



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

Volume 20 Issue 6

Published monthly by the Union of Ontario Indians - Anishinabek Nation

Single Copy: \$2.00

July/August 2008

IN BRIEF

Sentences 'harsh'

TORONTO – The Ontario Court of Appeal ruled July 7 that six-month jail sentences for First Nations citizens protesting mining projects in their territories were "too harsh."

The court also dismissed the fines of between \$10,000 and \$25,000 levied against six members of the Kitchenuhmaykoosib Inninuwug (KI) First Nation – who served almost 10 weeks in jail.

He's a hero



Andrew Bouchard, 14, a citizen of Red Rock (Lake Helen) First Nation, was awarded an

OPP Commissioner's Commendation for coming to the aid of a friend who was being sexually assaulted, standing up to a man nearly twice his size.

NAIG open Aug. 3

COWICHAN, B.C. – Beginning with the Aug. 3rd opening ceremonies, the Aboriginal Peoples Television Network will be providing live coverage of the 2008 North American Indigenous Games.



Hitch-hiker

Walter Mishibinijima, president and founder of Fostering Futures Fund, carries his granddaughter Brianna across the finish line of his seventh annual fund-raising walk from Wikwemikong Unceded Indian Reserve to Sault Ste. Marie. Early results indicated Wally had raised over \$2,000 in pledges, but was still hoping to match last year's total of \$5,000. Walking volunteers and donors can call (705) 859-3885 or e-mail wallym@manitoulin.net.



Pow-wow season in full swing

This grass dancer at Dokis First Nation's June pow-wow typifies the activity in full swing across the Great Lakes pow-wow trail. Complete listings, articles about pow-wow etiquette and dance styles, and information about Anishinabek traditions and achievers, call the Union of Ontario Indians Communications Unit – (705) 497-9127, or toll-free at 1-877-702-5200 to obtain copies of the 2008 Great Lakes Pow-Wow Guide.

– Photo by Alice McLeod

Lake Huron Chiefs create first treaty commission

WHITEFISH RIVER FN – Chiefs of the Anishinabek Nation have moved another step forward in reclaiming their jurisdiction over traditional territory by establishing a Lake Huron Treaty Commission.

"Serpent River First Nation Chief Isadore Day will be the founding Treaty Commissioner and the Robinson-Huron Chiefs will be taking the lead on this treaty-based approach," said Grand Council Chief John Beaucage. "We want to put government and industry on notice that we are going to maintain our resolve in moving forward on the treaty-based approach."

"I am honoured and pleased to accept this post," says Chief Day, Wiindawtegowinini, "We will fo-

cus on nationhood solutions and identify clear pathways to an effective assertion of aboriginal and treaty rights for our member First Nations in the Anishinabek Nation."

"This commission is a much-needed pillar in the process of asserting rights and responsibilities within our treaty and traditional territories," said Chief Day. "The commission will be charged with the task of ensuring modern and effective relationships between the Lake Huron Treaty Commission



Chief Day

and both Canada and Ontario."

"The Ipperwash Inquiry recommendations to develop a Treaty Commission of Ontario must not be an Ontario policy-driven process; rather we are calling on both Ontario and Canada to sit with us in the original manner under which the treaties were established – on a Nation-to-Nation level"

Chief Day said the development of the commission sends a clear message to industry and other non-government land development proponents that the Anishinabek are a formal part of the lands and resource decision-making process with a seat at the table with both Ontario and the Federal Government.

Assembly outlaws use of 'aboriginal'

WHITEFISH RIVER FN – Chiefs of the 42 member communities of the Anishinabek Nation have launched a campaign to eliminate the inappropriate use of the term "aboriginal".

During the annual Grand Council Assembly in this Manitoulin Island community, Chiefs endorsed a resolution that characterized the word as "another means of assimilation through the displacement of our First Nation-specific inherent and treaty rights."

"It's actually offensive to hear that term used in reference to First Nations citizens," said Grand Council Chief John Beaucage. "Our Chiefs are giving us direction to inform government agencies, NGOs, educators and media organizations that they should discontinue using inappropriate terminology when they are referring to the Anishinabek. We respect the cultures and traditions of our Metis and Inuit brothers and sisters, but their issues are different from ours."

The resolution notes that "there are no aboriginal bands, aboriginal reserves, or aboriginal chiefs" and that the reference to "aboriginal rights" referred to in Section 35 of the Constitution Act of Canada "was never meant to assimilate First Nations, Metis and Inuit into a homogeneous group."

Chief Patrick Madahbee of Aundeck Omni Kaning said: "Referring to ourselves as Anishinabek is the natural thing to do because that is who we are. We are not Indians, natives, or aboriginal. We are, always have been and always will be Anishinabek."

Beaucage said that the resolution's goal of encouraging the use of respectful terminology could lead to changes in organizational names.

"We have lived with The Indian Act since 1876, but the legislation's provisions are as archaic as its name – and we hope it won't be around for too much longer." Beaucage said the resolution could result in re-naming the Anishinabek Nation's corporate arm, which has been known as the Union of Ontario Indians since 1949.

ANISHINABEK

Pow-wow changes 'Buffalo Bill' entry

By Rick Garrick

FORT WILLIAM FN – This year's Mount McKay Pow-Wow opened with four ceremonial songs instead of the usual grand entry.

During the first three pipe, healing and women songs, the dancers all stood in a circle facing into the dancing area while the Eagle staff and Fort William First Nation flag carriers stood next to the arbour facing outwards in each of the four directions.

The fourth song was a stationary dancing song, and then on the fifth song the dancers all danced around the circle.

Shoal Lake Elder Albert Mandamin was told during a vision about 20 years ago to bring these ceremonies back to the pow-wow.

"Maybe one day eventually we can get back to our own

ways," Mandamin says. "All we've been doing all these years is Buffalo Bill's concept of a pow-wow."

Mandamin saw about ten drums in a circle during his vision, an old man who was talking to him, himself drumming with some of the singers, and the drum he keeps today.

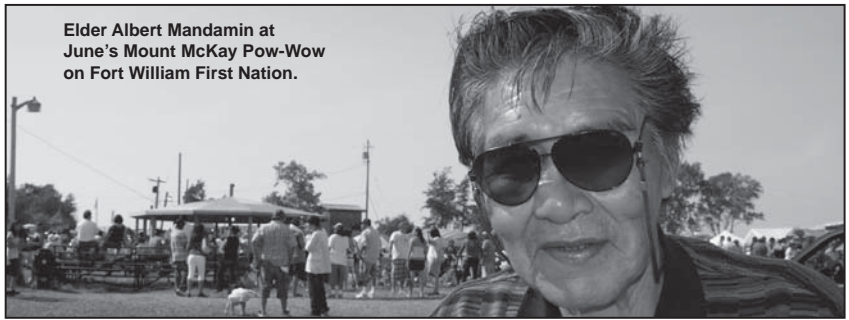
"It was in mid-air, with no stand or anything," Mandamin says. "It was so beautiful, all beads."

Mandamin had another vision in a shaking tent of the old man about four or five years later, when he learned about the Eagle staffs and the importance of the drum he had seen earlier.

"The drum is for all bands, all mankind," Mandamin says. "Now I understand what he meant -- all the drugs and alcohol, all the confusion with the culture."

Mandamin was first asked to help set up the Anishinabe

Elder Albert Mandamin at June's Mount McKay Pow-Wow on Fort William First Nation.



Grand Entry this past March at the Lakehead University Pow-Wow, a grand entry which so impressed the Mt. McKay Pow-Wow organizers that they decided to give Mandamin tobacco to help set up the same type of grand entry at their pow-wow.

Mandamin, who was chosen to follow the traditional ways before he was born and has since followed that role his entire life, including the overseeing of the sacred Waabima'iingan (Grey Wolf) Traditional Teaching Lodge ceremony held on Mount McKay last year, says the

Eagle that flew overhead during the opening ceremony and the positive comments people have passed on to him were good signs.

"It felt good, really good," he says, patting his heart. "Some people have been talking to me about the ceremony. Even after the Lakehead University Pow-Wow, a lot of people came up to me and said how thankful they were to see the ceremony. It was a wonderful feeling."

"When I saw it, I felt so comfortable," says John Charlie, a member of the Thunder

Mountain Culture Committee that organizes the Pow-Wow. "The way Albert explained it, everything was done our own way. The way it's been done the last few years was like a show, a Buffalo Bill Wild West show."

Charlie says the Thunder Mountain Culture Committee will decide over the winter how next year's pow-wow will run.

"We appreciate people's comments and opinions," says Charlie. "What we saw today is what Albert saw in his vision of the grand entry."



Kit Landry Head Lady

Kit Landry, Atikameksheng Anishnawbek (Whitefish Lake First Nation) has been invited to serve as Head Lady Dancer at the biggest pow-wow in North America, the 26th Annual Gathering Of Nations in Albuquerque, New Mexico for April 2009. Kit will be the first Ojibwe from the Anishnabek territory and the third Canadian to serve as Head Lady Dancer. This past April there were over 3300 registered dancers, 44 registered drums and over 100 000 people in attendance for this huge event.

Serpent River FN Pow-wow 6x8



Head veteran

Head Veteran Sam Hearn, Alderville FN, was presented a blanket by organizers of a traditional pow-wow at Windsor Olde Sandwich Towns Waterfront June 21-22.



Deputy dances

Anishinabek Nation Deputy Grand Chief Glen Hare was on hand for the June 28-29 Dokis First Nation Pow-wow.

– Photo by Patricia Hearn

– Photo by Laura Liberty



ANISHINABEK

Congratulations Wesli



Congratulations to Wesli Day of Serpent River First Nation who graduated from the Broadcasting - Television & Video Production 2-Year program at Canadore College, North Bay. Wesli also received a 2007/08 scholarship from the Aboriginal Circle on Education - Leadership in Student Life/Athletics.

Wesli will be continuing his studies in London in the fall where he will be taking a one-year specialized program in Editing.

Your family is very proud of you, especially your mom, and we can't wait to see your next movie!

Rookie dads get 'manual'

By Laurie McLeod-Shabogesic

UOI OFFICES--If you are a "rookie" dad in need of a few helpful hints on how to care for your new baby, then the Union of Ontario Indians FASD Program has just launched a brand new resource just for you.

Developed by dads, the New Fathers Driving Manual and Maintenance Guide takes a light-hearted approach to fatherhood and is designed to help young and first-time fathers to care for their newborn babies.

Parental guidance is provided in a format that is similar to the layout of a "driving manual". The difference is, readers will find it easy to follow and may have a giggle or two along the way.

The booklet is illustrated by

Ojibway Artist Perry McLeod-Shabogesic, the creator of the Baloney and Bannock comic strip. Based on personal experience, Perry shares with readers the sense of humour that can be found when young fathers begin to care for their new bundles of joy.

"I loved illustrating this book", says Perry. "But it did bring back memories of 3:00 am feedings I thought I had repressed for good! All kidding aside, I think it is so important to find humour in everything you do... especially raising kids!"

The manual includes helpful hints for burping, changing, swaddling, and comforting a crying baby. A broad range of issues are addressed including bonding with baby, supporting the new mother, dealing with the changes that occur when a newborn enters the home. There is even a component on finding your child's spirit name.

"Dads are so important," says FASD Program Coordinator Laurie McLeod-Shabogesic. In our



I knew about bloating... But nobody told me where it's suppose to come out from!

program we do a lot of workshops for prenatal groups, however, there's not a lot out there for Native dads. So, we wanted to create a resource specifically for them, something fun that would help prepare them for their new role.

We loved the manual so much, that we worked in partnership with all Community Health

Representatives throughout Anishinabek territory to ensure that every new dad received a booklet and congratulatory note in time for Father's Day. Thus far, the booklet has been very well received and we look forward to developing further workshops and programming specifically for native dads.

Summer student interns working hard at Union of Ontario Indians

Kelly Crawford, citizen of M'Chigeeng First Nation residing in Lively is the UOI's journalism intern for a second year.



Crawford has earned her B.A. Honours Degree in Native Studies at Nipissing University in 2007.

She is going back this fall to begin her Master of Arts in Native Studies hoping to research connections between culture and education.

Caitlin Wakara Morrison, citizen of Temagami First Nation is the Restoration of Jurisdiction communications intern.



Caitlin is a graduate of Trent University with an Honours B.A. in Indigenous Studies and will be completing an Indigenous Environmental Studies degree in December.

She then plans to attend the Institute of American Indian Arts.

Alice McLeod is a self-taught photographer who is from Nipissing First Nation and is the communication administrative assistant for the UOI.



McLeod has been in the graphic design program at Canadore College for two years and this fall will be her last year. Alice would like to start a photography business to learn how to market her photos.

Rick Lister, citizen of Nipissing First Nation is the maintenance assistant at the UOI.



Rick is planning to attend Georgian College in the fall to study business to specialize in marketing.

Lister played basketball at Saint Mary's College in Sault Saint Marie where he studied a business course.

Nikki Jo Matinas is an inspired writer and citizen of Constance Lake First Nation.



She is a journalism intern for the UOI and gained valuable experience from her co-op placement at BayToday.ca.

She will be attending Seneca College in the fall for a journalism and broadcasting course.

Nikki Jo hopes to become a well-known First Nations writer.

cedar basket
4x4.5

Mill-
town
Motors
2x4
Eric...
line up
with top



The Ojibwe Cultural Foundation
Presents

Jiingtamok: Pow Wow

Jiingtamok is an Art Exhibit celebrating the essence of dance among First Nations People. The exhibit features prints and original paintings by Jackson Beardy, Eddie Cobiness, Roy Thomas, Wayne Yerxa and Daphne Odjig. This art exhibit runs from July 1 to October 31, 2008.

This summer De-ba-jeh-mu-jig Theatre will perform a play about Daphne Odjig's life. The play will be at the OCF's Amphitheatre for six dates only:
July 28, 29, 2008 at 6:30 pm - 8:00 pm
August 5, 11, 18, 19, 2008 at 6:30 pm - 8:00 pm

Call the Ojibwe Cultural Foundation
(705) 377-4902 for more details and prices.
Ojibwe Cultural Foundation, 15 Highway 551, M'Chigeeng, ON.
Website: www.theocf.ca

ANISHINABEK NEWS

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

No portion of this paper, including advertisements, artwork, photos and editorial content may be reproduced without written permission of the Anishinabek News Editor or UOI Executive.

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

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

Editor: Maurice Switzer

Assistant Editor: Marci Becking

Coordinator: Priscilla Gouais

Contributors: Ann Brascoupe, Holly Broadhagen, Frank Cooper, Kelly Crawford, William Crowe, Rick Garrick, Christian Hebert, Shirley Honyst, Laura Liberty, Pat Hearn, Nikki Jo Mattinas, Christine McFarlane, Alice McLeod, Chad Solomon, Summer Stevens, Richard Wagamese, Sharon Weatherall, Shirley Williams

Editorial Board: Cathie Favreau

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

FX: 705-497-9135

WEB: www.anishinabek.ca

E-MAIL: news@anishinabek.ca

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



PUBLISHING CRITERIA

GOAL

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

OBJECTIVES

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

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

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

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

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

Advertising & News Deadlines

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

DEADLINE FOR SEPTEMBER

Advertising

Bookings: August 20

Final Art: September 10

News

News submissions: August 20

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

CANADA POST CUSTOMER

#1905929

AGREEMENT #0040011021

MAANDA NDINENDAM / OPINION

Gone fishing!



Maurice Switzer

Let's see now – got my sunscreen, a map showing all the 'Nish gas stations, my Swiss Army Knife with the fly-swatter attachment.... I'm ready to start my summer vacation.

Everyone needs regular doses of down time, R&R, re-charging the batteries – whatever you want to call it. Many of us spend as much waking time at work as we do with family, so summer is a good time to try to put some balance back into our lives.

I also thought it might be a good idea to use up some of the 2,000-odd paid vacation days I had apparently accumulated. If I'd known I had that many I would have retired five years ago!

First on the agenda is getting everything put in good working order – my car, my teeth, etc. -- so as not to have our travels marred by any kind of mishap. I always remember the outing with my grandparents when a back wheel rolled off their Model A Ford, forcing us to have our picnic a couple of hours earlier and in a different location than we had intended.

You should put at least as much advance planning into a good vacation as you do at your job. If your holiday involves attending any kind of paid attractions, you need to book your tickets months in advance. If not, you better pack a pair of binoculars in your suitcase.

Once again this year I am being accompanied by daughter Lisa and granddaughter Bianca for a week of intensive cultural immersion – three plays at the Shakespearean Festival in Stratford, and a couple at the Shaw Festival in Niagara-on-the-Lake. I particularly wanted my granddaughter to see this season's Stratford

production of *Romeo and Juliet*, in which Nikki James is making her Festival debut as Juliet.

I enjoy taking my grand-daughter to plays because she takes to the stage like a duck to water. She shows nary a hint of pre-show jitters, whether public speaking, singing, dancing or playing one of the street urchins in a Timmins theatre production of *Oliver*. I especially want her to see Niiki James playing Juliet because Ms. James is African-American, and my grand-daughter was told during Timmins auditions for *The Sound of Music* that her skin was "too dark" to play one of the von Trapp children.

There's a name for that type of casting but it's not to be repeated in polite company.

While attending the Shaw Festival we will be staying in a beautiful Niagara hotel in which every room offers a floor-to-ceiling view of the Horseshoe Falls. I may have to draw my curtains to avoid the sight and sound of all that rushing water in case it tempts too many nightly urges to visit the washroom.

The other relaxing aspect of vacations is the opportunity to wear more comfortable clothing. Coming to work at the Union of Ontario Indians was like Casual Fridays for me, after 30 years of a jacket-and-tie regimen in the business world.

