



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

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Mining under scrutiny

TORONTO – The Anishinabek Nation is conducting its own internal community consultation process on proposals to modernize the controversial Ontario Mining Act.

"We have tremendous concerns over the Crown's consultation process on this matter," said Grand Council Chief John Beaucage in announcing a special community engagement process Nov. 19. "This issue of mining and development in our traditional territory is so important to our communities that we will undertake our own process."

Beaucage agreed to a deal with the Province of Ontario that would extend the consultations on the proposed changes to the century-old Mining Act to Jan. 15, 2009, and that would ensure that the Anishinabek Nation will participate in the drafting process of the bill which to be considered by the Ontario Legislature.

Over the past decade, First Nations have expressed concern over prospecting, exploration, and granting of permits and leases, all processes arising from the Ontario Mining Act, one of the oldest pieces of legislation in Ontario. This culminated in a number of high-profile disputes, including the jailing of Chief and Council of Kitchenuhmaykoosib Inninuwug in Northwest Ontario for refusing to permit mining development in their traditional territory.

Anishinabek Nation leaders were in the forefront of a subsequent lobby effort that resulted in the province agreeing to a review of the Ontario Mining Act.

Nine scheduled Anishinabek Nation community engagement sessions began December 2nd in Sault Ste. Marie and continue to January 8 on the Ojibways of Pic River First Nation.

Schedule on Page 17.



Buffy back in town

Legendary Cree singer/songwriter Buffy Sainte Marie was honoured with a lifetime achievement award during the Nov. 29 Canadian Aboriginal Music Awards in Toronto. Here she is seen singing "No No Kesgah" during her performance at the awards ceremony. More about Buffy on pages 4 and 12.

– Photo by Jennifer Ashawasegai

AEI offers new nursing program in 2009

UOI OFFICES – The Anishinabek Educational Institute has entered a partnership with St. Clair College to provide a two-year Registered Practical Nursing Program that will see the first intake of students in September 2009.

AEI Director of Education Murray Maracle says that interested participants should register early since there are only 25 spots available at both Munsee-Delaware and Nipissing First Nation campuses and he believes it will be a popular program.

"This is a dynamic opportu-

nity for our young people to gain a quality education which will allow them to enter into a career in the healthcare field," says Maracle.

Chochi Knott, AEI Education Program Developer, says that what makes this RPN program distinct is that the curriculum is enhanced with cultural content.

"The nursing students will have full access to the St. Clair College library as well as web access to academic articles and the

online blackboard program to ensure that students and teachers have access to their marks, grades, assignments and discussion with other students," says Knott.



Since AEI opened its doors in 1993, they continue to offer other medical-related courses including personal support worker, traditional aboriginal healing methods, pre-health science and paramedic. Knott says the list will

continue to grow as AEI takes on more projects to increase its offerings of post-secondary courses offered.

Based at the head office of the Union of Ontario Indians on Nipissing First Nation, AEI is one of eight members of the Ontario consortium of aboriginal-operated post-secondary learning institutions.

For more information contact Chochi Knott or Mindy Taylor at 705-657-9383, Curve Lake, or Jan McLeod at 1-877-702-5200, UOI head office, North Bay.





NIIGAAN ZHAAMIN — "Moving Forward, Together"

Relief in cards for fuel retailers

By Bob Goulais

First Nations have taken another step towards replacing the inefficient, antiquated system of claiming and processing provincial fuel tax rebates for First Nation fuel retailers on-reserve.

Grand Council Chief John Beaucage and Deputy Grand Chief Glen Hare met with The Hon. Dwight Duncan, Minister of Finance to discuss next steps on a plan to replace the old system with the Anishinabek Assure Fuel Rebate Solution, a simple point-of-sale, electronic transaction system similar to a credit/debit card machine.

Minister Duncan agreed to coordinate a meeting with relevant Ministry of Revenue personnel as well as the Ministry of Aboriginal Affairs to discuss a transition and implementation plan. He also committed to exploring a plan to finance this system internally, at no cost to the retailers. Before making any commitment however, Minister Duncan wanted to understand the costs associated with proposal. Grand Council Chief Beaucage agreed that if the government was to pay for the costs of the system, it should have to go out to tender by way of Request for Proposals.

A Request for Proposals would also address duplicate solutions that may already be on the



Jason Martel fills up Grand Council Chief John Beaucage's car at the Eagle's Nest gas station on Highway 17 west in Nipissing First Nation.

market. The goal is to ensure that any governmental or commercial systems should be feasible for First Nations fuel retailers across Ontario.

"It is our hope that through our hard work and tenacity on this issue, that we will be able to provide a simple means of processing your fuel rebates and consumer tax exemption claims at no cost to retailers, through a cooperative, government-to-government process with the Ministry of Revenue," said Deputy Grand Chief Hare in a letter to Chiefs and on-reserve fuel retailers.

During the community engagement process held last spring, the Union of Ontario Indians and the First Nations Independent Fuel Handlers Cooperative met with many of the First Nations fuel retailers. Most of these entrepreneurs were impressed with

the simplicity of the system, but were concerned over the costs of the transaction fee.

"We will be working hard to ensure the government pays for this fee and other associated costs," added Hare. "First Nations citizens and businesses should not have to pay a fee or overhead cost to administer our right to tax exemption. This is like paying a tax on a tax, that we are supposed to be exempt from."

The main benefit for the new Assure Fuel Rebate Solution will be convenience – elimination of the need to provide personal information (i.e. license plates) and signing annoying fuel rebate slips. They will immediately enjoy the benefits of less paperwork and faster cash flow. Under the new system, retailers may see their tax rebates deposited daily in their bank accounts.

Political Digest Assembly updates get good reviews

Despite the lack of quorum at the Special Chiefs Assembly held Nov. 12-13 at Chippewas of the Thames, most of the feedback we received was that this meeting was one of the best we've had in the past year or so. The political update that the Chiefs received was quite comprehensive, including updates on consultation policy, changes to the Mining Act, progress on the War of Drugs and the Strategic Communications Council (a.k.a.



By Bob Goulais

"The War Room"), economic blueprint, citizenship, self-government and, of course, treaty implementation. The feedback we received from the Chiefs-in-Assembly is invaluable to our continued work in the Political Office. Miigwetch Gimaaq.

- During the Special Chiefs Assembly, an impromptu agenda item came up, resulting in a full discussion on the Anishinabek Nation Consultation Framework. This process, albeit informal, has been used since 2006 when the UOI began developing of an Anishinabek Nation Law respecting Matrimonial Real Property. Grand Council Chief Beaucage gave a commitment to develop a policy paper on our framework, and possibly codify this through an Anishinabek Nation Law.

- Grand Council Chief gave a rousing speech at the National Aboriginal Lands Managers Association in Quebec City on Nov. 18. He stated: "The role that you undertake, as lands managers, is not simply about administering land, developing and interpreting policy and issuing permits. The land is the most important part of our being as Anishinaabe or First Nations people. The land is our life."

- Our Grand Council Chief was featured in the Report on Business section of the Globe and Mail, discussing First Nations desire to have a greater role in generation, distribution and transmission of energy. The article states: "Over the past two decades in the U.S. many native bands prospered by building casinos... As Mr. Beaucage put it recently: Energy development, generation and transmission will be our casino."

- Recently, the Political Office met with The Hon. Margaret Best, Minister of Health Promotion to discuss the Anishinabek Nation "War on Drugs", our Smoke-Free First Nations strategy and to propose the re-development of an Ontario First Nations Sports Circle. Minister Best and Deputy Minister Cynthia Morton were very supportive and excited about the proposal to revitalize First Nations sport and enhance wellness through physical activity and youth recreation programs.

Commission about healing

Anishinabek Nation Grand Council Chief John Beaucage is greatly concerned with the direction of the Indian Residential Schools Truth and Reconciliation Commission – especially the situation that led to the resignation of Commission Chair, Justice Harry S. LaForme.

"Above all the Truth and Reconciliation Commission is about healing, not about who is sitting in the front of the room," he said.

Beaucage is calling for dismissal of the remaining commissioners, Jane Brewin Morley and Claudette Dumont-Smith with a full review and reconstitution of the Commission.

AFN Christmas Greeting 4x4.5

City of Elliot Lake Christmas Greetings 4 x 4.5



ANISHINABEK

Beausoleil First Nation honours Seven Grandfathers

By Sharon Weatherall

BEAUSOLEIL FN – The traditional beat of the big drum ushered in the 2008 winners of the Beausoleil First Nation Seven Grandfather Awards.

“Everything is very beautiful here for the Seven Grandfather Awards, an event which gets better every year,” said Chief Rodney Monague Jr. “This is not a contest or pageant but recognition for those who have demonstrated the characteristics of the Seven Grandfathers in everyday life – these people who have been nominated by friends and relatives have not only made a difference in their own lives and the lives of their families but have made a positive impact on the whole community.”

The community Centre was filled to capacity for the fourth annual gala which commenced with a candlelight dinner. Local students served elders and special guests to soft background music setting a perfect atmosphere for the celebrations to follow. Across the front of the room on beautiful standing banners were the words describing the reason for the event -- these were created by wood carvers Randy and Lila King who were recognized with an award later that evening.

Following the banquet, recipients were called upon to accept crystal eagle awards for demonstrating the Teachings:

- * Nbaakaawin – Wisdom: Teacher and educator Ernie Sandy for his ongoing work to advance the natural teachings, language and culture;
- * Zaagidwin – Love: Artisans Randy and Lila King for the love they have for each other and for their culture which comes across in the creative work they produce;
- * Mnaadenmowin – Respect: Janice Monague received the BFN “Employee of the Year” award for her dedication at work, patience and kindness towards fellow workers and community members;
- * Aakdehewin – Bravery: Musicians Eric Monague, Kyle Sandy and Kevin Hodgson were recognized for their talents and determination to succeed in rock culture;
- * Gwekwaadziwin – Honesty: A youth award to Carly Monague for outgoing and friendly nature, eagerness towards school and community and outstanding achievements in sports;
- * Dbaadendiziwin – Humility: Victor Monague, a band employee who makes a difference in the community through his job and the people he works with each day;
- * Debwewin – Truth: Edna King for her communication skills with people and her dedication in producing the community newsletter over the past 12 years.



Edna King



Ernie Sandy



Randy King



Lila King



Janice Monague



Eric Monague and Kyle Sandy



Victor Monague



Carly Monague

Cecil King a lifetime achiever

TORONTO – Lifelong educator Cecil King from Wikwemikong Unceded Indian Reserve is one of 14 recipients of the 2009 National Aboriginal Achievement Awards for outstanding work.

Dr. King has fought hard to see his belief that First Nations children need not sacrifice their culture and teachings to succeed in school. Retired Professor Emeritus of Queen’s University, King became Dean of the Saskatoon Campus of the First Nations University of Canada. He currently works as a resident Elder, teaching Ojibwe, writing and translating Ojibwe texts.

Other winners include: Rev. Stan Cuthand, B.Th., Little Pine First Nation; Chelsea Lavallée, Métis, Southwest Region Manitoba; Melanie Jackson, Sakimay First Nation; Dennis Jackson, Peter Ballantyne Cree



Dr. Cecil King

Allan C. McLeod, Brokenhead Ojibway Nation; Stephen J. Augustine, Elsipogtog First Nation; Gordon W. Prest; Candace Grier-Lowe, Norway House First Nation; Delia Opekokew, Canoe Lake Cree Nation; Carol Morin, Cree/Chipewyan; Paul Okalik, Inuit; Joan Glode, Acadia First Nation; Adam Sioui, Huron Wendat First Nation; and Mervin J. Dewasha, Wahta Mohawk Territory.

The 14 recipients will be honoured at the 16th annual event on March 6, 2009 at the Centennial Concert Hall, in Winnipeg, Manitoba taped live, to be televised at a later date on both the Global and APTN television networks.

Tickets for gala event held in are available online at www.naaf.ca or by calling: 416-987-0250.

In Brief

Circle Trail singled out

M’CHIGEENG FN – The Canadian Tourism Commission and Aboriginal Tourism Canada have identified the Great Spirit Circle Trail as one of Canada’s 29 Most Significant Aboriginal Tourism Businesses.

The GSCT is owned and operated by eight First Nation communities located in the Manitoulin Island - Sagamok Region of Northeastern Ontario, offering accommodations and 100% authentic aboriginal educational, interactive experiences. Manager Kevin Eshkawkogan says the GSCT had a 63% increase this summer in the number of room nights booked.



Winnipeg hosts hockey summit

AKWESASNE – The Aboriginal Sport Circle (ASC) has announced that Winnipeg will host the 2009 National Aboriginal Hockey Championships from May 3-9, 2009. Sanctioned by Hockey Canada, this event provides a forum for elite Bantam/Midget age Aboriginal hockey players, male/female to compete for the Turtle Island Cup.



Students should set goals

LONDON – Candace Wilde, Kettle and Stony Point, associate producer of the National Aboriginal Achievement Awards, was keynote speaker for the 10th Annual Student Awards Banquet held at N’Amerind Friendship Centre. Wilde advised students to volunteer, set goals and take risks. Plaques, certificates and monetary awards were presented to 46 students for graduating from elementary and secondary schools and for excelling in a wide variety of subjects. Donna Pinnance, from Walpole Island, presented the President’s Award to Lee Summers from Onyota’a’ka, and Peter Mintsious received the first teacher’s award for his work at Wiingask Alternative School. Education counsellor Gerrard Sagassige from Wikwemikong sang an honour song for the students.



Candace Wilde

Studies medicine at McMaster

Jennifer Jocko is in her third year at McMaster University’s Michael DeGroot School of Medicine and will graduate in May, 2009. The citizen of Algonquins of Pikwakanagan is one of the 21 self-identified Native students at the medical school – the highest number in any of Canada’s 17 medical schools. After many years of nursing, the mother of two decided to pursue her dream to become a medical doctor.



Jennifer Jocko

Troops watch pow-wow live in Kandahar

TORONTO – Canada’s troops at a theatre in Kandahar, Afghanistan were able to get a taste of home when the Canadian Forces arranged a live satellite hookup from the Nov. 29 Canadian Aboriginal Festival in the Rogers Centre.

Corporal Wayne Beuchler, 32, was watching the grand entry of 2,000 pow-wow dancers in the SkyDome as part of a Canadian Forces display unit. “Things like this, you can really remember when you’re over there because it sticks out as a little bit of home,” said Beuchler, a Saskatchewan native who has served two tours of duty in Afghanistan.



Corporal Wayne Beuchler



Silver Cross Mother

Elder Beatrice Whiteduck, 95, representing Nipissing First Nation mothers who have lost children in military conflict, lays the Silver Cross Mother wreath during Nov. 11 Remembrance Day ceremonies at Garden Village. Elder Whiteduck is assisted by daughter Theresa Sampson, one of nine children she raised after being widowed at the age of 31 when husband Lawrence was killed in action in France in 1944.

– Photo by Maurice Switzer



ANISHINABEK NEWS

The Anishinabek News is a monthly publication of the Union of Ontario Indians (UOI). Views expressed are not necessarily the opinion or political position of the UOI.

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Readers are invited to submit letters, articles, and photos for publication. Please include your name, address and telephone number on all material submitted. All submissions will be reviewed for publication based on priority of interest and edited for clarity of thought, taste, brevity and legal implications. Remuneration will be paid for submissions only if a written agreement with the Editor is made prior to publication.

NOTE: All formal comments and complaints must be addressed to Editorial Board c/o Anishinabek News.

Editor: Maurice Switzer

Assistant Editor: Marci Becking

Coordinator: Priscilla Goulais

Contributors: Jennifer Ashawasegai, Holly Broadhagen, Heather Campbell, Rick Garrick, Margaret Hele, Rachel Manitowabi, Chad Solomon, Colleen Toulouse, Richard Wagamese, Sharon Weatherall, Shirley Williams,

Editorial Board: Cathie Favreau

PH: 705-497-9127 - 1-877-702-5200

Fx: 705-497-9135

WEB: www.anishinabek.ca

E-MAIL: news@anishinabek.ca

MAIL: P.O. Box 711, Nipissing First Nation, North Bay, ON, P1B 8J8



PUBLISHING CRITERIA

GOAL

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

OBJECTIVES

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

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

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

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

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

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 JAN/FEB

Advertising

Bookings: December 19

Final Art: January 9

News

News submissions: December 19

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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MAANDA NDINENDAM / OPINION

Everybody deserves to have a Merry Christmas

There's nothing I'd like better to write about than children being nestled all snug in their beds, while visions of sugarplums dance in their heads.

But when I made a conscious decision 20 years ago that it was important for me to be a Native journalist – not just a journalist – I did so in the belief that it would be dishonest to write what I knew readers would like, rather than what I felt they needed to hear.

I would love to live in a world where every single child goes to bed with a tummy full of nutritious food and a mind brimming over with dreams of another happy day with family and friends. But millions of children do not get to wear stockings, let alone hang them up to be filled with gifts beyond their wildest dreams.

