



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

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IN THE NEWS



Barack Black Eagle

MISSOULA, Mt.—Democratic party presidential candidate Barack Obama was adopted into the Crow Nation during his visit to a Montana Reservation. Obama was adopted by the Black Eagle family, and given a Crow – or Apsalooke – name that translates as “That Person Who Goes Throughout Our Land and Tries to Help People.” Crow Tribal Chairman Carl Venne told the Illinois Senator: “Instead of pouring billions of dollars into Iraq and quadrupling foreign aid to Africa, we need to spend money taking care of our needs at home, especially the forgotten first Americans.”

It’s Chippewas of Rama again

ORILLIA – The Chippewas of Rama have voted to drop the name Mnjikaning and return to the name the band acquired in the 1800s when it moved to Rama Township from Orillia.

Mnjikaning, which means fish fence in Ojibwe, was adopted as the band’s official name in the mid-1990s. Supporters of the change to Mnjikaning wanted to link the native community on Lake Couchiching to the historic fish weirs at The Atherley Narrows, where stakes have been found dating back 4,500 years.

French explorer Samuel de Champlain observed the Huron netting fish at the weirs in 1615. Whether the Chippewa, who moved into the area after the Huron nation crumbled, used the weirs in the same way is a matter of debate.

In a referendum 162 band members voted for Chippewas of Rama. Chippewas of Rama Mnjikaning received 82 votes, and Chippewas of Mnjikaning received just 24.



Anishinabek News now available online www.anishinabek.ca

Anishinabek Nation will decide who are citizens

By Michael Purvis
Sault Star

There’s something troubling to Wayne Beaver about the high rate at which Alderville First Nation members are marrying people from outside the community.

It’s not the fact that youth are looking to outsiders for mates that raises alarm bells — that’s expected, Beaver said, in a community of just 300 people.

The problem is, if what the studies say is true, Alderville faces a future without any status Indians as long as the federal government’s definition of Indian status continues to hold sway, he said.

“The government has always used status to control our numbers, and that’s not conjecture, that’s just history,” said Beaver, a band councillor for Alderville, just south of Peterborough, Ont.

The Anishinabek Nation says many, if not all, First Nations face a similar dwindling population problem due to an amendment to the Indian Act in 1985 that was meant to remove discrimination against women, but which created a two-generation status cut-off for native people who marry non-natives.

The Anishinabek Nation took another step in its effort to change that situation. It named a commissioner who will work to create a citizenship law for its 42 member First Nations.

Jeannette Corbiere-Lavell, who led a Supreme Court challenge in the 1970s against the status system when it stripped her of membership in her own community, will hold a series of consultations aimed at creating consensus on how the Anishinabek Nation will take control of its own

citizenship.

The law proposes to do several things, chief among them

throwing out the concept of status and replacing it with citizenship akin to that of the world’s sovereign nations.

“Under the present definition, the grandchildren of women such as me, who marry non-Indians, will lose their status,” said Corbiere-Lavell.

The Anishinabek Nation’s solution is a law that will determine citizenship based on the lineage of at least one grandparent.



Wayne Beaver

Grand Council Chief John Beaucage said it’s time First Nations start looking at citizenship in the same way as nations like Canada do.

“Right now we somewhat buy into the aspect of status with the Indian Act: Our membership clerks fill in the federal government forms and send them in to Ottawa and people get entered into a list,” said Beaucage.

“Well, once we have our citizenship law, we’re not going to do that; we’re not going to fill those forms in and send them in to Ottawa.”

How that affects the relationship between First Nations and the federal government is “more their problem than ours,” said Beaucage.



Grand Council Chief John Beaucage with Citizenship Commissioner Jeannette Corbiere-Lavell. More citizenship stories on Pages 10-11.

Time will prove apology’s sincerity: Beaucage

CHIPPEWAS OF RAMA – Canada needs to demonstrate the sincerity of its apology for the legacy of Indian Residential Schools by including First Nations people in the country’s future.

Anishinabek Nation Grand Council Chief John Beaucage joined thousands of Canadians who watched Stephen Harper’s 3,600-word apology on June 11, to First Nation, Metis and Inuit people for what the Prime Minister called “a sad chapter in our history.”

“Our first thoughts today are for our Elders,” said Beaucage. “Many of them have suffered lifelong physical and emotional pain because of their residential school experiences.”

“We are so proud that many Anishinabek lived long enough to hear Canada’s apology to them. But the true test of Mr. Harper’s words will be his government’s actions to help our children have a better future than their parents and grandparents.”

“We will know the apology

was sincere when our citizens have access to the same homes, jobs, education and health care as all Canadians,” said Beaucage.

The Grand Council Chief said the Prime Minister’s apology sounded genuine and he was looking forward to upcoming bilateral discussions about Anishinabek Nation priorities.

Following the upcoming Anishinabek Nation Grand Council Assembly in Whitefish River FN, Beaucage will present Indian Affairs Minister Chuck

Strahl with a proposal to fund a language strategy that would include the establishment of a new immersion language institute that would help undo the loss of language experienced by most of the 80,000 residential school survivors.

“The devastating loss of language and culture suffered by First Nations people is one of the most tragic and long-lasting effects of the Indian residential school system,” said Grand Council Chief Beaucage.



National Chief Phil Fontaine responds to the Prime Minister’s apology on June 11.



ESHKI-BMAADZIIG/YOUTH

Boot camp recruiting

By Mekwan Tulpin

SAULT STE MARIE – On July 7-9 this summer, Turtle Concepts youth empowerment program will be hosting their 3rd Annual Boot Camp.

“General” David Jones assures parents that his summer staff will again stimulate children’s minds and help develop skills in the areas of leadership, teamwork, and overall fun.

“Enlisted kids” participate in tug-of-war, fear factor foods, scavenger hunts and trust-building activities and individuals who demonstrate outstanding leadership, spirit and improvements will be receiving prizes donated by local businesses. Each participant will be guaranteed a certificate for surviving three days of the summer boot camp.

The number of participants undertaken this year will be a maximum 60 (30 Junior: Ages 6-12, 30 Senior: Ages 13-18).

To register or receive more information, contact Turtle Concepts at (705) 945-6455.



A junior platoon stands at attention for ‘General Jone’ during one of last year’s Turtle Concepts Summer Boot Camps.



Student producers

Christian Island citizens Josh McGregor, Hillary Smith, Glenn Copegog and Brent King attended a CTV Aboriginal Youth Communication Camp in Sudbury May 13th and collaborated with 16 other Native youth in writing, producing and acting in a television public service announcement. The commercial was to promote First Nations Day and the young producers created a theme and hiked into the bush with video and sound equipment to film the commercial. Hillary Smith, an aspiring actress, said: “It was a lot of fun and a great opportunity because we learned more than what I expected. We got to see what goes on behind the scenes when they are filming a commercial for television and there is a lot more work involved than just acting.”

– Photo by Sharon Weatherall

RBC 6x10 National Aboriginal Day

AFN

4x4.5

Phil Fontaine



ANISHINABEK

BRIEFS

OCF busy

M'CHIGEENG FN – These are busy times for The Ojibwe Cultural Foundation.



The 24-year-old M'Chigeeng-based OCF was shortlisted for the Ontario Premier's

Award for significant contribution to the arts by an organization. The winner will win \$50,000 and the five runners-up \$ 2000 each.

OCF has also received a grant from the Ontario Trillium Foundation to host the Anishinaabe Summer Art Camp in Whitefish River First Nation.

The OCF has also put out a call for Anishinaabe artists who want to exhibit works of art in the OCF gallery for a one month duration in the July-September period.

E-mail: alanc@theoef.ca

Wiky Rodeo

WIKWEMIKONG—Cowboys will be invading Manitoulin Island's largest Indian community with the staging of another Rodeo July 4-6 at Thunderbird Park. Each 2-3 hour show will feature men and women competing in seven events—bareback riding, bronc riding, steer wrestling,



junior steer riding, team roping, barrel racing, saddle bronc riding, calf roping, and bull riding. General Inquiries may contact Louis G. Manitowabi at (705) 859-3832 or Annette Peltier at (705) 859-1912 or e-mail Annette at annut@abordigital.ca <http://rodeo.wikwemikongagriculturalgroup.ca>.

Medicine talk

MISSISSAUGA FN – An Anishnaabeg traditional healing workshop, "Returning to Medicinal Herbs" will be held July 25-26 at the Community Hall, 148 Village Road, Mississauga First Nation. Lunch will be provided for participants, who should bring hat, sunscreen, digging tools, and bags for medicine plants. For information contact facilitator: Ernestine McLeod, Anishnaabeg Healing Practitioner: Phone: 705-356-0763, or E-mail: emcleodelladr@msn.com



World War II Aboriginal servicewoman Marion Miller Hill receives her gift package, which included a fleece jacket with a WWII Aboriginal Women Veterans crest.

Women warriors finally honoured

By Rick Garrick

THUNDER BAY – That was the message in the lyrics of a song by popular World War II singer Vera Lynn recalled by 11 Aboriginal World War II Canadian Forces servicewomen who were recognized for their contributions to the war effort at a June 5 reunion.

"This is an honouring that is finally taking place," says Lolehawk Laura Buker, the Aboriginal Lakehead University professor from Sto:lo Nation in B.C.'s Fraser Valley who produced a film about the women entitled "Trail Blazers - They Stood, They Served."

"Whenever we have gatherings, we always honour the veterans in the front. Our Aboriginal servicewomen have never had a ceremony."

Buker produced the film with help from Grace Poulin, writer of "Invisible Women - WWII Aboriginal Servicewomen in Canada", and former Canadian Women's Army Corps captain Isabelle Mercier, and screened it twice during the reunion.

Poulin, Mercier and staff from the Ontario Native Women's Association organized the reunion, which was sponsored by Veteran Affairs and attended by over 300 people, including Canadian Forces Chief Petty Officer 2nd Class Debbie Eisan, a Batchewana First Nation band member who serves as the national Aboriginal recruiting advisor in Halifax, Nova Scotia.

"They have paved the way for Aboriginal

women to do whatever they want in the Canadian Forces," says Eisan, a 33-year veteran with the Canadian Forces. "But they haven't been honoured in the proper way.

When Aboriginal veterans are honoured, the Aboriginal women are left behind."

Marion Miller Hill, from Six Nations, joined the Canadian Forces in 1944 after enlisting the year before in Toronto at the age of 17 and served as a transport driver in Halifax after training at Woodstock, Ontario.

Weighing only 113 pounds, Hill drove trucks, jeeps, staff cars, station wagons and buses, changed the tires, and did all the weekly servicing herself.

"We would like Canadian society to know that we served," Hill says. "There were Aboriginal service women assigned to every place in the service corps."

Hill recalls another Aboriginal service woman, with the nickname of Johnny Johnson, who she often spent time with while off duty.

"She was a lot of fun," Hill says. "We used to go to ball games together, hockey games, and dances."

Hill still goes to reunions with some of the other Aboriginal service women she has met since the war, but their numbers have fallen over the past few years.

"There were 10 of us," she says. "There were only five of us at the last reunion in May. Three have passed away in the last two years."

New at AEI

My name is Jan McLeod. I'm so thrilled to have been hired as the Office Assistant for the Anishinabek Educational Institute.



