



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

Volume 20 Issue 2

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Kitchenuhmaykoosib Inninuwug First Nation Council: From left, Darryl Sainnawap, Chief Donny Morris, Head Councillor Cecilia Begg, Deputy Chief Jack McKay, Samuel McKay. Inset: Kenny Martin.
-Photo by Andrée Cazabon

"Hello to everyone back home. We are okay. Please; everyone stay strong and do not waver in the struggle. DO NOT GIVE IN! I also would ask that our families and our children are looked after – especially Cecilia's. Please make sure they have emotional support, food and wood in our absence. STAY STRONG!"
– K.I. First Nation Chief Donny Morris

Anishinabek support jailed Chief

THUNDER BAY – Anishinabek Nation leaders are supporting a Treaty 9 community whose chief and council have been sentenced to jail terms for refusing to allow a mining company to conduct exploration activity on their traditional territory.

Deputy Grand Chief Glen Hare represented the 42 member communities of the Anishinabek Nation March 17 at the Ontario Superior Court building where Judge Patrick Smith sentenced Chief Donny Morris of Kitchenuhmaykoosib Inninuwug and six council members to six months in prison for contempt of court. The councillors of the fly-in First Nation about 600 km north of Thunder Bay defied an Oct. 25 court order granting Platinex Inc. access to Big Trout Lake, which the First Nation claim as ancestral land.

"In one breath we hear Ontario talk about the importance of First Nations sharing in the wealth of the province's resource revenues, and in the next breath they ignore Supreme Court of Canada rulings that say we need to be consulted by companies wanting to exploit our lands," said Deputy Grand Chief Hare. "Meaningful consultation

involves mutual respect, not telling First Nations where you're going to drill for ore or clear-cut forests. That's not how good neighbours behave."

Despite several recent Supreme Court rulings requiring consultations with First Nations prior to making decisions affecting their lands, the Ontario government has allowed the Toronto-based junior mining company to stake claims and begin exploratory drilling for platinum. When First Nation members peacefully protested their activities, Platinex retaliated with a \$10-billion lawsuit, subsequently reduced to \$10 million.

Sentence 'shameful'

National Chief Phil Fontaine traveled to Thunder Bay to meet with the six KI leaders.

"It's really quite shameful to see Chief Donny Morris and his council in jail for exercising their right to say no to development," the Assembly of First Nations leader said. "They're not prepared to have their lands and their territory destroyed by development that is not of their asking or of their desire. We're talking about Canada, the year 2008, and my leaders are in jail. The people that are in jail were exercising a right that is constitutionally protected"

In a letter to Premier Dalton McGuinty, Archbishop Fred Hiltz, Canada's Anglican primate, called the jailing a throwback to colonialism, a dangerous violation of the rights of native people and an act of the Ontario government putting itself above the law.

Chief Morris says \$500,000 in legal fees defending the suit have bankrupted his community, and he and his council accepted Justice Smith's Oct. 25 ruling that found them in contempt for continuing to deny Platinex workers access to the exploration site.

"The province of Ontario needs to develop policies that support partnerships involving First Nations in harvesting natural resources," said Deputy Grand Chief Hare. "We won't tolerate our citizens being punished for defending our traditional territories."

The sentencing followed a failed attempt by Ontario Aboriginal

Affairs Minister Michael Bryant to resolve the dispute. Bryant's proposed resolution, which he described as a template for other companies seeking to reap the north's rich natural resources, was rejected a day later by Kitchenuhmaykoosib Inninuwug council, who said the proposal was based on the assumption that mining development was going to take place on their lands, regardless of their opinions.

Bryant said Ontario had offered to pay \$200,000 to KI for their legal fees, and secured numerous concessions from Platinex Inc., which has offered KI training, guaranteed jobs and a share in any mining revenue, plus restrictions on when and how any exploration takes place.

"I have been doing everything possible to stop the collision in court between Platinex Inc. and KI's chief and council, Bryant said.

Robert Lovelace, a spokesperson for the Ardoch Algonquin involved in a similar dispute in eastern Ontario, was sentenced to six months in jail and fined \$25,000, along with co-chief Paula Sherman, who was spared jail time but fined \$15,000.

IN THE NEWS

Day of action, act two?

OTTAWA — National Chief Phil Fontaine says First Nations citizens across Canada are frustrated by the federal budget's failure to adequately address their issues, and are planning another national "day of action" like the one last June in which the 401 and the main CN rail line in Eastern Ontario were shut down.



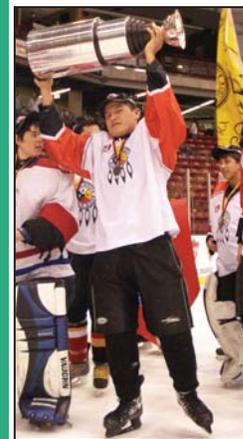
Phil Fontaine

Fewer males

SARNIA – Research continues to show that the percentage of male births on Aamjiwnaang FN – 42 per cent in the past five years – continues to run counter to national and global trends.

Aamjiwnaang has major petrochemical plants on two sides and is downwind of high-polluting U.S. power plants.

Wiky hat trick



Richard Trudeau of the Wikwemikong Hawks celebrates his team's third straight Midget division championship in the 37th Little NHL tournament, hosted by Batchewana First Nation in Sault Ste. Marie.

Stories on Page 15.

GIMAA/POLITICAL

Ontario doubles funding for aboriginal portfolio

TORONTO – Confronted with several contentious aboriginal land claims across the province, Ontario's Ministry of Aboriginal Affairs saw a substantial funding increase in a March 25 provincial budget that earmarks \$56 million next year for the newly-created portfolio.

The new stand-alone ministry

will receive an annual budget of about \$50 million and will help guide more than \$600 million in social, health, justice and job training programs for First Nations communities across the province.

The plan includes \$4 million more annually for at-risk urban aboriginal children, and their

families, for counselling and after-school activities and an additional \$5 million next year for educational programs both for aboriginal students and to help raise awareness about First Nations, Metis and Inuit cultures in schools.

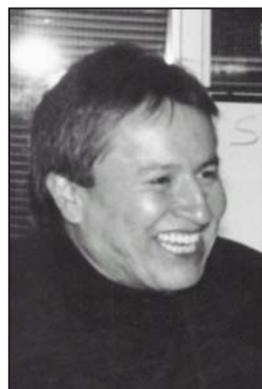
The new ministry, announced last year, saw its budget increased

by \$21 million over last year.

"The government is committed to working with aboriginal peoples in Ontario, both on and off reserves, to expand economic development opportunities and improve their quality of life," Finance Minister Dwight Duncan said in his budget report.

"This includes the opportunity

to engage aboriginal peoples in advancing the long-term sustainability of the Far North's communities, economy and environment, developing the Northern Growth Plan and identifying proposals for sharing in the benefits of natural resource development."



Regional Chief Angus Toulouse
'We use BlackBerrys'.

Budget 'smoke signals and mirrors'

TORONTO – The leader of the official Opposition should apologize for perpetuating a negative and demeaning stereotype of aboriginal people by characterizing the aboriginal affairs section of the March 25 Ontario budget as "smoke signals and mirrors," Aboriginal Affairs Minister Michael Bryant said.

While Conservative Bob Runciman said he was just making a play on words and is a victim of "political correctness gone crazy," Bryant said such language is extraordinarily offensive and shouldn't be tolerated.

"He should withdraw it and he should apologize. He owes an apology to aboriginal leaders as well," Bryant said.

"It's playing into stereotypes and an approach to aboriginal peoples and aboriginal affairs that in many ways mocks and demeans aboriginal peoples, the culture, rights and heritage."

Runciman was responding to the Liberal budget, which nearly doubled the budget of the recently created aboriginal affairs ministry to \$55 million after the government vowed to build a new relationship with First Nations.

The ministry's new budget will do little but create more public sector jobs, Runciman said.

"It's a lot of smoke signals and mirrors," said Runciman, who is the leader of the official Opposition since Conservative Leader John Tory doesn't have a seat in the legislature.

Later, Runciman said he regretted giving Bryant the chance to divert attention away from issue at hand by "not being as sensitive as I should be. There was no offence intended and I think most reasonable people would not take offence."

Ontario Regional Chief Angus Toulouse, with the Assembly of First Nations, said he wasn't offended by the comment. Aboriginal people are "beyond" using smoke signals to communicate and are quite adept at both computers and BlackBerrys, he added.

"I've certainly been able to have a thicker skin these days than to take offence," said Toulouse, adding he's encouraged by the size of the new budget. "I don't want to be bogged down on rhetoric and some of the game-playing that may go on in the house."

Seguin Valley project report

Letter sent to Anishinabek Nation Chiefs on February 14, 2008

Economic development is an important area to focus on as the Anishinabek Nation heads towards self-government as well for the benefit of our communities as a whole.

February was an historic month for First Nations. We gained approval-in-principle of the \$3 billion Gaming Revenue agreement. This will mean a lot for First Nations especially our youth programs and economic development.

However, we have suffered a set-back as the Seguin Valley Corporation/ St. Clair Energy Limited were unable to close the deal to purchase the Seguin Valley Golf Course and the nearly 2000 acres of adjoining lands.

In partnership with St. Clair Energy Ltd., the Seguin Valley Corporation held a \$12,700,000 offer for Seguin Valley Golf Course and Land Assembly.

We left no stone unturned. We met with the Prime Minister, Minister of Industry, Minister of Finance, Ontario Minister of Aboriginal Affairs, and the Ontario Minister of Finance – every effort was put forth to make this deal go through.

We began in earnest in July 2007 to develop a business plan and find perspective investors and financing. It was indeed a roller-coaster ride. We were able to maintain our momentum despite some setbacks. At one point we felt the deal was dead, only to be resurrected by a benevolent investor. We were able to negotiate two extensions so we would be able to find investors and financiers. It is truly a challenge to make this deal without equity and cash; however we succeeded in obtaining \$10 million in financing and \$3 million in investment capital. No small feat.

However, at the last moment - our financiers wanted further security in the form of loan guarantees or development funding. Our staff, dedicated team of partners, business developers, consultants and lobbyists spent the past six weeks seeking out government loan guarantee programs. We found business programs for small business initiatives, and programs for multi-billion dollar

industries. Unfortunately, we were not successful in finding a loan guarantee program that could close the Seguin Valley deal for us. Last week, we attempted to re-negotiate another open-ended extension to close the deal but that was turned down by the owners of Seguin Valley.

We've shown great promise as potential developers and entrepreneurs. We have shown great business sense and resilience. We have won the respect of major players in the corporate world. The partners we have made have already indicated their willingness to work with us in the future.

The \$700,000 that was invested by the Union of Ontario Indians, as directed by the Anishinabek Nation Leadership Council will remain on the books and may be payable under future economic development ventures. As discussed at a July caucus at the AFN General Assembly, this investment had no security and it was understood that this amount was at risk.

We will continue to move forward in implementing the Anishinabek Nation Economic Strategy and developing the Anishinabek Nation economy. The Anishinabek Nation Economic Strategy has now been completed and will be announced and presented in the next few weeks.

We have a great deal of resolve to succeed in big business. We will always need additional revenues for our Anishinabek Nation government and our member First Nations. Someday, I hope that an Anishinabek Nation Limited Partnership will be able to generate revenues for all of us, in the area of resource revenue sharing, energy, hydroelectric transmission and yes, real estate and land development.

In Nationhood,

John Beaucage
Grand Council Chief

Anishinabek Nation

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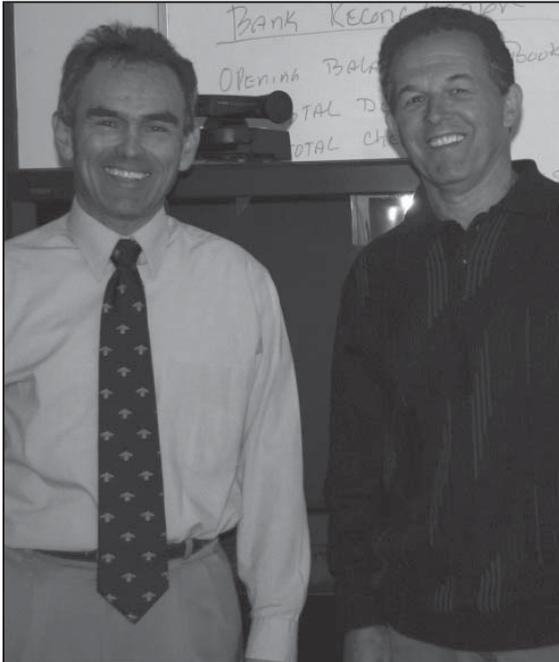
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Nigam zhaa daa. Moving forward.

ANISHINABEK



Union Gas donation

Union Gas (Spectra Energy) has donated two teleconferencing systems to the Union of Ontario Indians. The equipment will be used at either the UOI satellite offices or at the Anishinabek Educational Institute sites for long-distance education. Gary Dokis, CAO of the Union of Ontario Indians, left, with Jon Bonin, Manager of Government and Aboriginal Affairs at Union Gas. Last year, Union Gas donated breathing apparatus equipment that the UOI turned over to the Ontario Native Firefighter's Association for distribution.

Charity partners with Holiday Inn

Thanks to Sheila Bellefeuille, volunteer Corporate Relations for the Anishinabek Nation 7th Generation Charity and the Holiday Inn in Sudbury we have reached a partnership agreement. Noel Samuels, General Manager of the Sudbury Holiday Inn has signed an agreement with the AN7GC for one year. The Holiday Inn website will be linked to the AN7GC website for aboriginal communities that are planning conferences in the Sudbury area or travelling community members who wish to combine excellent service with a great rate. Next time you are surfing the net check out www.anishinabek.ca/charity or call the Holiday Inn at 705-522-3000 and book your next conference or room.



Residential School survivor, Lydia Corston with her granddaughter, Linda Seamont and great-granddaughters Allie and Melissa at Nipissing Manor nursing home in Corbeil.

Survivors getting more grief

By Marci Becking

CORBEIL – Service Canada has been giving many of the residential school survivors and their families who have applied for the Common Experience Payment too much grief.

Linda Seamont, Legal Assistant at the Union of Ontario Indians has had a hard time with Service Canada when applying on behalf of her 86-year-old grandmother, Lydia Corston from Moose Factory. Corston attended Residential School for six years at Bishop Horden Hall in Moose Factory.

“Since the beginning of December I’ve been trying to get things sorted out with Service Canada,” says Seamont. “My granny is in a nursing home, my sister and I have power of attorney, but they don’t recognize that. It’s very frustrating and stressful.”

Corston’s application was sent back because she had signed

her name with an “X” – which is allowed, but for some reason in this case, wasn’t accepted.

“They also didn’t like the copy of her birth certificate. My granny was born in the bush so I’m not sure where I’m going to get an original from,” says Seamont.

Other forms of identification can be used, but now because Seamont has power of attorney, she’s supposed to be using a different form.

“I know where to find the forms, but I feel sorry for the layperson who has no computer experience. These poor Elders have been through enough. Service Canada doesn’t trust us,” says Seamont.

To top things off, correct forms weren’t sent with the rejection letter as stated they would be by a Service Canada employee.

Seamont ended up getting her granny to practice signing

her name and then finally signed the paperwork. This time, Seamont went to a Service Canada branch to get staff to verify documentation before sending it in – something that isn’t clear when you call the hotline. A lot of “questionable identification” could be verified by Service Canada staff before sending everything in.

Seamont’s grandmother has already received her advance payment – and the paperwork was ok then so she’s not sure why all the hassle now.

As of March 10, 2008 Lydia Corston is one of 9,053 CEP applications requiring further information to complete processing. A total of 89,228 were received and 75,482 have been processed. Of those, 59,765 payments have been issued and 15,717 applications were not eligible for payment.

4,693 applications are currently still in process.

Ojibway translation service now available

Service Canada is trying to talk to Residential School survivors in languages they understand.

Staff who are fluent in Ojibway are now able to assist clients with Common Experience Payment (CEP) applications in select locations in Ontario.

Services in Ojibway are available in the following locations: Kenora Service Canada Centre (SCC) as well as at the

following Scheduled Outreach locations: NW Angle 37; Shoal Lake #39; Washagamis Bay; Dalles; Rat Portage; Whitefish Bay.

If these locations are not convenient for the client, Service Canada is piloting the use of a telephone interpretation service with the ability to translate from English to Ojibway and other Aboriginal languages/

dialects. If the client wishes to use this service, they can do so at a Service Canada Centre, and arrangements could be made for an interpreter to assist the client with CEP questions via this service.

The client would need to make an appointment in advance by contacting the Service Canada location.



Honouring the women

Marjorie Beaudry, a Laurentian University Native Studies student, organized a Feb. 14 rally in Sudbury to call attention to violence against aboriginal women.

A number of communities across Canada honoured the 500 aboriginal women who are missing or murdered in the past 30 years.

Amnesty International has reported that aboriginal women are five times more likely to die a violent death than non-aboriginal women.

ANISHINABEK NEWS

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MAANDA NDINENDAM / OPINION

Racism by any other name is still ...fluffy!

The United Nations has declared that March 21 be recognized as the International Day for the Elimination of Racial Discrimination to commemorate the Sharpeville Massacre of 1960 when 70 unarmed anti-apartheid protesters were killed by gunfire from South African police.



Maurice Switzer

While some communities pay lip service to the occasion each year, the people who claim they speak for Canada – let’s call these political, media, and corporate leaders “Mouthpieces” -- try to content themselves and their constituents with the message that this country is better than most because protesters here don’t get gunned down in the streets. So they pretend that there is no racism here.

Meanwhile, First Nations citizens feel that they are at risk simply by standing up for their human rights. Just ask the family of Anthony Dudley George who was killed by a police bullet on Sept. 6, 1995 at Ipperwash provincial park.

