can learn to take the humility, gratitude and quietness you find in the medicine bowl ceremony out into the world, you can learn to live a principled life. When you learn to live a principled life you can learn to live spiritually. When you can learn to live spiritually you can find harmony with people. When you can learn to find harmony with people life itself becomes a ceremony and that, in the end, is what it's all about, this Indian way, this journey. Richard Wagamese is Ojibway from Wabassemoong First Nation in Northwestern Ontario. He is the award-winning author of 'Dream Wheels' and 'Keeper 'n me'.

BALONEY & BANNOCK By Perry McLeod-Shabogesis

Wow! 28 stones in the sweat tonight?
 ...I hope all that healing doesn't kill us!!!

redroad@onlink.net

MAANDA NDINENDAM / OPINION

Women must be equal participants in all self-government processes

By Lynn Gehl

In *A Strong and Meaningful Role for First Nations Women in Governance*, Sayers and MacDonald – both First Nations women – draw on their experiences and expertise to provide an analysis of modern “domestic” treaties that is very useful.

Although it varied from community to community, women traditionally had highly-valued roles: advisors to men, teachers and givers of life, and in some communities women were responsible for the choice of leaders. Despite this, in their review of the literature, the authors comment on the lack of discussion of women’s issues in several volumes of literature on self-government.

Considering that women are oppressed by both race and gender, it is disconcerting that. Most of the contemporary treaty discourse merely centres on land and resource issues.

Sayers and MacDonald are particularly concerned with matters that women have to contend with, such as violence in their communities.

If women are omitted from the process of negotiations and discussions of Indigenous governance, women’s current realities will not be identified, which would likely result in these matters being unresolved, leaving women to “continue to suffer unconscionable levels of domestic violence” (Sayers and MacDonald 41).

They note that women who do challenge the status quo in their communities are the targets of lateral violence such as intimidation and undermining. Anishinaabe legal scholar and professor John Borrows concurs with the importance of bringing in women into these matters when he argues,

“First Nations women have too long been excluded from the circle of decision-making. Such conduct is unconscionable. While colonialism is at the root of our learned disrespect for women, we cannot blame colonialism for our informed actions today.

This generation of First Nations men must take some measure of responsibility for the activities in which they engage. (Borrows, Contemporary Traditional Equality 46 qtd. in Sayers and MacDonald)”

Further, in their review of 21 “modern-day” treaties and self-government agreements, including the 2000 Nisga’a

Treaty, Sayers and MacDonald alarmingly cite the absence of gender equality provisions. As a result, they liken the “modern-day” treaty procedure to draconian practice in that it merely serves to regulate women into the dark ages.



Lynn Gehl

The lack of gender provisions in final agreements is alarming because, they explain, the Nisga’a final agreement is often cited as a template for some 50 other agreements, including the 1998 Anishinabek Nation Governance Framework Agreement.

This is a negotiation process that involves many of the 42 member communities of the Anishinabek Nation here in Ontario. This should give many cause for concern.

Given the inadequacies of the self-government process, Sayers and MacDonald conclude by offering recommendations for First Nations, state policy makers, legislators, and negotiators.

These recommendations begin with a discussion of Gathering Strength, Canada’s official response to the Royal Commission on Aboriginal Peoples and federal government action plan designed to renew the relationship with Indigenous peoples.

This action plan said the federal government “recognizes the need to work closely with Aboriginal people, institutions and organizations on initiatives that move in this direction [self-government] and to ensure that the perspectives of Aboriginal women are considered in these discussions” (INAC, Gathering Strength).

Gathering Strength further said the federal government was considering providing funding for the purposes of ensuring women were involved in self-government initiatives. This promise, Sayers and MacDonald argue, must be fulfilled.

Sayers and MacDonald also recommend:

•The need to ensure full and equal participation of women in all treaty and self-government discussions and negotiation

processes;

•The need to ensure the full and equal participation of Indigenous women in all governance structures;

•The need to ensure women’s groups are involved in full and meaningful consultations regarding proposed governance agreements;

•The need for all self-government agreements, treaties, charters, and constitutions to include gender equality provisions;

•The need for strategic vision statements that are informed by the contemporary realities of women, which will, thus, contribute to shaping and development of self-government;

•The need for all participants in the treaty and self-government negotiations (federal, provincial and Indigenous negotiators) to use a gender lens;

•The need to incorporate mechanisms of accountability frameworks that embody principles of transparency, disclosure, redress, and gender equality in self-government structures; and

•The need to incorporate mechanisms to remove leaders.

It is Sayers’ and MacDonald’s contention that the governments of Canada must have a role in ensuring the implementation of these recommendations when they argue “the federal government when entering into self-government negotiations could as a prerequisite for negotiations, insist that there be women representatives on the negotiating teams” (42).

These recommendations, if adopted and adhered to, will ensure good governance and, thus, a higher degree of legitimacy in that only when women are fully restored to their place of importance within Indigenous governance processes will self-government be fully achieved.

Lynn Gehl, *Algonquin Anishinaabe-kwe, 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



‘Pennies’ story tugs at heartstrings

Your editorial in the Dec. 07 issue was beautiful. I hope the handing of the bag of pennies was caught on camera somewhere so it could run front page in the Ottawa Citizen, Ottawa Sun and any Parliament Hill publication. A story like that is front page news for its sincerity, uniqueness in Ottawa, and because of its spirit! Such a picture might shame the political leadership of this country’s capital city interfacing the shameful and stingy way they treat those without homes, without jobs, without food, and without the basics of life.

In the words of traditional teachers: “You can’t give away what you do not own.” The message from the street people is clear: the people who have the most love, the most wealth of spirit, the most honesty and the highest respect for others are those who live on the street. And please note, they did not offer those gifts to those who believe they deserve them, they offered those gifts to our children, our future. Maybe if street people ran the country we’d have wealth to spare because they believe they have enough to share, do not need to hoard, have no fear of scarcity and distinctly, have no greed.

Why is that kind of generosity always the gift from those who are the poorest of the poor?

Joyce Atcheson
Great Village, Nova Scotia

Second thoughts about street people

I was very moved by the article that Maurice Switzer wrote about the needs of street people. I read it twice that day and felt it stay with me over the next few days. I was one of those guilty individuals that ignored and wrote them off as lazy, lacking in direction, individuals. I was approached by one the other day and stopped to talk to him. I gave him a tooney, he was very thankful and he didn’t even bite.

Thank you for opening my eyes.

Rolf Harro Cohrs
Gravenhurst

Literacy is better than it used to be

Re: Challenges in Education “Literacy among aboriginal children”

That was the sub-heading of a recent article in the Globe and Mail on Jan 14, 2008. It published a very scathing and bleak prospective on our current aboriginal educational system. For some mundane reason it struck a nerve in my otherwise happy go lucky demeanor, probably because I found the article to be intoned with racist and uninformed opinions. Sure, it listed off a score of stats that would impress any educated scholar. But, any Nish that resides in any native rez would know that the level of education amongst us is far better than what it used to be. The opinion that something is amiss and we’re failing our children educationally is redundant and lacking.

The educational opportunities available to children on native communities are much better than what our parents or we had. As with any adolescent idea, improvement and growth only gets better with age. I myself attended high school in Kenora, ON in the mid seventies. The encouragement I received at home was offset by the discouragement received at school. This did not just happen in Kenora, ON, but across the country. It was just not fashionable to be Nish and getting an education.

We have something now that we can be very proud of. The road has been made and our children are ready to pave it. The obstacles along the way will inevitably be there but nothing is insurmountable, as we have already proven. We will eventually merge with the mainstream of this world but let’s not kid ourselves, we are Nish and very much unique!

Megwetch,
Nate Baibombeh

MNO-BMAADZIWIN/HEALTH

Hug a granny today!

By Val Monague

If you are lucky enough to still have your granny with you, give her an extra special hug - just because. There are many amongst us who wish with all our hearts that we could do just that, one more time. More and more of us are the grandkids who have been raised by our grannies. And there are many of us out there.

Without our granny's intervention, we would not be what I have come to recognize as the "special ones". We know who we are - we can almost always recognize one another too. There is that little "something" that is more than a kindred spirit, more than an aura, something so modest you can't really describe it, but it's there nonetheless.

Now, that in itself may not be noteworthy, however, given the heightened awareness these days of increased numbers of children going into care, there is many a granny stepping forward to raise their grandchildren. Sadly, there are too few Anishinabe families opening their hearts and homes to become foster parents for a child in need. In fact, statistics show that the number of "aboriginal" children going into care in Ontario exceeds that of the residential school era and 60's scoop.

First Nation children come to the attention of child welfare for different reasons than non-aboriginal children. The key drivers of neglect are at the level of the caregiver: poverty, poor housing and substance misuse are the only factors to explain the over-representation of First Nation children in care.



Val Monague

Recently, a comment of frustration was shared at a child welfare advocacy meeting by a community worker..." if only the parents could be apprehended and put into care, rather than the children...". This sentiment is shared by many who work tirelessly to assist and support families and to find a loving home in extended family or community for a child who is in need of care. There aren't nearly enough Anishinabe homes for them to go to. Why are we so reluctant to move beyond the considering phase and actually make it known that our home is open for a child in need. Often, the circumstances that led to a child going into care were not their fault.

We often hear that our children are our most precious resource. We all work tirelessly towards a vision of a bright future for our families, our communities and our nation. Can you imagine then, that all this work could be for naught, if we cannot guarantee a future that includes our children?

We all need to start thinking like our grannies.

Ontario Public health project a go

TORONTO – AFN National Chief Phil Fontaine has congratulated First Nations in Ontario for achieving a unique deal that will improve the delivery of public health services to First Nations communities in Ontario.

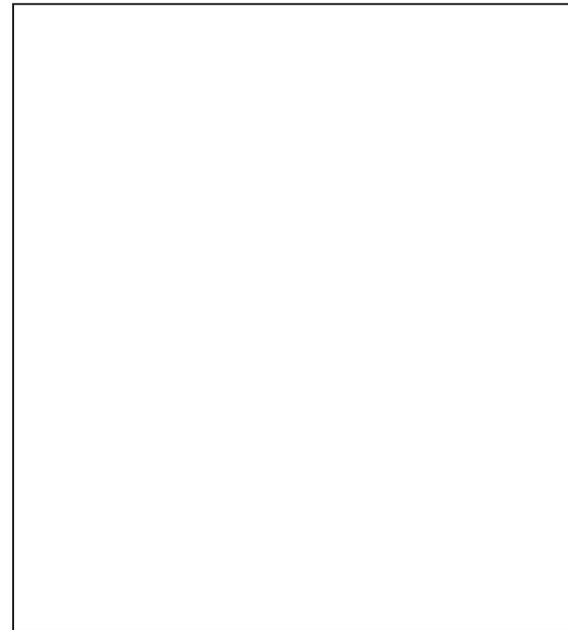
The three-year project, known as the Ontario First Nations Public Health Initiative, will see Health Canada invest \$3.7 million into public health information systems to improve health care delivery on-reserve. The agreement is supported by the Chiefs of Ontario, the Government of Canada and the Province of Ontario. The agreement also commits to including extensive consultations with 130 First Nations in the province.

"This project is the first of its kind. It was First Nations driven and aims at improving the efficiency and effectiveness of health care delivery to citizens living on-reserve in Ontario," said National Chief Fontaine. "Many First Nations across Canada are investigating ways to improve health care delivery through sharing and accessing public health information with the provinces. This new project led by

the Chiefs of Ontario has created a model of how First Nations can take initiative and move forward in partnership with federal and provincial governments on this

issue."

Fontaine encourages the federal government to take a similar First Nations driven approach in other regions.



Gaggi media
6 x 7.25

NFN CN RAIL
4x4.5

MNO-BMAADZIWIN/HEALTH

Healthy living reduces risk



Living a healthy lifestyle is an important way to improve your physical, mental, emotional and spiritual well-being. And, it's one of the most important things you can do to reduce your risk of cancer, as well as many other chronic diseases.

Aboriginal people have seen a dramatic increase in cancer rates, as well as diabetes rates in recent years. Diabetes and some cancers, particularly colorectal cancer, share several risk factors – obesity, physical inactivity and some aspects of diet. Smoking commercial tobacco is also an accepted risk factor for colorectal cancer.

"At least 50 per cent of cancers can be prevented through healthy living and policies, such as smoking bans, that protect the public," says Patti Payne, senior advisor of prevention at the Canadian Cancer Society, Ontario Division. "Incorporating traditional Aboriginal teachings – bravery, love, humility, honesty, wisdom, truth and respect – helps to keep the body, mind and spirit in a healthy balance."

To get you started, here are a few ideas to think about:

- If you smoke commercial tobacco, think about getting help to quit. Smoking causes about 30 per cent of all cancer deaths in Canada.
- Increase the amount of vegetables and fruit you eat daily by snacking on an apple or banana, making a salad for lunch or adding a vegetable side dish to dinner. While fresh fruits and vegetables are the best choice; frozen, canned and dried vegetables and fruit are just as healthy.
- Get active by parking further from the door or going for a walk after dinner.
- Apply sunscreen year-round. Skin cancer is preventable and, in the winter, more than half of the sun's rays are reflected off the snow, increasing UV levels.
- If you haven't seen a doctor or dentist recently, see about making an appointment today.

More information is available by calling the Canadian Cancer Society Cancer Information Service, at 1 888 939-3333, or online at www.cancer.ca.

Women face violence

By Heather Campbell

SUDBURY – An Amnesty International report released in 2004 indicated that Aboriginal women, aged 25-44, are five times more likely to die of violence than other Canadian women of the same age.

Sylvia Maracle, executive director of the Ontario Federation of Indian Friendship Centres, told a fall summit that "We know there are increased reports of violence against Aboriginal women, and we are using all the methods we can – from the justice system to community."

"I believe that the Ministry of the Attorney General recognized that just processing the offender and re-victimizing the victim isn't helpful – we have enormous creativity in our community. We need to approach the roots of violence," said Maracle, a Tyendinaga activist who has been named a 2007 recipient of a National Aboriginal Achievement Award.

Sally Ledger, executive director, Ontario Native Women's Association, sees how violence and justice go hand and hand. "By having the judges, crown attorneys and justice of

peace in the same room with the front-line workers, community and elders we were influencing their attitudes about the issue. We can expect some action to happen."

The summit included discussions about prevention, policy and what's actually happening in communities. Justice representatives had an opportunity to hear Aboriginal women's stories outside of the courtroom.

Participants discussed the Kizhaay Anishinaabe Niin – I am a Kind Man program that evolved from the 2005 White Ribbon Campaign and is the only Canadian Aboriginal education awareness program addressing domestic violence.

Program manager Terry Swan said 25 Aboriginal men and 13 women have been trained in the past five months, and the program is fielding requests from Probation and Parole, Universities and communities.

"This violence can no longer be the norm, said Swan. "This isn't a political issue. It is the result of colonialism but we can't expect government to solve the problem. We are doing something ourselves."



Sylvia Maracle



Film-maker Michelle Derosier, left, works with the cast of *Seeking Bimaadziwin*.

Award-winning film examines Native youth health issues

By Rick Garrick

THUNDER BAY – *Seeking Bimaadziwin* filmmakers Michelle Derosier and Dave Clement were not the only ones surprised with the massive turnout at the benefit screening of their award-winning film.

"It was profound," says Rosie Mosquito, one of about 300 people who packed Thunder Bay's Finlandia Club in January to support the creators of the 30-minute drama that looks into the challenges of teen suicide and depression among Aboriginal youth. "I'm really proud of the turnout – it was educational for the whole community at large. Not too many people realize how daunting that experience has been."

After the screening of the film, which was a co-production between Derosier and Clement's Thunderstone Pictures and Kelly Saxberg's Shebandowan Films, the cast and crew gathered on stage and shared their experiences and feelings.

"I always get teary-eyed and I've seen it a hundred times," says Derosier, the Eagle Lake band member and Lakehead University Aboriginal student counsellor who wrote the script and also performed the role of Aboriginal therapist in the film. "The cast of young people are so amazing."

