



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

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IN BRIEF

Film school launched

TORONTO—Artist and filmmaker Shirley Cheechoo has fulfilled her dream of launching a film and television training centre for Native youth and people of diversity. The Weengushk Film Institute will be located on Manitoulin Island.



Shirley Cheechoo

Fire funding out of date

By Margaret Hele
SAULT STE. MARIE – Federal funding for First Nation firefighting has not changed for almost 30 years. Eugene Mc Pherson, President of the Ontario Native Firefighters' Service, told the organization's 18th annual conference that the Indian and Northern Affairs Canada funding formula covers about 10 per cent of the cost of maintaining fire protection services on First Nations.

Tourists told 'it's scalp night'

LITTLE CURRENT – A visitor inquiring about accommodation on a First Nation was told by Manitoulin Tourism Association staff that it was "scalp night" and her "hair was just right." The incident was condemned by Dawn Madahbee, former manager of the Great Spirit Circle Trail tourism initiative by eight Manitoulin-area First Nations, who said the association's staff should be "well-educated on First Nation activities, especially since the Great Spirit Circle Trail has been a paying member for the past nine years."

Saskatchewan first province

Treaty education mandatory

With files from *The Leader-Post*

REGINA – Saskatchewan became the first province to implement mandatory treaty education on Sept. 15, which was also the 134th anniversary of the signing of Treaty 4.

Under the new agreement, every student in the province will be educated about the true meaning of the treaties and what it means to be treaty people.

"This is exactly what we'd like to see happening in our territory and across Canada," said Anishinabek Nation Grand Council Chief John Beaucage. "Unless today's students who will be tomorrow's political and business leaders understand the foundation of Canada's relationship with First Nations, discussions about lands and resources will evolve into an endless cycle of confrontations and court cases."

Provincial and First Nations leaders were on hand to sign the historic agreement at St. Augustine Community School.

It was witnessed by a gymnasium filled with school children, elders and educators. A brightly-coloured banner displaying the phrase "We are all Treaty People," created by some of the school children,



hung directly behind those seated at the head table and that sentiment was echoed by all the speakers.

Susan Beaudin, who was the principal author of the material, said it was truly a historic event and was honoured to have been given the privilege of creating the new curriculum.

"It was a very emotional and fulfilling day," said Beaudin.

She said the most amazing part

of the whole project is the fact it will be available in all schools throughout the province.

Beaudin said because she's a primary school educator, it was not as difficult writing the curriculum for Grades K to 6. She worked closely with teachers and elders to ensure that everything was done in a "good way."

The curriculum was made possible through a joint initiative between the Ministry of Education,

the Office of the Treaty Commissioner (OTC) and the Federation of Saskatchewan Indian Nations (FSIN). It came as a result of the 2007 Throne Speech, in which the provincial government committed to mandatory treaty education for children from kindergarten through to Grade 12.

Speaking for the 42 member communities of the Anishinabek Nation, Grand Council Chief Beaucage applauded the Saskatchewan initiative, but said it shouldn't have taken the establishment of a treaty commission to make it happen.

"The Ipperwash Inquiry recommendations call for the establishment of a treaty commission in Ontario," Beaucage noted, "but we're glad to see that the province's ministry of education

has already launched a new Aboriginal Education Strategy for this school year"

He noted that the Union of Ontario Indians has been working with provincial educators on a variety of educational initiatives, including a series of cross-cultural training workshops for teachers last spring.

"It's never too late or too early for teachers and students to learn the true story of contributions First Peoples made to Canada."

Calendar celebrates 'spirit'

By Marci Becking

UOI OFFICES – The N'ginaajiw (My Spirit is Beautiful) self-esteem campaign for First Nations women is now in full swing with the launch of a calendar – inserted into October's issue of the Anishinabek News – and a public service announcement which will be aired this month on CTV's northern Ontario stations and the A-Channel.

"I'm very excited about the project," says Jody Cotter, HIV/AIDS program coordinator at the Union of Ontario Indians. "The self-esteem campaign is based on the Thirteen Grandmother Moon teachings and we incorporated the teachings into the calendar."

The teachings come from Arlene Barry's series of compiled teachings called "Kinoomaadiewinan Anishinaabe Bimaadinziwin". First Nations

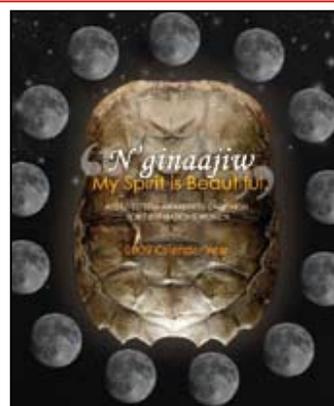
women "of all shapes and sizes" were chosen as models for the campaign.

"N'ginnajiw is one of the most wonderful things that we need to acknowledge in our daily lives," says Cotter. "One of the most amazing things about your spirit is that no matter what situation you are in you will always have your spirit. No one can take that away from you."

Heather Naveau, Mattagami First Nation, wrote and composed the music for the 30-second public service announcement.

"Heather has been playing music for over eight years," says Cotter, "she plays the guitar, piano and is learning to play the violin. I wanted to tap into her talent for N'ginaajiw."

Nadya Kwandibens was the calendar's graphic designer.



Calendar inside this issue.



firstpeoplesvote.com

Election Day: October 14, 2008

Yellowbird soft-spoken for a very good reason

By Jennifer Ashawasegai

PARRY SOUND – He walks casually over to the patio of a restaurant bar in Parry Sound to meet with Vince Chechock of Rez 91, a radio station on Wasauksing First Nation. No one would ever suspect that this guy in sandals, shorts and a baseball cap is a rising country music star, with several number-one hits and a few awards under his belt.



Shane Yellowbird

Shane Yellowbird is an easy-going, down-home kind of guy, with a modest demeanor.

Yellowbird was a guest of Rez 91 Radio owner Vince Chechock, who quipped to his special guest that a nearby parked Anishinabek Police Services cruiser was there in case he needed help “to beat the girls off.”

There is a reason why the 29-year-old Cree who grew up in Hobbema and Ponoka, Alberta is so soft-spoken. While singing comes naturally to him, talking is another matter.

Yellowbird says he can’t even talk some days because his stutter is so bad.

“I have my ups and downs, and have good days and bad days. And on bad days I can’t even talk

to anybody.”

In his younger years, Yellowbird says his speech therapist made him sing his sentences to avoid stuttering, and as long as he had a beat, he wouldn’t stutter.

His stutter was not apparent at all when speaking with him en route to his Wasauksing stopover before an Aug. 17 concert at the Stockey Centre in Parry Sound. He even confessed about his speech problem to his audience when he stumbled over his words a couple of times.

He also made light of it, with an anecdote about meeting Mel Tillis, an American country singer with big hits in the 1970’s, who also stuttered. Yellowbird says it was the longest conversation he has ever had, and with so few words! During the concert, between songs, when Yellowbird was interacting with the audience, the band kept playing in the background to help keep his speech intact.

Yellowbird says he’s a true cowboy, unlike some other country singers, who he says just put cowboy hats and call themselves cowboys. He grew up on a ranch in Alberta and followed the rodeo circuit with his parents, so being

on the road for the past two years is nothing new to him.

He talks with youth as much as can, trying to live up to expecta-

tions of him as a Native role model. His main advice for youth is, “Never give up. The whole world is not the reservation. You need

to leave, get an education and do what you got to do, then come back to help out”.

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ANISHINABEK

Wakegijig's persistence led to traditional healing lodge

WIKWEMIKONG – Ron Wakegijig, elected chief for six terms of the largest Anishinabek Nation community and descended from four generations of hereditary chiefs, is out of a job.

At press time, Wikwemikong's newly-elected chief and council had not resolved how to continue to retain the healing services of a man who had served his community in an official capacity for 35 years, but was forced into

retirement at age 65 by the band's official employment policy.

Chief Hazel Fox-Recollet said she recognizes the uniqueness of the role of medicine people in the community and how this position is sacred for the Anishinabek, agreeing with Ron Wakegijig that "our medicine cannot be sold". She said there might be different options to ensure the continuation of the Traditional Medicine Program at Wiky's health clinic,

including asking Hereditary Chief Wakegijig to continue on a part-time basis.

Wiky's Medicine Lodge, the first of its kind in North America adjacent to a mainstream western clinic, was built in 1994, a direct result of



Ron Wakegijig

Wakegijig's personal struggle to bring traditional medicine into a co-operative association with western medicine in his community.

"The Medicine Lodge brought the culture back into the community," said Dr. J.F. Bailey during the retirement celebration to honour Ron Wakegijig. Dr. Bailey had collaborated with Wakegijig following a wave of eight suicides that struck the

38-family satellite community of Kaboni in the mid-1970s. A commission subsequently found that the root cause of the suicides was low self-esteem and cultural conflict caused by living in the Western world.

A 1984 community health survey conducted in Wiky said that 78 per cent of those polled were in favour of traditional medicine in their community.

Moose hide donation

Grand Council Chief John Beaucage and Gordon Gray, manager of the North Bay outlet of the North West Company, inspect a top-grade tanned moose hide. The North Bay store, closing after 56 years of operation, contributed to a 100-square-foot donation of the hides by Union of Ontario Indians staff members to support a moccasin-making project by Native Brotherhood inmates at Beaver Creek Minimum Security Institution at Gravenhurst.

– Photo by Priscilla Goulais



Caroline and Van Griffin with grand-daughter Adrianna Southwind are familiar faces on the pow-wow trail.

Providing fuel for pow-wow dancers

By Nikki Jo Mattinas

NORTH BAY— Adrianna's Den has been a familiar presence as a food-service provider on the pow-wow circuit for the past seven years.

Caroline Griffin, Sagamok First Nation, and her husband Van are the owners of Adrianna's Den – named after their grand-daughter Adrianna Southwind.

"I didn't even know how to cook fish when I first started and was close to tears with everything burning," says Caroline, who started cooking at the Skydome Pow-wow making fry bread at her family's food booth. "I offered semaa to my nephew to teach me and he said my oil was on way too high, to bring it down a notch."

Adrianna's Den was launched at Sheguindah First Nation pow-wow in June, 2001, and since then has operated on the principle of treating customers like family, says Caroline.

Daughter Tammy Griffin has helped

with the family business since she was 13.

"I've grown attached to Adrianna's Den. It's been my life to work and meet new people," says Tammy, who planned to begin college studies in culinary arts this fall.

Caroline lists two of the main challenges in setting up shop at 26 pow-wows a season as rising prices of gasoline, wheat and fresh produce.

"I enjoy traveling with my family, making memories for them, and meeting new band members from other First Nations," says Caroline, who hires people who are drug and alcohol-free to work the booth when it visits various communities.

First-year helper Jonas Pawis of Shewanaga First Nation says, "It's fun and a good experience. I can't wait to get on the road again to sell scone dogs with my friends."

Speaking of fishing...