Even when someone as credible as the former lieutenant-governor of Ontario – James Bartleman – describes as “disgraceful” the current socio-economic conditions experienced by so many aboriginal people in Canada, the Mouthpieces nod their heads in polite agreement, then proceed to go back to doing what they were doing before – ignoring the lives of thousands of children growing up in homes without indoor toilets or safe

drinking water. Presumably, these kids should “just get over it,” advice often heard by residential school survivors.

If issues of this magnitude are not deemed worthy of public concern, and even cause the Mouthpieces to become annoyed at those who raise them for tarnishing the national image, well just imagine the reaction when Native people have the nerve to complain about such trivial things as rude treatment from store clerks, or being called nasty names by their neighbours.

As I wrote to the Fort Frances Times a few weeks ago after a video circulated on the internet showing some inebriated high school girls poking fun at pow-wow dancing (Story on Page 29): “Those familiar with analyzing community and institutional response to charges of racism are used to seeing predictable responses from communities involved in such incidents: scoffing at the accusations as being ‘over the top’ responses to ‘childish’ or ‘immature’ pranks – the ‘boys-will-be-boys’ defence; attacking those making the accusations as being ‘whiners’ or ‘complainers’ – the ‘sticks-and-

stones’ defence; or minimizing actual evidence of racism – the ‘it’s-an-isolated-incident’ defence.”

So in deference to the one calendar day a year Canada allocates to officially thinking about racism – in other places, of course, not, Heaven forbid, here! – perhaps the best contribution Native people can make is to come up with a synonym that won’t upset the Mouthpieces so much.

Instead of complaining about “racist” language or behaviour, maybe we should use a kinder,

gentler word, something like “fluffy”. Hopefully such inoffensive terminology will help us get better support when we ask our local Mouthpieces to investigate such incidents as Native teens being called “bush niggers”, or high school students performing drunken pow-wow parodies.

I’ll update you on our progress on next year’s International Day for the Elimination of..... Fluffiness!

Maurice Switzer is a citizen of the Mississaugas of Alderville First Nation.



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 APRIL

Advertising

Bookings: March 20
 Final Art: April 10

News

News submissions: March 20

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Land helped family reconnect with each other

When I came back to rejoin my native family after twenty years it was the land that framed my family’s reconnection. It was the balm for the awkwardness of strangers who bore the same blood and history and wounds. Whether it was picking blueberries or canoeing out to picnic on a small island, the land gave us space and a sky to watch, waiting for the words to fall.



Richard Wagamese

It wasn’t easy coming back. I had nothing of the Ojibway left on me and they had no experience with the urban world I knew. But all of us felt a kinship with the territory we called our home and it was there amongst the muskeg, rock and spruce of the northern land that we found a way to learn each other, to scabble past the differences, the oddness we found in each other.

We went camping the second summer I was home. We drove to the shores of Silver Lake on the gravel road that leads to Grassy Narrows and found a place above a wide sweep of beach. There were five of us. My uncle Archie, my mother, step-father, brother and I.

My brother and I took off in the canoe. It was a

calm, perfect afternoon and the paddling was easy. We talked some but mostly we concentrated on the land, allowed ourselves to drink in the feel of it, the symphony of it, the orchestral maneuvers of wind and rock and sky. I could feel the presence of my people, the staunch heart of them beating here for millennia and I felt joined to it.

We paddled back as evening fell. We could smell woodsmoke and we saw the fire burning in the middle of the camp.

It was the perfect idyllic scene. The Ojibway world unchanged, unaffected. But when we beached the canoe and walked to the camp we found them in lawn chairs watching a ball

game on a battery-operated television. I laugh about it now, that collision of time, but back then it confused me. I was so desperate to reconnect, so hard-pressed for definition that the cultural non sequitur was jarring. I wanted my people to be as tribal as I dreamed them, and later, when my uncle taught me to do loon calls on the beach, as traditional and cultural as I needed them to be. But time made that impossible.

We all of us, have seen time disrupt us. Everyone has seen the lives we sprang from changed and altered and rearranged, evolved into a curious melange of old and new, known and undiscovered. The country between us is not strange. We all of us, Indian or not, carry a yearning for simpler, truer times.

We come to love this country in different ways but it defines us all with the same measured hand. When you stand on it, open yourself to it like a child, you learn that distances, like time, are a construct, navigable by desire.

Richard Wagamese is Ojibway from Wabassemoong First Nation in Northwestern Ontario.

MAANDA NDINENDAM / OPINION

BALONEY & BANNOCK By Perry McLeod-Shabogesis



Call me paranoid, but didn't Harper's ancestors...
... set the course for the Titanic too?

redroad@onlink.net



LETTERS



From Kettle Point to California

I am First Nations (Kettle Point, Chippewa) living in northern California for 40 years and try to get back to the rez every few years, I took my boys back in 1992 --best time of my life -- to see where we're from. I receive your Anishinabek News paper in the mail. Miigwetch for taking your time to send it all the way to California. The paper is great. It keeps me informed of all the things going on with the First Nations. My brother and his family live on Kettle Point, and Chief Thomas Bressette is my first cousin. I have lots of family there and hope I will soon be moving to Canada. Please tell Shirley Williams "miigwetch" for all her words of encouragement.

Thomas Kaczanowski
California

Little NHL was a blast

The Little Native Hockey League tournament stands for unity, bringing together First Nation people and having a blast.

Hockey is being played at the rinks, while kids are hopping and bopping from place to place to watch their cousins and friends play.

Relatives from far away greet our fathers and mothers; and children see and know new faces from all over our great north.

Sault Ste. Marie was full of but one love this past March break and that was for hockey. From tykes to midgets, there were always packed arenas and the scene was always good. This year was another great memory.

It stands for unity, bringing together the First Nation people for fun, and nothing more.

Anthony Beaucage
Nipissing First Nation



Governance really means having rules that are effective

After participating in an election within the Algonquin land claims and self-government process and experiencing how it was run, I came to appreciate the need for rules of good governance. In any land claims and self-government process there is indeed cause for concern because power is subject to misuse and abuse. This is the challenge of Indigenous self-government -- the need to exercise power effectively and responsibly.

In a paper entitled "The Concept of Governance and its Implications for First Nations" Cornell, Curtis, and Jorgensen argue any expansion of jurisdiction must be backed up by capable government. Capable government begins with the creation of constitutional agreements which answer the questions: What is the structure of government and who does what? While ideally this should begin with the writing of a constitution, there are indeed other possible beginnings. Writing and establishing vision statements and election codes are alternative routes. If a people forego constitutional writing, though, in favour of this later approach, it is suggested that they recognize the constitutional nature of the work being pursued.

In another paper entitled "Starting and Sustaining Strong Indigenous Governance" Cornell moves beyond merely talking about the role that increased jurisdiction has in achieving self-government. In all discussions and movements toward increased jurisdiction, communities must also be cognizant of how well they play their role of increased power in that what communities do with power and the rules that guide them are equally critical. Succinctly, there is the need to slow down and ensure good rules of governance are in place as without them communities may be, hurrying down the wrong road which merely may be a quick trip to nowhere. A relationship exists between jurisdiction and good rules in any form of successful governance. In short, good governance means having rules that are effective.

While systems of government and governance can take many forms depending on the people, their values, and their



Lynn Gehl

culture, good governance principles once established serve to ensure that the institutions effectively contribute to the well-being of the group and their long term viability. In addition, rules of good governance must be established in a good way and in a manner that the people they serve view them as legitimate. Once the rules of good governance are established, they must remain in place as the government changes. Essentially, the rules should not be subject to politics; rather, the people and their politics must be subject to the rules.

In a paper entitled "Governance and Good Governance: International and Aboriginal Perspectives" Plumtre and Graham also offer a discussion of good governance. Attributes of good governance consist of: Constitutional legitimacy; Public participation; Democratic elections; Transparency; Respect for human rights; Absence of corruption; Rule of Law; Freedom of information; Political openness; Administrative competence; Predictability and stability of laws; Administrative neutrality; Tolerance; Equity; and Accountability. Further, others include: Responsiveness; Strategic vision; Consensus orientation; Gender equality; and The need for a strategic vision are other systems of good governance.

Furthermore, Nunavut's vision of sound governance include: Placing people first; Being representative, accountable, and fair to all its residents; Being a servant to the people; Seeking direction from the people; Being

shaped by and belongs to the people; Offering programs and services in an integrated and holistic manner; Promoting harmony amongst people; Placing ownership of well-being into the hands of individuals, families, and communities; Conducting itself with integrity and openness; Encouraging excellence and welcomes creativity; And incorporating the best of Inuit and contemporary government systems.

The Royal Commission on Aboriginal Peoples also offered a discussion of the attributes of good governance. These attributes include: The centrality of the land; Individual autonomy and responsibility; The rule of law; The role of women; The role of Elders; The role of the family and clan; Leadership and accountability; And consensus in decision making.

While systems of government and governance can take many forms depending on the people, their values, and their culture, good governance principles once established serve to ensure that the institutions effectively contribute to the well-being of the group and their long term viability. To this end Cornell, Curtis, and Jorgensen offer an invaluable warning for Indigenous communities heading toward increased jurisdiction when they posit, "without effective governance, cooperation becomes cumbersome and difficult, disputes become more common and are more likely to go unresolved or to be resolved in violence, social relationships deteriorate, and the society fails to achieve its goals" (3).

In summary, without systems of good governance in all processes leading up to an increase of jurisdiction and power, peoples may merely achieve a kakistocracy where what is established is bad government and a government that is run by the most unscrupulous or unsuitable people.

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



RESTORATION OF JURISDICTION

Anishinabek Nation one step closer to self-government

GARDEN RIVER FN – The 42 member communities of the Anishinabek Nation are one draft constitution closer to a distinct Anishinabek form of self-government.

About 100 delegates attended the Chi Naaknigewin Maawanjiidiwin Conference on the Anishinabek Nation Constitution & Appeals System, held in Ketegaun Zeebee and Sault Ste. Marie, February 27 – 29.

The first day of the conference was dedicated to providing access to traditional teachings on Anishinabek governance by Grand Council Elder Gordon Waindubence. Held at the Dan Pine Healing Lodge, the teachings are fundamental to the development of the Anishinabek Nation governance structure. Anishinabek citizens have insisted that the nation's government be based on Anishinabek governance traditions and that opportunities to learn about the Dodem System be made available.

During the next two days, political leaders, Elders and citizens from across the Anishinabek Nation provided direction on their nation's draft constitution and how it will be ratified, implemented, and utilized. Delegates also reviewed and provided direction on draft dispute resolution structures, policies, and procedures that have been developed over the past four years.

"We are nations, we have



The Chippewas of Aamjiwnaang's delegation. Back from left: Norman Yellowman, Anishinabek Nation Grand Council Elder Gordon Waindubence, Councillor Errol Gray, Councillor Darren Henry, Chief Chris Plain, Michael Plain, Ontario Regional Chief Angus Toulouse, Chiefs of Ontario, Justin Waters, and in front, left to right: Stephanie Rogers, Councillor Elizabeth Yellowman, and Elder Jean Henry.

always been nations and we have the right to govern ourselves in our own way," Anishinabek Nation Deputy Grand Council Chief Glen Hare said in his opening remarks. "Our citizens have said we have to move forward on self-government, assert our jurisdiction, and 'just do it.'"

"We cannot wait for other governments to recognize our nationhood and our governments – no one can give us self-government. This is something we have to do. If we don't recognize our own governments, we cannot expect others to recognize them," Hare told conference delegates who gathered to deliberate and decide how the traditional Anishinabek governance system, the Dodem (Clan) System, can be re-established through modern-day governance institutions, such as a written, national constitution, including a culturally relevant system for appeals.

"Anishinabek citizens have told us that they want to move forward with sovereignty and nation-building by creating a constitution for the Anishinabek Nation. Also, the Harvard Project on American Indian Economic Development found that native tribes who exercised "de facto sovereignty" through their own constitutions and forms of government are more successful than those who do not," Deputy Grand Council Chief Hare continued.

"With our own governance systems in place, we will have moved a long way toward Anishinabek self-government. That means being Anishinabek, and not being "Indians" any longer. No more running to Indian Affairs and the courts to solve our internal problems or make decisions for us."

Under the leadership of Grand Council Chief John Beaucauge and Deputy Grand Council Chief

Hare, the Anishinabek Nation is mounting an aggressive campaign that will replace the out-dated and often repressive Indian Act with Anishinabek self-government and revive the nation-to-nation relationship with Canada.

Ontario Regional Chief Angus Toulouse of the Chiefs of Ontario (COO) delivered an address on the "Importance of Unity for the Anishinabek Nation" on day two. Chief Toulouse gave an update on his work at the regional and national levels and talked about Sagamok Anishinabek's experience with its constitution. "When the people are ready, it will happen," he said.

In an interview with media, Chief Toulouse explained that the Anishinabek Nation was in process of reviving a traditional form of government that has existed since time immemorial. He went on to say that assimilation did not work and the Anishinabek Nation and First Nation constitutions would,

in the end, replace the Indian Act.

On day three, Tuma Young, CEO and legal counsel for the Eskasoni First Nation in Nova Scotia, shared the successes of the Apiksikuwaqan Project in the Gaspé Region of Quebec in designing and using a dispute resolution system that is grounded in the traditional practices of their Nation.

Central to Mr. Young's presentation was that there are two things missing from the modern, western models of dispute resolution: family relationships and reconciliation. Mr. Young said that some disputes can be prevented in the first place, if you can identify your family relationships. Also missing, is the notion of reconciliation. In the western or European model, the parties in a mediation, sign an agreement, shake hands and walk away. In First Nation communities, this is not enough. Harmony between the parties must be restored, he said.

The conference was hosted by Garden River First Nation, in coordination with the Constitution Development and Appeals and Redress Systems projects of the Union of Ontario Indians. The goal of the conference was to solicit feedback through consultation with First Nation leaders on the future development of the Anishinabek Nation Government and the draft Regional Appeals Systems and Anishinabek Nation Tribunal and Commission.

Communication may be the greatest challenge in process

By Perry McLeod-Shabogesis

SAULT STE. MARIE – Baby steps, with an occasional leap, characterizes the Anishinabek Nation's developments on exercising self-government.

Recently, just under 100 delegates from 22 member First Nations of the Anishinabek Nation took one of those steps at the three-day "Chi Naaknigewin Maawanjiidiwin"-Nationbuilding Conference in Sault Ste. Marie, Ontario, February 27-29.

During the Anishinabek Nation constitution discussions on the second day, the dialogue and debate continued around forming a recognized Nation-level of government.

A draft Anishinabek Nation constitution is at the centre of the self-government initiatives, serving as an umbrella for which all other local First Nation constitutions can be further protected and recognized.

At the conference, Deputy Grand Council Chief Glen Hare opened the day, addressing First Nation representatives as well as local media.

He pointed out the vital importance of this movement not



Conference co-chair Chief Wilfred King of Kiashke Zaaging Anishinabek, leads a group in discussing the draft Anishinabek Nation constitution and its potential impacts on member communities and their citizens. – Photo by Perry McLeod-Shabogesis

only for the political leadership, but the grassroots membership as well.

"Effective and efficient governance does result in improved economic development," said Deputy Grand Council Chief Hare. "As stability and fairness in governing improves, so do opportunities for investment and First Nation membership confidence in local and Anishinabek government."

Breakout groups were used

throughout the conference to discuss the draft Anishinabek Nation constitution and created an atmosphere for delegates to present new ideas and suggestions on possible improvements.

With the "Clan System" as the basis for the structure of the proposed Anishinabek Nation Government, awareness and re-education was a common concern expressed by all groups.

"There has to be a strong public awareness campaign on

our clan system", said Chief Chris Plain of Aamjiwnaang First Nation during a group session.

The conference broke into smaller groups for discussion and input was gathered which will be reflected in the next draft.

As this process moves along, citizens of the Anishinabek Nation are strongly encouraged to be engaged and participate by voicing their thoughts and opinions.

To date, 29 band councils have signed on to the education initiative with 27 signing on for continuing the governance talks. Of the 29 at the education table, 23 have developed their own draft First Nation constitutions, with the remaining five still in development.

Once a draft constitution has been ratified by a First Nation, it can be used to govern its community in whole or in part.

A First Nation may choose to delegate some of its authority (ie: development of laws on common issues such as elections) to the Anishinabek Nation Government. A First Nation can do so while still governing all other areas of their government.

A "delegating clause" that allows this law-making authority to be passed to the Anishinabek Nation would need to be in the First Nation constitution. In the reverse, the Anishinabek Nation would need a clause to receive the delegation.

The Anishinabek Nation constitution is designed to bring unity to the Anishinabek First Nations and provide a way to govern themselves collectively while still maintaining the right of self-government at the First Nation levels under their own constitutions.

The development of First Nation and Anishinabek Nation constitutions will result in better governance than the Indian Act provides.

Communication on all constitution developments to the grassroots members of each First Nation continues to be the key to the success of these initiatives.

This may be the biggest challenge the Anishinabek Nation faces, along with making sure all its citizens understand how the Anishinabek and their own constitutions will directly improve their lives.

RESTORATION OF JURISDICTION



Deputy Grand Council Chief Glen Hare
—Photo by Perry McLeod-Shabogesic

An excerpt from the Deputy Grand Council Chief's speaking notes at the Chi Naaknigewin Maawanjiidiwin Conference

The establishment of our nation's constitution is a major step toward our goals. A constitution is the fundamental law of a nation, which may be written or unwritten – our unwritten constitution is our Eagle staff, our drum, our bundle. These embody the spirit of who we are. They are our Creator's gifts to us. Along with our traditions and language, these are sacred.

The Anishinabek Nation Constitution will be the supreme law of the Anishinabek Nation. The written document will outline the collective will of the Anishinabek on how we wish to live and how we wish to govern ourselves.

It embodies the traditional, cultural and spiritual aspects of Anishinaabe life and it reflects natural law as the basis for Anishinabek society.

It is a statement of the extent and limitations of power that Anishinabek citizens give to its government to make laws. Citizens have said that there must be constitutions to set out how our governments will be structured and how they will operate.