But when I return in September, word is

that a new dress code will be in place, so I will no longer be able to show up in flip-flops, and might have to wear long sleeves to cover up my tattoos. Anishinaabe like to say they don't wear business attire because "that's the white man's way", but I don't recall ever seeing a picture of Tecumseh or Sitting Bull wearing blue jeans.

Of course I will have some household chores to look after during the summer – my weekly spider patrols to wash the cobwebs off our siding, and checking out the best A&P bargains for steak barbecues.

But the air I will be breathing for the next few weeks will primarily be that found out-of-doors, instead of the kind repeatedly recycled in homes and offices. And, for the most part, my alarm clock will be relegated to a suitable place in the closet.

Right now I'm off to the bank to pick up a few grand to cover my holiday gas costs. Memo to the receptionist: Tell anybody who calls that I'm gone fishing.

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



Obama represents hopes of the marginalized

I watched the U.S. Democratic presidential nomination race with great interest. Normally I'm blasé about U.S. politics. Like everyone I feel inundated with U.S. news and I feel as though I know more about that than I do about our own homegrown politics.

But the presidential primaries this year got my attention. For one, the former first lady, Hilary Clinton, was in the race, and I desperately wanted to see a woman assume a significant mantle of power.

Women are a lot like Indians, really. They know how it feels to be marginalized, pre-judged, undervalued, over-scrutinized and under-appreciated. So I wanted her to do well, maybe find a little vicarious victory in her achievements.

But the real reason I was so interested was Barack Obama. Now that he's secured the Democratic nomination and will square off against Republican John McCain in a November showdown, I couldn't be happier or more inspired.

Obama, of course, is black. If anyone



Richard Wagamese

understands the implications of race in trying to secure a just place in society, it's a black person and Obama's presence in the race for the White House held a lot for me. I wanted him to win. I wanted to know that there is hope for those of us who lead marginalized lives.

See, Obama's quest was the continuing theme of hope that was first sown by Abraham Lincoln. Lincoln wanted emancipation for black people. He wanted freedom and equality to resonate as more than just poetic phrases in the Constitution. His vision of the country was justice for everyone.

That theme was continued in the work of the Reverend Martin Luther King. King's

crusade was for the everyday rights of all people. He was a pacifist who engaged the wrongness of society with a message of salvation that could come from the people themselves.

So Barack Obama's quest was my quest too. It was a crusade for justice, for representation, for recognition, not just for black people, but for Native people, for me, watching it all unfold. It was hope expressed in speeches, debates and the power of one man to carry forward despite history and old wounds.

That means something to me. I want to carry on despite things too and the image of Obama, arms raised in victory showed me and marginalized people everywhere that triumph is not only possible – it's time has come.

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

MAANDA NDINENDAM / OPINION

LETTERS

Photography rules for pow-wows

I would like to bring to light an issue about photographers at pow-wows and cultural gatherings.

Recently a non-Native photographer gave me a packaged photographic greeting card while I was participating at a pow-wow. She handed me the card as if giving me a gift. Upon looking at the picture on the card I realized it was a photo of my jingle dress. Unbeknownst to me she had zoomed in with her camera and snapped a picture of me in my jingle dress holding my purse. She used this photo to make a greeting card.

I am not the only First Nation dancer she has photographed. She was actually holding her professional-looking camera that day at the pow-wow and was with another man also holding a professional-looking camera. On the greeting card, there was no recognition of my nation or me but on the back was a copyright symbol with her name and website.

The fact that she never did introduce herself formally to me nor ask me my name is just plain bad manners. The greater issue is that this particular photographer is taking pictures at pow-wows and using them for her commercial gain. The personal issue is that this particular photographer has taken a picture of me without permission and pictures of other First Nations dancers – children and Elders – without their permission.

Do there need to be written guidelines and procedures posted for photographers at our gatherings? There are contracts for drum groups and dancers setting high standards for behaviour. Why shouldn't we expect the same from pow-wow visitors?

Valerie Plain, Aamjiwnaang FN citizen, Kitigan Zibi, Quebec

Wasaya apologizes for slur

A meeting about my complaint against Wasaya Airways took place in Thunder Bay June 18.

The meeting was not as tense as expected. Elder Josias Fiddler facilitated the meeting at which both President and CEO, Tom Morris, and Vice-President, Jonathan Mamakwa, did acknowledge my issue, sharing their values and principles of Wasaya Airways. Jonathan presented my aunt Carol Hopkins and me each a pouch of tobacco. They said that many of the northern communities have requested that any intoxicated person not to be allowed on any flight.

I retold them what had happened – the Red Lake agent, Ashley, asked me if I was drunk. Then Ashley told her side of the story.

My Aunt Carol defused what was turning into a "he-said, she-said" situation by suggesting that Ashley might have asked me a more caring "Are you okay?", instead of asking if I was drunk or had been drinking – which both continue to stigmatize the Anishinawbe with alcohol.

Mario Wasayakeesic, Poplar Hill FN

'Churches enemy of moral progress'

What Bertrand Russell and Richard Dawkins say about organized religion is useful to know in order to understand what went wrong in the Residential Schools.

Russell, who was one of the greatest thinkers of the last century, gave a talk in England in 1927, entitled, "Why I am not a Christian". Among other things, he says, "you find as you look around the world that every single bit of progress in humane feeling, every improvement in the criminal law, every step towards better treatment of the coloured races or every mitigation of slavery, every moral progress that there has been in the world, has been consistently opposed by the organized churches of the world. I say quite deliberately that the Christian religion, as organized in its churches, has been and still is the principal enemy of moral progress in the world".

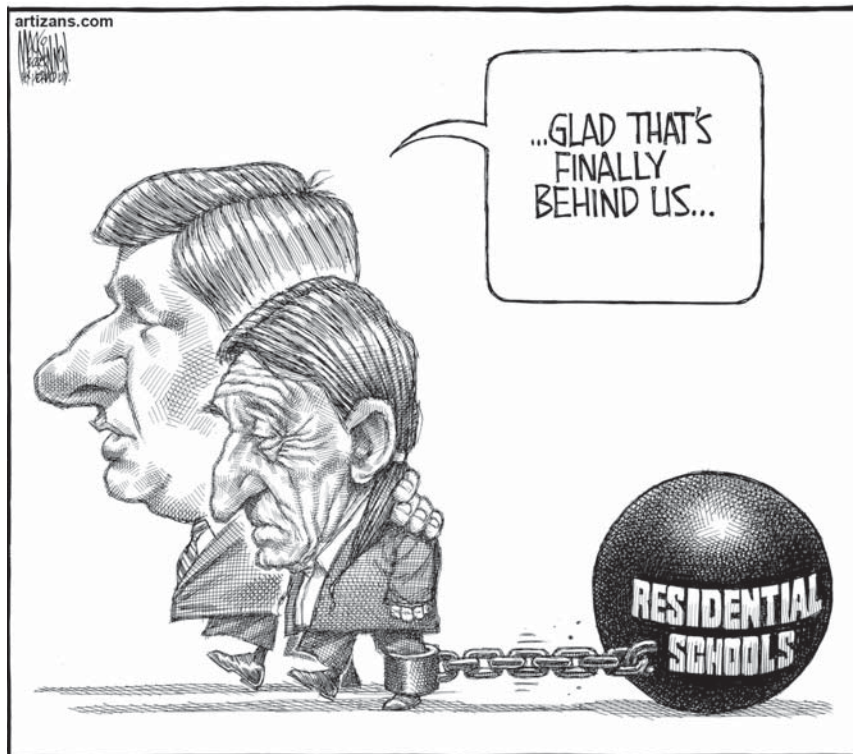
Eric Munn, Swastika, Ont.

How about cash for trees?

Ontario Ministry of Natural Resources are getting set to cut all our trees again. What I would do is get them to give us more money. Money for every one of us Nishinabek.

Instead of that damn four dollars a year.

Hubert Robert Tabobondung, Wasauksing First Nation



Apologies don't work for genocide

I am a son of a victim of the residential school system.

My father attended for nine years and he passed away in 1989. His stories are about the regular beatings for speaking the Oneida language, the lack of food, and the long hours in the fields. When he had children he refused to teach them the language for fear that his children would be beaten in school.

I also work in the social work field for over 25 years and have been exposed to the terrible stories of survivors numerous times. I have never been a supporter of this notion of apology from government or the churches. For many reasons apologies marginalize what happened. It becomes a part of what has been called the "Standard Account" that is purported to be resolvable by modern social science.

What this account fails to address is the questions of judicial process, criminal prosecution and compensation before there is a resolve. What happened in these schools was criminal in nature and apologies are vindicating the perpetrators. As a result the burden of the crime is now on Canada as a government and a country.

The message that we hear all too often is that the residential school program was a policy of assimilation administered by some misguided do-gooders. That is not the case. In his June 11 apology the Prime Minister said "Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in

our country." How disingenuous to reference residential schools as assimilation. It was a policy of extermination.

In Dr. Chrisjohn's book *The Circle Game* he substituted the Standard Account with this:

"Residential Schools were one of many attempts at the genocide of the Aboriginal Peoples inhabiting the area now commonly called Canada. Initially, the goal of obliterating these peoples was connected with stealing what they owned... and although this connection persists, present-day acts and policies of genocide are also connected with the hypocritical, legal, and self-delusional need on the part of the perpetrators to conceal what they did what they continue to do."

In retrospect Canada's June 11th apology can be viewed as a cover-up to decriminalize the real events of genocide.

The residential school system was designed to terminate the Indian – to remove the Indian out of the child and to eradicate the cultures of the First Nations. To the point if death is the result so be it. This is not assimilation; it is genocide. When you look at the huge numbers of children who were subjected to these acts of genocide and murder is an apology acceptable?

What the apology has done is provide to the world community

the evidence of the oppressive colonial closet of a democratic country like Canada with the ability and will in its history to commit acts of atrocities against minority cultures and children. To move beyond the apology, Canada needs to go farther and address the judicial and criminality of the residential schools. Canada must be held accountable under international laws concerning genocide. The United Nations Genocide Convention, resolution 96 (1) dated December 11, 1946 states:

Article 1: genocide committed in time of peace or war is a crime under international law;

Article 2: genocide means any of the following acts committed with intent to destroy, in whole or in part a national, ethnic, racial or religious group as such:

(b) Causing serious bodily or mental harm to members of the group;

(e) Forcibly transferring children of the group to another group.

In the aftermath of the apology we witness the white commentators editorializing what is good for the Indian. The only real concern of white Canadians it seems is that the "Indian problem" cost too much money. That is the price of murdering our children and attempting to destroy our cultures and languages.

Robert A Antone, M.A., Tayohahok, Oneida Nation, is Executive Director of Kiikeewannikaan, Southwest Regional Healing Lodge in Muncey, Ont.

MAANDA NDINENDAM/OPINION

Nuclear fuel not as safe and green as we are led to believe

By Lynn Gehl

PETERBOROUGH – As an Algonquin person existing within the contexts of the protests in Algonquin territory regarding issues of uranium mining, I have been motivated to return to my earlier vocation of chemical technology and learn about the nuclear fuel cycle.

Contrary to what TV commercials and the nuclear industry would have us believe, the nuclear fuel cycle is far from safe and green. The process of mining, milling, and building nuclear power plants requires huge amounts of energy obtained from fossil fuels. Thus, the process indeed produces carbon dioxide emissions. More disturbingly, the nuclear fuel cycle is harmful in other ways.

Nuclear energy depends upon elemental Uranium 235, which is naturally radioactive and undergoes decay, meaning it spontaneously radiates or ejects radioactive energy. Once Uranium 235 is removed from the earth and extracted from the ore that once cradled it, much soil and dirt is left behind. These so-called tailings are loaded with other radioactive elements such as Radon 200 and Radium 226, which contaminate the air, land, and water tables in the surrounding areas

for many years.

There are three forms of radioactive decay: alpha and beta particles, and gamma photons. Thus, radiation consists of both particles and waves. Radioactive decay is undetectable through the human senses and can harm us through ionizing the atoms and molecules that comprise our body cells, hence the term "ionizing radiation."

It only takes one radioactive particle, for example, to damage a human cell. Children are particularly vulnerable because their bodies are containers of much cellular growth. Depending on the form, radiation is carcinogenic, meaning it causes cancer; mutagenic, meaning it mutates our egg and sperm cells and causes birth abnormalities; and teratogenic, meaning it has the ability to infiltrate the mother-child placenta barrier.

Uranium 235 is a gamma ray emitter, is carcinogenic, and causes bone cancer. Radon 200 is an alpha emitter, is carcinogenic, and causes lung cancer. Radium 226 is both an alpha and gamma ray emitter, is also carcinogenic, and causes bone

cancer. These are the radioactive elements we are exposed to simply through the act of mining uranium.

In addition to this, creating nuclear energy through uranium fission produces more radioactive elements such as Strontium 90, Iodine 131, Cesium 137, and Plutonium 239. Strontium 90 is both a beta and gamma ray emitter and causes bone cancer and leukemia. Iodine 131 is both a beta and gamma ray emitter and causes thyroid cancer. Cesium 137 is both a beta and gamma ray emitter and causes muscle and brain cancer. Plutonium 239 is an alpha emitter that is both mutagenic and teratogenic and causes genetic mutations and gross deformities in our newborns.

Disturbingly, through "venting," nuclear reactors routinely release these radioactive by-products into the atmosphere. In this way too our air, land, and water becomes contaminated for many years.

We cannot afford to limit discussions about safe and green energy to carbon dioxide emissions, we must also consider radioactive emissions.

Lynn Gehl, Algonquin is a Trent University PhD Candidate and member of Safe and Green Energy, Peterborough.



Lynn Gehl

No 'flaming' in facebook debate

By Christian Hebert

It started as a simple question in an online conversation in Facebook.

The question was posed in a group called "Stupid White Indian", a name based on a forthcoming documentary by Andrew George, the online group's creator.

The gist of the question was: since Native students in post-secondary education have their education funded by the government, why should they receive additional bursary money and how do recipients spend it?

The first response was a valid one: "Good for asking questions!" What was most interesting was the wide array of answers from Anishinabek all over the country, each respecting other replies while – for the most part – contributing intelligent responses of their own.

Comments from Western Canada were enlightening in illustrating

different economic conditions on reserves in different parts of the country.

Those of us in Ontario are brought up believing that we are at the centre of the Canadian universe



Christian Hebert

and that our way is the standard adopted by all provinces.

There was some outrage and topic-straying, much of the anger being aimed at the Canadian government – a neutral bystander in this particular topic – but criticized in the context of broken promises and ignored treaty rights.

And there were complaints about individual First Nations – the shortage of educational fund-

ing for those who wished to attend post-secondary institutions and how many are turned away, despite having the qualifications, simply due to their band's financial restraints.

One young lady presented a moving response, offering a breakdown of how she spends her bursary and how she needs to fund the shortfall by holding down multiple summer jobs.

Most participants presented their opinions thoughtfully, with evidence and with respect to others in the online discussion.

In cyberspace – and on the Facebook site in particular – such provocative questions often result in endless internet "flaming", mudslinging and open hostility.

Check out the conversation in the Facebook group "Stupid White Indian" under the discussion board topic: "A good reason to be upset at Indians?"

Bear Wise 4x9

Learning to experience beauty

Recently, I had the wonderful experience of taking part in the filming of an advertisement celebrating Anishinabek women. The emphasis was not on outward beauty but on the inner spirit of the variety of women who make up our amazing nation.

I have never been a woman who spends time with my hair, makeup or clothing. I have never understood the need for spending money on beauty treatments or jewelry. Because of this, I have never "pampered" myself by spending time with beauty professionals. So it was strange to spend an hour having my hair and face done by a makeup artist. The sensation of having my features emphasized through cosmetics was strange and not always comfortable. The result was a face I barely recognized. I wondered how this celebrated my inner spirit.



BY HOLLY BRODHAGEN
askholly@gmail.com

But then I witnessed the transformation of other women. I saw them bask in the personal attention of an amazing makeup artist as well as the admiring compliments of other participants.

They sat straighter, held their heads higher and by the end of their transformation "strutted their stuff" with a new sense of confidence. These were beautiful women to begin with, but this experience seemed to make them more aware of it. I understood this new sensation since I was also overcome with a sense of self-confidence and awareness of myself as a woman.

As I took my position and later watched my daughter take hers, I came to understand that the make-up, hair and costumes could only enhance what was inside each of us; a personal understanding that we are women with amazing gifts to bring to the world and an inner beauty that can be seen in the way we care for others and ourselves.

When the day was over, I walked away with a new understanding of what it was to be a woman. The knowledge I gained from watching this amazing group of women blossom under the caring touch and attention of the producers will help me in raising a daughter who will appreciate herself for all the beauty she possesses, including pride in her physical self and her amazing spirit. She will be proud of who she is and the gifts she can bring to this world.

KIDOWENAN/COMMUNICATIONS

Anishinabek News celebrates 20 years by going online

By Rick Garrick

NIPISSING FN – The Anishinabek News is marking 20 years of publishing by creating an online presence.

"People can now view the current issue and some back issues on the anishinabek.ca website," says Maurice Switzer, editor of the Anishinabek News and communications director for the Union of Ontario Indians. "The day may soon come when people will be able to view the Anishinabek News on their I-Pods and Blackberries. Creating messages capable of attracting political support is the hard part; we can always use the latest technology to distribute them."

The Union of Ontario Indians first began publishing what was then called Ontario Indian in 1988 to tell citizens of member First Nations how their political organization – then based in Toronto – was representing their interests.

"For the past 20 years our official publication has helped us listen to what our citizens tell us, at the same time informing them – and other Ontario residents – about political activities, cultural events and personal achievements across Anishinabek territory," says current Grand Council Chief John Beaucage. "While its target readership is primarily Anishinabek Nation citizens, our newspaper has a broad audience that includes journalists, government departments, and hundreds of non-Native subscribers."