Anishinabek/Ontario Fisheries Resource Centre Moderator and biologist Maureen Peltier presents speaker Steve Sandstrom with a gift after his presentation at the 2008 American Fisheries Society conference in Ottawa. More than 1,600 fisheries scientists from around the world attended the 138th annual AFS meeting August 17-21. The agenda included 36 organized symposia, more than 1,100 oral presentations, and over 220 poster presentations. The North Bay-based A/OFRC hosted a full-day session titled; "The Changing Role of First Nation/ Tribal Communities in Fisheries Management."

– Photo by Perry McLeod-Shabogesis



Practice makes perfect: self-taught shutterbug

By Nikki Jo Mattinas

NIPISSING FN – Alice McLeod has a knack for seeing a great photo to opportunity.

Her home-based business, AM Photo, in Nipissing First Nation, is starting to take off.

"Right now I'm available evenings and weekends," says McLeod who has returned for a second year at Canadore College in the three-year graphic design program.

Self-taught, McLeod completed numerous online photog-

raphy courses to practise modern techniques.

"Everywhere I go I make sure I have a camera with me, because you never know when an opportunity will arise. When I least expect it, there is a chance for a perfect photo," she says.

AM Photo consists of an open gallery that displays photos of pow-wows, wildlife, macros of nature (such as butterflies and flowers), and scenic landscapes.

McLeod would like expand her business by showcasing her

photos in calendars, post cards, note cards, Christmas cards and attending local craft shows.

"I am a self-taught photographer and when they say 'practice makes perfect', it's true," she says. "Photography is not something you can learn overnight; it takes passion, dedication and time."

The April/May 2008 issue of Our Canada magazine featured McLeod's photo of a lady slipper. In the submission she wrote: "I photographed this pink lady slipper over a period of 31 days -- from bud to the end of the flowering period. I did this because I think the pink lady slipper is such a beautiful flower -- so perfect in its shape and delicate tints of pink. It is a joy to see such perfection



Nipissing First Nation photographer Alice McLeod has home-based business.

in a sometimes wild and crazy world."

On an international scale, Bet-terphoto.com chose McLeod's

photo "Butterfly Conservatory" for an honourable mention.

To view Alice's online gallery visit www.alicemcleod.com



ANISHINABEK NEWS

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MAANDA NDINENDAM / OPINION

First Nation singers should be valued

How much is a song worth?

Well, if you're Faith Hill - who reportedly received one million dollars - U.S. - to launch Casino Rama's 5200-seat Entertainment Centre in July, 2001, it probably works out to at least \$50,000 per tune. I wondered how that kind of pay scale sat with the casino's 700-or-so Native employees, many of whom draw more modest salaries sweeping floors or waiting on tables.



Maurice Switzer

with speakers to ensure that they did not unintentionally refer to Native participants as members of an "ethnic group."

Many people are able to earn a livelihood from music. Those minstrels you see busking for cash on street corners and in subway stations can tally up a couple of hundred bucks a day from all the loonies and toonies tossed into their guitar or violin cases. Restaurateurs and tavern owners hire singers to serenade patrons who prefer some background music for their dining or drinking experience.

But when it comes to hiring the services of traditional First Nation singers or dancers, many don't seem to understand that their skills and time also have value.

A few years ago I got a call from a community organizer in Toronto looking for assistance in planning a Canada Day extravaganza. She had lined up prime ministers, premiers and dignitaries of all shapes and sizes, and a key element of the celebration was participation by representatives of as many ethnic groups and nationalities as could possibly be assembled.

The only missing element of the plan was a First Nation flavour, she said, asking for my help in obtaining the services of a drum group and possibly some traditional dancers. I agreed that it would be appropriate, and asked if she would meanwhile please check

Native content suitable for their purposes.

The idea that Native drummers, singers and dancers are somehow expected to be on-call volunteers as props for public ceremonies or curriculum enhancers strikes me as mildly amusing, and borderline offensive. They have to pay the same travel and accommodation costs, and make the same time commitment as any other participants, and a far higher percentage of them enjoy lower living standards.

There is no one-size-fits-all price list for acquiring the services of First Nation cultural presenters, but - depending on their reputation and experience -- you might expect to offer a four-man drum group anywhere from \$200 to \$500 for a couple of hours of their time at a local event. If I were a dancer, I wouldn't leave the house in my regalia for less than \$25 an hour, unless I was on my way to a traditional pow-wow.

First Nation singers usually don't do what they do for money - but they deserve money for what they do.

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: Debwevin - 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.

Advertising & News Deadlines

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

DEADLINE FOR NOVEMBER

Advertising
Bookings: October 20
Final Art: October 24

News
News submissions: October 20

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

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Loon's call teaches us about harmony

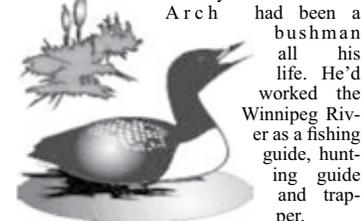
In the mountains where I live, the call of the loons rises off the lake through the darkness. It's a haunting sound. There's a wildness to it, an ancient, haunting trill that's part honour song and part warning all at the same time. When you hear it, it renders everything else mute and silent as the dark itself.



Richard Wagamese

It's become our favourite sound. In the long dwindling days of late summer, it means that the icy edge of winter is about to coat the breeze. In all times it's a reminder that the land retains its dominance over everything.

Once, when I had just rejoined my people, I stood on a northern beach with my uncle Archie.



Arch had been a bushman all his life. He'd worked the Winnipeg River as a fishing guide, hunting guide and trapper.

Then my uncle cupped his hands and blew into them and mimicked the call. It was awesome to hear. I'd never heard anyone do a pitch-perfect loon call before and in a few seconds, the loon responded from across the water. He cupped his hands again and blew another series of trills and dips, a harder, more desperate sound it seemed to me.

They called back and forth and the loon drew closer to us. You could hear it. I waited to see if he could call it right to the beach but after a long series of calls back and forth he stopped and put hands in his pockets.

I asked him why he'd stopped. The loon is about order in life, he said. He calls to remind us that we need to look around us, at the air, the land, the water, everything alive around us and bring ourselves into the natural order of things. It's how we learn harmony.

Harmony is a feeling, he said. You learn to exist on it when you live a good way. There's no need to see the teacher. We only really need to feel the teaching. I've never forgotten that.

Richard Wagamese is Ojibway from Wabasemoong FN in Northwestern Ontario. His new novel Ragged Company and his collected memoir, One Native Life are in stores now.

MAANDA NDINENDAM / OPINION



Support indigenous democracy

Earlier this month, we were shocked by the news that at least 30 indigenous Bolivians had been massacred as they protested a wave of attacks targeting supporters of Bolivia's indigenous-led government.

As members of First Nations living in Canada who visited Bolivia in 2006, the news of this massacre was a painful reminder of the connection we have to the struggles of indigenous peoples in all parts of the world.

In this instance, it is the struggle of the indigenous people of Bolivia. A struggle which we believe should also be a critical concern for the Canadian Government.

President Evo Morales, Bolivia's first indigenous head of state, was democratically elected in 2005. Recently, 67% of voters again endorsed his leadership in a "recall referendum".

But despite this support, opposition groups representing the traditional elite from the wealthier eastern provinces have used violence and racist attacks to intimidate supporters of President Morales. They have occupied and burned over 70 buildings, taken over airports and blocked roads in attempts at destabilizing the government. They temporarily cut off natural gas exports to neighbouring Brazil and Argentina in order to sabotage the economy.

It is far cry from the hope-filled future we had envisioned for Bolivia when I visited the country as a member of a church/NGO delegation in December 2006. During that visit our delegation witnessed first-hand the close bond between President Morales and the indigenous majority of Bolivian citizens. We met with cabinet Ministers and the President of the Constitutional Assembly and learned first-hand about the steps Morales is taking to begin to redress nearly 500 years of injustice – a history marked by the oppression and marginalization of indigenous peoples by foreign colonizers and a privileged elite of European descent.

We came away inspired by a process of non-violent social change involving the recognition of



John Beaucage

indigenous rights and land reform.

But rather than cede their privileges, opposition groups are threatening to provoke a civil war or a coup d'état. A secessionist movement in four eastern departments wants to break up the country rather than share the wealth from large landholdings and natural gas reserves with the indigenous peoples from the highlands. Opposition leader Oscar Urenda made their intentions clear when he said: "We will not be beaten, if we are talking about confrontations let's talk about confrontations, if we are going to talk about war, let there be war, but they will not impose anything on us. We are sufficiently strong to split off from the country, and if I have to take a stick, a sling, a gun, I will do it..."

We urge the Canadian Government to make it clear that Canada stands firmly opposed to attacks by groups aiming not only to compromise the territorial integrity of Bolivia, but also to destabilize Bolivian democracy and undermine the rights of its indigenous peoples.

John Beaucage, Grand Council Chief, Anishinabek Nation, signed this Op-Ed/Letter to the Editor that was written by the United Church of Canada.

LETTERS

'An earth-shifting moment'

I can remember quite clearly sitting with Chief John Beaucage, waiting for Mayor Ted Knight, to start the planning of the first Peace and Friendship gathering of the Wasauksing First Nation Band and Town of Parry Sound staff at Cousineau Beach.

I guess it was sometime in July, 2001. Some reference must have been made to treaty rights. John picked that up and continued, "You know, you have treaty rights too. The sidewalks you walk on, the roads, the very existence of this municipality, is based on your treaty right."

I had one of those earth-shifting moments, when one experiences seeing the world through an entirely different lens. It had never occurred to me that I had treaty rights, that I too was a treaty person, that I was in any way affected with rights and responsibilities based on these old treaties. I thought that treaties and treaty rights were for indigenous people in Canada. This is the attitude of many non-native people.

It continues to be a steep learning curve for me. After all, I come from an education system that didn't teach me about treaties, my rights and their limitations, and my responsibilities. And a colonial legacy of destruction on peoples really complicates relationships.

Having said that, I've experienced the incredible gift and privilege to learn from, be in relationship with, and be inspired by people who have suffered a legacy of indignities, and yet maintain and assert their own dignity, rights and responsibilities.

Rebecca Johnson, Toronto

Pikwakanagan wants old photos

The Algonquin Way Cultural Centre of Pikwakanagan, Golden Lake, is working on a new website called: "Omamiwinini Heritage Online".

This project will provide information about the Algonquin people of the Ottawa Valley and will inform the public about their documented past, displaying archaeological artifacts and migration timelines, relevant historical documentation and objects from the colonization era and present various efforts to preserve their Cultural Traditions.

If you would like to be part of this project or would like to contribute in some way, be it photos from your archives, articles, or anything that you might think would be beneficial to this project, please contact Aimee Bailey or Sylvia Tennisco at The Algonquin Way Cultural Centre formerly (Manido Chiman Museum).

Sylvia Tennisco

Olympics bypass Native youth

Modern pentathlete, Monica Pinette, who is Metis, was the lone aboriginal person on a team of 331 athletes in Beijing. The 2006 Canadian census tells us 1,172,790 people identify as Aboriginal in a population of 32,852,849, which means there should have been at least eleven Aboriginal athletes on the team.