Every child – red, yellow, black and white – deserves to have such dreams, and those of us who are affluent owe them that opportunity.

So while I am thinking today of the coming Christmas season, and how lucky I am that my children and grandchildren enjoy comfortable surroundings and want for no material things, my mind is elsewhere.

It's in places like the so-called Democratic Republic of Congo, where 45,000 people are being killed each month in a civil war where soldiers can be children strong enough to lift a rifle.

It's in Calgary where men wearing cowboy hats and smoking long cigars celebrate immeasurable wealth from the oil fields near a city where 78,000 children live in circumstances described by social workers as "beneath the low-income cut-off."

It's in Chengdu Province in China, where you officially escape poverty if your family income is more than the equivalent of \$1 a day.



Maurice Switzer

And it's in the Tsulquate reserve on the northern part of Vancouver Island, where more than 60 children have been placed in the care of the Ministry of Family Development because the community's 100 mould-infested homes are being blamed for a rash of respiratory illness and pre-natal deaths.

The band manager says reserve residents have a high incidence of asthma, and some houses accommodate as many as 20 people.

It's hard to believe that such situations exist in a world where people spend \$1,000 a month to rent Rolex watches. Organizers of the 2010 Winter Olympics are selling tickets to the opening ceremonies in Vancouver for as much as \$1100 apiece. The ceremonies will take place about two-hours' drive from Tsulquate.

This is our planet and these are our problems. If we don't deal with them, who will?

This month marks the 60th anniversary of the adoption of the United Nations Declaration on Human Rights, but we are living in a country where Dudley George was killed for peacefully protesting a valid land claim, where police forces can't explain how over 500 Native women can simply disappear off the face of the earth, and the children of Tsulquate have to spend Christmas with strangers.

I apologize if this makes you choke on your turkey stuffing, but if your chief discomfort in life is a little indigestion, consider yourself among the more privileged.

Merry Christmas – and please try to make sure that others around you also have something to celebrate.

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.



Starwalker

Legendary singer-songwriter Buffy Sainte-Marie was the centre of attention at this year's Canadian Aboriginal Festival. She was honoured for lifetime achievement at the Canadian Aboriginal Music Awards.

– Photo by Maurice Switzer

Obama helped make 'hope' the word of the year

According to the folks at Merriam Webster, the ones who produce one of the most popular dictionaries, the word of the year for 2008 is "bailout".

Now that the New Year is upon us, it seems like a pretty reasonable choice given the financial turmoil of 2008. A lot of us could have used a bailout somewhere in the year that was.

It leads me to thinking about what word I would use to describe 2008. With the federal government's apology for the residential school horror and the launch of the new Truth and Reconciliation Commission following that, it seemed like a pretty good year to be Indigenous.

So the word "optimistic" comes to mind. We've never heard a government apologize fully for anything that's befallen us as Aboriginal people and it was a high-water mark in our political history. It was our "yes we can" moment and one a lot of us will cling to for a long time.

Then the Truth and Reconciliation Commission was struck and promptly fell flat on



Richard Wagamese

its face in a public display of too many chiefs and not enough Indians. Those residential school survivors who wanted to tell their story are voiceless while the Commission sorts itself out.

So the word "frustrating" floats out of the ether. Sometimes it seems like Native people are locked into the AFN two-step: one step forward, and two steps back. We're all supposed to keep on dancing while the band has left the stage. Seems no one informed Phil Fontaine that the phrase "independent commission" means just that.

Shortly after that Barack Obama was elected President of the United States. Talk

about your definitive global message. He became the first person of African-American persuasion to become president. Truth is, he didn't need a lot of persuasion.

For Native people it was a sign that anyone can do anything when they believe in themselves. Here in Canada we're a long way from electing a Native Prime Minister but Obama showed us all that it's possible.

So the word "hopeful" arrives. Maybe in the end, that should be the defining word for 2008. Maybe it should be the defining word for any year. It could be. If we carry hope into a year and out the other end it's a hope-filled year – and nothing but good can come from that.

So I hope you have a Happy and prosperous New Year.

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

MAANDA NDINENDAM / OPINION



Dad Les Couchie, centre, congratulates sons Clint, left, BA in political science, and Bill, MA in history on Oct. 24 at University of Western Ontario.

Newspaper kinder to Natives during wartime

Excerpt from an essay by Bill Couchie titled "The Image of First Nations in the North Bay Nugget".

"In the *North Bay Nugget* there were many articles published about First Nations supporting the war effort. In January 1940 an article was published about the prospect of forming an army division consisting of lumberjacks, trappers, and Natives from northern regions in Canada to assist Finland in their war against Russia. In August of 1940 an article appeared in the *Nugget* titled "No Need of Registering, But Indians Were Loyal."

The article discussed how First Nations were registering for military service despite being exempt from having to register. The article mentions how the registration booth at Six Nations reserve in Ontario was "jammed" with Natives who wanted to register. The last paragraph in the article was about how Natives felt about enlisting read "knowing that they (Natives) were not compelled to do so, but feeling it to be their duty." These articles indicate that the *Nugget* was changing its portrayal of First Nations. Instead of just depicting First Nations in a negative manner the *Nugget* was portraying them in a more respectful

way by praising their enthusiasm for the war.

Articles changed from depicting Natives as a "poor helpless Indian" to articles that were more sympathetic to their situation. There were fewer articles blaming Natives for their own suffering and more blaming the government. There was an increase in the number of letters from *Nugget* readers calling for better treatment of First Nations.

There were two editorials which discussed how First Nations should be given more rights in Canada. One editorial called for giving Natives voting rights. The author said that Natives had become better citizens and harder workers and that Natives had fought and died in World War One and World War Two. The other editorial wanted the law to be changed to allow Natives to buy alcohol and be allowed in bars.

During the years 1946 and 1947 there was a significant shift in how the *Nugget* portrayed First Nations and types of articles published. It would appear that because the war was over and Natives were needed to volunteer for the military anymore that the *North Bay Nugget* began to portray them negatively again."

LETTERS

Jimbob takes union to task

(Copy of letter sent to the Canadian Aboriginal Musicians Union)

My name is Chief James R. Marsden. I'm the Southeast Regional Chief for the Anishinabek Nation. Comments from your organization came across my desk concerning Sierra Noble. I'm very disappointed a musicians' union -- especially an aboriginal one -- has made these comments about a person's claim to be an aboriginal or a member of the Metis Nation to push her or his profession forward.

I've seen Sierra play at an AFN function, talked to her and her mom briefly... and let me tell you she is a fine and talented young woman. It should not matter what percentage a person is; she represents herself as being a proud young aboriginal person and I think we should all be proud of her accomplishments. I've been playing in bands for many years and have played with many races -- First Nation, Black and White -- and I'm very confused why a musicians' union would stand by these comments -- unless there is a bit of jealousy

For your information, I've been working on the right to determine our own citizenship for the Anishinabek Nation and there is a resolution to back this up. We should not be determining someone's percentage of blood to make them an Anishinabek Citizen; the Crown has been doing this for decades.

Chief James R Marsden (Jimbob)
Alderville First Nation
905-352-3000
jbmarsden@eagle.ca

Cindy Restoule 2x8 Memorium

Ontario Power Generation ad 6x7

Post your **SOCIAL ANNOUNCEMENTS** in the

ANISHINABEK NEWS

Births, graduations, weddings, anniversaries, and obits

<p>Celebrating 50 years!</p> <p>Ken and Dorothy Fisher are celebrating their 50th wedding anniversary this July and wish for friends and family to come celebrate with them on their farm on Green Acres Road on July 16th.</p> 	<p>Carol Ella Brown ...always remembered</p>  <p>Carol Ella Brown passed into the spirit world last Tuesday in her 96th year. Carol had a great love for her children George (Sally), Beth (Carl) and Dorothy (Ken). She will be missed by her five grandchildren and two great-grandchildren. In lieu of flowers, the family is asking for donations be made to the lung association.</p>	 <p>Congratulations to Mary Smith of North Bay who just completed the Anishinabek Governance and Management program at the Anishinabek Educational Institute - Nipissing Campus. Mary will be continuing her studies at Nipissing University in the fall where she will be enrolled in the Regional Planning and International Development Geography program. Your family is very proud of you!</p>
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Announcements 2" x 4.5", including photo, can be booked for \$35. Additional inches are \$10.

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Aboriginal Ontario

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Open for Business

A Special Report on Economic Development



On the pow-wow circuit Donna Light has become known as a 'healer' but insists she is more of a chemist. The Midland-area Metis woman produces her Cedar Point Soap products that can treat sensitive dry skin, serve as bug-repellant or endow users with the beautiful scents of nature.

Photo by Sharon Weatherall

FROM SOAP TO FLEA POWDER

Métis woman called 'healer'

By Sharon Weatherall

On the pow-wow circuit Donna Light has become known as a "healer" but insists she is more of a chemist than anything else when it comes to making her own natural soaps. Her formulas are used for everything from treating sensitive dry skin and keeping bugs off in the wood to lavishing people with the beautiful scents of nature.

Light went back to her roots to create the business that keep her busy seven days a week. As a young child she watched her Metis grandmother making lye soap but never dreamed she would some day use the same traditional concept to earn a substantial living for herself. During the past eight years the Tiny Township entrepreneur has created a natural-based medicinal and scented soap line called Cedar Point Soaps involving the manufacture, marketing and delivery of product to 26 different stores and filling on-line orders.

Her 52 different scents of soap sell for \$5 a bar, and other products include lip balms at \$3.75, bath salts (\$6.25), lotions and body butters (\$7.25), and dusting powders.

Light also sells jars of premium teas in eco-friendly re-usable cloth tea bags, and even has her own line of pet flea powders.

Having had 12 years experience in the Toronto restaurant business, Light is very conscious of customer service and profitability.

"I am obsessive about customer service," she says. "I respond, provide info and ship as soon as I can. I follow up to make sure the customer is satisfied and always put in an extra with their orders on the internet or e-mail and a small sample soap as a bonus for my wholesale and retail customers."

Light says natural products are in demand and most people who use handmade soap never go back to store-bought products -- they are willing to pay the price for quality.

"My grandmother from Manitoba baked her soap which is a different process than 90 percent

of soap-makers use today. I use the same method," says Light, who gathers flowers, herbs and natural ingredients from her own property. "I love being in business for myself, working from home and getting positive customer feedback. I like to see my business growing because of repeat customers buying my soaps and re-orders from stores. The positive emails from customers that have used my soaps, is gratifying and makes it all worth while."

Light uses a soap-maker's computer program to cost the soap recipes and keep track of her inventories.

"I keep close eye on profit margins, especially with 80 percent of my business wholesale. I have not had to raise my wholesale prices in two years because I have been getting busier and can take advantage of higher volume discounts for raw materials."

Beginning in July her average working days are between 12 and 14 hours long. She harvests her natural ingredients from trees and plants on her 50-acre property while the lavender and sage come from Meaford where they are grown organically. Light uses her own small distiller mainly for making hydrosols. This is like a giant pressure cooker without a release valve that requires close monitoring -- a very time-consuming process. This winter she will work on pine, spruce tamarack and cedar, switching to birch in the spring.

Light has a booth at the Canadian Aboriginal Festival in Toronto every year as well as attending pow-wows and juried craft shows to promote Cedar Point Soaps.

"I try to get my name out to as many people as I can, and let them know which stores carry my soaps in their own hometowns. I also test new products at these shows to get a feel for acceptance, sales and pricing," she says. "In January I'm doing my first wholesale show, looking to pick up more stores."

To find out more about Cedar Point soaps call Donna Light (705) 533-3051 or visit her website: www.cedarpointsoaps.com.

Chiefs talk trade in China

WINNIPEG – Chiefs and representatives from 25 Canadian First Nations are hoping a 12-day trade mission that wrapped up Nov. 13 will lead to new working relationships with China.

The First Nations representatives joined seminars and meetings arranged for the Canadian Leaders' Mission, which included premiers such as Gary Doer and businesses such as Pratt & Whitney and Bombardier Aerospace, to discuss developing natural resource-based industries on their land.

"We have huge tracts of land that are rich in natural resources and ripe for development, but there is a need for infrastructure," said Calvin Helin, president of the Native Investment and Trade Association. "Our lands are full of oil, diamonds and iron ore. The biggest source of uncertainty for developing natural resources in Canada is aboriginal land claims. If aboriginal people are your partners, that uncertainty disappears."

Chief Glenn Hudson of the Peguis First Nation in Manitoba participated in the mission to find an investor for a \$280 million plant project aimed at developing 600,000 cubic metres of hardwood from land the band received through the Treaty Land Entitlement Agreement July 17.

"We're looking at trying to find a way to utilize this wood supply and that's the reason why we're here," Hudson said during the mission. Hudson said coming to China was an important step in moving forward.

"Our future is not only in Canada, but in partnering with other countries," said Hudson.

The mission travelled to the Chongqing, Shanghai and Xi'an provinces.



Chief Glenn Hudson



Council Fire Singers and Dancers provided a powerful performance at CIBC's celebrations of its aboriginal staff and their accomplishments.

CIBC creates aboriginal circle

TORONTO – CIBC has created an Aboriginal Employee Circle to advance the bank's relationships with First Peoples and recognize the accomplishments of its aboriginal employees across Canada.

The past year's activities included a special event at corporate offices to commemorate national Aboriginal Day on June 20. More than 100 guests were treated to a traditional smudge ceremony, storytelling by Derek Bressette, Kettle and Stony Point First Nation, and dancing and drumming by the Council Fire Singers and Dancers. The celebrations were preceded by a semi-annual national Ab-

original employee forum on promoting awareness of Aboriginal culture at CIBC in the coming year.

CIBC has a rich history as a proud supporter of Canada's Aboriginal communities. For the past 15 years, the bank has been the lead sponsor of the National Aboriginal Achievement Awards.

In March of this year, CIBC donated \$100,000 to the National Aboriginal Achievement Foundation (NAAF) education program of annual bursaries and scholarships that are provided to more than 600 First Nations, Inuit and Métis students enrolled in full-time post-secondary studies in a broad range of fields.





SPECIAL ASSEMBLY

CHIPPEWAS OF THE THAMES FIRST NATION

Stories by
Marci Becking



Anishinabek, Ontario establish new roundtable

The Anishinabek Nation and the Government of Ontario have taken another step in furthering their government-to-government relationship through a new bilateral process.

Grand Council Chief John Beaucage, on behalf of the 42 member First Nations of the Anishinabek Nation and The Honourable Brad Duguid, Minister

of Aboriginal Affairs signed an agreement Nov. 12 establishing the Anishinabek-Ontario Protocol Roundtable that will create a new formal dialogue between First Nations and the Crown.

The process will also be known as the "Anishinabek Table".

"This table will strengthen our relationship with the Anishinabek Nation," said Minister Brad

Duguid, who participated in the joint announcement at the Anishinabek Nation's Special Chiefs Assembly on the Chippewas of the Thames territory outside London, Ontario. "A stronger relationship will allow us to work together to create economic opportunities and address social issues within the Anishinabek Nation."

"The Anishinabek Table will strengthen our relationship with the Crown as we advance towards our goal of self-government," said Grand Council Chief Beaucage.

The Minister and Grand Council Chief will meet twice yearly to set priorities for Anishinabek Table discussion under six broad themes: Health Issues, Social Issues, Education, Lands, Resources

and Environment, Government Relations and Communications.

Grand Council Chief Beaucage stressed the importance of ongoing dialogue seeking resolution between Ontario and the Anishinabek on issues of mutual concern, which he said can only serve to "promote respect, understanding, cooperation and good governance".



Ontario Aboriginal Affairs Minister Brad Duguid and Grand Council Chief John Beaucage sign the Anishinabek-Ontario Protocol agreement on Nov. 12.

Consultation framework in place

In order for the Crown to meet its legal and constitutional duty to consult, an Anishinabek consultation framework has been set in place.

"A jointly-developed community engagement strategy, funding and resources for capacity development and sufficient time to fully participate in the consultation process is needed in order for the Anishinabek Nation to move forward," says Grand Council Chief John Beaucage.

"The only time we've used a similar framework was for the development of our Matrimonial Real Property law."

So far the Anishinabek Nation has been consistent in all matters related to consultation and accommodation in terms of legal and independent expertise, working

groups, through Geospatial Information Systems values mapping and engagement sessions.

The Grand Council Chief explained that the working group would need to develop a joint engagement strategy with teams of facilitators, leads and experts. The engagement strategy would identify and promote community engagement sessions.

Once materials are developed, then the engagement sessions would be held across Anishinabek territory.

"The final consultation report would then be submitted to our First Nations and the Crown," says Beaucage. "The working group would coordinate expert witness testimony, presentation to committees and then make final recommendations to Anishinabek Nation leadership."

How about an Anishinabek trade show?

Chiefs-in-assembly were told by Chief Day of Serpent River that the Ontario Economic Summit is fast approaching and we should be more involved with it.