Now publishing ten issues with a monthly circulation of around 11,000 copies, Switzer says The Anishinabek News has evolved from an organizational newsletter into a newspaper designed to foster pride and share knowledge about Anishinabek current affairs, culture, goals and accomplishments.

"It keeps our citizens up-to-date on UOI activities, but has also changed other people's perceptions of the Anishinabek people and nation," says Switzer. "It has become an important public education tool."

A number of Anishinabek News freelancers and student interns have gone on to successful media careers, including broadcast journalist Jennifer Ashawasegai and Switzer's cousin Carey Marsden from Alderville First Nation, who currently works for CBC television in Windsor.

"There's nothing more important than the Anishinabek News does than provide hands-on learning opportunities for Anishinabek writers," he says.

Our newspaper is just one aspect of the communications products and services we deliver," says Switzer, who credits UOI leadership for recognizing the importance of communications in political advocacy.

"At one time, the Anishinabek News was a paid vehicle," he says. "But leadership understood that if we really wanted to let our people know what we are doing, we had to provide our newspaper to any citizen on request. It's not cheap, but our advertising sales currently cover our printing and mailing costs."

"We based our workplan on an Anishinabek teaching about the gifts of the four directions: Respect, Honesty, Sharing and Strength" he says. "Those gifts correspond to media relations, public education, products like the Anishinabek News and our website, and communications support."

This template translates into a variety of annual activities, including creating and distributing more than 70 annual media releases, laying out 52 Nijii Circle Pages published in Saturday editions of the North Bay Nugget, delivering cross-cultural workshops – like those staged for 250 teachers this spring – and providing communications advice and training to UOI staff and member communities.

About 7,500 copies of the Anishinabek News are shipped out to both on and off-reserve members of the 42 Anishinabek member communities; others are sent to Native Friendship Centres, colleges and universities, and government and non-governmental agencies across Ontario.

Switzer is currently looking at distributing the Anishinabek News in schools throughout Anishinabek territory as a public education strategy.

The Communications Unit, which employs two other full-time staff, coordinator Priscilla Goulais and communications officer Marci Becking, and post-secondary student interns over the summer months, also publishes the much-anticipated annual Great Lakes Pow-Wow Guide.

"The newspaper is an old technology, but it is still a very valid one," says Switzer. "People forget much of what they hear, but they believe what they see in print, whether it's on an inked page or a computer screen."



Summer journalism intern Nikki Jo Mattinas checks out the new online version of The Anishinabek News with Maurice Switzer, director of communications for the Union of Ontario Indians.

– Photo by Marci Becking

Birthday greetings from Grand Council Chief

Aanii/Boozhoo/Greetings:

For the past three years it has been my pleasure to serve the citizens of the great Anishinabek Nation in a leadership role with the Union of Ontario Indians.

Our history dates back hundreds of years to the powerful Confederacy of Three Fires, who had created a sophisticated system of governance before the first Europeans set foot on the shores of North America, which we call Turtle Island.

But just because our political organization is the oldest in Ontario doesn't mean that we are out of touch with today's realities. We have been instrumental in the creation of the first aboriginal financial institution in the province of Ontario, the Anishinabek Nation Credit Union in Garden River First Nation near Sault Ste. Marie. We helped negotiate revenue-sharing agreements that have resulted in millions of dollars in provincial gaming proceeds being invested in Anishinabek Nation communities. And we are nearing the final stages of negotiations with the federal government that will establish an Anishinabek education system and our own governance institutions.

Doing the best job at representing the interests of our 50,000 citizens in 42 communities means we have to maintain open lines of communication with them.

For the past 20 years, our official publication – the Anishinabek News – has helped us listen to what our citizens tell us, at the same time informing them – and other Ontario residents – about political activities, cultural events and personal achievements across Anishinabek territory. While its target readership is primarily Anishinabek Nation citizens, our newspaper has a broad audience that includes journalists, government departments, and hundreds of non-Native subscribers. Its articles helped the Union of Ontario Indians win an Award of Honour from the Canadian Race Relations Foundation for public education.

Like the rest of our organization, our newspaper will not rest on its laurels. The thousands of people who visit our website – www.anishinabek.ca – can now read current and back issues of the Anishinabek News, and we are working to make our newspaper the most authoritative listing of aboriginal job and career opportunities in Ontario.

We thank our citizens, our readers, and our advertisers for their support in helping us tell our important stories, to create greater understanding among all peoples in our territories.

In Nationhood,

John Beaucage
Grand Council Chief
Anishinabek Nation



EZHOOSGAGED/ARTS



Roy Morris presents his painting Norval at the June 20 opening of his Thunder Bay Art Gallery exhibition – My Great Grandmother's Gifts.

His paintings reconnect artist to the land

By Rick Garrick

THUNDER BAY– A vision led Ojji-cree artist Roy Morris to exhibit My Great Grandmother's Gifts at the Thunder Bay Art Gallery.

Morris had already seen himself filling a large room with his art, so when he was asked to show his work in the main gallery from June 13 to Sept. 14 he agreed.

"I'm trying to get out the message that we are a land-based people," says the artist, teacher and Kwayaciiwin Education Resource Centre project coordinator who was raised in Bearskin Lake and is now a Muskrat Dam First Nation band member.

"We are beginning to lose that part of our life. We need to reconnect ourselves to the land by any means we can."

Morris's art is derived from the teachings his great-grandmother passed on to him during outings on the land while he was growing up in Bearskin Lake during the 1950's.

"She taught me a lot about respecting the environment," Morris says. "What I remember from her teachings, I paint."

Morris feels that he is passing on her teachings through his art; whenever children ask him about his paintings, he explains the teachings behind the images.

"Every now and then I go to the bush and get reconnected," Morris says. "If I fail to do that, I

lose focus."

Morris also uses word sketches to focus his art. During his artist talk on June 26, he read aloud a number of the word sketches he used to develop many of images in his paintings on exhibit.

He also spoke about a long painting that stretches across one wall, entitled Norval. Morris met Norval Morrisseau one afternoon at his landlady's craft shop while he was attending high school in Kenora and watched him quickly produce and sell four pieces of art within a short period of time.

Years later, Morris used a similar style to produce a teaching aid for his students that featured numerous images on a long piece of kraft paper.

About three years ago, as Morris was recovering from a heart attack, he decided to recreate those images and paint them on a long piece of canvas.

"I tried to imagine Norval Morrisseau thinking about the images," Morris says. "In the final painting, you will see a copper thunderbird. The thunderbird is greatly happy to see what he is looking at."

Norval contains a wide variety of images, including pictographs, water spirits, sacred fish, a shaking tent, a turtle, a beaver, a bird, a teepee, flowers, circles and beadwork designs.

"In the middle is the shaking tent," Morris says. "Norval drew a

lot of images about shaking tents and the animal spirits that were the guardian spirits of the shaking tents.

Eventually, Norval began to take a look at beadwork designs and he included them in his paintings. At the other end, you have rock pictograph images. At the beginning of his career, he was inspired by the pictographs around

Nipigon, Kenora and Thunder Bay. In his early drawings, they were quite simple and direct."

Morris has always been an artist and painting has always been a way of life for him. He says there are places where his creativity will just flow naturally and others where it doesn't.

"We need to respect our land," Morris says. "We need to respect

the foundation of our culture."

Before Morris moved from Muskrat Dam to work with Kwayaciiwin in Sioux Lookout, he would often go out on the land with his grandchildren to hunt or set out his fishnets.

"But in Sioux Lookout, I can't do that. So I try to keep connected to that part of my life through my paintings."



WELCOME

Open June 21st to August 31st

10:00 AM - 8:00 PM Wednesday to Sunday

Wikwemikong Unceded Indian Reserve, Manitoulin Island, Ontario, Canada

206 Eshkibok Road - off the Wiky Way

(705) 859-1880 or (705) 525-4076



BEBAMINOJMAT LELAND BELL ART GALLERY

2046 Madison Ave., Sudbury, Ontario, P3A 2P8 Ph. (705) 525-4076 Email lelandbell@hotmail.com

Aboriginal Ontario

Open for Business

A Special Report on Economic Development by



and



www.aboriginalontario.com



Jim Kolios, owner of the Boat Docks Bar and Grill – home to The Old Chief Fish Market – serves Lake Nipissing pickerel to Nipissing First Nation Chief Marianna Couchie and Nipissing-Timiskaming MP Anthony Rota.



Hugh Martel, Nipissing First Nation Fisheries Department, fillets fresh pickerel at The Old Chief Fish Market.

Lake Nipissing pickerel now ‘catch of the day’

By Marci Becking

NORTH BAY – June 3rd, 2008 was a historic day for Nipissing First Nation as it launched The Old Chief Fish Market on the North Bay waterfront.

“There will be no more harassment,” said Chief Marianna Couchie, referring to historic disputes about the treaty rights of Nipissing First Nation fishers to harvest for commercial purposes. “Our people have been traders of fish and now we can do it openly. For the first time the general public can purchase fresh Lake Nipissing pickerel – Nipissing First Nation certified pickerel!”

The fish are cleaned and processed in a sanitary facility and the market has been designed as part of a long-term plan to help keep Lake Nipissing healthy.

Tom Lambert, economic development officer for Nipissing First Nation says that all of the community’s fish harvesters are now working together and together are getting the market value for their catch – which on June 3rd was \$14 a pound, or \$3.08 for 100 grams of filleted fresh pickerel.

“Individually, anglers undercut each other and by opting into this program, it’s given them a true value,” says Lambert. “It will be exciting to see this really take off and snowball.”

Supplies are limited based on the number of catch that are harvested. This is part of the Nipissing First Nation certification process that has been put in place

to ensure that a healthy stock of pickerel is maintained in Lake Nipissing and that the supply is there for generations to come.

“Fishermen are registered with the band’s fisheries department and have to follow the rules and regulations,” says Lambert.

First Nation citizens approved

their own fishing regulations, which call for a spring netting moratorium and harvest reporting/harvest limit systems to sustain a healthy, independent fishery that benefits the entire community, as well as other lake users.

Jim Kolios, owner of the Boat Docks Bar and Grill in the old

Chief Commanda sightseeing boat – and Churchill’s restaurant in North Bay – says that he is very excited about the waterfront market and how unbelievably fresh he can now get pickerel for his customers.

“We used to explain why the pickerel on the menu wasn’t from

Lake Nipissing – it was usually from down south. Now, it’s fresh, less expensive than in a grocery store and we’re all working together to make sure our lake is preserved,” says Kolios.

Kolios is also looking forward to the market as an additional tourist attraction to the city’s popular waterfront, which is also home to two carousels, a large marina, and the Chief Commanda II which offers cruises of lake Nipissing.

“The city can build all they want along the waterfront, but this fish market is what will draw the people,” he says.

Nipissing First Nation is also looking long-term to building a fish processing plant in Garden Village. It will be federally recognized, meaning that fish cleaned there can be sold anywhere.

The Old Chief Fish Market located at the Boat Docks Bar and Grill at North Bay’s waterfront, will be open until September from Tuesday to Sunday from 12:30 to 6:30pm.



Credit union wins four awards

WHISTLER, B.C.– The Anishinabek Nation Credit Union won four awards at the national Marketing Association for Credit Unions’ 18th Annual Achievement in Marketing Excellence Awards competition in June.

“We are honoured and humbled that ours, one of the very smallest credit unions in

Canada, would be recognized in such a manner,” says Allan Moffatt, the credit union’s General Manager. “Our mission is simple: to serve the needs of the Anishinabek Nation. Winning these awards lets our people see that we’re a legitimate financial institution they



Anishinabek Nation Credit Union
can trust.”

Based in Garden River First Nation near Sault Ste. Marie, the Anishinabek Nation Credit Union is the only First Nation-owned financial institution in Ontario

INODEWISIWIN/FAMILY

'We did not grow in her tummy; we grew in her heart'

By Marci Becking

It's been nearly 35 years since twins Cory and Corrine Tourangeau came into my granny's home and into the foster care system.

I've always called them my cousins, rather than my auntie or uncle, since I'm three weeks older than they are. My granny, Irene Becking, had seven children and her youngest son, Kelly, was 12 years old and my grandpa, David, was still alive when the twins came to live with them.

The story goes that my Aunt Darlene needed to go in for surgery sometime in 1973 and while in the hospital, she and my grandparents met the babies in the hospital's nursery. Apparently it was my Grandpa that asked about the twins and what was going to happen with them. Then on October 1st, 1973 at 10 months old, Cory and Corrine came to live with the Becking family in Runnymede, Saskatchewan.

Cory and Corrine are citizens of Cote First Nation #366, only a few kilometers away from Runnymede. In all the years we've been friends, I never once asked them about being in foster care. They were always such a part of our family I didn't know any other way. It was only in our early 20s that I started finding out more about Cory and Corrine's birth family – and never directly asked them any questions until now.

"My earliest memory of my birth mom was at age six," says Corrine, "It was around Easter time on a street in Kamsack. Some lady was asking our [foster] mom for some money and I remember the smell of alcohol. She hugged us and I pushed her away. I've only seen pictures of my birth father."

"We have six brothers and three sisters," says Cory explaining how they came from a family of 11 children, "My birth dad was 41 when he passed away and our birth mom was 51 when she died."

Learning that Cory and Corrine had siblings had me curious – did they remember the twins leaving home?

"Our older brother Melfort who now is 48, says that he remembers coming home for a holiday from what I guess is

residential school and we were gone," says Cory. "Everyone on our reserve knows who we are -- the twins -- and they remember when we went to live with the Becking family."

"If Mom and Dad would not have taken us, who knows where we would be. Even people on our reserve say that we were pretty lucky, that we were raised by the Becking family," says Cory.

"If David and Irene didn't take us into foster care, I think we would probably have been raised in some wild foster home or maybe sent to Lebret School," says Corrine.

Lebret Residential School was taken over by a board of 24 southern Saskatchewan First Nations in 1973 and has since been demolished. Lebret's legacy can be found on websites where classmates are seeking photos for their Common Experience Payment – photos that prove to the government that they were there when the years of abuse happened. I can't imagine my cousins living there and I am thankful that it didn't turn out that way.

It was always a good time visiting my granny's house – probably because my sisters and I had someone our age to play with. We would play house, wedding and, our favourite: funeral.

That's right. We would sit on little chairs while Cory would read off some scripture or saying from one of the dozens of handouts from funeral services that my granny (and the twins) had attended over the years. Never did know who died, but we would walk from the Runnymede valley where Granny's house was, up the highway to the graveyard in a single-file, silent procession. Once at the graveyard, we had a graveside service, usually beside Grandpa or Uncle Kelly's gravestones.

So it isn't any surprise to me that for the past ten years, Cory has been working at Lee Funeral Home and Crematorium in Regina.

"I don't know," says Cory. "I always found the funeral home interesting even though I really knew nothing

cultural activities," recalls Cory. "I am not ready or really feel comfortable in doing so. Maybe some day I will."

Corrine now has two daughters of her own, Shailey, 10 and Brooklyn, 5. "Brooklyn is more into the Native culture – she loves the dancing. I attend sweat ceremonies and love round dances. They are both exposed to so many cultures in their class room; school is a lot different than it used to be."

It seems that their birth family is happy to have connected with Cory and Corrine again and that things perhaps turned out for the better.

"Everyone respected us [on the reserve]. They were proud that we were brought up right and that Irene did a good job," says Corrine.

Corrine realizes that not all children in foster care have the same good fortune.

"We had a safe place to grow up, were fed three times a day, had decent clothes to wear...but others had caregivers that were just doing it for the money and there was some abuse that went on," says Corrine.

And I think Cory sums it all up by pointing out that everyone won in this foster care relationship.

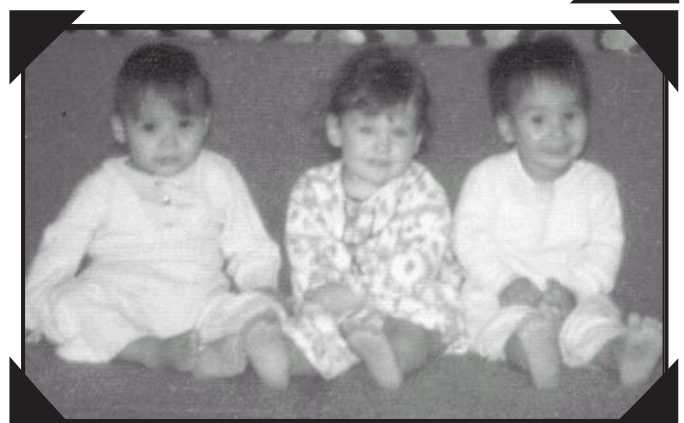
"Overall, I had a great life being raised by Irene. They say things in life happen for a purpose, and Mom was always thankful that she had us in her life; she needed someone when Dad and Kelly died – and we needed someone, to love and raise us. Although we did not grow in her tummy, we grew in her heart."

Marci Becking is the communications officer for the Union of Ontario Indians. She lives with her partner and son, both citizens of Dokis FN, in Sturgeon Falls.



Corrine Tourangeau, Marci Becking and Cory Tourangeau in 2006 in Brandon, Manitoba.

Corrine, Marci and Cory during a visit to Granny's at Runnymede, Saskatchewan in 1974. Strong friendships between the twins and the three Becking sisters have continued throughout the years.



MNO-BMAADZIWIN/HEALTH

Research links HIV/AIDS to residential school damage

OTTAWA – Research conducted by the Canadian Aboriginal AIDS Network based in Ottawa has shown both a direct and indirect link between Residential Schooling and HIV/AIDS.

In a 2005 study updated in 2008, titled Canadian Aboriginal People living with HIV/AIDS: Care, Treatment and Support Issues, 32 (16%) of the 195 Aboriginal People Living with HIV/AIDS reached in this study had attended a Residential School. Almost half (48%) had a parent, guardian or

grandparent who had attended.