Anishinabek citizens have stated on many occasions that they want to exercise their right to self-determination in a way that will require Canada to recognize this right. Some of the most successful nations over the world have proven that, by adopting constitutions, they have become more prosperous and inspired.

A study by the Harvard Project on American Indian Economic Development at the University of Arizona found that native tribes who exercised "de facto sovereignty" through their own constitutions and forms of government are more successful than those who do not.

Anishinabek citizens have told their leaders that they want to move forward with sovereignty and nation-building by creating a constitution for the Anishinabek Nation.

Regarding the Anishinabek Nation appeals system, citizens were also very clear about what they wanted. Citizens said that it must be based on community consultation and that an Anishinabek Nation appeals system could:

- make binding decisions,
- provide mediation services,
- develop jurisprudence for First Nations, and
- First Nations should use an Anishinabek Nation system instead of the provincial and federal courts.

Citizens said that:

- an Anishinabek Nation appeals system must incorporate traditional forms of appeals and redress;
- must meet the needs of First Nations; and
- issues which cannot be addressed at a First Nation level, may be addressed at an Anishinabek Nation level.

Just think of the amount of time, money and headache we can save ourselves by using our own dispute resolution processes!

Just think! No more running to Indian Affairs to solve our problems or make decisions for us. With our own governance systems in place, and our own ways to resolve our disputes, we will have moved a long way toward Anishinabek self-government. That means self-government on our terms. That means being Anishinabek, and not being "Indians" any longer.

I am really happy that you have taken the time from your busy schedules to come here. Nahow. Let's get to work! Niigan Ga Zhaamin!

Appeals system key governance tool

By Perry McLeod Shabogesic

SAULT STE. MARIE – Long-standing conflicts within our communities and nation have eaten away at the core of our spirit of unity and the Anishinabek Nation is striving to resolve this through the development of an Appeals and Redress process created consultations with Elders, youth, grassroots members and leadership.

On the last day of the three-day conference delegates got an opportunity to again discuss and deliberate on a crucial segment of the draft governance model. In any good governance process the appeals and redress tool is paramount. Without it, conflicts can bring down any attempts for a community or nation to move forward.

On this last and final day, breakout groups were also used to create forums for sharing ideas, concerns and recommendations. These groups were regionally divided up so representatives from each of the four regions of the Anishinabek territory could meet and discuss how to approach appeals and redress in their own region.

"What will this mediation process cost and who will pay for it?" asked Elder Roy Michano from Pic River First Nation. Cost was a common area of concern for most of the delegates.

"Right now the cost to resolve issues through the courts are enormous", says Jenny Restoule-Mallozzi, Legal Counsel for the Anishinabek Nation.

"It was clear through group discussions that this process would have to be less costly or at least competitive with current costs. We hope that this process would also be used to resolve issues that courts and other mediation do not



Elder Roy Michano of Pic River, in the Northern Superior Region addresses his group during discussions on the proposed regional appeals process at the 3-day conference in Sault Ste. Marie.

presently cover," says Restoule-Mallozzi.

The cost issue will need more time to be deliberated by First Nations. The Anishinabek Nation appeals and redress process proposed will also address rebuilding relationships that other processes do not.

Tuma Young, a Mi'kmaq from Malagawatch/Eskasoni First Nations was guest speaker during lunch on the third day. As legal council for his nation, he shared his peoples experience on developing a similar process.

"Our resolution processes have always been unwritten," says Young. "It is our job today to write them down."

Tuma has worked very hard within his own territory moving these yardsticks ahead. Today he travels to other territories sharing the story of his communities.

It was explained to the delegates that there are three voluntary options for First Nations to choose from when looking at appeals and redress.

The first is a "Sharing Circle" model, then "Mediation," and a "Dispute Resolution Panel" is the third. Although the court system is another option, it is, as mentioned,

costly as well as adversarial.

According to Restoule-Mallozzi there would be a nation process that would deal with larger and broader First Nation conflict issues with a local process to deal with more individual issues.

As well, the local process could pass an issue of conflict to the nation if they felt it would be better served by an outside perspective. Any of the proposed processes would have to be agreed to by both parties to the conflict or dispute.

At the conference it was understood and shared by most participants that it was best to take on less complex conflicts.

Serious criminal offences, human rights issues, federal or provincial conflicts, as well as child protection, should be left for a later time, after getting our feet wet with other less problematic conflicts.

Communication is vital to concluding this dialogue and a video is being produced so information and understanding can spread throughout the Anishinabek territory. In the end, it is believed that self-government depends on strong communities relying on each other as a Nation.

Learning traditional governance

GARDEN RIVER FN – The Dan Pine Healing Lodge in Garden River First Nation provided participants at the Chi Naaknigewin Maawanjiidiwin – Nation Building Conference with a spiritual environment for learning about traditional teachings and customs around Anishinaabe governing practices.

The Anishinabek Nation Grand Council Chief, John Beaucage, and Deputy Grand Council Chief Glen Hare, First Nations chiefs and councillors, Elders, youth, and community members were provided with the teachings of the lodge and the customs of the lodge as it relates to traditional governing practices among Anishinabek.

Grand Council Elder Gordon Waindubence of Sheguiandah First Nation, conducted the ceremony within the lodge. His knowledge around the traditional teachings of the lodge and the important functions and protocols of the Anishinaabe clan system offered many the awareness of their roles and responsibilities within the lodge.

Though the one day of teachings from Elder Waindubence could only provide a brief introduction to the teachings of the lodge, it signaled the importance of ensuring that those teachings be sought out and incorporated into any future development of a modern-day Anishinabek governing system.

The late Dan Pine Sr. of Garden River First Nation had a vision of providing Anishinabek with continued access to and learning opportunities for traditional teachings. Many participants of the conference agreed that the lodge is something that they



Grand Council Elder Gordon Waindubence of Sheguiandah First Nation.

aspire to have in their own First Nation communities, and that it is a significant resource for the well-being of Anishinabek.

The lodge teachings served to set the tone for the remaining two days of the three-day Nation Building conference, February 27 – 29, on establishing the Anishinabek Nation Government and its appeals and redress mechanisms.



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ASK HOLLY

BY HOLLY BRODHAGEN
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Children make it all special

"Everything you need to know in life you knew before you were five."

A teacher once told me this and I never really understood it. There is plenty I have learned since I was five that has come in handy, but after spending time with children and talking to elders and parents, I finally got it.

Children are born with the amazing skills of love, trust, courage, forgiveness, curiosity and fun. If you doubt this, I suggest you find a small child (please ask the parents for permission first) and experience their world.

A child's love is unconditional. It comes in the form of a smile, hug or sharing of a treasured object. A child senses the needs of others and will satisfy that need in the simplest way.

A child shares without thought. They will share with you their treasured objects or, more importantly, their cherished moments. They give of their time with no thought of hours or minutes.

There is no courage greater than that of a child learning. In a short period of time they learn to crawl, walk, communicate and play. They are rarely discouraged by adversity; instead they see it as a challenge. They face their fears through curiosity.

A child trusts beyond anything. They trust that someone will aid them when they are in need. They trust that someone will hold and comfort them when they are happy, sad or scared, and that someone will protect them from pain. And they believe that when they are hurt someone will make that pain stop.

A child knows forgiveness. It might seem like forgetfulness but it isn't. They will still play with you after you have scolded them. They will still hug you after you have made them do something they don't like. They will forgive you your moments of forgetfulness.

A child can make everything in the world special. An everyday object becomes a tool of learning. Everything is new and everything is beautiful. The shiniest stone or the plainest wooden spoon opens a whole new world of possibilities.

As grown-ups we can do no less than to protect their precious gifts and teach them how to use these gifts to better the world.

Rabbit & Bear Paws

Panel 1: Eagle Wing asks, "EAGLE WING, ARE YOU SURE ABOUT BRINGING THOSE CHILDREN?"

Panel 2: Eagle Wing replies, "THEY'RE BARELY OLD ENOUGH TO HUNT! THEY'LL ONLY SLOW US DOWN."

Panel 3: Eagle Wing says, "NEVER UNDERESTIMATE THE ENERGY OF YOUTH, PAUL. THOSE TWO MAY OUTLAST US ALL."

Panel 4: Eagle Wing says, "OW! HEY!"

Panel 5: Eagle Wing says, "OOPS!"

Panel 6: Eagle Wing says, "UM... HELP?"

Panel 7: Eagle Wing says, "I DON'T LIKE THE LOOK OF THIS."

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Moose-tifying

In October 2004, a moose became entangled in under-construction power lines near the Teck Pogo gold mine, about 80 miles southeast of Fairbanks, Alaska. Officials speculated that the 1200-pound bull caught its 60-inch antlers in a sagging half-inch cable, then was hoisted 50 feet in the air when the cables were subsequently tightened with a hydraulic winch. The moose was still alive when the wires were lowered to the ground, but Department of Fish and Game officials deemed the situation too dangerous to allow for tranquilizing the unfortunate animal before removing it from the wires and decided to kill it instead. Workers believe the moose may have come across the sagging and swaying wires and decided to challenge the power line to a fight, as bull moose are known to do during the rut, or mating season.

We create our lives with our thoughts

Probably the most liberating and exhilarating information that I learned last year was about the Law of Attraction. We are creating our lives, the good and the bad, with our thoughts. Our thoughts govern our beliefs, our attitudes, and our behaviours. They can be limiting or they can be encouraging.



Penny Tremblay

I believe that the Creator receives our thoughts and delivers exactly what we have attracted by our thinking.

To set (SMART) goals is important to succeed. To believe them and live like they are already achieved is crucial to attracting them into our lives. For example, Mary sets a goal to reduce her weight by 25 pounds this year. This is a SMART goal (Specific, Measurable, Attainable, Realistic, Trackable)

Mary begins by telling her family and friends of her desire to lose 25 pounds. She mentions that her clothes are just not fitting, that she is tired of the excess weight, and that since her children were born she has had difficulty maintaining her ideal weight. She speaks of her diet and the challenges she faces with her family wanting to eat different foods than she does.

What would be more effective for Mary would be to set her goal and believe she has already received the results. She would begin acting like she was 25 pounds thinner, eating portions appropriate for her ideal weight,

exercising as those with her ideal weight do, admiring people who are at her ideal weight, visioning herself at her ideal weight, posting photos of herself when she was her ideal weight and believing that she is already receiving that which she desires. Only then, with thoughts that match her goals, can she ensure that they will get accomplished.

What are your goals for 2008? Trust that you are only one thought away from manifesting what you want in your life.

If you set a goal to quit smoking – stop thinking about smoking and start thinking about good health and clean air to attract it.

If you set a goal for financial gain – stop thinking about debt, and bills and start thinking about having money and how you will handle it.

Best wishes for great goal setting and positive thinking to attract what you want.

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INTERGOVERNMENTAL AFFAIRS



Police services poorly funded



Regional Chief Angus Toulouse.

TORONTO – Ontario First Nation police services are in a state of crisis due to being chronically under-funded, says Ontario Regional Chief Angus Toulouse.

“The federal cap on funding is resulting in First Nation citizens being forced to accept lower standards of policing than citizens in mainstream society. This is a health and safety concern for First Nation citizens, and for First Nation police officers. The federal and provincial governments are aware of this situation and are basically non-responsive,” the Regional Chief said.

First Nation police services are forced to work within a federal policy, which views the services they provide as mere enhancements to the police service of jurisdiction, which in Ontario is the Ontario Provincial Police (OPP).

The Regional Chief indicated that work has been done under the auspices of the Ipperwash Inquiry which calls for federal policy reform to bring the First Nation Policing Policy up to date and to recognize First Nation police services as essential services within their communities.

Toulouse noted that the Final Report of the Ipperwash Inquiry suggested that both the federal and provincial governments should increase capital and operational funding for First Nation police services, and that this funding should be secured by renewable five-year agreements between federal, provincial and First Nation governments.

“First Nations leaders are very concerned, and with good reason, that our officers are being left without required resources due to continued government inaction,” Toulouse said.

The federal Ministry of Public Safety and Emergency Preparedness is required to approach the federal Treasury Board to ensure funding is sustained for First Nation policing. For a number of years, First Nation

governments have submitted deployment assessments which clearly identify the need for increased officer complement, infrastructure and equipment upgrades.

Regardless of these deployment assessments, the Ministry of Public Safety and Emergency Preparedness did not seek additional resources for First Nation police services.

The Regional Chief pointed to the recent closing of prisoner cells of the Kasabonika Lake detachment of Nishnawbe-Aski Police Service due to their deteriorating condition.

“I join Grand Chief Beardy in his call to the federal and provincial governments to come to the table and work with First Nations to develop long-term solutions that satisfy the health and safety needs of our police services and citizens,” said Toulouse.

“I cannot emphasize strongly enough the decrepit and unsafe conditions that far too many of our police detachments are in. Will it take more people to die before we get a response from the federal and provincial governments?”

The Regional Chief mentioned the two unnecessary deaths, and serious injury to an officer which occurred in Kashechewan on January 9, 2006 due to a fire in the detachment.

The Regional Chief indicated that the Final Report of the Ipperwash Inquiry provides guidance to ensure certain First Nation police services in Ontario are sustained and are provided with adequate funding levels.

“This is an issue of basic human rights. First Nation police officers undergo the same training and perform the same duties as mainstream officers but are forced to accept less than standard working conditions. We require our treaty partners at the table to ensure that First Nation police officers are provided with the necessities they need to carry out their responsibilities and to keep our citizens and communities safe,” the Regional Chief concluded.

Garden River gets ‘smart card’

GOLDEN VALLEY, Minn.—The Ojibways of Garden River have signed an agreement to license and use a U.S. firm’s biometric technology to produce cards to identify their First Nation citizens and also serve as passport-backup identification.

“The Garden River Nation’s 2,200 enrolled tribal members will be the first in Canada to be able to identify, without any doubt, their people are who they say they are,” said Van Tran, president of Veritec Inc. “The tribal leaders should be commended for their truly historic foresight to know they’re opening the door in Canada for what we believe to be the best counter-

terrorism, identity-theft solution possible, and hopefully, other Canadian and Mexican border tribes, on both sides of those borders, and other U.S. states,



will follow suit soon.” Ms. Tran noted that Montana’s Blackfeet Nation initiated U.S. tribal use

of Veritec’s same technology and application in October, 2007.

The technology stores the individual’s fingerprint minutiae and other personal information in a “smart card” format.

Garden River councillor and senior forest technician, Blaine Belleau, said: “We’re excited to be the first tribe north of the U.S. border to embrace this new technology which will help us prove we are who we say we are. When 9/11 occurred, and deadlines were imposed requiring proof-positive identification for everyone crossing the Canadian border from either side it played a big part in making our decision to re-define ourselves.

Fisheries and Oceans Canada 6x8

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MISSION

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



LANDS AND RESOURCES

Stories identify species at risk

DOKIS FN – The community Species at Risk (SAR) team is using the animals' point of view to get their message across to the First Nation's youngsters.

"A storybook is being compiled that will consist of aboriginal teachings and will directly involve creating awareness from the animal nations' point of view," says Mabel Dokis, SAR Technician in Dokis.

Information sessions prove to be a success with the young people of Dokis.

"By using props such as habitat reconstruction and hand puppets, we can catch the eye of the young and this makes the teachings more interesting for the kids," says Mabel.

Colouring sheets are handed out with questions regarding the species at risk to see what information the children



Mabel Dokis uses props and puppets to educate children.

retained. "This lets us better understand what the child may have absorbed and gives us the opportunity to make any changes that need to be made within our presentations," explains Mabel.

Along with Pamela Restoule, Mabel has been working in conjunction with the Ministry of Natural Resources to dispel any fears that may be prevalent among community members by making them aware of endangered animals on the Species at Risk list.

"We would like to better inform the community about the animals that are susceptible in

this area and what actions to take in case you encounter species at risk," she says.

Mabel and Pamela have been working with the Nipissing Naturalist Club on a pocket-sized field guide that will list the species at risk and include their Ojibway names.

The species at risk are in one of five categories: special concern, threatened, endangered, extirpated and extinct.

"Today, most stressors for wildlife are directly related to human activity," says Mabel, "Danger to wildlife may arise from the snowballing impact of several threats such as the loss

of wildlife spaces, environmental pollution and climate change. Across the country, teams are working on the healing and protection of species."

The team has used other methods to educate the community.

"Power point presentations, display units and pamphlets have also been a great way to ensure responsibility will be taken upon each of us to protect and recover species at risk," says Mabel.

Dokis First Nation received stewardship funds to implement this program and has been able to identify in its territory the species that are vulnerable or threatened.

Munsee seeking settlement

MUNCEY – Munsee-Delaware Nation has written to City of Toronto Mayor David Miller seeking settlement of its claim for consequences to be suffered by the First Nation community because of Toronto's new garbage dump.

Munsee-Delaware Nation is located southwest of London, and is near Toronto's new garbage dump site; and, while Toronto has provided compensation to Oneida of the Thames Nation and Chippewa of the Thames Nation, it has not offered any compensation to Munsee-Delaware Nation.

Chief Patrick Waddilove says Muncey's use of groundwater wells will be impacted by the dump.

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M'Chigeeng's Chief Bebamash joins Commission

GARDEN RIVER FN – Anishinabek Nation Grand Council Chief John Beaucage has announced the appointment of a political representative to the Anishinabek Women's Water Commission.

"I'm pleased that Chief Isadora Bebamash has accepted this appointment as Commissioner. She is committed to fulfilling her role as a woman and as a leader, to speak for and protect the water," said Grand Council Chief Beaucage.

Isadora Bebamash, is a first term Chief for M'Chigeeng First Nation on Manitoulin Island. Previously she has sat as a Band Councillor and on the First Nation's Economic Development Commission.

"I am excited to be a part of the Women's Water Commission. It will be a tremendous

honour to work with the other Commissioners," said Chief Bebamash.

"Our women have many teachings that can be shared with the people," she said.

"The appointment of a political representative to the Anishinabek Women's Water Commission is meant to strengthen our leadership role in the area of water policy in Ontario, and enhance the leadership role of the Women's Water Commission itself," said the Grand Council Chief.