"The Ontario Economic Summit is only in its fourth year," said Chief Day. "We need to have a presence there. Economists, mining companies, public companies – everyone is on board and we should be, too."

Chief Day also referred to the Anishinabek Economic Blueprint saying that Anishinabek communities should start implementation even before we get more funding for the strategy.

"There are practical things in the strategy that we

could get moving on now," said Chief Day.

Chief Day also called for an Anishinabek Trade Show – a place to highlight all of Anishinabek businesses and market them.

"We should invite all cabinet ministers to attend," said Chief Day. "Show Ontario that it can be stronger if we have stronger communities."

Earlier at assembly Minister of Aboriginal Affairs Brad Duguid told the Chiefs that First Nations make Ontario stronger.

"We finally have a premier who is starting to get it," said Minister Duguid. "We all want First Nations to have success, and in turn, make Ontario stronger."

Recommending some G8 legacy

Grand Council Chief John Beaucage announced to the Chiefs-in-assembly that the Anishinabek will provide a leadership role in the involvement of First Nations culture and artisans as part of the G8 meeting to be held in Huntsville in 2010.

"Our primary objective will be to address the domestic and global indigenous poverty," said Beaucage.

Beaucage says that he also wants to let the leaders know that Indigenous Nations continue to provide a valuable contribution to domestic and global society.

"I also see an opportunity for jobs and training for the actual G8 events," said Beaucage. "It's a way for us to obtain infrastructure dollars for our communities

on Highway 69."

The Anishinabek Nation will also be proposing the development of a Global Indigenous Traditional Knowledge Institute as a lasting legacy of the G8 meeting.

"The Global ITK Institute will research, compile and promote the multi-disciplinary aspects of traditional knowledge across the world for dissemination and assistance to global society," said Beaucage.

The proposal includes a facility that will house the institute that will be a repository for research and a conference centre and traditional meeting place for Elders and ITK practitioners.

Commercial code could add certainty

The University of Toronto has approached the Union of Ontario Indians with the concept of developing an Anishinabek commercial court and an Anishinabek commercial code.

"A commercial code is basically a set of rules to guide parties in a contract," UOI legal counsel Fred Bellefeuille reported to Chiefs-in-assembly. "It can bring certainty to the agreement when often it is otherwise unclear as to whether Federal, Provincial or First Nation law applies on reserve" "It can be used with both small and large-scale agreements, everything from installing a heating system to building a school"

A commercial court would interpret the commer-

cial code in the contract of the parties to an agreement. A decision of a commercial court can be reviewed by other courts, but only interfered with under limited circumstances.

In the United States and Canada, the idea of a commercial code was developed to establish a unified set of rules over a number of states and provinces, to simplify cross-state or province trade.

American Tribes are using commercial codes to eliminate as much uncertainty as possible about what rules apply on reserve and to the Tribes. They claim this creates predictability where non-native business can better calculate and assess the risk of ventures and chances for profit in dealing with tribes.



M'k Quaa Taag Zi – "Voice of Power"

The Anishinabek Nation Elders Council, consisting of Martin Assinewe, Mike Esquega Sr., Elsie Bissaillion, Rod Monague Sr., Joan Hendrick and Gordon Waindubence, want to remind Chiefs that the Elders Council is here to support and guide them.

The Elders spoke mainly about process in terms of the assemblies and decision-making processes, and identified themselves as advisors to the Nation and leadership.

The Elders Council also spoke of the importance of identity, culture and language and stated that "as long as we create opportunity maybe people will come" to things such as sunrise ceremonies as a means to participate and learn more about the integral elements that make up and strengthen the Anishinabek Nation as a whole."



MNO-BMAADZIWIN/HEALTH

Older Natives don't trust 'white medicine'

By Heather Campbell

SUDBURY – Diabetes and heart disease are two major health risks for aboriginal people, according to Health Canada occurring three to five times more often than for other Canadians.

"Aboriginal People have a genetic predisposition to diabetes," says Denise Newton-Mathur, a Metis Lecturer at the School of Nursing, Laurentian University. "Type 2 was considered 'old peoples' disease', but now in First Nation communities, they are as young as eight years old."

A Ph.D. student at Laurentian University, Mathur recently had the opportunity to speak at a Canadian Council of Cardiovascular Nurses conference in Toronto.

Her presentation focused on increasing understanding of health issues when treating aboriginal people.

She has a personal interest in her work.

"Both my father and brother died as a result of a heart attack," she says.

Mathur understands that many aboriginal people are wary and will avoid the mainstream medical sys-

tem for a number of reasons. "They don't want to be involved with white people," she explains, "and, for the older generation who may have attended residential school, they don't trust the white system."

Still others prefer traditional healers who follow a holistic approach.

As a result of this mistrust, Mathur says a high incidence of both diabetes and heart disease go undiagnosed. Aboriginal patients may only come for help when it's reached a more harmful stage. If untreated, she points out, diabetes can cause blindness, kidney failure and poor circula-

tion. Sudbury's Northeastern Regional Cancer Center has a special room dedicated for smudging and other ceremonies for families and Mathur suggests doctors and nurses respect patients who want to keep their medicine pouch close when undergoing treatment.

The only aboriginal faculty member in Laurentian's school of nursing, Mathur says statistics show there are currently over 700 aboriginal nursing students across Canada. She sits on a committee trying to recruit more young aboriginal students to consider nursing as a career.



Denise Newton-Mathur

Health crisis averted

By Sharon Weatherall

BEAUSOLEIL FN – Christian Island residents have two reasons to smile lately.

Not only does the Beausoleil First Nation Health (BFN) Centre have a new dental clinic but a replacement family doctor was found to eliminate a near-crisis situation in the community.

Children will be the primary focus of the BFN Dental Clinic. Two local dentists will provide clinic services and a dental hygienist is being sought for a program delivering good health oral health habits to children in the daycare,



Beausoleil First Nation Health Manager Val Monague presents Dr. Martin McNamara with wall plaque in the shape of Christian Island carved by artists Randy and Lila King.

school and at home.

Community members were also delighted to learn that Dr. Don Gardiner of North Simcoe, has stepped up to the plate to take on Christian Island patients following the closure of Dr. Martin McNamara's family practice on Nov. 30.

Without a doctor islanders would have been forced to travel to the mainland to receive treatment at local hospitals causing inconvenience and financial stress for families while creating an influx of additional patients at busy local emergency departments.

Dr. Martin McNamara was recognized by community residents with a heartfelt token of appreciation on Nov.13 when he was presented with a carved wall plaque and a leather coat made by local artisans at the emotional event.

Mill-town motors 2x4

Booniikan Neshnaaskaagwin Mshkiki

Anishinabek Nation "War on Drugs" Strategy Conference

February 16-17, 2009

Atikameksheng Anishnawbek (Whitefish Lake First Nation)

Elders, Chiefs Committee on Health, community leaders, community health workers and youth from the UOI's 42 First Nations should attend.



Register for free at www.anishinabek.ca or contact Sharon Visitor, conference coordinator toll-free 1-866-778-4610 or by e-mail sharon@huntercourchene.com or by fax (819) 779-4379



MNO-BMAADZIWIN/HEALTH



Enaahdig North Healing Lodge.

Lodge offers sense of safety

RIVER VALLEY – The Enaahdig North Healing Lodge, set on the shore of Lake Manitou, offers a place where clients can come and feel a sense of safety and a calming spirit.

“I often think of the women who attend our program for the four weeks – how courageous they are to come here to look at the difficult issues of sexual and multiple forms of abuse that they have experienced throughout their lives,” says program manager Marilyn Kerr. “I know that when they leave here they will be different people in a very positive way. They will know that they are worthy to walk this sacred life path and to be treated with kindness.”

Established in 1998, Enaahdig offers, free of charge, programs that are a combination of cultural and mainstream practices in addressing abuse such as vicarious trauma recovery for front line workers, four week residential sexual abuse survivor programs and two weeks per year of traditional teach-

ings and ceremonies for surrounding community members.

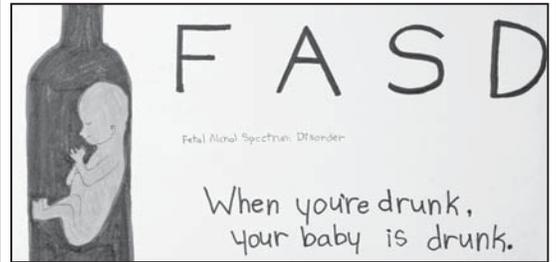
Youth programs will be available in the new-year.

“The women will also learn to find balance in their lives and many, for the first time, will find love and respect for themselves and who they are as Anishnawbe-kwe,” says Kerr. “This also happens for the men who attend our program. Our men are hurting also and need this safe place to find their own path to healing.” Male and female programs are run separately.

Enaahdig, which means Maple Tree in Ojibway, operates year-round with a break at Christmas and staff training and development in between sessions.

To learn more about Enaahdig North Healing Lodge, contact Marilyn Kerr at (705) 853-0177 or by e-mail pm@enaahdig.ca Address: Hwy. 805 River Valley, Ont. P0H 2C0

Enaahdig
Healing Lodge
(smoking cessation)
6x7



Zoey Trudeau won second prize in the FASD Awareness poster contest sponsored by the Wikwemikong Health Centre.

Posters help youth understand FASD

By Rachel Manitowabi

WIKWEMIKONG – In 2006 Chief and council passed a resolution making awareness of Fetal Alcohol Syndrome Disorder (FASD) a community health priority.

Increasing community awareness about the dangers of drinking alcohol during pregnancy especially, among youth, will increase the chances that FASD can be eradicated and community youth empowered.

Council’s initiative led to the creation of an FASD Awareness Poster Contest, sponsored by the Children’s Services Program of the Wikwemikong Health Centre, in partnership with the Wasse-Abin High School. Both organizations believe that this project was an excellent way to get the young people of the community involved in addressing an issue that could directly affect them.

The students were given a presentation on Fetal Alcohol Spectrum Disorder by Noojmowin Teg Health Access Centre. The presentation provided information to the students on what FASD is, how it is prevented, some of its harmful effects on a fetus and the lifelong challenges of a child born with the disorder.

The students then began making their posters and chose a topic either creating awareness of the harmful effects of drinking alcohol during pregnancy, increasing knowledge of this 100% preventable disorder, or encouraging others to learn more about FASD. Each poster also included a slogan reflecting one of the topics chosen and an original image.

The posters were judged by community members and the winning entries included in a calendar and displayed on the community’s FASD Awareness Billboard. Kelsey Dowdall’s poster won first prize of \$300, Zoey Trudeau was awarded \$200 for second prize, and Alex Fraser \$100 for third.

Moonawagin Native
Crafts
4x4.5

NAADMAADWIN TEK/SOCIAL SERVICES



Santa wanna-be's love happy faces

Warning: this column is not suitable for children that do not know the facts about Santa!

With Christmas approaching, it is not uncommon to see a number of Santa's in any given day. One day I crossed paths with three of them, all different shapes and sizes, and I wondered how and why would a person choose to be Santa? So, I asked around and found out that most Santa's fall into one of three categories: the Wanna-Be's, the Have-to-Be's and the Sort-Of's.



BY HOLLY BRODHAGEN
askholly@gmail.com

Wanna-Be's are those wonderful individuals who do it for their own personal satisfaction. They want to witness the wonder that comes over a child when in the presence of Santa Claus. These are the individuals who put on the costume, practice their lines and need no monetary incentive. They might even own a costume.

The Have-to-Be's are those people who need the job, they are volunteered for it by someone else or they show up at an event to find out Santa will not be coming unless they put on the costume. Instead of disappointing the children and sometimes the adults, he or she puts on the costume and gives it their best. It sounds like many Have-to-Be's are first-timers who discover the joy of playing Santa and become Wanna-Be's for the years to come.

The Sort-Of's are Santa's little helpers. They put on pieces of the costume but they aren't really trying to be Santa. They might eventually try out for Santa but generally they enjoy just being festive.

Having talked to a few Santa's and their helpers, I must admit there seems to be more of the Wanna-Be's than any others.

Cathy Favreau of the Union of Ontario Indians shared her experiences. "A co-worker's daughter was just a toddler at the time and seeing the look on her face when I came into the Elder's Hall was the best part of the whole experience. Her little face lit up and she just shook she was so happy to see Santa."

I personally witnessed her performance and have to say she enjoyed her time with the children. I also was able to see her x-rated version of Santa at the adult party later on. There was a great deal of laughter and joy thanks to Cathy.

I asked about any bad experiences expecting to hear stories about screaming children, older children spoiling the magic and even being peed on (yes it happens) but the first complaint is always about costume malfunctions or overheating. Apparently you haven't experienced life as Santa until you have been strapped into a red polyester jump suit with a few pillows that always head south and a beard made out of plastic.

If you are one of the people who have donned the costume, no matter why you did it, I would like to personally say thank you! You brighten up the world just by being there. I and my children look forward to seeing you in the years to come.

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

The secret to raising 140 kids

By Heather Campbell

SUDBURY – With forty percent of Anishnabe children in foster care, having good foster parents is vital for helping families in challenging times. Wally and Jean Mishibinjima, Wikwimekong Unceded Indian Reserve, believe every child deserves a chance, and they have stood by their conviction for the past 25 years in helping raise 140 foster children.

"The best foster parents are the ones who were foster kids," says Wally, who grew up with his grandparents. Jean learned about foster-parenting from her mother who was herself a foster parent.

In October the couple were recognized by the Children's Aide Society of Sudbury and Manitoulin for 25 years of foster parenting.

After raising four of their own children, they missed the sounds



Wally and Jean Mishibinjima

and activities of children in their "Kids needed a place and we fit," Wally explains with a chuckle. "I love their innocence; we'd be lost without them."

After Wally arrives home from his job as Housing Inspector for Wikwimekong, he joins Jean and their children for extracurricular activities.

The Mishibinjimas have taken many training courses offered by the CAS and base their routine on standards that need to be followed.

Jean, who primarily stays at home with the children says, "We get the

honeymoon stage over and then mold into the routine." She adds that new kids watch how the other children respond and they eventually follow.

One more way the Mishibinjimas help has been through the Fostering Futures Fund. Wally established a fund to assist foster kids going to college. They raise thousands of pledge dollars by walking from Wikwimekong to Sault Ste Marie, a staggering 350 km trek that takes seven days.

This May will be the 8th annual walk.

Kenjewin teg 6x8 Conference Ad

Biidahban Healing 4x4.5



UNION OF ONTARIO INDIANS STAFF



My name is Sonya Pitawanakwat and I am Legal Counsel for the Union of Ontario Indians.

My two undergrad degrees are from Lake Superior State University in Bachelor of Science in Criminal Justice with emphasis on Law Enforcement, and a Bachelor of Arts from Laurentian University. I have a law degree from York University's Osgoode Hall Law School.

I have been in private practice for the last three years in Sudbury and Manitoulin Island.

I am a member of the Wikwemikong Unceded Indian Reserve, and live in Sudbury with my three children



Hello, I'm Christian Hebert, citizen of Dokis First Nation, and I'm very pleased to be the new Communications Assistant for the Restoration of Jurisdiction department.

I am currently attending the AEI's Governance and Management diploma program, I hope to bring a fresh outlook and provide assistance to the department's goals to the best of my ability.

There are many historic developments occurring with First Nations and I'm very excited to be a part of them. My goal is to provide a clear understanding of these developments to those of us at the grassroots level using effective communications.



Aaniin, my name is Chochi Knott I am an Anishinabe from Curve Lake First Nation.

I recently graduated from Trent University with an Honours Bachelor of Arts in Sociology and Cultural Studies as well as my Bachelor of Education. I started working with AEI September 25th, 2008.

I am working as an Education Program Officer to create courses that will include Anishinabek content for AEI.

I am currently constructing a registered practical nursing program with St. Clair College that will be offered in September 2009.

Feel free to contact me with any questions or inquiries you may have.



My name is Monty McGahey II. I have been hired as the Health Programs Access, Retention and Support Officer for the Muncey-Deleware site of the Anishinabek Educational Institute.

I am from the Chippewas of the Thames First Nation southwest of London, Ontario.

Recently, I graduated from the University of Western Ontario with a degree in First Nations Studies.

I also graduated from Sault College with a certificate in Anishinaabemowin Immersion and Fanshawe College with a diploma in Business Purchasing.

My passion is sports, as well as learning and promoting the Ojibwe language. Miigwech.



Recent graduate, Karen Biondi, has joined the Union of Ontario Indians staff as a legal policy analyst.

She intends to use her varied educational experiences to assist in several ongoing projects, including the Restoration of Justice department's Appeals and Redress initiative as well as working on hunting and fishing treaty rights.

Karen is originally from Dymond Township, Ontario, and came to North Bay six years ago to attend Nipissing University.

She graduated with an honours degree in History, with a focus on First Nations, and a minor in English.

Karen then continued onto Nipissing University's teacher Education program.