Derosier explains afterwards that she has lost a brother to suicide, and that the meaning of the film is about seeking life.

"Seeking the good life is very important," she says.

Brent Achneepineskum, who played James, says the film is about helping young people achieve their goals and dreams.

"It was so painful and hard-hitting," he says. "I

knew I had to be part of this project."

Saxberg, who directed the film along with Clement, organized the benefit screening for Derosier and Clement after most of their film and computer equipment and years of intellectual property were stolen this past November during a break-in at the Thunderstone Pictures office in Thunder Bay.

"It happened while we were in Winnipeg at the Winnipeg Aboriginal Film Festival," Derosier says. "They took our whole creative editing suite, monitors, cameras and seven hard drives. The hard drives had seven years of work on them."

Seeking Bimaadziwin was nominated for Best Short Film at the Winnipeg Aboriginal Festival and took the Best Live Action Short Film award at the Nov. 2007 American Indian Film Festival in San Francisco and the 1st People's Choice Award at the Sept. 2007 Bay Street Film Festival in Thunder Bay.

"The message is hope," Derosier says, describing *Seeking Bimaadziwin*. "It's about young people supporting each other. But it is also about some of the issues young people face."

Derosier explains that she wrote the film to encourage young Aboriginal people to think about some of their issues.

"And hopefully some healing will come from it," she says. "It has already had an impact with the non-Aboriginal community as an education tool."

A wide variety of organizations in Thunder Bay have viewed the film to date, including Lakehead University, a number of high schools and public schools as well as Dilico Ojibway Child and Family Services.

Veterans can access home care

The Veterans Independence Program (VIP) is a national home care program provided by Veterans Affairs Canada. The program was established in 1981 to help clients remain healthy and independent in their own homes or communities.

"It's more cost effective to support people in their homes than to put them in facilities," says Victor Scarlett, Senior Officer, Aboriginal Veterans Outreach for Veterans Affairs Canada.

If you are a Veteran and qualify for VIP, the services you receive will depend on your circumstances and health needs. These services may include grounds maintenance, housekeeping, personal care services, access to nutrition services, health and support services.

Other services include ambulatory (out-patient) health care, transportation costs, certain home adaptations and nursing home care.

VIP does not replace other federal, provincial or municipal programs. Instead it complements these programs when necessary, to best meet the needs of our clients.

VIP is only available in Canada. It cannot be offered to clients who live outside of Canada.

For more information on VIP and how to apply, please call: 1-866-522-2122 (English) or 1-866-522-2022 (French) or visit www.vac-acc.gc.ca.



EZHOOSGAGED/ARTS

Native artists paid less

TORONTO—Last fall's Aboriginal Artistic Leaders Summit was a historic occasion for the Aboriginal performing arts community in Canada.

The discussions strengthened solidarity in the movement for recognition of Aboriginal peoples' rights to the means and resources to continue to express themselves through the performing arts. The event was co-hosted by the Indigenous Performing Arts Alliance (IPAA) and Native Earth Performing Arts and coincided the 20th annual Weesageechak Festival.

A common theme expressed by delegates throughout the summit was the continual struggle that Aboriginal companies and artists face with lack of infrastructure in the Aboriginal performing arts sector, and inadequate financial support to sustain a healthy livelihood.



Karen Pheasant

"It's a struggle that has not changed much in the last 25 years" says Marrie Mumford, Canada Research Chair in Aboriginal Arts and Literature at Trent University. She pointed to a 2005 Hill Strategies Research report -- Diversity in Canada's Arts Labour Force -- that said the annual income of Aboriginal artists is significantly below that of other artists. Aboriginal artists earn 29% less when compared to all other artists -- \$16,866 compared to \$23,489.

Elected at the annual IPAA meeting during the summit, new board members include: Yvette Nolan - Native Earth Performing Arts in Toronto, Donna Heimbecker - Saskatchewan Native Theatre Company in Saskatoon, Michelle Olson - Raven Spirit Dance in Vancouver, Ron Berti - Deba-jeh-mu-jig Theatre Group in Manitoulin Island, Karen J. Pheasant (Manitoulin Island) - National Aboriginal Dance Collective, Leonarda Carranza - Turtle Gals Performance Ensemble in Toronto, Yvonne Chartrand - Compaigni V'ni Dansi in Vancouver, and Amanda Nahanee - Youth representative located in Vancouver.

To address issues raised at the summit, IPAA plans to arrange a number of meetings with Canada Council for the Arts representatives to provoke positive changes within the system and move the current state of affairs for Aboriginal artists forward.



Morrisseau lives on

Benjamin Morrisseau attends a new exhibit at the Thunder Bay Art Gallery of work by his uncle, the late renowned Anishinabek artist Norval Morrisseau. — Photo by Rick Garrick

His art keeps Partridge at one with the world

By Denise Desormeaux

CHIPPEWAS OF THE THAMES – Norman Partridge recalls his grandparents telling him that we are at one with nature when we come into this world.

"They saw that I could paint and I could draw, so they said to make sure that no matter what I do, to always be at one with nature," says the artist, who was born on Wasauksing First Nation and raised by his mother Martha Charbonneau in nearby Parry Sound. "That's one thing they kept telling me, so that I would have that strong spirit, that connection. More of us that need that."

Partridge had plenty of artistic motivation from family members.

"They were always making something with their hands," recalls Partridge, who says many of his uncles were painters and wood carvers.

Currently living in the Chippewas of the Thames community west of London, Ont., the self-taught artist and father of a blended family of seven children is continually inspired by nature, Creation stories, and clan animals.

"Sometimes I'll see something in the sky, or in the clouds, or something just comes to me in my mind and I will paint it. I'm always thinking of something new; something to put on canvas, or carve, something to create. I'm working my way up to something, but for now, I'm just taking things day by day."

He doesn't see his art as a commercial enterprise.

"I have a hard time putting a value, or a price, on my paintings, because some words can't describe what actually has been created and the feelings I have for them. It's just something that

helps me take my mind off other stuff that might be bothering me. It's that connection and I can feel that. Sometimes, it's really hard to let go of some of my stuff, but I know at the same time, other people will be enjoying it as well."

He says his greatest reward is seeing how others react to his work.

"That makes me feel good is when I see that look in peoples' faces, when they're just astonished by the colours," he says. "It makes me feel good inside, knowing I can have that effect on someone else, by them just looking at one of my paintings and giving them such a warm feeling."

Partridge currently focuses on painting and woodworking, but his artistic gifts include soapstone carving, leatherwork (moccasins and mittens), beadwork, and natural earth clay pottery, and pupine

quill basket making.

His work is displayed in Manitoulin Island craft shops, at homes in Chippewas and Ojibwe Thames communities, and as far afield as London, England, Australia and Spain.

He especially enjoys the positive impact that art has on children.

"It's great to see children start wondering in their minds and they are just amazed when they are looking at art pieces, like carvings, paintings, crafts, beadwork, and leatherwork. I like that when kids can see that."

In support of Jessica Kicknosway's grade seven class of Wiji Nimbawiyang Elementary School at Chippewas of the Thames, Partridge is fundraising for their student exchange trip by raffling off a beautiful painting of a majestic "Mayeengun – the Protector."



Admiring the Beauty of Creation.



Artist Norman Partridge and Mayeengun the Protector.



CENSUS 2006

First Nation population hits one million mark

OTTAWA – In the 2006 Census, 1,172,790 people identified themselves as Aboriginal, accounting for 3.8% of the total population of Canada. Of those, 698,025 people identified themselves as North American Indian. They are referred to as “First Nations people” for the purposes of this report. There are 615 First Nations and 10 distinct First Nations language families in Canada. The First Nations population increased 29% between 1996 and 2006.

Of the 1,172,790 persons who identified themselves as Aboriginal, and estimated 40% lived on reserve and 60% lived off reserve.

The majority of First Nations people are Status Indians, meaning they are registered under the Indian Act. 81% of the total First Nations people population reported that they were Registered Indians. An estimated 133,155 were not registered under the Indian Act.

Lake Superior Region

- ▶ 2,725 people lived in First Nations within the Anishinabek Nation's Lake Superior Region in 2006.
- ▶ 90% were First Nations people, 1% were Métis and 8% were non-Aboriginal.
- ▶ 89% were Status Indians registered under the Indian Act.
- ▶ 46% of the First Nations population was aged 24 and under. This included 200 children aged 0 to 4, 230 aged 5 to 9, 270 aged 10 to 14 and 420 youth aged 15 to 24.
- ▶ 39% of First Nations people lived in homes in need of major repairs. This compares with 6% of non-Aboriginal people in Ontario.
- ▶ 17% of First Nations people living in this region can speak a First Nations language. Most of these people speak Ojibway (380). This compares with 18% of all First Nations people in Ontario.

Lake Huron Region

- ▶ 9,475 people lived in First Nations within the Anishinabek Nation's Lake Huron Region in 2006.
- ▶ 90% were First Nations people, 1% were Métis and 9% were non-Aboriginal.
- ▶ 88% were Status Indians registered under the Indian Act.
- ▶ 43% of the First Nations population was aged 24 and under. This included 640 children aged 0 to 4, 805 aged 5 to 9, 940 aged 10 to 14 and 1300 youth aged 15 to 24.
- ▶ 27% of First Nations people lived in homes in need of major repairs. This compares with 6% of non-Aboriginal people in Ontario.
- ▶ 30% of First Nations people living in the Lake Huron Region can speak a First Nations language. Most of these speak Ojibway (2,500). This compares with 18% of all First Nations people in Ontario.

Southern Regions

- ▶ 8,045 people lived in First Nations within the Anishinabek Nation's Southern Regions in 2006.
- ▶ 87% were First Nations people, less than 1% were Métis and 11% were non-Aboriginal.
- ▶ 86% were Status Indians registered under the Indian Act.
- ▶ 50% of the First Nations population was aged 24 and under. This included 810 children aged 0 to 4, 775 aged 5 to 9, 765 aged 10 to 14 and 1190 youth aged 15 to 24.
- ▶ 40% of First Nations people lived in homes in need of major repairs. This compares with 6% of non-Aboriginal people in Ontario.
- ▶ 41% of First Nations people living in the Southern Regions can speak a First Nations language. Most of these people speak Ojibway (2840). This compares with 18% of all First Nations people in Ontario.



Anishinabek Nation

Natives want to succeed by staying close to home

By Maurice Switzer

NIPISSING FN – Canadians should not get the impression that First Nations citizens are overwhelmingly choosing to leave their traditional territories.

Anishinabek Grand Council Chief John Beaucage says that census statistics released this week reinforce what First Nation leaders have been saying for years -- that their communities lack the social and economic infrastructure they need to ensure success and prosperity.

“While we struggle to resolve land and treaty issues that provide the foundation for First Nation economies, and negotiate revenue-sharing with companies that reap enormous profits from forestry and mining activities on our territories, it should not surprise Canadians

that some of our citizens move into urban centres to seek jobs to support their families,” said Beaucage, speaking on behalf of 42 Anishinabek Nation communities across Ontario.

“The same thing happens everywhere. “In cities like North Bay, or St. John’s, or Winnipeg, young people tend to migrate toward economic opportunities when they aren’t available closer to home. There are thousands of Canadians in the entertainment industry in Los Angeles because they can’t make a living in their home and Native land.”

The Grand Council Chief said there are even more pressing reasons for so-called out-migration in First Nations, which routinely lack such basic amenities as adequate housing and a reliable source of

safe drinking water. Despite these systemic shortcomings, Census Canada’s 2006 statistics reveal that the number of citizens choosing to remain on their First Nations only dipped from 42 to 40% in the decade following 1996.

“This tells me that more of our citizens believe that there is a future for them and their children in their home communities – that while they might have to commute to work and school now, the day is coming when their First Nations can accommodate their needs,” said Beaucage.

“I know that there are some Canadians who think that the only viable future for First Nations people involves moving off reserves and into their towns and cities. But they don’t understand how deeply we are connected to

the land. That is why so many of our citizens who have left home to pursue higher education and successful careers have returned to contribute to their First Nation’s future.”

Beaucage pointed to the Jan. 12 announcement of the second-largest land claim settlement in Ontario involving Michipicoten First Nation, an Anishinabek Nation community located just west of Wawa along the north shore of Lake Superior.

Only a few dozen citizens lived in Michipicoten territory before the community launched a pilot project to expedite six land claims involving negotiations with Ontario and Canada. “After only ten years the parties have agreed on a settlement that will add 3,000

acres to the First Nation’s land base and provide \$50 million to endow a community trust fund,” Beaucage said. “Chief Joe Buckell says his community already has zero unemployment, partly because of an agreement with a gold mine situated on traditional lands. This settlement makes it possible for the First Nation to build infrastructure and create a local economy -- to make Michipicoten a viable community. There has been talk of establishing a windpower operation on their land.”

“The first step to First Nation self-sufficiency is for Canada to fulfill its treaty obligations with our peoples. Our leaders will take it from there.”



RESTORATION OF JURISDICTION

ROJ Community facilitators: 'We are out there'

By Doreen Trudeau
ROJ Facilitator

Community Facilitators are out and about in their respective areas to provide updates and information on the important issues in the Restoration of Jurisdiction negotiations with Canada on Education and Governance.

It is my great pleasure to again notify First Nation community members in the Lake Huron Region that I have met and worked with that I am back to work as of July 2007 and I am very excited to again be going into the communities. I am happy to report that my recent visits to a few of my assigned communities has been very successful.

On November 19, 2007, Nipissing First Nation hosted a Health Fair in the community and I had the opportunity to set up an information booth. I find that it is essential for community members, young and old, to understand the Restoration of Jurisdiction and its importance to the future of the Anishinabek Nation.

We are heading toward a major milestone where we will vote on the Final Agreement with Respect to the Exercise of Education Jurisdiction, a decision about how to provide better education for our children and future generations.

Also, I attended a constitution development community meeting



One of the Lake Huron Region Community Facilitators, Doreen Trudeau (left) discusses the ROJ initiatives with Penny Couchie (centre) and her daughter (right) at the Nipissing First Nation Health Fair. Nimikii Couchie, holds the "Eshkenijig: Stay Informed, Get Involved" information package designed by and developed for Anishinabek Nation youth to provide Eshkenijig with a clearer understanding of the negotiations.

in Dokis, another ROJ initiative that requires the writing of their own constitution for their First Nation. This is part of the ROJ process on education governance which will establish the legal status and capacity of First Nation Governemnts and outline how law-making authority will be exercised by the First Nation.

There is so much that our First Nation members need to be

informed of about the Restoration of Jurisdiction and all it entails. We are building the foundation for our children and the future for their children's children. This is a lengthy process, but the end result will be ours and ours to keep and uphold for our future generations.

Our next step is to take a brand new presentation to the communities of the overall process and provide updates

from all the developments under the Restoration of Jurisdiction umbrella. We want to make certain that the First Nation members are aware of the essential information and it is well understood as we head toward ratification of the agreements. The ratification vote on the agreements will be an important event in taking back what is rightfully ours – our right to our own forms of government.

Governance Main Table Negotiations Schedule for February/ March 2008

Tuesday, February 12 at 1:00-4:30 p.m. - Ottawa (location TBA)

Wednesday, February 13 at 9:30-4:00 p.m. - Ottawa

Wednesday, March 11, and Thursday, March 12, 2008 at 9:30-4:00 p.m. - Fort William First Nation.