Grand Council Chief Beaucage, Chief Bebamash and the Anishinabek Women's Water Commission attended a February Anishinabek Nation water policy forum in Garden River First Nation discussing policy options to protect and preserve the quality and quantity of water, and the Great Lakes basin

eco-system.

"We are not simply stakeholders," said Grand Council Chief Beaucage. "Along with Ontario we are stewards of the Great Lakes, and we will work to entrench that role within the Great Lakes Charter Annex implementation process in Ontario."

The foundation of First Nations water policy is the traditional role of the Women in caring for the water.

The Anishinabek Women's Water Commission will provide direct advice to the Grand Council Chief and the Anishinabek Nation Chiefs-in-Assembly.

Beaucage is committed to a meeting with the Anishinabek Women's Water Commission and Ontario's Minister of Natural Resources, the Hon. Donna Cansfield.

Water conservation: It's everyone's responsibility

By Lynn Moreau

Did you know that fresh waters make up only 5% of water on earth and that less than 1% of the Great Lakes are renewed annually by precipitation and runoff? Although water is often considered a renewable resource, many communities are reaching the limits of their local water supplies and the capacity of their current infrastructure.

Canadians use 350 litres of water a day. This is two to four times the average in European countries that have comparable

living standards.

With a growing population in many rural areas and greater demands on groundwaters supplies, increased water efficiency is becoming a necessary part of life.

A recent survey of Union of Ontario Indians water systems showed that our communities rely heavily on groundwater.

- 9 communities rely solely on surface water.
- 16 communities rely on communal groundwater systems.
- 9 communities rely on a

combination of Ground and Surface water.

- 6 communities get some or all of their water from another municipality or community.

- 10 communities truck water into their communities or have had to do this in the recent past.

- 12 communities obtain their source waters from Lake Huron

Since many of us rely on groundwater, we need to start conserving this water, especially in the home.

Using too much water can lower surface and groundwater

levels. This affects all users including aquatic life in streams and wetlands. Lower water levels mean there is less water to dilute contaminants and these effects are increasing as a result of global warming.

It is estimated that 40% of water used in the average Canadian home is used to flush the toilet and 35% is used for showers and baths.

About a quarter of households have leaking toilets. If you think your home may have a leak, place food colouring in the toilet tank.

If, after 10 minutes it spreads to the toilet bowl without flushing, you have a leak.

Often, leakage results from a worn or misaligned flapper valve at the bottom of the toilet tank. The valve can be cleaned or inexpensively replaced. The float setting may also need some adjustment to prevent slow leaks.

Low flow showerheads can also help save water in the home.

For more ideas about how to save water in the home, check out www.on.ec.gc.ca/reseaw/watertips/watertips_e.html



MNO-BMAADZIWIN/HEALTH

Anishinabek join 'pressure' project

By Marci Becking

SERPENT RIVER FN – Douglas Graham of Mnaamodzawin Health says the High Blood Pressure Project that his organization is working on will make Anishinabek Nation communities stronger, as well as healthier.

"Many of the youth tell me that they lose hope. They want to give up, they say they are 'screwed' because if their parents and family



Douglas Graham

members have an illness or disease, they feel that they'll have it too," says Graham who wants to start turning that belief around.

First Nations citizens are more likely to have high blood pressure and diabetes and are at greater risk of heart disease and stroke than the general population.

"We know from our own personal experiences of the very high incidence in these areas in our communities," says Graham. "Information will be provided to all of our clients to have more knowledge, empowered clients and monitoring and managing their own care in dealing with blood pressure."

One of Graham's new projects has the Heart and Stroke Foundation of Ontario working directly with First Nations.

The organization approved the High Blood Pressure Project in collaboration with Noojmowin Teg Health Centre and Mnaamodzawin Health Services.

"Aundeck Omni Kaning and Whitefish River First Nations are the first two to be a part of this project," says Graham. "There is considerable hope for addressing the issues of high blood pressure and impacting the health of our Aboriginal people. Studies have shown that controlling high blood pressure can reduce stroke occurrence by 35-45 percent and heart attack occurrence by 20-25 percent."

The High Blood Pressure Strategy has been piloted in several Ontario communities with very promising outcomes.

"Our two First Nations are the first Aboriginal communities to be approved in Ontario for implementation of this strategy," says Graham. "With the leadership, significant investment and a cross foundation approach, this project has the potential to reduce the risk of premature death and disability from heart disease and strokes in our communities. This is a very exciting opportunity for all of our First Nations."

This strategy involves organizing all of the health care providers with the First Nations' clients into a comprehensive team approach.

"Our Healthcare providers will be given training in state of the art tools and guidelines as a standard base for clinical care in blood pressure monitoring with our nurses, nurse practitioners, doctors, pharmacists and Community Health Representatives on behalf

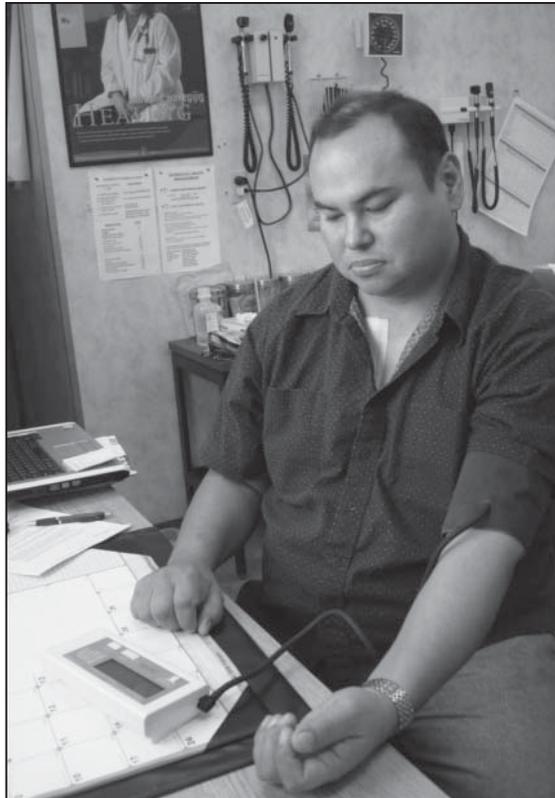
of our First Nation membership in both of these communities over the next two to three years," says Graham.

"The experts will be coming to us developing new written

material placed into a tool kit format. These materials will be made available a later point to all of our First Nations across Canada," says Graham.

Communities that come under

the umbrella of Mnaamodzawin Health are Zhiibaahaasing, Aundeck Omni Kaning, Whitefish River, Sheshegwaning and Sheguiandah First Nations.



Charles Shawanda, Whitefish River FN takes his own blood pressure.

Biidaban
Healing
Centre
4x4.5



MNO-BMAADZIWIN/HEALTH

Students discuss alcohol disorder

By Autumn Watson

CURVE LAKE FN – First Nation students from Sutton District High School and St. Paul’s Elementary School in Lakefield participated in the “Web of Life” workshop, which takes a creative approach on raising awareness of Fetal Alcohol Spectrum Disorder (FASD).

The workshop begins by introducing Asibikaashi (spider woman), who used to journey to all the cradleboards to weave her protective web. The dream catcher is then used to show how it can represent the great circle of life, and the importance of balancing the physical, mental, emotional and spiritual self. Highlighting how life connections and inner strength help guide healthy decisions.

The participants learn that a child enters the world through the Eastern Doorway and is regarded as a “sacred gift” and to the responsibility of love and nurture

lie with not only the mother, but the father and community as a whole.

Discussions take place surrounding the effects of FASD on the life cycle and some of the mental, physical and emotional challenges that are associated with a child who has been affected by alcohol.

Students learn how alcohol causes damage to a fetus, that all types of alcohol have the same damaging effects and that no amount of alcohol is safe to consume during any stage of a pregnancy.

One student commented “I had no idea what FASD was or that it even existed before the workshop”.

Although a common misperception, students learn that FASD is not specific to First Nations culture. Rather the root causes of alcoholism (subsequently, FASD)

stem from a loss of culture due to colonialization and assimilation.

In the classroom, students realize that children with FASD may learn differently, but not to label nor judge the person, rather to have an open heart and open mind to learn from their peer.

It was nice to hear the youth walking away saying that “we can tell our friends so they can be aware too”.

Ms. Devlin from St. Paul’s Elementary School, wishes “that this presentation could also be done for the staff at our school”, to help teachers accommodate the learning needs of children affected by alcohol.

For more information on the “Web of Life” workshop please feel free to contact, Autumn Watson, FASD southeast/southwest regional worker in the UOI Curve Lake Satellite Office at (705) 657-9383 or wataut@anishinabek.ca



Students from St. Paul’s Elementary School, Lakefield participated in the Web of life FASD workshop. Back row, left: Tupray Barnes, Sara Muskratt, Melissa Gravelle. Front Row, left: Ryan Robertson, Derek Galloway



Sutton District High School students participated in the Web of Life FASD workshop. Back row, left: Dawn Sillaby-Smith (Aboriginal Curriculum Advisor), Teresa Big Canoe, Jimmy Ellis, Autumn Watson, Dillon Big Canoe. Front row, left: Jordan Stevens, Ben Big Canoe, Isadore Toulouse (Ojibwe Language Teacher), Billy Villeneuve.

Za Ged O Win 4x4.5

Lisa joins health staff



Lisa Goulais

Hello, my name is Lisa Goulais and I’m from Nipissing FN.

I started my job position here at the UOI in January as the Health Administrative Assistant. I am a recent graduate from Laurentian University with a Bachelor of Arts in Gerontology and am close to completion of my Bachelor of Arts in Psychology as well.

I have over three years of office experience along with over three years of experience working within the health care field. I have experience working with older adults within and outside my community, individuals with mental illnesses, developmental disabilities, and abuse survivors.

Thank you to the UOI for giving me this opportunity to learn and grow, thank you to my community for always supporting me through all of my educational and career experiences, my wonderful partner Michael, and many thanks to my family that have always been there for me.

Ministry of Finance 10.25 x 3



DNAKMIGZIWIN/SPORTS

Speedy Steve Nadjiwan paces Cape Croker ski team

By Laura Robinson

BARRIE – Competitive cross-country skiing was only introduced to Cape Croker School students three years ago, but the Anishinaabe youngsters have quickly got the hang of the Nordic sport.

Cape Croker's Steve Nadjiwan skated to a second-place finish in the 1.8 km junior boy's skate event at the March 4 provincial elementary school championships at Hardwood Hills, north of Barrie. Teammate Elwood Watkinson placed 4th, and Nawash's Nodin Akiwenzie, who skied for Peninsula District, took eighth spot. In the junior girl's race, Cape Croker School's Jessie Stanish took ninth, while in intermediate boy's her teammate, Cody Campbell skied to eleventh place.

Soon after the individual events, the skiers competed in the relay races. Cape Croker School took second in the junior event, with Nadjiwan and Watkinson skiing the first two legs, Rose Nadjiwan skiing third, and Stanish taking the anchor position. The intermediate relay saw Kirk Jones take the first pull,



Cape Croker's Mi'ingen and Nodin Akiwenzie show sibling rivalry on skis.

followed by Cody Campbell, Kerri Jones and Abby Jones. The team finished third. Overall Cape Croker School's junior boy's team took second, and junior girls placed third.

A week earlier, Cape Croker's team finished second place overall among 22 schools participating in the Bluewater District Elementary School Championships at Hepworth.

Steve Nadjiwan grabbed silver in the warm-up race for the provincials.

"I did the course with my own skiing technique," said Nadjiwan, age ten, after the race. "It helped me accelerate faster when I went around the corners and I didn't crash or anything. It's really fun going down hills."

Nadjiwan says it was Connie Cutting, an educational assistant at the school, who gave him great advice. "Connie said never stop skiing—keep going, and you don't just stop at the end of the race. Keep yourself moving."

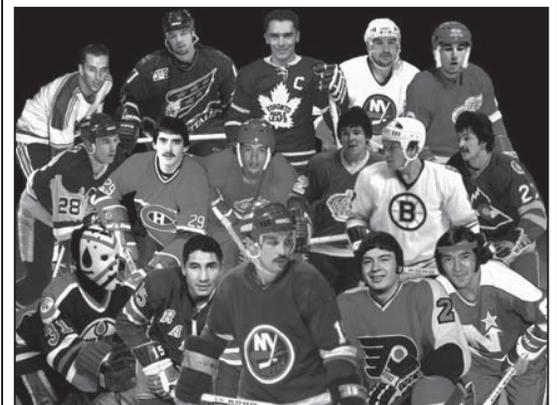
At the Bluewater

championships there were plenty of others joining Nadjiwan in the top ten. Anishinaabe Nordic Racers included Elwood Jones and Jackson Nadjiwan, who tied for fifth place in junior boy's skate, Jade Solomon placed sixth in junior girl's classic, Abby Jones was sixth in junior girl's skate, while teammates Shania Squires and Kerri Jones were seventh and ninth respectively. Kirkland Jones took fifth place in senior boy's skate while teammates Dakota Cutting and

Wolf Squires took sixth and seventh place. Nodin Akiwenzie, Christopher Akiwenzie and Mi'ingen Akiwenzie, who live at Nawash, but go to school at Peninsula Shores District School, were fourth, seventh and ninth in junior boys skate. In non-school events they race for the Anishinaabe Nordic Racers, and Nadjiwan says it's a great set-up. "I like the Anishinaabe Nordics. I like the days we ski on. I like to ski at night with my friends." Nadjiwan's advice to others is straightforward. "Never give up because if you give up you'll never fulfill your dreams. Don't put your past in front of you—it's just get in the way."

The skiers believe their strong results can be attributed to the special coaching they received this season from guest coach, Angus Cockney, a former Canadian champion originally from Tuktoyuktuk in the Yukon. Cockney raced in the 1970's-80's when most of the national XC ski team was comprised of Aboriginal people from the north. He now lives in Canmore, Alberta where his children Jesse and Marika are both junior Canadian champions.

Gaggi Media OPG
6x7



Former NHLers hitting the road

By Les Couchie

NORTH BAY – Assistant General Manager Dan Frawley has completed negotiations to send our team of First Nation former NHLers on a tour of First Nations in Quebec.

The team will consist of Islanders Team Legend Bryan Trottier, long-time Canuck Gino Odjick, Jamie Leach of the Penguins, former Blackhawk Everett Sanipass, Boston Bruin great Stan Jonathan, Hartford Whaler draft choice Chris Brant and former Pittsburgh Penguin captain Dan Frawley.

The team tour starts on April 5 in Whapmagoostui and then on to Chisasibi, Wemindji, Eastmain, Waskaganish, finishing up on April 11 in Val D'or. The team will be visiting the schools and participating with students in indoor games, music and motivational talks. All the players will be participating in the talks with the students.

This is the second tour for the Team and all the players are excited about visiting and contributing to the development of Anishinaabe youth. For more information on the team please contact the charity office at angsc@anishinabek.ca or call Les Couchie at 705 497- 9127 ext. 2261.



LITTLE NHL

Stories and photos from the 37th Little NHL Tournament in Sault Ste. Marie provided by Ben Leeson, sportswriter with the Sault Star.



Wiky Hawks make it three straight titles at Little NHL

As far as swan songs go, it was one of the sweetest Mike Bell ever heard.

The 17-year-old from Wikwemikong, Ont. capped his midget hockey career March 13, with a hat trick in his team's Little Native Hockey League championship victory.

Bell's Wiky Hawks scored a 6-5 overtime win over the Ginoogaming Winterhawks, from north of Thunder Bay, in the tournament-closing contest at Steelback Centre in Sault Ste. Marie.

Bell scored to tie the game with 1:09 left in regulation, then assisted on Galen Trudeau's game-winner, just seven seconds into extra time.

"It was unbelievable," Bell said, while his teammates celebrated on the ice. "It went just like we planned out. We rushed the net and I'm glad my buddy was there to bang it in."

"I'm really proud of these guys."

The win was Wiky's third straight Little NHL midget title, and the last for Bell and at least eight of his teammates.

"It feels great," he said. "It's awesome; there's nothing else you can say. This is the best for us boys. We look forward to this every year."

The Hawks trailed 4-2 in the second period, but battled back from deficits three times to force overtime.

Eight other players will leave along with Bell when the Hawks' season finishes. Wiky coach Duane Dokum, the first-year bench boss of the Hawks and himself a former Little NHL participant, dedicated the win to his graduating players.

"I did this for them, for the boys," Dokum said.

"It was pure excitement," Dokum said. "I bet the guys feel like a million bucks and they should. I'm very proud of all of them."

The Wikwemikong midgets had to best 12 other teams from across the province to win their division.

There were 103 teams, in eight divisions, that participated in this year's Little NHL tournament. Wikwemikong led the field with 10 entries. Host Batchewana, Sagamok, Nipissing and Oneida iced sixteams each.

Six Nations brought seven teams and Garden River eight to the tournament.

According to organizers, more than 1,500 players and coaches were involved.

Aamjiwanaang, a team from near Sarnia and host of the 2009 tournament, captured the bantam championship in a 3-1 victory over Moose Factory.

Moose Cree took the peewee title win a 5-0 shutout of the host Batchewana Attack.

Moose Cree defeated another area team in the atom final, beating the Garden River Braves 7-2.



Moose Cree's Derian Katapatuk, left, races for the puck with Wikwemikong's Clint Fox in Midget action.

Moose Cree team had 12-hour drive

For Derian Katapatuk, the end of the 37th annual Little Native Hockey League tournament was also the end of a minor hockey career.

The 18-year-old Moose Factory native, a right-winger for the Moose Cree Paytahpun Oilers, is not giving up the game. After playing it for most of his life, he has no plans to quit just yet.

But he's in his last year of midget hockey, so this Little NHL appearance will be his last.

"We've been here every year," Katapatuk said after a game at Steelback Centre in Sault Ste. Marie. "We kept coming. It's a tradition for all of us ever since we were in novice together, since we were little kids."