I am a member of the Nipissing First Nation where I live with my partner, Jan McLeod Doug Archer and the youngest of my three children, 10-year-old Wylden. My eldest is Kerry Kaboni, she is the mother of my three grandchildren. My second oldest is my son, Jamie Tierney.

I look forward to working with you and to helping to create a better future and education for our nation and generations to come.

Aanii, Boozhoo, My name is Jessica Benson and I am a summer student at the Anishinabek Educational Institute (AEI).



I am a citizen of the Chippewas of Rama Mnjikaning First Nation like my father, but I grew up in Whitefish Lake First Nation where my mother is from. I am currently in the midst of completing my Bachelor of Arts Honours History degree at Laurentian University, primarily focusing on Canadian First Nations history.



George making last journey

George Lanouette, a friend and supporter of the Anishinabek Nation, has passed into the Spirit World in his 56th year. George served as comptroller of the Union of Ontario Indians in the 1980s when the organization was based in Toronto, and was instrumental in helping create the concept of the current UOI office complex on Highway 17 west of North Bay. He later worked for the Anishinabek Nation Management Group Incorporated.

-- Photo courtesy Jean LaRocque

ANISHINABEK NEWS

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MAANDA NDINENDAM / OPINION

We need to start believing each other

I'm not sure if my grandfather Moses Marsden would qualify as one of the beneficiaries of the Prime Minister's June 11 apology.

Our family never knew much about the southern Ontario "training" school he attended in the 1870's, other than he ran away from it before he completed Grade 3. It was one of those things that Indian families didn't dwell on.

If Grandpa had told his family about the kind of experiences I've heard residential school survivors talk about, I don't know if they would have believed him. It's almost beyond comprehension that elected Parliamentarians and church leaders in a civilized society would institutionalize child abuse.

On June 11 an Alberta First Nation leader told a national television audience about teachers sticking pins in his father's tongue when he dared to speak his Native language. A British Columbia man spoke in hushed tones to a radio interviewer about his wife and child fleeing the violence that was his residential school legacy.

You can hear a pin drop when Elder Merle Assance-Beadie shares with Anishinabek cross-cultural workshop participants some of the abusive treatment she endured at four residential schools. Her gentle words convey the sheer terror she must have felt as a young child being terrorized by teachers and clerics for no apparent reason.

But what must be one of the hardest pills to swallow for many of the 80,000 survivors is the knowledge that so few Canadians know anything about what Prime Minister Harper called one of the darkest chapters in this country's history. I recall Marlene Brant-Castellano – the co-director of research for the Royal Commission on Aboriginal Peoples – saying how troubled she was seeing university graduates not knowing anything more about Native issues than the ones she saw when she began her career as an educator 30 years earlier.



Maurice Switzer

During recent workshops with 250 North Bay-area teachers, several – including one principal -- told me they had never known what a residential school was. This represents an educational oversight comparable to historians skipping over the Jewish Holocaust of World War II.

People have interesting responses to learning that Canada has such skeletons in her closet. Some North Bay teachers wrote in their evaluations that the First Nation perspectives on Canadian history amounted to "whining". It is no doubt troubling to discover that your ancestors were complicit in systemic racism and child abuse.

We try to assure participants that they are not responsible, nor should they feel guilty about historic injustices.

"But, if it happens again," we caution, "it will be your fault."

And surely that's the purpose of the national apology process – to admit that there has been a problem so we can avoid it recurring. Having a better understanding of the past should help all of us in Canada build

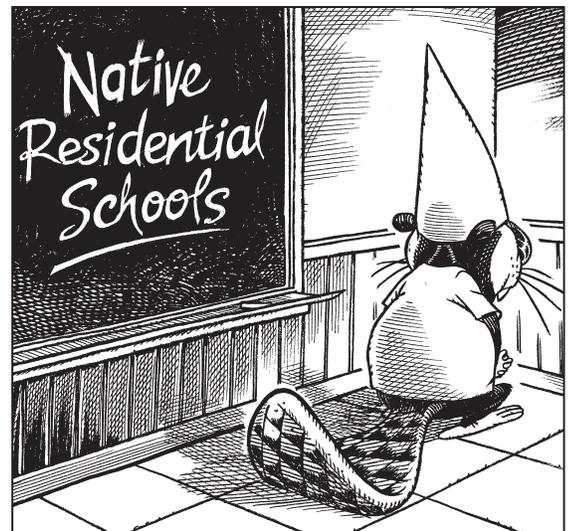
a better future. As a Supreme Court judge wisely observed in ruling on a historic land claim – we're all here to stay.

Listening to someone else's perspective is an important element of trust, an ingredient that has been in very short supply in the relationship between First Peoples and others who came here to make a home for themselves. We need to start believing each other – and believing in each other.

As for Grandpa Moses, nobody believed him when he insisted that he saved money on gas by switching off the ignition when driving down hills.

But when I paid \$85 to fill up my car last week, I wondered if we should have paid attention

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



Teacher was an angel to bullied boy

There were four bullies in my Grade Five class. They picked on me from the very first day. One day my teacher, Mrs. Fricke, asked me to do a math problem on the board. As I stood there with my back toward the room, they were grunting and talking like movie Indians, and then an apple core hit me in the head. The whole class laughed.

I remember picking it up and looking at it my palm. Then, I put the eraser down on the biggest bully's desk. "I'm not afraid of you," was all I said. They laughed and catcalled when I walked back to my seat but they never bothered me again.

After school, Mrs. Fricke handed me a picture of Martin Luther King. She said that he was a man of courage and a man of peace, and that what I had shown in class that day exemplified everything Reverend King stood for. Then she hugged me.



Richard Wagamese

Well, I read everything I could about Martin Luther King after that, and I became the best student I could for Mrs. Fricke. I did extra work, I helped neaten the room, and I showed her the stories and poems I was beginning to write. My adopted home life was a shambles and there was incredible friction and pain there, but in my Grade Five classroom I felt accepted, known and understood.

I responded by getting A's and B's on my first report card. When I read it on the bus on

the way home, Mrs. Fricke had written in the space for the teacher's comments, "Richard is a very honorable boy." I never forgot that.

When my adopted parents read it at the dinner table that night, the only comment they had was that she must have been referring to another kid. I never forgot that either.

Mrs. Fricke left school halfway through that year for health reasons, and I never saw her again. My marks tailed off sharply. Two years later when Martin Luther King was gunned down in Memphis, I mourned the loss – and I remembered Mrs. Fricke.

There are angels in this life. They arrive when you need them most, to encourage you, remind you that heaven is within you, as it always was, and always will be.

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



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 JULY/AUGUST

Advertising

Bookings: June 20

Final Art: July 10

News

News submissions: June 20

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MAANDA NDINENDAM / OPINION

LETTERS

Treaties lack enabling laws

We need to exercise our sovereignty – not just our status rights – but our sovereign rights and establish those rights as the Nations we are.

We've been pushed off our land. There have been a lot of land grabs and a lot of theft and we haven't got the compensation that we are entitled to for the land use that these people have taken from us without our permission or our consent.

Many of the treaties that were signed after 1867 between the First Nations and the Government of Canada have not had the enabling legislation in order to provide legality to them. Under the terms of the British North America Act, Britain had to agree to the treaty before Canada had the right to sign it. So like the Williams Treaty of 1923, that is one issue that should not even be showing up in the courts.

The most recent piece of enabling legislation was the amending formula to the Constitution of Canada which was going to allow the Canadian Government, along with the people of Canada, to be able to amend the Constitution in order that we could call it our own. This legislation had a sunset clause in it which provided for the enabling of the Constitutional changes that were hoped to be brought in by the Canadian Government; those people that were struggling to get it done had 15 years to get it done. They had from April 17th, 1982 the date that Queen Elizabeth the Second signed it on Parliament Hill to April 17th, 1997.

The Meech Lake Accord and Charlottetown Accord each failed to obtain the necessary agreement between all the parties concerned in order to change the Constitution. Now we have to be aware that the First Nations People are Nations on to themselves and the Canadian Government can pass all the laws the want but unless they have the enabling legislations they are not legal laws.

Dan Whetung
Toronto

Permits to trap and clear-cut

First Nations people in many parts of Canada have legal Treaties which recognize their rights to hunt and fish in the areas described in their treaties (including what is now called 'Crown Land'.) So, these days, people are issued "Registered Trap line licenses" by the government to trap in the areas governed by the Treaties.

Simultaneously, the same government, will issue a cutting permit to a Forest Company to cut every tree in that person's "Registered Trap line Area"!

As if that wasn't bad enough, in order to run a trap line, you need to have cabins to stay in at different spots because it's a large area and you don't want to freeze to death when you are out trapping on your Treaty territory. This is illegal if you don't have a special building permit -- even though it's your Aboriginal Right under Treaty to pursue a hunting, fishing lifestyle in your Treaty area!

In B.C. Elders told of how their trapping cabins were burned down and destroyed by the Government. At Grassy Narrows First Nation in Ontario, a trapper friend of mine is in the middle of a court battle because she built a trapper's cabin on her traditional territory recognized in Treaty #3.

This is a situation faced by First Nations people coast-to-coast whether they have a Treaty or not. People should unite on this issue.

John H.W. Hummel
Toronto

This land is our land

I am very happy to know that we are going back to our own language (Hip Hip). Me I'm fluent in that language.

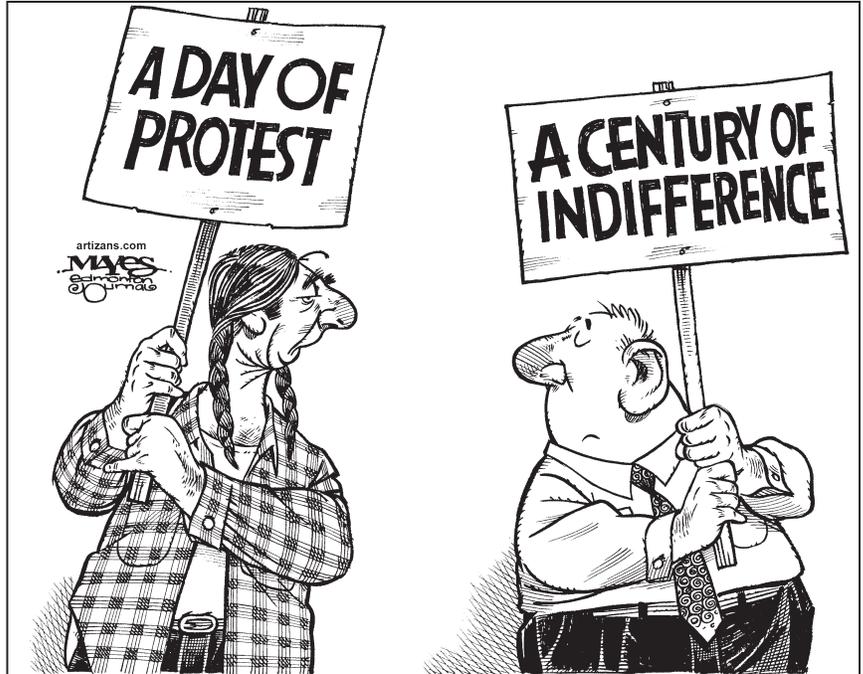
I know what you would call all animals we have here on this land. This land is our land.

Do you know God?

He told us he had put other people on the other land, and he put us here on this land. You can do what you want on this one. When our food moves we move so we can eat. Every time our food moves we move. So these people when they came here to our land, they said it was not our land and killed most of it off and put us on the so-called Reserve for \$4 a year.