For further information contact:

Adrienne Pelletier
ROJ Administrative Assistant
Union of Ontario Indians
P.O. Box 711, North Bay, ON
P1B 8J8
(Tel) 705-497-9127 ext.2335
Toll Free:
1-877-702-5200
(Fax)705-497-9135

Education Timeline

March 2008 ~ Completion of Final Education Agreement, Fiscal Transfer Agreement, Implementation Plan

May – June 2008 – Federal Review Process – approximately 6 to 8 weeks

May 2008 ~ Chiefs Committee Approval – after federal review process

June 2008 ~ Initialing of draft Final Agreement at Anishinabek Nation Grand Council

July 2008 ~ Ratification Communications start

July – October 2008 ~ First Nation BCR process indicating community will hold a Ratification Vote

November 2008 ~ Every community that passes a BCR supporting Ratification must have its First Nation constitution in place

January 2009 ~ Meeting with Provincial School Boards

May – June 2009 ~ Ratification Vote

June 2009 ~ Federal Legislation process begins

June 2009 – March 2010 ~ Anishinabek Education System development (proposal)

April 2010 ~ Effective Date

ACCESS TO INFORMATION AND PRIVACY & EXERCISING JURISDICTION

March 4, 5 & 6, 2008

Mnjikaning First Nation

Workshop Facilitators:

R. Martin Bayer & Sandi Boucher

Although the Access to Information Act and the Privacy Act have been around for quite some time, most information is accessed via word-of-mouth with people not having the time to review the 'actual' documents and the relevant clauses.

This workshop will look at the acts IN DETAIL, reviewing relevant clauses as presented in a Powerpoint presentation. Conversation will be encouraged as the participants gain a greater understanding of just what the Acts entail.

In addition to the Acts themselves, participants will review the information contained in 'InfoSource', a government tool created to assist people attempting to access information. Finally, participants will be provided with a list of contact names to further assist them in accessing information.

Please contact for a description of the "Exercising Jurisdiction" workshop.

Who Should Participate?

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

RESTORATION OF JURISDICTION

Wiky endorses next phase of constitution

By Mike Restoule, Special Projects Coordinator

Chief Robert Corbiere and his Council got their first look at the draft Constitution of Wikwemikong Unceded Indian Reserve (WUIR) at their council meeting on November 29, 2007. Mike Restoule, Special Projects Coordinator at Union of Ontario Indians, and Legal Counsel, Tracey O'Donnell, joined constitution committee members Eugene Manitowabi and Duke Pelletier to assist in the presentation of the draft constitution to the council.

"I think this is really important to our community and future leaders that we consider adopting the constitution", explained councillor and member of the committee Manitowabi, as he began the presentation. He commented that the draft constitution committee is an extremely knowledgeable group who has approached their work positively and constructively. He added, "A special miigwetch goes out to Marilyn Kimewon who worked diligently to compile all of the information we collected and tracked all the changes the committee made as the drafting work progressed."

In his remarks, Manitowabi stressed the humungous problem that Bill C-31 has caused for Wikwemikong's communities that did not exist before and that the draft constitution will contain provisions that will, hopefully, rectify those problems. "Also, the constitution is a document that will go a long way to separate politics from business operations," he added.

Fellow committee member Duke Pelletier explained that Chief and Council were sent an electronic copy of the draft constitution via email and were asked if they had any comments or suggestions to make from their initial review of the document. He stated that the purpose of this presentation is to request an endorsement from Chief and Council for the constitution committee to proceed into the community consultation phase of the constitution development process. "We are preparing to add a section to the community website to allow members to view the draft constitution on-line and to post their comments so that the committee can receive them," Pelletier added. Manitowabi noted that in the next phase of the committee's work plan, they would be doing community visits to talk to members about their constitution, adding that the process will take some time but it is an important part of the process.

Pelletier noted that the draft constitution contains areas of jurisdiction that Wikwemikong Unceded Indian Reserve has not yet undertaken and it is hoped that the community can assist in deciding what areas Wikwemikong will first exercise its jurisdiction as it phases out the application of Indian Act and becomes self-governing.

Councillor Hazel Fox-Recollet said that, in her view, the document is still a work in progress and that there are many governance processes currently practiced that will require review before the constitution can be finalized. "For example, the Program Managers obviously should get a first-hand review of the draft to ensure that it harmonizes with their program responsibilities. These people are leaders in the community as well as those of us on council," she added.

Director of Operations, Wayne Ozawamick confirmed that a web site is being worked on that will allow community members to use an access code to view the document and be able to submit comments to the committee.

In response to a concern as to whether Canada would be willing to recognize this constitution after rejecting the United Nations resolution on recognition of rights of the world's indigenous people, Legal Counsel, Tracey O'Donnell, explained that despite the fact that Canada has made that statement internationally, here at home, the constitution of Canada requires governments to recognize Aboriginal and Treaty Rights. "If communities adopt constitutions, the federal and provincial governments are obligated to recognize them," she stated.

Chief Robert Corbiere commented that "development of this constitution is crucial to our future development. It should reflect all of our needs. We need to start formulating our own government to take action in pursuing our rightful share of the resources of our territory and to develop economic initiatives so that we can prosper. I urge the council to adopt the resolution that the committee is requesting and put forth the resources to allow them to continue their work in developing our constitution." The council passed a resolution endorsing the committee's continued work and asked the Director of Operations, Ozawamick, to seek funding to support that work. Chief Corbiere thanked the constitution committee members for their work on behalf of all Wikwemikong Unceded Indian Reserve citizens.



CHI NAAKNIGEWIN MAAWANJIIDIWIN

A 3-day Nation Building Conference about establishing the Anishinabek Nation Government

February 27-29, 2008
Sault Ste. Marie

February 27 ~ Traditional Governance for Today

- Sunrise Ceremony at Dan Pine Healing Lodge, Garden River
- Elder Gordon Waindubence teaches Traditional Governance
- Lunch & snacks provided, traditional and contemporary food

February 28 ~ The Anishinabek Nation Constitution

- Review of the Draft Constitution
- How do First Nation Constitutions fit in?
- How will Anishinabek adopt their National Constitution?
- Guest Speaker: Chief Angus Toulouse
- Holiday Inn, Sault Ste. Marie (Lunch provided)

February 29 ~ The Anishinabek Nation Appeals System

- Review of proposed structures and procedures
- How will Anishinabek adopt their Appeals System?
- Guest Speaker: Tuma Young, L.L.B., L.L.M.
- Holiday Inn, Sault Ste. Marie (Lunch provided)

This conference is hosted by the Union of Ontario Indians.

The target audience is Chiefs and Councillors, First Nation Managers, Constitution Committees, and other interested citizens.

Hotel rooms have been blocked at the Holiday Inn, Sault Ste. Marie until February 13, 2008
Call (705) 949-0611 to reserve your room.



Anishinabek

Our Nation. Our Way. Your Say.

For more information or to register contact:

Linda Seamount
P.O. Box 711, Hwy. 17 West
North Bay, ON P1B 8J8

sealin@anishinabek.ca
Ph: (705) 497-9127, Ext 2308
Toll Free: 1-877-702-5200
Fax: (705) 497-9135

FN laws simplified

ALDERVILLE FN – "Drafting First Nation Laws," a work shop in the capacity development series coordinated by the Union of Ontario Indians was held on December 5 and 6 at Alderville First Nation. Participants were presented with an opportunity to understand some of the complexities of the law-making process and in dealing with foreign non-aboriginal legal institutions. The design of the workshop was developed to assist those who are not trained in law to explore the challenges in drafting First Nation laws as an exercise of the Aboriginal or inherent right to self government.

The facilitator, Martin Bayer, who is also the Chief Negotiator at the Governance table of the Union of Ontario Indians Restoration of Jurisdiction project did an excellent job of simplifying the

law jargon used in legal documents and the process of constructing First Nation laws. Several case studies were presented and the participants had a number of group assignments to assist in their gaining an understanding and knowledge of how and why laws are created.



Martin Bayer helps out Rodney Beauceau from Nipissing FN.

ROJ STAFF

Jamie Restoule
Self-Government Project Manager

EDUCATION NEGOTIATIONS
Merle Pegahmagahbow Head Negotiator
Tracey O'Donnell, Legal Counsel
Bernadette Marasco, Administrative Assistant

GOVERNANCE NEGOTIATIONS
R. Martin Bayer, Chief Negotiator
Fred Bellefeuille, Legal Counsel
Adrienne Pelletier, Administrative Assistant

RESTORATION OF JURISDICTION
Andrew Arnott, Fiscal Relations Analyst
Esther Gilbank, Chiefs Committee Coordinator
Mike Restoule, Special Projects Coordinator

Terry Restoule
Capacity Development Coordinator
Dave Shawana
Education Working Group Coordinator
Mary Laronde
Communications Coordinator
Jason Restoule
Communications Liaison Officer

COMMUNITY FACILITATORS
Mike Eshkawkogan, Lake Huron
Tim Hardy, Northern Superior
Valarie McGregor
Lake Huron/Northern Superior
Doreen Trudeau, Lake Huron/Southeast

CONTACT

Ph: (705) 497-9127 or 1-877-702-5200
web: www.anishinabek.ca/ROJ



LANDS AND RESOURCES

Nipissing projects get biggest slice of pie

By Marci Becking

NIPISSING FN – Minister of Indian and Northern Affairs, Chuck Strahl made the announcement in January that Nipissing First Nation will receive \$15.1 million for two new water and wastewater projects.

“Nipissing First Nation is the single biggest investment,” Strahl says and points out that across Canada there were 193 high-risk systems in First Nation communities and now that number has been reduced to 85.

Chief Marianna Couchie says that even though her community is excited about the new project, there are still some funding shortfalls and concerns – and Nipissing will have to ultimately pick up the tab.

“Tenders were approved by INAC some time ago and now they’re saying that there isn’t enough funds to covers those,” explains Couchie.

Covering that shortfall isn’t easy since there’s a two percent cap on many capital and infrastructure budgets.

Grand Council Chief John Beaucage told the media at the January announcement that the costs keep going up, but the budgets are not.

“It’s the development of infrastructure in our communities that will allow us to create economies,” says Beaucage, “Roads and water systems need to be upgraded in order to attract businesses and industry. Ultimately, a strong Anishinabek economy will make us self-sufficient.”

Strahl’s announcement is part of the federal Plan of Action for Drinking Water in First Nation Communities introduced in 2006.



Indian and Northern Affairs Minister Chuck Strahl with Nipissing First Nation Chief Marianna Couchie after the water treatment plant announcement.
Photo by Marci Becking

LANDS STAFF

Jason Laronde
Lands & Resources Director

Nadine Roach
Forestry Coordinator

Barb Naveau
Forestry Assistant

Rhonda Gagnon
Community Stewardship Leader

Arnya Assance
AORMC Coordinator

Lynn Moreau
Water Resources Policy Analyst

CONTACT

Union of Ontario Indians
P.O. Box 711
North Bay, ON P1B 8J8
PH: 705-497-9127
TOLL FREE: 1-877-702-5200
FAX: 705-497-9135
WEB: www.anishinabek.ca

Canada-wide strategy for municipal wastewater effluent

By Lynn Moreau

Over the last several years, Environment Canada has been working with various levels of government under the auspices of the Canadian Council of Ministers of the Environment (CCME) to develop a Canada-wide Strategy for the Management of Municipal Wastewater Effluent.

The first information session for First Nation communities on this initiative was held at Fort William FN on January 15th, 2008.

Wastewater effluent can have

many detrimental impacts upon ecosystems, including negative effects on fish and wildlife populations, oxygen depletion, beach closures, restrictions on recreational water use, fish and shellfish harvesting and consumption and drinking water consumption.

Pharmaceuticals and personal care products which enter water systems through wastewater can also pose threats to aquatic and human health. This strategy is an important first step in improving the water environment

in First Nation communities across Canada, and in Canadian communities in general. This project will initiate the spending of between 10 and 13 million dollars over a period of 20 to 30 years.

In the strategy, a series of rankings are used to categorize the size of the treatment facilities (small, medium or large), the level of treatment currently existing (primary, secondary, tertiary), and the sensitivity of the receiving environment (low, medium or high). The sensitivity

of the receiving environment is dependent upon how the close the outlet is located to drinking water intakes, beaches, aquaculture sites and other sensitive areas.

Within 20 years, both high and medium risk facilities are required to meet the new performance standards.

The standards developed are to ensure that all treatment systems eventually achieve a secondary level of treatment.

A Proposed Regulatory Framework for Wastewater is being developed in relation to

the Canada-wide Strategy. New regulations are being developed under the Fisheries Act which will provide the mechanism for enforcement of the strategy, and will apply to all wastewater systems on First Nations lands that discharge effluent to surface water.

The framework also calls for increased public reporting and monitoring the quality of wastewater effluents.

To find out more about these initiatives, contact Lynn Moreau, morlyn@anishinabek.ca.

GCC meets Minister Cansfield

By Rhonda Gagnon

NIPISSING FN – Grand Council Chief John Beaucage of the Anishinabek Nation and the Honorable Minister Donna Cansfield of Ministry of Natural Resources met for the first time on December 7, 2007 at the Union of Ontario Indians head office on Nipissing First Nation. This meeting was a great opportunity for Grand Council Chief Beaucage and Minister Cansfield to get to know each other and to discuss the portfolio of the Lands and Resources Department.

Other respected leaders Deputy Grand Chief Glen Hare, Chief Isadore Day, Chief Pat Madahbee of the Anishinabek Nation and Deputy Minister Charlie Lauer of Ministry of Natural Resources were also in attendance at the meeting.

With similar goals of protecting and respecting Mother Earth, Minister Cansfield took special notice on the youth programs that the Anishinabek Nation has recently set forth. Minister Cansfield holds a special place for the youth, as she believes that children are important and that they should be encouraged to be involved in the natural resource sector.

Grand Council Chief Beaucage and Minister Cansfield both agreed that they would like to see the relationship between the Ministry of Natural



Natural Resources Minister Donna Cansfield and Grand Council Chief John Beaucage.

- Photo by Marci Becking

Resources and the Anishinabek Nation to continue to grow, and that the goals of the two organizations have not changed. This meeting was the first, but not the last as Grand Council Chief Beaucage and Minister Cansfield pledged to work together on a regular basis to ensure that progress continues.



Aboriginal Traditional Knowledge & Water Policy Workshop

February 25, 2008 (6:00 pm)

February 26, 2008 (8:00 am - 4:00 pm)

Garden River FN, Community Centre

The Anishinabek Ontario Resource Management Council (AORMC) is an advisory body created by a memorandum of understanding between the Ministry of Natural Resources and the Union of Ontario Indians.

The Goal of the AORMC is to improve communication, dialogue and relations between the Anishinabek Nation and its 42 member First Nations and the Ministry of Natural Resources. The AORMC is comprised of a council and functioning working groups to discuss lands and resources matters.

Contact Arnya Assance@ 877-702-5200 ext 2340
Funding provided by Ministry of Natural Resources

INTERGOVERNMENTAL AFFAIRS



Michipicoten settles second-largest claim in Ontario history

MICHIPICOTEN FN – January 12, 2008, marks an historic day for Michipicoten First Nation Members who voted on a land claim settlement on their Boundary Claim with Canada and Ontario. Chief Joe Buckell and Council members Myrtle Swanson, Denise Churchill, William Swanson Sr., Emile Neyland, Evelyn Stone and Patti Goodfellow passed a resolution authorizing the signing of the Settlement Agreement between all three governments after a successful ratification vote. Of the 499 ballots cast, both mail in and on reserve voting, that went into the ballot box, 484 (97%) were in favour of acceptance, with only 8 (2%) voting no and 7 (1%) spoiled ballots. Over 80% of the voting membership voted on this land claim, the numbers of which are reminiscent of the 2003 Algoma Claims Settlement between Michipicoten First Nation and Canada.

In March 2000, Michipicoten First Nation submitted a specific land claim to Canada and Ontario that the Gros Cap Indian Reserve #49 as surveyed in 1899 did not reflect the 1853 agreement regarding the boundary of the reserve. Canada

accepted the claim for negotiation in late 2003 and Ontario agreed to enter discussions in early 2005.

Michipicoten First Nation is located 24 km south of Wawa, Ontario along beautiful Whitesands beach on the north east shore of Lake Superior. The community is registered under Gros Cap Indian Reserve #49 under the 1850 Robinson Superior Treaty. In addition, Michipicoten First Nation has reserve lands located in Missanabie and Chapleau, Ontario.

