



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

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Eagle staffs to gather

By Nathan Wright

POKAGON – The Seventh Annual Eagle Staff Gathering will be held on the Oct. 11-12 weekend hosted by Pokagon Potawatomi Nation in Dowagiac, Michigan. Co-host for the gathering is the Sault College Native Education Department.

Respected Anishinabek teacher Doris Boissoneau provides the guidance for this event, based on a recurring dream she had of these staff gatherings. Doris followed her vision to help bring strength to warriors, and all Anishinabek nations on both sides of the artificial Canada-U.S. border.

Eagle staff carriers provide teachings about their staffs and the gatherings honour our past, present and our future as Anishinabek. The staffs represent a celebration of our strength in maintaining our language and culture. As the staffs and people gather, "we stand for unity."

A majority of eagle staffs usually represent a specific nation in some manner and are carried by veterans.

Eagle staffs include a long, red, felt-like rectangular cloth attached typically to a cedar or white pine pole four to seven feet in length.

Bryant shuffled

NIPISSING FN – First Nation leaders were surprised by a Sept. 18 provincial cabinet shuffle in which Brad Duguid replaced Michael Bryant as Minister of Aboriginal Affairs.

Anishinabek Grand Council Chief John Beaucage said "Our office will do whatever we can to help bring him up to speed so there are no delays in the momentum that began with the creation of this ministry on the recommendation of the Ipperwash Inquiry."



Carrying the Eagle Staff

Glen Hare, Deputy Grand Chief of the Anishinabek Nation talks with former Long Lake #58 chief Veronica Waboose, her husband Ervin Waboose and pow-wow organizer and Biinjitiwaabik Zaaging Anishinabek (Rocky Bay) councillor Mike Esquega during the Biinjitiwaabik Zaaging Anishinabek Pow-wow held Sept.5-7. Deputy Grand Chief Hare accepted six summer invitations to carry the Anishinabek Nation Eagle Staff, and "let people know we are Anishinabek, always have been, always will be."

– Photo by Rick Garrick

Anishinabek will test all federal candidates

NIPISSING FN – First Nations could have a greater impact in the Oct. 14 general election than ever before, says Grand Council Chief John Beaucage, in announcing two strategies designed to advance the Anishinabek political agenda.

"First of all we have to ensure that our citizens participate in the election process so that our issues become Canada's issues," Beaucage said, re-introducing the First Peoples Vote initiative unveiled by the Anishinabek Nation in the 2007 Ontario election. The plan, including a website and flyer distribution, encourages the estimated 100,000 eligible First Nation, Metis and Inuit voters in the province to make their voices heard before the upcoming federal election, and to cast their ballots strategically on Oct. 14.

Beaucage said the eligible First Peoples voting population is significant enough – five per cent of eligible voters -- in ten Ontario federal ridings to have a direct bearing on the Oct. 14 outcome. He identified seven of these ridings in Anishinabek territory: Thunder Bay-Superior North, Simcoe North, Peterborough, Algoma-Manitoulin-Kapusksing, Nickel Belt and Sault Ste. Marie.

The Grand Council Chief also released a White Paper on Election Issues, identifying five priorities on which Anishinabek Nation leaders are seeking commitments and support from candidates and parties in the federal election: elimination of poverty through implementation of the Anishinabek

Economic Blueprint; enhancing education and training opportunities to enable Anishinabek youth to enter the skilled workforce; a treaty implementation process that includes provision for resource benefit-sharing; promotion of First Nations languages and the establishment of an Anishinabek Language Immersion Institute; and adopting and implementing the United Nations Declaration on the Rights of Indigenous Peoples.

Questionnaires will be sent out to the political parties and relevant research of party platforms will be added the firstpeoplesvote.com website.

"We must ensure the candidates of all political parties know what's important to us," Beaucage said. "They need to understand -- as members of parliament and as a government -- their roles and responsibilities in the process of ensuring the health and prosperity of the First Peoples in Canada.