God said they are coming now to take the broom and sweep them off. What did we do? They had nothing to eat – they were starving. We feed them, what they call Thanksgiving Day – the damn DPs!

Hubert Tabobandung
Wasauksing FN



Airline clerk called him 'drunk'

Letter to Wasaya Airways: I am a faithful customer of Wasaya Airways and have never experienced any negative vibes before.

I attend the Three Fires Midewiwin Society Ceremonies at least four times a year, so I must reserve and book my return flights. There are separate times where I am asked to attend other traditional gatherings and cultural events, often related or linked with the Three Fires Midewiwin Society, where I work with the Anishinawbe youth, and my Anishinawbe family from all across Turtle Island, often travelling to the Southwestern Ontario, Michigan, Minnesota, Wisconsin and Manitoba, educating them with the little Anishinawbemowin language that I have.

My community, Poplar Hill First Nation, has recognized me as an outstanding Anishinawbe man, knowing my educational achievements and my positive work that I do for the Anishinawbe nation. I have graduated from high school and from university with a degree. My community knows that I refrain from alcohol and do not take any type of narcotics. I do not smoke.

When I do attend the Three Fires Midewiwin Society ceremonies, I have an understanding of what "work" means. There is a lot of preparation before ceremonies are to take place. I often leave my community the weekend before ceremonies do begin, in order to help out my Midewiwin family with many of the hands-on work. I saw, chop and haul wood for the Midewiwin lodge that will

light and will house a sacred fire in the Midewiwin lodge for four days and four nights.

There are many other tedious tasks in between before ceremonies are to begin.

All this preparation work is arduous, but I do it because of the love of the Spirit and the gift that has been so readily and so freely given to me. When ceremonies are over, there is a lot of clean-



up work involved as well. Most of my Midewiwin family travel great distances, so they must leave in order to get to work that Monday morning. Many of my Midewiwin family do stay behind and offer their assistance with any of the clean-up work until they are unable to, due to the love they receive from this good Anishinawbe way of life, but their willingness is always appreciated.

I stay as long as I can as well. My Monday flight with Wasaya Airways keeps me preoccupied and I have to schedule myself around that, in order to be on time with my scheduled flight.

Burnt from being in the sun throughout the week, and physically tired, I was quite shocked when one of your employees asked me if

I was "drunk" when I did not immediately come up to the counter when she was ready to serve me.

To my shock, the only response I received from two phone calls to Wasaya Airways was that she was "young" and "new to the position." What kind of a response is that? Is it a general assumption that since I am Anishinawbe that I should be stereotyped as a "drunken Indian"? Is there a policy with Wasaya Airways that discourages these racist stereotypes? Or, who, in fact, does your hiring for this proud Aboriginal-run and owned airways?

Sadly, I am probably not the first Anishinawbe to hear this kind of abuse or slur. When discriminatory remarks are made, it can affect those around. You should be glad that the airport was not full that morning. Suppose Anishinawbe children were present; the overall impact could be devastating, causing our Anishinawbe youth, our Anishinawbe future, be ashamed of who they are. Suppose it was an Anishinawbe elder with her grandchildren; what impact does it have on both of them? One discriminatory remark, made by your Wasaya employee, does not have a place anywhere!

I demand a letter of reprimand for the employee who works at the Red Lake Wasaya Airways counter and that Wasaya look into having all their employees take some cultural sensitivity training programs.

Mario Wassaykeesic
Poplar Hill First Nation

LANDS AND RESOURCES



Award winners James Brophy and Margaret Keith with members of Aamjiwnaang First Nation Health and Environment Committee. From left: Donna Adams, Sharilyn Johnston, James Brophy, Margaret Keith, Ada Lockridge, Courtney Jackson, Lareina Rising (holding Xander). Other community members not available for the photo are Charlie Rogers, Wilson Plain, Vicky Ware and Ted Rogers.

Aamjiwnaang allies win award

TORONTO – Two important allies of the Aamjiwnaang First Nation Health and Environment Committee took home Gold from the June 2nd Canadian Environment Awards.

Jim Brophy and Margaret Keith, community health advocates from Windsor, were presented the Gold Award for Environmental Health, one of six categories recognized in the seventh annual presentations.

Near the shores of the St. Clair River in southwestern Ontario, the First Nations community of Aamjiwnaang has long cared for its sacred land, once part of the tribal domain of the Chippewa. But by 2003, the community had reached a breaking point. The Aamjiwnaang Reserve, already bordered by some 15 industrial plants in the heart of Sarnia's Chemical Valley, would soon have a new ethanol facility as its neighbour.

In response, the Aamjiwnaang Health and Environment Committee approached the renowned husband-and-wife team of Jim Brophy and Margaret Keith, the executive director and occupational health coordinator, respectively, at the Sarnia Branch of the Occupational Health Clinics for Ontario Workers Inc., to help them document the community's health issues.

"They had a broad list of concerns," recalls Brophy. "Sixty to 70 percent of the kids at daycare were on puffers, and there were lots of developmental difficulties. In the wider community, there were miscarriages and cancers."

The couple's first step was to provide the Aamjiwnaang committee with a much-needed interpretation of an environmental report commissioned in the 1990s, which showed that the land and creek bed were heavily contaminated with mercury and polychlorinated biphenyls (PCBs), among other chemicals. To make the case against the ethanol plant, Brophy and Keith helped identify existing areas of contamination.

With their guidance, the committee collected samples and had them tested and also documented cases of deformed animals.

The scientists then employed their signature reporting method — a questionnaire that the committee used to obtain the health histories of close to half of the Aamjiwnaang population.

"There's a prejudice in science that knowledge

comes only from researchers," says Keith. "It's a waste not to use the experience of ordinary people." They then showed the committee how to plot the community's health problems on life-sized maps of the human body.

"The most alarming finding in the analysis was the skewed birth trend," says Brophy. "In recent years, there were almost two girls born for every boy." This "selective male mortality," he believes, could be linked to the synthetic organic compounds known as endocrine disrupters that are present in the releases from area chemical plants.

Ultimately, the Aamjiwnaang persuaded authorities to find a new location for the ethanol plant. "This data would never have come to light without Aamjiwnaang's commitment," says Brophy. "They believe that if the Earth is healthy, they will be too."

The Canadian Environment Awards celebrates the commitment of Canadians who are helping to protect, preserve and restore the country's environment. The evening was hosted by award-winning television broadcaster and well-known environmental champion Valerie Pringle. Representatives from local, provincial and federal governments were on hand to congratulate the winners.

The Community Awards is the flagship program of the Canadian Environment Awards and honours individuals and groups of Canadians chosen from more than 125 nominations submitted by the Canadian public. Gold and Silver winners in six categories of the Community Awards were announced. Gisèle Jacob, president of The Royal Canadian Geographical Society, and Graham Bojé, vice-president of Shell Canada, lead corporate sponsor of the Canadian Environment Awards, presented the Gold and Silver recipients with prizes of \$5,000 and \$2,500, respectively, which they will donate to the environmental cause of their choice. All winners also received framed prizes expressly designed for the Canadian Environment Awards by Canada Post.

"The Canadian Environment Awards celebrates exceptional Canadians who are deeply committed to protecting the environment," says Rick Boychuk, Canadian Environment Awards panel chair and editor-in-chief of Canadian Geographic.

Building fisheries capacity

ROCKY BAY FN – The Anishinabek/Ontario Fisheries Resource Centre (A/OFRC) takes capacity building very seriously.

With workers from different regions of the Anishinabek Nation now employed as interns, their training is key to the success of the North Bay-based centre, as well as that of the interns themselves.

In April, Charles Hardy from Biinjitiwaabik Zaaging Anishinaabek (Rocky Bay First Nation) completed his training for a Master Limited Certificate of Competency, a major part of the requirement to become a ship's captain for vessels up to 60 tons.

Hardy completed the 80-hour course through Georgian College at Owen Sound and is now qualified to pilot the A/OFRC fisheries research tug. In addition, he holds a MED A3 certificate for training in marine safety procedures.



Charles Hardy from Biinjitiwaabik Zaaging Anishinaabek participated in the 2007 sturgeon project for Pic River First Nation.

Charles began working periodically for the A/OFRC in 2001, when he was just 18, and later acquired fisheries technician status. His internship began in April of 2007, and in September he became a full time A/OFRC Fisheries Habitat Technician.

"Charles follows Captain Harold Michon and Frank Hardy Jr. – also from Rocky Bay – as the third A/OFRC member to complete this training," says A/OFRC General Manager Ed Desson. "We are very proud of this accomplishment, as very few individuals in fisheries research hold this level of boating competency."

First Nations figure in Great Lakes future

By Rhonda Gagnon

PETERBOROUGH – The International Association of Great Lakes Research (IAGLR) conference – an event that allows scientists and researchers to present current research on water issues -- heard Mary Deleary describe the work of the Anishinabek Women's Water Commission.

In addition to telling participants at Trent University about the advisory role the all-women commission plays on Great Lakes water management, Deleary discussed the spiritual importance of water to Anishinabek peoples, and shared some traditional knowledge about water concerning the Great Lakes.

Noella Jacko and John Manitowabi -- both from Wikiwemikong Unceded Indian Reserve -- presented research and results from their inventory of species at risk. Their records of flora and fauna from Wiky shorelines illustrates the importance of First Nation input on processes that impact the future of the Great Lakes Basin



Water walkers

Lorraine Liberty led a group of women in a ceremonial walk along the shores of Lake Nipissing May 4 in Nipissing First Nation. Peter Beaucage, staff carrier and Mike Couchie also walked alongside the women. In 2007, Liberty walked the circumference of the lake. A feast, teachings and songs followed this year's event.

-- Photo by Marci Becking

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MISSION

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

INTERGOVERNMENTAL AFFAIRS



Ontario invests in 'new relationship'

TORONTO –Ontario Minister of Aboriginal Affairs Michael Bryant has announced an initial investment of \$25 million over two years for what is being described as a New Relationship Fund to support “First Nations and Metis communities to enhance their consultation capacity to participate in meaningful consultations with government and the private sector on important land, resource and other development initiatives”.

The other purpose of the new Fund involves supporting increased skills development and building business partnerships and is open to “Aboriginal individuals, organizations and First Nations and Metis communities”.

He indicated that the details will be worked out following consultations with the First Nations and the Metis over the upcoming

months.

“I view this initial investment of \$25 million as only a beginning in terms of addressing the actual capacity needs that exist within our communities. Clearly this amount of money falls far short” said Ontario Regional Chief Angus Toulouse.

Regional Chief Toulouse expressed his belief that there is a general lack of understanding of what the true capacity needs of First Nations are within government and the general public, and said that First Nations are opposed to the Fund being set up as a pan-aboriginal fund. He explained that the term “aboriginal” is very misleading, and is a term used to encompass the three constitutionally recognized Indigenous groups in Canada



Regional Chief Angus Toulouse



Economic message

The Hon. Chuck Strahl, Minister of Indian Affairs and Northern Development addressed the Empire Club of Canada on May 15, 2008. Grand Council Chief John Beaucage was a guest of honour at the head table. The Minister's message was meant to encourage industry and partners to increase First Nation participation in business and development. According to Minister Strahl: “Increasing Aboriginal participation in the Canadian economy is the most effective way to ensure that Aboriginal people and other Canadians enjoy the same opportunities for success when it comes to education, housing, health care, social services and other key ingredients of healthy and fulfilling lives.”