Subsequent research, notably the Canadian Aboriginal Cultural Competence for HIV/AIDS Health Care Providers study currently being conducted, reveals that many aboriginal people, once diagnosed with HIV or AIDS, benefit from a reconnection with their culture. It often becomes the main source of strength to deal with the diagnosis.

Beyond the sad reality of physical and sexual abuse, is the immeasurable impact of cultural loss,

experienced when languages were forbidden and punishable. This void that some aboriginal people experience can be traced back to their early education.

"One notable difference between Residential Schools and church-run orphanages is that aboriginal identity was deliberately a target for change. Assimilation was the goal," says Kevin Barlow, Chief Executive Officer and a researcher with the Canadian Aboriginal AIDS Network.

Barlow goes on to say that "Sadly, many individuals, hurt through these experiences turned to substance abuse as a way to cope." Injecting drug use now accounts for about two-thirds of the new HIV infections in the aboriginal population in Canada according to the Public Health Agency of Canada.

The long-awaited federal government apology, while welcomed, is only one piece in the efforts of the aboriginal population to undo the harms that have come from such failed federal policy. Retaining language and culture must continue, in order to support aboriginal people to strengthen their identity and regain lost ground.

"Until such time that we have

strong, vibrant individuals living proudly with a cultural identity, those who are struggling with addictions, must be supported through harm reduction and other

interventions, so that we do not continue to add HIV/AIDS, Hepatitis C, and other life threatening illnesses to the experiences of Residential Schools" adds Barlow.

Shop Industrial 4 x 3

Residential school couldn't destroy her

By Christine McFarlane

TORONTO – Susan Esquimaux-Burke is an example of the resiliency and determination that enabled some Residential School survivors to become bright footnotes to one of the blackest chapters in Canadian history.

The second youngest in a family of nine who grew up in Whitefish Falls, Ontario, she is a citizen of the Sucker Creek First Nation, now known as Aundeck Omni Kaning.

In 1953, when she was five years old, she went to Shingwauk Residential School in Sault St. Marie, where she remained until she was 16.

Esquimaux-Burke now lives in Hamilton, a very active grandmother. She speaks candidly about her experience at Shingwauk and the impact it had on her life. The childhood feelings of fear, anger and loneliness are still fresh in her memory.

Holding back tears, she recalls as a six-year-old seeing her mother arriving to collect her sisters and brother to take home for the summer, but leave her behind.

"My mother does not love me," she thought, not realizing that school officials refused to let her accompany her siblings home.

Shingwauk's legacy, Esquimaux-Burke says, was the message constantly drummed into students that "Indians cannot hold down jobs such as being a lawyer or doctor because they were not capable of it."

She had to overcome a total dependency on school staff who decided everything from the clothes students wore, to the food they ate and the chores they were expected to do.

She saw corporal punishment meted out for "infractions" such as speaking her Ojibway, or showing any type of affection towards other students.

Esquimaux-Burke learned to be silent and speak only when spoken to. Later she would have to re-learn how to be gentle, herself and towards others.

Esquimaux-Burke credits her survival of the Residential School experience to the knowl-

edge that she had six siblings attending the same school, as well as her mother's teachings of how to treat people in a good way. She fought loneliness because staff kept family members apart and her correspondence was censored; announcements about births or deaths at home were deleted, making students feel disconnected from their communities.

"I was sitting on a fence and straddling two cultures," she says when she left Shingwauk. "My ways of interacting and dealing with people was no longer recognized and this became a source of resentment from others."

By living with one of her older sisters who had left Shingwauk before her, Susan was able to watch and help her raise her children.

Those parenting skills came in handy when she began raising her own family, and Esquimaux-Burke vowed that what she had experienced at Shingwauk was something that she would never let her own daughters and grandchildren experience.

Because Shingwauk had tried to suppress her feelings of identity, and her sense of culture and connection, Susan recognized that it was important for her daughters and grandchildren to know their culture.

"It is the foundation on which you stand on, in knowing who you are," she says. "I tried to teach them to know balance, to be strong and to be true to themselves."

At 60, Susan Esquimaux-Burke can look back and say that now she is in a good place because she has learned about relationships, and has raised two daughters who are successful in their own lives.

She says she has let go of the shame that was imposed on her in residential school. She believes that many doors have started to open for her because she sees life differently.

She is proud to be a mother and a grandmother and understand that Shingwauk could not suppress what has always been inside her.



Susan Esquimaux-Burke

Mno Bimaadzaawin: Recognizing Our Successes, Building On Our Strengths

August 19th, 20th & 21st, 2008

www.nmhc.ca

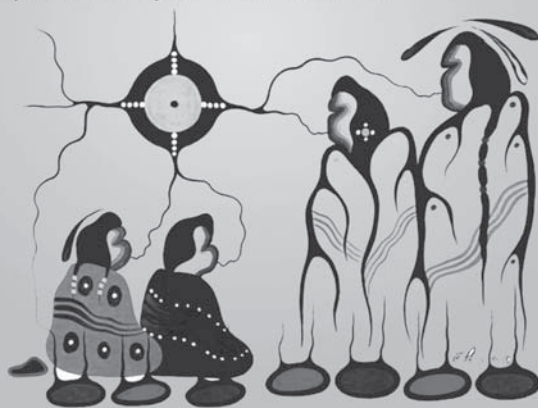
This three day educational conference features inspirational workshops by renowned speakers. Delegates will gather tools and gain skills to assist with delivery of community services and self care.

Confirmed Speakers

Barbara Coloroso
Jane Middleton-Moz
Jan Longboat
Bruce Elijah

Confirmed Elders

Ella Waukey
Jake Pine



Holiday Inn
1696 Regent Street,
Sudbury, ON
Hotel Reservations: 705.522.3000,
Quote Mental Health Conference.

Early Bird Registration by June 27, 2008 – \$300
Registration After June 27, 2008 – \$350
Student Rate (Limited Seats Available)

For Registration and Vendors
Call 705.675.1596 ext 240 or 705.692.0420



MNO-BMAADZIWIN/HEALTH

At-risk youth closer to home

AUNDECK OMNI KANING – The rain held off until a sunrise ceremony and lighting of a sacred fire marked the May 30 official opening for Kinoondidaa'gamig "A Place of Talking".

Elder Stella McGraw performed the sunrise ceremony with the Aundeck Omni Kaning Drum Group for the new youth group treatment home. While the rain held off for the ceremony, the ribbon-cutting and speeches, nearly 200 persons turned out. Large tent canopies kept guests dry from the afternoon downpour, which some regarded as an appropriate natural form of cleansing.

Grand Council Chief John Beaucage Deputy Chief Glenn Hare brought greetings and congratulations from the Anishinabek Nation.

Chief Patrick Madahbee said the idea for the Treatment Home came following a visit he made to a young boy at a Group Home in the city where he did not like what he saw. He felt that nothing was learned from the Residential School System and at the time of his visit the boy was in fact being punished and not allowed to participate in the fun that other children were



Kinoondidaa'gamig staff, front row, left: Diane Abotossaway, Carmen Pitawanakwat, Cynthia Roy, Anne-Marie Corbiere, John Kaufman, Stephanie Corbiere, Adolphus Wernigwans. Back row, left: Melanie Madahbee, Conrad Ritchie, Christine Esquimaux, Michelle Pickard, Star Nahwegahbo, Holly Abotossaway, Greg Sutherland, Monica Madahbee, Kendra Madahbee, Shannon Madahbee. Missing from picture is Fran McGraw.

having. The group home also did not provide a family environment that so many children in care are missing.

The mental health needs that the home addresses primarily focus on social and behavioural needs for youth ranging in age from 12-18 years.

Council began the process of obtaining a licence from the Ministry of Community and Social Services, and agreed on converting a former office building in the heart of the community into the 24-hour, 365-day residence for children in need.

After receiving a licence in October 2006, clinician/manager John Kaufman was hired along

with three staff, and placement requests started arriving almost immediately from The Manitoulin/Sudbury District Children's Aid Society. The home was quickly filled to capacity.

The home recently received its 2nd regular licence and 20 full and part-time staff are required to accommodate five youth round-the-clock in the 2000-square-foot centre. The lower half of the building was recently acquired to house offices, a family access room, program/recreation room for youth, a small fitness room and storage space. Fundraising is underway to purchase furniture and equipment so that the additional space is more conducive

to youth activities, including hip hop lessons, playing rock music or having house meetings.

"Kinoondidaa'gamig is a much-needed service for our youth and families," says manager Anne-Marie Corbiere, who has worked in the field of Child Welfare for ten years.

"It is very rewarding to see a community taking care of youth who previously had to be placed off the Island due to lack of placements."

Corbiere says that in her previous role as a foster care worker, she often had to decline placement to the high-risk youth due to the lack of resources on Manitoulin and is aware that a

number of the youth were placed within Sudbury group homes or even further down South. Placement close to home will assist in the treatment process allowing youth to access local services, prevent disruption within the school system and will allow contact by parents and extended family.

"The placements also benefit families by allowing parents to focus on their needs rather than worrying where their children are and how they are being cared for," says Corbiere.

Kinoondidaa'gamig is the first Treatment Home in Ontario to be owned, operated and located on a First Nation.

Raffled prizes raise funds for Joseph's Walk

By Laurie McLeod-Shabogesic

UOI OFFICES – The Anishinabeg FASD Northeast Coordinators Committee, composed of representatives from the North Shore Tribal Council, Noojmowin Teg Health Access Centre, Union of Ontario Indians, Sagamok Anishnawbek and Shawanaga First Nation wish to express our sincere appreciation to all those who supported our fundraiser for Joseph's Walk.

Winners of the prizes were as follows:

1st prize –

Anishinabe iPod - Marcel Lewis from Wawa Ontario

2nd prize –

Quillbox - Alex Roberts, North Bay Ontario.

3rd prize-

Starblanket - Angel Filimchuk, North Bay Ontario. About the Walk.

Joseph Cloutier is a citizen of Sagamok Anishnawbek. As a

newborn infant, he was separated from his mother following his birth.

Living with Fetal Alcohol Syndrome, his life has been riddled with both challenges and miracles. In addition to being a gifted speaker, he has a gentle heart and is an inspiration to all those he meets.

It took most of his life to find his mother and when he finally did, she died unexpectedly shortly before they were able to meet. Since then, Joseph has dreamed of a Walk -- a campaign to raise awareness about FAS. Next summer, he will begin his walk from Sagamok to Ottawa to join the March to Parliament on International FAS Day, Sept. 9th, 2009. He plans to dedicate his journey of the heart, to the memory of a woman he has yet to meet – his mother.

Chi-miigwetch for your support.



Mary Elliott holds the stunning quillbox created by Marilyn Debassige in support of Joseph's Walk. Holding the starblanket is Joseph Cloutier, his fiancée Lynn Mayer and Laurie McLeod-Shabogesic. Holding the Anishnabe iPod is Dallas Contin and daughter Charlotte Kewaquado.

MNO-BMAADZIWIN/HEALTH

Health training centre for Rama

CHIPPEWAS OF RAMA FN – Chief Sharon Stinson Henry was joined June 26 by Ryerson University Chancellor Raymond Chang and officials from GE Healthcare for the groundbreaking of a new Diagnostic Imaging and Health Education Training Centre to be built on Rama Mnjikaning First Nation land.

This facility, which is scheduled to open in 2010, will provide a venue for First Nations' people and others to learn a variety of diagnostic and other health-care skills. In doing so, not only will the facility help address some of Ontario's health human resource challenges, it will also be a vehicle to build new hope and opportunity for First Nations' people.

"This is a proud day for our people," said Chief Stinson Henry. "As many of you know, our ancestors, the people of Mnjikaning, were great healers."

They were people who earned a reputation for sharing the good fortune of their hunting and fishing with others while at the same time offering them medicines and nurturing the ill back to health. I can think of no greater way to honour the spirits of those who came before us than to build a modern state-of-the-art diagnostic training centre that will empower our people to give action to the values of compassion, care and community our forefathers have forever instilled within us," the Chief added.



Chief Sharon Stinson-Henry, right, at groundbreaking ceremony for new health education training centre to be built on Chippewas of Rama land.

This training facility will be the first of its kind in Canada as it will be housed on Native land, built with First Nation funds and managed in partnership with the private sector.

"On behalf of GE Healthcare Canada, I am pleased to announce GE's intention to house our multi-disciplinary training centre at this new state of the art facility," General Manager Peter Robertson. "With this decision, Ontario and the Chippewas of Rama First Nation will become home to our company's most modern diagnostic equipment and all of the training benefits that come with them."

Biidaaban Healing centre 4x4.5

Meth dealers marketing to kids

By Marci Becking

UOI OFFICES – A presentation about the dangers of Crystal Meth is not designed to frighten kids; it's intended to frighten their parents.

"It is scary how dealers make this drug attractive to young children," says Laurie McLeod-Shabogiesic, Fetal Alcohol and Drug Syndrome coordinator for the Union of Ontario Indians. "They put meth on stickers or put it in cute decorative baggies. They target the social leaders in peer groups. Once they're hooked they can get all of their friends on it too."

And you only have to try it once to get hooked for life or die.

Ingredients can include battery acid, lantern fuel, antifreeze, hydrochloric acid, drain cleaner, lye and over-the-counter cold medications containing ephedrine made in meth labs.

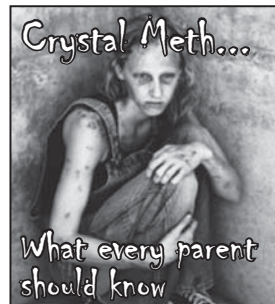
It can be smoked, injected and ingested.

"Short-term effects are anxiousness and nervousness, incessant talking, extreme moodiness and irritability, purposeless and repetitious behaviour such as picking at skin or pulling out hair, sleep disturbances, false sense of confidence and power and aggressive or violent behaviour," says McLeod-Shabogiesic.

Meth – a synthetic, man-made drug – speeds up heart rate to 300 times the normal rate. Users could have a stroke or heart attack, nerve endings die, brain cells die. Other physical effects could be circulatory problems, blood clots, digestive system

slow downs, constipation, cramping and diarrhea, malnutrition, chronic pain. And living the lifestyle of a meth user puts them at a higher risk for HIV, Hep C and sexually-transmitted infections. And again, one could always just overdose and die.

So why are young people using this drug?



McLeod-Shabogiesic says that some are using it for weight loss since it increases the body's metabolism. Others get hooked not knowing the dangers – wanting

to be like their friends. And then there's always the risk of people putting something in your drink that you aren't aware of.

"I tell my children that if they're going to a party, take your own drink with you. Never let it out of your sight. It might be a game to them to try to get you high and lose control," says McLeod-Shabogiesic.

Women are more likely to be sexually assaulted when they are passed out and are unaware of what's going on.

And younger children are at risk as well. Some 65% of Meth-lab homes have children living in them. These toxins can get on innocent children's bodies, making them seriously ill.

McLeod-Shabogiesic says that healthy individuals come from healthy families.

"With education, awareness and prevention strategies, we know we can combat meth."

For more information or for a workshop in your community contact Laurie McLeod-Shabogiesic 1-877-702-2500 ext. 2296.

METH LAB SIGNS

- Propane tank: corrosion around the valve, tank may be bloated or otherwise deformed
- House/building: darkened windows, cameras
- Inhouse: brown, runny stains on walls near ceilings
- Guard dogs
- Children neglected, hungry, unattended
- Visitors arriving at late/odd hours
- Property neglected – mounds of garbage
- Do not handle meth lab materials
- Do not confront meth lab operators
- Call police – crime stoppers immediately
- Darkened windows

Garbage is the biggest indicator. All the packaging that goes along with these items results in a tremendous amount of waste.

Every pound of meth created also results in 6 lbs of hazardous waste, which is being secretly dumped into our streams and lakes. We need everyone to watch and report any suspicious activity to their local police.

DNAKMIGZIWIN/SPORTS

Sault Native hockey capital

By Ben Leeson
Sault Daily Star

SAULT STE. MARIE — This was the year that the Sault and its First Nations became the aboriginal hockey capital of Canada.

First there was March's 37th annual Little Native Hockey League tournament. It was all about the numbers.

Four days. Five arenas. More than 100 teams. Eight divisions. Over 1,500 players and coaches. And hundreds more spectators from some 30 First Nations communities across Ontario.

The tournament's name is a misnomer. Aside from some of the participants, there very little that's little about the Little NHL.

"It's an extremely big project," said Little NHL president Marvin Assinewai, of Aundeck Omni Kanning First Nation. "It takes a lot of dedication to pull it together."

It also took a lot of work by staff and volunteers from host Batchewana First Nation and Sault Ste. Marie to put on the four-day event, running March 10-13.

The Ted Nolan Foundation, founded by New York Islanders head coach and Garden River resident Ted Nolan, was a supporter of this year's tournament.

The foundation, which raises money to provide bursaries for First Nations women via the Rose Nolan Foundation, provided signed NHL memorabilia for auction at the tournament. It also supplied free pizzas to each team.

Aamjiwanaang First Nation, near Sarnia, will host next year's tournament.



Team Manitoba captain Doug McLeod, Aboriginal Sports Circle board member Louis Gardiner, Garden River First Nation Chief Lyle Sayers, New York Islanders head coach Ted Nolan and Team Ontario North captain Randell Metatawabin-Rickard line up for a ceremonial faceoff at the National Aboriginal Hockey Championship.

Then in May — just days after the city's major junior team was eliminated from the Ontario Hockey League playoffs, 17 other hockey teams dropped the puck on the 2008 National Aboriginal Hockey Championships.

Garden River First Nation was host for the seven-day event. "It's been a little over a year since we got the nod to host the event, and we've been hard at it ever since," said Chief Lyle Sayers of Garden River.

Finals were broadcast to a national audience on the Aboriginal People's Television Network.