Kenjegin Teg
6x8
teacher excellence ad

Shop Industrial
4x3

The Silver
Moccasin
4x4.5



CANADIAN ABORIGINAL MUSIC AWARDS



Northern Cree Singers of Saddle Lake Alberta won CAMA award for best pow-wow album (contemporary) for 'Red Rock', the 24th album the group has recorded since being formed in 1980.

Buff, Crystal create buzz at Aboriginal Music Awards

By Jennifer Ashawasegai

TORONTO – It was two women who created the biggest buzz this year, both on the red carpet and on stage at the Canadian Aboriginal Music Awards.

Wikwemikong's own Crystal Shawanda picked up a lot of hardware at the tenth annual CAMA event, held Nov. 28 at the Rogers Centre, winning awards for Best Female Artist, Best Song Single, Best Music Video, Best Country Album and Best Album of the Year.

Legendary singer-songwriter Buffy Sainte Marie was recognized with a Lifetime Achievement Award, and performed two songs from her new album "Running for the Drum"

Beautiful and radiant, Sainte Marie walked the Red Carpet looking incredibly fit for her 67 years. She spoke warmly with reporters and thoughtfully made sure to introduce her backup singers so they were never left out of the spotlight.

"It's a beautiful coming together of contemporary and traditional, music and education," Buffy described the CAMA event, adding that her special recognition was "a dream come true".

"The world is starting to open up and recognize what has been there for a long time [Aboriginal talent]", she added.

Rising star Crystal Shawanda heaped praise on Buffy, telling reporters that she turns into "a little school girl" when she thinks about the Piapot Cree's

illustrious career that includes an Oscar-winning song – "Up where we belong".

"She's a huge inspiration to me, and a big part of why I have kept going", said Shawanda.

Buffy Sainte Marie was honoured with the Lifetime Achievement Award because she has been a huge inspiration to many others over her four-decade career as a musician and visual artist. Her Cradle Board project provides resources about Native peoples to teachers across Turtle Island. Her honours and awards a Juno and Gemini Awards, along with several lifetime achievement awards from the music industry, the American Indian College Fund and the National Aboriginal Achievement Foundation.

During her media conference, Buffy's eyes welled up with tears when she listened to Suzanne Smoke, who works at CFGI, a community radio station on Georgina Island and Waabgon First Nation School kindergarten teacher Tanya Leary, who told Buffy about a hand-drumming program at the school.

"It's important to let students know that Aboriginal Culture is not something of the past," she said.

She talked about the Cradle Board Project and how the non-Indian community thought it was going to be about Indian History. Buffy said it's contemporary and about futures, science, and geography and social studies. "We're here and alive right now."

"Tell the children to make their own new songs; the traditions of tomorrow are made today."



Lifetime achievement honouree Buffy Sainte Marie sings 'No no Kesgah'.



Winner of five CAMA awards, Crystal Shawanda performs 'What do I have to Do'.

2008 CAMA Winners

Best Female Artist

Crystal Shawanda - Dawn of a New Day

Best Female Traditional

Tanya Tagaq - Auk-Blood

Best Male Artist

Mitch Daigneault - Driving All Night

Best Group or Duo

Eagle & Hawk - Sirensong

Best Rock Album

Eagle & Hawk - Sirensong

Best Song Single

Crystal Shawanda - Dawn of a New Day - You Can Let Go

Best Producer/Engineer

Fara Palmer & Peter Kilgour

Best Fiddle Album

Alyssa Delbaere-Sawchuk - Omeigwessi

Reel Metis: A Tribute To Walter

Fleet

Best Folk Album

Christa Couture - The Wedding Singer and

The Undertaker

Best Instrumental Album

Alyssa Delbaere-Sawchuk - Omeigwessi

Reel Metis: A Tribute To Walter

Fleet

Best International Album

Stevie Salas - Be What It Is

Best Aboriginal Music Radio Program

Ray St. Germain - The Metis Hour

Best Album Design

Tanya Tagaq - Auk-Blood

Best Songwriter

Mitch Daigneault - Driving All Night - Letters

Best Television Program or Special

Winston Wuttunee - Kitohckew "one who

makes music"

Best Traditional Flute

Dallas Arcand - Picking Sweetgrass

Best Blues Album

Texas Meltdown - Feel The Heat

Best Pow Wow Album Contemporary

Northern Cree - Red Rock

Best Music Video

Crystal Shawanda - Dawn of a New Day -

You Can Let Go

Best Rap or Hip Hop Album

7th Generation - Self Titled

Best Country Album

Crystal Shawanda - Dawn of a New Day

Best Pow Wow Album Traditional

Whitefish Bay Singers - Oshke Ye Il

Best Hand Drum Album

Northern Cree & Friends - Dancin' Til Sun-

rise

Best Album of the Year

Crystal Shawanda - Dawn of a New Day

Best Original Score in Aboriginal/Indigenous Theatre, Dance or Film/Video

Production

Derek Miller - Good Looking

Best Rap or Hip Hop Music Video

Josh Hill - Chief - Big Boi Boppin

Keeper of Traditions in Aboriginal Music

Award

Terri-Lynn Williams-Davidson

Lifetime Contribution to Aboriginal Music

Award

Buffy Sainte-Marie

Music Industry Award

Bruce Ruddell

The Canadian Aboriginal Music Awards are generously sponsored by Scotiabank, Newcap Radio, Casino Rama, FACTOR, Radio Starmaker Fund, EMI Music Canada, Canada Council for the Arts, Sony/BMG (Canada), City TV, the Toronto Star and Windspeaker.



KIDOWENAN/COMMUNICATIONS



Grand Council Chief John Beaucage presents the 2008 Debwewin Citation to Jennifer Ashawasegai while activist Sam George looks on. Ashawasegai, a citizen of Henvey Inlet First Nation, as news director for Moose FM Parry Sound and a regular freelancer for the Anishinabek News.

– Photo by Rudy Platiel

Truth the target for Sam George

By Jennifer Ashawasegai

TORONTO – If anybody understands the Grandfather teaching of truth, it's Maynard Sam George. He persevered for 13 years, always seeking the truth about what happened the night of Sept. 6, 1995 when his brother Dudley was killed by an Ontario Provincial Police sniper.

"There's always two sides to every story," George says in an interview during a November visit to the Canadian Aboriginal Festival, "and reporters should find out before they print anything."

He illustrates his point by recalling the misrepresentation by media during the early days of the incidents at Ipperwash Provincial Park that culminated in his brother's death.

He says CBC was using a 1990 image from Gustafson Lake showing a warrior with a bandana on

his face and a gun in his arms. CBC was asked to pull that image because it wasn't the truth of what was happening at Ipperwash in September of 1995.

Eventually, Sam says, the media began to get on the same page and began speaking with him and other community members. Even now, media will call Sam to get his opinion on an issue, or ask him questions.

Sam George's stressful journey – which may have been a factor in a recent diagnosis of inoperable lung and pancreatic cancer – ultimately led to the convening of the Ipperwash Inquiry and over 100 recommendations to improve the relationships between First Nations living in Ontario and their non-Native neighbours.

Now 56, George was presented with the Order of Ontario on Nov. 20.

Moose news director 2008 recipient of Debwewin award

By Marci Becking

TORONTO – Jennifer Ashawasegai, news director at Moose FM-Parry Sound, is the recipient of the 2008 Debwewin Citation - an award that recognizes and encourages excellence in reporting about First Nations issues by aboriginal and non-native journalists.

Ashawasegai, citizen of Henvey Inlet First Nation and the mother of two teenagers, was presented the award Nov. 29 by Anishinabek Nation Grand Council

Chief John Beaucage at the Canadian Aboriginal Festival held at the Rogers Centre.

"This award recognizes excellence and truth in reporting on First Nations issues within our territory. Ms. Ashawasegai clearly demonstrates these values time and time again," said Grand Council Chief John Beaucage.

"Jennifer is always the first reporter to call me on any First Nations' issue," said Beaucage. "When the Union of Ontario Indians sends out a news release, we know we'll hear from Jennifer. While she is always objective and tenacious, she is very proud of her Anishinaabe culture and it shows through her reporting."

Ashawasegai produces "Bamoseda", a one-hour aboriginal news magazine that can be heard weekly on the Haliburton Broad-

casting Group Inc. stations in Timmins, Parry Sound, Kapuskasing, Elliot Lake and Cochrane.

In addition to her regular duties as a radio journalist, she is a regular contributor to the Anishinabek News. She studied journalism in the Aboriginal Media Program at First Nations Technical Institute on the Tyendinaga Mohawk Territory.

The selection committee said Ashawasegai "demonstrates her dedication to her work by working above and beyond the call of duty and takes whatever measures appropriate to engage in her local community. Her style is unique and she is one of the rare journalists who can deliver fair and balanced coverage of both Native and non-Native issues equally."

Debwewin is an eastern Ojibwe word which translates into "truth" in English, but which literally means "speaking from the heart".

The award was first presented in 2002 to Toronto Star journalist Peter Edwards for his reporting on the events that led to the 1996 death of Anthony "Dudley" George in Ipperwash Provincial Park.

Winners have included Lynn Johnston, who introduced First Nation characters, places and storylines into her world-famous comic strip "For Better or For Worse".

Casino Rama
6x6

Carol Hughes
NDP ad
4x6



SKOONWID/RESEARCH

First Nations need to see research benefits

By Rick Garrick

THUNDER BAY—Lorrilee McGregor feels that resilience, reciprocity, responsibility and relevancy need to be addressed during research on Anishinabek people, communities and issues.

The research director and owner of Community Based Research and Whitefish River citizen delivered a presentation on Issues and Barriers in Research on the second day of the Northern Ontario School of Medicine's Nov. 4 - 6 Research Gathering.

"I talked about resiliency," McGregor says, explaining that much of the research on Anishinabek people and communities focuses on negative issues instead of their resilience while continuing on with their culture, language and traditions.

"Research should be about empowering communities, not paralyzing them. If you are inundated with the negative, it just paralyzes people."

McGregor feels there should be reciprocity in terms of research results and benefits.

"The community should benefit from the research," McGregor says. "There should be economic benefits in the community. The researcher is getting a lot out of the research, but the community should also benefit."

McGregor also spoke about the responsibility of both researchers and communities in terms of research.

"The researcher has the responsibility to do good and ethical research," McGregor says. "But the community has the responsibility to be involved in the whole research. When communities agree to be involved in research, they need to be involved in the whole process."

McGregor adds that research should be relevant to the community, so that it addresses the community's concerns or research priorities.

"Our history with researchers is one of give and take," Kakegamic says. "We gave, and they took. We gave views, information, teachings and wisdom, and researchers used this information for their own purposes, not ours, and in most cases we were neither credited nor provided access to the completed research."

Goyce Kakegamic, a former Nishnawbe Aski Nation deputy grand chief and present member of the Northern Ontario School of Medicine's Board of Directors said: "I had an opportunity to interact with people who were there," Lightfoot says. "We learned from each other. It was very helpful to talk to people from different communities and hear what is of inter-

est to them in health research."

Roger Strasser, founding dean said: "The school will not do anything that is not acceptable to the

Aboriginal communities. We will not be collecting plant life without the full knowledge of and the support of the communities."

Ernie Kwandibens, a traditional teacher originally from Whitesand First Nation and Ron Wakegijig, a traditional teacher from Wikwemikong Unceded Indian Reserve, were among the participants.



Lorrilee McGregor

Algoma Chrysler 6x6

Community Living North Bay Job Posting 4x6.25

NCFNG (First Nations Governance) 6x6



DNAKMIGZIWIN/SPORTS

Shawanda brothers stand on podium

By Rick Garrick

SAULTSTE.MARIE—Maheengun Shawanda's two sons, 11-year-old Noodin and nine-year-old Miisheen, recently won first place at the 2008 World Shoto Cup karate championship.

"It was nice to see the efforts of their labours recognized in that way," Shawanda says of his two sons, who are both brown belts in Shotokan karate.

The two boys won the Jr. Boys Team Kata while representing Team Canada along with another boy at the 2008 World Shoto Cup, which was held at Ryerson University in Toronto during mid-October and attracted hundreds of competitors from countries such as Argentina, Barbados, Belize, Brazil, Guyana, Jamaica, Mexico, Puerto Rico, Trinidad and Tobago, the British Virgin Islands and the USA.

"They were competing with children from all over the world," Shawanda says. "This was the first time Canada has hosted the World Shoto Cup."

Shawanda and his children also danced during the opening ceremonies in their traditional regalia.

"We did an opening dance, a



Naakwam Shawanda, Team Italy, Miisheen Meegwun Shawanda, Noodin Niimebin Shawanda at the 2008 World Shoto Cup Karate Championship held in Toronto.

few intertribals, and finished with a round dance," Shawanda says. "We invited people from around the world to come dance with us. We finished the round dance together with unity — people holding hands with each other. For our whole family to experience that together was just a magical experience."

The boys built friendships and relationships with other competitors from around the world during the championships and brought home a variety of sweatshirts, flags and money from

other countries.

"They were able to train with some of the best Sensei from around the world," Shawanda says, emphasizing that the boys put in a lot of practice and dedication to prepare for the championships, often doing four or five training sessions per week leading up to the five-day event.

The boys and their younger brother Naakwam usually train three days a week throughout the year, with the other family members providing plenty of support and encouragement during

those sessions.

"We really support being there three times a week," Shawanda says, "encouraging them as they go through their training program."

Shawanda feels that Shotokan karate, which he describes as very fluid movements similar to dancing in a pow-wow blended with sheer power and athleticism, teaches philosophy to his children and trains their minds.

"The spiritual essence of the training comes through," Shawanda says. "When they train, it fits into the natural way of life

we have as a people."

Shawanda adds that the karate fits in nicely with the boys' other pursuits, such as playing the violin and other sports.

"A lot has to do with iron discipline and self-motivation," Shawanda says.

The next World Shoto Cup will be held in Puerto Rico in 2010, and the boys are already preparing for it.

"They expect to have their black belts within the next year," Shawanda says. "That will be the next challenge for the family."

Iron Eagle Fitness aims to pump First Nations up

By Rick Garrick

BURLINGTON—Robert Pelletier is promoting physical exercise in First Nation communities across Canada and the U.S.

"I just got back from Georgina Island on the weekend," says the Wikwemikong Unceded Indian Reserve citizen who has been involved in the physical fitness business for almost three decades and is known as Coach Rob. "I did a workshop on health and fitness."

After working in the field as a coach, physical fitness trainer, fitness centre manager and owner, Pelletier now wants to put his extensive knowledge of physical fitness and training to use in helping First Nations people get back onto the fitness path.

"I've been a consultant for a number of health and fitness chains in Canada," Pelletier says. "I've been involved with health and fitness for 27 years."

Pelletier's plan features two aspects: the presentation of a workshop on building, setting up and running a fitness centre; and the design and complete setting up of the fitness centre, including the

training of staff.

"We come with a complete operation to train people to run the fitness centre," Pelletier says. "If you had a fitness centre on site you could feature fitness programs for people in the community."

Pelletier feels the time has come for First Nations to become more involved in fitness training, as more people are gaining weight and developing diseases such as diabetes and heart disease.

"This is something that is built for general health and fitness," Pelletier says. "This starts with kids and ends with the Elders in our communities."

Pelletier has talked with the youth in many communities, and many of those youth would love to have a place where they can go and keep in shape.

"We would use it all the time," Pelletier says, quoting the youth. "We never had anything like that in our community."

Pelletier has literally trained tens of thousands of people who wanted to get back into shape for one reason or another during his career.



Coach Rob Pelletier spars with Kyle at the Iron Eagle Training Centre in Burlington.

"If you want better health, get back to work again," Pelletier says. "Start exercising. The pain will go away in your joints if you start using them. It also helps with depression."

Pelletier says that Georgina Island is currently looking into acquiring funding for a fitness centre and Fort Albany is also interested; in addition, Pelletier has had interest from a number of communities in B.C. and Alberta.

Pelletier, who has made arrangements to order fitness equipment from Precor USA, estimates the cost to set up a fitness centre runs anywhere from \$20,000 to \$60,000, depending on the size of

the community.

"I want people to be self-sufficient," Pelletier says. "I don't want to bring up a bunch of equipment and leave it."

"You only need two pieces of equipment. The training part is the important part."

Pelletier includes a Little Eagles, Little Bears and Little Wolves after-school training program for use with the fitness centres, which involves a homework session where volunteers from the community help the youth to complete their homework from 4-5 pm and Little Eagles, Little Bears and Little Wolves training sessions where the youth train in

three alternating sports disciplines from 5-6 pm.

"The Little Eagles train in martial arts," Pelletier says. "The Little Bears train in traditional dance, and the Little Wolves train in sports specific training programs."

Pelletier feels this after-school program would have lasting benefits for the youth, such as developing the knowledge that they can achieve their goals in life.

"It's about self-esteem," Pelletier says. "They feel better — they're focused."