-- Photo By Greg Coleman, INAC

Joint committee municipal model

By Kevin McSheffrey
For the Standard

ELLIOT LAKE – The Serpent River-Elliot Lake Joint Relations Committee (JRC) has been presented as a cooperative model to the organization that lobbies on behalf of 110 Northeastern Ontario municipalities.

In separate presentations at May's meeting of the Federation of Northern Ontario Municipalities (FONOM) conference in Sault Ste. Marie, Serpent River First Nation Chief Isadore Day and Elliot Lake Mayor Rick Hamilton gave an overview of the committee that was struck last fall to address topics of mutual concern to the neighbouring North Shore communities.

Chief Day told delegates about the problems First Nations have experienced in the past 150 years dealing with three levels of government.

“I am here with good news,” he said. “We can achieve success by meeting the bureaucracy of jurisdictional ambiguity head-on at the local level as it pertains to First Nation and municipal affairs. The JRC is an example as to how this can take place.

“First Nations are becoming more agile and astute about the formalizing of the rights-based agenda at all levels of government and industry sectors. Municipalities have much technical capacity and administrative equity that can assist in building stronger municipal - First Nations relations.

“We are in very challenging and exciting times. We must stay tuned to the fact that we are two people in different vessels trying to achieve many of the same goals. We must identify and meet challenges head-



Chief Isadore Day



Mayor Rick Hamilton

on, or face the cost of walking backwards in time.”

Chief Day said he left the three-day conference feeling that municipalities across Northern Ontario realize it's time to formalize processes with First Nations, noting that the goal of the joint committee with Elliot Lake is “to solve issues before they become serious problems.”

In the past, First Nations were rarely consulted or asked for input into many things that directly affected them and the land they use.

Now, Mayor Rick Hamilton told FONOM delegates, “the JRC allows us to directly and openly address Serpent River First Nation concerns over land use within both municipal boundaries and traditional First Nation lands.”

National Chief Phil Fontaine praised the initiative, urging FONOM delegates to strengthen their relationships with neighbouring aboriginal communities.

“Don't ignore or dismiss First Nation concerns when it comes to regional development opportunities,” the Assembly of First Nations leader said.

Leaving First Nations out of the process “usually ends in the news: a standoff, a confrontation,” said the National Chief.

Specific claims bill halfway home

By Eliza Montour

The House of Commons Standing Committee on Aboriginal Affairs (AANO) has now tabled its report, including two minor amendments of Bill C-30, the Specific Claims Tribunal Act.

After extensive debate Bill C-30 is halfway to becoming law as the House voted to have it pass third reading on May 13, 2008 and referred it to the Senate for review. After it passes third reading in the upper chamber, Bill C-30 will be proclaimed the

law of the land.

– Summer/Fall 2007 – bill co-drafted by the Assembly of First Nations and the federal government.

– November 27, 2007 – introduction and first reading.

– December 4, 2007 – second reading and debate.

– December 10, 2007 – second reading and debate; referred to AANO.

– February 6, 2008 to April 16, 2008 – AANO meetings commence with testimony from interested parties.

– April 28 to April 30, 2008

- Clause-by-clause completed by AANO.

– May 5, 2008 – AANO reports to House.

– May 12 to 13, 2008 – House debates and passes Bill C-30 for third reading.

– May 13, 2008 – Bill C-30 referred to Senate for first reading.

– May 15, 2008 – Second reading debate adjourned in the Senate, to resume on Tuesday, May 27, 2008.

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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.



ERA OF ACTION



Nbisiing Secondary School students, Falcon Skye McLeod-Shabogestic, left, and Jesse Cornthwaite did a presentation on what treaties meant to them, taking a humorous look at what Chief Shabogestic might have wondered when he signed the Robinson-Huron Treaty in 1850.



Guest of honour and citizen of Kettle and Stony Point First Nation, Sam George, above, second from right, sat in with drummers Zachary Beaudette and Nolan McLeod from Nbisiing Secondary School and Bob Goulais, assistant to the Grand Council Chief for the Union of Ontario Indians.



Nipissing First Nation Chief Marianna Couchie listens to Deputy Grand Council Chief Glen Hare's speech on treaty implementation. Couchie gave a presentation on the funding given to Nbisiing Secondary School per student compared to what non-Native school boards receive. For the Native students who live off-reserve and attend Nbisiing, Nipissing First Nation gets no funding dollars, forcing the band to carry a deficit. -Photo by Priscilla Goulais

Treaties main agenda topic

By Marci Becking

NIPISSING FIRST NATION – More than 150 people from North Bay and the area attended Nbisiing Secondary School for an Era of Action event to learn more about the treaty relationship between First Nations and other Canadians.

First Nations across Canada have designated May 29 as the annual National Day of Action, an opportunity for First Nations and Canadians to stand together in a spirit of unity to support a better life for all First Nations peoples – strong First Nations mean a stronger Canada.

This year's theme, *Treaties: Renewing the Relationship*, was a continuation of last year's Era of Action public education campaign launched by the Union of Ontario Indians.

The campaign encourages adoption of recommendations from the report of the Ipperwash Inquiry.

Guest of honour for the event was Sam George, brother of Anthony Dudley George, whose Sept. 6, 1995 death led the Ipperwash Inquiry.

Both Sam George and Deputy Grand Council Chief Glen Hare spoke about what recommendations

have been met from the Ipperwash Inquiry report and what yet has to be done.

"The Ipperwash Inquiry brought forward a number of recommendations that highlight the need to improve relationships based on the Treaties, including calling for the establishment of a Treaty Commission in Ontario," said Hare. "The Crown's historical role in Treaty-making was one-sided and dishonourable. Their role in resolving land claims, historical grievances, and facilitating First Nations' Treaty rights has made us poor and kept us poor generation after generation."

Falcon Skye McLeod-Shabogestic said the opening and closing prayer in Ojibway.

"It is so nice to hear the young people speak the language," said George. "I feel very proud when I hear it and I know that our language will carry on."

Special guests included Deputy Grand Council Chief Glen Hare, Chief Marianna Couchie, North Bay Mayor Vic Fedeli, Callander Mayor Hector Lavigne, West Nipissing Mayor Joanne Savage and MP for Nipissing-Timiskaming, Anthony Rota.

Supporters can still sign online postcards at www.era-of-action.com.



Nbisiing Secondary School women's drum group Mnidoo Nangoo Kwe (Spirit Star) performed four songs at the morning event. Natasha Lariviere, Mindy Lariviere, Melanie Beaucage, Amy Lariviere and Tamara Penasse. -Photos by Marci Becking



Master of Ceremonies Maurice Switzer, director of communications at the Union of Ontario Indians holds up the British and Western Great Lakes Confederacy Covenant Chain wampum belt. The belt was a symbol of peace of friendship, and was intended to reinforce the terms of the Royal Proclamation of 1763 by which Britain recognized the nationhood and land rights of North American Indians.



N'GINAAJIW



Doris Peltier of Wikwemikong poses for her shoot at Duchesnay Falls. Peltier, who will be Miss April in the N'ginaajiw calendar says that she's happy that HIV positive people are included in the project. "Our spirit is beautiful, too!"

N'ginaajiw: My spirit is beautiful

Ad campaign takes a traditional look at self-esteem in First Nations women

By Marci Becking

NIPISSING FN – For three days in early June a determined team of actors and producers fought off blackflies to create a 30-second commercial that encourages Native women to acknowledge their inner beauty.

HIV/AIDS educator Jody Cotter spearheaded the project, draping herself in bug-netting to help complete the commercial, which will be aired on the Aboriginal Peoples Television Network as the centrepiece of the "N'ginaajiw" (My spirit is beautiful) advertising campaign.

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

Cotter has been creative in fulfilling her responsibilities as coordinator of the HIV/AIDS program for the Union of Ontario Indians and the 42 member communities of the Anishinabek Nation. She even developed a board game to make information about sexually-transmitted diseases more inviting and accessible to young people.

She can cite all the scary statistics about HIV/AIDS.

"The aboriginal HIV infection rate took an alarming four percent jump last year and two groups most affected are aboriginal women and youth," she says. "From 1998 to 2006 our women represented 48.1% of all positive HIV test results – compared to 20.7% for non-Native women."

But she knew her information campaign had to go up a notch after she attended a conference and heard a keynote speaker challenge First Nations communities to take

action, asking: "If our women and youth are being infected at such high rates, where is our future?"

Cotter's response was to step back and ask herself why First Nations women are plagued by so many negative health indicators.

"From residential schools to the Sixties scoop, we are greatly impacted from the loss of our language, identity, pride and our rich culture," she says. "What was hurt the most was our spirits. Our spirits have been damaged and you can see evidence of that on any First Nation across Canada."

The physical and sexual abuse they experienced infected First Nations women with hurt, pain and shame, she says,

acknowledging that her grandmother's stay in Spanish residential school made her family one of the many impacted by dysfunctional parenting.

"She learned how not to be an Indian and to not be proud of who she was," says Cotter, who also sees Anishinaabe-kwe affected by other serious symptoms – suicide, abuse, substance abuse, alcoholism, and food addictions.

The N'ginaajiw project was born in Cotter's realization that healing the spirits of Native women were essential if any headway was to be made in combating the HIV/AIDS epidemic.



Cheryl Recollet poses for videographer Ed Reagan. His assistant Alex pulls him on the dolly while Jody Cotter holds up light reflectors.



RESTORATION OF JURISDICTION

Jeannette Corbiere-Lavell new Commissioner on Citizenship

GARDEN RIVER FIRST NATION – Grand Council Chief John Beaucage announced the appointment of Jeannette Corbiere-Lavell as the new Anishinabek Nation Commissioner on Citizenship.

"It is not my status card that tells me I am Anishinaabe. It is the legacy of my forefathers. It is my belonging to my family, my community and my Nation. It is the blood that pumps through my veins. It is the songs and language I still hold in my heart that define me as Anishinaabe. The Indian Act will never take that from me," Grand Council Chief John Beaucage told Anishinabek Nation leaders and citizens attending the E-Dbendaagzjig ("those who belong") conference at the Community Recreation Centre at Garden River First Nation on May 27. "And even long after I am gone from this earth, and my grandchildren and great-grandchildren may have lost their status – sure they may not be Status Indians, but By God, they will know for certain They are Anishinaabe!"

"It is important that we distinguish between Indian Status and Citizenship," said Beaucage. "Our new commissioner carries with her all our confidence in assuming a leadership role in our citizenship initiative."

"I am honoured to have been chosen to undertake this urgent commission at this appropriate and opportune time," said Commissioner Corbiere-Lavell. "This issue has caused too much hurt and division in our communities and it is time we did something about it. I commend the Anishinabek leadership, in all our communities, for taking this brave and unprecedented step."

Ms. Corbiere-Lavell is a central figure in the pursuit of fairness and recognition for First Nations women and children, especially those who have become enfranchised and lost their Indian status due to the Indian Act. Aside from the loss of social and treaty benefits that are attached to Indian status, the loss of status also carries a huge social value that can mean the difference between acceptance or rejection in Native communities.