After three years the parties negotiated the proposed settlement of the boundary claim which included financial compensation from Canada and about 3,000 acres of provincial Crown land to be added to reserve from Ontario. A written offer was received from Canada in the summer of 2007 for the compensation package with Settlement and Trust Agreements then drafted and the First Nation requested Indian Affairs to



From left Back Row; Councillors Denise Churchill, Emile Neyland, Myrtle Swanson, William Swanson Sr., Evelyn Stone; Front Row – Councillor Patti Goodfellow, Chief Joe Buckell.

conduct a ratification vote on January 12, 2008. By overwhelming results Members of Michipicoten First Nation voted for acceptance of the negotiated land claim settlement package which, combined with monetary compensation and land value, amounts \$58.8 million dollars, which is the 2nd largest specific land claim settlement in Ontario to date.

The Boundary Claim was the final of six claims settled between Michipicoten First Nation and Canada within an unprecedented time frame. Under the Michipicoten Pilot Project, initiated just a little over ten years ago, a cooperative non confrontational approach to land claims settlements was utilized to great success. Had each claim been filed separately under the normal land claim process it would

have taken many decades, if not more than a century, to reach all of these settlements.

Chief and Council, the Michipicoten negotiating team and the negotiators for Canada and Ontario are to be complimented on their efforts in this regard and especially the Michipicoten Members. The Trust Fund established for this settlement will provide ongoing benefits for Michipicoten Members for over 100 years.

Chief Joe Buckell said: "This is a proud moment in the history of our First Nation and for our people, and an example of what can be accomplished through dedication and cooperation. We look forward to celebrating this settlement agreement at a future signing ceremony with Canada and Ontario, our Members and invited guests, dignitaries and the media."

Cheryl mapping Anishinabek



Cheryl Recollet

Ahnii, Cheryl Recollet ndishnikaaz, Wikwemikong doonjiba.

I have recently joined the Union of Ontario Indians team as the Geospatial Project Manager. My educational background is in Geography and Anthropology, however, I have focused much of my studies on geographic applications as well as land use planning in Aboriginal communities.

I have been working diligently on the coordination and implementation of the geospatial implementation project called "Mapping a Brighter Future". The project uses Geographic Information Systems (GIS) as a tool to assist in various geographic applications such as land use planning and resource management.

The GIS project, once development is completed, will

include a web-based geographic portal accessible through the Anishinabek Nation website. I am interested in enhancing the geomatics capacity of our members and am extremely excited to be involved with project, which will provide easier access to digital geographic information.

If you would like further information, I can be reached via email at recche@anishinabek.ca.

Baa Maa Pii

Two Chippewa communities to get property tax jurisdiction

OTTAWA – New regulations will enable 33 First Nations to participate in the property tax provisions of the First Nations Fiscal and Statistical Management Act (FSMA). As a result, these First Nations will have access to additional fiscal tools not currently available under the Indian Act.

"By choosing to exercise property tax jurisdiction under the First Nations Fiscal and Statistical Management Act, these First Nations will be better positioned to promote economic growth, strengthen their accountability and foster a better quality of life for their members," said Chuck Strahl, Minister of Indian Affairs and Northern Development and Federal Interlocutor for Métis and Non-Status Indians.

For First Nations, property taxes provide an independent and stable source of revenue that can be leveraged in First Nation communities to build economic infrastructure, attract investment and promote sustained economic growth. Under the FSMA, the First Nations Tax Commission will assume and streamline the approval of the real property taxation laws made by participating First Nations and better balance community and taxpayer interests in First Nation communities.

Mr. C.T. (Manny) Jules, Chief Commissioner of the First Nations Tax Commission, congratulated these First Nations in this unprecedented milestone. "We are on the leading edge of change," said Mr. Jules. "In opting to exercise their tax jurisdiction through the FSMA, these First Nations are laying the foundation for true self-government and a real

economy."

The FSMA came into force on April 1 2006 and is the result of over a decade of work by First Nation leaders who know first hand the limitations of the Indian Act when it comes to building First Nation economies. This optional piece of legislation establishes four national institutions that will improve the ability of First Nations governments to address the social and economic well-being of their communities while providing access to engines of economic development.

Participating First Nations under the First Nations Fiscal and Statistical Management Act, beginning January 1, 2008:

Adams Lake Indian Band, Akisq'nuk First Nation, Alexander First Nation, Chehalis Indian Band, Chemainus First Nation, Chippewas of Georgina Island First Nation, Chippewas of Kettle and Stony Point First Nation, Kamloops Indian Band, Kitselas First Nation, Lequ'á:mel First Nation, Lower Kootenay Indian Band, Lower Nicola Indian Band, Metepenagiag Mi'kmaq Nation, Moricetown Indian Band, Muskeg Lake Cree Nation, Nanoose First Nation, Osoyoos Indian Band, Seabird Island Band, Shuswap First Nation, Shxw'há:y Village First Nation, Simpcw First Nation, Skeetchestn Indian Band, Sliammon First Nation, Songhees First Nation, St. Mary's First Nation, Tla-o-qui-ah First Nations, Tobacco Plains Indian Band, Tobique First Nation, Tsawout First Nation, Tsawwassen First Nation, Tzeachten FN, We Wai Kai Nation, White Bear FN.

STAFF

Allan Dokis
Director
dokall@anishinabek.ca
Ext. 2251

Alicia McLeod
Treaty Research Coordinator
mcliall@anishinabek.ca
Ext. 2264

Cheryl Recollet
Geospatial Project Manager
recche@anishinabek.ca
Ext. 2253

Melissa Stevens
Treaty Research Clerk
stemel@anishinabek.ca
Ext. 2237



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.



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Open for Business

A Special Report on Economic Development by

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Physiotherapist Derek Debassige and friend.

Help here for sore Manitoulin muscles

By Melissa Cooper

M'CHIGEENG FN – Derek Debassige says his new physiotherapy practice is the only one of its kind on Manitoulin Island.

"I specialize in everything from conventional physio to long-term-care physio, acute injuries, chronic diseases, injuries and then some," says Debassige, a registered physiotherapist who opened shop in his home community of M'Chigeeng First Nation – formerly known as West Bay – in March of 2007.

"If you have any trouble with movement, you should come and see us," says Debassige, whose Manitoulin Physio Centre offers specialized treatments for health-related problems, as well as on-site massages for those tired, aching muscles.

"It seems like it is a never-ending battle when it comes to health care – there's always something else to learn," says Debassige, who obtained his bachelor's degree in kinesiology in 1998 and a degree in health sciences in 2000 when he became a licensed physiotherapist.

His skills as an acupuncturist are particularly sought-after by First Nations clients.

"When I first started practising it, I wasn't

sure how well that was going to be accepted," says Debassige, who currently employs two female massage therapists -- Lisa Corbiere is a full-time masseuse/office assistant and Joanna Rosenbaum works on a part-time basis to supplement her income as a personal trainer.

"Once her caseload grows we will be looking for a full-time assistant and it is growing pretty fast," says Debassige, who plans on adding another part-time physiotherapist on contract this summer to handle the overflow of long-term-care patients.

His business services ten communities in Georgian Bay's North Shore region and has had business referrals through the North Shore Tribal Council.

Manitoulin Physio also provides consulting services, recommendations and fittings for mobility devices, as well as educational seminars to groups.

He says his business responds to a demand created after physio was de-listed from OHIP a couple of years ago. Many physiotherapy clients qualify for his services through privately-purchased extended health coverage plans.

Manitoulin Physio can be reached at 705-377-6244.

Gezhtoojig connects Natives with careers

By Heather Campbell

SUDBURY – You might say that Ray St. Louis got his biggest career opportunity by accident.

A high school motorcycle mishap eventually led to back problems that forced the citizen of Dokis First Nation to give up a successful job in the heating and ventilation business.

Then his Auntie in Dokis hooked him up with Gezhtoojig Employment and Training in Sudbury.

"They helped by making sure resources were available to me," Ray St. Louis

recalls St. Louis. "They were always there for me, from income support to my personal health."

Gezhtoojig helped him get accepted into Canadian Career College for the computer systems engineer program, where he graduated in 2001 with honours and the Faculty Award.

"I had many job offers when I graduated, but I wanted the job at the Union," says St. Louis, who has served for the past six years as the Information Technology specialist at the Union of Ontario Indians. "I didn't take the highest bidder, I even turned down Falconbridge."

He not only loves doing what he went to school to learn but working for the 42-member-community Anishinabek Nation's political organization provides a sense of community service. Since starting at the Union of Ontario Indians St. Louis has moved to North Bay, met his fiancé and they

just bought a house.

St. Louis is one of over 5,500 aboriginal clients who have benefited from Gezhtoojig, which recently celebrated 15 years of helping people find the right training opportunities, employment or good business

advice. When they first opened their doors to serve all aboriginal people in the Sudbury catchment area, the unemployment rate for aboriginal people in Canada was well over double the rate for non-aboriginals.

Gezhtoojig currently provides service to seven surrounding First Nations. Although the gap between Native and non-Native employment has been reduced, aboriginal people still experience a far higher rate of joblessness than others.

Executive director Debbie Recollet says her office can help young people from area First Nations develop a return-to-work plan, negotiate wage subsidies with employers and help find seed funding for new businesses. In recent years she has seen an increase in apprenticeship possibilities due to the skilled labour shortage.

She says Gezhtoojig also conducts workshops encouraging young people to stay in school, and are involved with an aboriginal secondary school awards program with the United Way in Sudbury that distributed over 700 awards in 2007.



Ray St. Louis

Temagami First Nation 6x8



ZHOONYAAKEWIN/BUSINESS

Wildflower honey big hit at aboriginal festival

By Rick Garrick

TORONTO – Georgina Island's Aamoo Zisbaakwad honey was a hit at the 2007 Canadian Aboriginal Festival.

"It really is the best honey," says Jackie Esquimaux-Hamlin, one of three partners who founded Aamoo Zisbaakwad in 2005. "It's very rich."

Esquimaux-Hamlin and co-owner Cynthia Wesley-Esquimaux distributed samples and sold jars of their wild-flower honey at the SkyDome gathering as part of their campaign to promote their all-natural product.

"Sharing the honey and talking to people about it has really piqued their interest," Wesley-Esquimaux says. "A lot of people also purchased the honey during the Christmas season as gifts."

Wesley-Esquimaux, a Chippewas of Georgina Island citizen and Esquimaux-Hamlin's niece, recalls the comments of one woman in particular who visited their booth during the festival.

"She said it was the best-tasting honey she had ever tasted," says Wesley-Esquimaux. "It's the wildflowers — we have a lot of wildflowers on Georgina Island. And we don't have any pesticides on the Island."

Wesley-Esquimaux adds that because Georgina Island is situated about two miles from the mainland, the bees are unlikely to forage for nectar on the mainland.

Many people are also



Jackie Esquimaux-Hamlin and Cynthia Wesley-Esquimaux promoting their Aamoo Zisbaakwad-brand honey at the Canadian Aboriginal Festival in Toronto.

becoming aware of the benefits from purchasing food from their own or neighbouring communities, Esquimaux-Hamlin says.

"A lot of people are interested in the 100-mile diet," she says. "Georgina Island is within a 100-mile radius from Toronto."

Wesley-Esquimaux, Esquimaux-Hamlin and their other partner, longtime beekeeper Brian Hamlin, were pleased with the output from their six hives this

past summer.

"The six hives produced about 400 pounds of honey," Wesley-Esquimaux says. "At the Canadian Aboriginal Festival we were selling large jars of honey for \$15, or two for \$25. Brian also sells the honey at the St. Lawrence Market in Toronto."

During their first summer on Georgina Island, in 2005, the bees produced only enough honey to keep their hives going over the

upcoming winter, but during the second summer the bees produced about 200 pounds of honey in addition to what they needed.

"You only take what you need," Esquimaux-Hamlin says. "You leave enough in the hive so the bees will get through the winter."

The three beekeepers have invested about \$10,000 in the business so far, and expect to invest additional resources during

2008.

"We'll put in another six hives," Wesley-Esquimaux says, explaining that about 50 acres of her family's property has been set aside for the beekeeping project. "We will also be putting in some cultivated lavender plants for the flowers."

Her aunt explains that a lot of work is involved in beekeeping, from building and preparing the hives, purchasing the queen bees, adding supers to the hive as the season progresses, emptying honey from the frames, and preparing the hive for the winter.

While marketing the honey is currently the primary reason for their business venture, Esquimaux-Hamlin would like to encourage other Aboriginal people to keep bees and produce natural honey in their own communities.

"The concept is to train Aboriginal people to produce honey," Esquimaux-Hamlin says. "To pass the knowledge on to the Aboriginal people so they can teach each other."

Wesley-Esquimaux is also planning to market Georgina Island maple syrup in the near future.

"We have three maple syrup bushes on the Island," she says, explaining that her brother is already producing maple syrup from the two maple syrup bushes on their family property. "We do it the natural way — we cook it down with fire."

Kettle Point builds green business park

KETTLE & STONY POINT FN – SYM Canada, a media graphic, website design and printing firm, announced in January that it has entered into formal negotiations with the Chippewas of Kettle and Stony Point First Nation in regard to several "green" business ventures.

SYM Canada vice president, W.C. (Bill) Jolliffe says that SYM proposes applying a number of its "sustainable development technologies" to the advancement of this First Nation Community. The specific details of the proposed projects will remain confidential while negotiations and approvals are sought.

The First Nation is currently developing a new "Green Business Park" designed to attract both native and non-native companies to locate in the community. It is anticipated that the park will create both native and non-native employment opportunities and will result in an economic engine designed to serve the community now and into the future.

Chief Tom Bressette has stated that he is "pleased that we are moving ahead to create an environmentally-friendly business park that will be owned by the First Nation. This will go hand in hand with the vision of financial stability and sustainability for the First Nation as well as for future generations."

First Nation Manager Lorraine George has stated that "in order to increase our quality of life we need to live the dream and make that dream become our reality. Living "within" our natural environment as opposed to living "off" of our natural environment will sustain us now and in the future."

Southwind Corporate Development Inc., a corporate structure of the First Nation, oversees the development and governance of the First Nation's economic development enterprises and initiatives. President Stephan Wolfe says his group is working closely with SYM in design and development of the projects, in order to assure that social and environmental suitability and sustainability are key elements of the proposed business projects.

The parties intend that the socio-economic model to be created will be suitable for export and use by other communities both native and non-native as well as internationally.

AD - First Nations 5th
Annual Young People's
council symposium
6x6

AN7GC Evening of Excellence Full Page Full Color



EDUCATION *Kinoomaagewin*



A SUPPLEMENT TO THE ANISHINABEK NEWS
January/February 2008



Eight young women are nearing the end of an educational opportunity that has changed them personally and given them a new direction in life. When they graduate in fall 2008 following four years of in-class learning and hands-on training, the women -- five from Christian Island and three others from North Simcoe, will be certified Registered Practical Nurses. Back row, left: Janette Willems, Erin Norton, Jennifer Cole, Alisha Cass, Marilyn Roote and Jenna Marsden. Front row, left: Stephanie King, Leigh-Anne Cass and nursing teacher Audrie Winsley.

Christian Island moms train for nursing careers

By Sharon Weatherall

BEAUSOLEIL FN – This fall six Christian Island moms will toss their mortar boards into the air and don nursing caps. After four years of study, training and personal sacrifice they will graduate as Registered Practical Nurses (RPN) ready to forge a career in the world of healthcare or continue upgrading for specific fields in medicine.

The decision of these young women to improve their quality of life and take control of their future did not come easy. They had to qualify for funding through Beausoleil First Nation (BFN) Post Secondary Student Assistance which is sanctioned by the Ontario College of Nurses and focuses on training opportunities for aboriginal people. All at various different levels of education, the students had to take Grade 12 equivalency testing to upgrade before they could begin their journey.

Upgrading was one of the

most difficult challenges for Jenna Marsden considering she wasn't 100-per-cent sure about a career in health care, but since starting the course she has grown to love nursing.