During the weeks I covered the Beijing Games, and the days since I returned to Canada, I have asked one question to the Vancouver Organizing Committee for the 2010 Olympics: How will VANOC and the Canadian Olympic Committee ensure that aboriginal youth have real access to the facilities and programs that become the sport legacy of the Vancouver Games, and how are they working with national sport organizations, like Cross Country Canada, or Alpine Canada to ensure aboriginal youth are included in their future Olympic plans?

It should be an easy question to answer given the way in which VANOC went Native in their displays in Beijing—or at least symbolically with Inukshuks, glossy photos of totem poles, and a USB plug in the shape of a kayak, filled with all the VANOC info you could want, except what I asked for. VANOC sent me reams more, but they never did answer the questions.

Currently there are two successful programs but only in one of the 21 sports in the Winter Olympics: Chill, a snowboarding program brings inner-city youth, many of whom are First Nation, to Cypress Mountain to snowboard, and the First Nations Snowboarding Team, started by Aaron Marchant, of the Squamish First Nation. The FNST is also backed by Crazy Canuck, Steve Podborski, who urged Marchant to make his dream of seeing First Nation kids careening down hills a reality.



Laura Robinson

That's it, and not only is there nothing in place to ensure that these kids continue to access facilities and programs once the five-ring days are long over and are no longer needed on posters and websites, there are no plans in the works for any other programs of this magnitude in any other sport. There should be because the FNST has already put three athletes on the B.C. Snowboarding Team and has broadened its program to other communities in the province.

The FNST has received \$550,000 over the past four years from the Aboriginal Youth Sport Legacies Fund, a \$3 million dollar one-time fund that was established through Legacies Now, a B.C. government funded non-profit society established so British Columbians can benefit from Olympic "legacies."

Laura Robinson is a former national-level cyclist and nordic skier who coaches youngsters in those sports from Cape Croker and Saugeen First Nations.



LANDS AND RESOURCES

Creating forestry framework

Forestry Unit – On September 3rd and 4th, 2008 representatives of the Ministry of Natural Resources and the Anishinabek Nation met for the first time to begin negotiations of a Forestry Framework Agreement that will address the Anishinabek Nation's desire for a greater role in forestry, including the economic opportunities and benefits from forest-based development and forest management.

Guided by the Letter of Intent between the Anishinabek Nation and the Ontario Ministry of Natural Resources, the negotiation teams were formalized and a schedule of negotiation sessions was established to address the development of a Memorandum of Understanding and Communication Protocol.

All parties came together



Participants in the first meeting to negotiate an Anishinabek/Ontario forestry framework agreement included R. Martin Bayer, Anishinabek Nation chief self-government negotiator, Union of Ontario Indians legal counsel Fred Bellefeuille, and Ministry of Natural Resources staff Dave Hayhurst, Wayne Fiset and Mark Elsley. The group holds the Western Great Lakes Confederacy wampum belt, given to the Anishinabek by the British Crown in 1764 as a symbol of peace and friendship.

for this first, important meeting in a spirit of mutual respect and committed to work together to find practical and innovative solutions that will result in a greater share of economic opportunities for the Anishinabek Nation in the forest sector.



Green Plan Students and Coordinator from Atikameksheng Anishnawbek, from left: Cassie Shawanda, Kristen Shawanda, Cathy Debassige, and Cody Debassige.

Students share green plans

By Rhonda Gagnon

SUDBURY—Health Canada hosted the first annual Green Plan Project presentation session Aug. 21 to provide participating students a chance to share information about their summer projects. The session was an opportunity for students to learn about different environmental issues being faced by First Nations communities.

Bear Island First Nation found that pickerel in their area suffer

from Dermal Sarcoma, an infection that can occur throughout the year, but is most commonly seen during the spring spawning season. The virus spreads from fish to fish through physical contact, but there is no risk to humans consuming pickerel.

Shawanaga First Nation does not have enough drinking water to sustain community members, and currently trucks in municipal water to fill their aquifer. Students said further research needs to be done to explain the problem.

The Atikameksheng Anishnawbek project promoted the use of environmental-friendly cleaning products that can be made in the home. The presentation demonstrated how water sources can be protected from chemicals found in household cleaning products.

Website of the Month
Environmental Kids Club
<http://www.epa.gov/kids/water.htm>



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MISSION

The mission of the Lands and Resources department is to foster a better quality of life by ensuring access to natural resources in support of the goals, principles and values of the Anishinabek Nation.



INTERGOVERNMENTAL AFFAIRS



Access to training key election issue for Native youth

NIPISSING FN – In supporting the National Chief’s Sept. 29 “National Day of Political Action”, First Peoples Vote was encouraging youth and elders to vote and continue to raise their issues with political candidates during the campaign leading up to the Oct. 14 general election.

“We are encouraging all sectors of our communities to speak out, not only by using their voices in this campaign, but by using their vote,” said Grand Council Chief John Beaucage of the Anishinabek Nation, who developed the First Peoples Vote initiative. “We especially want our youth and elders to be vocal throughout the campaign and use the power of their votes strategically.”

Across Canada, there are more than 115,000 First Nations youth (aged 18-30) of voting age. Education opportunities, skills development and training continue to be their primary concern, an issue that Grand Council Chief Beaucage would like to see partially addressed by a renewal of the Aboriginal Human Resources Development Agreement (AHRDA).

“Our young people are the fastest-growing demographic in Canada,” said Beaucage, “so Canada needs to renew AHRDA with a greater level of investment in education, training, access and opportunities.”

“Providing First Nations youth with the opportunity to fully participate in the skilled workforce is an investment in Canada’s future,” the Grand Council Chief said. “Our youth are a vast, untapped source of young, willing and able workers.”

Grand Council Chief Beaucage encouraged youth to contact the broadcasting consortium coordinating the Oct. 1-2 televised debates by national party leaders to ensure that First Nations issues were on the agenda.

An immediate election-related concern for First Nations elders is the requirement to produce official identification at the polling stations. Election Canada regulations currently require either a government-issued photo ID – such as a driver’s license – two original pieces of ID (health card, utility bills, etc.) or a sworn statement from another elector.

“In many cases our elders don’t have government-issued ID or utility bills in their names,” said Beaucage. “I’m concerned because it is just these types of barriers that prevent our people from participating in the election.”

First Nations elders also want to make the state of indigenous languages a significant election issue. It is estimated that only three languages: Ojibwe (Anishinaabemowin), Cree, Inuktituit and will survive due to lack of fluent speakers and learning opportunities. In 2006, the Anishinabek Nation Grand Council, under the advice of Elders, Women and Youth, officially declared that Anishinaabemowin would be the official language of the Anishinabek Nation and its 42-member First Nations.

“Our elders have told us to raise the profile of our language into the mainstream of Canadian society,” said Grand Council Chief Beaucage.

Births registered online

TORONTO – Parents applying for Certificates of Indian Status for their children should be aware of a new online option to register births.

For children born on or after August 25, 2008, parents may complete the Statement of Live Birth on-line and electronically submit it directly to ServiceOntario’s Office of the Registrar General. Births will no longer be registered with municipalities. Instead, parents are encouraged to use the Newborn Registration Services at www.serviceontario.ca/newborn. This new service allows parents to electronically submit the Statement of Live Birth and submit applications for a birth certificate and social insurance number at the same time.

Travel Letters are no longer available for births occurring on or after August 25, 2008. If parents are required to travel with their newborn and have not applied for a birth certificate at the time of registration, please contact the Office of the Registrar General at 1-800-461-2156 or visit www.serviceontario.ca.

Anishinabek at AFN Assembly Quebec City, July 15-17, 2008



Serpent River FN Chief Isadore Day addresses Assembly of First Nations annual general assembly during session on Treaty Implementation in Quebec City. Joe Miskokomon, Chippewas of the Thames, was the meeting chairman.



Grand Council Chief John Beaucage and Robert Corbiere, two-term chief of Wikwemikong Unceded Indian Reserve, in conversation during AFN annual general assembly.



Photos by Greg Plain, Aamjiwnaang First Nation and Director of Operations for the Anishinabek Group Management Group Inc.



Chief Patrick Madahbee, Aundeck Omni Kaning, is on the big screen while addressing 600 chiefs during July’s AFN annual assembly in Quebec City.

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MISSION

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



EZHOOSGAGED/ARTS



Hazel Mills and 'Heavenly Angel' quilt.

Student couldn't give quilt to baby

By Rick Garrick

SIOUX LOOKOUT – Hazel Mills recalls the pride one of her students had about her recently-completed quilt.

"I have my quilt on the wall," Mill says, recalling the student's words. "I was going to use it for my baby, but I just couldn't."

Mills enjoys quilting, and she loves passing on her knowledge to all levels of crafters during sessions in her shop, Serenity Quilts.

Mills, whose oldest student is 82 and youngest is 10, was making plans to add to the two or three quilting classes she was teaching each week after she retired this summer from her job as director of finance for Tikinagan Child and Family Services.

"I offer three-month sessions," she says. "...afternoon and evening classes, and I try to group the people so they fit together. Today and tomorrow we will be having an Angel class."

Mills usually attends some of the quilting trade shows south of the border each year to keep up to date on recent trends and to train with the profes-

sionals.

"They are the ones with the knowledge," she says. "That's where I get the ideas."

Mills, who moved to Sioux Lookout about 38 years ago from her home reserve in Saskatchewan, opened Serenity Quilts four years ago with four sewing machines in a corner of the family garage on her lakefront property just outside of Sioux Lookout and has since expanded to a full-sized shop featuring a large sewing room with 10 new machines.

She carries 100 per cent cotton and flannel fabrics in the latest colours and designs in her shop.

"My colours are always in the purples."

Mills built up her business over the past four years using her own financing and without any government grants or funding.

"I bought all of my sewing machines," she says. "I have \$15,000 tied up in the sewing machines alone, plus the renovations."

Her quilts sell from \$150 for a wall-hanging size, to \$400 for Queen-size, to \$1,000 for special-order quilts that require special piecing techniques.

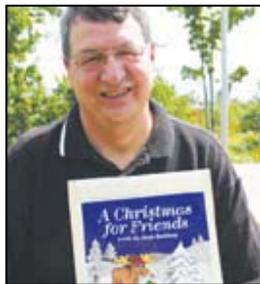
Back to painting in a 'big way'

By Marci Becking

ENGLEHART – Dokis First Nation artist Charles Hebert renewed his love of painting this summer in a big way.

"I haven't done any painting in 18 years," says Hebert. "It was my brother J.C. who rekindled the creative side of me. I've done a couple of paintings for my grandchildren, but nothing like this."

The 1977 graduate of Sheraton College's Classical Animation program is referring to four boulders he painted in Temagami – a stylized bear paw, a beaver pond display, a rendition of Temagami's Caribou Mountain and a tribute piece to Temagami local John Guppy, which resembles a piece of Birchbark tacked onto a rock with a journal. The tribute piece



Charles Hebert marks "John's Trail".

"I escape into my artwork – it's a way for me to relax," says Hebert who also does woodworking, dreamcatchers and has dabbled in carving.

He has also penned and illustrated a children's book "A Christmas for friends" that has been translated into French and which he hopes to also have translated into Ojibway..

Hebert's paintings can be purchased at the Englehart and Area Historical Museum and at the Temagami Tower.