In April of 1970 she married David Lavell, which under the Indian Act, resulted in loss of Indian Status and her rights to membership at Wikwemikong. This



Grand Council Chief John Beaucage and Elmer, Courchene, Elder, Assembly of First Nations, set the tone for the E-Dbendaagzjig conference held at Garden River, May 27 and 28. Both gave impassioned addresses, urging Anishinabek conference-goers to protect and implement the inherent right to determine our citizens.

initiated her pursuit to ensure that the rights of Indian women were equal to the rights of Indian men in the Indian Act. In 1973, the Supreme Court of Canada heard Ms. Corbiere-Lavell's case, now known as the Lavell case, but it was lost by a single vote from the bench.

Under the Indian Act revised by Bill C-31, 1985, Section 6 outlines who qualifies for Indian Status. Section 6 (2) states that only children of two parents with Indian status can pass Indian status on to their children. The rule sometimes called the "two-generation cut-off" could mean the extinction of so-called "status Indians" within six generations. In some Anishinabek Nation communities, it is predicted that the last status Indian will be born as early as 2012.

"For all intents and purposes, we outright reject the concept of Indian Status," stated Grand Council Chief Beaucage. "The Indian Act has never replaced our right to determine our own citizens. Section 6 'Persons Entitled to be Registered' is an abomination. It is clear, the only intent of the Indian Act is to reduce the government's liability by reducing First Nations one generation at a time."

"The first principle we must adopt as part of the Anishinabek Nation citizenship law is the one-parent rule. This is common place among Nations around the world. Canada has a one-parent rule for Canadian citizenship. As does Italy, Germany, France, and the United States," said Beaucage. "This means that an individual is eligible for Anishinabek Nation citizenship if either parent is entitled to be registered as a citizen of the Anishinabek Nation. This will effectively dispense with the Indian Act provision, Section 6.2, also known as the second generation cut-off rule."

Presenters Wayne Beaver and Joanne Smoke from Alderville First Nation educated participants on the serious implication to our youth and their children's future if the matter of how we identify ourselves is not addressed soon. Projection models clearly showed that any First Nation could be losing status Indians as a category in a matter of years. In Alderville's case, they predict that the last status Indian birth will take place in 2032.

Participants were grateful to be able to share stories of their families' pain and the injustices they have endured in the past through loss of Indian status and subsequent exclusion from their home communities. Participants said the conference was a positive step and that they appreciated having a forum to speak openly about a sensitive issue that has caused division and hurt in First Nation communities. They expressed that more information should be available, not only to Anishinabek First Nations, but to all of Canada.

As the Anishinabek Nation Commissioner on Citizenship, Ms. Corbiere-Lavell will consult with Anishinabek Nation leaders and citizens across the Anishinabek territory, provide expert advice to the Grand Council Chief and the Chiefs Committee on Governance, and deliver a final report that will aid in the development of the Anishinabek Nation Citizenship Law. In June 2007, the Anishinabek Grand Council unanimously endorsed a resolution giving Grand Council Chief Beaucage the mandate to develop the law.

New Citizenship Commissioner had a long struggle for status

Ojibway, and citizen of the Wikwemikong Unceded Indian Reserve, Jeannette Corbiere-Lavell was educated on reserve and fluent in Ojibway. She left her community at age twelve to complete High School at St. Joseph's Convent, North Bay, Ontario.

Corbiere-Lavell received her Ontario Teacher's Certificate from McMaster University in 1976 after spending many years in the social services field in Toronto working with her own people.

On April 11, 1970 she married David Lavell, resulting in the loss of her rights to membership to her Reserve under the Indian Act, a piece of Federal legislation governing the affairs of Status Indians in Canada. This initiated the start of three years of pursuit to ensure that the rights of Indian women were equal to the rights of Indian men in the Indian Act.

This also precipitated the creation of several Aboriginal Women's Organizations, with Jeannette as one of the primary and founding Board members of:

- Ontario Native Women's Organization (ONWA)
- Indian Rights for Indian Women
- Native Women's Association of Canada



- Indigenous Women of the Americas

In August 1973 Jeannette's case, now known as the Lavell case was lost at the Supreme Court of Canada, by one vote.

In April 1985 after the Canadian Charter of Human Rights & Equality was enacted in the new Canadian Constitution, Jeannette regained her Indian Status and was reinstated to the Band List of the Wikwemikong Unceded Indian Reserve along with her three children, Nimkii, Waubmeme and William.

Currently Corbiere-Lavell has retired from teaching Fine Arts and Parenting to secondary students at Wasse-Abin Wikwemikong High School. She is still active in Aboriginal women's organizations, provincially and nationally.



The Anishinabek Nation's Elders, Youth and Women's Councils will play an essential role in holding discussions with Anishinabek First Nation leaders and citizens on the development of the modern law on citizenship. Assisting our new commissioner will be (left to right), back row: Bonnie Bressette, Kettle and Stony Point, (Women's Council); Commissioner Jeannette Corbiere Lavell, Wikwemikong Unceded Indian Reserve; Chief Patrick Madahbee, Aundeck Omni Kaning, (Anishinabek Nation Leadership Council and Chairperson of the Chiefs Committee on Governance); and in front row: Sunset Sagatch, Sheguiandah, (Youth Representative); Sandra Albert, Chippewas of the Thames, (Youth Council); Elsie Bissailon, Mississauga #8, (Elders Council); and Arlene Barry, Garden River, (Women's Council).

RESTORATION OF JURISDICTION

Indian Status under the Indian Act

WHAT WAS THE PURPOSE OF BILL C-31?

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

WHAT PROMPTED THE BILL C-31 AMENDMENTS?

The first event (international in scope), was a "formal censure" against Canada by the Human Rights Committee of the United Nations on the basis of the fact that the Indian Act discriminated against Indian women.

- The second event was the coming into force on April 17, 1985, of the Canadian Charter of Rights and Freedoms making it illegal to discriminate on the basis of sex. The pre-1985 Indian Act clearly offended this latter provision of the Charter of Rights and Freedoms.

POSITIVE ASPECTS OF BILL C-31 - NEGATIVE ASPECTS OF BILL C-31

- Bill C-31 allows for the continuing discrimination against Indian women.
- Hidden within the Bill C-31 amendments, is a two generation cut-off for Indian status which guarantees the extinction of status Indians at most, if not all, First Nations in Canada.
- Some very important rights, benefits, and services, to which status Indians have always been entitled, are dependent upon status. By guaranteeing the extinction of status Indians, this Bill therefore also guarantees the extinguishment of these rights and benefits.

HOW THE TWO GENERATION CUT-OFF WORKS TO DEPRIVE FUTURE GENERATIONS OF INDIAN STATUS AND THE IMPORTANT RIGHTS WHICH ARE DEPENDENT UPON INDIAN STATUS

- An "out-marriage" occurs when an Indian marries a non-Indian or non-status Indian spouse.
- Where out-marriage occurs in two successive generations the children of the second generation out-marriage will, according to Bill C-31, be deemed to be non-status Indians.
- The Indian Act categorizes status Indians as either 6(1) or 6(2). This has reference to section 6 of the Act wherein it is set out which individuals are entitled to Indian status. A 6(1) Indian has two Indian parents and a 6(2) Indian has one Indian parent. If a 6(2) marries a non-Indian or non-status Indian spouse, his/her children will be born without Indian status.

(Excerpted from "Alderville Status Presentation 2007" by Wayne Beaver)



Chief Patrick Madahbee of Aundeck Omni Kaning, Anishinabek Nation Leadership Council's Chief of Intergovernmental Affairs and the Chair of the Chiefs Committee on Governance (CCoG). "Citizenship is a high priority. We cannot afford to lose another Anishinaabe. We need a real change in thinking about who Anishinabek are. We can no longer be complicit in the genocide of our own people by operating under the Indian status rules of the Indian Act," said Chief Madahbee, who co-chaired the conference with the new Commissioner on Citizenship.

Citizenship Law and Process

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

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

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

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

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

Finally, as part of this initiative, the further development of the Anishinabek Nation Passport may be undertaken. There is currently an Anishinabek passport that is issued at the Union of Ontario Indians, but it is not secure and is not officially recognized by treaty under the international passport authority. Once completed, the Anishinabek Nation would negotiate with the federal government and international authorities to have this recognized as a legitimate travel document for Anishinabek citizens. Travel assistance and passport assistance abroad may be provided by Canada.

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MNO-BMAADZIWIN/HEALTH

Colorectal cancer has same risks as diabetes

Colorectal cancer is the third most common cancer in men and women. But, with tests, it can be found early and in some cases, can even be prevented.



“Colorectal cancer is 90 per cent curable when found and treated early. This percentage drops to 10 per cent when found in the later stages of the disease.” says Danielle Paterson, senior manager, prevention at the Canadian Cancer Society, Ontario.

Colorectal cancer was much less common among Aboriginal people in the 1960s and 1970s. But since then, it has risen to the same levels as the rest of Ontario. Colorectal cancer shares some of the same risks as diabetes – which is rising among Aboriginal people. The risks are obesity, lack of exercise or physical activity and poor diet. Smoking is also a risk factor for colorectal cancer.

Thanks in part to the Canadian Cancer Society’s work, the Ontario government has started a province-wide colorectal cancer screening program – the first in North America – that will save lives.

People usually only need a colonoscopy as a follow-up to a positive FOBT or if they are at higher risk of getting colorectal cancer because another member of their family has had the disease

Speak to your doctor or healthcare worker about a plan for you if you have:

- a first-degree relative (such as parent, sister or brother) who has had colorectal cancer
- another bowel problem
- small growths (polyps) on the inner wall of your colon

Also, if you don’t know your risk, talk to a doctor or healthcare worker. For more information, call the Canadian Cancer Society Cancer Information Service at 1 888 939-3333 or visit cancer.ca.

AFN launches fitness challenge

OTTAWA – The Assembly of First Nations will launch a fitness challenge this summer as part of an initiative to encourage healthy lifestyles.

This year, the challenge is asking Regional Chiefs, Chiefs, Band Councillors and officer workers to think of new ways to incorporate fitness activities and healthy food choices into their daily lives. Research shows there is a link between healthy lifestyles and lowering the risk of, and complication with, diabetes.

According to the Regional

Health Survey (RHS) the prevalence of diabetes among First Nations adults is nearly four times greater than general Canadian population. The general prevalence of diabetes in First Nation adults is 19.7%. Nearly nine out of ten First Nation adults report adverse consequences related to their diabetes, including vision problems, problems with legs and feet, kidney function and infection, and heart problems.

The AFN is targeting strategies to improve the health of those who have, or are at risk

for diabetes and is committed to playing a key and unique leadership role in building healthy First Nation communities, as recommended by the National First Nations Diabetes Working Group at its strategic planning meeting held in February 2008.

At the end of the initiative prizes will be awarded to individuals who make improvements in fitness. More information will be made available on the AFN website when the challenge is officially launched in July.

Suzanne starts third summer

Hello! For those of you who don’t know me, my name is Suzanne Campeau. I am from Nipissing First Nation and this will be my third summer working at the Union of Ontario Indians. This summer I will be working as the FASD Lake Huron Region Worker. I am currently finishing up my BA in Native Studies at Nipissing University. My goal is to go to teacher’s college and attain a Bachelor in Education. Teaching is my passion whether it’s HIV/AIDS (my summer job



Suzanne Campeau

last year) or FASD. It will be a very busy two months but it will be lots of fun. I am looking forward to travelling and meeting new people.