"I didn't make the decision on my own – I was a stay-at-home mom and followed my bigger sister back to school, then into the program," she says.

"I am really glad I went ahead and did it. It's been very rewarding for me to go this far. The nursing program has created a positive outlook for my kids. To see me doing my homework and go to school is a good message for them. I want to upgrade further after this."

The program is a pilot project in Southern Ontario that's proven highly successful – not only for the Beausoleil women -- but two other students from the area. Teacher Audrie Winsley is proud of them all.

"There has been so much interest that a second program is

being set up to begin in Orillia. A large number of students are aboriginal so they can go back into their own communities and look after their elders. In the current program some are being trained to care for people on Christian Island," Winsley says.

A nurse for 30 years, Winsley has been teaching for half that time and loves to see people commit to the challenge then branch out into different areas of the community and medicine.

"All of a sudden you can see when people say: 'Yes - I really want this,' and then you see the changes. I have taught a small class like this before in Bancroft and I co-teach a program with another teacher there now," says Winsley, who adds that the class has been well-received in North Simcoe.

"Huronion District Hospital (HDH) and Penetanguishene General Hospital (PGH) – for medical/OBS – and Penetanguishene Mental Health

Centre for the psychiatric/mental illness component, have all opened doors to us offering full guidance."

The pilot nursing program responds to a provincial push for higher numbers of aboriginal people in health careers. Co-ordinator of the project and director of the Beausoleil Family Health Centre, Peggy McGregor hopes it will lead to long-term improvements in health care on Christian Island.

"The RAMA program in Orillia will follow the BFN model and frame. It makes me feel good to know we are blazing the trail and becoming a leader in advocacy of health care by doing that," says McGregor, a great believer that education makes a difference.

"This program has built self-esteem and confidence in the students. Most thought it was out of their reach but of the six graduating one is now looking into a BA Science and medicine, some hope to work part-time at the local

hospital and others are looking at full-time nursing careers or going even farther."

Leigh-Anne Cass, who works at the Christian Island Health Centre, saw the nursing program posting and took the opportunity to upgrade at no cost.

"This will help me to service the people better. We are subsidized fully by First Nations Technical Institute and our tuition fees are paid for," she says.

"Getting a quality education and hands-on skills will help me to get a full-time job with better pay. We actually receive the theory and practical to get into it there (Christian Island) because there is a need. Right now they are bringing off-reserve nurses but they want on-reserve nurses to provide care for the elders which is more comfortable and convenient for all involved."

During the summer months they will participate in 450-hour co-op placements in hospitals and the community.

ANCU
10.25 x 2



KINOOMAAGEWIN/EDUCATION

Tech services unveils new website

THUNDER BAY – Ontario First Nations Technical Services Corporation (OFNTSC) President James Owl has unveiled a new, and

completely redesigned, OFNTSC website from his offices at Serpent River First Nation.

“It was a long time coming,”

said Owl, “But if we are to reach out to our clients and stakeholders as efficiently and effectively as possible, it is a necessary step.”

“Twelve years ago when we received our mandate from the Chiefs in Assembly to offer technical advisory services to all Tribal Councils and the 134 First Nations in Ontario, websites were not as widespread as they are today. So, our original mandate didn’t include the resources to maintain a proper site. However, a few years ago, we cobbled together a decent site but it was a challenge to maintain it without a dedicated staff member and financial resources.”

It was clear to Owl and the Board however that a website was essential and the resources had to be found to build one.

Last summer, Owl harnessed a team of First Nation students in Thunder Bay and Toronto and appointed Elmer Lickers (Operations and Maintenance) from the Toronto office to work with Jason Burnett from the North Shore Tribal Council to explore options for a new website. By summers’ end they had created a basic working site and had populated it with new descriptions of our programs and services as well as over 150 technical documents, drawings and Terms of Reference. Since September, staff has worked furiously to get everything up and running.

Jim Taylor, Service Branch



www.ofntsc.org

Manager of the OFNTSC Thunder Bay office, and a driving force behind the creation of the 2007 version of the website, says, “It was clear that we had to have an updated website in order to communicate with our clients and stakeholders. We had to have a central location where information could be shared between our widespread communities and, we needed a repository where that information could be stored for retrieval by our technicians and engineers. This site does that for us.”

The new site provides a management system for the collective knowledge of OFNTSC technicians, partners and clients. It provides information on our programs and services, while also serving as a constantly evolving knowledge base of searchable information.

Canadore College
Board of Govenors
10.25 x 7.25

KINOOMAAGEWIN/EDUCATION

'Diva of Native education' honoured for life's work

By Margaret Hele

SAULT STE. MARIE – Alice Corbiere, referred to as the "Diva of Native Education" by Christine Sayers, was honoured at a November retirement party hosted by Algoma University College (AUC), where she has worked since 1996.

"Alice has been a leader in community economic and social development, not only in the Algoma region, but throughout Canada in her work with the Council for the Advancement of Native Development Officers," said Dr. Gayle Broad. "Alice was the first person to receive professional accreditation by the Council for the Advancement of Native Development Officers (CANDO)."

Alice brings her extensive experience and contacts to enhance any project in which she is involved. At AUC she began as an outreach worker, finding various ways to recruit Native students. Her high school education at St. Joseph's boarding school, North Bay, and her involvement with the boarding home program which still runs today in Batchewana First Nation, enhanced her understanding of students who must live away from their families to gain a higher education in an unfamiliar environment.

While at AUC Alice was instrumental in the founding of the Community Economic and Social Development Program (CESD) and was the project manager for the development of the Northern Ontario Research Ideas and Knowledge Institute (NORDIK). Dr. Gayle Broad referred to Alice as one of "the founding mothers of CESD". Alice set up an advisory committee to involve members of the community. Her connection to CANDO and the cooperation of FEDNOR enabled her to bring the CANDO conference to Sault Ste.

She also played a role in



Alice Corbiere, centre, with friends Ethel Corbiere-Delliare, Batchewana First Nation and Jean Pine, Garden River First Nation in the SpeakEasy Lounge of Algoma University where she was recently honored for her extraordinary contributions to her family, friends and community.

bringing the Canadian Indigenous and Native Studies Association (CINSA) conference to AUC for the first time in June 2008.

College president Dr. Cecelia Ross said "It was an amazing good fortune for AUC when Alice began work in 1996".

Dr Linda Gordon said Alice "brought a whole new meaning to the expression 'thinking outside the box.'" Alice went "outside of the program, the division, the community, the city, the province and the country."

Karen Cheecho, president of the AUC students' union, remembered Alice for her work with the boarding home program and praised her unwavering strength. Sharon Sayers, one of the first graduates of the CESD program and now employed with NORDIK on the Coalition of Algoma Passenger Trains (CAPT)

project, honoured Alice with a unique gift, a handmade quilt, on behalf of the members of the CESD and NORDIK teams.

Dr. Margo Francis of Brock University, sent written congratulations about Alice's "spectacular" work on the Hiawatha Project -- the re-enactment of the Hiawatha play in Garden River staged over the past two years.

A photo presentation by Joseph Corbiere, L LB, Alice's son, depicted his mother's achievements in her community and across Canada. Her very first job outside of the family was selling seeds at the age of 12 in what is now the east end of Sault Ste Marie and Garden River for The Very Best Company. These earnings were shared with her family and siblings, enabling the purchase of comic books, and a camera, among other prized items.

The camera was a big-ticket item which has proven to be invaluable for we now have recorded history of the Bell family and community events.

Alice's three children each earned law and law-related degrees, serving as living proof of her strong belief and influence in education. She never wavered in pursuit of her own education, receiving her MBA in her sixties.

She was the first Native trustee to sit on the Separate School Board of Education in Sault Ste. Marie. When Alice gave the school board notice that she was leaving the Boarding Home Program to work as administrator of the Batchewana Band, the board requested the band handle the program for they had no one to fill her shoes. Marion Lemieux, Alice's co-worker, came with her to continue to run the program and Elaine McDonagh was hired as the student councillor. Alice went on to become band administrator.

Alice served as Administrator and her husband as Chief, initially operating band business out of their home on Frontenac Street. Her previous work with chartered account Clyde Tessier, the Comptroller's office at the Algoma Steel Plant (ASA), the Bank of Montreal, and Trans-Provincial Freight gave her a wealth of experience for her new position. She was instrumental in the development and construction of the Band offices, the Rankin arena, the Day Care Centre and the Batchewana Band Industries, as well as the infrastructure of city water, sewers and paved roads. Pilot projects were initiated with Canada Mortgage and Housing Corporation (CMHC) to construct homes and apartments.

When Alice's youngest son, the late Gary Corbiere, L LB, ML,

was intensely working on what became known as the Corbiere Case, which would give Natives living off reserve the right to vote in band elections, Alice went to Toronto to support and assist Gary with the paperwork required to present the Native Voting Rights Case to the Supreme Court of Canada.

The recent opening of the new Garden River bypass was especially exciting for Alice's family and friends. She orchestrated the infrastructure that led to the construction of the Highway 17 bypass as coordinator of the Lands and Highway negotiating team.

Her business background and extensive experience dealing with government officials opened opportunities for Garden River First Nation. The Garden River Development Corporation (GRDC) was formed, with Alice serving as manager. Then a joint venture was negotiated with Kiwit Construction Company, from which the Garden River Constructors (GRC) evolved, the business responsible for building the highway and gravel pits. Under the joint venture, training and jobs developed for members and two office buildings were constructed to house the GRDC, GRC and Ministry of Transportation (MTO).

Upon the signing of the contract to build the highway, each member received \$1000 and a trust was set up which provides the members with funds today for various projects such as a school, a sports facility and funds for future generations. The foresight of Alice and the negotiating team obtained the contract for Garden River to maintain the existing highway and the new highway bypass, bringing further employment to the community.

Liz Jones, from Turtle Concepts in Garden River, said "I've always known Alice to work," citing her role as a mentor for the youth participating in the esteem-building program. The staff have emphasized "how well she teaches them". Part of Turtle Concepts is role modeling and "Alice is a very strong woman, who knows what she wants to do and does it." Alice sits as a board member on Turtle Concepts.

The Healing Lodge singers started the festivities with an honour song and Coral Chvojka, a great niece, sang her rendition of "Reflections" to round off the ceremonies, bringing tears to the eyes of many. The refreshments that followed gave all a chance to mingle. Many uttered their amazement at the accomplishments of Alice Corbiere. The photo story of Alice's life long accomplishments was awesome, bringing back memories of years gone by. A feeling of pride swelled in everyone who had worked with her along her journey.

KINOOMAAGEWIN/EDUCATION

Pub nights help fund his trip down under

By Joanne Nanne

SAULT STE. MARIE – Adolphus Trudeau was thrilled about becoming the first Canadian aboriginal student from Algoma University College to study at Murdoch University in Perth Australia; now he's hoping that a hiccup with funding won't diminish his history-making trip.

While at Murdoch University, Trudeau will spend five months studying in the Australian Indigenous Studies program. He is looking forward to the opportunity to be an ambassador for Algoma U and Shingwauk University and for Canadian Anishinaabe and non-Anishinaabe students alike.

"While in Australia, I will be studying their law and their governance structure, also learning their culture and especially language," says an enthusiastic Trudeau. "I'm pretty excited. The whole thought process for me is 'what successful ideas can I bring back from Australia that could be applied here?'"

"I would encourage all my fellow First Nation students to apply for this program," continues Trudeau. "It's a once in a lifetime chance and experience to spend your final year in university studying and learning in another country, where the Aboriginal people, and their language are officially recognized."

Scheduled to depart on February 8th, the final year BA

student in Anishinaabemowin studies recently learned that the chief and council in his home community of Wikwemikong would not financially support his exchange trip. This unanticipated decision has left Trudeau with the challenge of raising over \$7,000 himself to pay for living expenses during his stay in Australia.

Trudeau estimates that he has enough money available to cover his first month in Australia with the limited funding assistance provided by the Wikwemikong Board of Education, which is administered by the Department of Indians

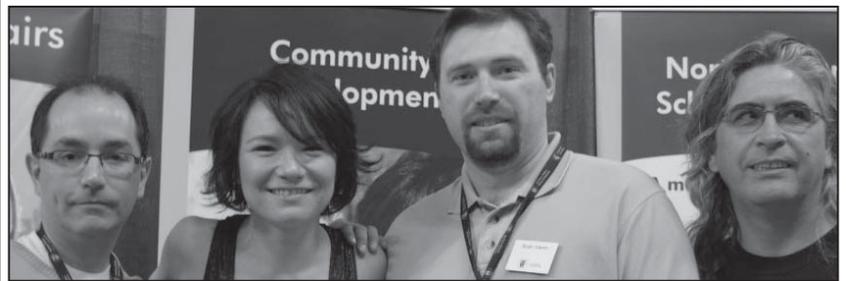
Affairs for post-secondary school education. The limitations attached to his student visa have left him unsure as to whether he will be able to seek employment while abroad.

To help defray expenses, Trudeau was staging two pub nights with prize draws to raise funds for the remainder of the trip. The first pub night was scheduled for Saturday January 26th at the Muskie Widows Tavern in the Manitoulin Island community of Manitowaning. The second was planned for Saturday February 2nd at the Garden River Community Centre. He was grateful that area merchants had pitched in by donating prizes.

"I'm working to secure some weekend get-away packages from local hotels, gift certificates and other merchandise," he said.



Adolphus Trudeau



Wanted: Native medical students

Jennifer Podemski, creative producer of the National Aboriginal Achievement Awards, visits with Northern Ontario School of Medicine staff Ian Peltier, Brian Stamm and Sam Senecal during the Canadian Aboriginal Festival in Toronto. NOSM staff answered questions from many potential medical students or parents of potential med students during the three-day festival.

– Photo by Rick Garrick

Canadore College board of alumni 6x6

Za Ged O Win 4x4.5

The Canadian ABORIGINAL WRITING Challenge
A Project of the Dominion Institute

27 year old Kerissa Dickie of Victoria, BC told the story of longing, loss, and connection within residential schools and was the 1929 winner in 2007.

What Story Will You Tell?
Are you between the ages of 14-18 and 19-29?
Showcase your creativity and explore your heritage.



KINOOMAAGEWIN/EDUCATION

Trent mom works on Masters

PETERBOROUGH – Indigenous Studies student Deanna Perrault is a recipient of the 2007 Canada Post Aboriginal Education Incentive Award of \$1,000, created to celebrate the hard work and determination of Aboriginal people who have overcome personal, economic or social adversity in their pursuit of learning.

"This award means a lot to me," said Ms. Perrault, who in addition to completing her university degree is also raising two children. "It speaks of support, encouragement, recognition and admiration, and creates awareness of the importance of acceptance, achievement, determination and

accomplishment among my fellow peers and colleagues."

Ms. Perrault, age 31, started at Trent in 2003 and completed the Native Studies Diploma program in 2006. Accepted to the University as a mature student, it was the first time she had been enrolled in school since leaving high school in grade nine. After the birth of two children, one of whom was born with heart problems, personal health issues, and 10 years of working in temporary positions, she made the choice to upgrade her education and return to school.

Currently she is pursuing an honours degree in Indigenous

Studies with a specialization in Indigenous Environmental Studies. She will graduate in the spring and plans to pursue her Master's at Trent University in the future.

"Despite my difficulties, I feel honoured that I have been given the opportunity to expand on my own personal growth and development," Ms. Perrault wrote in her submission to Canada Post. "I have come to understand that an individual can achieve whatever they honestly put effort into accomplishing."

Ms. Perrault is from Nicicousemenecaning FN in Northwestern Ontario.



Trent University student Deanna Perrault accepts \$1,000 award from Canada Post's Gene Adamo.

2008 Elders' and Traditional Peoples' Gathering



Michael Thrasher, Shirley Williams, Maurice Switzer, Doug Williams, and Merritt Taylor at 2007 Elders and Traditional Teachers Gathering.