Gaggi Media
6x7

Carmix
4x4.5

Contest

Calling all
POETS
and SONGWRITERS
alike

**\$5,000
Cash Prizes**

Entry Deadline
July 25, 2008
12 p.m. (noon)

In conjunction with the Anishinabek News, The Moose FM Parry Sound/Timmins is launching its first annual songwriting and poetry contest

Cash prize available for contest winners in both the Timmins and Parry Sound Moose FM markets.

Poems must be either typed or written legibly and sent to the local participating radio stations. Song submissions must be in mp3 format or on CD and include the lyrics.

Only one entry per submission. All material must be original that have not been paid, published, released or distributed.

Winner to be announced August 30, 2008

For an entry form contact:

The Moose - Parry Sound 60 James Street, Suite 301 Parry Sound, ON P2A 1T5	The Moose - Timmins 49 Cedar Street South Timmins, ON P4N 2G5
--	---

OR Email us: 1033.moosefm.com

MOOSEFM **ANISHINABEK NEWS**

Deadline July 25th

First Nation poems, songs can share \$5,000 in prizes

By Jennifer Ashawasegai

PARRY SOUND – Moose FM listeners in the Parry Sound and Timmins area are invited to sharpen their pencils and lay down the tracks of their best songs.

The first annual Aboriginal poetry and songwriting contest has begun, with \$5,000 in cash prizes up for grabs.

Haliburton Broadcasting Group is committed to its Aboriginal programming, and the contest is just one part of that, says Group president Christopher Grossman.

"It's an important part of our listenership and important to have a voice for the audience. It's also part of our commitment to the Canadian Radio and Television Commission and our listeners."

Currently, the company regularly airs news from First Nations communities, as well as Bamosedá, a weekly Aboriginal



Jennifer Ashawasegai, News Director, Moose FM Parry Sound.

news magazine program which airs on five Moose FM stations.

The first annual Aboriginal Songwriting and Poetry contest

is open to Aboriginal listeners of all ages in the Parry Sound and Timmins markets. Submitted entries must be original work that has not been published or released.

Written lyrics must also be submitted for songs.

Entry forms and rules can be picked up at Moose FM stations, the Union of Ontario Indians office on Highway 17 west of North Bay, or by requesting them through email at: jashawasegai@moosefm.com.

Haliburton Broadcasting Group has partnered with the Anishinabek News at the Union of Ontario Indians to help promote and judge the contest.

The deadline to get your entries in is noon on July 25th, and winners will be announced in August.

Halford
Hide
4x4.5

Carmix
4x4.5

Waubetek
6x8
job posting

ANISHINABEK NEWS

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

Published monthly by the Union of Ontario Indians - Anishinabek Nation

20th Anniversary Anishinabek News Golf Tournament

Chi Miigwetch to all the participants and our supporters



Over 50 winners: Bob Antone, Willy Huff, Al Day, Arnold Lacselles



Mens winners: Thomas Assinewe, Ron Odjig, Bucky Pelletier, Aaron Assinewe



Womens winners: Carilla Manitowabi, Marilyn Odjig, Garnet Manitowabi, Crystal Pitawanikwat



Mixed winners: Danny George, Lucy Francis, Nikki Manitowabi, Robert Corbiere

Anishinabek Nation 7th
Generation Charity (AN7GC)
Anishinabek Nation
Union of Ontario Indians
Grand and Toy, North Bay
Creative Impressions
Best Western, North Bay
Four Points Sheraton, London
National Tilden, North Bay
Staples, North Bay
Carte Blanche, North Bay
Casino Rama
Wikwemikong Unceded Indian
Reserve
Canadian Tire, London
Nipissing First Nation
Aundeck Omni Kaning First
Nation
SAPSCU
Holiday Inn, SSM
Watertown Inn, SSM
Comfort Inn, North Bay
Castle Building Supplies

Raddison Hotel
Kenjge Win Teg
Real Star Hospital

SPECIAL MENTIONS:

Danny George from Wiky got a hole in one on hole #17
Longest Drive winners were Leah Stock and Bob Antone.
Closest to the pin were Nikki Manitowabi and Chuck Jones.

STAFF & VOLUNTEERS:

Marci Becking
Priscilla Goulais
Maurice Switzer
Vicky Corbiere
Leroy Dolson
Vince Dolson

SPECIAL THANKS:

Forest City National
Golf Club



2008 GRAND COUNCIL ASSEMBLY

WHITEFISH RIVER FIRST NATION



Grand Council Chief John Beaucage

Sharing resource wealth Modern treaty plan unveiled

WHITEFISH RIVER FN – Anishinabek Grand Council Chief John Beaucage has proposed for a new, modern Treaty Implementation Process.

“Our primary political, social and governance agenda will be to secure and implement our inherent, aboriginal and treaty rights,” Beaucage told Anishinabek Chiefs-in-Assembly. “We will do this through our Five Point Plan to propose and lead a new, modern treaty implementation process with Ontario and Canada.”

The plan’s first focus would be engaging the Crown (provincial and federal) and renewing the tripartite process and the negotiation of a treaty implementation framework.

“The second part would consist of negotiating resource benefit-sharing with a province-wide revenue agreement, similar to the gaming agreement and enabling a treaty-based benefit-sharing process,” said Beaucage.

Advocating for treaty enabling legislation would be step three in the process.

“Rather than demanding only abrogation / derogation clauses, legislation would require treaty enabling clauses, treaty enabling agreements, and a treaty test for all future development,” said Beaucage.

This would be done by working with First Nations to implement consultation, accommodation and engagement legislation. Work would be done with government on a comprehensive legislative review and changes to legislation (beginning with Ontario’s Mining Act) to be consistent with treaty rights and Supreme Court decisions.

“We would then implement a Treaty Commission of On-

tario (TCO) – one of the key recommendations in the Ipperwash Inquiry Final Report,” The Grand Council Chief said.

“Each treaty region would appoint a Commissioner to the TCO. We would advocate for each individual Commissioner to have a Treaty Commissioner’s Office, support staff and a secretariat.

“Finally, we would advocate for a strong treaty education mandate which would include on-going public education on the treaties and treaty rights, as well as develop and generate formal curriculum in the Ontario school system,” said Beaucage.

“The understanding of the rights-based agenda begins by understanding that the rights that we enjoy as the First Peoples are derived from the rights and responsibilities provided to us by the Creator.”



Grand Council Chief John Beaucage with Minister of Indian and Northern Affairs, Chuck Strahl.

Strahl takes pride in Canada’s apology

By Marci Becking

WHITEFISH RIVER FN – Chuck Strahl says the federal government’s June 11 apology to survivors of Indian Residential Schools was one of his proudest political moments.

“There was a lot of work put into that apology and I think it was done right,” Canada’s Minister of Indian and Northern Affairs said in a June 25 address to the annual Anishinabek Nation Grand Council Assembly. “The apology was one of the proudest moments in my parliamentary career,” said Strahl, who fielded questions on a variety of issues put to him by Chiefs of the 42 member Anishinabek Nation communities.

Nipissing First Nation Chief Marianna Couchie pressed the Minister about her community’s shortfall in education funding, largely due to the fact that current agreements do not provide for funds to flow to the First Nation to cover costs of off-reserve students attending Nbisling Secondary School.

“I hope that you would take away today the message that our schools need proper and ad-

equated funding,” Chief Couchie told Strahl, who said suggestions to integrate First Nation schools into provincial systems would mean First Nation students “would be entering into a sub-standard system”.

“With the passage of the human rights bill we could be sued. We can’t provide the adequate and appropriate supports to our children. If we were to integrate into the Provincial system, we would be losing control over our own education system.”

Chief Wilfred King of Kiashe Zaaging Anishinaabek First Nation – formerly Gull Bay – was grateful for Prime Minister Stephen Harper’s public apology and said Minister Strahl’s government has improved somewhat when dealing with his community’s issues.

But he was concerned about what has happened since INAC imposed third-party management on his Northwestern Ontario First Nation.

“In 1997 when we went under third party management we were 1.2 million dollars in debt. Now we are up to five million in debt,” said Chief King.



Whitefish River Chief Shining Turtle and council member George Francis accept a turtle painting from Chuck Strahl, federal Minister of Indian and Northern Affairs Canada.

King pointed out that the minister himself wanted to see where First Nations money was going – to make financials transparent.

“And there was the announcement that five million dollars will be sent to Afghanistan and the latest report from your government clearly indicates you guys have no idea where this money is being spent,” said Chief King. “Most of that money is going to drug lords and warlords in Af-

ghanistan. There is no transparency for money spent overseas.”

Chief Robert Corbiere, Wikwemikong Unceded Indian Reserve, asked Minister Strahl to help support Anishinabek Nation chiefs in their war on drugs. He also noted that INAC’s two per cent cap on infrastructure funding is hindering economic development in First Nations.

Serpent River Chief Isadore Day talked about the treaty com-

mission framework from a Lake Huron region perspective.

“We’re going to go after economic development opportunities and work with groups like the First Nation Energy Alliance,” said Chief Day, who also said there was a need for governments to help First Nations reform child welfare regulations.

Minister Strahl pledged to contact Chiefs individually on some of the concerns they raised.

RESTORATION OF JURISDICTION



The Chiefs Committee on Governance tabled its report at the June 2008 Grand Council Assembly on the implementation of strategic plan to achieve comprehensive self-government. The report highlights governance, citizenship, economic development, and communications initiatives that will move the Anishinabek Nation toward its self-government goals. The plan's acceptance was solemnized by a pipe ceremony to seal the Anishinabek First Nations' solidarity and commitment to the vision, initiatives, and timelines outlined in the plan. From left to right are members of the Chiefs Committee on Governance: Jim Marsden, Alderville; Patrick Madahbee, Aundeck Omni Kaning; Robert Corbiere, Wikwemikong Unceded Indian Reserve; Wilfred King, Kiashke Zaaging Anishinaabek; Chris Plain, Aamjiwnaang First Nation; and Patrick Waddilove, Munsee-Delaware Nation.

— Photo by Alice McLeod

Creating community constitutions rewarding but difficult

By Mike Restoule
Special Project Coordinator

A constitution is a declaration of the sovereignty of the people that basically says "this is who we are and this is how we will govern our First Nation."

A constitution empowers and regulates a peoples' government by setting out the principles and rules that govern decision-making.

Over the past few years, Anishinabek First Nations have had varying results in their efforts to create their constitutions.

Some First Nation constitution development committees just keep plugging along, seemingly relentless in their pursuit of a final draft community constitution.

They meet in committee often, they hold community consultation meetings or they just talk to people on the street about the importance of creating a constitution for their communities.

Then on the flip-side, in other communities there is a fundamental

lack of understanding about what a constitution is and what its purpose is.

Some First Nations suffer the consequences of divisions among its citizens that present huge obstacles for the constitution committees to gain community support and consensus.

In some cases, apathy makes it next to impossible to encourage citizens to become interested and to get involved in the discussions about developing their constitutions.

Through all of this, committee members continue to meet and push forward to talk-up the details of constitution development.

The valiant efforts of those committee members, in the face of discouraging barriers, shows their love for their communities and their sheer determination to make life better for the citizens by effecting change.

Developing a community constitution that will be accepted by the citizens of a community is

no easy task.

It takes courage, common sense and passion. Some committees display those qualities. They are the heroes in their communities.

First Nations, such as, Wasauksing, Wikwemikong, Dokis, Whitefish Lake, Garden River and Kettle and Stony Point have very active committees and they meet often to develop the language of their draft constitutions.

Alderville, Aundeck Omni Kaning, Curve Lake, Georgina Island and Nipissing have done their work and have basically completed the drafting of their respective constitutions and are looking toward ratification.

Other First Nations are in the beginning stages of developing their draft constitutions.

The First Nations who have not as yet become involved in the process of writing a community constitution are: Aamjiwnaang, Algonquins of Pikwakanagan,

Bingwi Nayaashi Anishinaabek, Chippewas of the Thames, Fort William, Henvy Inlet, Mississauga #8, Munsee-Delaware, Serpent River, Sheguiandah and Whitefish River.

There are individuals in those communities eager to play a part in bringing a constitution to their First Nation.

Currently there are thirty-one First Nations in Anishinabek territory who are in various stages of developing their constitutions.

Twenty-four of those have opted to participate in the development process through Union of Ontario Indians Restoration of Jurisdiction Project.

The remaining seven are developing or have developed their constitutions with another project or on their own as individual First Nations.

At the Union of Ontario Indians, there are plans in the works to host another series of the constitution-writing workshops

that were so successful in 2006 and 2007.

It is anticipated that the First Nations who have not begun development of their constitutions will be invited to send their delegates to the workshops.

There are plans also in the works for communications and consultations activities designed to further assist those constitution committees who are partway through their work to solicit the support, input and understanding of First Nation citizens in this rewarding and beneficial venture.

It is a monumental task but the Anishinabek, as always, are up for the job.

If you are interested in being part of the action to create your community's constitution, get in touch with your chief or council and make your intentions known that you are willing to work towards towards better governance and implementing self-government for a better tomorrow.



Wikwemikong Constitution Committee deliberates its draft wording.



Wasauksing Constitution Committee undertakes consultations.

RESTORATION OF JURISDICTION

Capacity Development survey results

By Terry Restoule

Capacity Development Coordinator

The Capacity Development Advisory Committee conducted a survey in May 2008 to gauge the impact that Capacity Development workshops have had within the communities and to assist with identifying future Capacity Development training needs.

Participants were asked to respond to questions as to whether the present format of delivery of the workshops suited them or if there were other ways that could be tried in order to maximize workshop attendance.

The response was basically to maintain status quo on the method of delivery although there were some interesting alternatives also offered.

One suggestion was to provide the curriculum for the workshops to communities and they could use their own facilitator to deliver the workshop.

The Capacity Development Advisory Committee tries to ensure that workshops are evenly dispersed in all four regions and the respondents were asked if travel was an issue.

The preference was that if travel was necessary, travel be within their region. Other responses were to hold workshops in central locations within a region or perhaps neutral centres such as Sault Ste. Marie, Orillia, or London which have been used from time to time for past workshops.

The respondents were asked to indicate the overall effectiveness of the Capacity Development training and the responses said overwhelming that the workshops were of benefit to them individually and to the community.

It was also mentioned that some of the workshops such as the 2003 Constitution workshop have assisted in policy changes within the community.

The respondents were asked to provide what they require for future Capacity Development workshops.

Many of the responses were similar and a



Capacity Development Workshop in Pic River First Nation in 2007.

list of 25 different topics were drawn from the responses. Many of the topic areas identified involve preparing for the implementation of the Education and Governance agreements and what this will mean to their First Nation once these agreements are ratified.

As the negotiations progress it becomes increasingly important to have the relevant training available to ensure a smooth transition when added responsibilities become a reality.

The survey itself was by no means scientific but it did assist the committee in assuring them that Capacity Development was necessary and appreciated by our communities.

Overall the results were positive and the Committee would like to thank everyone for their participation and looks forward to providing more Capacity Development training opportunities.

The Capacity Development Advisory Committee has prepared the 2008-09 series of workshops and a Call for Proposals for workshop facilitators and for communities to host workshops has been circulated.

For inquiries, contact Terry Restoule, Capacity Development Coordinator.

Plans underway for community votes

By Lorie Young

Ratification Coordinator

The education final agreement negotiations are close to completion and the Restoration of Jurisdiction department is gearing up for the next phase of this process – ratification of the final agreement package.

Research is now being completed to determine each First Nation's method of ratification or approval of agreements requiring a community referendum process. This information will assist in determining the process by which Anishinabek First Nations will ratify the education final agreement.

Canada has suggested a formula for ratification of a self-government agreement. It is their suggestion that each First Nation reach a 25% voter turnout and 25% of this turnout must vote "yes."

It is the Anishinabek Nation's position that in order to achieve a successfully-ratified agreement, we require a simple majority of eligible voters to participate in the vote. Historically, voter turnout in First Nations ranges from 18% to 60%.

From this information we can see that the federal government's formula would make it almost impossible to successfully ratify the education agreement. First Nations need to determine the best, most practical formula to ensure success of the negotiation process. Ratification thresholds are still being worked through at the negotiation table.

While the final negotiations are being completed, ROJ staff are preparing for an information campaign, which would bring all information on the education final agreement to the First Nations eligible voters, both on and off reserve. A very clear, concise marketing plan is being developed to ensure that all voters will be properly informed on every aspect of this agreement in order to make an informed decision about whether to approve or not approve the education final agreement.

Community information presentations will be scheduled, meetings will be held in various urban centres, and many media outlets will be accessed to reach all First Nation eligible voters and to provide the necessary information about the negotiated education agreement package and details about the ratification vote.

Each First Nation will hold an individual vote on the agreement. Once all voting is completed and the results are tabulated, a ratified Agreement with Respect to the Exercise of Education Jurisdiction will move into the implementation phase. The Implementation Plan, along with the main agreement and the Fiscal Transfer Agreement, constitute the final agreement package.



Call For Proposals

2008-09 Capacity Development Workshop Facilitators

Anishinabek Nation Restoration Of Jurisdiction
Capacity Development Project



Anishinabek

The Union of Ontario Indians is presenting a series of eight Capacity Development workshops throughout the fiscal year ending March 31, 2009. The Capacity Development Committee is seeking individuals or firms to facilitate these workshops.

The two-day workshops are aimed at providing First Nation communities within the Anishinabek Nation territory an opportunity to further develop capacity levels in key identified areas. The participants will include, but not limited to, Leadership, Administration, Program Managers. A workshop schedule and locations will be determined at a later date. Also, topics 6, 7, 8 of the list below will be presented through a conference type format in February 2009, details to follow.