OFNTSC 6x10 environmental tech ad

Biidaaban Heal- ing centre 4x4.5



MNO-BMAADZIWIN/HEALTH



Saskatchewan Peacekeepers pedalled their diabetes awareness message through the streets of Thunder Bay.

Cops pedal message

By Rick Garrick

THUNDER BAY— A group of Saskatchewan Peacekeepers cycling across Canada for diabetes awareness were taking their message to Parliament Hill.

“We’ll be arriving on Parliament Hill on June 6,” says Const. Keith Salzl, an Aboriginal liaison with the Saskatoon Police Service and one of six Aboriginal and non-aboriginal police officers involved with the diabetes awareness bicycle tour. “Hopefully we can get the attention of the Health minister. A lot of First Nations youth don’t realize how much of an epidemic diabetes is in the Aboriginal community.”

The Peacekeepers Pedalling For Aboriginal People with Diabetes began the fourth leg of their five-year journey across Canada on May 22 at the Fort William First Nation Community Centre, then continued through downtown Thunder Bay to the Terry Fox Lookout before heading further east on Hwy. 17 to the Quimet Canyon intersection.

Two local Aboriginal liaison police officers and Nishnawbe-Aski Nation deputy grand chief Alvin Fiddler rode through Thunder Bay with the Peacekeepers, who began their diabetes awareness campaign in 2005 with a ride from Vancouver to Saskatoon, continued with a 1,500 km tour around Saskatchewan in 2006, and completed the third leg of their journey with a Saskatoon to Thunder Bay ride last year.

“It started out as a way to say thank you to our local Elders,” Salzl says. “There were so many positive comments that we felt it was meant to continue (to) take this issue of diabetes across all of Canada.”

Linklater adds that all Aboriginal people are at risk of developing diabetes.

“If you’re diagnosed with diabetes, get help,” she says. “You can work to control diabetes.”

Halford Hide
4x4.5



Parents should be able to identify Jimson Weed. It can reach a height of five feet, bearing white flowers and prickly seed pods that split open when ripe, usually in fall

Jimson weed can be fatal

By Marci Becking

CURVE LAKE FN – Mary Robertson, First Nation Protection Worker, wants parents and family members to be aware of the potential deadly effects of Jimson Weed.

“Four children on our First Nation almost died,” said Robertson, “they all required immediate medical attention.”

Jimson weed can reach a height of five feet, bearing white flowers

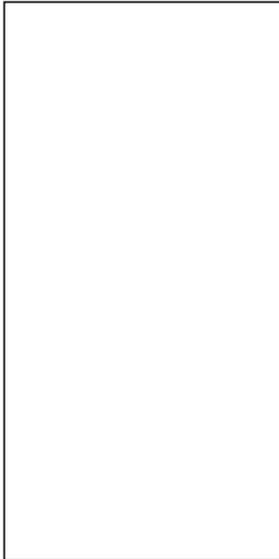
and prickly seed pods that split open when ripe, usually in fall.

According to the Ontario Poison Control Centre, parents should watch for symptoms which include incoherent speech, impaired coordination; rapid heart beat; and dry, flushed or hot skin.

In some cases, users can experience seizures, intense visual or auditory hallucinations, or cardiac arrest. A Jimson weed overdose should be considered potentially serious and medical intervention sought.

Robertson says that the two girls and two boys who were involved in the Curve Lake incident brewed the weed into a tea.

Carmix
4x4.5



Shop industrial
4x3

Aboriginal Ontario

www.aboriginalontario.com

Open for Business

A Special Report on Economic Development by



and



Wahnapiatae building capacity

By Heather Campbell

WAHNAPITAE FN – A joint venture partnership has been established between this small First Nation and a Sudbury-based consulting firm to develop mining-related expertise within the community.

The joint venture between Wahnapiatae FN and Trow Associates Inc. was announced just weeks after Chief Ted Roque signed a memorandum of understanding with a Mohawk-owned company to develop Canada's only Aboriginal-owned mine.

"This partnership helps our community to open the doors for opportunity," says Chief Roque, whose

300-member First Nation is located above what geologists say may be one of the largest deposits of garnet in the world. "We want to have the control of our resources, protect them in a safe and environmental way, but so that it is also economically good for us."

The five-year agreement with Trow Associates will increase the First Nation's capacity to be in partnership with mining companies, and assist in skills transfers in geology, environmental biology and various fields of mining specialization to equip them to better deal with mining companies.



Wahnapiatae Chief Ted Roque and Ross Assinewe, Trow Associates.

OFNTSC infrastructure specialist 6x10 ad

Companies advised to 'root out rednecks'

EDMONTON – Companies that pursue aboriginal workers can have their efforts wasted in the seconds it takes a colleague to utter one bigoted insult, warned NAIT's manager of aboriginal initiatives. Stephen Crocker helped the Northern Alberta Institute of Technology keep 72 per cent of its First Nations and Métis students last year - up from 33 per cent in 1999. He spoke on how companies can better recruit and keep aboriginals at the Building Tomorrow Today conference of career development practitioners in Edmonton.

Managers should check if the corporate culture is "red-neck," he said. "Is the guy on the shop floor ... on board? And if they're not, how do we get him on board, because that guy can say something to that new aboriginal person and they'll walk."

Training staff on aboriginal awareness or developing a mentor system, as NAIT is doing, will foster a culture of inclusion, he said.

"It's important to get rid of some of the myths. Yes, aboriginal people do pay tax just like everyone else. It's only when they work on reserve that they don't, and there's very few jobs on reserve," said Crocker, who began a 34-year career working with aboriginals teaching school in Ontario and Manitoba First Nations.

Crocker's staff has expanded to 14 employees from two. They help find housing for aboriginals, who often arrive from tiny communities. Advisers will step in to find out what's causing a student to miss classes. One single father was always late because he was busing his two small children to day cares. Tweaking his schedule helped. Edmonton has Canada's second-largest urban aboriginal population, at about 52,100. From 2001 to 2006, city aboriginal numbers grew 27 per cent, nearly three times faster than the rest of the population.

Urging AHRDA renewal

OTTAWA – Native leaders are seeking a new federal strategy to invest in the Canadian Aboriginal labour force.

At a May 28 summit of First Nations, Inuit and Métis Aboriginal Human Resource Development Agreement (AHRDA) holders joined political leaders to discuss the renewal process for the federal Aboriginal Human Resource Development Strategy (AHRDS) that has been in place since 1999 and is due to expire at the end of this fiscal year.

Concerns have been raised by the AHRDA holders and National Aboriginal Organizations in relation to the emerging new directions for post-2009 successor strategy. Aboriginal AHRDA holders with full support from their leadership want to ensure that the federal government does not ignore, but benefits from, the years of capacity and expertise built to date under AHRDS.

"What we have discussed today is basically the key message that First Nations will be delivering tomorrow on the National Day of Action. That message is one that all Canadians can relate to. Our young people, our children, represent our hopes and dreams for a better future," said AFN National Chief Phil Fontaine. "The federal government needs to work right now with the AFN, ITK, MNC, and our AHRDAs to determine what immediate investments are required. These investments will ensure that all Canadians can access the enormous untapped potential of our Peoples, and our communities -- investing in First Nations, investing in all of our Peoples, means investing in Canada's future."

According to Human Resources and Social Development Canada statistics, close to 150,000 Aboriginal people became employed as a result of the AHRDS.

DOHM-NUK/LET'S PLAY!



By Christian Hebert

No dancing at gas pumps

"Gas is \$1.25 a litre! Hope that doesn't affect our turnout of dancers."

That was a common topic with people I spoke to during the process of assembling the listings for this year's Great Lakes Pow-wow Guide.

Many of us will have to put aside travel plans or shorten summer vacations because of rising fuel costs. This may mean dropping some more distant pow-wows from our summer itinerary, or think twice about taking a gas-guzzling mini-van to bring along little ones to dance.

Competition pow-wow organizers in Canada and south of the border told me they're worried about covering the costs of their advertised prize payouts, while those staging traditional gatherings are concerned about attendance at this year's and future events.

Consider if you are a vendor of crafts or First Nation foods what it means to travel a long distance and set up shop where there is only a smattering of souls to purchase your wares? Several communities on last year's pow-wow trail shelved their events for this summer. Will others follow their lead next year?

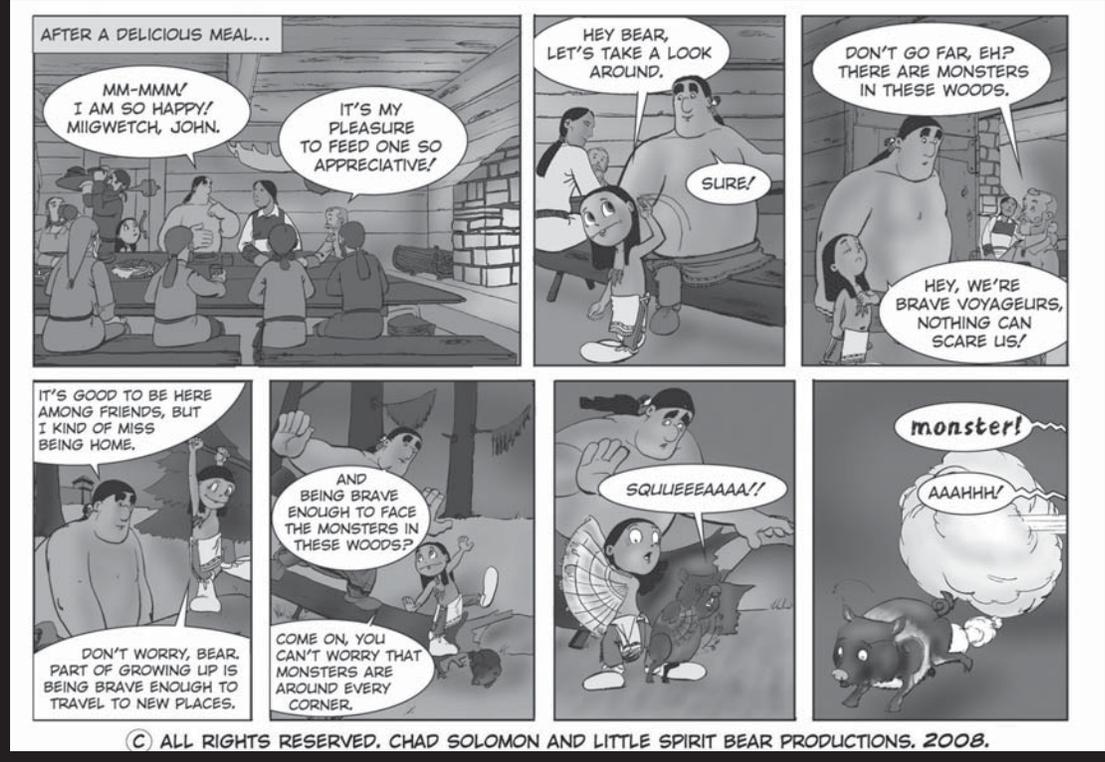
Such a bleak scenario is not likely to come to pass. There will always be those who will attend one of several of our celebrations, particularly those close to home.

But if a family that normally attends five pow-wows decides they can't make more than one or two, both they and their would-be hosts will lose out.

Kind of brings a new meaning to "not dancing at the pumps" doesn't it?