Fred Restoule

Retirement launches art

By Nikki Jo Mattinas

DOKIS FN – Retirement has brought on a whole new career for Fred Restoule – and it all started with some paints and a canvas purchased for him by his daughter.

"I get my painting ideas from the scenery around me," says Restoule who retired five years ago from Weyerhaeuser where he worked for 32 years. "Anything can be put on canvas."

Restoule's paints with oils and acrylic and he is experimenting with charcoal. He has also been making masks from deer hide, then painting wild life scenery onto them.

Painting mostly wildlife scenes and realistic Native art, when he first started he struggled with mixing colours. Now he experiments with different techniques.

"It makes me feel good when people see my work and enjoy what I have created," says Restoule.

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Open for Business

A Special Report on Economic Development



Here's a business idea: Buy your own island!

By Melissa Cooper

If you are looking to get away from it all somewhere on Manitoulin Island, Luke Wassegijig has just the place for you.

Since June the Tourism management graduate from Georgian College has been the owner of a 400-square-foot cottage on Elm Island which is the focal point of a new business -- Wasse-Gizhik Tours and Accommodations.

"I always wanted to do something along these lines," says Wassegijig, who has been employed at the Wikwemikong Development Commission tourism booth for the past two summers.

"Starting this business has been great, well crazy actually," says Luke, who spent many childhood summers on the island owned by his friend Charlie Mishibinjima's family, and even helped build the cabin as a youngster.

Since taking ownership of the property in June, Luke has had four successful bookings for the camp he calls "Giizhten's Place" in memory of his grandfather Gus.

"I wanted it to be a place where people could get away from the city," Wassegijig says of the island getaway that can be rented for \$350 a weekend, or \$1,000 a week, with longer stays available on request.

Fully-furnished and insulated, the cabin features a double bed in each of two bedrooms and two single beds in an upstairs loft. An adjacent building houses modern washroom facilities and access to a portable hot-water shower.

Renters have access to a shuttle service to Wikwemikong and the mainland, a five-minute outboard trip away, and they can book boat tours of Killarney and the area, with opportunities to catch perch, pike, rainbow trout or just watch a magnificent Manitoulin Island sunset. The can



Luke Wassegijig, 28, of Wikwemikong is operating a new business --Wasse-Gizhik Tours and Accommodations -- by renting a cabin on Elm Island (inset) which he helped build as a youngster and where he spent many summers with his family.

also camp in a tepee, swim with inflatable rafts, play board games, croquet, badminton, volleyball, and horseshoes, or simply wander a maze of rugged trails.

"This business is about providing a quality service and enjoying the solitude of

nature," says Wassegijig, who is grateful for startup assistance he received from Waubetek Business Development Corporation, his friends and family. "I could not have done it without them."

Waubetek business consultant Kevin Rose is equally enthusiastic

about the new business.

"He is in a perfect spot and it looks like a good investment to me."

For cottage or guided fishing reservations please call Luke Wassegijig at 705-562-5852 or e-mail: wasse_giizhik@yahoo.ca

Kevin Rose makes top forty list

By Melissa Cooper

M'CHIGEENG FN -- Kevin Rose, coordinator for Kenjgewin Teg Education Institute, was cited with a "40 under Forty" award in an annual gala honouring Northern Ontario achievers.

"I have received a lot of other awards, but not at the same level as this," says Rose, who admitted to being "kind of uneasy" about the Sep. 10 awards presentation in Sudbury even though "I never get nervous."

The 33-year-old citizen of the Mississaugas of New Credit accepted a certificate that recognized him as "Northern Ontario's Outstanding Business Leader in Community Involvement."

Rose serves on boards and committees for a number of Aboriginal organizations and is also president of the Little Current-Howland Minor Hockey Association.

Before accepting his current role at Kenjgewin Teg-- where he is also enrolled in the Aboriginal Teacher Education Program, Rose spent most of his time involved in economic development.

Working with the Waubetek Business Development Corporation, he helped start up and expand approximately 100 Aboriginal businesses. He says he was thrilled that his mentor -- Waubetek manager Dawn



Kevin Rose

Madahbee -- was on hand for the Sudbury awards ceremony.

In August of 2007, Rose became the first First Nations person in history to earn two professional economic development designation -- the Ec.D. designation granted by the Economic Development Association of Canada, and the P.A.E.D. designation granted by the Council for the Advancement of Native Development Officers.

"What started this whole process is someone told me I wasn't smart enough to go to university and I was not professional enough to go and pursue these designations," he said. "I was looking to break down barriers."

"If others are going to go and pursue higher levels of professionalism never forget who you are and the people around

you," says Rose, who was also delighted that family members saw him receive his award -- wife Erin, children Brie, 4, and Andrew, 2, as well as his father and mother-in-law Stan and Beth Ferguson.

"Everything for this awards ceremony was very elegant," he recalls. "Everyone was in three-piece suits and there was a 60-ard long, 8-foot-wide plush red carpet leading into the room," he says.

"Financials for one and taking time away from my family for my training and work has been hard," says Rose. "Being a good role model for my kids is very important to me."

He has some advice for those wishing to follow his example.

"Stick to your guns and don't let anyone tell you that you cannot do it."



Paving way for Charity

Anishinabek Nation 7th Generation Charity director Les Couchie presents a gift to Leo McArthur, president of the Miller Group to acknowledge the company's generous \$5,000 donation to the charity. Over 2600 employees of the Miller Group are primarily engaged in road construction, waste and recycling, and transit projects in Canada, the southwestern United States and international markets. Miller Group are first-time sponsors of the Anshinabek Veterans Memorial Golf Tournament.



RESTORATION OF JURISDICTION

Citizenship commissioner guest speaker at workshop

By Mary Laronde

Anishinabek must get beyond differing opinions and look to a higher road to develop our own citizenship code.

Anishinabek Nation Commissioner on Citizenship, Jeannette Corbiere Lavell, delivered that message to over 30 participants from every Region of the Anishinabek Nation who were in Magnetawan First Nation, September 24 and 25, for the "Drafting Membership Codes" workshop, the first in the capacity development series coordinated annually by the Union of Ontario Indians.

Commissioner Corbiere Lavell said, "We have to provide for Seven Generations. That is our mandate. As a sovereign people, we have rights and we have the right to determine who our citizens are."

The Commissioner explained her personal mandate was to travel to various First Nation communities and conduct consultations with Anishinabek Nation citizens to ensure the continuity of our First Nations. "The Chiefs are stressing the one-parent rule. They've looked at ways to determine citizenship and

and the only way to go is the one-parent rule."

Under the current Indian Act rules on Indian status, in as soon as five years, some First Nations will see their last status Indian born.

Eventually, all First Nations will have no status Indian members left, according to demographic trends and the "provisions for assimilation" in the Indian Act. "We didn't draft the Indian Act, no one consulted us. The Indian Act didn't recognize our women, our partnerships, our families, our communities and our decision-making. This is what we are dealing with now," Corbiere Lavell said.

Under a one-parent rule, the basis for citizenship for many modern nation-states, including Canada, First Nation people continue to exist beyond another 200 years, according to experts.

Corbiere Lavell lost her status in 1970 when she married David Lavell, a non-Indian.

She recounted how she received a cheque for \$35 and a letter from Indian Affairs stating that she was no longer a member at Wikwemikong.



Anishinabek Nation Commissioner on Citizenship, Jeannette Corbiere Lavell, right, was guest speaker and a participant at the recent Drafting Membership Codes workshop. During her talk, the Commissioner said she envisions a citizenship law that is inclusive and that is an expression of the Anishinabek as a sovereign People.

That began a legal challenge of the discrimination in the Indian Act that eventually went to the Supreme Court of Canada.

There was an audible gasp, particularly from younger women in attendance, when she told how one judge questioned why she was

bringing the case forward. "Everyone knows what reserves are like. You want to have your cake and eat it too. You should be glad a white man would marry you."

The outcome was Bill C-31. "This was never our intention and not what we wanted. I am so

pleased that our Chiefs and our members are recognizing that this is still not right and we need to do something about it."

Corbiere Lavell's dream is that Anishinabek develop their own citizenship law and that this law is inclusive.

Upcoming Restoration of Jurisdiction Capacity Development Workshops



BOARDS & COMMITTEES

November 3 & 4, 2008

Kettle & Stony Point, Indian Hills Golf Club

Workshop Facilitator: Tracey O'Donnell

There are a variety of views about the roles and responsibilities of a board of directors and committees and most of these views share common themes.

There are two keys to successful Boards or Committees: One is getting the best people as members and the other is making sure that there is clarity about what the board or committee is supposed to do. So what should be the roles and responsibilities of boards and committees? How do effective Boards and Committees operate? How do they govern themselves?

In addition to legal and corporate standards of operation and governance, First Nations must also be aware of the impact of First Nation community circumstances, standards and expectations. This workshop will provide a forum for presentation of these impacts and provide workshop participants with the knowledge that is specific and useful to them in the communities that they live and work in.

DEALING WITH DIFFICULT PEOPLE

November 25 & 26, 2008

Garden River First Nation, Community Recreation Centre

Workshop Facilitator: Tracey O'Donnell

Who Should Participate?

- Chiefs
- Councillors
- Board & Committee Members
- Directors of Operations
- Political Leadership
- Band Managers
- Program Directors
- Executive Assistants
- Teachers

There is no cost to participate in these workshops

Lunch and refreshments will be provided. Accommodations and travel are the responsibility of the individual workshop participants.

Dealing with difficult people can make your job miserable. Beyond a point, you cannot control difficult people. You can only control how you react to them. If these difficult people consistently anger or intimidate you, or simply "rattle your cage", they ultimately control you.

In dealing with difficult people, it begs us to ask the question, "Am I a difficult person?" We can all possess difficult people traits, but what about those individuals who are this way all the time?

This workshop will provide the participants with an understanding of the behavior patterns of difficult people and what type of behaviors make them difficult people. Tips on how to deal with difficult people will be reviewed and reinforced through a variety of exercises.

For more information contact: Terry Restoule, Capacity Development Coordinator, Union of Ontario Indians, P. O. Box 711, North Bay ON P1B 8J8
Phone: (705) 497-9127 Ext: 2279 ~ Toll Free: 1-877-702-5200 ~ Fax: (705) 497-9135 ~ Email: rester@anishinabek.ca



RESTORATION OF JURISDICTION

O'Donnell advises caution for membership code drafters

By Mary Laronde with notes from Tracey O'Donnell
MAGNETAWAN FN – "Don't write your First Nation out of existence" was one of the major themes of the presentations and discussions conducted by workshop facilitator, Tracey O'Donnell, a lawyer and a citizen of Red Rock Indian Band.

O'Donnell's Sept. 24-25 workshop was to assist First Nations in drafting their own membership codes. O'Donnell facilitated a discussion on the concepts of Indian status, membership and citizenship.

Day one focused on the issue of who is Indian in accordance with federal law and how to de-

termine that question, examining both statutes and the common law.