Trent University Department of Indigenous Studies (formerly Department of Native Studies)

Life Teachings Traditional and Contemporary Teachings, Sunrise Ceremonies and Workshops February 15, 16 and 17, 2008

OPENING CEREMONIES and WORKSHOPS: Friday, Feb.15, 2:00-5:00 pm.
WORKSHOPS: Saturday, Feb.16, 9:00 am.-9:00 pm.
WORKSHOPS and CLOSING CEREMONIES: Sunday, Feb. 17, 9:00 am.- noon

Registration (at the door only):
Individual: \$20/weekend
Family: \$25/weekend
Trent students and children under 6: Free
Vendors: \$50/weekend; \$25/weekend for Trent students

Guest speakers include:
Norma General, Jacqui LaValley, Doug Williams, Shirley Williams, Joseph Naytowhow, Jan Longboat, Merritt Taylor, Sylvia Maracle, Beverley Hungry Wolf, Mike McDonald, Mark Phillips and Michael Thrasher.

For more information contact vdouglas@trentu.ca or visit <http://www.trentu.ca/nativestudies/events.html>

Returning to class no easy thing at 52

By Laura E. Young

SUDBURY – Debra Re collet's journey from the Six Nations Reserve near Brantford, to Sudbury and Laurentian University was the foundation for much reflection in an essay she wrote on her life. It also helped the fourth-year student in Native Human Services earn a \$1,000 Aboriginal Education Incentive Award from Canada Post on Nov.21, 2007.

The award celebrates motivation and determination in students who have conquered personal, economic, or social adversity as they pursue higher learning, says a Canada Post press release.

More than two decades ago, Re collet moved to Sudbury to enter the dental assistant program at Cambrian College. She graduated in 1977. She met her husband, Jim, of Wikwemikong, and made a home in northern Ontario. She was out of school for nearly 30 years before she enrolled at Laurentian University.

She is studying in the Native Human Services social work program.

Rita Robichaud, Canada Post's local area manager in Sudbury, praised the courage it took for Re collet, who is 52, to return to school. "I have had the privilege of reading her essay. I've learned a lot," said

Robichaud.

Re collet spoke of a life divided between Native and western culture, and an early childhood, with parents who created "a healthy foundation for me. education starts in the family. it's your morals and values."

Re collet acknowledged the support of her Native professors and her fellow students. "They made me feel like part of a community here."

In order to be considered for the award, applicants submitted an essay about their lives, addressing the specific challenges in their lives, as well as their decision to return to school and what they hoped to do with their education.

After Laurentian, Re collet is thinking of taking her MA in social work at Laurier University in Kitchener. She would also like to expand social work services for urban Native people living off reserve



Debra Re collet

KINOOMAAGEWIN/EDUCATION

Nipissing maps out education future

NIPISSING FN – It has been some time since Elders, youth, community members, teachers, education professionals and local leadership got together to look at a new roadmap for education on Nipissing First Nation.

In fact, it has never been done to the magnitude that was accomplished recently at Nibiising Secondary School (NSS). The Jan. 28-29 workshops were part of a pilot project by the Assembly of First Nations (AFN) and Aboriginal Learning Knowledge Centre. The Community Dialogue Session was a project developed by the AFN to assist communities in assessing and developing education models to map out their future in Life Long Learning.

NSS has become the community hub for not only education, but the last stronghold for the preservation of the Nipissing language and dialect. It has become the most important piece of the puzzle for the future of education and language for the youth and community of the First Nation. Language and culture dominated



Nibiising Secondary School student Kerry Larivierre addresses the gathering on education issues she sees as important for the future of Nipissing First Nation.

the two days of discussions.

Some Nibiising students like Blair Beauceage, Mindy Larivierre and Falcon Skye McLeod-Shabogesic are dreaming of becoming language teachers for their own community after graduation this year. But their dreams depend solely on the education direction Nipissing will take. Other students like Kerry Larivierre also want a more clear picture of the educational environment on the First Nation to help them learn better and choose the right path for their and the community's future.

There are four communities across Canada, including NFN, taking part in a special community exercise that identifies all learning processes and the gaps that may hinder progress.

Peter Garrow, AFN director of education, jurisdiction and governance led the group of facilitators through the paces. Local youth were brought together with Elders to share ideas and direct the discussions. "The youth and the Elders are the focal point of all of this", said NFN Councillor Perry McLeod-Shabogesic. "Their direction is crucial to anything we do as a community."

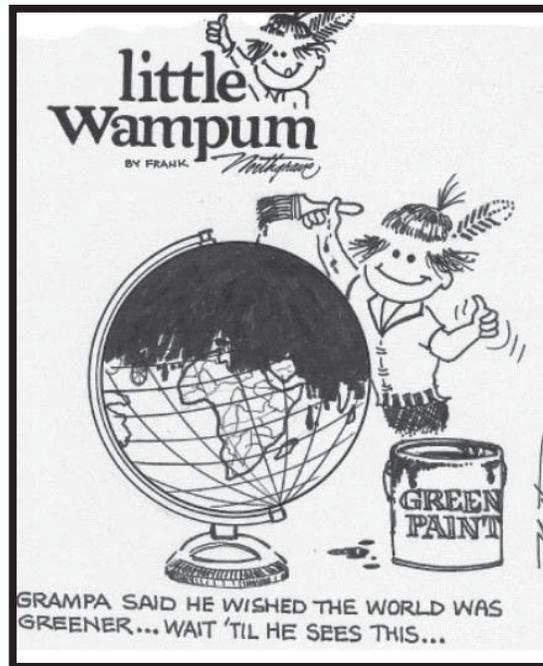
The results of the two-day session will be presented to NFN council for review and decisions on direction will need to be made. It was hoped by the group who came together at Nibiising that implementation will not be too far off. Findings from all community meetings will be presented at a national conference in Vancouver in February.

Laurentian fund-raising hits target

SUDBURY – Laurentian University has surpassed its \$40,000 goal for its fundraising United Way workplace campaign. Thanks to the generous support of faculty, staff and students, the university has raised a total of \$44,390. Laurentian is amongst the top six fundraising workplaces for United Way/Centraide in the Greater Sudbury District.

Donations to this year's United Way campaign were made by payroll deduction and various fundraising activities on campus, including a Pancake Breakfast, a Christmas luncheon, an auction and a student "Penny Race".

Laurentian University warmly thanks its faculty, staff and students for their generous and continued support which make our university a caring and engaged community partner in Greater Sudbury.



Osgoode Native law program wins international award

TORONTO – The Intensive Program in Aboriginal Lands, Resources & Governments at York University's Osgoode Hall Law School has won a 2007 Canadian Bureau for International Education (CBIE) Excellence Award for "Outstanding Program" in recognition of "high quality and highly creative programming in international education."

Founded in 1966, CBIE is an association of some 200 universities, colleges, government agencies, and businesses that are dedicated to the internationalization of education and the expansion of educational partnerships between Canada and other countries.

"It is truly wonderful to see Osgoode's Intensive Program in Aboriginal Law receiving recognition from an organization

dedicated to forging international connections," said Osgoode Dean Patrick Monahan. "We have been a leader in this field for many years, owing to our faculty as well as the contributions of an outstanding cadre of visiting scholars. The students who are taking part and have taken part in our Aboriginal Intensive are all high achievers and are making a mark in Canada and around the world."

Under the co-direction of Osgoode Professors Shin Imai and Benjamin Richardson, the Intensive Program in Aboriginal Lands, Resources & Governments, which is part of Osgoode's larger Clinical Education Program, offers a unique experience, enrolling a maximum of 16 students, both Indigenous and non-Indigenous from Osgoode and other Canadian law schools.

Women's shelter ad 6x8

KINOOMAAGEWIN/EDUCATION

Feds, province squabble while FNTI teeters on the brink

From the Globe and Mail

OTTAWA – The federal government has come up with emergency funds to ensure university and college students at a native institute can complete their semester - but future funding must come from the provincial government, a Tory MP has warned.

“We’re not going to see people [students] held to ransom,” Prince Edward-Hastings MP Daryl Kramp said yesterday.

That’s why Indian Affairs

Minister Chuck Strahl announced that the First Nations Technical Institute of Tyendinaga will receive a one-time contribution of \$528,000 for the current school year, on top of \$1.5-million already allocated, he said.

Indian Affairs Minister Chuck Strahl has advised the 23-year-old institute, located on the Tyendinaga Mohawk Territory near Belleville, Ont., to turn to the private sector and its own alumni for funding.

In a recent letter, Mr. Strahl expressed the hope that the

institute’s fundraising efforts will meet with success.

“As you are aware, the majority of postsecondary institutions have private-sector support, as well as alumni support, to offset the rising costs of postsecondary education,” Mr. Strahl wrote to New Democratic aboriginal affairs critic Jean Crowther.

John Malloy, the province’s Minister of Training, Colleges and Universities, angrily rejected Mr. Kramp’s comments as “outrageous.”

“I find it quite disturbing that the federal government is almost washing its hands of this situation,” Mr. Malloy said, noting that Ottawa has funded the institute since 1985.

“This is an institute that’s on a reserve that is obviously something that falls under federal jurisdiction.”

The province does not fund the institute directly. It provides \$1,671,000 to three universities and four colleges that deliver courses designed and administered

by the institute, which has 300 students this year.

Mr. Malloy said he plans to meet with institute president Tim Thompson, but it’s up to the federal government to show leadership in this area.

Mr. Thompson said the extra \$528,000 makes up for a 25-per-cent federal cutback in the current year and will also help address a provincial shortfall, but it won’t avert an imminent closing.

He said he’ll still have to issue staff layoff notices next week because a letter he received Wednesday from Mr. Strahl stressed that the federal contribution for the fiscal year starting April 1 will be cut by 66 per cent, as previously stated.

New Democratic aboriginal affairs critic Jean Crowder supported Mr. Malloy’s view that Ottawa should take the lead in negotiating a stable funding solution with the province. There’s nothing in the Indian Act that limits federal responsibility for native education to Grade 12, she noted; it was a policy decision made by the department.

There are 50 native institutes across the country - eight in Ontario - and all struggle from year to year because they can’t access core operational funding, said Lu Ann Hill of the Aboriginal Institutes Consortium.

“What we’re seeking from government is equity with regard to resources and equity with regard to recognition,” Ms. Hill said from her office on the Six Nations reserve.

“We believe we have a right to deliver education and training programs to our people and we believe we are a segment of Ontario’s postsecondary education system that is being ignored.”

The First Nations Technical Institute has awarded university degrees and college diplomas to more than 2,000 aboriginal students since it was founded in 1985 by the Tyendinaga Mohawk Council with funding from the federal and provincial governments.

The institute, with 300 students this year, delivers its programs through partnerships with Queen’s, Ryerson and Trent universities, and Loyalist, Humber, St. Lawrence and Canadore colleges.

The institute has about 60 full- and part-time staff, some at Tyendinaga, others on contract around the province. It “indigenizes” its courses and has gained international recognition for development of a “prior-learning assessment” system that recognizes knowledge gained through life and work experience.

Many students hold down jobs while completing their education through a combination of distance learning and intensive four-day sessions at a campus near their community.

Investing in our children’s education and our First Nations Schools is an investment in a better future for all.



- 54% of First Nations citizens are under the age of 30
- The Office of the Auditor General states it will take 28 years to bridge the high school attainment gap between First Nations students and the Canadian population

- INAC has a 2% cap on annual funding growth for First Nations schools since 1996 which ignores the increasing costs of delivering education to a growing First Nations population and ignores the provincial investments and initiatives in education
- First Nations graduates could contribute to the overall productivity of the Canadian economy and reduce skilled labor shortages
- First Nations school teachers receive less salary than their provincial counterparts
- The 2% cap on post secondary education funding means not all First Nation high school graduates can attend post secondary institution.

Print this document & mail or fax to:

Office of the Prime Minister
 80 Wellington Street
 Ottawa, ON
 K1A 0A2
 Fax: 613-941-6900

Signed: _____

Native Studies Page - colour



Native Studies Page - colour

NISHNAABEWIN/CULTURE

'How you spend New Year's is how the year will be'

By Karen J. Pheasant

WIKWEMIKONG – It was New Year's, 1985, thousands of miles away from home, a single parent student of two little ones and the limited funds I had were spent on Christmas.

What were we going to do for New Year's Eve, besides spend it with Dick Clark, watch the big ball fall in New York City and celebrate with pop and chips?

That afternoon, a pow-wow friend was in need of a ride back home for the dance that evening. I gather my children and off we go, at least we will start the evening with a little jaunt across the prairies, over to the Blood reserve, part of the Blackfoot Confederacy.

We arrive to the sounds of drums and dancers in preparation, with the M.C. initiating an early countdown. This was exciting – a pow-wow and it wasn't even summer time. I had arrived in Southern Alberta two summers earlier, and looked forward to spring and summer to re-acquaint with newfound extended family members. Not only was I going to celebrate the incoming year culturally, I was with my children, my new extended family and my spirit was lifted to the sounds of the drum. Not to forget a feast that would fill our little bellies and not cost anything!

Fast forward to 2004. My children have little ones of their own and we are discussing New Year's Eve plans -- a choice between Sagamok, Sault Ste. Marie, Toronto or Connecticut for a pow-wow. There was a lot of snow that year and a multiple-car pile-up had just occurred on the Trans-Canada Highway. Maybe travelling with babies, the snow and a limited budget wasn't a good idea.

With New Year's just two



Dancing colleagues Linda Standing, White Bear First Nation, Saskatchewan, and Karen Pheasant, Wikwemikong, hold the Western Great Lakes Confederacy Covenant Chain Wampum Belt at the Union of Ontario Indians display at November's SkyDome Pow-Wow in Toronto.

weeks away, my family suggests we put on a dance. I chuckle, don't take the idea seriously, and anxiously approach a few sponsors, some singers, some dancers...

Next thing you know Wikwemikong is in the midst of planning a New Year's Eve celebration. I am once again with my family – including little grandchildren this time – and extended pow-wow family members, listening to the drums and ready for a feast to fill not only our little bellies, but those of the whole community in attendance.

My mother tells me that her mother told her, "How you spend your New Year's is how your year will be". She recalls how the day before New Year's, the household would be busy cleaning and cooking for the next day. It was the

traditional practice for neighbours and relatives to visit for the whole week, ending with the King's day feast.

Her mother "would find a treat to give to the children, and the same for visitors; children would get candy, homemade desserts and/or fruits for the adults, nice blankets for relatives or a prized plate or dish from the cupboards". Her father would choose a day for the family to go visiting relatives. Early in the morning the wagon and horses were drawn up and the family would gather to start a day of New Year's greetings. Each stop was brief with an exchange of greetings and a small gift, until they reached the last house of the day, the relative who lived the furthest away on the reserve.

A feast would be prepared, where there was an exchange

of year-end highlights, stories, laughter and good food.

Linda Standing (Dakota/Nakoda/Anishnaabe), 2007 CANAB Festival Women's dance champion of Saskatchewan reflects on her childhood and recalls the same teaching: how one spends New Year's, is how your year will be.

"New Year's would be bigger than Christmas; we were more excited about New Year's, and all the people coming over. Our house would be busy with everyone cleaning, purging and preparing for all the visitors. My Grandmother would be busy, baking and cooking wild meats, bringing out the berries, jams and preserves from her garden."

Lake of the Woods Anishnaabe near Kenora have long held New Year's Eve gatherings with the

drum and dancers. Long time jingle dress dancer Evelyn Thom, 78, remembers as a young girl going to the Round House for the dance.

"There were no Grand Entries then. The women – the Jingle dancers would start the dance... the drum would start with a side-step song, the women gather, dance, and after that everyone danced."

These days, happily, Wikwemikong was not the only place of celebration and solidarity on New Year's. Other First Nations, such as Christian Island (first year), Sagamok (12 years), Sault Ste. Marie, M'Chigeeng (approx. 10 years, according to coordinator Elaine Migwans), Peterborough, Nijikiwendidaa Anishnaabe Kwewag Services (second year) and the Toronto Native Canadian Centre also hosted cultural gatherings.