"We enjoy it. We get to see all the other Natives, people we haven't seen in a long time."

Katapatuk has been playing midget AA hockey in Timmins, for the local league's Martin Fuels Hornets. He sometimes skates for a men's league team in his hometown on James Bay, where there is no midget league.

But only once a year, when the Oilers make their

trek south for Little NHL action, do Katapatuk and his teammates get to represent Moose Cree First Nation.

Theirs is regularly one of the longest trips to the tournament. Sometimes they fly. This year, the weather was cold enough in Ontario's Far North for them to use a winter road.

The drive is more than 12 hours long.

"I've known these guys a long time," Katapatuk said. "We all play in organized teams in different cities, so it's nice to join back up and play together."

Despite their relative isolation, Moose Cree's entries in the Little NHL showcase are consistently strong. Setbacks like the midgets' 5-0 loss to the defending-champion Wikwemikong Hawks weren't about to dampen their hockey spirit.

"The boys love hockey," said Paulina Wabano, the Oilers' manager. "They have their days, but this just wasn't one of their days."

But it will all wipe away after. It will stay on the ice."

Hockey runs in the family

For the Lesage family of Garden River, the 37th annual Little Native Hockey League tournament was both a look to the past and to the future.

Thirty-six years ago, Gerry Lesage took part in Little NHL play, at the second instalment of the annual First Nations minor hockey showcase.

At this year's event, which ran March 10-13, he stepped behind the bench to coach the Garden River Hawks novices, last year's tyke division champions.

His son, seven-year-old



Geryd Lesage

Geryd, plays for the Hawks who reached the championship game, but fell 4-2 to the Mississauga IceDogs.

But there's more to the event than wins and losses, Lesage said.

"It brings the communities together."

LITTLE NHL CHAMPIONSHIP GAMES

BOYS

Tyke Division

- A championship - Six Nations Tykes 17, Batchewana Attack 5
- B championship - Wikwemikong Hawks 17, Wasauksing Islanders 7
- C championship - Saugeen 8, Oneida Tykes 5
- D championship - Sagamok 3, Birch Island 1

Novice Division

- A championship - Mississauga IceDogs 4, Garden River 2
- B championship - Six Nations 8, Delaware 6
- C championship - Birch Island Eagles 3, Batchewana 1
- D championship - Nipissing 8, Rama 4
- E championship - Moose Factory 7, Oneida 2
- F championship - Wikwemikong 16, Saugeen Stars 10
- G championship - AOK Rocks 9, Chimissing Stars 0
- H championship - M'Chigeeng Novices 13, Garden River Braves 2

Atom division

- A championship - Moose Cree 7, Garden River Braves 2
- B championship - Six Nations All-Stars 4, Delaware Hiemen 3
- C championship - Kettle & Stony Point Panthers 5, Nipissing 3
- D championship - Curve Lake 3, Wikwemikong Hawks 1
- E championship - Eagle Lake 8, Long Lake 0
- F championship - Wikwemikong Thunderhawks 7, Birch Island Eagles 3
- G championship - Oneida Attack 5, Cake Croker 1
- H championship - Rama Sharks 8, Sagamok 1

Peewee Division

- A championship - Moose Cree 5, Batchewana Attack 0
- B championship - Oneida 3, Pic River 2
- C championship - Rama 7, Nipissing Warriors 5
- D championship - Southwind Hawks 7, Wikwemikong Niitaytis 2
- E championship - Sagamok 4, Ginoogaming 3
- F championship - Six Nations All-Stars 8, M'Chigeeng 1
- G championship - Six Nations 2, Garden River Braves 1

- H championship - Birch Island 4, Saugeen Stars 2
- I championship - Cake Croker 3, AOK 1

Bantam Division

- A championship - Aamjiwanaang 3, Moose Factory 1
- B championship - Batchewana Attack 2, Wikwemikong Hawks 1
- C championship - Pic River 3, Birch Island Eagles 2
- D championship - Six Nations All-Stars 5, Rama Sharks 4
- E championship - AOK Legacy 9, Curve Lake 5
- F championship - Nipissing Warriors 3, Oneida 2

Midget Division

- A championship - Wikwemikong Hawks 6, Ginoogaming Winterhawks 5 (OT)
- B championship - Oneida Midgets 2, Wasauksing 1
- C championship - Moose Cree Midgets 12, Saugeen Stars 0
- D championship - Six Nations Midgets 6, Garden River Braves 3
- E championship - AOK Legacy 5, Curve Lake Eagles 0
- F championship - Nipissing Warriors 3, Taykwa Tagamog 0

GIRLS

Bantam Division

- A championship - Shawanaga Flames 2, Wikwemikong Hawks 0
- C championship - Garden River Braves 3, Sagamok Shkinnii kwek 2

Midget Division

- A championship - Aamjiwanaang Aces 2, Wasauksing Anong-ohns 1
- B championship - Garden River Braves 3, Nipissing Warriors 2
- C championship - Wikwemikong Aces 10, Sagamok Eagle Stars 1



Maheengun Shawanda, Odawa, Wikwemikong led a group of youth dancers during the opening ceremonies of the 37th annual Little NHL tournament.



ZHOONYAAKEWIN/BUSINESS

Miskokomon raising millionaires at Muncey

By Rick Garrick

MUNCEY – Joe Miskokomon is a familiar political face across Indian Country, but the former Grand Council Chief of the Union of Ontario Indians has never achieved the same global recognition as a seven-year-old resident at JM Farm.

Last August JM Van Gogh – a standard-bred trotter (Earl-Queen Tut) raised by Miskokomon at his horse-breeding operation located on Chippewas of the Thames territory just west of London – passed the \$1.8 million mark in lifetime winnings with a first-place finish in the Masters Trotting Series \$112,000 final.

“He’s been a world champion,” says Miskokomon, who takes great pride in listing the accomplishments of the stallion whose four-length victory

at Georgian Downs gave him 42 lifetime wins, matching the 1:53.2 track record in the process. “He still holds the world record.”

Miskokomon didn’t see a world champion in the making when JM Van Gogh was being reared at his 1200-acre spread, but he did notice how alert and competitive the stallion was.

“He wasn’t anything exceptional – he was an average size, well built with good conformation,” Miskokomon recalls. “But he was very competitive; he was always running and playing. His ears were always up, he was just a happy horse.”

The seven-year-old champion is driven by Trevor Ritchie, and trained by Ron Waples, whose 5,000-plus career wins and \$23 million in purses earned him a spot in the Canadian Horse Racing Hall of Fame. Owners are Paul Chambers and John Mello.

Miskokomon has been interested in raising horses since the age of 12, when he began working as a groom and exercise boy for a fellow Thames band member who raced thoroughbreds in Fort Erie and he and his father bought their first mare.

Joe and wife Shirley went into the commercial breeding business



Joe Miskokomon walks one of his foals at JM Farm.

in 1984 when they started JM Farm with two broodmares. Over the years they’ve expanded the operation to its current size, with two stables, and between 25 to 35 horses depending on the time of the year, including yearlings, fillies, mares and some race horses.

“It’s not a static business,” Miskokomon says. “You’re always buying and selling.”

Miskokomon plans to remain small enough to give individual attention to all his horses, while still being able to offer a select group of trotting and pacing

yearlings at the premier yearling sales events in Canada. He had two yearlings, JM Cashflow and JM Missouri, for sale at the 2007 fall sales, as well as one broodmare, Tipn Tax.

“Last year we had a filly that sold and made \$150,000 for her new owner,” he says.

“You buy horses that have good bloodlines. In Ontario, 3,500 standard-bred horses are born and raised every year.”

Miskokomon looks at a horse’s pedigree, but also pays close attention to its conformation – physiological structure.

“A horse with curved legs will not go as fast as a horse with straight legs,” he says, adding that there are also many other facets of the horse’s structure that will affect its speed, such as whether its legs will hit each other while racing.

Miskokomon recalls bidding up to \$80,000 on one horse in Kentucky a few years ago. The horse eventually sold for \$120,000 and has since won over \$800,000 in purse money, was syndicated to stand at stud for \$2 million, and is now worth about \$8 million.

“If you can catch one of those rising stars, your business is going to grow,” he says.

Almost as important as a

horse’s breeding and build are its heart and its training,” he adds.

“You have to teach them to be smart, teach them to be around humans and to interact with humans. If they’ve got speed, you have to teach them to maximize that speed. It’s horsemanship.”

Miskokomon’s customers often compliment him on the horses he has sold them, that they are well-mannered and easy to handle.

“That’s the kind of product we want to put out,” he says. “We get certain customers back each year because they like the way we raise horses. That’s what I want, people who will be return customers.”

Joe and Shirley do most of the chores around the farm to keep their expenses down, such as doing most of their own foaling, shoeing and injections, in order to stay competitive with the other commercial breeders.

“We don’t pay taxes,” he says. “That’s one big plus for us.”

Miskokomon also grows his own quality hay and straw. He buys his feed in bulk, usually in ten-ton loads, which he stores in two grain hoppers on the farm, and he saves on rail fencing by cutting his own logs on the farm and paying a sawyer to cut them into rough lumber.

ANISHINABEK NEWS

To give a voice to the vision of the Anishinabek Nation

Births, graduations, weddings, anniversaries, and obits



Fox - Joe and Mary Fox of North Bay would like to introduce their new son, Christopher Joseph, who came into the world on March 3, 2008 in Sudbury. Christopher weighed in at 8lbs even. Big sister Suzie is very excited. Proud grandparents are Margaret and James Fox of Wiky and Sally Smith of Garson. The family would like to thank Dr. Green at the North Bay General Hospital - Maclaren site.

Class of '08



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!



Fox-Smith - Sally Smith of Garson along with Margaret and James Fox of Wiky would like to announce the marriage of their children, Mary Jane Smith to Joseph James Fox. The ceremony took place on Saturday, June 2, 2007 at Trinity United Church in North Bay.

Celebrating 50 years!

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.



Carol Ella Brown



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.

Announcements this size, including photo, can be booked for \$50. Additional inches are \$15. Send text and photos to the Anishinabek News c/o Elliot Lake Standard, 14 Hillside Drive South, Elliot Lake, Ontario, P5A 1M6 or email anishinabeknews@elliottlakestandard.ca. All ads must be pre-paid by cheque, money order or credit card. For payment information and advertising deadlines, call 1-800-463-6408 or 1-705-848-7195.



EDUCATION *Kinoomaagewin*



A SUPPLEMENT TO THE ANISHINABEK NEWS
March 2008

Student follows life's signs

By Susan Hunter

SAULT STE. MARIE—Sometimes in life, you are presented with a sign that you just can't ignore. Something or someone points in a certain direction, and you just have to go that way.

That's what happened to Linda Trudeau, a Sault College student of Aboriginal ancestry, who is studying at the post-secondary level today because those around her would not let her forget why she is here and what she needed to do.

Linda Trudeau's story involved a beloved's last dying wish. Trudeau's partner, Wayne, who passed away only six months ago, wanted more than anything for Linda to go back to school to study Native language so she could teach it to others. Linda was fortunate to have grandparents and parents that spoke the language to her, but needed to refine her grammatical and written mastery of it.

"I remember the very last conversation I had with Wayne before he slipped away," recalls Linda. "He looked up at me and said, 'You know that program up at Sault College?' 'Yes,' I answered. 'Promise me you'll go there and take that immersion course and use it to help people learn the language and culture.'" "I promise," replied Linda.

Other people were in the room at the time and Wayne addressed them, as well. "Promise me you'll 'kick her butt' and make her go back to school." Everyone smiled and agreed they would. With that, he lost consciousness and never regained it. He passed away early the next morning. "He had heard



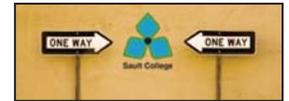
Linda Trudeau lost a loved one who wanted her to study at the college level.

what he needed to hear before he could rest," explained Linda. "It was that important to him—his last request before he left this world."

It wasn't a request Trudeau would forget or take lightly. "As soon as I heard that the Anishinaabemowin immersion language program was available at the College, I enrolled," recalls Linda. "I have great professors like Rose Trudeau and Doris Boissoneau who work with me so I can learn the language. And even though Wayne isn't here now, I know how happy he'd be," she adds. "It's what he always wanted for me. He's smiling—I know he

is." A dedicated student who is passionate about learning, Trudeau will travel north this summer to Thunder Bay where she will enhance her studies with a summer course in Native language instruction at Lakehead University. This will be her third summer studying there. Mabel Lewis-Hill, a local elementary school teacher and Linda's mentor, joined her for the first two sessions. "Wherever the language was being spoken and celebrated, Wayne encouraged me to be there," says Linda. "He wanted me to go with Mabel whenever I could to be immersed

in Anishinaabemowin." On one of those occasions, Trudeau realized just how precious her ability to speak in her Native tongue really was. "I was speaking to Mabel at a seminar once," recalls Linda. "Two women were sitting near us and they were just staring at us while we were talking to each other in Odawa. Neither one of them was saying a word but they had these big tears streaming down their faces. When I stopped and asked them what was the matter, the women responded, 'You can speak the language, and we lost ours. We can't speak it anymore. It's gone and we want it back.'" "Our job now, is to teach our language to everyone once again—especially the little ones," says Linda. "Even if they can't understand it at first, at least they can hear it being spoken and know that it exists—that's the first step."



Signs point to Sault College.

Former residential school students, the women were immersed in an English-speaking environment as youth and forbidden—even forcibly—to speak in the only language they knew.

Ever since that memorable day at the workshop, Linda speaks the language to anyone she can, including her children and grandchildren. She also acknowledges every First Nations person she encounters in her daily life with a greeting in their Native tongue. "Even if they look at me strangely and say, 'I don't speak the language,' I want to be a reminder for them of who they are and where they came from. Sometimes, that's all people need—a reminder. I want them to be proud of who they are and where they came from because I'm proud—I love who I am."

Against all odds, this First Nation student and others like her have defied statistics that might peg them as ones who would never make it this far. But they are no statistic—they are surviving and thriving in a safe and supportive educational environment that inspires them to learn and wants to see them succeed.

"When you meet people like Linda—so busy with their own lives but always the first to volunteer for anything, you just have to be in awe," says Carolyn Hepburn, Director of Native Education and Training at Sault College. "They are so dedicated and are incredible role models for all of us. They're who we all want to be when we grow up."

Contact Susan Hunter at susan.hunter@saultcollege.ca.

ANCU
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MASINAIGAN/BOOKS

Bartleman joins PALS

By Marci Becking

NORTH BAY – Two aboriginal art centres are on James Bartleman's to-do list.

"I hope to have one in northwestern and one in northeastern Ontario," said Ontario's former lieutenant-governor during a Feb. 29 visit to the campus of Nipissing University and Canadore College.

"Not only will the centres showcase aboriginal art, they will be staffed by aboriginal artists who will teach fine arts."

The arts centres provided a news headline from Bartleman's appearance, but the popular vice-regal from Mnjikaning First Nation was in town to pursue some unfinished business.

Bartleman has agreed to continue his Aboriginal Literacy Initiative that during his six years at Queen's Park resulted in the collection and delivery of over 2.3 million books to First Nation schools and libraries and establishment of 36 summer reading camps in 28 remote fly-in First Nation communities.

He came to North Bay to help celebrate the success of the unique Public and Academic Libraries Sharing (PALS) pilot project. PALS was launched in September by Nipissing University and Canadore College and is a partnership with public libraries in the Blue Sky Region. Bartleman told a room



Hon. James K. Bartleman

full of public, university and college librarians as well as local dignitaries about his plan for aboriginal art as well as his continued efforts to get books to children.

"The PALS project will create a virtual super library that will greatly benefit North Bay and the surrounding communities," says Bartleman, who grew up near the Port Carling dump and learned to read by finding comic books that others had thrown away. "If you give disadvantaged children, or children at risk, an education they will do as well as other children with privilege."

The PALS project is a great equalizer -- especially for the smaller libraries. A PALS card allows library users to access resources and services from any participating library in the region.

One of the ten participating libraries in the North Bay area is located on Nipissing First Nation.

"We have no budget," says Glenna Beaucage, the community's lone librarian. "This project opens up so many doors for us."

Beaucage says that it works both ways.

"I get calls from all over the North Bay area from people looking for books with aboriginal content. It creates awareness -- most libraries wouldn't carry the kind of material we do and a lot of it is in Ojibway."



Glenna Beaucage



Librarians to meet in North Bay

By Rita Chiblow

NORTH BAY – The theme for the May 28-30 Joint Conference for Ontario First Nation Librarians will be Knowledge Makes Our Circle Stronger.

The conference provides training opportunities for First Nation librarians in areas of technology, community development, funding and networking. This year's session topics include: online networking, community support for libraries, grants to apply for, web searching, online health information, and Knowledge Ontario.

Keynote conference speaker will be humorist and author Drew Hayden Taylor from Curve Lake First Nation. Spirit Star Youth Drum Group will be cultural

presenters at the banquet, where Awards for Making a Difference – Advocacy Completion Certificates will be distributed, as well as an update on Friends of Ontario's



Drew Hayden Taylor

First Nation Public Libraries Honour Program.

Delegate and vendor conference kits and registration forms can be accessed at <http://www.olsn.ca/conferences-first-nations.php>

www.olsn.ca/conferences-first-nations.php

First Nations Public Library Week Feb. 11-16, was celebrated with the theme "Heritage, culture and community connect @ your library."

Garden River First Nation Public Library launched its celebrations with participants Irene Gray, Garden River First Nation Public Library CEO; Chief Lyle Sayers; East View Public School – Ojibway Class / Choir; White Thunder Women's Hand Drum Singers; Leslie Belleau-Tirone, member of Garden River and published author; and staff of the Garden River Healing Lodge.

"The community has many resources including the First Nation Public Library, after school tutoring, and summer reading programs that are available to youth. It is also important to continue to encourage parents to take on an active role in their children's learning," said Chief Lyle Sayers.