Workshop topics:

- | | |
|----------------------------------|---|
| 1) Band Custom Election | 5) Boards and Committees, Role and Responsibilities |
| 2) Drafting Membership Codes | 6) Human Resource Management |
| 3) Policy Development | 7) Contracting and Tendering |
| 4) Dealing With Difficult People | 8) Reading and Analysis of Financial Information |

Workshop Facilitator Proposal submissions must include the following information:

Facilitator biography, Workshop Title and Detailed Agenda, Workshop content, including resource material, Equipment requirements i.e. laptop computer, power point projector, TV, flip charts, etc. Total cost of facilitation of workshop.

Note: Photocopying of workshop material is the responsibility of the facilitator. A detailed workshop report is required as part of the responsibilities of the workshop facilitator, to be completed and submitted to the Union of Ontario Indians within 15 working days of the completion of the workshop.

Please direct any questions regarding your submission to Terry Restoule, Capacity Development Coordinator.

Tel: (705) 497-9127 Fax: (705) 497-9135 Toll Free: (877) 702-5200 E-mail: rester@anishinabek.ca

Deadline for submissions is 4:00 p.m. Friday August 8, 2008

Please send your submissions, attn: Terry Restoule, Capacity Development Coordinator to:
Union of Ontario Indians, P.O. Box 711, North Bay, Ontario P1B 8J8

ROJ STAFF

Jamie Restoule
Self-Government Project Manager

EDUCATION NEGOTIATIONS

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

GOVERNANCE NEGOTIATIONS

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

RESTORATION OF JURISDICTION

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

Terry Restoule
Capacity Development Coordinator
Dave Shawana
Education Working Group Coordinator

Lorie Young
Ratification Coordinator

Mary Laronde
Communications Coordinator

Jason Restoule
Communications Liaison Officer

COMMUNITY FACILITATORS

Tim Hardy, Northern Superior

Valarie McGregor
Lake Huron/Northern Superior

CONTACT

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

NISHNAABEWIN/CULTURE



Shirley Williams, 69, at home in Peterborough.

– Photo by Fred Thornhill

‘I will never get over it’

By Linda Diebel

Toronto Star

PETERBOROUGH – “Never,” says residential school survivor Shirley Williams. “I will never get over it.”

An Ojibway from Wikwemikong on Manitoulin Island, she has a full, rich life. At 69, she’s involved with family and projects involving her native heritage.

But nothing will ever obliterate the 10-year-old girl taken from her family and sent across northern Ontario to the St. Joseph’s Residential School in Spanish River, where the French order of the Sisters of Mary would throw themselves into trying to save her soul by obliterating her identity.

In Ottawa June 11 Williams joined other survivors in the House of Commons to hear firsthand the apology for residential schools from Prime Minister Stephen Harper on behalf of the government and the people of Canada.

Will it be enough?

“I don’t know if it will make things better,” Williams says softly, in a telephone interview from Peterborough. “We want so much to hear somebody saying they are sorry.”

At her school, the nuns were rigorous. As soon as the little girls walked through the doors, their long, black hair was hacked off and they were given baths, scrubbed raw. They were told they were dirty and uncivilized, their culture and religion worthless.

The goal: utter assimilation.

To speak their language meant the strap, or worse, physical abuse.

Her father, John S. Pheasant, and mother, Nancy, fought to keep her home until she was 10. Her eight siblings were sent away at 7. The Indian agent compromised.

“My father bargained with them to let one of his children be able to speak our language and know our culture. He wanted me to carry on the tradition,” she says.

Aaniish ezhi-bekaanaagoziwaad ggashi miinwaa koos?

What’s the difference between moms and dads?



Shirley Williams

1. Ngaashi nokiitaage miinwaa nokii endaayaang miinwaa dash noosoo-nokiitaage eta enji nokiid.

Moms work at work and work at home and dads just go to work at work.

2. Gashoog daa’aanaawaa mshkoziwin, zhidjigan daa’aanaawaa wii-mino-yaayaayin gaawin mekaj mshkiki dankaaziin.

Moms have magic, they make you feel better without medicine.

3. Oosag ooshime gnoosiwag miinwaa ooshime mshkoziwag, boo’ooj dash wii-go gashoog ooshime mshkoziwag mii zhiwe teg mshkoziwin mii aw gekejimod giish pin wii-oo-nbendawaad gwiiikiwenh.

Dads are taller & stronger, but moms have all the real power ‘cause that’s who you got to ask if you want to sleep over at your friend’s.

Expert Alderville carver used cedar fence rails

By William Michael Crowe

ALDERVILLE FN – Accomplished carver George Beaver was a life-long resident of Alderville First Nation, born in 1868 at Coe Hill, and moving here with his family as a baby.

Not too much is known of his younger years at Alderville as many of those who did know him have passed on. I knew George as a child and we called him “Nanabush”, although no-one is sure how he got that name.

In those days, work was very scarce around the area – much of it seasonal with local farmers – so to sustain himself and his sister Caroline, George got into making cedar magazine racks and comb baskets. The siblings also made black ash baskets out of splints which had to be laboriously pounded out of larger pieces of wood.

As rumour has it, George found local farmers’ rail fences to be an excellent source of nice straight pieces of cedar. The only tell-tale sign that George had been around would be a cedar rail cut in half.

Once he had a good supply of cedar, he would start making his much-coveted magazine racks and comb baskets. In those days there was no electricity or local Home Depot and George created his beautiful work with basic handtools.

George sold or traded many

of his magazine racks and comb-holders along with the black ash baskets to merchants in the nearby village of Roseneath where they were popular purchases by tourists.

In George’s younger years he liked baseball and was sometimes called on to umpire games.

On one occasion George called a player from a neighbouring community out on a base-running play.

“What did you say?” the disgruntled player shouted at George.

“You’re safe,” George replied, to laughter from the crowd.

George liked to walk up to my grandparents’ house in the evening and have a cup of tea and a piece of scone, and do what he really enjoyed -- tell ghost stories.

I can still remember the setting; everyone sitting around a table with a coal-oil lamp burning and George telling some really frightening stories of ghosts, devils and witches.

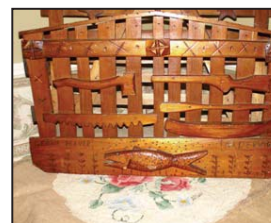
At the end of the evening, George had scared himself so badly he was afraid to go outside alone, so on many a dark night my uncle John had to walk him home.

George Beaver passed away peacefully at his home in Alderville at the ripe old age of 88.

Whether or not he realized it “Nanabush” was one of the earliest entrepreneurs here on the reserve.



George Beaver



Magazine holder

NAAF 6x6



Anishinabek Nation Seventh Generation Charity

Les Couchie, Manager P.O. Box 711 North Bay, ON P1B 8J8 Phone: (705) 497-9127 Fax: (705) 497-9135 Toll-free (877) 702-5200 E-mail: ansgc@anishinabek.ca



Hockey Hall-of-Famer Johnny Bower with Trina McGahey and daughter Mishkagubway (Woman of Power), daughter-in-law and granddaughter of Les Couchie, Director of Operations for the Anishinabek Nation 7th Generation Charity. They were volunteers at the Veterans Golf Tournament held in Orillia, June 19, 2008.



Gary Dokis, Chief Operating Officer of the Union of Ontario Indians, with his mother Madeline Dokis. Madeline accepted a Lifetime Achievement Award on behalf of her late husband Lawrence Dokis.



Michele Baptiste, National Manager Aboriginal Employment, Scotia Bank; Clayton Samuel King, Beausoleil First Nation -- one of four Anishinabek Student Excellence Award winners -- and Grand Council Chief John Beaucage at 10th Annual Anishinabek Nation 7th Generations Charity Lifetime Achievement Awards banquet held at Casino Rama, Chippewas of Rama First Nation.

Sold-out events highlight busy June for Charity

By Les Couchie

UOI OFFICES – The month of June is the busiest time of the year for the Anishinabek Nation 7th Generation Charity.

On June 11th Casino Rama was the venue for the 10th Annual Casino Rama Anishinabek Evening of Excellence. The sold-out event honoured 18 new Lifetime Achievement recipients, four new Anishinabek Student Excellence Award-winners, and our first Thomson Award winners for charity loyalty and continued support. Over 300 attended the event in the Silvernightingale Ballroom, including special guests New York Islander coach Ted Nolan, actor Eric Schweig, Hockey Hall-of-Famers Johnny Bower and Ron Ellis and a large contingent of corporate representatives.

Our lifetime recipients included: Alton Bigwin, the Late Lawrence Dokis, the Late Dominic Eshkakogan, Marshall E. George, David Henry, Anne Mc-

Cue, the Late Alfred King, Allan Manitowabi, Tom Maness, Brian Monague, Barbra Nahwegahbow, David Nahwegahbow, the Late Richard (Rick) Nolan, Carleen Partridge, Elaine Recollet, John Recollet, and the Late Lawrence (Larry) Sandy.

Congratulations to all our community workers who have made a difference in First Nation Community.

The recipients will now have their names listed in the Elders Hall at the main office of the Union of Ontario Indians and on our website www.anishinabek.ca

The Scotiabank Student Excellence awards went to Kelly Crawford, Clayton Samuel King, Kelly LaRocca, and Matthew S. McGregor. These students each received \$ 2,500 scholarships from Scotiabank, and will be featured in a poster project to be produced by the Anishinabek News and distributed to all First Nations and post-secondary institutions in Anishinabek Nation

territory. The theme of the poster is "To strive for excellence".

Congratulations to all the students who have excelled in their studies.

The Thomson Award was inaugurated this year in memory of CN Public Affairs Director the Late Ian Thomson. Mr. Thomson demonstrated support and loyalty to the 7th Generation Charity over the years, before falling victim to melanoma and passing away last summer. His relationship with the charity over the years was that of professionalism, loyalty and ongoing support.

Our very first recipients based on loyalty and continued support by a person, corporation, or foundation went to Johnny Bower and Ron Ellis. Both former Stanley Cup Champions and Toronto Maple Leafs have been very supportive of the charity ever since they got involved. Ron helped with developing Team Aboriginal and Johnny Bower has visited North Bay to help with charity work

and the Down Syndrome committee in North Bay. Both have participated numerous times at the Anishinabek Veterans Memorial Golf Tournament.

The evening is funded by: Casino Rama, Scotiabank, RBC, Westmont Hospitality, Union Gas, CN, CIBC and joined this year by newcomers Hydro One, Sudbury's Holiday Inn and Great West Life Assurance Company.

The 10th Annual Bell Anishinabek Veterans Memorial Golf Tournament was held once again at our home course at Hawk Ridge Golf and Country Club. Under cloudy skies and cool temperatures a sold-out field of 144 golfers once again headed out to the links, including hockey celebrity guests Ron Ellis, Johnny Bower, Dave Hutchison, Larry Keenan and Wayne King. The event was a huge success.

Our own Leah Stock won the longest drive contest and championship teams included: Men's Division:

Rick Hurst, Ryan Taylor, Steve Jacobs, and Alvin Jacobs; Women's Division: Leah Stock, Stephanie Peplinskie, Heather Racicot and Linda Seamont and Mixed Division: Greg MacLellan, Wally Manitowabi, Jennifer Manitowabi and Judy Manitowabi. (Judy shot a natural birdie – one of her shots struck a bird whose fate is unknown.)

Dave Hutchison told the group about his adventures in Afghanistan with a number of NHLers visiting Canadian troops with the Stanley Cup and playing ball hockey with them. Dave has always been committed to helping out wherever he can contribute. Thanks to Dave for bringing some veteran stories to the Veterans Memorial Golf tournament.

Special thanks goes out to corporate sponsors Bell, Westmont Hospitality, TransCanada, Creative Impressions, Carte Blanche, Canadore, CMHC and newcomers the Miller Group.

Chiefs again urged to listen to youth

By Marci Becking

WHITEFISH RIVER FN – Sandra Albert, youth rep for Munsee-Delaware First Nation, has issued the latest plea to Anishinabek Chiefs-in-Assembly to listen to what the youth in their communities are saying.

"Simple things can be done that can be positive," Albert said in an emotional address to those in attendance at June's Grand Council Assembly. "Chiefs need to acknowledge the good things that the youth do. Pay attention to the youth in your community."

Elder Barb Bressette, Kettle and Stony Point First Nation, agreed.

"I love my community, I love the kids – we've been dealing with drugs for a while now. Be-

fore it was alcohol," said Bressette.

Bressette is sick of people like a local bootlegger who takes advantage of youth.

"We have people who work in the medical centre – they know who prescribes to this medication that they are selling to the kids," said Bressette.

Chief Robert Corbiere, Wikemikong Unceded Indian Reserve, told the assembly he believes that economic development will solve a lot of First Nation drug problems.

"Our young people need jobs – once we are self-sufficient we won't need to depend on others – we won't need to depend on drugs," said the Chief of the largest of 42 Anishinabek Nation communities.



Elder Martin Assinewe listens to youth rep Sandra Albert and her daughter make an emotional plea to the Chiefs-in-assembly to pay attention to the youth in their communities.

A lot of the discussion stemmed from the resolution New Governance Model for First Nation Health Benefits.

Health Canada has continuously cut back on Non-Insured Health Benefits that have had a

disproportionate negative impact on the health status of Anishinabek citizens and the Anishinabek Chiefs-in-Assembly directed the Union of Ontario Indians to advocate for improved health outcomes of Anishinabek citizens

through a new governance model initiative, and ensure full and adequate grassroots consultation.

A "war on drugs" conference will be held in the fall to help communities deal with the serious drug problems that they face.

LANDS AND RESOURCES



Participants in Traditional Water Retreat, from left: Deputy Grand Council Chief Glen Hare, Mary Deleary, M'Chigeeng Chief Isadora Bebamash, Josephine Mandamin, Minister of Natural Resources Donna Cansfield and Grand Council Chief John Beaucage.

Water Retreat 'beginning of unity'

By Kelly Crawford

WHITEFISH RIVER FN – The Anishinabek Women's Water Commission shared a traditional water ceremony and teachings with Hon. Donna Cansfield, Ontario Minister of Natural Resources.

"We are beginning a real conversation based on mutual respect," said commission member Mary Deleary following a June 20 Traditional Water Retreat at Rainbow Lodge in the shadow of the legendary Dreamer's Rock.

"Having it here adds a 'specialness' because it is such a powerful place, it felt like the ancestors were listening today."

Grand Council Chief John Beaucage spoke about the traditional Anishinabek women's

responsibility for protecting and speaking for the Water, noting "It is fitting that the Minister of the MNR is a female."

This connection was also recognized by Anishinabek Women's Water Commission member Josephine Mandamin.

"The beginning of unity, especially with our Minister, because she is female, will carry on the teachings of the water. Without her knowing, we are giving her a big task," said Mandamin, who related to the gathering some of her experiences in walking around all five Great Lakes to help raise awareness about water issues.

Minister Cansfield participated in the ceremony and said her attendance at the retreat was a learning experience.

"I am one of those individuals who needs to experience in order to learn," she said, adding that she supports the concept of a united movement to protect water resources.

The ceremony helped emphasize the Anishinabek concept of water as the lifeblood of Mother Earth.

"It is the first thing we drink in the morning before tea or coffee," said M'Chigeeng First Nation Chief Isadora Bebamash, the Water Commission's newly-appointed political liaison.

In addition to protecting and speaking for the water, the Anishinabek Women's Water Commission also provides direct advice to the Grand Council Chief and the Anishinabek Nation Chiefs-in-Assembly.

Eagle Zeus released at Sheguindah

By Kelly Crawford

SHEGUINDAH FN – A Golden Eagle was released into nature from the top of a cliff at a June 28th sunrise ceremony on this First Nation's territory.

"That was the most moving ceremony that I have ever been a part of," said Chief Elizabeth Laford of Sheshegwaning First Nation, one of a crowd of onlookers of all ages and from communities across Manitoulin Island. Chief Shining Turtle of Whitefish River brought a contingent of youth from his First Nation to witness the rare and moving spectacle.

The saga of Zeus the Golden Eagle began last November 13th when Carol Ricciuto, Open Sky Raptor Foundation, and her husband Frank answered a call to rescue "a very large hawk" in the Brantford area of southern Ontario. The people who made the call claimed that Ministry of Natural Resources staff in Guelph had suggested that they "return the bird to where it was found and let nature take its course."

The Ricciutos took Zeus to Niagara Animal Hospital for X-rays, which revealed that his right wing had been broken by a gunshot.

The ten-pound Eagle was painstakingly treated with hands-



Chief Elizabeth Laford, Sheshegwaning First Nation watches as Carol Ricciuto prepares to release Zeus the Golden Eagle back into nature.

on therapy and kept in an eight-foot cage until January of this year, when he was moved into a 12-foot cage to give him a chance to strengthen his wings, which together created a six feet, four-inch wide wingspan.

Once Zeus was able to fly the length of the cage with "a few flaps of his wing," Carol Ricciuto knew it was time for him to go back to the wild. Jeff LaMarr, a volunteer at the Open Sky Raptor Foundation, suggested that the bird be released on Manitoulin Island where his sister, Charlene Ago Neh, resides. Carol and Charlene made contact and the release plan began to take shape.

Many who attended the Eagle's

June 28th release ceremony had greeted Zeus he arrived in Sheguindah with Carol Ricciuto, who said the ceremony was "very spiritual." Medicine Man Jake Ago Neh blessed the Eagle and asked the Creator for a long and successful life for him.

As a travelling song began, Zeus seemed to join the drum by hitting the side of the cage, for many a sign that he was ready to fly. In silence, Carol took Zeus out of the cage and stood on a large platform. Within seconds he was released.

Everyone gasped.

"It was the most beautiful thing I have ever seen," a voice from the crowd whispered.



Jeff McLeod, Nipissing First Nation, performs surgery on a sturgeon to implant a radiotracker into its abdominal cavity. MNR's Charles Hendry (left) and veterinarian Dr. Don O'Connor look on.