Pelletier can be contacted at: (905) 865-7804 or ironeagle.rob.ert@gmail.com

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INTERGOVERNMENTAL AFFAIRS



Grassroots voices send message to PM

WINNIPEG – Grassroots activists, elders, and elected leaders from First Nations fighting for self-determination and protection of land and resource rights presented a letter to Prime Minister Stephen Harper at the Conservative Party's national policy conference Nov. 13 in Winnipeg. The Indigenous spokespersons came from communities across Canada to form a network dedicated to fighting for recognition of and respect for Indigenous rights, and deliver their message to Prime Minister Harper.

"Canada, along with the United States and New Zealand, is one of three countries that have voted against the United Nations Declaration on the Rights of Indigenous Peoples. We call on Canada to join the vast majority of nations who have adopted this declaration," said Art Manuel, of the Indigenous Network on Economics and Trade.

Terry Sappier of Tobique First Nation said the "The federal government, jointly with Indigenous communities, must change its policies on self-government, land claims and historic Treaties to bring them in accordance with standards of international law, a fair and just interpretation of these rights, which are protected in the Constitution of Canada and in court cases."

"When Indigenous peoples stand up for our land and resource rights, and fight for self-determination, the governments of Canada and the provinces criminalize us. We're calling on these governments to act honourably and fairly towards Indigenous peoples as the courts have directed them to do, instead of cherry-picking the rights and court cases they like," said Sam McKay, spokesperson for Kitchenuhmaykoosib Inninuwug, who was jailed for over two months for non-violently preventing mineral exploration on traditional territory.

The Indigenous Peoples were stopped by the police from entering the convention centre and a member of the RCMP committed to delivering the letter to the Prime Minister. The Indigenous peoples pledged to form a national network to continue their fight for land rights.



Milton Born With a Tooth negotiates with RCMP security guard to deliver letter to Prime Minister Stephen Harper at Conservative policy convention in Winnipeg.

Teaching on respect sets tone for first riding pre-election forum

By Jennifer Ashawasegai

PARRY SOUND – One of the few pre-election forums dedicated to discussing First Peoples issues was staged by the Anishinabek Nation Oct. 6 in the federal riding of Parry Sound-Muskoka Riding.

Grand Council Chief John Beaucage said the forum was a way for First Peoples issues to be given more air-time, since all too often "the questions on First People's issues are only asked once in all-candidate's debates because of a limited time. And this forum allowed for candidates to go over their platforms."

Moderator Bob Goulais, Executive Assistant to the Grand Council Chief, set the tone for the First Peoples Forum by opening the event with a smudging ceremony and a teaching about respect to ensure candidates stuck to their platforms and avoided mud-slinging.

"We may not get as far in as a 'love-in,'" said Goulais, "but we will have a 'respect-in'."

The candidates – incumbent Conservative MP Tony Clement, Liberal Jamie McGarvey, New Democrat representative Joanne Boulding, Glen Hodgson for the Green Party and Independent can-

didate David Rowland – were each given five minutes to outline First Peoples policies within their respective party platforms.

The Anishinabek Nation posed six questions: how would the parties address poverty and implement the Anishinabek Nation Economic Blueprint, implement treaties, enhance training and education, address climate change while including Indigenous knowledge and support First Nation language and culture.

Clement spoke about Prime Minister Stephen Harper's June 11th Residential School apology, and said the Conservative government's accomplishments on the aboriginal file included "chipping away at the land claims, with a tribunal", and tri-partite agreements with respect to health and education in British Columbia and Labrador.

Liberal Jamie McGarvey said his party was committed to re-instating the Kelowna accord, plus signing the United Nations Declaration of the Rights of Indigenous Peoples.

New Democratic Party candidate Joanne Boulding said her party would re-instate the Kelowna

accord with the original promised funding of \$5.1 billion dollars over five years to address issues like poverty, education and training, plus health and housing.

Boulding also says her party is committed to Canada endorsing the U.N Declaration on the Rights of Indigenous Peoples.

Green Party candidate Glen Hodgson called for implementing recommendations from the Royal Commission on Aboriginal Peoples, and implementation of treaties.

Independent David Rowland said he's very committed to First Nations, Metis and Inuit issues and agreed with the platforms of the previous three candidates.

Moderator Bob Goulais says organizers were fortunate to have all five candidates on hand for the event and that the Anishinabek Nation was planning more election forums in the future.

Incumbent Tony Clement, who won the riding by 28 votes in 2006, overwhelmed his four opponents in the Oct. 14 vote, capturing over 50 per cent of the eligible votes cast and 11,000 more than runner-up Liberal Jamie McGarvey.



NAAMKAMIK
"BELOW THE SURFACE"
THE ANISHINABEK MINING STRATEGY

Our Community Engagement Process and Recommendations to Modernize the Ontario Mining Act

The Union of Ontario Indians is pleased to invite all Anishinabek Nation Chiefs and Councils, Tribal Councils and Citizens to participate in an Anishinabek engagement process to discuss changes to the Ontario Mining Act.

This engagement process is being conducted by the Anishinabek, for the Anishinabek. We are doing this for ourselves. It is hoped through this process that First Nation interests, needs, and rights are considered and protected in the new Ontario Mining Act.

The Engagement Sessions are being held as follows:

December 2, 2008	Garden River First Nation	Shke-Sahkehjewaosa Cmty Centre 6 Shingwaik Street Garden River
December 3, 2008	Sagamok Anishinabek	Millennium Centre 610 Sagamok Road
December 4, 2008	M'Chigeeng First Nation	Ojjiway Cultural Foundation 15 Highway 551
December 5, 2008	Whitefish Lake First Nation	Council Chambers 25 Reserve
December 8, 2008	Curve Lake First Nation	Curve Lake Community Centre 20 Whetung Street
December 12, 2008	Mnjikaning First Nation	Mnjikaning Community Hall 5950 Rama Road
December 15, 2008	Aamjiwaaing First Nation	Maawin Dooosh Gumig – Cmty Ctr 1972 Virgil Ave.
January 6, 2009	Fort William First Nation	Fort William Community Centre 400 Anemki Drive
January 7, 2008	Lake Helen First Nation	Lake Helen community Hall 34 Ball Park Drive
January 8, 2009	Ojibways of Pic River	Pic River Community Hall 78 Pic River Road

To confirm your attendance, please contact Doreen Trudeau at 705-497-9127 x2245 or toll-free at (877) 702-5200 or via email trudor@anishinabek.ca.

STAFF			MISSION
<p>Allan Dokis Director dokall@anishinabek.ca Ext. 2251</p>	<p>Kerry Assiniwe Relations Coordinator kerry.assiniwe@anishinabek.ca Ext. 2320</p>	<p>Alicia McLeod Treaty Research Coordinator mclall@anishinabek.ca Ext. 2264</p>	<p>Cheryl Recollet Geospatial Project Manager recche@anishinabek.ca Ext. 2253</p>
			<p>Melissa Stevens Treaty Research Clerk stemel@anishinabek.ca Ext. 2237</p>
<p>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.</p>			
<p>Union of Ontario Indians - Head Office, P.O. Box 711, North Bay, ON, P1B 8J8, Ph: 705-497-9127 Toll: 1-877-702-5200 Web: www.anishinabek.ca</p>			



LANDS AND RESOURCES



Rhonda Gagnon, water policy analyst for Union of Ontario Indians meets Bill Erasmus, Dene Nation, the Assembly of First Nations Regional Chief from the Northwest Territories.

Anishinabek message goes north

By *Arnya Assance and Rhonda Gagnon*

YELLOWKNIFE – First Nations leaders across Canada have expressed interest in learning about the Anishinabek Nation's experience in dealing with other governments on water issues.

Representing the Union of Ontario Indians Lands and Resources department, we delivered presentations about the Great Lakes/St. Lawrence River Sustainable Water Resources Agreement and the Anishinabek/Ontario Resource Management Council (AORMC), first at a Chiefs of Ontario Water Forum in Sault Ste. Marie, and a few weeks later at the Assembly of First Nations National Environment and Water Summit in Yellowknife, NWT.

While our hopes of seeing the Northern Lights and wandering caribou herds were dashed by chilly temperatures and constantly-falling snow, our welcome to the gateway to the Arctic far north made us feel as warm as we had in much lower latitudes.

Participants in the AFN summit include National Chief Phil Fontaine and Regional Chief Bill Erasmus, and delegates were attentive to hearing details of the decade-old AORMC relationship between the Union of Ontario Indians and the Ontario Ministry of Natural Resources. While the relationship is not perfect, delegates were told, it has been effective in engaging both First Nations and other governments on resource issues. It may not be the exact model for each region, but it works for the Anishinabek Nation.

The presentation focused on water issues, and the inclusion in the AORMC process of Ceremony and Spirituality to recognize that the Anishinabek have managed resources since time immemorial.

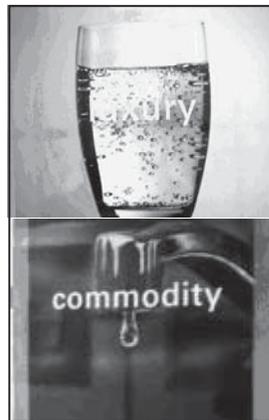
The Great Lakes /St. Lawrence River Basin Sustainable Water Resources Agreement was

another example of cooperation between the Anishinabek Nation and the Ontario Government, and we also spoke about the Anishinabek Women's Water Commission and how they are raising the awareness of water issues across the Nation.

Serpent River Chief Isadore Day was also on hand to provide another Anishinabek voice for the discussions.

"The issue of water is a complex matter, not just in our territory," said Chief Day. "The Dene certainly have their issues they are contemplating. Environmental issues cannot be compromised for short economic gain. This is what I heard from the Elders in that territory."

"It is critical that we continue to apply pressure on government to assume their role on First Nation lands regarding safe and secure sources of drinking water," added Chief Day. "It is important for us as leaders to not become complacent and ignore the true nature of the water crisis in our communities. I call on all of our Chiefs to begin finding local solutions by making sure that we have the issue of water and infrastructure on our regular agendas and



begin planning into the future as to how we can provide security for generations to come. Including our Youth in those discussions will help us make sound decisions."

The 150 participants in the national conference were passionate about the Water issue, and -- following two jam-packed days of presentations -- on the third day, the Elders wanted action. As a result, Chief Day was asked to second a national resolution on Water Resources at December's AFN assembly in Ottawa.

On our way home we saw two appropriate posters in the Edmonton airport -- one showing a glass of water with the word "luxury" written on it, the other pictured a drop of water coming out of a tap with the word "commodity" written across it.

Wow! How appropriate, given the conferences we had just attended. Most travelers likely pass the posters in a rush to get their luggage, or catch their connecting flight without a thought to the deeper meaning they contain.

Canada may be the world's wealthiest nation in fresh water resources. Yet collectively we've never been more aware of the urgent need to conserve and protect this invaluable resource. We appreciate and understand Grandmother Josephine Mandamin's work in raising awareness on the issue through her annual Mother Earth Water Walk.

It was a great honour to be invited by Sue Chiblow, Chiefs of Ontario to the Water Forum in Sault Ste. Marie, and by Earl Commanda, Assembly of First Nations, to present at the National Environment and Water Summit in Yellowknife, NWT.

Chi Miigwetch for the opportunity of a lifetime.

Arnya Assance is AORMC Coordinator and Rhonda Gagnon is Water Resources Policy Analyst for the Union of Ontario Indians.

IN BRIEF

Forestry Framework on track

Representatives of the Anishinabek Nation and the Ministry of Natural Resources continue to make progress towards the negotiation of a Forestry Framework Agreement.

The negotiators have agreed upon the main elements that will guide negotiations, including principles, issue resolution, communications and ratification.

They are now ready to examine their negotiation priorities and remain committed to work together to develop a final agreement.

Forestry website to watch

The Forest Futures Project is a Network-wide initiative aimed at focusing the expertise and experience of the Network's research, industry, government, Aboriginal and NGO communities on the future of Canadian forest and the societies and economies it supports.

The goal of the project is to assist in moving toward a sustainable future for Canada's forests by enhancing the knowledge available to decision-makers.

http://www.sfmnetwork.ca/html/forest_futures_e.html

The Anishinabek Nation is seeking individuals to participate in a working group for the Anishinabek/Ontario Resource Management Council



The Anishinabek / Ontario Resource Management Council is seeking: three (3) members in the Forestry Working Group, and, one (1) member for the Lands Working Group. The established Working Group(s) under this Council will be responsible for technical work on resource management issues and will provide reports to the members of the Council. The Working Group will consist of three Anishinabek representatives. Each Working Group will meet at least four times per year and all expenses will be remunerated. Best efforts will be made when selecting representatives to ensure regional representation of the Anishinabek Nation territory is observed.

Forestry Working Group (3)
Lands Working Group (1)

If you are interested in participating with either Working Group, please forward a cover letter outlining your related experience along with your resume **by January 23, 2009 @4:00 pm to:**

Union of Ontario Indians
P.O. Box 711
North Bay, ON P1B 8J8
Or
Fax to: (705) 497-9135
Attention: Arnya Assance, RMC Coordinator
arnya.assance@anishinabek.ca

STAFF

Jason Laronde
Director
larjas@anishinabek.ca
Ext. 2263

Nadine Roach
Forestry Coordinator
roanad@anishinabek.ca
Ext. 2234

Barb Naveau
Forestry Assistant
navbar@anishinabek.ca
Ext. 2255

Rhonda Gagnon
Water Resources Policy Analyst
buchro@anishinabek.ca
Ext. 2318

Arnya Assance
AORMC Coordinator
assancea@anishinabek.ca
Ext. 2340

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.



RESTORATION OF JURISDICTION



GWG member Dale Copegog, Wasauksing First Nation, Health and Social Services Manager, Participating First Nation (PFN) Government sub-committee.

‘Good governance’ key to self-government success

SAULT STE. MARIE—The Head Negotiation Table for the Anishinabek Nation and members of the Governance Working Group (GWG) met to discuss and recommend elements for both First Nation and Anishinabek Nation constitutions. Both levels of constitutions are important capacity development activities that support the Anishinabek Nation’s self-government negotiations with Canada for a Final Agreement on Governance.

One aspect being negotiated in the Final Agreement on Governance is the establishment and recognition of two levels of government – one at the First Nation and the other at the Anishinabek Nation level. It is critical to having separate constitutions at both levels with clear outlines for the nature, functions and limitations for each, as the constitutions will not only provide for the establishment and recognition of a Government and its processes, but will also provide the ability to create and pass laws.

The established constitutions will become the primary law for the Anishinabek, incorporating Anishinaabe traditional governing practices with modern governing functions; it will serve to meet the needs of our unique culture. Replacing Indian Act policy will be a “good governance” structure and processes to help promote Nation Building and reclaim our authority.

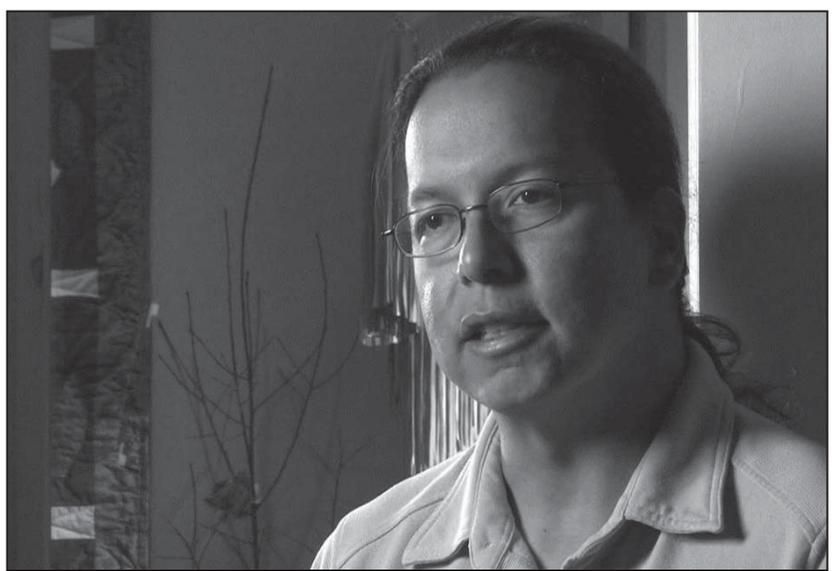
A copy of the Draft Anishinaabe G’chi-Naaknigewin–Anishinabek Nation Constitution–was reviewed by the Anishinabek Nation Government sub-committee, while the Participating First Nation sub-committee discussed First Nation level constitution development. The fiscal working group reviewed the Harvard Project on American Indian Economic Development, Sovereignty and Nation Building, and the Anishinabek Nation Economic Blueprint.

The Harvard Project examined American Indian Economic Development, particularly why some tribes in America maintain sustained economic success while others experience persistent poverty, with the determining factor being the successful tribes’ governance structure. Four key factors were identified: jurisdiction and having law-making authority assisted in promoting good economic decisions, while not being subject to an alternate government’s priority structure; good governing institutions ensured stability, consistency, effective dispute resolution mechanisms, and a goal-oriented bureaucracy; cultural match, with the institutions reflecting the culture of the people, ensuring citizens’ loyalty; and strategic planning and outlining future development.