"A day doesn't go by that there isn't a national news report of a legislative debate dealing with our concerns -- a land claim being settled, a treaty right taken to the courts, a First Nation challenging the rights of corporations to unilaterally harvest resources from their traditional territories," said Beaucage. "We're definitely on the agenda...and we are seeing political parties making our issues an essential part of their platforms."

"We are at a place where First Nations can be incredibly influential, not only with regard to the political agenda, but to the outcome of elections."

IN BRIEF

Court rejects casino split

TORONTO – An Ontario court has ruled that Mnjikaning First Nation is not entitled to 35% of Casino Rama net revenue by virtue of being the casino's host community. A dispute over the casino's revenue-sharing formula was the subject of a lawsuit lodged by the Ontario First Nation Limited Partnership on behalf of the other 133 First Nations in Ontario who share casino proceeds.

Largest trade show

NIAGARA FALLS – The Ontario First Nations Technical Services Corporation (OFNTSC) is staging the 13th annual edition of Canada's largest First Nation technical conference and trade show Oct.7-9. Guest speakers include National Chief Phil Fontaine.



firstpeoplesvote.com

Election Day – October 14, 2008



ANISHINABEK

Comment

Don't First Nation leaders also have duty to consult?

Consultation could save a lot of miscommunication, frustration and disputes on First Nations. A recent situation in Wasauksing First Nation is a perfect example of what happens when band councils don't keep citizens fully informed about their plans.

Wasauksing's Chief and Council have been drawing up a design brief for the development of a water treatment facility. That's a good thing. But instead of informing community members about the project to hear feedback and concerns, the process proceeded on what appears to be a "hush-hush" basis.

Two years ago, says John Rice, a member of council approached his mother, Rev. Aileen Rice, then 75, to ask permission to install a water intake pipe on her property, which is also adjacent to Town of Parry Sound property. Mr. Rice says his mother did give the initial go-ahead to the request, but did not get proper information about the project's implications for her beachfront lot.

For example, she did not know that installation of the intake pipe would preclude any future development on the Georgian Bay waterfront property her family has lived on for several generations. She recalls the band councillor telling her to keep knowledge about the water project to herself.

Rev. Rice, a respected Elder in the community, has willed the property to her grandchildren for their future enjoyment. Although she does not have a certificate of possession, her son John says the family's continuous use of the property is in keeping with the community's traditional land practices.

John Rice says the family didn't find out about the water treatment project or council's secretive approach to his mother until last spring

when the family improved the road to his mother's property, resulting in an angry response from the band office.



Jennifer Ashawasegai

He says band staff told the family in mid-August that his mother's property was no longer under consideration for installation of an intake pipe. However, three lines were clear-cut in the bush to the beachfront while Rev. Rice was in hospital for tests. He says surveyors ceased activity on the property after he requested that council provide a formal letter respecting his mother's land and outlining plans for the water treatment plant.

He says Wasauksing is operating with an outdated land-use policy as a result of not approving an updated plan 30 years ago.

Chief and Council formally responded to the Rice family concerns following a Sept. 2 community-council meeting, issuing a written assurance that the water treatment project will not encroach on Rev. Rice's land, and pledging to draft a Band Council Resolution to that effect.

At press time, Wasauksing council members were unavailable for comment and the Rice family were waiting for word about the status of the promised BCR.

First Nation leaders have been in the news this year for demanding that governments and corporations observe their legal obligation to consult about proposed development on traditional territories. Some Northern Ontario council members served time in jail to defend that principle.

But don't First Nation leaders also have an obligation to consult their own citizens and community members about their plans?

Jennifer Ashawasegai is a journalist and citizen of Heny Inlet First Nation.

Urban 'Nish learns about the land

By Rick Garrick

THUNDER BAY – Steve Baranyai discovered just how important Kitchenuhmaykoosib Inninuwug's traditional territories are to them during his six-week journey to the remote fly-in community.

"When you live in the city, you don't understand what the land means when it's your grocery store," Baranyai says. "They need that lake, the fish and the geese. I saw how dependent they are on the land and water."