Sturgeon stock studied

NIPISSING FIRST NATION – with federal funding from the Aboriginal Funds for Species at Risk program, is leading an intensive study of lake sturgeon in Lake Nipissing. The study is an effort to understand the population status and habitat needs of this ancient fish, whose existence dates back to the dinosaur age. Part of this study includes the first ever radio-tracking of sturgeon in Lake Nipissing. Radio-tracking involves surgically implanting each fish with a transmitter tag. These tagged fish can then be followed around the lake for the next five years using a radio signal receiver to find out where they go and what they do.

The last day of implanting radio-tags for this year was scheduled for Wednesday June 11, 2008 at the Chapman's Chutes Landing on the South River. Other aspects of the project this year include sampling juvenile sturgeon and assessing the Sturgeon River sturgeon population.

Lake Sturgeon is a species at risk in many jurisdictions across Canada. Its status in Lake Nipissing is presently unknown. Nipissing First Nation with partners including the Ministry of Natural Resources, hopes to get information from these studies to protect and enhance the existence of this fish in Lake Nipissing. Sturgeon in Lake Nipissing were almost fished to extinction over the last century and much of its habitat was degraded by industry.

STAFF

Jason Laronde
Director
larjas@anishinabek.ca
Ext. 2263

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

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

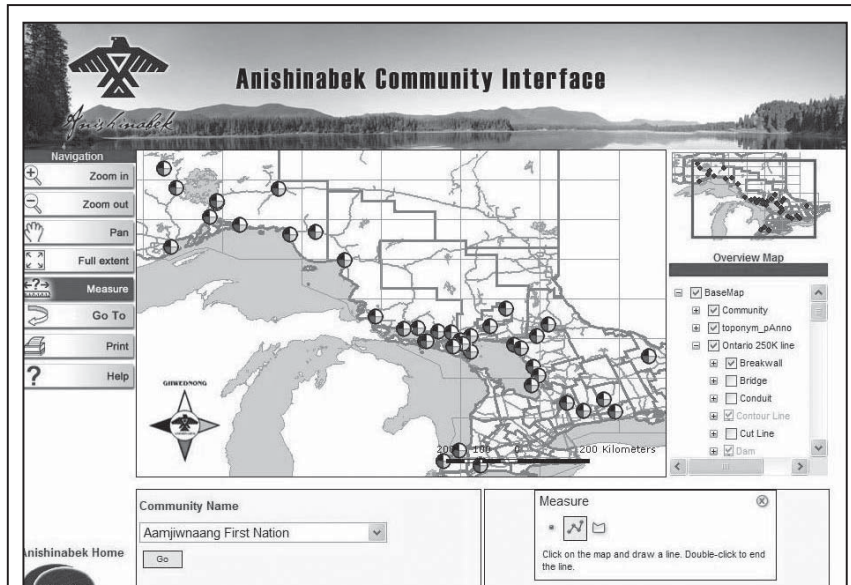
Rhonda Gagnon
Water Resources Policy Analyst
gagrho@anishinabek.ca
Ext. 2318

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

MISSION

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

INTERGOVERNMENTAL AFFAIRS



The Anishinabek Community Interface (ACI) is a web-based application that provides access to geospatial data for the Anishinabek Nation. Users can log into the site to display and perform simple geographic functions. Data available for display include: built up areas, elevation points, dams, highways, rivers, roads, wetlands, wooded areas, trails, drainage lines, National and Provincial Parks, railway lines and transmission lines as well as many others. Users can go to specific Anishinabek Nation communities, can locate coordinates, measure distance and area and print maps in PDF. Look for ACI to be linked to the Anishinabek website in the very near future! In the mean time, users can access the application at www.ccgain.ca/uoi. For more information, please contact Cheryl Recollet, Geospatial Project Manager, UOI.



Prime Minister Stephen Harper and President George Bush.

Harper's apology puts pressure on Bush

From the Globe & Mail

OTTAWA – Canada's residential-schools apology has opened the possibility that U.S. President George W. Bush may do the same in his final months of office, says Republican Senator Sam Brownback.

In an interview with *The Globe and Mail*, the senior senator from Kansas said Canada's apology has increased the pressure on Washington, and he expressed hope that Prime Minister Stephen Harper will raise the issue directly with the President.

Mr. Brownback has already secured the support of his Senate colleagues for a historic, broadly worded apology to native Americans. The three-page apology was added as an amendment in February to legislation dealing with Indian health care. It now must be approved by the U.S. House of Representatives and then ultimately the President.

Mr. Brownback has written Mr. Bush urging him to support the apology, and said Mr. Harper's statement last month aids his campaign in Washington.

"It does help. And coming from a Conservative government I think helps, too," he said. "This is something that I think that people of faith orientation should be very strongly supportive of. ... I'd love to hear that [Mr. Harper] would contact [Mr. Bush] or that it would come up in one of their meetings."

In a U.S. election year, time is running out for Mr. Brownback to get the apology through the House and onto the President's agenda, but he's optimistic.

"If the House will move it, it will happen. I think we've got a decent chance," he said.

A U.S. apology would be a remarkable development for a country whose history with natives has been far more violent than what occurred north of the border.

The image of heroic cowboys battling Indian enemies has long been ingrained in American mythology, a staple of pulp fiction and films. But the apology adopted by the U.S. Senate would turn some of that on its head.

It acknowledges that "many Native Peoples suffered and perished" due to official federal government policies that removed natives from the land, as well as "during bloody armed confrontations and massacres, such as the Sand Creek Massacre in 1864 and the Wounded Knee Massacre in 1890."

The latter saw roughly 300 natives killed, including Sitting Bull, a Lakota chief who helped lead the resistance against the U.S. government. The battle is perhaps best known as the concluding chapter of the 1971 book *Bury My Heart at Wounded Knee*, by historian and author Dee Brown. Canada's Indian residential schools were in fact modelled after what was already taking place in the United States, and the Senate's apology recognizes the impact of the American boarding schools as well.

"The Federal Government condemned the traditions, beliefs and customs of Native Peoples and endeavored to assimilate them by such policies as the redistribution of land ... and the forcible removal of children from their families to faraway boarding schools where their Native practices and languages were degraded and forbidden," it states.

Nogojwanong Friendship Centre Peterborough, Ontario PRESENTS Double Love: Aboriginal Children, Teachers of Joy



Please submit separate forms for each person who may be attending.
Registration fee of \$200.00 to be paid by cheque or money order only.

Please complete this form, include payment and send to:

Attn: Audrey Kewaquom-Caskanette
R.R.#2, Norwood, County Rd. 462, ON, K0L 2V0
Ph: 705-639-2707 Fx: 705-639-1221
Email: audrey@nimkewaquomlearningcenter.com

STAFF

Allan Dokis
Director
dokall@anishinabek.ca
Ext. 2251

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

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

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



MISSION

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

Percentage of Dispersed Funds by Category 2007/08



Financial Supporters of the Anishinabek Nation 7th Generation Charity



Chi-miigwetch.

The Charity asks all UOI First Nations to support our business partners.

EDUCATION

Kinoomaagewin



A SUPPLEMENT TO THE ANISHINABEK NEWS
July 2008



Paramedic Program graduates from Munsee-Delaware campus. Back row from left Ross Kecheho, Julie Brown, Angie Henry, Waylon Duxtator. Front row Tara Brown, Rita Chrisjohn, Lorraine Elijah, Gloria Brown.



Native Community Worker - Traditional Aboriginal Healing Methods graduates from Munsee-Delaware Campus. Back row from left: Allan Duxtator, James Phillips, Mark White. Front Row from left: Ursula Duxtator, Marilyn Ireland, Sarah Deleary, Cheryl Antone.

— Photos by Frank Cooper

Mature students 'juggle'

NIPISSING FN — Kim McQuabbie is one of six 2008 graduates from the Anishinabek Educational Institute's two-year Native Early Childhood Education program.

McQuabbie, who works at her home community's day care in Henvey Inlet First Nation as an early childhood educator, has two children of her own.

"Kim overcame the many obstacles that mature students experience such as juggling work, day-to-day family matters, her studies and other personal issues," says Debbie Beaucage, Student Services Counsellor for AEI. "We wish her well in all of her future endeavours."

McQuabbie graduated from AEI's Nipissing Site, while Julie Groccia, Karen Mason, Arlene Scott and Roseanne Kavanaugh graduated from the Fort William site. Alan Jacobs was the Native Early Childhood Education grad from the Curve Lake site.

Friends and family attended McQuabbie's convocation held May 30 in Sudbury where she received her joint diploma from AEI and its partner institution, Cambrian College.



Kim McQuabbie

ANCU
10.25 x 2

KINOOMAAGEWIN/EDUCATION

Spanish school principal still climbing totem pole

By Kelly Crawford

SPANISH – Roberta Mary McEwen wants to work her way up the totem pole.

A Crane Clan citizen of Wikwemikong Unceded Indian Reserve, the principal of Spanish Public School understood at an early age the challenges Anishinaabe students face in classrooms, everything from blows to self-esteem to outright racism.

"Every morning I look in the mirror and say 'Good morning good looking' because I don't want any other kids to go through what I went through," says the determined single mother of three children. "I have a passion for kids. I don't want kids to feel that they do not have a way out."

Roberta also understands that the best way to implement change in the education system is to expand her own sphere of influence.

"The only way to make changes is if I get high enough on the totem pole," she says. "I have started at the bottom and I am working my way up."

The "bottom" for Roberta was attending an all-French elementary school in Elliot Lake.

"I had to learn how to survive in a different language," she recalls. Starting in Grade 2 instead of Grade 4 because of the language barrier was the least of her problems. "Two boys pushed me down a flight of cement stairs because they wanted to see if I bled the same colour. So I hated school."

Her mother's encouragement instilled a strong work ethic in her that served her well on her educational journey.

"Be polite, have your morals and values, and honour your teachings," her mother would tell her.

"I worked my butt off in high school!" she says, referring to the nightly four-hour homework

sessions that helped her achieve the highest mark in her class.

She enrolled in Business Administration and Hotel and Restaurant Management programs at college before her culture began to influence her career choices.

Enrolling at Laurentian University in Sudbury, "I took Native Studies because I had a son who wanted to know his culture and he was asking questions," Roberta recalls. "I

we respect things differently, our teachings are important, our Elders are important, our families are important."

That experience serves Roberta well in her current role as principal at Spanish Public School, where 70 per cent of the student population are First Nation youngsters.

She has taken the NSL (Native Second Language) program from two 30-minute classes a week to half a day five days a week.

This coming year the school will be taking part in a pilot project, using resources from the Seven Generations Education Institute for Grades 1 to 6. The program is rich with First Nations culture and completely in the language. If successful, the program could be implemented across the Algoma District School Board.

"Even though a lot of the kids don't speak the language they are spoken to in the language – the processing is in the language," explains Roberta. "Everything they think is in the language.

The processing time takes a little longer." The principal encourages her teachers to "give them time to process. Slow down, speak softly; you'll get a better response."

Roberta's expertise in her field led to her being appointed to a board committee to ensure that test questions were appropriate and respectful of First Nations culture.

And she is still aiming her sights higher on the totem pole.

She wants to be part of the Aboriginal Working Group of the Ontario College of Teachers. "If I can get on that working group it will filter down," she says, ensuring that Anishinaabe children are being educated by truly qualified teachers.

"I always think about what my mom told me," says Roberta McEwen. "It takes all kinds to walk the earth. If we were all the same that would be boring."



Roberta Mary McEwen

started reading and learning about who I am as a Native person.

After graduating in 1995 and obtaining a Bachelor of Education degree from Queen's University, she set herself an ambitious goal.

"I wanted to be a principal in 10 years. In my tenth year of teaching I was principal of Pontiac School."

Roberta started her teaching career as a kindergarten teacher in the Wikwemikong elementary school, and eventually taught English and Special Education in the community's WasseAbin high school. Her teaching experience in her home community helped her understand the importance of building the self-esteem of First Nations children.

"The little that they have let's build that up," she says. "Native kids are different learners; we don't have the same values,

HONOUR SONGS



Lindsay Happyjack

Women win bursaries

TORONTO – The National Aboriginal Achievement Foundation is sponsoring the Ontario Federation of Indian Friendship Centres (OFIFC) Bursary Awards Program for Aboriginal women living in an urban environment.

The first two recipients are Lindsay Happyjack who is enrolled in the Aboriginal Studies program at Algonquin College in Ottawa and Leigh Staats, in the social service worker program at Mohawk College in Hamilton.



Santanna Francis

7 certificates

AUNDECK OMNI KANING – Santanna Francis received seven certificates of achievement at the Aboriginal Secondary School Awards in Sudbury for community service, cultural recognition, leadership, best attitude, extra-curricular involvement, attendance excellence, academics and for managing the junior girls' volleyball team.



Joe Wabie

New bricklayer

Joe Wabie, Timiskaming FN, received his Level 2 Apprenticeship certificate at the Ontario School of Masonry in Gravenhurst. Wabie, one of over 500 Native graduates in the Gravenhurst school's ten-year history, has accepted a brick-laying job in North Bay.

Whitedog winner

WHITEDOG – Carolyn Henry, an Ojibway student from Wabaseemoong Independent Nation in Northwestern Ontario, is a recipient of a Local Excellence Award from the Canada Millennium Scholarship Foundation.



Casino winners

CHIPPEWAS of RAMA – Casino Rama has announced winners of its Awards for Excellence for post-secondary aboriginal students. Graduate recipients (\$5,000 each)

Christy Bressette is a member of the Chippewas of Kettle and Stony Point and is a PhD. candidate at the University of Western Ontario's Education Program. Graduate recipients (\$2,500 each)

Marion Paibomesai is a member of Whitefish River and is a student at the University of Guelph in the Masters of Science Integrative Biology Program.

Undergraduate recipients (\$1,500 each)

Daniel Ashawasegai from Henvey Inlet is studying at Cambrian College in their Heavy Equipment Technician program.

Rachel Dennis is a member of Nipissing First Nation and attending Ryerson University in the Midwifery Program.

Jesse Salt is a member of Wasauksing First Nation and is studying to become a Welder/Fitter at Canadore College. **Undergraduate recipients (\$1,000 each)**

Rosanne "Amanda" Mishibiniijima is a member of Wikwemikong Unceded Indian Reserve and is attending Trent University in their Indigenous Studies program.

M'Chigeeng principal keeps language alive

SUDBURY – Neil Debassige has received the second annual Native Education Person of Distinction Award. The award was announced during Laurentian University's June 20th celebration of National Aboriginal Day.

The Laurentian University Mnaaj' in Gechi-wiidoookang Nishnaabeghi-Kinoomaagzwin was created to recognize individuals who have demonstrated a commitment to Native education in northeastern Ontario.

Neil Debassige is of Ojibwa descent and was born in Little Current. A life-long teacher and educator, he is now principal of Lakeview Elementary School in M'Chigeeng First Nation on Manitoulin Island.

As an educator, Neil Debassige is involved in keeping the Ojibwa language alive. At school, he has implemented the Aapta Giizhigak Anishibaabemowin Program (AGAP).

Since 2005, all senior kindergarten students spend half their day learning the Ojibwa language, providing them with a firm foundation. Ojibwa classes are not offered solely for the students in the school. He has adapted the school timetable so that teachers also have the time to acquire skills in speaking Ojibwa and become facilitators in their own professional development quest.

First Nation employees are also invited to attend the Ojibwa classes each Wednesday afternoon.



Neil Debassige

KINOOMAAGEWIN/EDUCATION



Students Cody Desormeaux and Robyn Copegog explain the Medicine Wheel and some traditional Anishinabek teachings they have learned.



Seventh Fire teacher Jan Walli and Stephanie Walker work on a game.

Catching students before they can fall between cracks

By Sharon Weatherall

MIDLAND – When aboriginal students in mainstream high school fall between the cracks the Seventh Fire Alternative Learning Program tries to catch them.

"One student called this school a net that revitalizes an interest in education," says Jan Walli, a Seventh Fire teacher for the past four years.

"Our Education Centre is for students who have experienced difficulty in a structured high school environment. These students are given the opportunity to make their own goals and develop an academic plan that meets each of their individual needs. They just need someone to treat them like a person and work with them."

This June two Aboriginal students received their Grade 12 diplomas through Seventh Fire making a total of three high school graduates since the alternative learning project was launched.

Seventh Fire is funded through the OFIFC-GREAT Initiative (O-GI) and was established at the Georgian Bay Native Friendship Centre five years ago where two classrooms were donated and teachers are supplied through the Simcoe County District School Board (SCDSB).

"Last year at our first graduation we made a huge deal and celebrated all of the students at the same time," recalls Walli. "An elder in the community made an Eagle Feather which symbolizes education and guidance. The student that achieved his Grade 12 has been accepted to George Brown College to become a chef."

This year Seventh Fire served 27 students aged 14 – 19 who attend classes on a regular basis. The aim of the program is for each student to obtain four credits each semester. While she believes that kids have to be ready and want to learn, Walli says the things preventing most of them from getting credits at school are not academic but more likely issues of poverty, substance abuse and physical abuse.

"Some drop out, some come back and some return to mainstream school," she says. "Some are not ready to be healed and end up in the court system. Stats indicate that seven out of ten aboriginal students end up in jail or dead by suicide or violence."

Walli says compassion is required to work with students whose fear and pain causes low self esteem. "They don't like authority so they need some patience and understanding."

Amber Cascagnette is a Seventh Fire success story. Starting the program five years ago with seven other students, the 18-year-old stuck it out while others dropped by the wayside. Gradually the number of participants started growing.

"It's pretty much like a family here and we are all good friends," she says. "I have seen positive changes in the people who come here. There were a lot on drugs before; they were kind of like 'lost souls'. They came here to get help and change, then become interested in education. Some have got their first credits ever here."



Dr. Leland Bell with his wife Lorie.

Leland's foster mom was right

By Shirley Honyust

SUDBURY – A long time ago Leland Bell says his foster mother told him "Maybe some day you'll be a doctor."