Christian Hebert a citizen of Dokis First Nation is a regular contributor to the Anishinabek News.

Rabbit & Bear Paws



Rule #10: No passing out in the wedding cake



BY HOLLY BRODHAGEN
askholly@gmail.com

The season for celebrating commitment and love has begun. No doubt you have received at least one "Save the Date" card or wedding invitation for the coming summer.

In recent years I have learned a lot about weddings from married couples, their families and through observation. The one thing I have not learned much about is how to be a good guest. And I gather I am not alone in the confusion about gift-giving and other wedding protocol, so I went looking for some answers.

First thing we all need to know is that the wedding couple has a lot to deal with! As one frazzled bride said, "By the time the day came I just wanted it over!"

We as guests can help make this occasion a little easier on the wedding couple and their families by following these suggestions:

- 1) Reply formally to all invitations, including showers or stag and does. One quick phone call or pen stroke can make life easier for the couple.
- 2) Read all wedding information carefully, especially time, date, location and who is being

invited. If they invited you and a guest but not "family" then they are trying to say leave the kids at home.

3) If you can not make it to the wedding or any other scheduled event, send your regrets as soon as possible.

4) If you arrive late for the ceremony, don't rush to a seat. Instead wait and seat yourself quietly. Do not peek through the church doors or you might end up featured in the ceremony photos.

5) Never, and I mean never complain about any part of the wedding, couple, family or reception while at the event. The last thing a bride needs is to discover that no one likes the food or decorations.

6) The wedding gift should be for the couple, not just one of them who is your friend. Avoid tacky gag gifts that will embarrass the couple and maybe yourself if opened in the presence of family members. These gifts are best given at a shower or privately.

7) There is no consensus on how much should be spent on a gift, but many say it should be equal in value to the cost of guests' meals at the reception, and also depends on your relationship with the couple.

8) Read between the lines. Ask family members about items not printed on the invitation, like gift registry, cash bar, and if children are welcome.

9) We all like the chance to dress up but never, ever outshine the wedding couple and their party. Do some homework about the bridesmaids' dresses or you may be mistaken for a member of the wedding party.

10) It is okay to get tipsy but not okay to pass out in the wedding cake.

I'd love to hear readers' suggestions about wedding etiquette.

APT N 10.25x3

NOHFC
FULL Colour AD



EDUCATION

Kinoomaagewin



A SUPPLEMENT TO THE ANISHINABEK NEWS
June 2008

Cambrian new media program hands-on learning

By Rick Garrick

THUNDER BAY – Angele Dubois is looking forward to pursuing a career in broadcasting-new media after finishing her six-week placement with CBC Radio Thunder Bay.

"I love it here," says the Henvey Inlet First Nation citizen from Sudbury, explaining that her placement will complete the Broadcast-New Media graduate program she began last September. "It's just amazing — so many creative people working together."

Dubois wants to continue working in broadcasting-new media in the north, either with CBC or another broadcaster.

"I want to go to the Northwest Territories," she says. "It's an opportunity to experience a part of the world I've never seen. And cultures I've never really been exposed to."

Dubois signed up for the first class of the newly-created one-year program for university or college graduates at Sudbury's Cambrian College after completing a four-year communications degree at Laurentian University. She had a focus on print journalism through an articulation agreement with Cambrian.

"It has been excellent," Dubois says. "Very hands-on. We had a small class so we got to know everyone."

Dubois found the program to be much different from what she was accustomed to in university, with an emphasis on tight deadlines and "putting a focus to



Angele Dubois, a student in Cambrian College's Broadcast New Media program, on placement in the CBC Radio studios in Thunder Bay.

the story."

"I learned so much in one year," she says. "More than I had learned in any other program."

Dubois adds that everything they learned in class, from working with the Marantz radio equipment to the basics of film to editing, is paying off now that she is working in radio.

"Oh, that's what you meant," she says, recalling some of the lessons she was taught at Cambrian. "Now I get the bigger picture."

Broadcast-New Media coordinator Jessica Grillanda explains that she teaches three streams in her program: radio, television and writing for the web.

"We do so on different levels," Grillanda says. "We want to teach people to be reporters and journalists. We also teach them technical skills so they know how to use video editing software and flash technology to enhance websites."

The students also learn how to operate video cameras, host radio and television programs, and produce audio and video documentaries.

"Some of the students work will be shown at Cinefest Sudbury, an international film festival," Grillanda says. "They also have a radio show on the air at 96.7 FM throughout the community."

Grillanda has plenty of experience in radio, having worked for years with CBC at various postings across the country, including a stint producing Definitely Not The Opera and another creating The Link on Radio Canada International.

"I have also done radio training in west Africa and I'm leaving in a couple of weeks to do media training in New Orleans," Grillanda says.

Grillanda encourages Aboriginal students to apply to her program, noting that the media is looking for more Aboriginal staff in their newsrooms and that a CTV Broadcasting Scholarship is

offered to Cambrian's Aboriginal, visible minority or special needs students enrolled in a media program.

"We need more diversity in our newsrooms," she says. "We need more Aboriginal people in our newsrooms."

Grillanda adds a second reason for Aboriginal students to pursue media training: to get more Aboriginal stories in the media and on the agenda.

"There is a feeling that Aboriginal reporters can get these stories," she says. "We had a couple of Aboriginal students in our program this year and we have more coming next year."

ANCU
10.25 x 2



KINOOMAAGEWIN/EDUCATION

Celebrating high school success

By Heather Campbell

SUDBURY – Cassandra Manitowabi walked away with six achievement certificates at this year’s Aboriginal Secondary School Awards banquet held in Sudbury.

Manitowabi, a Grade 11 student at Bishop Alexander Secondary School is a young girl making a mark in her school. She is involved in soccer, badminton, track team and dance. She says she likes to try a new sport every year. Being recognized for her achievements is something she is familiar with having received a junior citizen award at 13 years old.

Cassandra is one of four aboriginal students in her school.

“It gets a bit lonely and frustrating but I have a lot of pride in who I am,” she says. She feels proud and honoured for the recognition by her community and is planning to study either law enforcement or sports education after she completes high school.

Cindy Trudeau brought daughters Dina and Nina for the banquet from Manitoulin Island. Dina is receiving achievement awards and Nina is graduating. “It’s great to see all the students get awards< says Cindy. “ It shows other students they can be rewarded for school effort.”

This was the 5th annual banquet with 1200 certificates being handed out and 98 graduates honoured. Organizers are pleased to continue seeing the number of awards increase.



Cassandra and Sandra Manitowabi



Language teacher Verna Hardwick with students Denise Wabegijig, Kachina Reynish, Cheyenne Oechsler, Aleesha Abitong, provided drumming and songs for the event.



Mom Cindy and Dina Trudeau

MBS
10.25x7



KINOOMAAGEWIN/EDUCATION



Cheques for charity

The Aboriginal Learning Unit at Canadore College hosted a Music Showcase in March of this year involving ALU and Indigenous Wellness and Addiction Prevention Program students, North Bay Indian Friendship Centre and Nipissing University Aboriginal Services and Programs. Proceeds from the show were donated to the Anishinabek Nation 7th Generation Charity and the Canadian Diabetes Association. Chris Gagnon, Gerard Peltier, and Peter Beaucage presented the cheques to Tamara Gagnon and Les Couchie.

- Photo by Adrienne Pelletier



Cooking up gold

Alexander Henry students Coral Chovjka and Keith King earned gold in the first culinary competition held for high schools at Sault College. Nine high schools from the Algoma District and the Huron Separate School Boards competed, preparing a menu of salmon, homemade pasta, and a dessert dish. The students were evaluated by two judges on sanitation, safety, handling of knives, teamwork and timing, as well as on the taste of the finished product. Coral is from Saddle Lake First Nation and is living with grandmother Margaret Hele in Garden River FN. "I felt like a cook," she said afterwards. "I want to go to Sault College and take the chef course."

-Photo by Helen Dahl

Algoma District
School Board
6x10

RBC
4x7

Airline...

Treaties lack enabling laws

Native Studies Page - colour



Native Studies Page - colour



EZHOOSSED/ARTS

Cubans get Manitoulin mural

By Margo Little

HOLGUIN, Cuba – A formerly unadorned wall in this thriving Cuban town now displays the distinctive outline of Manitoulin Island surrounded by First Nations clan symbols and floral motifs. The 27-by-15-foot mural stands as vibrant testimony to the artistic revolution taking place on this once isolated island nation.

Artist Michael Cywink from Wikwemikong Unceded Indian Reserve participated in the creation of the colourful mural in Holguin (pop. 300,000) during the 15th annual Romerías de Mayo Festival, an event that draws over a thousand young intellectuals and artists from all continents plus all the Cuban provinces to a marathon week of cultural exchange.

Cywink decided to design a mural featuring woodland floral images and dodems representative of the Anishinaabe of the Great Lakes. It was his sincere wish that “this cultural sharing may help bring the history of the Anishinaabe into a clearer international vision and help unify the vision of the indigenous people partaking in this event.”

Because of his long hair and regalia of eagle feathers, bear claw



Michael Cywink, Wikwemikong Unceded Indian Reserve, shared Anishinaabe history with Cuban artists during a mural project in Holguin May 2-8. Here he adds finishing touches to the image of Manitoulin Island which holds a prominent place on the mural.

Beaucage carvings live on

STURGEON FALLS – Artist Larry Beaucage may be gone, but his expressive soapstone carvings survive him. Over 100 people turned out to a May exhibit of recent-years work by the Nipissing First Nation artist, who passed into the Spirit World last year at 53.

The exhibit featured works assembled from local handicraft shops and the extensive collection from Nipissing First Nation. Chief Marianna Couchie and former Chief Philip Goulais were among those who honoured Larry's gift of creativity and skill.



Chief Marianna Couchie

A special tribute was made by Larry's daughter, Trisha Young, who expressed her joy that her father's work was appreciated by so many, and that it will remain a legacy of pride for her family and her father's four grandchildren. Henry Anishinawbe spoke about how the Creator had endowed his godson with the gift of working with his hands, first as a skilled sheet metal worker, then later as a carver of wood and soapstone.

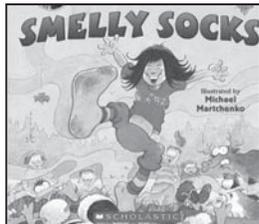
Day Advertising (Director of strategic...)

6x9.5

CHRISTIAN'S READING ROOM

Smelly Socks no princess story

Title: Smelly Socks
Author: Robert Munsch
Paperback: 30 pages
Publisher: Scholastic Canada
ISBN-10: 0439967074
ISBN-13: 978-0439967075



What's that smell? There's nothing else quite like it and I'm not talking about Grandma's cooking or crackling hickory on the bonfire. Robert Munsch, author of "I Love You Forever", brings something completely different and uniquely-flavoured to the bookshelf with his children's title "Smelly Socks".

Smelly Socks is the story of Tina, a young girl who loves her colourful new socks so much that she refuses to take them off, leading to some hilarious and predictable consequences. This is a tale that will appeal to young children who, like Tina, often have a favourite piece of clothing or that special toy that they want

to wear all the time or simply refuse to give up. The book is a welcome departure from the ubiquitous dainty-princess stories that are predominantly aimed at young girls.