Each year, as I observe our local gathering, which has increased in attendance each year, with many young families, teenagers and grandparents who hold each other's hands in the large circle, as they joyfully join in unison of the countdown to midnight. I offer my prayers of thanks for the blessings of seeing the joys of many people.

I am also blessed in the knowledge and hope that how I spend my New Year's – celebrating community spirit, family togetherness and joining in festive good times – is how my year will be.

Karen J. Pheasant is Anishnaabe from Wikwemikong Unceded Indian Reserve. She holds a B.A. in English literature and is a former Creative Writing Instructor with the Enowkwinn Centre, Penticton B.C. kj_pheasant@msn.com.



Lisa Odjig, Odawa/Ojibwa, Wikwemikong Unceded Indian Reserve, is a two-time world champion hoop dancer, having captured the title in 2000 and 2003.

Hoop dancers meet in Phoenix

PHOENIX, Ariz. – Top American Indian and Canadian First Nation hoop dancers from the United States and Canada are converging on the Heard Museum to compete for the prestigious world championship Saturday and Sunday, Feb. 9-10, 2008.

These accomplished dancers will showcase their skills in amazing performances of the intertribal hoop dance. The Heard Museum 18th Annual World Championship Hoop Dance Contest is presented by Casino Arizona with additional support from the Jay Kahn Memorial Fund.

Competitors perform in five divisions, including Tiny Tot (under 5 years), Youth (5 to 12), Teen (13 to 17), Adult (18 and older) and Senior (40 and older).

The hoop dances performed at the Heard and other competitions and exhibitions across the continent are not the same as the ancient dances originating in the Navajo, Pueblo and Great Lakes cultures. The traditional hoop dances, which celebrate the cycles of life, are reserved for healing and renewal ceremonies.

In fact, "nobody knows how old the hoop dance is," says Gina Laczko, director of education and public programs at the Heard. She notes that practitioners altered the moves for social dances, with competitions and exhibitions dating back to the 1940s.

Today, what is known as the intertribal hoop dance incorporates manipulating up to 50 hoops and intricate footwork into images of birds, butterflies, globes and other patterns based on the dancer's unique traditions and cultures. The dance starts with the hoops laid out on the dance floor. The dancer flips each hoop or group of hoops with his or her feet, creating a flow of designs ranging from the graceful wings and tail feathers of an eagle to a globe, all while displaying fancy footwork.

A panel of six judges, spaced at intervals around the arena, evaluates each dancer's showmanship, precision, rhythm and timing, creativeness and speed. The dance lasts from five up to 15 minutes in a whirl of beads, hoops, spinning and footwork, thrilling all who watch.

ANISHINABEMOWIN/LANGUAGE

Wenesh shii iw Valentine Giizhagak? What is Valentine's Day?



Shirley Williams

Aapji go naa maamiikibiigaadeg maanda Mzinagan, zhibiigaazod aw Valentine. Saint Valentine gewenh gii-yaagiba gchi-zhaa'aazhi oodi gchi-gaming, zhazhi mewzhi. Oodi gii-daa Rome.

This paper is written about Valentine. He was a Saint. He lived in Rome a long time ago.

Gii-minaajigaazo dash maaba nini, gaa gchi-twaazhiyaad. Gii-anameadizo. Gii-nbo dash, mii dash gii-maased maanda wii-mnaajiyin gwaya ezaagin! Kino gwaya gii-zaagan. Aapji gii-zhiwaadizi.

This man was celebrated, because he was a saint. He lived a holy life. He died and this is how this got started to show love to someone. He loved everyone. He was very kind.

Noo'oonj dash go naa gii-ni zhiwebak kino ngwaji. Oodi Wales, mtigo-emkwaanan gii-zhitoonaa'aa. Pii dash zhitoowaad gii-ni toonaa'aa zaagidiwin emkwaaning. Gii-miindim dash nanda Makwa-Giizooong, mdaaswi-shi-niiwin pii nso-gnogizod. Gii-mzinaakizinaanaawaan de'en miinwaa gitabkaganan emkwaaning. Gii-kidoomgad, "Aabowaakan nde'em!"

Various things happened in the past. In Wales, the people used to make wooden spoons and when they made them they put caring into the wooden spoons to show they cared. They gave these out as gifts to people on Feb. 14th. They carved them with a heart and a key as if to say, "Unlock my heart!"

Mii dash miinwaa gii-ni aawaang "naanaagweying pii ezhiseg maanda ki doo-gziisoom. Kwewag miinwaa iniwag gewiinaa gii-ni zhibii' aanaawaan de-nooswinaa'aa, mii dash gii-ni toowaad booski-naagaansing. Gii-daapinaanaawaan dash nooswinan gwedigenan ge gzaagigwaajin? (ge Valentinmiwaanjin) Gii-ni biiskaanaawaan dash naanda ngo-Aname-giizhigak minik. Biiskamon aw nooswin gda-nagwiying, kino gwaya gii-ni kendaan aanii ezhiaayin!

Then around the middle ages, woman and men used to write their names on a piece of paper and put them in a bowl. Then they took the names to see who would be their Valentine! They wore these on the sleeves to show how they felt which everyone knew how they felt.

Aanind gewii, gwaya kii-yaamaag gwiwnan, giish pin gnwendimon, gii-zhinaagwad wii-ni wiidigemod!

Some, if they bought clothes for you and if you kept them, than that meant that they will marry you!

Aaniind gewii gii-kidod, "Giish pin waabmod pichi mibzod aw pii Valentine giizhigak, ka ni niibiwitwaa naabkwaansihh. Giish pin dash waabmod jijjiniigaanshiinh, ka ni wiidigemaa eni-gaazod nini miinwaa dash aapji ga ni minwangoz. Giizh pin waabmod ezaawzid binishihh, aapji ka nig gebi-twaawiz!

Some said, "If you see a robin flying by on Valentine's day, you will marry a sailor. If you saw chickadee, you will marry a poor man but be very happy. If you saw a yellow bird, than you will be very rich!

Aanind gewii, giish pin mshiiimin giishkonod aapta, gindamon dash miinkaanan minik eteg, mii minnik binoojiinyag ge yaawaadwaa.

If you cut an apple in half and if you count the seeds, that is how many children you will have.

Maanda dash pii Valentine Giizhigak, geyaabi minaaji'aamgad pii. Ezaagidjig mosewag. Mozewag! Zigendoowag! Jiindiwag zhinoomaadiwaad aanii epicchi zaagidwaad. Maage minidiwag waashkibang zisbaakidoons! Maage go waaskoneyin!

Still today, Valentine's Day is still celebrated. People who love each walk, they walk holding hands, they give kisses and showing how much they love each other. Or they give sweets such as candy! Or sometime flowers!

Aaniishinaabeg gewiwwa "ensa giizhigak zhinoomaage, aanii ezhizaagiwed." Gaa gweta pii Valentine Giizhigak. Gewii-aw Anishinaabe debaamdang, naadimowaad da kwemiwaan. Zaagijitoonaa waanak kikoong, jiibaakwewag, gzhadigewag epiciji nokiiit kwe.!!Pane ezhi-bmaadiziyaang daa-zaagidimi!

For the First Nations, every day is caring day. Valentine's day is every day. Aboriginal people help to take garbage out, cook and take of children while the woman works.

It is not only on Valentine's day but every day is loving day. Let's show how much we care by doing something to our partners, husbands, sweethearts and relatives!



Ojibwe language author Patricia Ningewance-Nadeau signed her two latest books, Pocket Ojibwe and Talking Gookum's Language, at the Goodminds.com booth during the Canadian Aboriginal Festi

A key pocket Ojibwe phrase: 'Where can I find the chief?'

By Rick Garrick

THUNDER BAY – Patricia Ningewance-Nadeau has followed a life-long path of sharing and passing on her Anishinabe language.

"I'm going to a story-telling conference this weekend," says the Lac Seul First Nation citizen and author of a number of Ojibwe language instruction books. "My mom passed on about 20 legends that I can still remember. I will be telling one of those, called Son of Aa'aase. It's kind of a dark story, about how the world is saved from evil and corruption, but it's quite a strong story."

This is not Ningewance-Nadeau's first story-telling experience at the University of Wisconsin-Madison's Evenings of American Indian Storytelling conference; she told a number of the funny stories at the conference about nine years ago.

"It's all in the native language," she says, recalling stories by a man from Louisiana and a woman from Seattle at that conference. "They were all telling legends in their own language."

While Ningewance-Nadeau enjoys passing on the stories orally, she is also committed to continuing her work of preserving and passing on the Anishinabe language through language instruction books.

She recently hosted a signing of her two most recent books, Talking Gookum's Language and Pocket Ojibwe, at the Goodminds.com booth at the Canadian Aboriginal Festival this past December in Toronto.

"Pocket Ojibwe is aimed at two groups," Ningewance-Nadeau says. "For people who do not know

the language at all and would like to say certain phrases, such as 'Where is the band office' and 'Where can I find the chief.'"

"The other purpose is to help anybody who is fluent to gain access to specialized terminology."

Pocket Ojibwe contains Ojibwe terminology for use at conferences, ceremonies, hospitals, in the courtroom, the bush, airports, bus depots and on the reserve.

"With the medical terminology, there are all sorts of symptoms and diseases, words that doctors would say to their patients," Ningewance-Nadeau says. "In Ontario, I have a steady stream of sales from the medical community — people who want the book."

Ningewance-Nadeau has been working in language teaching, translation and media work for over 40 years, including a stint as the first editor of Wawatay News, when it was still called Keesis and all stories were translated into Ojibwe syllabics, teaching Introductory Ojibwe and Intermediate Ojibwe at Lakehead University and the University of Manitoba, and writing and publishing her own books, beginning with Survival Ojibwe, which she self-published in 1993. Her first book, Anishinaabemodaa: Becoming a Successful Ojibwe Eavesdropper, was published by Aboriginal Languages of Manitoba in 1988.

Ningewance-Nadeau is currently in the final stages of putting out Cree and Inuktitut versions of Pocket Ojibwe, which are scheduled to be printed later this year.

"I hired people to translate them," she says. "I'm just doing the English parts now. I'm anticipating

good sales of these two books."

Ningewance-Nadeau is also in the planning stages of a CD version of Talking Gookum's Language, which will involve the recording of all the dialogues in the book in Ojibwe.

"I'll hire actors who can speak Ojibwe to do the dialogues," Ningewance-Nadeau says. "In Winnipeg, there are quite a few people who can speak the language."

Ningewance-Nadeau publishes her books through her own company, Mazinaate, beginning with the writing of the manuscript, preparing the artwork with the help of her family, contracting out the layout, getting a mockup printed, proofing the mockup, sending the final version to the printer, and finally marketing the book.

"My first book, Survival Ojibwe, has a very non-glossy cover," she says. "I regret that. If I ever put it out again, I would use a glossy cover. It makes a big difference."

Ningewance-Nadeau researches other language books when making her decision about the final book design, noting that most of the other language books have nicely designed covers with lots of colour.

"I want my books to look as good or better," she says.

Her books are sold in native art and book stores, university book stores, and online through Goodminds.com and her own www.patningewance.ca website.

Rick Garrick is a citizen of Lac Seul First Nation. He is an award-winning journalist and lives in Thunder Bay.



DNAKMIGZIWIN/SPORTS



Nodin Akiwenzie, Chippewas of Nawash First Nation, shows his determination during training at the Indigenous Peoples Nordic World Cup Ski Camp in Lake Louise, Alberta.

Young Anishinaabe skiers train in shadow of Rockies

By Laura Robinson

LAKE LOUISE, Alta – A dozen young Anishinaabe cross-country skiers from Ontario have honed their skills in the shadows of the Rocky Mountains.

The members of the Anishinaabe Nordic Racers Ski Team of Chippewas of Nawash First Nation attended the Indigenous Peoples Nordic World Cup Ski Camp at Lake Louise, Alberta Jan. 18-27.

The camp was coached by Angus Cockney, Inuk, a former national Nordic ski champion and member of Canada's national team in 1972 when nine out of eleven of the skiers who went to the Olympics were Inuit, First Nation or from the far north.

Cockney would like to see those days return, and from the way some of the Nawash children were skiing, it may be a possibility.

"I saw some really good skiing last week," said Cockney, whose work as a stone carver is displayed in museums across Canada. "There were great improvements in people's technique and in attitudes."

Cockney told the skiers that they had to think about what kind of commitment they want to make to their health and future. "You can ski for fun and you can ski as competitors. It doesn't matter what you choose--both will give you a lifetime of good health."

He said his children, Jessie and Marika, decided to commit to racing. Today they are national

champions in their age categories and Jessie is on the junior national team.

Cody Campbell, Mi'ingan and Nodin Akiwenzie, and Kirkland Jones, veteran members of Anishinaabe Nordic Racers were extremely pleased to have Cockney as their coach for the week and made a commitment to their sport. Campbell had prepared well for the camp as he built his own 1 1/2 km ski trail at home by shoveling snow and packing it down. His readiness was apparent when, mid-week, he led the skiers on a 16 km tour that included many climbs of over 1 km each.

Abby Jones played a key role, not only as a racer, but as assistant to journalist Laura Robinson. Jones was an accredited member of the media and worked from the Press Centre building at the World Cup, taking notes for her school report.

Jessie Stanish from Nawash raced to the fastest time of all team members--male and female--in the Youth World Cup Ski Festival held at Canmore Nordic Centre outside of Banff. She returned to the Centre the next week to watch the World Cup race and was overwhelmed when national team member and Olympic silver medalist Sara Renner signed her racing bib and gave it to her.

Laura Robinson, a former member of Canada's national cycling and cross-country ski teams, writes extensively on women's and Native issues.

Manitoulin Mountain bikers challenge Cape Croker kids

By Laura Robinson

CAPE CROKER – As they look forward to another season of bike racing, young First Nation cycle enthusiasts on the Bruce Peninsula are attracting interest from other young Native cyclists around the province.

Organizers of last fall's Fifth Annual Nawash Invitational Mountain Bike Race thought it may not happen as they watched

a storm blow in off Lake Huron the evening before the race.

The winds were so strong they thought that the Chee-Chi-Maun ferry may have cancelled their sailing, leaving eleven cyclists from Whitefish River and M'Chigeeng on the wrong side of Georgian Bay. It was a rough sailing, but the Manitoulin Island teams made it Cape Croker Park on Sept. 8 for one

of the fastest races yet. With categories ranging from Under Six to Fourteen to Seventeen, the competition was stiff. Tanner Pattison of Whitefish Lake took the 500 metre Boys Under Six category.

Virgil Lavalley of Nawash sewed up first place in the Boys 6-7 category, while Patrice MacDonald of Nawash took gold on the girl's side.

In the Girls 8-9 category, Oliva Linklater of Nawash flew to gold over the 3 km course and Elwood Jones-Watkinson, finished 19 seconds ahead of Capiele MacDonald, also of Nawash.

In 10-11, Steve Nadjiwan of Nawash, flew to a first place finish, with Shania Squires finishing 8 seconds ahead of Tamara Lavalley.

M'Chigeeng's Colin Pinwhatin won the boys 12-13 8 km and Paige Shawanda of M'Chigeeng took the gold in the women's race.

It was a complete M'Chigeeng sweep in Boys 14-17 10 km race with BJ Paul flying to take the gold, teammate Neil Ense following him with silver and Andrew Debassige sewing up the third position with the bronze.

Charity celebrates first decade

By Les Couchie

The Anishinabek Nation 7th Generation Charity is entering its 10th year of operation and all of our events will have new and exciting elements added to them to mark this special milestone.

The Anishinabek Veterans Memorial Golf Tournament sold out in record time, accepting its last registration Oct. 12, 2007. There are still 15 hole sponsor spots available, and we are encouraging any business that wishes to sponsor a hole to contact the charity. Hole sponsors are entitled to advertising and a golfer's registration for \$500.