These key principles outlined in the Harvard Project were hailed as a good resource for the Anishinabek Nation in establishing elements to ensure good governing. By incorporating some of these principles, the Anishinabek Nation may create not only the provisions to the Final Agreement on Governance, but a Nation that has the ability to make major decisions about its future and to become more economically viable as a Nation and less reliant on the Indian Act.

The meeting in Sault Ste Marie also provided the Governance Working Groups and the Head Table with the opportunity to establish future themes and topics for discussion, including accountability, appeals and redress institutions, fiscal relations, law-making, communications and consultation. The GWGs also agreed to the importance of maintaining ongoing communications with both Chief and Council and the Anishinabek citizens in the First Nations. A communications sub-committee has been established to create and implement a communications strategy that will provide ongoing updates on the developments of the GWGs and the negotiations between the Anishinabek Nation and Canada.

If you are interested in finding more about the Anishinabek Nation’s self-government negotiations with Canada for a Final Agreement on Governance, check out the Anishinabek Nation’s website at www.anishinabek.ca.



New video integral to communications efforts promoting self-government

As part of an overall communications plan for the Restoration of Jurisdiction program at the Union of Ontario Indians, a new video, “Niigan Ga-Zhaamin,” has been produced for distribution to First Nation citizens. The 30-minute video in DVD format aims to bring Anishinabek citizens to a common understanding and shared vision of self-government. Many people from across the Anishinabek Nation gave freely of their time to make the video successful. The video has received good reviews from the Chiefs Committee on Governance and, more recently, from the Anishinabek Grand Council at Chippewas of the Thames, November 12 and 13. Alan Corbiere, shown above in a still from the video, is the Executive Director of The Ojibway Cultural Foundation. Corbiere shares his knowledge of Anishinaabe history and his belief in the restoration of Anishinaabe society in the opening and closing segments. The video is now in post-production, including Anishinaabemowin voice-over, and will be widely distributed in January to begin the new year in unity and nationhood.

Education Table plans communication campaign

By Christian Hebert

Refining the communications strategy for the Education Final Agreement was the key topic at the November 20 negotiations session between the Anishinabek Nation and Canada.

While there were few major additions added to the initial strategy, both sides offered refinements and updates to the plans to inform the First Nation communities on the issues and benefits of the education agreement.

Communications Coordinator Mary Laronde opened with remarks on the completion of a video on self-government developed by the Union of Ontario Indians.

The video is described as grassroots, easily comprehensible, and focusing on positive and beneficial changes that will result from implementing self-government and successful ratification of self-government agreements with Canada. The video, which will be distributed in DVD format, is to be distributed using the Anishinabek News as a medium, if funding permits.

Canada’s communications representative, Nicole Bauman, talked about “best practices” learned from other ratification processes around self-govern-

ment such as the United Anishinabeg Councils process. Bauman addressed several hindrances to the success of communications strategies for ratification processes. Among these were the need to be accountable throughout the process, not just in the closing period; addressing the problem of lost interest because of the lengthy negotiation process; and the possibility of using small focus groups to test the effectiveness of the information before passing it on to the First Nation members.

The Anishinabek Nations’ Fiscal Policy Analyst Andrew Arnott stressed the need to not simply pass on the information, but to ensure it came across in a decidedly positive fashion.

He also posed a question on Canada’s intentions about giving positive messages or whether they were more focussed on simply informing. Darrell Paul, Chief Negotiator for Canada, assured the table that while Canada’s main goal was to ensure every community member will have access to information, they were also intent on using a positive approach.

Several other matters were brought to the table, such as the presentation of the agreements

in plain-language writing. The notion of adding an Ojibway translation of the legal terms of the agreement was applauded by the table.

The importance of having a readable or communicable final product to present to the Anishinabek people was acknowledged and the idea of having a community member or representative conduct person-to-person information sessions was also discussed.

Laronde stressed the need to use a “trusted expert” to help with getting the messages out; perhaps an educator or otherwise recognizable and accountable member.

The “open house” format was preferred over town hall meetings for holding information sessions in the First Nation communities. The importance of effective communications was summarized by Anishinabek Nation Head Negotiator Merle Pegahmagabow: “People rely on us to explain... whether the deal is good. There’s an expectation for leadership, and good accountable judgment”.

The next negotiation meetings were scheduled for Dec 8-11 in Ottawa, where implementation strategies on communications were to be discussed.

RESTORATION OF JURISDICTION

Capacity workshops continue

KETTLE AND STONY POINT FN—On Nov 3-4, 2008 the second of eight Capacity Development workshops of this fiscal year was delivered at the Indian Hills Golf Club.

The 55 people who registered and participated in the workshop entitled "Boards And Committees" were led through the presentation by facilitators Tracey O'Donnell and Austin Acton.

The workshop focused on two components of Boards and Committees. The first day focused on Board and Committee Operations with Board and Committee Governance the topic of day two.

Some of the elements discussed were roles and responsibilities, conflicts of interest, ethics, risk management, accountability, and 360-degree evaluations.

Some interesting Q&A sessions involve inquiries such as if the directors of a corporation can be held personally liable for anything; if corporations derive their authority from the Corporations Act; where do First Nation Boards and committees derive their authority from; and whether Bands who create boards or committees under customary codes can exercise self-government.

The participants were very



Attendees discuss the presentation material at the Nov 3 – 4 Kettle & Stony Point "Boards And Committees" Capacity Building workshop facilitated by Tracey O'Donnell. December 10 -11 workshop in Rama focused on Policy Development.

involved in the presentation and it presented them an opportunity for both information gathering and sharing.

The next Capacity Development workshop was in Garden River on Nov 25-26, the topic being "Dealing With Difficult People".

A Jan 21-22 workshop in Allderville will focus on Band Custom Elections.

The Capacity Development committee is attempting a new concept in the new year, scheduling three workshops at the same venue. The committee's plan is having the trio run concurrently, and be delivered twice over the three days.

Each workshop will be one

and a half days in length, with the participants attending two workshops of their choice.

Topics for these workshops are Human Resource Management, with Tracey O'Donnell and Austin Acton facilitating; Contracting and Tendering with Sharon Wabegijig; and Reading and Analysis of Financial Information with Kenton Eggleston.

Each workshop will be presented Feb 24 from 9am-4pm and Feb 25 from 9am-noon. They will repeat on February 25 between 1-4pm and conclude Feb 26 from 9am-4pm.

For further information, please contact Terry Restoule by E-mail: rester@anishinabek.ca or call 1-877-702-5200 ext: 2308.



Joe Porter, Cheryl Raiche and Howard Twance from Pic Mobert First Nation.

Constitution workshops start delivering message

By Mike Restoule

SAULT STE. MARIE—Thirty participants gathered at the Holiday Inn in Sault Ste. Marie for a specialized workshop on Constitution Development facilitated by UOI Legal Consultant Tracey O'Donnell. The workshop is part of a progressive effort to assist First Nation communities to ready themselves for the creation and adoption of their own constitutions.

The two-day event featured a full agenda of items geared towards preparing the First Nation committees for the consultation and community phase of development of their draft constitutions. Some agenda items included a comprehensive review of the community's draft constitution from a self-evaluation point of view; a review of the purpose of self-government and constitutions; and an exercise in presentation principles and developing a consultation plan.

The group received instruction in such areas as delivering the message when making a presentation and how to receive, record, and utilize input to finalize the draft constitution. The participants reviewed historical election voting data from Anishinabek First Nations and were given information that would be helpful to determine what type of ratification process is right for the individual communities. The agenda also included skill development in conducting, recording, and reporting the results of a ratification vote.

Check with your First Nation office or call the Restoration of Jurisdiction Department of the Union of Ontario Indians for details if you are interested in becoming involved in developing your community's constitution.



Looking for First Nation citizens who:

- ⇒ Have Certificates in mediation training or;
- ⇒ Are interested in mediation training

CALL OF INTEREST APPEALS AND REDRESS

Please provide us with your contact information
by January 9, 2009

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Union of Ontario Indians
P.O. Box 711
North Bay, ON P1B 8J8
Telephone: 1-877-702-5200 ext: 2308
Facsimile: (705) 497-9135



Anishinabek

UNION OF ONTARIO INDIANS

Negotiations pending on citizenship

By Christian Hebert

NORTH BAY—Negotiations for the Educational Governance agreement between the Anishinabek Nation and Canada continued Nov 18-20. Among the subjects discussed were the Fiscal policy, Implementation plan and the Ratification process, along with the core Final Agreement. Alterations on the agreements by both parties went well, with positive responses from both parties and a willingness to work with each other to find mutually acceptable phrasing and context.

Not all areas of the negotiation were smooth, however.

One obstacle was Canada addressing the matter of membership and how the difficulty lies with attempting to complete the agreement on education jurisdiction while still operating under the Indian Act's definition of "member" or Status Indian.

Under the current legislation, if jurisdiction over a First Nation's education system were to occur immediately, several community members who are not recognized as Status Indians under the Indian Act would not be funded for education. This reality is especially relevant on First Nations

which will be going through a membership crisis in a few short years with no new members being born under the Indian Act's rules for determination of Status.

Canada's chief negotiator, Darrell Paul, said that the successful completion of the ongoing Governance negotiations, which would enable First Nations to determine their own citizenship, would greatly facilitate the Education matters, calling for a "marriage of the two" processes.

Anishinabek Nation Head Negotiator Merle Pegahmagabow is concerned that delaying this agreement to wait for the Governance agreement to be in place would be negative for the children of First Nation communities.

The Anishinabek Nation's view is that it will be the community that falls under jurisdiction, not simply the Status Indians.

"The final goal is to improve the child's chances of educational success and to improve the community.

"But under this agreement [with the Indian Act still controlling our membership base], we may not be able to achieve that", and "[Canada] has to stop thinking

this way". Paul's reply was that Canada was "stuck with 'that way' when determining the agreement [at the present time]."

A second issue arising from this was the actual current jurisdiction of non-Status members of a community.

Currently, non-Status Indians are governed under the Province of Ontario, not directly by the Federal Government.

With education jurisdiction only available to members determined by the Indian Act, the non-Status or non-Indian members of a community would still be governed by the Province. An agreement was made between the two sides to inquire about a Provincial representative's place at the negotiating table for the next discussions.

Canada remained optimistic about the Final Agreement becoming reality.

Paul implied the Anishinabek Nation take a look at the larger picture: "You are at the front end of many challenges, being the largest group striving for self-government in Canada, and everyone wants to see the conclusion."

Negotiations continued in Ottawa Dec 8 – 10.



Chiefs Committee on Governance

Second in a four-part series: E-Dbendaagzijig/Citizenship

A Message from Jeannette Corbiere Lavell, Anishinabek Nation Commissioner on Citizenship

It is an honour to receive the appointment of Commissioner on Citizenship for the Anishinabek Nation and to participate in the process of developing an Anishinabek Nation Citizenship Law.

It will be a challenge for us to be able to fulfill the expectations of the commission on citizenship for our people. As many of us are aware, the question of citizenship in regards to membership within our communities has been a difficult one, and has divided our families and communities.

It is my vision that collectively, we will be able to solve the dilemma of dwindling band membership in our communities through the creation of a membership code that will ensure a vibrant and strong population for future generations.

The matter of who is an "Indian" has always been a contentious issue. Historically, the Indian Act in of 1876, and its legal definition of an Indian has focused on male lineage. At inception, the definition of being an Indian was "...any male person of Indian blood reputed to belong to a particular band; any child of such a person and any woman lawfully married to such a person".

However, if an Indian woman married a non-Indian man, she and her children would lose their status.

The initial Indian Act had many discriminatory policies that were impediments to our development. Indeed, the presence of a policy which dictated that one would lose their status if they became a doctor, lawyer, Christian minister, or earned a university degree, are clear examples of the challenges our ancestors faced.

These early designations of being an Indian have changed and there has been some improvement in the legal definition. One notable change was with the passing of Bill C-31, which removed the discriminatory policy against Indian women who married a non-Indian, causing them and any children to immediately lose their status. The result was a significant change in the population of Status Indians.

When Bill C-31 was first introduced in 1985, many voiced concerns over some sections of it. While the bill was an improvement on the previous definition of being an Indian, many felt uneasy about its other implications.

Notable Chiefs have suggested the Anishinabek Nation could face extinction under the stipulations of the bill. Under the present definition, the grandchildren of women who marry non-Indians will lose their status, with the resulting issue being communities with gradually declining populations and the potential for extinction in some cases.

Considerable cultural impact from C-31 is also felt by families and communities. A member of the Anishinabek Nation is not simply a tally or result of being part of a legal list in the Nation's capital.

As she states: "Being a citizen of the Anishinabek Nation is not just a legal term in a book in Ottawa. Being Anishinaabe is being part of your family and community. It is your identity and the basis of your spirituality and culture. However, the present definition of being an Indian, infringes on that freedom of culture."

Stipulations in Bill C-31 restrict the freedom of choice in marriage for our people. Bill-categorized Status Indians are enabled to pass on legal Status to their children only if



Grand Council Chief John Beaucage and Citizenship Commissioner Jeannette Corbiere-Lavell.

they marry someone with legal Status.

Our people are trapped between exercising their freedom of choice in marriage and ensuring the legal Status of the next generation. In Canada's multi-cultural society, this law is not viable and could be argued to infringe on the Canadian Charter of Rights and Freedoms.

Our people should be able to marry as they will, not under the duress of their children losing their legal Status. Given these issues, the creation of a membership code that will ensure the continuity of our First Nations is sorely needed.

Presently, we have a mandate from the Assembly of First Nations and the Union of Ontario Indians to develop a strong membership/citizenship code. It is our task, with the guidance, support and wisdom of our Elders, to gather recommendations and thoughts on how we can achieve this.

There will be many challenges; although it appears there are no direct impediments from the Federal Government, the presence of policies which seek to undermine our membership and populace is a significant obstacle.

The presence of these policies links to Government abdication of its legal fiduciary responsibilities to us, agreed to by our ancestors' forward thinking. In a similar manner, we are obligated to ensure the continuity of our future generations.

At present, there is division and lack of consensus regarding who should be considered Status within our families and communities. Our people should not be arguing or debating about who is and is not an Indian. We are a single Anishinaabe people and no community member should be abandoned.

Our ancestors would not have forced a family member to live outside of the wigwam; neither should we. We have

much strength we can rely on to guide us through this important time, one of which is leadership, acting with one voice, through the acknowledgement of the Citizenship matter and their provision of a mandate to draft a Citizenship code.

Experience, wisdom and skill of the members of this Commission to ensure the process is collective and inclusive are also beneficial. Finally, we have the wisdom of our Elders and the perseverance and bravery of our people, long recognized as assets.

Long ago, during the drafting of treaties, whole communities and Nations would collaborate and participate in the process.

Acting in a similar manner, we will use a collective and inclusive consultation process in our communities to ensure that all members can be a part of the drafting of the membership code.

By utilizing a consultation process we will be able to build consensus on the issue of Citizenship and use the strength of our numbers to produce a document which is acceptable to all. Through the use of this process, we will be able to further strengthen the networks and linkages in our geographically-dispersed communities.

As the Anishinabek Nation Commissioner on Citizenship, I realize that developing a citizenship code will be a daunting and formidable challenge. However with the help of the Great Spirit, our ancestors who have gone before us, our Elders who are here to help guide us today, and the commitment of the Commission's members, we will be able to keep our vision in front of us and produce a document that will be appropriate and powerful, and which will ensure the continuity of our great Anishinabek Nation.

E-mail the commissioner: citizenship@anishinabek.ca



About our Commissioner on Citizenship...

Jeannette Corbiere Lavell is from the Wikwemikong Unceded Indian Reserve on Manitoulin Island. Educated on the reserve and fluent in Ojibway, Jeannette completed high school at St. Joseph's Convent in North Bay, Ontario and she received her Ontario Teacher's Certificate from McMaster University in 1976. Corbiere Lavell's April 1970 marriage resulted in loss of her Indian Status and band membership. This initiated a three-year struggle to regain it, highlighting by a final case lost by a single vote in the Supreme Court of Canada.

Her efforts pioneered the creation of several aboriginal women's organizations, including Ontario Native Women's Organization (ONWA) and the

Native Women's Association of Canada.

With the 1985 passing of Bill C-31, Jeannette regained her status and was reinstated to the band membership list of Wikwemikong Unceded Indian Reserve along with her three children.

However, she would be the first to say that Bill C-31 was not a successful solution, and that her present task in leading the public consultations in our communities, providing advice to the Grand Council Chief and Chiefs Committee on Governance, and delivering a final report that will aid in the development of the Anishinabek Nation Citizenship Law is paramount to achieving her lifelong ambition.



E-DBENDAAGZIIG/CITIZENSHIP



Grand Council Chief John Beaucage addresses the two-day E-Dbendaagzjig "Those who belong" conference delegates held in Garden River First Nation in February.