I was pleasantly surprised that it Munsch sets his story in an aboriginal community, and dedicates the book to Tina Fabian from the Hay River Dene. Imagine a children's tale with animals like otters, bears, fox and muskrat replacing the more familiar dog, cat, or goldfish. There are some delicious scenes involving a boat trip to the Big Sock store and Grandpa's yard of wood carvings, chainsaws, snowmobiles and contingent

NISHNAABEWIN/CULTURE

Remembering Hymn #365

Nagamowin #365



Shirley Williams

Boozhoo miinwaa!

Greeting again!

Mii sa miinwaa ngoding gi-ni-nokimishiyang!

Once more we have survived and spring is here!

Nangodinong go nbaatoonan nandaa waasimooni-gidoowaansan edebnomaanan. Maanda dash bezhig ngii-baapitoon. Mii sa e-zhibiigaadeg!

I get some emails and sometimes I laugh at the humour of them. This is what it said!

Nagamowin #365

Hymn #365

Giikwe-nini gi-ni-giishton giigkwed giishkwebiiwin gigiikwewin, gaa-maanaa win giimikwesii. Oshime go gi-ni dbaatan, mii dash maanda gaa-kidod, "Giish pin e-yaamaambaa e-bitewaagibise-waaboo maan pii miswe kiing, Nda-daapinan miinwaa dash nda-ziigwebinan ziiibiing."

A minister was completing a temperance sermon. With great emphasis he said, "If I had all the beer in the world, I'd take it and pour it into the river."

Ooshime dash go gi-ni kido, "Miinwaa giish pin e-yaamaabaa mooshkin zhoominaaboo, Nda-daapinan miinwaa nda-ziigwebnan ziiibiing."

With even greater emphasis he said, "And if I had all the wine in the world, I'd take it and pour it into the river."

Mii dash eni-giishzhiitaad, gi-ni-bikwak-naang-ninjiitaa go shpiming, mii dash miinwaa gi-ni-kidod, "Miinwaa giish pin e-yaamaabaa mshkode'aaboo mswe kiing, Nda-daapinan miinwaa dash nda-ziigwebinan ziiibiing."

And then finally, shaking his fist in the air, he said, "And if I had all the whiskey in the world, I'd take it and pour it into the river."

Gaa-gzhiitaad, mii dash gi-nmodibid.

Sermon complete, he sat down.

E-niigaagziikidang nagamiwinan nengaj go gi-ni-naaniibiwi miinwaa gi-ni-waawiindaan, bekish dash go gi-ni-zoobiingweno, gegaa gego ni-baapi.

"Shkwaaj-ge-nagamitaamtamong. Nagamtangdaa Name-nag-miwin #365."

"Gdaa-maawnjidimi oodi ziiibiing!"

BAAPIK! Bmaadizwin zaam dkwaa!!

Ka-waabmigo oodi ziiibiing!

The song leader stood very cautiously and announced with a smile, nearly laughing,

"For our closing song, let us sing Hymn #365

"Shall We Gather at the River."

SMILE! Life is too short not to !!

See you at the river.

Using GPS on Pow-wow trail

Pow-wow season has become a twelve-month affair these days, Mid-Winter gatherings start with Casino and University sponsored pow-wow events, starting in January.

Back in the day, when travels were with family, we camped, made and sold crafts to make travel funds, my eldest son, generally did the last leg of the trip to make Grand Entry and earn vital Grand Entry points. He had an uncanny ability; regardless of how far into the bush, prairies or metropolitan centre, he could find the pow-wow location, he said he used "The Force".

These days, travels to find the Grand Entry gate is of another time and era and generally with one of my friends; who can sneak away from their nine-to-five office careers for a long weekend of rest and relaxation; which includes dancing somewhere in North America, collecting Air Miles and Grand Entry points, vying for the Grand prize of a free flight (Air Miles) or a dance trophy? My nine to five is teaching part-time, unlike most of my young baby boomer peers, who are in their down slope of their pension contribution; it is entertaining to eavesdrop on how their travel plans conspire, from annual leave, cultural leave or O/T leave. Rather than camping gear, Air Mile points, a Gold card and instead of a camping discount card, corporate rate ID is packed, isn't this a switch from selling trinkets at Highway craft shops?

Another change is how global communication has impacted travel plans, and the lack of need for maps, highway rest area map stops and most important, the need for a driver who has the gift of "The Force". Now e-mails and text messages circulate prior to departure providing the travel logistics.

This past February I went to the Seminole Tribe 37th Annual Tribal Fair pow-wow in Florida. I drove with a friend who had a

GPS. I did not have a clue about the GPS excitement. I live on the rez, so I know what a GPS is; it helps tree planters know where they are, so they don't get lost in the bush, but how a GPS could help you on an interstate along the Atlantic coastline was beyond me. My friend, as well as being a nine



Karen Pheasant

to fiver, is a typical urban young baby boomer, educated, enjoying finer things in life and living the journey. Our travel itinerary included North American history points, fine dining and a museum stop. Destinations, such as Pow-wow site (Seminole Casino), lodging, restaurants, gas stops, etc. were logged in by entering the zip codes of Points of Interest (POI) and off we went; the GPS told us everything, our exits, our interstate numbers and closest gas bar.

Our first major stop was at the Smithsonian's National Museum of the American Indian (NMAI), which recently opened in 2004. The GPS took us to the front door, amidst the confusion and expressway tangle of Washington D.C. The entranceway is impressive, inviting, warm and reflective of true Native American Identity (Architect

was Canadian Cree Douglas Cardinal). Ironically, the current exhibit on is called Identity by Design: Tradition, Change and Celebration In Native Women's Dresses, curated by Colleen Cutschall (Oglala Lakota) and Emil Her Many Horses (Oglala Lakota). The focus of this exhibit is to look at how the making and wearing of dresses for ceremonies and other tribal occasions connects women to the values, skills and beliefs of past generations. It includes dresses and dress accessories from the Plains, Plateau, and Great Basin that inspires, warms and lifts the soul. Each dress, tells a living story of contemporary times and how the dress is a grounding force between the past and today.

As a child, our family made journeys to the Royal Ontario Museum (Toronto, ROM). Often times I left with a feeling of disparity, grief and anguish. This time, when I left the Museum, I left with a feeling of immense pride, solace and dignity to be a Native American/First Nations woman. Our dresses, our dance wear says it all; "Nothing is as personal as the clothes we wear. Clothing can be seen as a vessel that holds the human spirit" (Rebecca Lyon, Athabasca/Alutiiq).

A couple of days later we arrived at the Seminole Tribe (Florida) Grand Entry thanks to our trusty GPS. I danced filled with gratitude for my journey; "The Force" that my son used back in the day, may not have been with us, yet his uncanny ability with "The Force" remains within my spirit of dance, and seemingly with those around me on the dance floor of contemporary Pow-wows.

Karen J. Pheasant, Anishinabe of Wikwemikong resides on Manitoulin Island, is in completion of her English Literature studies (L.U.), as well is a former Creative Writing Instructor with the Enowkin Centre, Penticton B.C.

Indian Art/Crafts

10.25x2



KINOOMAAGEWIN/EDUCATION

Algoma teachers take classes in Anishinaabe studies

By Roberta Mary McEwen

SAULT STE. MARIE –The Algoma District School Board called on some first-class resources to introduce teachers in its northeastern Ontario catchment area to the new Native-focus Education Policy Framework being introduced across Ontario this fall.

The Algoma board staged a May 8-9 Aboriginal Symposium entitled Kinomawaaying g'E'Kinoomaagenig, Kinoomowaaying gdo Kinoomaagnag, Anishnaabe Ganawaamdamiig – “Educating Our Educators, Educating Our Students; an Aboriginal Focus”.

The two-day event focused on educating our educators on Aboriginal culture, traditions and learning styles of First Nations, Métis, and Inuit students.

Keynote speaker Eddie Benton-Banai –“Bawdwaywidun Banai – “Our children have a culture and traditions and they should feel proud of who they are as First Nation People.”

Nelson Toulouse spoke on the importance of language, and the need for Native children and youth have access to language speakers, elders and resources that are specific to the Native population and reflect Aboriginal cultures.

James Roach presented on teaching of the Medicines and their significance. Jeannette Corbiere-Lavell – who in May was appointed the first Citizenship Commissioner of the Anishinabek Nation – explained Status as defined by the Indian Act. Her fight against the discriminatory provisions of the Indian Act helped lead to the passage of Bill C-31 in 1985.

A variety of workshops provided insight into Aboriginal cultures. Bryan Brisard from the Ministry of Education spoke on the “Ontario First Nation, Métis, and Inuit Education Policy Framework” document released by the government in June 2007, which envisions prosperous and healthy Aboriginal communities that will create a better future for Aboriginal children and youth. Ontario and Aboriginal leaders recognize the importance of education in improving lifelong opportunities for First Nation, Métis, and Inuit children and youth.



Each day's session of the Algoma District School Board symposium for teachers began with traditional drumming.

'We don't know enough about each other': Banai

By Michael Purvis
Sault Daily Star

SAULT STE. MARIE – Racism, passed down over generations, still prevents native youth from getting the kind of education they deserve, says a prominent Ojibway educator and an early leader in the American Indian Movement.

Eddie Benton-Banai addressed teachers, principals and school administrators from a variety of Northern Ontario boards as the keynote speaker for a two-day symposium hosted by Algoma District School Board.

“I think the biggest (barrier) is long-standing stereotypes, generational racism as well,” Benton-Banai told media. “People don't like to disagree with grandmothers, grandfathers even fathers and moms, you know.”

He told of confronting one school board in the United States on its failure to pass any native students over a nine-year span.

“They never addressed the problem, but they came up with the classic answers:

‘Well, you know those Indians, they don't want jobs. All they want to do is draw welfare, and the girls all they want to do is become pregnant so they can have bigger welfare cheques.’” said Benton-Banai. “Those were the answers from white, civilized, well-educated school boards.”

“That wasn't true then, and it's not true today. . . . So those of you in education: deal with those stereotypes that you have been given from your parents and your grandparents,” he said. Benton-Banai pointed to another barrier, an overwhelming North American mainstream culture that is fortified by religion and politics, and to the “continuing exclusion,” of other cultures from education.

There should be “curriculum about other people, not just about native people, but about other people. We don't know enough about each other and I think that's a big barrier,” he said to reporters.

The government is working to correct those issues, said Education Minister Kathleen Wynne, who attended the symposium.



Respected Anishinaabe teacher Eddie Benton-Banai was keynote speaker at Algoma symposium.

Pursuing Shingwauk's vision

Renowned teacher Edward Benton-Banai will lead the Anishinaabe Studies program at Shingwauk Kinoomaage Gamig, the Sault-based post-secondary learning institute destined to be a First Nations university.

Shingwauk Education Trust, in partnership with Algoma University/College, has appointed Benton-Banai to head up a new four-year degree program, and serve as the institute's spiritual and academic advisor.

Eddie Benton-Banai, Bawdwaywidun, his spiritual Ojibway Name, is from the Fish Clan. He is also the Grand Chief of the Three Fires Midewiwin Lodge.

Eddie is a noted pioneer in culture-based curriculum and a respected educator, storyteller, writer and spiritual leader. Eddie holds a Master's Degree in Education from the University of Minnesota and is the founder of the Red School House, an Anishinabe-controlled school for kindergarten to Grade 12 students in Minneapolis.