The Serpent River First Nation citizen walked 2,100 km from his home in St. Catharines to Pickle Lake, the most northerly point on Ontario's highway system, and then continued his journey on to KI by plane to give support to the KI6, the community's chief and five councillors who had been incarcerated due to contempt of court convictions for refusing to allow junior mining company Platinex to drill on their traditional territories which they derive much of their livelihood from.

Baranyai was invited out on the land by Edward Anderson to do some fishing and duck hunting during his week-long stay in the community of about 1,350.

"It was excellent," Baranyai says. "We caught pike on just about every cast."

Baranyai also witnessed the community's excitement as they watched geese flying overhead and began preparing for hunting and fishing trips on their tradition-

al sturgeon fishing grounds.

"That was the big excitement," Baranyai says. "All the geese flying up north."

During his journey to KI, Baranyai stopped in Thunder Bay to



Steve Baranyai

meet the KI6, who had just been released from jail a few days earlier, and to participate in a May 29 National Day of Action walk. KI Chief Donny Morris even added his signature to many others Baranyai had collected on the KI flag he was given by the community to carry along on his journey.

Now that Baranyai is back home in St. Catharines and looking after his two-year-old son Ethan while his partner Shannon is at work, he remembers the five KI women who walked with him

from Marathon to Pickle Lake and the friendly people he met in KI.

"The community is interesting in the way that they all have their first language ... and are mostly Christian," Baranyai says. "There isn't anyone to teach the drum or the traditional ways."

On his first evening in the community, a group of six men and youth met with Baranyai to learn a few songs on his hand drum. The group grew to 10 the next night and then to 30, ranging in age from eight to about 40, over the next few evenings.

Milltown motors 2x4

Georgina prof on Simcoe committee

By Christine McFarlane

GEORGINA ISLAND – Dr. Cynthia Wesley-Esquiaux, an anthropology and social work professor at the University of Toronto, has been appointed to a newly-formed committee that will address environmental pressures on the Lake Simcoe watershed.

"Having our voices involved in the process will teach us all to be role models so that we can teach our children and future generations what needs to be done to protect our lakes and water," says Wesley-Esquiaux, who sees her role being "to infuse the process with indigenous knowledge, bring the voices of the Elders in through interviewing them and getting their recollections of what the lake used to be like."

"We need to inform those who do not live on the lake what impact their activity can have on the lake and its future."

Earlier this year when she was approached by the province of Ontario and the Ministry of the Environment about joining the Lake Simcoe Science Advisory Committee, Wesley-Esquiaux was happy to be a part of some-



Cynthia Wesley-Esquiaux

-Photo by Rick Garrick

thing that will help her community and the lake surrounding it.

"This is a chance for all First Nations people to engage with the general population and the government and have our voices heard."

The committee was formed to address environmental pressures, identify priorities and to figure out the best course of action to preserve Lake Simcoe. Wesley-Esquiaux identifies some of the biggest threats to Lake Simcoe as human activity, invasive species such as zebra mussels and other invaders that were introduced by

fishermen as live bait, and high levels of phosphorus.

"The phosphorus comes from urban and rural runoff that comes into Lake Simcoe from the rivers and streams throughout the entire watershed and too much phosphorus causes an imbalance of life in the lake."

Wesley-Esquiaux says the committee's challenges include working on a tight timeframe and coming up with proposals that will be tough enough to reverse environmental damage in the lake and acceptable to all Lake Simcoe users.

Contest WINNERS!

In conjunction with the Anishinabek News, The Moose FM Parry Sound/Timmins is pleased to announce the first annual songwriting and poetry contest winners.

1st Place (\$2500 prize) – "Birth Song" by Lila Tabobondung (Wasauksing First Nation)

2nd Place (\$1500 prize) – "Where you at yo..." by Dwayne Pamajewon (Shawanga First Nation)

3rd Place (\$1000 prize) – "Dream Maker" by Charlotte Tookenay (Pic Mobert First Nation)

Good luck next year!