The federal approach to defining Indian status over 150 years was reviewed. O'Donnell explains that "Membership" is citizenship as it relates to First Nation communities organized into Indian Act Bands. "Citizenship" is citizenship as it relates to self-governing communities exercising their inherent right to define themselves or citizenship pursuant to a self-government agreement with Canada.

On the second day, participants focused on the actual drafting of their membership codes as per Section 10 of the Indian Act.

Section 10 (1) states that "a Band may assume control of its membership if it establishes membership rules for itself in writing in accordance with this section and if...a majority of the electors of the band gives its consent to the band's control of its own membership."

With the provision for First Nations to design their own membership rules, four principal approaches have emerged across the country:

- One of the person's parents must be a member and the person must be entitled to Indian registration ('Act equivalent')

- One of the person's parents must be a member (one-parent



Tracey O'Donnell, a lawyer from Red Rock Indian Band, facilitated the "Drafting Membership Codes" workshop held at Magnetawan First Nation, September 24- 25. O'Donnell provided participants with her legal expertise and a drafting manual to write the membership codes.

rules)

- Both of the person's parents must be members (two-parent rules)

- The person must have minimum "blood quantum" (usually either 50% or 25% 'blood quantum')

According to information presented by Stewart Clatworthy at a 2004 Institute on Governance Roundtable on Citizenship and Membership Issues, across Canada, about 71% of First Nations have either chosen not to adopt their own rules or employ "Act equivalent" rules; 14% have adopted one-parent rules; 10% two-parent rules; and 4% blood quantum rules, mostly at a 50% quantum. In the Anishinabek Nation, about 25% have their own membership codes under Section 10.

Membership and citizenship

have become critical to the very survival of First Nations as communities. With the 1985 amendments to the status section of the Indian Act, Canada rectified the discrimination against Indian women and passed the discrimination onto the next generation. Canada's policy of tying programs, services and funding to status Indians has meant that Indian status has become as important, or in some cases, more important than Band membership.

The federal government has been clear and unequivocal in its position that it will not relinquish its legislative authority to determine Indian status.

Neither citizenship granted under law-making authority under a self-government agreement nor membership in a band under the Indian Act confers Indian status.



Thirty-four participants attended the Drafting Membership Codes workshop at Magnetawan recently. Most of the participants were women with only five men attending. After Bill C-31, men and women are discriminated against equally, making all status Indians "Bill-C-31 Indians", whether male or female.

Anishinabek Nation-Canada negotiations update

Every quarter, both the education and governance negotiation teams form Canada and the Anishinabek Nation meet to review issues common to both agreements and to find ways to harmonize the agreements. The last meeting was held in North Bay, September 4, 2008.

1. Education Agreement

Timelines for concluding the final agreement on education again have changed, pushing back the Effective Date to April 2011 from 2010.

Patricia Stirbys, the Federal Fiscal Negotiator, reported that Canada is hoping to have a fiscal proposal for the Anishinabek to respond to by December 2008. Andrew Arnott, the Anishinabek Nation's Fiscal Relations Analyst reported that the table has been dealing with the issue of "comparability" and have not been able to come up with a shared understanding.

2. Governance Agreement

Anishinabek Nation Chief Negotiator on Governance, Martin Bayer, reported that some of the outstanding items are about relationship of laws. The Anishinabek Nation has tabled draft wording on inter-governmental relations and fiscal

financing arrangements and these have to be reviewed to determine how to develop the first cut of the governance fiscal transfer agreement.

Patricia Stirbys reported that she and Andrew Arnott will be meeting with the Governance table to develop a work plan for the fiscal negotiations.

3. Constitutions

Mike Restoule, Constitution Development Coordinator, tabled a chart indicating which First Nations are involved in constitution development and at what stage. This project is in its fifth year and we have done a lot of work. None of the First Nations that have completed their draft constitutions have ratified them. The workshops we have held to develop the constitutions have been very successful in helping the communities draft their constitutions. Restoule stressed the need for financial assistance to complete this work and to ratify the constitutions.

4. Implementation

Laura Hudson Grant has been with INAC's implementation branch since 2005. She explained that in implementation negotiations, the main table agreements and the fiscal agreements are reviewed clause

by clause to determine how they will work in practice. Then the who, what, when and why is identified in the Implementation Plan to determine what has to be done.

5. Jurisdiction

Liz Morin said that there has been discussion at both tables around "jurisdiction" and "authority" and we want to be sure each of the agreements use the same language. Tracey O'Donnell, Anishinabek Nation legal counsel at the education table said that they did a review of "jurisdiction" and "authority" at the education table and decided that it was best to use only the word "jurisdiction" and not use the word "authority". During this review, the education legal counsel made sure the definition fit what we were trying to say.

6. Membership/Citizenship

The real issue is not the definition of membership vs citizenship. It relates more to jurisdiction and the funding that a First Nation receives for program and service delivery. The issues affect both agreements.

The issue will be dealt with at a special meeting of both tables to scope out the membership/citizenship issues. The definitions have impact on both the Final Agreement on Education and Governance as well as the Fiscal Transfer Agreements.

7. Enforcement & Adjudication

Tracey O'Donnell reported that the education table has been meeting regularly with Ontario to dis-

miss access to courts and enforcement and adjudication. Ontario has been given the draft wording on enforcement and adjudication provisions of the education agreement. Ontario has entered into municipal agreements with 52 municipali-

ties and they have encouraged the smaller communities around them to sign onto these agreements. We have asked Ontario to let us know if any of our First Nations have signed on to any of these municipal agreements.

Citizenship consultation sessions

The Anishinabek Nation Commissioner on Citizenship, Jeannette Corbiere Lavell has set out the following schedule for conducting consultations on the development of an Anishinabek nation Law on Citizenship. Plan to attend a session in your region. All sessions are open to Anishinabek First Nation citizens. Please plan to attend and get involved in this important initiative.

- December 2** – Red Rock, meeting space TBD
- December 3** – Thunder Bay, Thunder Bay Friendship Centre
- January 20** – M'Chigeeng, meeting space TBD
- January 21** – Sudbury, N'Samok Friendship Centre
- January 27** – Garden River, Community Centre
- February 9** – Aamjiwnaang, meeting space TBD
- February 10** – London, N'A merind Friendship Centre
- February 24** – Toronto, Native Canadian Centre
- February 25** – Rama, meeting space TBD

ROJ STAFF	
<p>Jamie Restoule Self-Government Project Manager</p> <p>Merle Pegahmagahbow Head Negotiator Tracey O'Donnell, Legal Counsel Bernadette Marasco, Administrative Assistant</p> <p>R. Martin Bayer, Chief Negotiator Fred Bellefeuille, Legal Counsel Tracy Armstrong, Administrative Assistant</p> <p>Andrew Arnott, Fiscal Relations Analyst Lisa Restoule, Fiscal Relations Assistant</p>	<p>Esther Gilbank, Chiefs Committee Coordinator Mike Restoule, Special Projects Coordinator</p> <p>Terry Restoule Capacity Development Coordinator Dave Shawana Education Working Group Coordinator Lorie Young Ratification Coordinator Mary Laronde Communications Coordinator Jason Restoule Communications Liaison Officer</p>
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MNO-BMAADZIWIN/HEALTH

Smokers create tons of litter in addition to damaging health

By Rick Garrick

THUNDER BAY— The MAKWA Youth Action Alliance group is tackling the often-overlooked environmental aspect of tobacco abuse.

"We are trying to raise awareness of how quickly cigarette butts build up," says Correen Kakegamic, a Dennis Franklin Cromarty High School student from the remote fly-in community of Sandy Lake First Nation who is a peer leader with MAKWA (Making Aboriginal Kids Walk Away from tobacco abuse). "We are trying to keep parks cigarette butt and smoke-free so children can have a safe and healthy environment to play."

The peer leaders from MAKWA and the YETI (Youth Engaged in Tobacco-Free Initiatives) Youth Action Alliance group spent a Saturday morning in mid-September cleaning up cigarette butts and passing out information to other park users at Thunder Bay's Centennial Park.

As a former cigarette smoker, Kakegamic is well aware of the problems associated with tobacco use and wants to help inform other people and governments as well about the facts: several trillion cigarette butts weighing thousands of tons are thrown on the ground each year, making them the number one source of litter worldwide; cigarette filters and tobacco snuff cans are made of plastic, which is nearly impossible to break down; the sight of empty tobacco cans and cigarette butts on the ground sends a message to young children that everyone is abus-

ing tobacco; it only takes the ingestion of a few cigarette butts by young children or pets to cause serious health problems, such as vomiting, seizures or death; and there is no safe level of exposure to second-hand smoke.



Correen Kakegamic

"Small children pick little things up from the ground," Kakegamic says. "That's the scary thing about cigarette butts."

In addition to the mid-September cigarette butt cleanup, the two youth groups are also working in conjunction with Tobacco Free Thunder Bay to bring about an amendment to the city's tobacco-use bylaw to restrict the use of tobacco products within the city's parks and beaches.

"I'm involved because I believe in keeping tobacco sacred," Kakegamic says. "And I'm concerned about the health of others."

Since its beginning in 2006, MAKWA has helped implement a tobacco-free sports program, which prohibits the use of tobacco products while wearing school team uniforms or participating in sports activities in high schools across Thunder Bay, and will soon be participating in a national flavoured tobacco products campaign against the sale of flavoured tobacco products.

Over the summer, MAKWA held information booths at Thunder Bay's Summer in the Parks festivals; now that school is back in session, they will be doing presentations at their own and other schools across Thunder Bay throughout the school year.



MAKWA peer leader Correen Kakegamic cleans up cigarette butts on at Thunder Bay's Centennial Park.

FASD educators taking messages into schools, tents, prisons

By Autumn Watson

On the ninth minute of the ninth hour, on the ninth day of the ninth month, the only sounds that could be heard in ceremonies across Ontario was the beat of Mother Earth – the heartbeat.

The Anishinabek honoured International Fetal Alcohol Spectrum Disorder Awareness Day (September 9th) by hosting workshops, dinners, talking circles, and charity events that encouraged the whole community to continue supporting all women to have a healthy nine months of pregnancy, and reminding them that no amount of alcohol is safe to consume if planning to conceive, if pregnant, or breastfeeding.

The FASD program team with the Union of Ontario Indians (UOI) offers culturally-based programs that are designed to not only increase awareness of the number one cause of preventable disabilities in Canada, but also contribute to building capacity in each of the 42 member communities to provide the tools necessary to pro-actively address FASD.

This year the UOI FASD Program Team hosted several awareness events in partnership with various community and governmental organizations throughout the territory.

Southeast/Southwest

In partnership with family and friends, Autumn Watson auctioned over 60 items to over 60 Curve Lake First Nation members who huddled together under a tent on a wet Sunday afternoon. Participants received a "lucky loonie" and candle to be lit at 9:09 pm on September 9th in honour of those affected by FASD. Curve Lake First Nation Health Centre, NNADAP Worker Rosanne Marble, also partnered in this year's event by hosting an FASD yard sale.

The UOI would like to thank everyone who participated for helping us to raise over \$1400 that will support the FASD programming in Anishinabek Territory. Part of the proceeds will also be used to help Joseph Cloutier come one step closer to his dream – a walk to Parliament Hill in honour of his mother.