Bell Canada, the event's major sponsor, is collaborating with the Charity to provide each golfer with a special piece of memorabilia to commemorate

the 10th anniversary. Our special guests this year include seven-time Stanley Cup Champion and member of the Hockey Hall of Fame (HHOF) Bryan Trottier, four-time Stanley Cup winner, All-Star and HHOFer Johnny Bower, and Stanley Cup Champion and Team Canada 72 member Ron Ellis.

Returning regulars include four-time Stanley Cup Champion Bob Baun, former Oakland Seal Wayne King, former St. Louis Blue Larry Keenan, former Leaf Dave Hutchison and former Toronto Argo and Blue Jay executive Paul Markle. The Anishinabek Evening of Excellence will also be celebrating its 10th anniversary. Since the inception of the awards we have presented 177 Lifetime Achievement

Awards to Anishinabek citizens who have been recognized by their communities for their contributions. We urge everyone to think about community members whose hard work and dedication should be recognized to submit a nomination to the AN7GC by March 31/08.

Scotiabank has joined the Evening of Excellence with the presentation of the Scotiabank scholarships of excellence. Post-secondary students are encouraged to submit their applications no later than May 15, 2008 to the charity for consideration. If you have any questions about these events or how the Charity can help your community please contact me at 705-497-9127, toll-free at 877-702-5200 or by e-mail at angsc@anishinabek.ca



Trophy season

Anthony Pelletier from Birch Island, Whitefish River First Nation is having quite a hockey season. The 10-year-old forward has helped the Valley East Major Atoms A Rep Team win their category in the North American Finals Silver Stick Tournament after bringing home the championship trophy in the Bell Capital Cup, the world's largest hockey tournament held in Ottawa from Dec. 28 to Jan. 1. Anthony also received a gold trophy for his four-member team coming in first in the relay portion of the Capital Cup Skills Competition.

YOUTH Eshkintiigijig

ASK HOLLY

BY HOLLY BRODHAGEN
askholly@gmail.com



Do we see racism when there is none?

In a recent conversation with some co-workers, I was asked to take on the subject of racism. Before you groan with exasperation at a repeat of the standard racism story, I ask you to keep an open mind.

In this conversation, the gentlemen mentioned a sporting story where a young native man was suspended from play because of violence. Their thoughts were that the young man was being discriminated against since the perpetrator of the violence was not suspended. Perhaps this was the case, I don't know that whole story so I won't get into it. But it did raise an interesting question. Do we as native people or people in general see racism and discrimination where it doesn't exist?

I myself have been guilty of misreading or misinterpreting a comment, action or message as being racist when it was not intended to be. Only through discussion with others was I able to see the truth of the situation. Rethinking these situations, something interesting occurred to me. I can't read the mind of the person making the statement. How I am suppose to know what they really meant if I don't question them or call them on their actions?

We always say that we need to communicate better whether it is with our family members, community leaders or government to government. This means understanding that the person sending the message might not mean for it to be interpreted the way we have. We interpret messages according to the experiences we have had in our lives up to that point. If we have dealt with racism before then we are more likely to find it in the statements or actions of others.

I am not saying that racism or discrimination doesn't exist but it might not be a daily event either. Before you get angry and cry foul the next time you think you are witnessing racism, step back, think about what is being said, how it is being said and the situation you are in. And most importantly ask for clarification. If the person meant it to be racist or discriminatory then they will probably make it clear with further conversation but if it was not intended in that manner, they will clarify.

The benefits of stepping back and reviewing the situation is that you aren't reacting in an emotional way but in a logical way. You are likely to be able to argue in a constructive manner and make some meaningful statements instead of creating more conflict. Your children and family will see this and rethink their reactions to similar situations.

The world might not always be sunshine and rainbows but it isn't always thunderclouds and torrential rain either.

Cop interrogates teen over T-shirt

THUNDER BAY – The native community is infuriated after a teenage member was embarrassed and interrogated by an officer during a field trip to a local police station.

Abraham Miles, 17, was touring the Thunder Bay Police Service with a dozen classmates when he was pulled aside by a police officer who remarked that his T-shirt, which prominently displayed the image of a native war chief, is associated with gangs.

Stan Beardy, Grand Chief of the Nishnawbe Aski Nation, said Mr. Miles was told to remove his shirt in front of his peers before being escorted to a separate room for questioning without an adult present.

"The truth is, he was out here by himself, 500 miles from home. English is his second language," Beardy said. "If that young man, 17 years old, tried to make reason with a six-foot policeman that

weighs 300 pounds, what are [his] chances of being heard?"

Beardy said the incident points



Warchief Native Apparel

to a larger issue of racial profiling of native people by police.

"What crime did he commit other than being a native person? Wearing a shirt the policeman didn't like?"

Miles was also photographed, he said.

Thunder Bay Police Inspector Andy Hay said the boy was not charged, but would not comment further, saying the matter was

being probed as part of an internal investigation, after a formal complaint under the Police Services Act was made to the chief of police.

Miles, who attends Dennis Franklin Cromarty High School, an aboriginal school in Thunder Bay, is from the Fort Severn First Nation on the shores of Hudson Bay. He did not want to talk about the Nov. 7 incident.

The T-shirt he was wearing is from Warchief Native Apparel, a clothing line that "promotes pride and unity among all First Nations through fashion," according to its website.

Beardy said the company is based in Miles's community.

"We try to portray ourselves in a positive manner with our own art and our own artists," he said. "But instead, they just took him aside and said, 'You know, you're a native person, the T-shirt says war chief, so it has to be gang-related.'

Trio play in Peter Pan

By Echo McLeod-Shabogestic

NORTH BAY – It was a dream come true for three young Nipissing First Nation women who auditioned for a coveted role in Peter Pan, a production launched by Dream Coat Fantasy Theatre to kick off its 10th anniversary year.

Nimikii Couchie, Alyssa McLeod and Echo McLeod-Shabogestic competed alongside 175 other children who auditioned for a spot in the 75-member cast. Competition was tough but the trio made it through.

In the production Nimikii played a role in the Lost Boy Vocal Ensemble. "I found the warm-up exercises for voice and



Echo McLeod-Shabogestic, Alyssa McLeod and Nimikii Couchie. North Bay, and also performed for seven different schools.

movement before each rehearsal and show very useful for preparing", she said. "Getting to meet different people and making new friends was a favourite part of this experience for me." Alyssa played a Lost Boy Dancer, and Echo was a Pirate in the Vocal Ensemble.

The production played to sellout evening audiences Jan. 28-Feb. 1 at the Capital Centre in

Echo McLeod-Shabogestic, Nipissing FN, is a roving fashion/entertainment correspondent for Anishinabek News.

APTN (Mckrimcingan)
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ENTERTAINMENT



Crystal Shawanda

T.V. Series profiles Crystal Shawanda

From The Sudbury Star

Country Music Television will profile the rise of a Manitoulin Island woman who is perhaps on the verge of stardom in Nashville.

"Crystal: Living the Dream," will premiere in its regular time slot Tuesday, Feb. 12, at 8 p.m., airing two back-to-back episodes each week.

Crystal Shawanda was born Ojibwa on the Wikwemikong reserve on Manitoulin Island. She started writing and performing at a young age, finding inspiration in the people living on the reserve.

When she was just 11 years old, Shawanda would hitch rides with her dad on his trucking route to Tennessee to play any gig she could.

With determination and the support of other country music performers, Shawanda was signed to RCA in Nashville, home of such stars as Martina McBride and Sara Evans. She is now preparing to release her first major label recording.

With high-flying managers Doc and Scott McGhee (best known for working with KISS, Bon Jovi and Hootie and the Blowfish), and award-winning producer Scott Hendricks (Brooks & Dunn and Alan Jackson), Shawanda could be the "next big thing," according to a release from CMT.

From dealing with her bandmates to choosing a single to release, "Crystal: Living the Dream" follows the talented young woman as she faces the challenges of breaking through a sometimes cut-throat industry that can be full of disappointments.

"The show offers a personal view of the rollercoaster of emotions and events that Crystal endures while pursuing the dream of becoming a successful singer and songwriter," said Angela Donald, series producer and head of productions, Henry Less Productions.

"It's truly a story of hope and inspiration that is filled with intimate moments — both staggeringly emotional and endearingly funny."

Inspired by Loretta Lynn, Shawanda dreams of playing the Grand Ole Opry.

"CMT audiences are not only getting a compelling documentary series about an incredible young talent, Crystal's extraordinary story is explored in even more depth on a rich, one-of-a-kind website based on unseen footage and her own journals and photographs," said Ted Ellis, vice president, Programming, CMT Canada.

"CMT.ca offers viewers an immersive web experience that allows them to continue her story in a truly unique and personal non-linear style that gives an intimate perspective on the creative process."

'Et tu, Crazy Horse?'

TORONTO – Native Earth Performing Arts is putting an aboriginal twist on one of William Shakespeare's most familiar plays.

Death of a Chief – a story of the Aboriginal political scene based on Julius Caesar -- will run from Mar 6-16 2008 in Buddies in Bad Times Theatre, 12 Alexander Street.

The cast includes Lorne Cardinal (Corner Gas) and Monique Mojica (Conspiracy of Silence) as Calpurnia and Caesar.

"We didn't need to do a lot of adaptation per se,

because Shakespeare's take on ambition and power is unfortunately frequently applicable to Aboriginal politics," says Yvette Nolan, co-director and Artistic Director of Native Earth Performing Arts. "We do play with timelines, weaving scenes together a bit and we incorporate some Native languages into the plebians' lines (there's some Kuna, some Haisla, some Ojibway) and we have incorporated some of the things we do in community into the play to better reflect our communities. And Caesar's spirit doesn't come to Brutus just to tell him he is going to die, he comes to give him a teaching."

For tickets call: 416-975-8555.

MNR Sudbury Forestry 6x11



DOHM-NUK/LET'S PLAY!

Work less, live more

By Penny Tremblay

Do you feel that your life has gotten too busy, too noisy, too distracting? Are you sensing a gap between how you spend your time, and what you value as important?

Fifteen years ago, work-life balance was third on the priority list for working women, and not even on the radar screen for men. In a recent poll, balance is a top priority for women, and third on the list for men. It's not just a parenting issue either. People want to free up time for other things in their lives. They realize that their heavy emphasis on career has caused a sacrifice of their personal time, and after a frantic day of working harder, faster and smarter, they are still unsatisfied and unhappy.

The things that matter most to them, simply aren't getting the time and attention that they need. The important roles in their lives are not being fulfilled. It's time that they Work Less; and Live More. For many, this means making financial adjustments, spending less, moving to a less expensive neighbourhood, giving up one of the family vehicles or making a career shift that gives them more time and freedom to invest in their own personal happiness.

Traditional Native teachings speak about the four aspects of the human being: physical, emotional, intellectual and spiritual. When we invest time and energy tending to each of these aspects, we gain a sense of happiness, or feeling good.

For example exercise, enough sleep and proper eating take time, and they make us feel fantastic. When we invest quality time in relationships our ability to love increases and we experience a deeper sense of fulfillment. We feel happier. When we take time to read and expand our knowledge each day, we become more alert, we experience more clarity and feel good. When we take a few minutes each day to appreciate what we have, connect with our higher power, we develop a deeper sense of peace, purpose and direction.

This is a great modern paradox: We know the things that make us happy, but we don't make time to do them. Put first things first in your life, and best wishes for happiness and good balance.

Baamaapii.

Penny Tremblay is president of Northern Lights Presentations, a consulting firm committed to helping individuals and organizations achieve their goals with training and motivation. Contact www.pennytremblay.com.



Penny Tremblay

Rabbit & Bear Paws



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Book sellers donate Big Drum to Georgina Island

By Chad Solomon

GEORGINA ISLAND – The drum means a lot to Anishinabek people, and the Big Drum is known as the heartbeat of Mother Earth.

You'll see Big Drums at pow-wows across Turtle Island. Nothing else – with the possible exception of food -- will bring people together faster than the sound of the Big Drum. It'll send shivers up your spine! Make the hairs on the back of your neck stand up! In a word, powerful!

So when Little Spirit Bear, creators of the comic strip/graphic novel, Rabbit and Bear Paws (www.rabbitandbearpaws.com), and Jeff Burnham, president of Good Minds.com, wanted to select a draw prize for visitors to their book display at December's Canadian Aboriginal Festival in Toronto, their decision was an easy one.

Artisan Gary Lavigne was commissioned to make a social Big Drum as a giveaway at the SkyDome event and the winner – Jodi Johnston from the Chippewas of Georgina Island – donated it to her community schools.

The First Nations educator was delighted to accept the wonderful gift.

"It is truly exciting and a great honour to have won the Big Drum for my Anishnaabe community," Jodi said. "I cannot express the feeling I had when I

was presented with the Big Drum on Georgina Island or the feeling I had when I first heard it played by our youth.

"The drum is the heartbeat of the nation and has great meaning. For the Chippewas of Georgina Island this means a sense of

pride in our cultural heritage and knowledge. It presents an opportunity to strengthen our cultural identity, find our roots and take pride in our traditional way of life.

"It will help bring our community together through

traditional teachings, instill creativity, equality and a healthy way of life, which in turn will create an empowered community who are culturally aware and proud of who we are today, where we have come from, and where we are heading to in the future."



Big Drum donors Jeff Burnham, back row left, and Chad Solomon, back row right, present the prize to Georgina Island recipients, from back row to front: Tanya, Jodi, Shaylea, Sage, Antonietta, Steve, Elexis, Cedar, Madison, Liam, Donte, Glen, Dawson, and Justin.



KINOOMAAGEWIN/EDUCATION



Ernie Kwandibens works on a shelter for the sweat lodge he looks after at Lakehead University in Thunder Bay.

Students 'just like sponges' learning in Ernie's sweats

By Rick Garrick

THUNDER BAY – Ernie Kwandibens is busy building a shelter for the sweat lodge he oversees for Lakehead University and many of its students.

Located on an arena-sized meadow among the boreal forest at the edge of Lakehead University's grounds, the sweat lodge has been under Kwandibens' care for the past two years.

"I do it for my own well-being and my own health," says the traditional teacher originally from Whitesand First Nation. "I like to sweat because it gets rid of all my toxins and negative energy."

As keeper of the sweat lodge, Kwandibens' responsibility is to look after the rocks and firewood and keep the site clean as well as holding sweats for any students who may request one.

"There's quite a few students who come out," he says. "We had 27 students once -- we didn't have enough room in the sweat lodge."

Kwandibens explains that the students enjoy the experience and seem to be looking for something different.

"They're looking for alternatives," he says. "The teachings are ongoing at the site all the time."

Kwandibens finds the students, who are mostly non-native, to be "just like sponges," asking questions and looking for more knowledge all the time that reflects their own past.

"They keep coming back to the sweats," he says. "They're ecologically-minded."

Kwandibens has been following the traditional ways

for decades, and he and his wife Charlotte and their two children have been following the traditional pow-wow trail for about 25 years, first as dancers and later as crafters of beautiful regalia.

"People started asking for items," Kwandibens says, noting that he and Charlotte made their own regalia when they began dancing and others soon began asking for similar items, which they now sell under the Anishnawbek Crafts banner on the pow-wow trail. "We got into it almost by accident. People liked our stuff and it just went from there. Sometimes we will get orders for specific colours or designs. If I can't make them, I'll direct them to someone else. It's like one big family helping each other out."

Kwandibens describes the story behind one of the items he carries, the anklets worn by men's traditional dancers.

"These white anklets come from when the Native people of North America were introduced to horses," he says. "Because they were heavily-relied-upon as a means of transportation and hunting, some tribes got into horse societies. In the location of the horse's foot, there is a bit of hair. That's where the anklets are derived from."

The Kwandibens and their two children make most of their items, including moccasins, pouches, pipe bags, chokers, breastplates, anklets, and drum sticks, which are made from solid fibreglass and available in individual or matched designs. Ernie also designs and sells t-shirts and brings in abalone shells from Acapulco, Mexico.

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