Message from Grand Council Chief John Beaucage

Prior to contact, the Anishinaabe lived in peace and harmony with each other, living off the bounty of our Mother Earth. We acknowledged each other—our distinct bands and traditional territories. We respected our boundaries—not borders—out of respect for our neighbours. We harvested only what was needed, always mindful of sacred law and ensuring our food sources - the plants, animals, birds and fish—would remain abundant for seven generations into the future.

We governed ourselves according to that same sacred law. The Creator gave us the Clan System as a means to govern our day-to-day affairs, set priorities, and look after the needs of the community as a whole.

Collectively, we met regularly as part of the greatest confederacy on Turtle Island, the Confederacy of Three Fires. We sat together as Ojibway, Odawa and Pottawatomi people. We welcomed and honoured our allies, took part in great discussion and debate, shared great feasts, and joined together for ceremonies.

There was a place for our Clan System within the Three Fires as well, where each clan had a place and a role in the great lodge.

However, the Clan System was much more than a governance model. It was the basis for the entire social structure of our Nation; integral to the formation of families, communities and the Anishinabek Nation as a whole. Each clan knew exactly who belonged. Each child was born into a clan which, for the Anishinaabe, is determined by our fathers; this was our one-parent rule. Essentially, it was through the Clan System that citizenship was determined.

On occasion, inter-marriage or transfers took place from other communities. However, the vast majority of those people knew their clans and were simply invited to sit with

the same clan within their new community.

Adoptions were usually done within each clan, and as such, their clans would remain the same. When intermarriage or adoptions took place from other Nations – Waabsheshii, the Marten Clan – stepped forward to welcome these new citizens. Once you were accepted into a clan, you belonged with that family. As such, you belonged to the community, Band, and Nation.

Fundamentally, this is about formal sanction, acceptance and belonging. Eee-ben-DAWG-zi-jig. We all had a place – we all had that sense of belonging.

It is now time for us to take that back.

The Indian Act is irrelevant to us; however, many of our people are still administered by this anachronistic piece of legislation. The one critical area that still undermines us is Section 6, the definition of Indian Status. Our reality is our inherent rights, nationhood and governance. As such, we are working towards sweeping changes towards self-government, and need to continue to believe in ourselves and each other. I can affirm that our goal of eliminating the Indian Act is well underway.

In 2005, I was re-elected as Grand Council Chief based on a collective vision that I expressed through the Political Manifesto. An important part of that document was the need to re-claim our jurisdiction with regard to citizenship.

In Article Nine on Anishinabek Citizenship it states that:

“Only our traditional governments have the right to define our citizenry and criteria for citizenship for our communities and within our Nation.”

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

“We shall establish and ratify citizenship codes as part of an Anishinabek Nation Constitution and community constitutions. We shall work towards having our citizenship codes and definition of citizenship recognized by the Crown to replace the Status Indian policy and definition sections of the Indian Act.”

We have sought and received a mandate from the Anishinabek Chiefs-in-Assembly during our Grand Council Assembly in 2007 in Alderville First Nation.

We sought to develop an Anishinabek Nation Law respecting Citizenship that would incorporate our sovereign approach to self-government in the following areas: implementing a One-Parent Rule, eliminating the second-generation cut-off rule, establishing a Anishinabek Nation and First Nations registry, enabling First Nation-based citizenship codes, and producing Anishinabek Nation Citizenship Cards and a new, revised Anishinabek Nation passport.

The bottom line is that we will determine who our citizens are.

It is important that we distinguish between Indian Status and Citizenship. All things considered, we outright reject the concept of Indian Status. The concept that the Government of Canada can solely determine who is an Indian and who is entitled to membership is simply a one-way ticket to extinction, if we continue to use those criteria to define who we are.

It is not my status card that tells me I am Anishinaabe. It is the legacy of my forefathers and belonging to my family, my community and my Nation. It is the blood that pumps through my veins. It is the songs and language I still hold in my heart that define me as Anishinaabe. THE INDIAN ACT WILL NEVER TAKE THAT FROM ME.



E-DBENDAAGZIIG/CITIZENSHIP

FAQ: Indian Status

Q: Can you explain the issue of Indian Status?

The Indian Act gives the federal government control over Indian Status, and the legal determination of who is, and is not, an "Indian".

The Indian Act discriminates against First Nations women by removing their ability to pass Indian Status onto their children. The clause has existed in varying forms in the Indian Act since 1869. As a result thousands of First Nations women and their children do not have the legal right to vote in band elections or to own or to inherit property on reserve.

Q. What about Bill C-31/the 1985 amendment to the Indian Act?

Prior to 1985, First Nations women who married non-status Indians or non-native men lost their Indian Status and could not pass status onto their children. The law discriminated against women because the same rules did not apply to First Nations men. In fact, when men married non-native women, these women gained Indian Status. This law had been in effect since 1869 and was put into place without consulting First Nations, and against their objections.

In 1985, the Bill C-31 amendment to the Indian Act membership provisions was intended to remove the discriminatory provision of Status. However, this provision has simply delayed the discriminatory effects by one or two generations,

and continues to impact First Nations. The current rate of marriage of First Nations to non-First Nations persons is approximately 60 percent. If this issue is not addressed, Bill C-31 will ultimately lead to the decimation of "recognized" First Nations communities.

Q: Can you tell me what the McIvor case is about? Can you give me background on the McIvor case?

Sharon McIvor is a descendant of the Lower Nicola Valley band. She first launched her case in 2006, hoping to win Indian Status for her own children. Shortly after she launched the case, the federal government agreed to restore status to Sharon's children. With the initial goal accomplished, the case could have been dropped at that point. Instead, she pushed forward on behalf of all First Nations women and children as a true champion for our people.

In June 2007 the British Columbia Supreme Court ruled that Bill C-31 violates the equality rights guaranteed by the Charter of Rights and Freedoms and struck down Section 6 of the Act. The federal government has appealed the case to the BC Court of Appeal. It is expected that the case will not be finally resolved until an ultimate decision by the Supreme Court of Canada. It is estimated that at least 200,000 people would qualify for Indian status if the decision is upheld.



Kettle and Stony Point hosts focus group

About 20 citizens of Kettle and Stony Point came out to lend their voices to the citizenship dialogue that is happening across the Anishinabek Nation. Organized by Nicole Shawnoo, a member of KSP's constitution committee, the day-long session consisted of several presentations by the Anishinabek Nation Commissioner on Citizenship, Union of Ontario Indians Legal Counsel, Fred Bellefeuille, and Restoration of Jurisdiction staff. Topics ranged from the extinction of Status Indians to who will decide who Anishinabek Nation citizens are. The day opened with a warm welcome by Chief Liz Cloud and Elder Emery Shawnoo. Elders and youth attended the focus group which helped enormously with refining the consultation session agenda and presentation materials. Chi-miigwech to Kettle and Stony Point for hosting the focus group.

Anishinabek Citizenship Political Manifesto

ARTICLE 9: Anishinabek Citizenship

• Only our traditional governments have the right to define our citizenry and criteria for citizenship for our communities and within our Nation.

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

• As per Article 8.4 (Anishinabek Declaration: "We have the right to determine our own citizens"), we shall establish and ratify citizenship codes as part of an Anishinabek Nation Constitution and community constitutions.

• We shall work towards having our citizenship codes and definition of citizenship recognized by the Crown to replace the Status Indian policy and definition sections of the Indian Act.

Anishinabek Nation Citizenship Law Process

The consultation process will be key to the success of the Anishinabek Nation Citizenship Law initiative. The consultation process is based on a successful regional consultation model employed throughout Anishinabek Nation territory during the development of the Matrimonial Real Property (MRP) law, the first modern Anishinabek Nation law. In that model, consultations were held with First Nations leaders and citizens at sessions held in each of the four regions of the Anishinabek Nation: Northern Superior, Lake Huron, Southeast and Southwest.

The process will involve the Anishinabek Nation Elders Council, Women's Council and Youth Council. There will also be a significant urban and off-reserve consultation. A full 60 percent of Anishinabek people live off-reserve, and they must have input on the Citizenship law.

Regarding First Nation community-specific consultations – each First Nation may have consultations according to their needs. Proposed measures such as First Nations-specific regulations or Citizenship Codes will need to include provisions to customize and implement the Anishinabek Nation law according to First Nation needs.

A central Anishinabek Nation Registry will be established as part of the Citizenship Law, and will likely be housed at the Anishinabek Nation Central Government (now known as the Union of Ontario Indians). The registry will secure registration according to the First Nation-specific Citizenship Codes. Possible citizenship categories may include Ancestral Citizen, Immigrant Citizen, Adoptive Citizen, and Resident Non-Citizen (RNC). Immigration policies need to be considered and developed.

As part of this initiative, an Anishinabek Nation Citizenship Card will be developed. This secure, anti-fraud "smart card" would identify Anishinabek Nation citizens and replace the Certificate of Indian Status. The Anishinabek Nation would negotiate with both levels of government to recognize the card for taxation purposes, border crossing, harvesting, etc. The development of a secure and recognized Anishinabek Nation passport may also be part of this process.

Indian Status under the Indian Act

WHAT WAS THE PURPOSE OF BILL C-31?

- To restore Indian status to Indian women and their children who had been deprived of Indian status by virtue of marriage to a non-Indian spouse - Indian Act Section 12 (1) (b).
- To enable re-application for Indian Status to those who had previously been deprived of Status through enfranchisement and various other assimilation clauses contained in the pre-1985 Indian Act.

WHAT PROMPTED THE BILL C-31 AMENDMENTS?

- The first event (international in scope) was a "formal censure" against Canada by the United Nations' Human Rights Committee on the basis that the Indian Act discriminated against Indian women.
- The second event was the April 17, 1985 enforcement of the Canadian Charter of Rights and Freedoms, making it illegal to discriminate on the basis of sex. The pre-1985 Indian Act clearly conflicted with the Charter.

NEGATIVE ASPECTS OF BILL C-31

- Bill C-31 allows for the continuing discrimination against Indian women.
- Hidden within the Bill C-31 amendments is a two-generation cut-off for Indian Status. This guarantees the eventual extinction of Status Indians in virtually all First Nations in Canada.
- Important rights, services and benefits, to which Status Indians have always been entitled, are dependent upon having Status. By guaranteeing the extinction of Status Indians, this Bill also guarantees the elimination of these benefits.

HOW THE TWO GENERATION "CUT-OFF" APPLIES

- An "out-marriage" occurs when a Status Indian marries a non-Indian or non-status Indian spouse.
- When out-marriage occurs in two successive generations, the children of the second generation out-marriage will be deemed non-Status Indians according to Bill C-31.
- The Indian Act categorizes Status Indians as being either 6(1) or 6(2). A 6(1) Status Indian has two Status Indian parents and a 6(2) Indian has one Status Indian parent. If a 6(2) marries a non-Indian or non-Status Indian spouse, their offspring will be born without Indian status.

Source: Wayne Beaver, Alderville First Nation





Anishinabek

ANISHINABEK NATION CITIZENSHIP LAW INITIATIVE

Get involved – our future needs you.

“Being a citizen of the Anishinabek Nation is not just a legal term in a book in Ottawa. Being Anishinaabe is being part of your family and community. It is your identity and the basis of your spirituality and culture.”

***Jeannette Corbiere Lavell,
Anishinabek Nation Commissioner on Citizenship***



Schedule of Consultation Sessions:

December 2, 2008	Red Rock Indian Band
December 3, 2008	Thunder Bay Friendship Centre
January 20, 2009	M'Chigeeng First Nation
January 21, 2009	N'Swakamok Friendship Centre, Sudbury
January 27, 2009	Garden River First Nation
February 9, 2009	Aamjiwnaang First Nation
February 10, 2009	N'Amerind Friendship Centre, London
February 24, 2009	Native Canadian Centre, Toronto
February 25, 2009	Rama First Nation
April 2009	Wrap-Up Conference, Location TBD

For more information:

***Call 1-877-702-5200 or email citizenship@anishinabek.ca
www.anishinabek.ca***

Will your Grandchild be the next Anishinaabe we lose?



EDUCATION *Kinoomaagewin*



A SUPPLEMENT TO THE ANISHINABEK NEWS
December 2008

Role models build success

LIVELY- Focussing on role models can not only help aboriginal students succeed – it can help other Canadians see how much First Peoples can accomplish.

That's the philosophy behind a poster campaign launched Nov. 6 by the Rainbow District School Board, a provincial trend-setter in aboriginal education.

"It is important for our aboriginal youth to be able to imagine or picture themselves being successful," said Kathy Dokis-Ranney, Principal of First Nations, Métis and Inuit Education with the board, at the unveiling of the series of posters, some illustrating aboriginal people in a variety of careers, and others showcasing the contributions of First Nations, Métis and Inuit students in Rainbow Board schools.

"This series of posters is another way in which we are inspiring success for all students through our First Nations, Métis and Inuit Education initiatives."

The posters will come to life during the school year as the individuals whose careers are featured meet with youth who may be interested in a similar career path.

"We selected aboriginal people representing careers that youth may be familiar with and careers that they may not have thought about, such as a millwright or filmmaker," added Dokis-Ranney.

The aboriginal youth role models on the posters were nominated by other aboriginal youth or recommended by school staff as being positive influences within their schools. The selection was based on a number of criteria that was part of a nomination process designed with input from Rainbow



Julia Migwans, youth role model from Lively District Secondary School, participated in the First Nations, Métis and Inuit Education career/role model poster unveiling on Nov. 6 along with Kathy Dokis-Ranney, Principal of First Nations, Métis and Inuit Education for the Rainbow District School Board.

District School Board's First Nations, Métis and Inuit Education Youth Group.

"Having these students represented on posters is a great way to celebrate their accomplishments and allow them to be role models for others," said Dokis-Ranney.

The posters will be shared with all Rainbow Schools, as the board continues to ensure that students gain the knowledge and appreciation of contemporary and traditional First Nations, Métis and Inuit traditions, cultures and per-

spectives.

"When we focus on role models and aboriginal people who have achieved success, we provide First Nations, Métis and Inuit youth with positive connections to their identity," said Dokis-Ranney. "It also allows all people to see the great things that aboriginal people have accomplished."

The Rainbow District board, encompassing schools in Greater Sudbury, Espanola, and on Manitoulin Island has been in the forefront of developing curriculum and

programming initiatives designed to increase the success of aboriginal students. A new policy framework was put in place this year by Ontario's Ministry of Education to help First Nation, Métis, and Inuit students in the province have the knowledge, skills, and confidence they need to successfully complete their elementary and secondary education in order to pursue post-secondary education or training and/or to enter the workforce.

"Providing students with opportunities to identify with aboriginal

people from various career paths will help them to find the career path that might be right for them," said Dokis-Ranney. "Through conversations, our youth can find out what education path they may need to follow and also learn that the path to a career may not always be easy, but they can achieve their dreams, as reflected in some of the poster quotes."

She added: "It also reinforces the different educational pathways youth may take or different opportunities that may be available

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KINOOMAAGEWIN/EDUCATION

Wiki conference 'world class'

By Dominic Beaudry

WIKWEMIKONG – The Wikwemikong Education Conference was described as a “world-class” event, attracting a spectrum of presentations ranging from Eddie Benton-Banai on incorporating traditional teachings into modern curriculum to activist Ward Churchill on relating Indigenous rights, good governance and education.

Sheshegwaning teacher Jean Cada – one of 500 to participate in the Sept. 25-26 event at Wasse Abin High School – said: “This is the best professional development I have ever been to; the language component will allow me to improve my teaching practice.”

The Wikwemikong Board of Education planned the conference following a strategic planning session that produced the theme “Striving for Education Excellence in First Nations Communities.” The primary objective was to create a forum for professional development opportunities for the staff and community members of Wikwemikong, but much of the enthusiasm for the conference came from participants from out-



Chris Pheasant and Dominic Beaudry honour Anishinaabe language teacher Shirley Williams with a lifetime achievement award at the Wikwemikong Education Conference.

side the Manitoulin Island community.

“This was a world-class event,” said Larry Killens, a Rainbow District School Board trustee.

Others in attendance included Algoma District School Board staff, Kris Hill – senior education officer for Indian and Northern Affairs Canada – and Native Student Services manager Angela Recollet from Laurentian University, who described the event as “a phenomenal education conference.”

The agenda focus was on curriculum delivery, culture, and language immersion, and master of ceremonies Chris Pheasant introduced Deputy Grand Chief Glen Hare from the Union of Ontario Indians and newly-elected Wiky chief Hazel Fox-Recollet to bring

political greetings.

The keynotes included Dr. Darrel Manitowabi from University of Sudbury/ Laurentian University who presented on “The Role of Culture in Self-Determination and Education”; Dr. Oscar Corriea, an Education Supervisory Officer, presented on “School Improvement and Planning: Effective Classroom Management Techniques”; and Dr. Ron Common from Sault College presented on “Teaching Wigwams and Effective First Nation Schools”.