Within the walls of Kingston Penitentiary on September 8th, Dan Ross, KP Elder and Tanya Michelin, Aboriginal Liaison Officer, assisted the UOI by helping to organize an FASD 101 session with the Native Brotherhood.

Aboriginal Initiatives at Regional Headquarters of Correctional Services Canada took tremendous strides to host an honorary event as a follow-up to the March 2008 training that



Nbissing Education Centre students Brad Hall (left) and Trevor Goulais from Nipissing First Nation participate in the International FASD Day information booth on display at their school Sept. 9.

took place. Staff from various institutions across Ontario and the National Parole Board gathered at the Regional College, to hear three special guest speakers: Maxine Shawongonabe and Bob Sutherland from CSC, Elder Services and Tracy Davidson, from CSC, National Headquarters.

Each of the staff were presented with a pouch of tobacco that was placed inside a birch bark canoe, decorated with the FASD Knot made of buckskin. The gift was assembled by the KP Native Brotherhood, as a sign of their appreciation to staff for increasing their knowledge with respect to FASD, that will lead to helping their fellow brothers and sisters.

Northern Superior

Early in the morning, Lynda Banning and three member of the Fort William First Nation (FWFN) Youth Council braved

the cold to greet high school students off the bus and speak to them about FASD 101 and the significance of the day. Students were provided with an informational pamphlet, bookmark and "healthy snack bag" that was provided by the FWFN Health Department, Negahneewin College and K-Net Internet High School were also visited.

In partnership with Thunder Bay Indian Friendship Centre, Anishnawbe Mushkik, Nishnawbe Aski Nation, Thunder Bay District Health Unit, Ontario Native Women's Association and Bingwi Neyaashi Anishinabek, a Walk and Learn also took place around Boulevard Lake, which entertained over 50 participants. Chief Pelletier from FWFN, congratulated all the workers for their efforts in raising awareness of FASD and that it is an important

issue for people to be aware of, and that prevention is important.

Lake Huron

In partnership with Nbisingi, Laura Liberty set up an FASD Day information booth at the High School. The booth provided hands-on life size models of babies exhibiting varying degrees of Fetal Alcohol Syndrome. Students took part in a skill-testing quiz to qualify for a chance to win an iPod shuffle. The winner of the shuffle was Thomas Lariviere.

The FASD North Committee held a spaghetti fundraiser at the North Bay Indian Friendship Centre, raising a total of \$570 to help support FASD-associated activities within the North Bay area.

We are all connected to Mother Earth and we all share the same heartbeat – together we can all prevent FASD.



NAADMAADWIN TEK/SOCIAL SERVICES

Documentary discusses 60s Scoop

By Randy Bezeau
REVELSTOKE, B.C. – Producers of a two-hour documentary “The Bandwagon, Native Adoptions and the 60’s Scoop” have completed a four-month tour that saw their film screened in over 30 communities across Canada.

The Bandwagon tour was supported by Universities and School Boards across Canada, and is designed for audiences 12 years and older.

It deals with the hard issues that face aboriginal children and is a sequel to Fallen Feather Productions’ “The Fallen Feather, Indian Residential Schools and Canadian Confederation.”

Grand Chief Stewart Phillip, Hon. Mary Ellen Turpel-Lafond and Dr. Patrick Johnston – who is credited with coining the phrase “60’s scoop” – to name a few, have lent their support to the Bandwagon film. The producers are looking for more support from First Nations citizens who have an interest in Child Welfare.

With the June 11 federal apology by the prime minister for the abuses that were suffered at the Residential Schools, many First Nations people feel Canada still needs to address the ongoing issue of Native Adoptions and Foster Care.

The “Bandwagon” focuses on traditional First Nations methods of raising children, and the rootcauses behind the “60’s Scoop”, offering suggestions for a working model for aboriginal foster care that can be applied across Canada.

For more information visit fallenfeatherproductions.com.

THE BANDWAGON
Native Adoptions and the 60's Scoop
Directed by Randy Bezeau of Vision Productions
Hosted by Jannice Hoskins

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120 minute feature documentary
a film by Vision Productions



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I have been feeling really down lately and decided to go online and do a depression screening test. It says I am not depressed. How reliable are these tests and what should I do?

Research is varied about the overall reliability of online testing of mental illness. For the most part, the research says that the use of recognized screening tests such as the General Health Questionnaire has similar outcomes, whether taken online or in the traditional paper-and-pencil form, but this research also states that further research is necessary to determine the overall reliability of the online tests.

The internet can be a great source of information about mental health issues but it should not replace the knowledge and experience of a medical professional.

Like anything you find on the internet you need to think about who is providing the information and what they are getting out of it. For instance, are the tests provided by a recognized mental health organization or professional or by a product manufacturer?

Are you being told to purchase a product or service as part of the results of the test, or are you being directed to seek help from a local doctor or mental health professional?

The fact that you are doing online tests means that you believe there is a concern. Although your test results may tell you that you



BY HOLLY BRODHAGEN
askholly@gmail.com

are not depressed, you could be suffering from another mental health illness (there are hundreds of them) that should be addressed.

No matter the results of the tests you should speak to someone about your concerns, especially if you are worried about your or someone else’s health and safety.

Your doctor will help you with a diagnosis or direct you to the right services and, if necessary, find the right medication to address the problem.

If you are concerned about someone else, then you should encourage them to seek help.

If you suspect that they might harm themselves or others, then seek immediate help through the emergency department of your local hospital or emergency services.

Here are some facts about mental health that demonstrate that mental illness affects almost

everyone directly or indirectly in their lifetime.

- 20% of Canadians will personally experience a mental illness in their lifetime.

- Approximately 8% of adults will experience major depression at some time in their lives.

- About 1% of Canadians will experience bipolar disorder (or “manic depression”).

- Schizophrenia affects 1% of the Canadian population.

- Anxiety disorders affect 5% of the household population, causing mild to severe impairment.

- Suicide accounts for 24% of all deaths among 15-24 year olds and 16% among 25-44 year olds.

- Almost one half (49%) of those who feel they have suffered from depression or anxiety have never gone to see a doctor about this problem.

(Fast Facts: Mental Health/ Mental Illness, CMHA, 2008)

Holly Brodhagen, citizen of Dokis First Nation, holds a Masters of Social Work degree.

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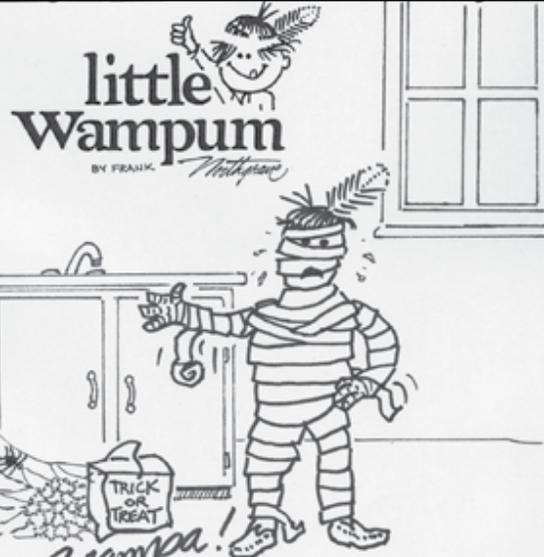
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ANISHINABEMOWIN/LANGUAGE

Choose wisely at life's crossroads

Pii nsa nkechkimon aazhide'emog miikanan....weweni naanaagide'en

Mii go pii maanda eshkiniigijig gwii-ni-nendimowaad, aanish waa-ni-zhidchigewaad niigaan. Mii maanda pii ji giizhendimon aanii waa i zhidchidgenyin wii ni niigaaning. Gchi-gegoo maanda aawan wii-giizhendiming wii-zhidchigeng! Gwii-nokii taage na? Maage, gwii-ni kinoomaagoznaadig?

At this time of the year, most teenagers are wondering what to do in the future. This is the time of the year to decide what it is that one has to do in the future. It is a big decision to make! Do you want to work? Do you want to go to on school?

Nanda aanind ge naanaagide'enmomba nongwa Miin-giizoomgak.

Here some things to think about in the month of July.

Gii-zhendimowinan aapji gchi-piitdendaagoodon.

Decisions are incredibly important things!

E-nishingin gii-zhendimowinan da bskapideneon ka zhenmigonan.

Good decisions will come back to bless you.

Mnji gii-zhendimowinan da bskabiinon ge monsagonan.

Bad decisions can come back to haunt you!

Gii-zhendaan waa-zhidchigeyan ge waabjigaadegin mino-jigewinan ge noshing,....gen najtooyin, ge mino-zhinaagok, gdoo-gchi-jaakoom, gdoo-mino-maadizowin, waabangnoowinan, miinwaa gdoo-zhoobiingwenamon, gdoo-naamdookwenan miinwaa dash kiin.



Shirley Williams

Choose to do the things that will reflect well...on your ability, your integrity. Your spirit, your health, your tomorrows and your smiles, and your dreams, and yourself.

Kiin gdoo-maandaawaaw.

You are such a wonder.

Mii gweta kiin e-yaawin maanpii kiing, gaawin gwaya naasaab zhinaagozisi.

You're the only one in the universe exactly like you!

Niin nda-dawendaan wii-naanaagide'endaan iw sa gchi-wiikaa sa miinwaa e-zhi-maamkaadendaagoziyan gdoo-gchi-jaakoom.

I want you to take care of that rare and remarkable soul.

Niin kwiidimoon wii-kendimo gwaya eyaad ge ni miigwechi'ig ngoding maanda zhidchigeyin gegoo eginaajiwang.

I want you to know that there is someone who will thank you for doing the good things you do now with foresight and

wisdom and respect.

Kiin ezhihigeyan nongwa e-ni --waabdamon niigaan miinwaa ninbwaakaanwin miinwaa mnaadendiwin.

Mii aw kiin ge ni aawyin.

It's the person you will someday be.

Kiin gedaa'an dewse ji zhi'aad aw bimaadizi ge miigwechiwedang miinwaa ge gchi-nendaang. Mii gweta ge mnji --mendaamon bezhig zhidchigewin genii gaa-naagdooyaan ngoding gii-mosaadimaa maanda. Wewenpanod. Geget, mii gweta naanda zhaangswin kidiwaansan.

You have a chance to make that person so thankful and so proud. All you have to do is remember one of the lessons I learned when I made a similar journey. It's pretty simple. Really, just these nine little words.

Pii nsa nkechkimon aazhide'emog miikanan....weweni naanaagide'en."

"Each time you come to a crossroads....choose wisely."

– By Douglas Pagels.

Pane naagide'enam getizijig miinwaa naadimoo gegoo. Kiin kaa zhenmigoo! Gegwa wiikaa mnji-doodwaake maage baabaapinodwaak, gwenimaa ngoding gegii kiin kaa ni aw iw!

Always look after the elders and do something for them. You will be blessed. Never abuse them in anyway or make fun of them for some day that might be you! – By J.S.Pheasant



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DADIBAAJIMOOWININI/STORYTELLERS

Film depicts Native torch-bearers refused entry into Pan-Am stadium

By Rick Garrick

THUNDER BAY—Patrick Bruyere still remembers not being allowed to carry the 1967 Pan Am Games torch into the stadium after running with it for 800 kilometres.