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ANISHINABEK

Medicine program up in air

By Kathleen Imbert

WIKWEMIKONG – Hazel Fox-Recollet's election campaign that won her the Chief's job of the largest Anishinabek Nation community called for a return to traditional values in managing Wiky's affairs.

Her pledge was put to the test on the day of her swearing-in ceremony, which took place concurrently to a farewell party to honour Ron Wakegijik, leaving his position as Traditional Medicine Program manager.

In 1994 Wakegijik, a six-term elected chief of Wikwemikong Unceded Indian Reserve and descended from four generations of hereditary chiefs, was the founder of the Medicine Lodge at Nahdaheweh Tchigehgamig (place of healing) – the first one of its kind in North America.

The Anishinabek Nation Lifetime Achievement honoree was a casualty of the First Nation's mandatory retirement policy at age 65, and, with the community election approaching, neither band council nor clinic administration responded to Wakegijik's proposal to continue offering his services on a part-time basis.

"If Ron Wakegijik has offered a part-time basis, I would hope that council would consider his offer," said Chief Fox-Recollet after unseating two-term chief Robert Corbiere in August's election. "He can be a guide to chief and council".

Chief Fox-Recollet, 41, has a working background at the Wikwemikong Development



Chief Hazel Fox-Recollet

Commission, and served as a councillor for five terms. She says her immediate priority is to outline her goals and submit a workplan for her two-year term that "builds on what is working" in community programs and services.

She says she wants to strengthen the unity of Wiky using traditional approaches such as medicine bundles for each program. "In the bundles there will be items for ceremonies to help the community come together, reflect on the past and improve for the future," she says.

As for the future of Wiky's traditional medicine program, the new chief says it's more than an issue of mandatory retirement. She promises to explore "different possibilities" to continue a role that is "not like an ordinary job that you can advertise or apply to."



Ron Wakegijik
-Photo by Jerome Imbert



Under the 'E' for Elders

An estimated 550 seniors representing 19 First Nations turned out for this summer's Elders Picnic in Aundeck Omni Kaning on Manitoulin Island. Activities included Bingo, a Hat Parade with a pioneer theme, entertainment by the Funky Groove Dance Crew, Hardy Peltier and Mason Dixon Line. Bingo numbers were verified by Greg Sutherland and Chief Patrick Madahbee.

-Photo by Alice McLeod



Westmont double donors

Angela Johnston and some North Bay staff of Westmont Properties dropped by the Union of Ontario Indian offices in August to present the Anishinabek Nation 7th Generation Charity with a cheque for \$10,000. From left: Ruth St Phard - General Manager, Best Western; Jake Lacourse - Director of Sales & Marketing, Best Western; Angela Johnston - Regional Sales Manager, North Bay & Northern Ontario, Westmont Hospitality Group--InnVest Reit Hotels; Les Couchie - AN7GC Director; Alison McGraw - Sales Manager, Holiday Inn Express; John Crescenzi - General Manager, Holiday Inn Express; Angel Manner - General Manager, Travelodge Airport. Westmont is the only organization that sponsors both the Charity's annual Veterans Golf Tournament and Evening of Excellence.



Top firefighters meet Ted Nolan

Former National Hockey League player and coach Ted Nolan was a special guest at the 18th conference and competition of Ontario Native Firefighters held July 3-5 in Garden River FN and Sault Ste. Marie. Nolan holds the trophy, sounded by the winning Moose Factory team, from left: Phil Sutherland, Damoni Tomatuk, Fire Chief Chris Alisppi, Ted Nolan, Captain Michael Delany, Eldon Cheechoo -- holding Alanna Cheechoo -- and Drake Tomatuk. Seven First Nation teams -- Garden River, Moose Factory, North Caribou, Oneida, Sagamok, Sandy Lake, Six Nations and Walpole Island -- took part in the conference and competition, which honoured the memory of the late Rick Nolan, former Fire Chief of Garden River First Nation. A plaque naming the Garden River fire hall in Rick Nolan's memory was unveiled by his widow Lorraine.