Scheduled week-long activities included Parent 'N' Tots Program, Service Ontario Workshop, Elder Computer Bingo, Valentines Social and Movie night along with draws, reading programs and activities for all ages. First Nation Public Libraries support education and life-long learning through the availability of resources, programming, and access to information.

For more information about the Joint Conference for First Nation Librarians, please feel free to contact Mette Kruger, First Nation Skills Development Advisor, Ontario Library Service - North, 705-675-6467 ext. 227, mkruger@olsn.ca.

Rita Chiblow is First Nation Capacity Building Advisor for Ontario Library Services - North in Sudbury. She can be contacted at (705) 675-6467, Ext. 210.

CHRISTIAN'S READING ROOM

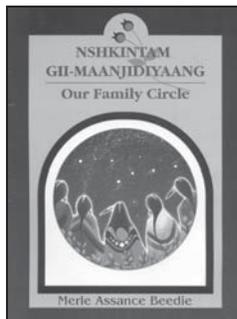
Author shows there's always a pathway home

Title: Nshkintam Gii-Maanjidiyaang / Our First Family Circle

Author: Merle Assance Beedie
Paperback: 24 pages
Publisher: Anishinaabe Kendaaswin Publishing, 1995
ISBN: 1-896027-04-0

By Christian Hebert

Children's books usually have a particular focus. Whether it is teaching about the value of family, sharing, or belonging, young minds are opened page by page and book by book, slowly unveiling the world around them. Merle Assance Beedie's "Our Family Circle" reveals several simple concepts for the young reader, stressing the precepts of family and home and offering a guide to the mysteries of nature's gifts. The book is written in Ojibwe as well as English, and



includes a wonderful glossary to explain traditional teachings and objects found within the book.

"Our Family Circle" contrasts the everyday life of Anishinabe in the modern world with the joy and completeness that is found in observing traditional ways. The author explains that whenever she

feels sadness, she takes heart in the memory of a family reunion, a Circle gathering of members of her Otter Clan. At this event, time seemed to slow down in the presence of appreciation of simply what it means to be alive in Anishinaabe culture.

The reader learns of The Creator's gifts such as Sage, Cedar, Sweetgrass and Strawberries, and they feel the cleansing of the land with water after a large storm brought on by our feuding ancestors. Words bring the young person into the Circle with the author, to hear the wise words and the laughter of family and kin, to feel the damp grass under their feet and to smell and have their eyes stung by the fire, to see nature's animals and insects in their true forms and recognize them all for what they are: The Creator's gifts to us all.

Like all good stories, this one

by Elder Merle Assance Beedie of Chimnissing has a moral: while the modern world beckons, with its cities and towns, roads and cars, jobs and multi-story apartment buildings, there is always a path home, even if it is just in our thoughts until the next Circle is formed. Merle credits Rhonda Hopkins' editing for giving her story even greater appeal to young and old readers alike.

While children who read this little book or have it read to them can find wonder in the words and gorgeous illustrations -- many of them by "Daanis" -- Gail Bressette from Kettle and Stony Point First Nation -- and yearn for a chance to experience it themselves, it also serves as a reminder to adult readers about who we are, and where we truly belong to find happiness.

Like a child's,



KINOOMAAGEWIN/EDUCATION

Teaching wigwam opening this fall

GARDEN RIVER FN – Shingwauk Kinooaage Gamig (University) is proud to announce the historic launch of its new courses in Anishinaabe Studies this September 2008, new logo and website (www.shingwauk.com).

Over the past number of years the need for an Anishinaabe post-secondary institution has become increasingly apparent (Royal Commission Report on Aboriginal Peoples, 1996). In May 2006, the Shingwauk Education Trust (SET) and Algoma University College signed a covenant that entered a statement of common understanding and commitment to establishing Shingwauk Kinooaage Gamig, an independent and degree-granting post-secondary institution. The Shingwauk Covenant states that Anishinaabe, Canadian and International staff and students must learn to respect and understand each other's knowledge and cultural differences. Both institutions are working in collaboration to become independent universities.

"Our vision in creating Shingwauk Kinooaage Gamig (University) will preserve the integrity of Anishinaabe knowledge and understanding in cooperation with society to educate the present and future generations in a positive, cooperative and respectful environment" says Darrell Boissoneau, President of Shingwauk Kinooaage Gamig and the Shingwauk Education Trust. "Shingwauk Kinooaage Gamig was founded to fulfill the vision of Ojibway Chief Shingwauk who in 1873 told the people to build a 'Teaching Wigwam Lodge' to preserve the history and culture of the Anishinaabe people of all tribes, nations and to teach and give students a good education and live a good life into the future.

"The concept of the Teaching Wigwam is the result of the desire that the Ojibway Nation, develop and process resources needed by foreign demands. This was an effort to develop the capacity of the Ojibway Nation, to maintain its' possession to resources and lands. The Teaching Wigwam initiative was an importation of skills, not an abandonment of culture and identity."

National Chief Phil Fontaine offered the endorsement of the Assembly of First Nations to the historic educational initiative.

"Shingwauk Kinooaage



Shingwauk Kinooaage Gamig (University) will start classes in September at Algoma University College including students, from left, Joanna Nahwegahbow, Jolene Leveille, John-Paul Chalykoff and Professor Jerry Fontaine.

Gamig will be instrumental in providing First Nations and all people with the leadership and concrete skills in order to build strong communities globally. The Assembly of First Nations fully supports Shingwauk Kinooaage Gamig in its commitment to meeting the needs of students and to building capacity through educational excellence, innovative delivery and a deep commitment to student success. The Assembly of First Nations looks forward to the historic launch of Shingwauk Kinooaage Gamig in September 2008, and the continued sharing and support of all community partners, their ideas and the inspiration that comes from learning and growing together in mutual respect."



Chief Shingwauk

Chris Belleau, Keeper of Traditional Knowledge from Garden River First Nation, added a traditional perspective.

"As a result of the work of Agustin Shingwauk and Bugujjeweene and the Anglican Church, the Teaching Wigwam became a reality. Sadly, the operations and purpose of the Teaching Wigwam was aligned with the Assimilation and Genocide of the Ojibway Nation as opposed to the initial purposes originally advocated by Shingwauk."

Shingwauk Kinooaage Gamig courses offered in September 2008 include:

ANISHINAABE STUDIES -

Bachelor of Arts (4-Year)

ANIS 1006 Ayzhi dibawji moyawn (Anishinaabe Peoples & Our Homelands)

ANIS 1007 Ayzhi dibawji moyawn (Anishinaabe Peoples & Our Homelands II)

ANIS 2006 Wuidjigaam gewe jibayek (Anishinaabe Social Issues)

ANIS 2007 Gdaa Mikweenimaan Pontiacbun, Tecumsehbnun, miinwaa Shingwaukbnun (Anishinaabe Social Movements)

ANISHINAABEMOWIN - Bachelor of Arts (3-year)

Anishinaabemowin is a unique program offering basic to advanced-level instruction in the Ojibway language. It is the only three-year Bachelor degree in Canada focusing on the Ojibway language and culture.

(All courses are developed and instructed by Shingwauk Kinooaage Gamig and offered under the degree programs granting office of The University of Sudbury and Algoma University College)

Shingwauk Kinooaage Gamig's roster of faculty includes:

Bawdwaywidun, or **Edward Benton-Banai,** Ojibway-Anishinaabe from the Odawazawguh i gunning or Lac Courte Oreilles Reservation in northern Wisconsin. A strong advocate for culture-based education and the relearning of the sacred Anishinaabemowin language, Benton-Banai is the Grand Chief of the Three Fires Midewiwin Lodge. Benton-Banai is the Academic/Spiritual Advisor for Shingwauk Kinooaage Gamig.

Dr. Phil Bellfy (Writing, Rhetoric, and American Cultures) is a member of the White Earth Band of Minnesota Chippewa (WRAC). His research is concerned with the comparative

experience of the Anishinaabe people in both the United States and Canada, especially those who live on the border.

Yvgne Lithman, IMER/UIB, Director of IMER/UIB/Professor of Sociology, International Migration & Ethic Research Unit At The University Of Bergen, Norway has held several senior positions at universities in Europe and North America.

In 1996 Lithman was appointed Director of the Research Unit on International Migration and Ethnic Relations at the University of Bergen, Norway. He has also been appointed professor of sociology at the same university.

Lithman's research includes a variety of concerns related to



Chief Shingwauk's crane clan mark.

international migration and ethnic relations, First Nations (Indians) issues, development theory, natural resource issues, popular culture and culture theory, incl. sports.

Lorena Sekwan Fontaine, B.A., LL.B., LL.M. is Cree and Anishinaabe from the Sagkeeng First Nation in Manitoba. Lorena has worked with the Inter-American Human Rights Commission of the Organization of American States as a legal intern, and has assisted in land rights cases for Indigenous peoples in Belize, and the United States. She has also worked as a legal consultant to Thomson Rogers, in the Baxter class action on residential schools, and for

the Assembly of First Nations Residential School Unit.

Nicholas Deleary B.A (Trent University), Native Studies/Anthropology, M.A. Carleton University, Native Studies, Ph.D. in Social Cultural Anthropology (pending) is an Ojibway and member of the Midewiwin Lodge. Professor of Indigenous Studies/Aboriginal Partnership Liaison; St. Clair College. Cultural Repatriation-Three Fires Midewiwin Lodge, Assembly of First Nations; Union of Ontario Indians, National Task Force on Museums & Aboriginal People in Canada; Museum repatriation; and the Sacred Site repatriation.

Jerry Fontaine, Director, Anishinaabe Initiatives, Shingwauk Education Trust/Algoma University College, Professor, Shingwauk Kinooaage Gamig, Laurentian University served as Chief for over ten years of Sagkeeng First Nation. He served on several Federal Task Forces, Steering Committees and Councils with respect to finance, business, environment and Child Welfare.

Howard Webkamigad B.A. (Laurentian), B.Ed. (Laurentian-Nipissing), M.A. (Michigan State) is an Assistant Professor in the Department of Modern Languages, Anishinaabemowin at Algoma University College.

Denielle Boissoneau-Thunderchild (Associate Legal Counsel) is Ojibway/Nehiyew and a member of Garden River First Nation. She received her undergraduate degree in human justice from the University of Regina, and graduated in Law from the University of Toronto in 2000.

For further information about Shingwauk Kinooaage Gamig or to register please visit their website www.shingwauk.com



KINOOMAAGEWIN/EDUCATION



Hoop dancer Shane Flamand, centre, and N'Swakamok Friendship Centre drum group members D'arcy Trudeau and Darren McGregor played a role in the seventh annual Native Awareness Day at Sudbury Secondary School.

Native awareness paying off

By Heather Campbell

SUDBURY – After seven years of coordinating Native Awareness Day at Sudbury Secondary School, Teresa Flamand is feeling encouraged by what she sees.

More teachers at the downtown city high school are approaching the Aboriginal Student Liaison worker with questions about aboriginal history and culture, seeking more resources for their classes. And she's noticing more non-native students looking forward to participating in the annual event.

Flamand brings role models of all ages from the region's Native community to share their gifts and knowledge with students and teachers. There are storytellers, traditional dancers, and this year an expert in teepee construction.

Stan Peltier came from Wikwimikong to share his teachings about the teepee with phys-ed teacher Karen Passi's

class.

"I wanted my students to have the opportunity to learn more about the culture and particularly how Native people lived in the past," says Passi, whose students helped Peltier erect the teepee and heard his teachings about sacred medicines and the importance of being grateful. "We didn't write the history books," Peltier told the class. "It's good to hear the other side of the story and what happened through our own experience."

"Exposure to positive role models and having their own people teaching in the school system helps them in their self-esteem," said Peltier, who has traveled as far as Australia and New Zealand to share his traditional knowledge.

A.J. Elliott, a grade 12 student who has been a grass dancer since he was three years old, participated in the traditional dance demonstration for Native

Awareness Day.

"I'm kinda shy at first," he admitted. "My art class was there and had to sketch us, but I like how I'm known as a good grass dancer by both Native and non-native students. I like what I do."

Teresa Flamand says the school has benefited from the introduction of the "I am Aboriginal" campaign that was launched last year by the Rainbow District School Board to implement the Ministry of Education's policy to improve aboriginal student success. New Sudbury Secondary staff include Ojibway language teacher Rose Corbiere, and Brad Robinson, a Laurentian University Native Studies student who is acting as a tutor for aboriginal students.

Brad Robinson's role is to help students with their school work and assist those with learning disabilities.

She says new principal Paul Camillio, is extremely supportive

More Native grads good for Canada's economy

SUDBURY – Canada's economy stands to gain billions if more aboriginal youth graduate from high school, Ovide Mercredi says.

The former national chief of the Assembly of First Nations was at Laurentian University in February delivering a public lecture on the topic.

He was in town to raise awareness about a report released in November that states if the gap between aboriginal and non-aboriginal high school graduation rates closed even half way, it would mean an additional \$31 billion in gross domestic product by 2017.

It the gap were closed entirely

it would be a gain of \$62 billion.

"The figures show if you have a high school education, you are more likely to have a job," Mercredi told the media before speaking to about 175 people at Fraser Auditorium.



Ovide Mercredi

"I think what the governments need to do is they need to invest in the potential labour force and make it a reality, not a potential."

The report, done by Centre for the Study of Living Standards, says that in 2001, 52.2 per cent of aboriginals over the age of 15 were high school graduates, compared to nearly 70 per cent of non-aboriginals.

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KINOOMAAGEWIN/EDUCATION

Noongar 'adopt' Adolphus



Adolphus Trudeau

By Adolphus Trudeau

Kia (Hello in Noongar Language):

I can't begin to tell you how much first hand experience and knowledge I have been subjected to so far, and it's not part of the study abroad program.

Once the Noongar Mob (tribe) found out that there was a Canadian Aboriginal person in their territory they came from all over the territory to welcome me, and not only that, once they also found out that I am very knowledgeable in my culture and speak my language fluently, they all wanted me over for "bush tacka" (supper-food).

The Noongar Aboriginal People are really treating me well and I have been accepted into their Mob (tribe) as an honorary Noongar Mob member with the status as an honorary Noongar Warrior as well...what an honour to be accepted into this very culturally-rich anishinaabe community.

My official "men business" ceremony will take place within the next couple of weeks beginning with a welcoming ceremony, traditional hunt in "back country" and a feast which

I have the honour of hosting.

Classes have commenced and I also can't begin to describe how similar the issues are here to Canada and our people. I did however witness the historic speech by the Australian government's prime minister, apologizing to all the Australian people for the the "stolen generation" (residential school) system and I was very honoured as well to have witnessed this speech...guess there was a reason why I came to Australia a week early. If I decide not leave when I did to study at Murdoch, I wouldn't have had that opportunity to physically and emotionally witness that very historic speech...maybe now Canada should jump on board and officially apologize to our anishinaabe people.

On a more personal note, I am still accepting donations and if it wasn't for my fellow Anishinaabek here in Australia I would have been on the next plane back to Canada and would have missed all that I have learn and experienced so far.

Contact Adolphus at: adolphus_trudeau@yahoo.ca.

ONECA rewards 'Nish women

By Rick Garrick

SUDBURY – Three Anishinabek Nation women are using \$1,000 scholarships from the Ontario Native Education Counselling Association to help pursue life-long interests.

"I love sports," says Carolyn Johnston, a Chippewa of the Thames band member whose athletic achievements include a 180-kilometre canoe race through the jungles of Belize in Central America. "I am very grateful for the ONECA (Ontario Native Education Counselling Association) Four Directions Scholarship."

A graduate from Strathroy District Collegiate Institute, Johnston is using her Four Directions Scholarship for first-year Aboriginal students to pursue a degree in kinesiology at the University of Western Ontario in London.

"I've always wanted to do something related to sports," Johnston says, explaining that kinesiology is the study of the mechanics of body movements and that she plans to work in the physical therapy field when she graduates. "I'm currently playing hockey at school, and I do a lot of spring kayaking and marathon canoeing."

Johnston, who ran cross-country and field events throughout high school, played hockey for the past 12 years,



Pamela Ruth Plain, left, receives the Colin Wasacase Scholarship from Roxane Manitowabi of the Ontario Native Education Counselling Association.

kayaked for the past six years and canoed all of her life, remembers the Belize canoe marathon as an amazing experience.

"We canoed through the rainforest, around tree branches cascading down to the river," she says. "There were lots of alligators and at the end of the river where it entered the ocean, there were sharks."

Tina Trudeau, a Wikwemikong Unceded Indian Reserve student who grew up in Aundeck Omni Kaning, is using her Four Directions Scholarship for first-year Aboriginal students to study Early Childhood Education at Cambrian College in Sudbury with the goal of eventually pursuing a teacher's degree.

"I've always wanted to grow up to be a teacher," Trudeau says, explaining that she always helped other youth in public school and on various sports teams in the community. "That's where I realized I wanted to be a teacher. It's the reward you get when you help teach somebody — you can see they're happy you helped them."

Pamela Plain, a student from Aamjiwnnaang First Nation,

is using her Colin Wasacase Scholarship for Aboriginal university students studying in a counselling field to pursue a degree in the Native Human Services Program at Laurentian University.

"I waited a long time to go to university," says the 46-year old mother of five, ranging in age from 17 to 28, who is in her third year of study. "It has always been a lifelong dream of mine to go to university."

While Plain eventually wants to return back to her home community and help her people, she is currently considering the continuation of her education towards a Masters in Native Social Work at Wilfred Laurier University in Kitchener. Plain has also earned a number of diplomas over the years, in Native Early Childhood Education at Cambrian College, Early Childhood Education at Lambton College, and Native as a Second Language.

"I'm very honoured to have received this award," Plain says and adds "I'm very thankful for the support of my family and friends."

ONECA enriched 4x6

ONECA Training 4x4.5

Attention Aboriginal Students/Graduates!

Have you recently applied to the following programs?

University of Toronto: engineering, medicine, or other professional programs, any PHD program, Graduate program or any General Arts program at an Ontario University or any College programs in Ontario.