Honorees for Lifetime achievement included Shirley Ida Williams, Josephine T. Pelletier, Mrs. Rita G. Corbiere, and Ron Wakegijig.

Dominic Beaudry is education director for Wikwemikong Unceded Indian Reserve.



The Shingwauk Anishinaabe Students' Association provides representation to an estimated 20 per cent of the total student population at Algoma University. Members of this year's association include, from left, Vera Shaganash (Elder advisor), Tammy Burke (events coordinator), Wendy Debassige (cultural events coordinator), Joanna Nahwegahbow (communications coordinator), Marilyn Jacko (secretary/treasurer), Lauren Doxtater (vice-president), and Francis Mishibinijima (president).

Shingwauk students active

SAULT STE. MARIE – Francis J. Mishibinijima, a third-year community economic and social development student at Algoma University is president of this year's Shingwauk Anishinaabe Students' Association.

“I find it very important to have SASA at Algoma University because we (students) live away from home,” says Francis. “SASA provides a place to gather and to celebrate in festivities and participate in activities. It is a place to socialize and a place that we can all call home.”

The organization and hosting of cultural events is an important component of what SASA does. On November 1st SASA held a ghost feast with a potluck that featured traditional foods such as buffalo shepherd's pie, fish and bannock. On Nov. 25 an “Empowering the Anishinabek” symposium was staged by SASA, and cultural events coordinator Wendy Debassige was also at work on plans for the Dec. 6 SASA Christmas party and a major traditional Pow-Wow March 6-8, 2009.

In Brief

Poet, 10, wins Bartleman prize

TORONTO – Begiizhiik Nahwegahbow, a 10-year old poet from Birch Island near Sudbury was among the six young writers to receive the first James Bartleman Aboriginal Youth Creative Writing Award.

Emily Big Canoe, 17, Georgina Island, James Fisher, 11, Thunder Bay, and Dustin Sutherland, 19, from Chelmsford near Sudbury, each received \$2,500 and a trip to the Canadian Aboriginal Festival in Toronto.

Trent scholar one of a kind

PETERBOROUGH – Trent University students had a chance to do something no other university student could claim in Canada – take a course with Canada's only Canada Research Chair (CRC) in Feminist and Gender Studies, Dr. Carol Williams. Based out of the Women's Studies department at Trent, Prof. Williams will be teaching several upper-year courses in addition to furthering her research in the field of Indigenous women's labour history.



Carol Williams

Casino offers scholarships

RAMA – Deadline is Jan. 30, 2009 for applications for the Casino Rama Awards for Excellence program. Bursaries of up to \$2500 are available to provide financial support to aboriginal students from Ontario who are pursuing post-secondary education. Information at 1-800-832-PLAY.

Nish students win awards

WINNIPEG – Three Anishinabek high school graduates are among five aboriginal students from across Canada receiving \$1,000 CINUP scholarships toward their post-secondary education and training.

Canadian Indian Nations Umbrella Plan is a Winnipeg-based provider of benefit programs tailored to the needs of First Nations clients.

Daniel Peters, Rama First Nation, Jared Ense, M'Chigeeng FN, and Kyle Francis, Wikwemikong Inceded Indian reserve will each receive \$1,000 awards for which they qualified by maintaining a 75% scholastic average, enrolled in a pre-approved post-secondary institution.

Queen's University

6x6



MASINAIGAN/BOOKS

Highway first resident at Lakehead campus

By Rick Garrick

THUNDER BAY— Marisa Wabasse was so inspired by Cree playwright Tomson Highway during his October visit to Thunder Bay that she attended many of the functions associated with Highway's month-long stint as the first-ever artist-in-residence at Negahneewin College and Lakehead University.

Highway worked on a study of the history of Aboriginal literature in Canada – "The Written Tradition: Literature, Literacy and Aboriginal Identity". He also helped stage productions of his award-winning play *The Rez Sisters* at Magnus Theatre.

Wabasse was one of about 20 people who attended Highway's Oct. 21 reading and book-signing at the Mary Jane Black Library in Thunder Bay, where she spoke with him as he signed her copy of one of his books. "I've become interested in his work," says the Sir Winston Churchill High School student, originally from Webequie First Nation.

"I'm finding out about his work and so far I'm liking it. He's funny."

Pic Mobert citizen Elaine Bananish attended a matinee of *The Rez Sisters* and appreciated the lessons it shares in telling the story of seven on-reserve women on a journey to the biggest bingo jackpot in the world. "Live life to the fullest," Bananish says. "Whatever you set your mind to, you can do it."

Wikwemikong Unceded Indian Reserve citizen and actor Jonathan Fisher, who played Nanabush, says that while the play raises some issues that are still going on in the communities, it also speaks about the importance of humour in

everyday life.

"Highway teaches us to laugh at ourselves and to not take ourselves too seriously," Fisher says. "The play is as relevant as it was 22 years ago."

Curve Lake citizen and actor Patti Shaughnessy, who played Marie-Adel Starblanket, says that *The Rez Sisters* is a multi-generational play that has an impact for every generation.

"The issues are still relevant," Shaughnessy says, listing poor housing and the raping and pillaging of the land and resources surrounding many First Nations as some of the issues still as relevant today as when it was written in 1986. "The family issues are still there, and there is still an incredible amount of support. And of course Nanabush still continues to exist – and he only exists when we speak about him."

'They call me chief'

From Fred Sasakamoose (Chief Running Deer on Skates), the first Indian to play in the NHL who overcame the abuse of Canada's residential school system, to Reggie Leach (The Riverton Rifle) whose battle with the bottle kept him out of the Hockey Hall of Fame, *They Call Me Chief* chronicles the journeys of North America's most famous "warriors on ice" as they battle racism, culture shock, isolation and other roadblocks to success.

Paperback, 280 pages; Author-Don Marks, publisher-J.Gordon Shillingford.



Tomson Highway signs a copy of one of his books for newly inspired fan Marisa Wabasse as her friend Valoria Rody (right) looks on in the Mary Jane Black Library in Thunder Bay.

UWO
6x9

Halford Hide
4x4.5

Native Studies Page - colour



Native Studies Page - colour



NISHNAABEWIN/CULTURE

Tanner, 4, hits pow-wow trail

By Colleen Toulouse

SAGAMOK— Four-year-old Tanner Southwind won fifth place at his very first dance competition.

Tanner, his parents, Anita and Myles, and his grandmother, Adeline travelled from Sagamok Anishnawbek First Nation to the fourth annual Hunting Moon Pow-Wow (Gi Wse Gises) held in Milwaukee, Wisconsin from Oct. 31 to Nov. 2. More than 350 dancers and more than 20 drums from across North America competed for over \$80,000 in prize money.

“Tanner was dancing non-stop,” recalls mother Anita. “He was excited and really happy. He competed in the Junior Boys Traditional Category (6 to 12 years old). A friend, Tim McGregor, told us about the pow-wow and he

thought Tanner would do well in the competition.”

It was no real surprise that Tanner did so well because he loves dancing. When Tanner was one Anita first noticed her son’s passion for pow-wow drumming and dancing during a Sagamok Traditional Pow-Wow.

“Tanner has been forever dancing and drumming, banging on things and singing,” says Anita. “He got his first regalia at two years old and we take him to all

the local pow-wows. But this was our furthest.”

The entire community has been supportive, participating in variety bingos and the pancake breakfast held at the Sagamok Fall Fun Day to help fundraise for Tanner’s first competition.

As Tanner grows and continues to compete, he’ll need new regalia, so Anita has attended a regalia-making workshop. She knows that all dancers must be in full regalia and dressed appropriately for the category in which they compete.

Tanner’s passion is evident

even in school at Biidaaban Kinnoomaagegamik. Dan Fox, Junior Kindergarten/Native Language Teacher sees how much Tanner likes music.

“In the classroom, when I bring in my hand drum, he’ll get up and dance right away.”



Tanner Southwind

Sagamok youth meeting Maori

SAGAMOK—Community youth are preparing to spread their wings for the flight of their lives as they visit Maori youth in Aotearoa (New Zealand) in May 2009.

Ten youth (16 to 24 years) and five chaperones will participate in the first part of the cultural exchange, which will conclude with Maori youth visiting Sagamok in August.

Marie Toulouse, Adult/Community Development Prevention Worker is part of the Sagamok Youth Strategy Team that is spearheading the project.

“Our youth will benefit in many ways on a personal, family, community, nation and global level,” she says. “This is a life-changing opportunity for those who want to invest in themselves and in the project. Successful participants will be selected based



Jared Ranville and Brad Trudeau on their knowledge demonstrated in a series of monthly workshops on family communication, community history, Maori Nation history, regalia-making, leadership, ceremony protocol, community development and facilitation.

“It was a vision I had of a program for our community youth, after I meet a few Maori People from New Zealand,” says Toulouse. “I’m from the Pike Clan and one of our natural gifts and responsibilities is the gift of visions.”

Cambrian College

6x11.75

Mogenson

Mocasin Company

4x4.5



ANISHINABEMOWIN/LANGUAGE

Roast venison for Christmas dinner

Boozhoo!
 Mii sa miwaa wii-bbonshiiyang miinwaa dash wii-niibaanamong!! Aapji go gii-nishin miinwaa gii-mino-waabminaagod. Mii pii miigweng miinwaa debinomogegoo neyaab, memdige go binoojiinyag!



Shirley Williams

waa mkade-ziigwaagi-mide cake, gaa-shoobiigaasod, nangodinong de'mini-biitoojiishkwebinogang, maage miini-bkwezhighaansag, naanodinong bkwezhighan waashkibisid.

When we were children we always looked forward to this time. We never knew we were poor but it was always fun and lots of food. Mom would make roast venison, with potatoes and carrots. Then there would be molasses cake with icing and maybe strawberry pie or

blueberry dumplings or sometimes bread pudding.

Ngii-segaachgemmi waasechganing, ngii-nogkaasnaa wiigwaas ebakgak, mii dash miinwaa gii-zhi'aa'aang daminoowaaganag gii-naabiishinong go. Ngii-segaachgaanaa mitig miinwaa ngii-segaachgaadaanaa waasechiga-naabig. Ngii-nokaaznaa ko bii'ow gaa nokaazod ko gii-zhetoon we-boowaanan. Gaawiin gii-baadensiin iw,mii dash gaawiin niibino ngii-nokaaziinaa. Bkwaakod bii;ow ngii-zhitoonan miinwaa ngii-giishkonaanaanig kwewag mzinaganing gaamikoongik wii-segaachiganong mitig. Shpming ngii-saanaa aanzhiniig gaa-giishkosod gchi-mzinaganing, gii-taaying gii-zhitoon kiizhig ewaawyeyag, biinjiiying dash aw aanzheni

maage naangodnong anong egi-ishwaaskosod.

We would decorate the windows with inner birch bark that was soft and could cut out little dolls all strung along as streamers. We used it to decorate the window and the tree. Sometimes we would borrow mom's cotton that she used to make the quilts but she never minded and we didn't use very much. We would make cotton balls for the tree for balls and would cut out women from a catalogue to decorate the tree for colour. On top for a star we made an angel cut out from cardboard and decorated with cotton and circled with a string that had colour on it, then made a wreath of cedar boughs and inside was the angel -that was our star that shined.



miinwaa go bkwezhighan gaa-bgo-zhiideg zhoomaang zaawaa-mide maage oshime gii-yaasiwaang, ngii-nokaaznaa gookoosh-mide shigbiisgan, mii wi gaa nokaazyang.

Ngii-toonaa ko mitig jiimaan maage wiigwaas-jiimaan mitigoong, zhooshjiwe-daabaanes, noos ko gaa zhitood mitogoonsan gii-nokaaznan gaa-mokidang, zhebwaagan, papoosoog, gaa-shkiwaasgaachjig, Sebaabiins gii-nokaazan shkiinzhig wii-tood, msko-sebaabiins doon giishitood, miinwaa mkade-seboobiins miinzesans. Kino nanda ngii-zhitoonanin!

Our lights were the fire coals burned from the wood and the next day mom would cook all day. It was never a feast unless we had homemade bread. Homemade bread was a luxury but more so when we would have oven scone with dripping butter and if we didn't have butter we used bacon grease for butter.

We had birch bark canoes on the Christmas tree, sleds made out of wood that dad would whittle, paddles and papooses made out of long brown stockings, sewn with a button for an eye, red string for the lip and black for the hair. We made these all by hand!

Kakide-Waaskonenjigaasan ngii-nokaaznaanin gaa-jaagidegin wii-waakoneyaangniibaadibig miinwaa gaa-waabang gebe-giizhig ngaashi gii-mozekwe. Gaawiin dash go gegoo gii-aanzinoo, baa-maa ko gii-biijgaade bkwezhighan gaa-bi-jiideg. Bkwezhighan gaambijiideg gchi-twawendaagod

Gaawiin wiikaa ngii-waabmaasiinaa mizisi! Mii gweta waawaashkesh wiyaas! Aapji go naa ngii-gchi-twaawendaamomi miinwaa ngii-miigwechwideamomi. Gii-shkwaa-wiisiniyaang, ngii-gziibiiganemi, gaawiin wiikaa ngii-gzkesiimi naasaab go zegime ezshhiged! Mii gaazhi dbakgeyang, wii-dbaamooyaang ngashinaa gii-shamgoyaang gii-jiibaakwed!

We never saw turkey! Only deer meat! We were always rich in thought and thankful! After we ate, we would wash the dishes, for no one flew out like a mosquito! That was the way we paid for our meal that was cooked by our mom!

Sudbury Boat and Canoe

6x9

spot colour

Carmix

4x4.5



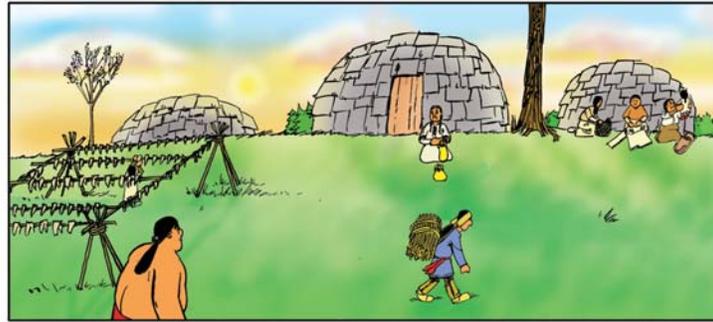
DOHM-NUK/LET'S PLAY



Tin-can cats

Students in Trudy King's Grade 2/3 class at Christian Island School made cat candle-holders from tin cans to decorate their homes for Halloween. Spooky classroom decorations included a giant spider web that turned back into a dream catcher after Oct. 31.
- Photo by Sharon Weatherall

Rabbit & Bear Paws

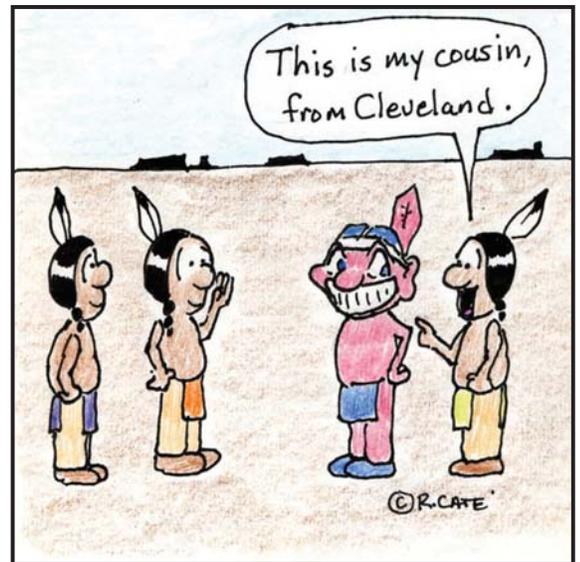
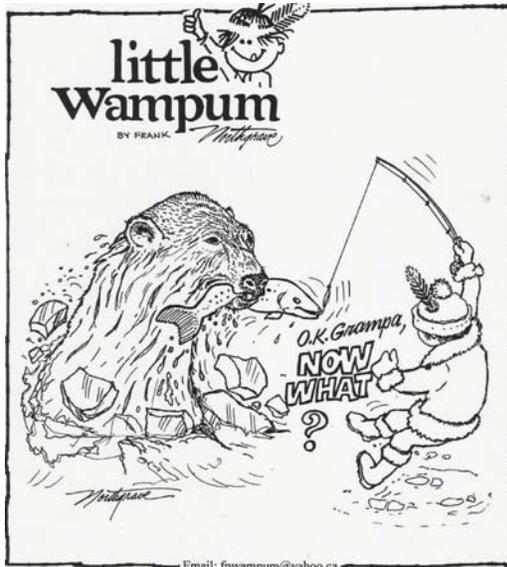


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Just cruisin'

Bernard Boissoneau was one of a group of Garden River elders who participated in a cruise along the St. Mary's River aboard the Chief Shingwauk tour boat. The excursion was planned by the First Nation's elders' program.
-Photo by Margaret Hele



Milltown Motors

10.25 x 3
full color back