"We thought we would run in the torch," says the Sagkeeng First Nation citizen and one of 10 First Nation high-school runners who ran for a week with the torch from Saint Paul, Minn., to Winnipeg, Man. "But lo and behold, the torch was taken away from us. It was handed to an athlete from the games and he took it in. We were thanked, but we were not brought into the stadium."

The runners' story is told in Niigaanibatowaad: Frontrunners, a film written and co-produced by journalist and former national team cyclist Laura Robinson about the segregation of Aboriginal athletes and the despair and abuse suffered in residential schools, which was featured during the opening of the Bay Street Film Festival in Thunder Bay on Sept. 11.

Bruyere explains that at the time, he and the others took the situation in stride and went on with their lives without thinking about it until Winnipeg was awarded the Pan Am Games again in 1999.

"Being raised in residential

school, you didn't ask questions and did what you were told," Bruyere says. "I didn't think anything at the time."

When Bruyere and six of the other runners were asked to bring in the torch at the 1999 Pan Am Games in Winnipeg, he found that it wasn't the same for him because his parents had passed away in the 1980's.

Bruyere and the runners met Robinson at the 1999 games and later participated in interviews with her about the run and their residential school experiences as she gathered material to write a two-act play.

Robinson remembers crying with emotion during the opening of the 1999 games as she watched the runners being carried into the stadium in war canoes during a special ceremony to honour their 1967 torch run.

"I really believe that non-native people need to hear the history of Canada," Robinson says. "Residential schools were put there by non-native people. Non-native people need to address the fallout in a big way."

Robinson wrote a two-act memory play in 2000/2001 after gathering information from the runners, where "they spoke and I



Payton Whitehead as the Grandchild and Patrick Bruyere playing Mishomis.

wrote. We workshoped it at the Banff Centre of the Arts."

The play was first performed at Calgary Centre for the Arts and University of Calgary in 2001 and was later shot for film in Winnipeg over a five-day period in 2007 for the Aboriginal Peoples Television Network.

"I took out 15 pages from the play to make it fit the television format," Robinson says, explaining that Gary Farmer assisted her with the rewrite.

The film features CBC Radio Thunder Bay reporter Ron Desmoulins playing the lead character, Thomas, a residential school survivor now in his 50's who has been invited by the 1999 games organizers to finish the run that abruptly ended 32 years earlier. The invitation revives memories and finally, after a painful confrontation, Thomas realizes that finishing the run is the first step

down the path of healing.

"As a reporter for CBC Radio, I have talked to people who have gone to residential school about some of their stories," Desmoulins says, adding that his mother also attended residential school for five or six years. "It was important to tell this story and get it out there so people can see what First Nations people went through in residential school."

Although Bruyere could actually see his home from the elementary residential school he attended in Sagkeeng, he was only allowed to return home to his family during the Christmas and summer holidays.

The film will be screened at Laurentian University in Jan. 2009 and is also available from the National Film Board of Canada, at www2.nfb.ca, and the play is available from the Brucedale Press at www.bmts.com/~brucedale/.



Ron Desmoulins plays Thomas in Frontrunners.

NishTV.com — check it out!

By Rick Garrick

THUNDER BAY — Richard Ogima is using a \$500 video camera and his NishTV.com website to post stories about Thunder Bay's Anishinabek community.

"Anybody can do this," says the Fort William First Nation citizen, noting that he learned everything he knows about web design, video editing and posting on the Internet. "Because all the information is free, I encourage young people to get involved in this — telling our stories."

Ogima first became interested in the media during a youth experience program when he was 14 and has since developed a number of websites to get his message out across the Internet.

"I started with a MyKnet website in 2001," Ogima says. "I started learning how to web design, telling my own story."

In late July, Ogima began working on his NishTV.com website using the open-source Joomla portal engine and content management system and has since posted seven videos, including news videos of the 4th Annual Full Moon Memory Walk and the 2008 Bay Street Film Festival and three cultural videos.

"On Monday, I had the exciting opportunity and privilege to be able to participate in the 4th Annual Full Moon Memory Walk,"



Richard Ogima

Ogima says at the beginning of his Full Moon Memory Walk video, which features short interviews with walkers interspersed with an overall image of the walkers as they follow the annual route through downtown Thunder Bay to where one of the city's missing and murdered Aboriginal women was found along a riverbank. "It was an opportunity to really connect to the Aboriginal community. But what made the event much more memorable was when we came together at the end of the walk and they were reading the names of all the fallen loved ones. It was then that I felt a cool tingling sensation rise up within me and I heard my mother's name. At that moment, my community connection began

to strengthen and I really began to feel the weight and the pain and some of the joy of coming together."

Ogima has e-mailed about 15,000 invitations to people across northern Ontario to check out NishTV.com and is looking forward to when it is fully functional, which will give him more time to focus on capturing stories, building skills and meeting people in the community.

"The Internet is very technical," Ogima says, noting that his website is based on CSS (Cascading Style Sheets) coding. "I had to do a lot of research to make my website Web 2.0 friendly. When you code in CSS, your webpage will always look the same."

Ogima is developing his speaking and broadcasting skills as he works on his videos, with the aim of producing stories about unexposed and interesting topics as a way to give back to the Aboriginal community.

Although Ogima does not earn any money from or have any funding for his website, he is enjoying himself and wants to continue producing quality videos.

"Video is a way to connect with younger people," Ogima says. "That's my target audience, young people."

Contact Ogima through his website - NishTV.com.

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DOHM-NUK/LET'S PLAY

Crystal nominated for five

TORONTO – Crystal Shawanda, the Wikwemikong country singer who is now a Nashville sensation, has five nominations for the 2008 Canadian Aboriginal Music Awards.



The 10th Anniversary edition of the Cammys will take place Nov. 28 at the Rogers Centre in conjunction with the Canadian Aboriginal Festival.

New for 2008 is the addition of awards in the following categories: Best Original Score in an Aboriginal/Indigenous Theatre, Dance or Film/Video Production and Best Hip Hop Music Video. The live show will also highlight the traditions and symbolism of the western coastal Aboriginal people.

A full list of nominees is available at www.canab.com.

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YES HE DID. COME ON! THE FASTER WE CATCH THEM, THE SOONER WE CAN GO PLAY!

THAT'S OKAY. YOU GO AHEAD.

FINE! JUST WAIT TILL YOU SEE THE PLACES I GO...

POOF

WHOA!

OOP!!

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EDUCATION *Kinoomaagewin*



A SUPPLEMENT TO THE ANISHINABEK NEWS
October 2008

'Learning language makes us stronger'

By Sharon Weatherall

MIDLAND – Gloria King is a warrior in the battle to preserve First Nation languages.

Anishinaabemowin – the Ojibway language – is part of life for the Christian Island woman, who upgraded herself through three years of Native Language courses at Lakehead University in the 1990's so she could share her culture with others.

Having learned to read and write the words which were at one time only spoken, King now teaches language camps, high school courses and sits on the Elders Advisory Board at the Simcoe County District Board of Education, along with representatives from each regional First Nation.

The board is currently reviewing a process to bring Native Language programming into schools for students of all ages, and King says they are seeking an Inuit representative to sit on the advisory board.

"Our language and culture was lost so I believe it is very important to help our people learn it again so it will carry it forward into future generations," she says. "Helping each other bring the language back will impact seven generations in the future."

"Also to pick up the language and know who we are makes us stronger. To be able to speak our own words from the heart shows that we know who we are. Our leaders are now picking up the language and bringing it back by asking more and more for it to be part of ceremonies and meetings



Gloria King, Beausoleil First Nation, is involved in a number of projects designed to preserve Anishinaabemowin – the Ojibway language. This summer she taught the language in a special program in which Midland-area aboriginal women pursued studies for their Grade 12 diplomas.

through prayers, pipe smoking and tobacco."

King says that First Peoples began to lose their cultures with the arrival and influence of Europeans to North America, but that it was really the infamous Indian Residential School system that operated from the mid-1800s until the 1980s that took a devastating toll on what culture, tradition and language the native people had left. King and her brother narrowly missed being forced to attend a residential school.

"When some of language was lost through the residential schools, only the really old ones still knew it and through them

the native language has survived. I am happy it is coming back to be carried on."

"In our family we have always spoken Ojibway," King says. "All of my brothers and sisters speak the language and still do when we get together. It is fun because everything you see has a native word."

In July King shared her knowledge of Ojibway at the Chimnissing Language Camp, which celebrated a fourth successful year on Christian Island. She said people from as far away as Saskatchewan and Winnipeg attended the session which coincides with sweetgrass growing season and includes

cultural teachings.

During August she was busy teaching a group of aboriginal women from Midland who spent the summer working towards a Grade 12 diploma through native studies and language credit courses. The women are eager to learn more about their native roots through the summer program partnership between the Georgian Bay Native Friendship Centre, Georgian Bay Native Women's Association and the Simcoe / Muskoka District Catholic School Board (SMDCSB).

"I was teaching these girls enough basic Ojibway for everyday conversation, which for most of them is totally

gone because they grew up not knowing any of it," King says. "Now they will learn the names of their clans and where they came from." At the end of the course participants graduated in a ceremony where they introduced themselves and said a prayer in Ojibway.

"The girls have been taught three prayers – one for morning, one for evening and another prayer to dedicate themselves to learning the language," says King. "The response has been really good and the girls are all beginning to read and pronounce many of the words through having to write it first and then read it."

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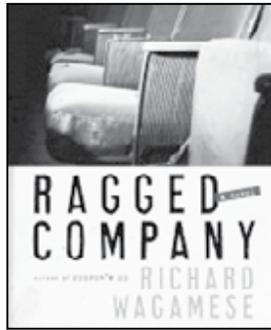
MASINAIGAN/BOOKS

Master 'weaver' at work

Title: Ragged Company
Author: Richard Wagamese
Hardcover: 384 pages
Publisher: Doubleday Canada
ISBN - 13: 9780385661560
By **Christian Hebert**

One of the drawbacks of doing book reviews is having to "power-read" from time to time. The world we live in moves at a breakneck pace and everyone has their own time pressures to deal with. I wasn't looking forward to breezing through Richard Wagamese's "Ragged Company", but I needn't have worried. Wagamese's writing in his fourth novel ensured I would slow down, enjoy the ride, and most importantly, absorb everything.

The novel opens with a story told from the points of view of four homeless people - the "Ragged Company" of the book's title - chronicling their daily lives and glimpses of their pasts, which the reader comes to understand are as unique as snowflakes. Seeking shelter from winter's chill, they find a common bond - movies. While filing into the theatre they meet the unofficial fifth member of the company, a retired journalist who has his own reasons for using the theatre to escape the world outside. As group members gain mutual



understanding and friendships develop, another plot turn completely turns their world upside down.

The reader becomes besotted with the characters, following along their trail. I felt genuine joy, anxiety and grief, sentiments many books are incapable of arousing in me. Unlike most tales of this type, I didn't need final closure for the characters, their journey and discoveries along the way were the endearing traits of "Ragged Company".