Would you like to participate in a study conducted by Aboriginal researchers who are trying to improve access, retention, graduation of Aboriginal students in post-secondary institutions?

If you can help us, please contact:

Jean Paul Restoule
jrestoule@oise.utoronto.ca

All responses are confidential and a small honorarium will be provided for your time.

NISHNAABEWIN/CULTURE

GREETING THE DAY

WASAUKSING FN – Mornings at Wasauksing Kinomaugewgamik always begin with the following prayer:

Whenna Boozhoo	Greetings to (my relatives)
Mishoomisnonik and Nokmisnonik	Our Grandfathers and Grandmothers
Waubun Manido	the Spirit of the East
Zhawon Manido	the Spirit of the South
Ningawbeew Manido	the Spirit of the West
Geewedin Manido	the Spirit of the North
Aakiikwe	Our Mother the Earth
Ahskawbewis Mishomis	Grandfather Sun
Nokmis	Grandmother Moon
Miinwaah Gizhe Manido	And also to you, Creator
Miigwetch Kinna Gaygo	We give thanks for
Amiish yong	everything that you give us.
Miigwetch Bimaadziwin	We thank you for life.
Miigwetch!	Thank you.

Tobacco: Keep it sacred



Canadian
Cancer
Society

Lung cancer is the main cause of cancer death for both men and women in Ontario and the risk of getting lung cancer is higher when you smoke commercial tobacco.

"Commercial tobacco use is much higher within the Aboriginal population," says Nancy Korstanje, Manager of Community Integration and Promotion at Smokers' Helpline. "Aboriginal people have used tobacco for thousands of years for rituals, ceremonies and medicinal purposes. It is important to know the difference between Sacred Tobacco and commercial tobacco."

There are more than 10 different plants related to Sacred Tobacco, which when used properly can communicate to the Spirit World and to the Creator. Commercial tobacco products, however, are addictive and smoking is the number one preventable cause of death in Ontario.

The good news is that it's never too late to quit smoking commercial tobacco.

When you stop smoking, your body begins to clean itself of the poisons in commercial tobacco. And within 10 years of quitting, the risk of dying from lung cancer is cut in half and the risk of getting other cancers is close to that of a non-smoker.

Whenever someone is trying to quit, the Canadian Cancer Society Smokers' Helpline at 1 877 513-5333, and Smokers' Helpline Online at www.smokershelpline.ca, are only a call or click away and can help make willpower stronger and improve the chances of success.

"Quitting smoking is the single best thing someone can do to improve their health," says Korstanje. "When someone decides to quit smoking and wants to talk about it, Smokers' Helpline and Smokers' Helpline Online are there to help."

CD celebrates Mother Earth

By Kathy Figueroa

Danny Beaton's new CD of Native flute and spoken word pieces, "Message from a Mohawk Child", is the artist's latest attempt to preserve Native culture. "This CD is the voice of all positive people who are concerned about environmental protection, our sacred Mother Earth," says Beaton, a writer, photographer, and film-maker who has spent much of his life documenting and recording Native spiritual leaders from across North America.



Danny Beaton

On the opening title track, nine year-old Kateri Whitlow gives thanks to the Creator in both Mohawk and English and makes a plea for people to protect the environment and Mother Earth for the sake of the children. The first notes played on this piece are performed on a flute of bird's-eye maple.

For more information visit: www.dannybeaton.ca



Jennifer Ashawasegai, citizen of Henvey Inlet, reads the morning news in the Moose FM studios in Parry Sound.

Moose airs extra Native content

By Marci Becking

PARRY SOUND – Moose FM's re-introduced radio show – Bamosedá – provides listeners of a popular chain of northern Ontario stations with a regular diet of aboriginal content.

Jennifer Ashawasegai, 33, a citizen of Henvey Inlet First Nation and graduate of First Nations Technical Institute's Indigenous Communications program, is the producer of Bamosedá, which means "Walking together" in the Ojibway language.

"I love telling aboriginal stories from an aboriginal perspective," says Ashawasegai, also a mom to two teenagers. "I make sure that that important aboriginal news content gets into our regular newscasts as well – and that it's all relevant to our listening area."

Stories like the language feature about Hector Copegog, an Ojibway language teacher at Wasauksing Kinomaugewgamik (see page 23) and

in-depth interviews with aboriginal leadership.

The hour-long, aboriginal news magazine program currently airs weekend mornings on six Moose stations: Elliot Lake, Caledonia, Parry Sound, Kapuskasing, Cochrane and Timmins.

But not all of the radio markets in the Anishinabek Nation listening area are covered.

"I was hoping to get in on the North Bay market," says Ashawasegai, "but they already have a weekly talk show. With the Union of Ontario Indians nearby, there's always something going on."

"I'm always looking for material for community news, aboriginal athletes spotlights, arts and entertainment... always need music as well," says Ashawasegai.

Bamodedá airs Saturdays at 7am and Sundays at 9am in four markets, and Sunday mornings only in Parry Sound.

Canadore celebrates 18th event

NORTH BAY – Canadore College's 18th Annual Cultural Gathering in February was once again a huge success, filling the Education Centre gymnasium with drummers, dancers, and vendors.

This year's theme, "Honouring the Past, Moving Forward" was once again an initiative of the Canadore Aboriginal Student Association.

The general community, along with special guests, drum groups and dancers, were invited to participate in the event. Cultural activities, which preserve traditional beliefs and values, included a traditional feast, which was held at the downtown North Bay Indian Friendship Centre.



Tasheena Sarazin, head female dancer.

– Photo by Raymond M. Johns

ANISHINABEMOWIN/LANGUAGE

Horse and sleigh on New Year's Day



Shirley Williams

Zhazhigoba, Nimkodading gii-minaajtoona maanda bkaan, gaawin gwaya dabaanag iw pii, gaawin dash wii go, bemaadizijig gii-mi yaawag, bezhigoozhiin miinwaa aankosenyan gii-nokaaznaa' aan wii-mindaabangowaad wii-mnaajaa' aad dinwedaaginowaan maan pii Nimkodading.

Ngoding noosba ngoding ngii-wiindimagba, maanda pii gchi-piitendaagod mii pii dawendagok ge-namkodwaa, wii-zhinoomaadwaa mnaadendiwin, gchi-piitendiwin, miinwaa ji mswedidamodwaa miinwaa ngo-bboon gii-bmaadiziwaad, ji minamaadizowaad, miinwaa ji mina-yaawaad. Gii-ni-kido dash go, "Ngodwaaswi giizhigad go minik teg ji namkodiwaa gidizimag, gniwedaagaanag." Miinwaa binbwaachiwegoyan aabdig gegoo wii-miindwaa ne' aab gnimaa mshiiiminag, ezaawmingaayin, pkwezhiigaansag, maage wiishgibi-pkwezhiigan. Mii maanda ne' aab miingewewin bi waabmingoying.

In the past, New Year's was celebrated in a different way when there were no cars but people traveled by horses and sleighs to wish the relatives a New Year. My father once said to me that this was a very important day to greet your relatives, to show respect, honour and to wish them another year of health and wellness. He also said, "You have six days to see your relatives." And when they come to visit you must have something in return for them, like apples, oranges, cookies or home cakes. This is part of the reward for coming to see you.

Ngii-waabndaan maanda gii-bi-zhiwebak! Ngoding bboongak, menjimendaan, ngii-noondwaak bezhigoozhiig miptoowaad giizhiwesinooon tetaagaansan. Ngii-nendaam dash, "Wegnesh na bemaadibijig niibaadibig. Gaawin gwaaya aabji bezhigoozhiidaabangosii niibaadik.

I witnessed this event! One year I remember around midnight I heard horses with bells ringing. I wondered who would be riding around in the middle of the night. Not very many people ride on horses and sleighs at night.

Ngashi ngii-wiindimag, naadin ewiishkibizid pkwezhiigan, ka giishkonaa dash miinwaa ka webjiinaag. Ka sag mshiiiminag miinwaa ezaawmingaayin booshki-naaganing miinwaa dash ka pa miingwenan. Niin dash ngii-miikage! Kino gaa debinomowaad gegoo menpogok bemaadizijig gii-kwejimaa' aan ngitziimog wii-wijiwe' aad. Ngii-wiindimaagoo genii wii-giizhoo-biiskoneyaan.

Well, mom told me to get the cake and cut the pieces and wrap them up. Put the apples and oranges in a bowl and pass it around. So I became the hostess. When they all got the treats the people asked mom and dad to join the group. I was told to get warmly dressed.

Nbapaba gii-naanan bezhigoozhiimon mii dash gii-wiijiweyaang. Ngii-zhaami entsaming wiigwaam, miinwaa go bezhig miinwaa go aanind. Eni-biidaabang go, bemaadizijig giini bekaayaawag miin dash bezhigoozhiig gii-ni-giwebtoowaad, gaawin memkaaj gwaya gii-gziigaabiniksiiwaan, gii-nikendaanaawaa wii-ni giipeptowaad.

My dad got his horses ready and we joined the group and onward we went. We went to the first house, the next house and so on. By sunrise, the people began to run out of energy and each team of horses and sleigh went home. Nearly everyone went to sleep on the stack of hay while the horses went home without any reins to guide them; they knew where they were going.

Ngii-biidoonaanin niibino menpogok miinwaa ngii-giizhiigonaananin. Ngii- mino-de'emi gii-waabmaangdwa bemaadizijig miinwaa gii-wiinmangdwa ji mswendimangdwa miinwaa maanda bi-yaagak ngo-bboon.

We came home with a stack of goodies and sorted them out and a good feeling that we offered some people good wishes for the New Year to come.



Hector Copegog teaches his kindergarten class how to count in Ojibway.

Language teacher doing best to help youngsters beat the odds

By Jennifer Ashawasegai

WASAUKSING FN – Morning announcements at Wasauksing Kinomaugewgamik start with a prayer done by two students in Ojibway and in English (see page 22).

Afterwards, in the school's kindergarten class, Hector Copegog is holding up large cards displaying different pictures to members of his small but eager kindergarten class.

The children lean forward in their chairs, elbows propped on the table, and shout out corresponding Anishinabemowin words.

"Nbaa!" one boy exclaims, and the rest follow suit when they see their teacher's smile. Copegog was showing them a picture of a bear.

Next, he has a picture of a bear, and asks "Wenesh maaba?" (What's that?).

"Mukwa!", the group of five-year-olds enthusiastically shouts, almost in unison. They all know that one.

Copegog says he does his best to speak only Anishinabemowin in the classroom. He says simple every-day words for the younger ones, and then progressively adds more vocabulary for students in older grades, so students can eventually speak in entire sentences.

"I try to get them to use the language more each day."

"But, it's difficult," Copegog explains. "In order to make it successful, the parents need to have the language as well."

And most don't he says, so the kids don't get the necessary support at home to be able to retain their knowledge.

And that's part of the reason why fewer people are speaking their languages in the Aboriginal community. According to Statistics Canada, which released its 2006

Census on Aboriginal Peoples in mid-January, the Aboriginal population is on the rise. But out of 1.3 million people who identify themselves as Aboriginal, only 24 per cent indicated they could carry on a conversation in a First Nations, Inuit or Metis language. That number has gone down from 29 per cent as reported in the 1996 Census. Stats Can does reports some languages showing an increase in the number of speakers - Inuktitut, Dene, and Montagnais-Naskapi -- but the number of Cree and Ojibway speakers is on the decline.

A fluent speaker from Wasauksing First Nation, near Parry Sound, Copegog is all too aware of that fact, and regrets that he contributed to the problem.

"That's where I made my mistake too; I forgot to teach my children, he says.



"The language is dying and somebody has to bring it back." Chance King, 18, Wasauksing First Nation is doing a co-op placement with Anishinabemowin teacher Hector Copegog for his last semester at Parry Sound High School. King plans to take language programs at Trent and Lakehead Universities, then return home to teach Anishinabemowin to others.

"I just finally realized that it's important in identifying who you are as an Anishinabe person to have your language. Language is culture."

He says he didn't teach his children because of work and other everyday commitments. Now, he says it feels good to have been teaching Anishinabemowin for about four years. The language is absent from community youth, and he remembers when he was that age that everyone spoke Ojibway to each other.

Copegog suggests the best way to re-learn or learn Anishinabemowin is by visiting fluent speakers or Elders in the community or by totally immersing yourself in it. He says learners may want to take a couple of months off work to do that. To retain Anishinabemowin, it must be the chosen language of the home.

Copegog illustrates his point with the story of a determined young man who went to a community in Northwestern Ontario and totally immersed himself in the language.

"And in two years, he speaks better than I do," Copegog laughs.

As far as learning the language at school, Wasauksing Kinomaugewgamik principal Steve Styers says there's not enough funding. Styers compares the funding French immersion schools receive versus First Nations schools.

"In the band-operated formula, I believe it's \$200 per child that the federal government puts forth and when you look at French immersion schools, they're putting ten grand per kid, so like all funding at band-operated schools, there's a big disparity."

Styers says he's grateful to have Hector Copegog at the school.

"Not only does he teach language, he teaches culture."



Youth want
condoms in
P.E.I Schools



Native Studies Page - colour

Native Studies Page - colour

ESHKINIIGIJIG/YOUTH



Poetic Warriorz, a Hip Hop group from London, Ont. shared their experiences as urban aboriginal youth during the Winter Fire Youth Conference in Toronto. Members, from left: Alex AKA Chief Bird, Curtis AKA Walking Bear, and Daniel Lil D.

Youth want Native world view reflected in school curriculum

By Jeffrey Ross

TORONTO – The Winter Fire Youth Conference brought together one hundred urban Aboriginal youth from Toronto to address the issues and needs of urban youth and give voice to the challenges they face in striving for a strong future.

The two-day conference at the Native Learning Centre proved that Toronto's Indigenous youth (16-24) can undertake the challenge of identifying existing problems and working towards a solution that keeps First Nations' people and Canadians in mind.

Earlier this year the deficiencies of Toronto's education system became the focal point of public attention when the 1,000 page Falconer Report on school safety was released, painting a dramatic picture of a school system in peril, a school system dominated by fear and lacking the resources to ensure that students graduate or even pass provincial- standard testing.

An overlooked section of that report, Aboriginal Education in the Toronto District School Board, noted "two disturbing realities at the First Nations School of Toronto," namely low testing scores and a high rate of suspensions, one in three. And it went on to make a series of recommendations.

The resulting controversy involved educators and politicians without a ground-level view, and left many students feeling they have no voice in the issue. John Upfield, assistant coordinator of Winter Fire II, explained, "The biggest issue is giving the youth a voice (...) and to listen to what

they are saying because they know what the issues are more than anyone. They live it everyday."

The two-day event followed a month of discussions by a group of youth facilitators that identified the topics of the conference: homelessness, youth justice, culture, health, employment and education. The end result was to support a panel of urban Aboriginal youth, build networks and partnerships through existing Aboriginal organizations (i.e. Native Canadian Centre, Anishnawbe Health, Council Fire, etc.) and develop a strategic plan to ensure youth concerns and recommendations will be addressed.

The successful creation of The Native Learning Centre, an alternative Aboriginal education centre that provides its students with a curriculum emphasizing First Nation culture through history, language, and cultural components, was established in 1999 and was the result of the original Winter Fire Conference ten years ago.

The conference began with four "Talking Circles"

– moderated by Elders -- that addressed the individual topics identified by the facilitators. The circles allowed everyone a chance to speak about their experiences, hopes, and concerns.

Education was a hot topic and invited guests from Indian Affairs, Ministry of Education, TDSB, and Youth Justice Services participated in the circles and spoke to concerns about education and employment.

Tiffany Nelson, Youth Facilitator, explained the importance of Education and Employment, "to gain better job opportunities to enrich their lives, their family's lives, and the entire lives of the city." She also said she hopes the outcome includes more appropriate programs and courses and job opportunities for Aboriginal youth in the area.

Cathy Pawis, Education Officer for the Ministry of Education, said "I would want to see that much of a leap forward again, in that Aboriginal perspectives, world views, histories, are accurately and authentically represented in the curriculum; that students feel a sense of inclusion."

Delegates discuss environment issues

TIMMINS – The Ontario First Nations Young Peoples Council in partnership with Mushkegowuk Regional Youth Council co-hosted a successful 5th Annual Youth Symposium on Environment Feb.28 to March 2 at Northern College's Timmins campus.

First Nation youth in Ontario expressed concern about how their communities and families are being affected by environmental issues. Using the four sacred elements of Water, Air, Earth and Fire as a framework, youth and Elders held discussions about issues such as water protection, air pollution, land contamination, and climate change. Elders also shared teachings about First Nation relationships with the natural world.

The Symposium provided a valuable opportunity for Elders and youth to discuss current environmental problems affecting First Nations across Ontario, and to identify potential solutions.

"The Symposium provided a forum for our youth, Elders and community leaders to talk face to face about environmental issues affecting our communities across the province," said Carolyn Kokokopence, who holds the environment portfolio for the Chiefs of Ontario Young Peoples Council.

"This collective learning will lead to solutions that make sense to who we are, as peoples of the land," she said.

In addition to discussions and teachings with respect to the environment, the Symposium featured traditional music, art, and special guest speakers such as Gordon Tootoosis and Tatiana Degay.

The Symposium has been made possible in part by support from the Ontario Trillium Foundation and the Environment Unit of the Department of Indian Affairs. More information is available at http://chiefs-of-ontario.org/youth/youth_symposium.html.

Youth want condoms in P.E.I schools

By CBC News

A petition to install condom vending machines in junior and senior high schools has been launched by an aboriginal youth group on Prince Edward Island using the motto: 'Get the condoms to the kids; cut out the middleman.'

Members of the group believe young people would be more likely to use condoms and avoid HIV/AIDS, hepatitis C and other sexually transmitted diseases if they could obtain condoms at school.

Youth group co-ordinator Pam O'Neill set up a drawer full of them at the Native Council building in Charlottetown because she thought young people would be more likely to take them if they could do it confidentially.