On June 5th the renowned Anishinaabe artist saw her prediction come true when he accepted a Doctorate of Letters or Ph.D. from Laurentian University president Dr. Judith Woodsworth during the university's spring convocation ceremonies.

The certificate also bore Bell's Spirit Name – "Bebaminojmat" – which translates from Ojibwe into English as "to speak about good things", a name the Wikwemikong citizen has tried to live up to. A Pipe Carrier as well as a Carrier of the Water Drum for the Midewiwin, Bell says he thinks of himself as a helper, working with other helpers in the community.

He currently supports the establishment of Wiingushk Film School, a project for youth to learn about film-making.

Although known primarily as one of the most skillful exponents of the Woodlands School of painting – his murals grace the entrance to the Fraser Building where Laurentian conducts convocation ceremonies – music was Leland Bell's first artistic

expression.

He says he enjoyed hearing bluesmen Muddy Waters and B.B. King and fashioned his own sound on their musical styles. He began composing his own songs while he attended Manitoulin Arts Camp.

To this day he doesn't write music on paper; he is self-taught and plays his own pieces from memory. Over the years he has played at local dances and functions, and credits music with helping him to change his self-image and become a more outgoing person.

Splitting his time as a youth between Wikwemikong Unceded Indian Reserve with foster parents Anna and Joe Trudeau (who have since passed away), and Toronto with biological mother Genevieve Bell, Leland says writing poetry in high school gave him peace of mind and solace from the loneliness of being away from his community, language and culture.

Leland says his focus became Anishinaabe teachings, and during this period he had a dream in which he was given some gifts, one of them art. His unique painting style began to emerge, and while he pursued his B.A. in Native Studies at Laurentian, his artwork began to attract serious attention.

Native Studies Page - colour



Native Studies Page - colour



MASINAIGAN/BOOKS



Back row, left: Summer Sands - Bkejwanong FN, Glenna Beaucage - Nipissing FN, Kathleen Peters - Beausoleil FN, Karen Lewis - Kanhiote Tyendingina FN, Debra Cada - Sheshegwaning FN Front row, left: Eileen Simpson - Alderville FN, Estelle Zohr - Algonquins of Pikwakanagan, Wanda Noganosh - Magnetawan FN, Debbie Fox - Henvy Inlet FN.

Librarians share knowledge at conference

NORTH BAY – First Nation librarians from all over Ontario came to the “Knowledge Makes Our Circle Stronger” conference held in North Bay, May 28-30, 2008. The conference is offered as a joint conference sponsored by Ontario Library Service North and the Southern Ontario Library Service. The conference is designed to network, attend workshops on how to improve their libraries and themselves.

“Forty-eight librarians attend the two-and-a-half-day conference,” says Lorraine Leblanc, Deputy CEO of Ontario Library Services North. “They choose which sessions will be covered during the conference – sessions like delivering presentations with confidence and how to secure funding for your library.” Participants received training in the areas of technology, community development, funding and networking. One session focused on locating reliable health information online – something that people in Ontario are doing more often since wait

times to see a doctor are long and in a lot of First Nations, travel is a big issue.

“Several First Nation librarians received Merit Awards for their completion of the Advocacy Presentations and DVD to their leadership of the Our Way Forward Advocacy Kit,” says Rita Chiblow, First Nation Capacity Building Advisor for Ontario Library Service North. “As leaders these librarians have initiated promotion of the importance of First Nation public libraries, and ongoing need to continue to work toward enhancing programs and services that focus on literacy and life long learning.”

Merit Award recipients were Glenna Beaucage – Nipissing First Nation, Debra Cada - Sheshegwaning First Nation, Colleen Eshkakogan - Sagamok Anishnabek, Laura Jones - Serpent River First Nation, Karen Lewis - Tyendinaga First Nation, Sheri Mishibinijima - Wikwemikong First Nation, Eileen Simpson - Alderville First Nation, Kathleen

Peters - Beausoleil First Nation, Kitty Gale - Big Grassy First Nation, Mary Fraser - Whitefish Lake First Nation, Estelle Zohr - Algonquins of Pikwakanagan.

As part of the advocacy initiative, First Nation librarians promote the Our Way Forward Strategic Plan that focuses on six

key areas: advocacy, promotion, funding, staff, facilities, and services.

Drew Hayden Taylor – playwright and humourist, was keynote speaker and the Spirit Star Youth Drum group from Nibiising also provided opening and closing songs.

Wiki women like reading

Wikwemikong Public Library's award for Excellence in Client Services was related to the success of their Women's Reading Program.

“Our Women's Reading Club” has read: The 13 Original Clan Mothers by Jamie Sams, the Four Agreements by Don Miguel Ruiz, The Secret by Rhonda Byrne, Dancing the Dream by Jamie Sams, and Small Changes Big Results by Ellie Krieger.

Each book has been read by at least 10-20 members with reading sessions held in

different homes, as well as in community service buildings and the library.



Members take turns reading chapters aloud, with discussions following each chapter reading about how the information might improve their lives.

Librarian Sheri Mishibinijima developed a wellness workshop around reading of The Secret, attracting participation by community members and service provider and adding one male member to the women's reading circle.

Writing about Zaagidiwin

By Marci Becking

SAGAMOK ANISHNAWBEK

– Love is the theme of the new anthology “Zaagidiwin is a Many Splendoured Thing: Love, Laughter and Learning Stories from Aboriginal Writers” and Colleen Toulouse, mother of two sons, is one of the 12 writers.



“At the time of the call for Colleen Toulouse submissions,

I was struggling with some tough issues and was feeling down on myself. When I heard that the book was about love, I started to wonder about the type of love do I have that always makes me feel special – to believe in myself. I've been away from my community for over fourteen years,” says the Trent University graduate, “I started writing the story with them in mind and the love I have for them and our friendship. Without realizing it, my story came back to my love for my community.”

Toulouse is currently a part-time student working on her Bachelor of Education through the Aboriginal Teacher Education Program, Queen's University.

“I wanted to have fun with the story and I did. They say that most people never forget their first love. I, being a romantic never forgot either. Most definitely I had to add that element to my story,” says Toulouse of her first published story.

Toulouse hopes that her story “The Wedding Gift” is the start of more fictional writing.

“I've been published in newspapers but my story The Wedding Gift was my own. I always want my stories to end with hope. And like my stories, that's my outlook on things,” says Toulouse, also a graduate from St. Clair College with a print journalism diploma.

Zaagidiwin is a Many Splendoured Thing is available for purchase from Ningwakwe Learning Press at www.ningwakwe.on.ca

Belleau writes like poet

Title: The Colour of Dried Bones
Author: Lesley Belleau
Paperback: 162 pages
Publisher: Kegdond Press, 2008
ISBN: 978-09784998-0-8

CHRISTIAN'S READING ROOM



After quickly and eagerly whipping through the first few chapters of Lesley Belleau's “Colour of Dried Bones” two things became quite evident: Belleau's skills as a poet rival those of her prose, and I

didn't particularly care for her protagonist.

The novel revolves around the trials, past and present, of Bella. Trapped in a constant state of indecisiveness and need, Bella attempts to simply exist in some meaningful way. Much of the novel focuses on her character development and struggle to choose a balanced direction between the pulls of mind, body, spirit, modern society and traditional ways.

Her writing reminded me of James Dickey's “Deliverance” in that Belleau always seems to select the perfect words and descriptions to deliver maximum emphasis. A poet's hand wrote “Colour” and some passages are simply brilliant, forcing the reader to stop and appreciate the depth of what the author has crafted. Her story is stark and beautiful, dark and brooding, and uplifting. Well, to a point.

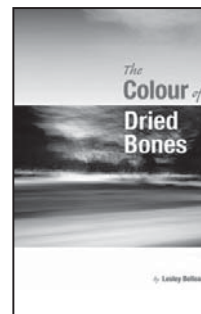
I mentioned Bella didn't attract my empathy. She refuses to

learn from past mistakes, repeating them over and over despite her obvious intelligence and depth, and denies herself the healing that surfaces whenever she gets close to her Aboriginal roots. I did not see her get stronger as her trials progressed, nor did I see a clear resolution to them. A clear choice of the “right” path would have set my mind at ease as I turned the last page.

Bella did not evoke my anger, but my frustration at her inability to right the ship.

Leslie Belleau won me over as a reader by capturing beautifully – through her main character – as well as Bella's sister and the father of her children – the essence of the struggle that so many Native people must live with day by day: the longing, need, and the self-torment to stay on what is supposed to be the “right” path, “right” as deemed by the society in which we live.

Throughout the novel the besieged Bella waits for a vision; a



vision that both her Grandmother and Father describe as the beginning of who we are meant to be. Unbeknownst to her, the vision is always there. It is just so difficult for many Native people to find in today's world.

Christian Hebert is an avid book reader and citizen of Dokis First Nation. He lives in Sturgeon Falls with his partner and two-year old son.

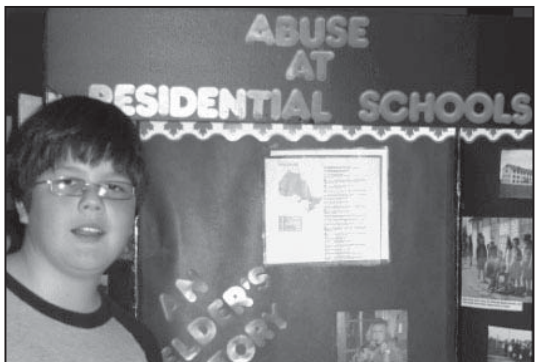
KINOOMAAGEWIN/EDUCATION

History lessons

NORTH BAY – A number of First Nations students were included among the 158 participants in May's North Bay and Regional Historical Fair. Students from 11 schools gathered at Nipissing University to present their projects on local, provincial and national history. Dr. Dennis Mock, President of Nipissing University, accepted a Bronze Volunteer Award on behalf of the University honoring the dozens of staff and faculty who help make the annual event a success for local children.



Nipissing First Nation citizen Katelynn Goulais, 10, did her project on Ojibway Culture. Katelynn showed off her sister's jingle dress and says that she learned a lot about the clan system when researching her project. Katelynn attends Whitewoods School in Sturgeon Falls.



St. Hubert's student Jordan Beaucage, 13, interviewed his grandmother for his project "Abuse at Residential Schools". Dot Beaucage-Kennedy's stepfather attended a residential school in Spanish and her story tells about the effects that his abuse had on their family. Jordan is a citizen of Nipissing First Nation and he said that he first got the idea for his project after hearing a conversation that his grandmother had about the Common Experience Payment settlement offered Residential School survivors by the federal government.



Bo Peltier, 10 who attends J.W. Trussler School had a project outlining the history and culture of Wikwemikong Unceded Indian Reserve. Peltier, a citizen of Wiky, said that he learned a lot about the Manitoulin Island community.



Graduates Flora Moore and Deb Recollet flank Native Social Services alumna Shirley Honyust.

Laurentian's Native grads promise to keep in touch

By Shirley Honyust, B.A., B.S.W.
SUDBURY – A large number of Laurentian University's graduating Class of 2008 were from the campus Aboriginal student body.

At least eight graduates at the June 5th convocation were receiving their Honours Bachelor of Social Work degrees from the Native Human Services Program, celebrating its 20th anniversary this year.

After renowned Anishinaabe artist Leland Bell received an Honorary Doctorate of Letters from university president Dr. Judith Woodsworth, the crop of 2008 graduates began lining up to receive their diplomas and congratulatory handshakes.

Graduates included: Amy Abbottsaway, B.A. Gen.; Cheylene Day, B.A. Native Studies; Dorothy Faries-Spence, B.A. Gen.; Jason Prevost, B.A. Gen./ (Hon.) B. Com.; Patrick Trudeau, B.A. Gen.; Stanley Yellowhorn, B.A. Gen.; Melanie Manitowabi, B.A. (Hon.); Marilyn Raaflaub; B.A.; Melanie Keesic, B.Sc.N.; Leonard Polson, B.Sc.N.; Angela Shawanda, B.Sc.N.; Melissa Shigwadja, B.Sc.N.; Delbert Kitchemokaman, (Hon.) B.S.W.; Michelle Lavoie, (Hon.) B.S.W.; Andrea Manitowabi, (Hon.) B.S.W.; Flora Moore; (Hon.) B.S.W.; Debra Recollet; (Hon.) B.S.W.; Robin Shawanoo, (Hon.) B.S.W.; Agnes Suorineni, (Hon.) B.S.W.; Kim Wiley, (Hon.) B.S.W. Also graduating this year are Katherine Debassage, Russell Pitawanakwat and Lucy Gideon.

Grads and guests mingled in the cafeteria for snacks and photographs before heading to a traditional feast for the Native students at Fielding Memorial Conference Centre. The dining room overflowed with students,

family and friends gathered for the sumptuous meal prepared by Ann Marie Recollet and her helpers.

Encouraging words came from Prof. Sheila Hardy, Laurentian's Director of Academic Native Affairs, and Prof. Mary-Ann Corbiere and Cheryl Partridge, who offered a prayer of thanks in Ojibwe for the feast. Dr. Leland Bell addressed the students, and other speeches were given by Chief Leona Nawegabhow, Susan Manitowabi, and Angela Recollet. Laurentian Anishinabe Kwe Drum Group sang an Honour Song and gifts were presented to each of the grads.

During the years we studied together for our Social Work degrees, Debbie Recollet, Flora Moore and I were friends and constant companions. Being women of mature age, Flora, Debbie and I had each come from different backgrounds with

common threads. Each of us had children -- Debbie and I are both grandmothers, and Flora is Cree from the James Bay region.

Our husbands and partners supported us during our educational pursuits, and Debbie was married to the brother of my partner's brother-in-law! We all had life situations that bound us together, plus we were sisters in the spiritual sense. Debbie and I also found that we had many teachings in common, as she grew up hearing them in the Longhouse at Six Nations. As an adult I learned from traditional teachings by my Oneida Elders. Flora and her husband, Jimmy, now both social workers, are recognized as leaders in their community. I graduated one year before Debbie and Flora, but my thoughts and prayers stayed with them.

We all had a difficult time with our early school years, though Debbie used those hardships to bare her soul and last year won the Canada Post Award for her essay on Education. Flora's early years were spent in Residential School where no one was encouraged to pursue higher education. Grade 6 was the top of the ladder there. My own gifts were entirely academic. I had no physical or social gifts and I buried myself in A's and B's until Grade 7 to compensate for my loneliness. Through adversity came our strength and whenever the going got tough, a story always emerged about other hardships we faced in earlier years. Together we kept ourselves motivated and inspired.

Today we savour the Laurentian ties and plan to keep in touch through e-mail or phone calls when we are passing through each other's territories.



Delbert Kitchemokaman (with daughter) receiving his Bachelor of Social Work degree from Laurentian University president Judith Woodsworth

DOHM-NUK/LET'S PLAY!

Crystal's new day dawning

By Ann Brascoupé

TORONTO – Crystal Shawanda says change is a choice.

With her foot planted firmly in the music industry's door, the Wikwemikong singer/songwriter is more determined than ever to realize her lifelong dream.

"I watched too many people lose hope, including cousins and friends," she says in an interview before a July performance at Revival, a trendy downtown Toronto club. "Believe me, I got lost myself. I've made some mistakes and then I came to realize that change is a choice."

Now 25, Crystal says she remembers too well the social despair that overcame some of her contemporaries when she was growing up in her Manitoulin Island home community.

She credits her music with helping her cope with the teenage angst that every adolescent encounters in life.

"I encourage youth to become part of society if they're thinking that 'I'm not really good at anything,'" she says. "Find out what it is and do it every day."

Crystal wrote her first song at 9, and remembers being interviewed at 12 and being asked what her dream was.

The one dream she says she could feel, touch and taste was to one day perform at the Ryman Auditorium in Nashville, home of the legendary Grand Ole Opry.

She convinced her truck-driving dad to drive her to Nashville's renowned Tootsie's Orchid Lounge, where as a 13-year-old she began paying her dues performing for spare change.

She has the distinction of being the only artist ever to perform at the landmark venue without having released an album.

Eventually moving to Nashville with an open invitation to perform at Tootsie's created the buzz that

Rabbit & Bear Paws



© ALL RIGHTS RESERVED. CHAD SOLOMON AND LITTLE SPIRIT BEAR PRODUCTIONS. 2008.



Crystal Shawanda at Toronto's Rival Club.



— Photos by Summer Dawn Stevens

helped Crystal land a major record deal with Sony BMG, and "Dawn of a New Day" – the title is the English translation of her family name -- was released on June 24th. The single "You Can Let Go" is in the Top 30 on U.S. country music charts and quickly reached 5th place in Canada.

A second single from the album

– "What We Have To Do" – also reached 6th place in Canada.

This past February, Country Music Television (CMT) chronicled Crystal's journey to stardom in a six-part series, and on June 21st – National Aboriginal Day across Canada – she headlined to a sellout crowd at the 4,000-seat Casino Rama entertainment centre

with World Champion Hoop Dancer Lisa Odjig as her opening act.

The concert marked the first time Crystal had been at home on National Aboriginal Day since she moved to Nashville, and she says she was overwhelmed to see Wiky community members, high school friends, Elders and friends that she

grew up with in the audience.

"That meant so much to me to have so much of my family there. I truly felt blessed. This was a very special Aboriginal Day, with the recent apology and acknowledgement of the residential school era. This apology cannot change the past but it can mean a new beginning – the dawn of a new day."

A new day means that blossoming stars like Crystal Shawanda use new technology to stay in touch with their fan support base. Her My Space, You Tube and Facebook sites keep Crystal's fans up to date on her concert dates and recording plans.

"I read every single comment and it is so inspiring to hear the feedback about the effect that my music is having on people," she says. "I feel so blessed and thankful – an honour to have come this far."

Milltown Motors ...colour 10.25 x 3