Wagamese is a master storyteller, weaving his words into a tapestry you never want to end. His ability to capture readers goes far beyond his success as a columnist for papers like the Anishinabek News. Perhaps the most meaningful recommendation I can offer about "Ragged Company" is that - unlike many other books - it now has a permanent place on my bookshelf.

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KINOOMAAGEWIN/EDUCATION



Elder Herb Nabigon and some of the graduates of Laurentian University's Native Human Services program at the July 18-19 20th anniversary reunion

Drum initiated at reunion

By Sharon Corbiere-Johnston

SUDBURY – Some 86 graduates attended July's 20th anniversary of the offering of the Native Human Services Bachelor of Social Work degree at Laurentian University.

The White Bear Singers welcomed participants, who heard a keynote address by Leona Nahwegahbow followed by three alumni presentations on their present employment and reasons for taking the Native Human Services degree.

Certificates of appreciation were presented for contributions to the program's curriculum development to the Union of Ontario Indians, the Department of Native Studies and the School of Social Work.

A memorable moment was the surprise presentation of a female drum to Native Human Services Prof. Herb Nabigon from non-native graduate Jim Greer. People were present from the Four Directions and the drum was initiated right then and there.

The Reunion Committee included Suzanne Moore, Shelly Moore, Mark King, Debbie Taback, Cheryle Partridge, Lissa Lavalle and Sharon Corbiere-Johnston, assisted by Lisa Demers-Brooks and Michelle Brunnette of Laurentian University Alumni Relations Office and Melanie Laquerre of the university's Public Affairs staff.

Volunteers Lesley Johnston, Kathy Murray, and Lissa Lavalle contributed to the reunion's success.

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Student success at end of Rainbow agreement

By Heather Campbell

SUDBURY – Gabe Abotossaway is completing his final year at Manitoulin Secondary School, located in M'chigeeng First Nation.

During his time at Manitoulin Secondary – which has an education service agreement with the Rainbow District School Board School -- Gabe has noticed that teachers have become more understanding of First Nations cultures.

"They want to know more," says Gabe, who is planning a career in underwater welding. "They will ask me about Native words or stories."

This September he welcomed his younger brother to high school and believes it's definitely better since he started three years ago. "There are more clubs available – like the Three Fires Council and the Share Committee that are bringing both students and teachers closer together."

Abotossaway's mother, Bev, still wants to see more changes, especially with communication between parents and teachers. "It would be nice to be in contact with teachers," she says, suggesting that parent-teacher interviews be held in the community.

In September the Rainbow District School Board signed education service agreements for the coming academic year with 11 First Nation communities in the Sudbury/Manitoulin district. The agreements are intended to increase educational achievement for First Nation learners and outlines specific activities and processes that encourage school success. Due

to the efforts and collaboration of all communities and board to create this agreement, it stands as a model for the province to work collaboratively with First Nation communities.

The school board has implemented a number of initiatives since the release of Ontario Ministry of Education's policy framework adopted in January 2007 to improve the success of First Nation, Metis and Inuit students in elementary and secondary education.

"This agreement defines and shows commitment to working collaboratively to meet our needs," says Steve Miller, Chief, Atikameksheng Anishnawbek. Atikameksheng is situated within the City of Greater Sudbury. Miller believes that communication has improved between the communities and the school board through these agreements. "Just sitting at the same table to talk about the curriculum and what can we do better," says Fox.

Grace Fox, First Nation Trustee and long-time educator, has witnessed tremendous change in the relationship between the school system and First Nation communities. "It was unheard of years ago to smell sweetgrass in the school or to hear drums. When we see these changes we see respect and this gives us true pride and assurance that we are getting along a little bit better," said Fox.

Fox also believes that a primary focus in this year's agreement is to involve parents in the educational system. "Without parents, we go nowhere."





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1 in existence now for 41 years, but
2 education on the university's site
3 150 years. With such history, the
4 chief Shingwauk's vision of building
5 st on staff members at Algoma
6 ad to working with Anishinaabe

Algoma University is the only university in Ontario to offer a degree program in Anishinaabemowin. Now that Algoma U has attained full independence as the province's 19th public university, increasing the number of Anishinaabe students will play an important role in the growth of the institution. Many of these future students will be first-generation students, the first in their families to attend university. Anishinaabe Student Advisor Sarah Crowell is dedicated to helping first-generation students succeed.

2007 party. Margaret Neveau also works to make sure that students are informed about events of interest taking place in the wider community.

7 as about building a place for
8 rn about who they are," says
9 oordinator for Anishinaabe
0 ave the programs and resources in

"It's important that they know I'm there for them," she says. "Students are my first and foremost concern. I socialize with them a lot. I like to spend some downtime in the SASA lounge and I usually have my morning coffee there. It helps students approach me when I'm in an environment that they are a part of."

"I also raise awareness about Shingwauk Kinoomaage Gamig and what's happening in the surrounding areas, on the reserves at Garden River and Rankin," she says. "I bring those events to the students and coordinate their involvement. On such event we will be going to will be the upcoming fasting at the Agawa Pictographs."

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Both Margaret and Sarah work extensively with the Shingwauk Aboriginal Students' Association (SASA). "We tell them that they're our bosses," says Sarah.

The events orchestrated by Margaret and Sarah are always inclusive by nature and not limited solely to Anishinaabe students. Many, such as the taco lunches, have become wildly popular with the whole of the university. A health and wellness promotion that featured a visiting massage therapist during exam time proved so successful that this year two-days have been booked for both December and April exams.

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"I assist SASA with the events that they want to host," says Margaret. "We're looking at setting a date for a pow-wow and we are also planning a special ghost feast for November 1st."

"I think that the SASA lounge has created a sense of community, not only for Anishinaabe students but also for International students and many others," says Sarah. "It has become a true gathering place."

The ghost feast is an important event given that the Shingwauk Residential School was once located where Algoma University now resides.

Margaret agrees. "Anishinaabe students are always inviting their friends from class to attend events, such as the taco lunches. It gives them a sense of pride in who we are and encourages them to share it with others."

"I think it's important to be proactive," says Sarah, when asked about how the history of the Shingwauk Residential School should be dealt with. "It's also important that we never forget our past and the adversity we have come through."

To learn more, visit www.algomau.ca.

"Many former students of the Shingwauk School have over the years returned to complete their undergraduate degrees at Algoma University," she continues. "I can't imagine the emotion that would be involved in returning to the same building and I'm so proud of them for having such courage."



For Anishinaabe students at Algoma University there are many events happening both on and off-campus. Some of the recurring activities include the visiting elder program, soup and bannock days and taco lunches. An annual Christmas party is also a favourite event, with Jerry Fontaine's appearance as Santa Claus cited as being the highlight of the





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Where and when to vote?

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You can vote before election day. Advance voting will be held Friday, October 3, Saturday, October 4 and Monday, October 6, from noon to 8:00 p.m. Locations of advance polling stations appear on the back of the voter information card.

You can vote by mail or at your local Elections Canada office using the special ballot if you make the request by 6:00 p.m. on Tuesday, October 7.

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Do you know the new identification rules to vote?

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Vous pouvez voter par la poste ou à votre bureau local d'Élections Canada au moyen du bulletin de vote spécial, si vous en faites la demande au plus tard le mardi 7 octobre à 18 h.

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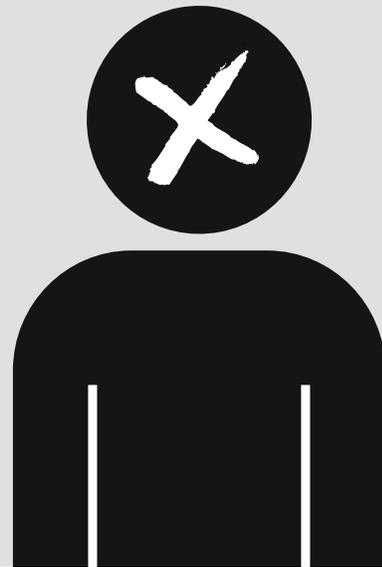
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- Vehicle Ownership
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- Letter from public curator

Note: The pieces of identification required under the *Canada Elections Act* are not the same as those for provincial or municipal elections.

The above information is also available in a number of heritage and Aboriginal languages on the Elections Canada Web site at www.elections.ca.





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NIIGAN ZHAAMIN — "Moving Forward, Together"

Anishinabek list election issues, urge Native vote

NIPISSING FIRST NATION – Anishinabek Nation leadership has identified a set of priorities to be addressed by candidates in the Oct. 14 federal election to complement a campaign that urges active participation by the estimated 100,000 eligible First Nations, Metis and Inuit voters in Ontario.

"We need to ensure that all candidates and parties are aware of our key issues," said Grand Council Chief John Beaucage, in releasing the Anishinabek Nation White Paper on Election Issues. "But First Peoples also need to use their votes to ensure that our priorities are Canada's priorities."

Anishinabek Nation leaders will be seeking commitments and support for the White Paper's five key priorities:

1. Eliminating poverty through implementation of the Anishinabek Nation Economic Blueprint and enhancing First Nations economic capacity;
2. Enhancing Education and Training opportunities to enable Anishinabek youth to enter the skilled workforce;
3. A renewed focus on the Treaties and Treaty Implementation, including provisions for resource revenue-sharing;
4. Adopting and Implementing the United Nations Declaration on the Rights of Indigenous Peoples;
5. Commitment to protecting and proliferating First Nations languages – including funding of an Anishinabek Language Immersion Institute.

The Anishinabek Nation White Paper on Election Issues will be posted on the Anishinabek Nation website (www.anishinabek.ca) and the First Peoples Vote website (www.firstpeoplesvote.com). First Peoples Vote was unveiled in the 2007 Ontario election. An updated website includes and some 11,000 flyers being distributed across the province are targeting eligible First Peoples voters, informing them that they represent "swing votes" in at least ten Ontario federal ridings.

Questionnaires seeking commitments and support for the White Paper's issues will be sent to federal parties and candidates.

"These five key priorities form our political message for this election," said Grand Council Chief Beaucage. "Now Anishinabek and all First Peoples must use our ballots as our voices to carry this message to Ottawa. We must ensure that the candidates of all political parties know what's important to us and understand that, as MPs and as a government, the resolution of our election issues and partnership with us is critical to our health and prosperity."

Speaking for the 42 member communities of the Anishinabek Nation, Beaucage said Canada's support of such initiatives as the comprehensive Anishinabek Nation Economic Blueprint – a 20-year strategic plan to establish self-sufficient regional and local economies – is what is required to bring an end to the poverty, inadequate housing and negative health indicators that plague First Peoples.

"Canada could also contribute a great deal by agreeing to follow the courts' recommendations for modern interpretations of the Treaties that would see First Nations sharing in the country's natural resource wealth," Beaucage said.



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



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About FirstPeoplesVOTE

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

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

Why Vote in Provincial and Federal Elections?

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

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

The Canadian national political system compels us to find ways to work with national political parties that are interested in political reform and working with us to raise the awareness of First Nations issues.

Interesting Facts and Commentary

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



Election Day
October 14, 2008

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