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EZHOOSGAGED/ARTS

Geese convey message

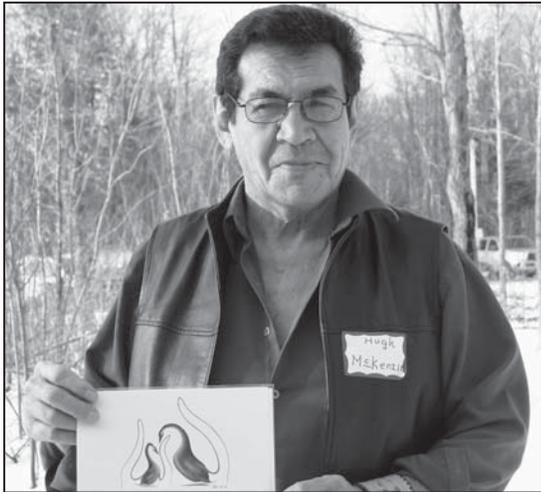
By Marci Becking

NIPISSING FN – The Ottawa-based Victims of Violence centre has recruited a Bear Island artist to design the logo for their newly-launched aboriginal outreach campaign.

“It’s for their outreach campaign which started in January,” says Hugh McKenzie (Zaagiidgeawey Gabo). “The national education will go out to more than 1,000 reserves.”

McKenzie, who is self-taught and says he draws what he sees, designed a logo that shows two Canadian geese, a mother reaching down to her child, their beaks touching. The message – “It shouldn’t hurt to be a child”.

McKenzie travels all over, sharing his art form as a spiritual affirmation tool to facilitate personal healing and growth in others. His gentle and soft-spoken tone, along with stories of his own personal challenges, helps others find healing and spiritual strength in Native



Hugh McKenzie holds a card created for the Victims of Violence Centre for Missing Children.

Teachings, ceremonies and Men’s Sharing Circles.

“Kids can relate to me too,” says McKenzie, “they hear my truth and honesty and that makes them trust. It keeps their attention, like my art and music.”

Victims of Violence Canadian Centre for Missing Children was founded in March of 1984 by families of abducted

and murdered children.

The recently-opened Anishinabe Gallery at the Victims of Violence office at 211 Pretoria Avenue in Ottawa showcases McKenzie’s series of artwork on child protection.

The Anishinabe Gallery is open weekdays from 8:30 am to 4:30pm and further information on McKenzie’s art can be found at www.hughmckenzie.com.

Actress gets in shape to act in Atwood play

By Ann Brascoupé

TORONTO – It’s an actor’s dream come true. Pamela Matthews, a member of the Sachigo Lake First Nation (Cree) was among 24 actors hand-picked from across Canada to audition for The Penelopiad, a unique co-production between England’s Royal Shakespeare Company and Canada’s National Arts Centre.

Pam was asked for a callback with 14 of her contemporaries a week later, and made the final cut of seven participating Canadian actors.

Peter Hinton, Artistic Director of the National Arts Centre, is familiar with Pam’s work and personally invited her to audition. With an acting career spanning over 20 years, Pam had appeared in “Generic Warrior and No Name Indians” at the NAC and in “The Rez Sisters” by Tomson Highway.

To prepare for ten-hour days and a six-day week rehearsal regimen, Pam joined a gym and began swimming and running to get physically fit to prepare for her dual roles as Odysseus’s father, Laertes and one of Penelopiad’s unnamed suitors in the Margaret Atwood play.

“It was a mighty feat as a Native actor to accomplish since aboriginal actors have never been given the opportunity to perform on the stage of the Royal Shakespeare Company in Stratford,” says Pam. “It was a humbling experience to be the first and my ultimate dream come true.”

Pam is recognized in film and television roles as Denise David in “Indian Summer: The Oka Crisis” and as Carolyn George in “One Dead Indian”. Her numerous television credits include RenegadePress.com, The Rez, Destiny Ridge, Street Legal and North of 60, which earned her a nomination for a Gemini Award for her role as “Suzie Muskrat”.

Producing, directing and acting in her first dramatic film about residential schools, “Only the Devil Speaks Cree” attracted international recognition and awards at the Down Under Film Festival in Darwin, Australia.

Amid her acting endeavours, Pam managed to find the time to complete a Masters Degree in Film Production from York University in 2006. Her thesis film, “A Shot in the Dark”, a documentary on the Ipperwash Crisis screened at the ImagiNATIVE Film and Media Arts Festival in Toronto and the American Indian Film Festival in San Francisco.

Pam was awarded the ImagiNATIVE Film and Media Arts Festival Drama Pitch Prize and is currently developing a six-episode dramatic series for APTN.



Pamela Matthews

Her longstanding dream is to find a producer for her version of Romeo and Juliet, a Native adaptation of this Shakespearean classic previously workshopped by Native Earth Performing Arts.

Why? “Because it’s an actor’s dream to perform roles in every genre possible and because we can do it!” Pam exclaims with dramatic flair, fist raised in the air to punctuate her point.

AFN

6x4

APTN

10.25 x 3

URBAN REZ/ OODEWINGICHI-OODENAWAN

City not so pretty when seen from mall's-eye view

MNR
6x12.3

I traveled for Christmas this year.

My partner's family hails from Snow Lake, Manitoba and last year we had agreed to take our son west to Grandma and Grandpa's Grandma's house for Christmas. For the majority of the population who have no idea where Snow Lake might be, you need to grab a map of Manitoba, and look up – waaaaaay up – and there tucked in the northeast corner of Manitoba you'll see Thompson.

After flying from Toronto to Winnipeg and then on to Thompson, we still had a three-hour drive slightly southwest to arrive in Snow Lake.

I did some research on Thompson, a small city of 14,000 and found that it was one of a handful of cities in all of Canada where Natives account for more than ten per cent of the population. Children can study Cree in school from grades K-12, and high school students can take courses in Native studies and even Native Law.

Thompson is a small city with a well-established, mine-driven local economy where "Help Wanted" signs are prominent. I was anxious to see what kind of success Native people have experienced when I came to town a couple of days later to pick my sister up at the airport and get in some last-minute Christmas shopping.

On our way to the local Canadian Tire store we noticed some local landmarks, all of which were created on the same wildlife themes.

First there was Canada's largest photographic mural -- a reproduction of a Robert Bateman painting called "Wolf Sketch" covering the side of a building that is visible from a mile away. Then we passed a series of beautiful howling wolf statues called the "Spirit Way Wolves" lining one of the downtown streets. Each wolf is individually painted with a different pattern and to see them is to fall in love with them.



Canada's largest photo real mural is visible from a mile away.

What will soon be Canada's largest rock-face sculpture was under construction, and entitled: "Wolves Howling at the Moon". After seeing such magnificent cultural and artistic attractions, I couldn't wait to see the rest of town and what treasures the local shopping centre would surely contain.

We arrived at the store and I almost tripped getting out of the vehicle over garbage on the snow-packed ground. I looked around and my heart sank. Garbage! Garbage!



Christian Hebert

Empty product packaging, McDonald's containers, coffee cups, cigarette packages and butts littered the parking lot, despite the availability of trash bins at every lamp-post.

At first I dismissed it as a lacklustre effort by one store towards clean-up. But a similar scenario greeted us outside the main mall. It seemed ironic that people who live in a city with such beauty surrounding them didn't think twice about making a mess. Then we entered the mall.

At first I was thrilled! It was the first time I had ever been in a mall where all of the shoppers were Native people. The cashiers and sales associates were all aboriginal. I thought excitedly: "This is what it would be like in a world where we ran everything!"

My euphoria was short-lived, however, when I began to take in my surroundings. The place was a mess: garbage everywhere, store shelves torn apart, foul washrooms ...the entire mall festered in squalor. I have never seen anything to rival it and in my shame, I tried to find someone to blame.

The pride manifested in Thompson's tourist attractions didn't seem to filter down to the people who lived there year-round. Bleak conditions existed wherever we went, punctuated by the sight of panhandlers and the wafting of marijuana smoke through the crisp December air. It took darkness to completely blanket the city's shameful appearance.

On the ride back to Snow Lake my thoughts drifted. I thought about having a city my people could call their own -- a vision of a modern Native utopia. A place where numbers were on their side, jobs were plentiful and traditions recognized in education.

I thought a place like that would put the pride of my people on display, both for visitors to marvel at and residents to enjoy in their everyday life. But Thompson, Manitoba surely wasn't it.

Paradise Lost it just might be. *Christian Hebert is a citizen of Dokis First Nation.*



JINGENDAMOWIN/RACISM

Internet video of boozy dance puts town on map

By Rick Garrick

FORT FRANCES – This picturesque little town of 8,000 located on the Trans-Canada Highway 200 miles west of Thunder Bay has been put on the media map by an internet video variously described as a wake-up call to regional racism and “kids doing dumb things”.

While spokespersons for the community and four nearby First Nations debate the seriousness of the incident, Tracy White has had to change her telephone listing and caution her daughter about going out alone after dark since she exposed the disturbing video made by six members of the Fort Frances High School Muskies girl’s hockey team.

“I’m pretty scared to walk around by myself,” says the Grade 10 Fort Frances High School student from Couchiching First Nation. “I make sure my friends are with me.”

The student says that she has received many crank calls, including one from an adult woman who threatened to attack her while she was attending school.

Fortunately, White says the local Ontario Provincial Police detachment intervened after she reported the threat, warning the woman to stay away from the school and her daughter.

White’s daughter also described another threatening call.

“It scared me,” she says, stressing that the person told her “You better watch your back. Native blood is going to be shed.”

While the OPP have not laid any charges against the six students who made and posted the video after an investigation which determined the video was not criminal in nature, they have since stated that they are taking the whole video incident seriously and have put many hours into investigating the matter.

“We are working on investigations and they are ongoing at this point,” says Constable Anne McCoy, communication services officer for the Fort Frances OPP detachment.

While White’s daughter has been harassed by the threatening messages, she isn’t standing down from her beliefs in stopping racism and promoting awareness of different cultures.

Noted in as the first president of the school’s new Aboriginal Student Union, which is made up of about 40 native and non-native students, she is looking to bring change to the school from within.

“We want to put a stop to

racism in our community and make sure people are aware of different cultures,” she says, noting that about one-third of the school’s students are Aboriginal. “We want to get things improved at the school.”

The Aboriginal Student Union was planning to bring in Turtle Concepts during March to present a workshop for the whole school on racism and the traditional teachings.

“We want to bring awareness to the school of the teachings,” she says. “I just want to try to stop ignorance in town. When you walk down the hallway in Fort Frances High School, people will stare and say racial slurs.”

While Rainy River District School Board director of education Jack McMaster has not had any reports of racial slurs from any of the high school’s teachers or students or principal Gord McCabe, he emphasizes the need for the school to work together with neighbouring communities and local agencies to prevent any further incidents like the video.

“It was offensive to many Aboriginal people and many non-aboriginal people,” McMaster says, adding that the school board wants to continue working with the local communities and agencies to ensure another incident like

‘It was offensive to many Aboriginal and many non-aboriginal people’ - Jack McMaster

the video does not happen again. “We are all on the same page with Turtle Concepts coming in to raise respect for all cultures.”

White’s daughter remembers bringing to the principal’s attention in mid-February the two-minute Facebook video of six non-native hockey players pretending to be dancing like traditional dancers to the sound of a pow-wow grand entry song while brandishing and drinking from liquor bottles.

“He started getting mad,” she says. “He said there was going to be something done about this.”

The school has since disciplined all six hockey players and kicked them off the Muskies girls hockey team prior to the team’s final game of the regular season.

The four local First Nation communities of Couchiching, Nicickousemenecaning, Rainy River and Stanjikoming also pulled their students from the high school for two days amid concerns over their safety, but have since allowed them to return.



Rainy River Chief Jim Leonard recently attended a school meeting over the issue and came away with concerns that the problem is not being properly addressed.

“I don’t think it deals with some of the problems,” Leonard says. “I think there has to be a formal statement from the board of education that there is a problem.”

We need to put our heads together as a community to address it.

We need to teach each other our cultures.”

Leonard also brought up a comment he heard during the meeting: the kids don’t have anything to relate to.

“There is nothing being taught in the school regarding that — the native culture or the non-native culture,” Leonard says. “Let’s learn about each other’s culture. Maybe we can get along if we respect each other.”

After the meeting, McMaster agreed with Leonard’s suggestions as a long-serving school board trustee.

“We have taken Chief Leonard’s information down and are taking it seriously,” McMaster says, explaining that because there are only a few months left in this current school year, the school board is looking to plan for the upcoming school year. “We are going to look at how we can incorporate local history, aboriginal culture, non-aboriginal culture ... and look at greater understanding.”

Although no criminal charges have been laid over the incident, many First Nations leaders have expressed their disgust over the video, noting that pow-wows are very spiritual to First Nations people and comparing the video to the desecration of a church.

“In this case, it’s important for First Nations and others to see

what racism looks like and to talk about it,” says Bob Goulais, chief of political staff for the Union of Ontario Indians. “I definitely don’t agree that this is about the people of Fort Frances, or that specific school system. This is caused by ignoring the problems, instead of talking about this.”

Fort Frances mayor Roy Avis says that the town council has not taken an official stance on the issue, and that he is not aware of the threats to the student.

“It was an issue with the school,” he says. “This is generally handled through the police. I will

‘We need to teach each other our cultures.’ - Rainy River FN Chief Jim Leonard

not comment until I have more information.”

The Rainy River District School Board issued a statement that it is working with the Fort Frances Chief’s Secretariat to seek a resolution to the situation, and that meetings with First Nation students, parents, and community leaders have taken place. The Board also stated that they are working with the assistance of the Ontario Provincial Police, Treaty Three Police and community agencies to provide a safe and supported learning environment for all students.

The Fort Frances Chief’s Secretariat has also issued a statement that “The mockery of one of our most sacred and spiritual events, the pow-wow, was appalling. It is an action that is beyond reproach.”

The secretariat addressed the video as a “wake-up call to the racism that exists in our community,” and called upon the

school board to present a clear picture of what it is planning to do to address the issue, and the timeframe in which it will act.

The six hockey team players have since apologized for their actions and have also taken part in a sharing circle at the school.

“We had a sharing circle with the girls,” White says. “We tried to teach them about the shawl and the pow-wow and how the video hurt the people who saw it.”

White says there have been a lot of mixed feelings around the issue in Fort Frances and the neighbouring First Nation communities.

“My daughter was really hurt,” she says. “She played hockey with them since they were in Grade 5 and 6. They had sleepovers when they were younger.”

White says that while her daughter has been stressed over the whole incident, “she is happy with the progress being made at the school.”

The issue attracted a flurry of attention from northwestern Ontario media, but the local Fort Frances Times weekly placed quotation marks around the word “racist” when referring to the video described as such by members of the region’s First Nation community. A number of anonymous internet postings to the newspaper’s website coverage also refused to categorize the incident as racist in nature.

Typical was one posting from someone identifying themselves as “Tired of this issue” who wrote: “...cut them some slack. Kids do dumb things without thinking. Instead of being opportunistic and jumping all over this why don’t you and the native community rise above it and take the high road?”

Rick Garrick is a citizen of Lac Seul First Nation.





NGAMWINAN/HONOUR SONGS



Canadore College's 36th Annual Scholarship Awards Ceremony

Aboriginal Circle Award winners Wesli Day, Toni Kimewon, and Patricia Menarick with presenter Judi Maniwabai - Vice Chair of the Canadore College Board of Governors, second from left. Not present, Shawn Norman.

Metis Nation Award winners Matthew Maisonneuve, Brandon McCanna, Andree Quesnel, Sabrina Julien, and Jordana Larmand with presenter Marleen Greenwood. Not present, Shawn Norman.

Over 200 students received awards, bursaries or scholarships for academic excellence at the 36th Annual Scholarship Ceremony at Canadore College on Feb. 21. Throughout the course of this year, over \$600,000 will be awarded to students. Scholarships are sponsored by businesses, professional associations, community groups, memorials, staff, faculty, alumni and involved citizens.

Migizi Wazisin pupils study newspaper

By Judy Desmoulin

LONG LAKE #58 – In our school – Migizi Wazisin (Eagle Nest) Elementary School – we promote the integration of our culture in all areas of the curriculum. A fairly new strand has been added to the subject of language. The new strand is Media Literacy. Our students live on Long Lake #58 and Ginoogaming First Nations.

In Grade 4 the students need to demonstrate an understanding of a variety of media text, identify some media forms, create a variety of media texts for different purposes and audiences, and they also need to reflect on and identify their strengths as media interpreters and creators.

In an effort to tie culturally-appropriate material to this strand I have done so by using the Anishinabek News. We sorted through your paper identifying the different parts such as the advertising, the news, the section on Education and the announcements. We read some of the articles out loud and had some interesting dialogue.

One of the articles we read was, "Anishinabek declare war on drugs." The students understand that there is definitely a problem with drugs, and illegal use of prescription drugs in our communities. They think it is great that "other" people are talking about it.

Some specific comments:

Kurtis – "People steal stuff and sell it to buy their pills."

Alexander – "Some guys spend all their money on drugs and don't pay their rent."

Another article we looked at was the one on Norval Morriseau, the Picasso of the North. The children were interested in this because he was born and raised so close to our community. The really neat thing about this is that I brought Norval's story to them when it was in another local non-native newspaper earlier in the year. They thought it was really cool that they wrote about "Indian stuff", as Courtney put it.

When the students are interested in something they will stay on task longer and are more cooperative. The two articles on one of our communities, Long Lake #58, was a real eye catcher for them. They were able to relate to the story and they all know the people that are in the "Subway" picture. They also saw our former Chief, in the "Chief's Corner", Veronica Waboose. It was at this point that I thought that they might want to see their class as an article in the paper. Thus, I took some pictures and sent in a brief letter to you. It will be exciting to the students and to our school if you should publish something on us.



Charley O'Nabigon looks over the articles in the education section of the Anishinabek News.



Noah Echum and Jarod Waboose check out the Open for Business section of the newspaper.

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