-- Photo by Margaret Hele

Biidaahban
Healing Centre
4x4.5

Shop Industrial
4x3

Golf champ UOI greeter

The Union of Ontario Indians now has a gold-medalist golfer as its head receptionist.

Karen Commanda, Nipissing First Nation, took first place in women's masters competition in this summer's North American Indigenous Games in British Columbia.

Commanda's duties vary from answering phone calls, taking messages, greeting visitors, providing information about staff and the UOI, keeping track of mail, faxes, packages and maintains office supplies.



ANISHINABEK NEWS

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PUBLISHING CRITERIA

GOAL

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

OBJECTIVES

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

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

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

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

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

Advertising & News Deadlines

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

DEADLINE FOR OCTOBER

Advertising

Bookings: September 20

Final Art: October 10

News

News submissions: September 20

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

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MAANDA NDINENDAM / OPINION

Spitting and other vacation highlights

My vacations always turn out to be a learning experience for me – thankfully, usually for the better.

This past summer during one of three visits to the Niagara area I discovered that the first person to survive a plunge over the mighty Horseshoe Falls was a woman – Annie Edson Taylor – a schoolteacher from Bay City, Michigan. On Oct. 24, 1901 – Annie's 46th birthday – her first words after being pried out of her barrel were: "Nobody ought ever to do that again!"

Like most people, I am drawn to such daredevil stunts since about the riskiest thing I do these days is ride my bicycle without a pant clip.

As I stood listening to the roar of the Falls one evening, I tried to picture the largest-ever assembly of North American Indian leaders -- historians say at least 2500 of them -- that took place somewhere nearby in late July, 1764. During that summit Britain's representative presented wampum belts to the leaders of the 24-nation Western Great Lakes Confederacy to seal a treaty of peace and friendship. That ceremony reinforced the previous year's Royal Proclamation, in which the British Crown recognized that the First Peoples of North America were nations, and that they were to live "unmolested in their lands."

Then I wondered how long it would have taken all the chiefs and headmen to get through the lineup at the 175-foot-high Ferris wheel that overlooks the Falls. The Anishinabe called Niagara Falls "the crooked place", but maybe they were referring to the two casinos that operate there.

One of my summer visits was to participate in the third annual meeting of First Nations economic development officers. Dawn Madahbee and her Waubetek Business De-

velopment Corporation crew from Birch Island played a key coordinating role in an event which attracted 150 participants from across Ontario.

The conference opened with a presentation by Whitecap Dakota First Nation, a 4900-acre community located 26 km. south of Saskatoon. Whitecap is a textbook case of what First Nations can achieve when they use good governance and visionary leadership to build onto a firm cultural foundation.

Leveraging partnerships with neighbouring First Nations and corporate interests, Whitecap operates the Dakota Dunes Golf Links, casino, and hotel complex that attracts 1.4 million paying customers into the community each year. Not bad for a First Nation with an on-reserve population of just 308!

The creation of an \$80-million economy and 700 jobs has resulted in unemployment diving from 67% to 18% in the past 15 years. In 1993 there were 87 social assistance cases in the community; today there are 20.

In this kind of economic environment, residents don't object to paying property taxes for their private-ownership homes.

One of my vacation highlights was a chance to spit in public near Niagara-on-the-Lake.

Browsing in the Peller Estates Winery gift



Maurice Switzer

shop, I decided to purchase a highly-recommended bottle of "Ice Cuvee" – they're not allowed to call it Champagne for fear of another French Revolution. I wanted to have some idea of what it tasted like, but I'm a teetotaler.

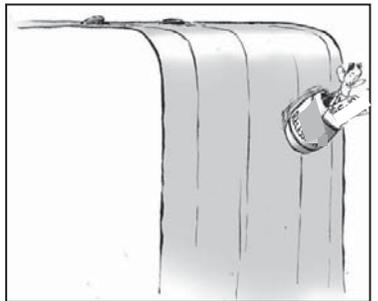
No problem, said the polite young gentleman pouring free samples at a kiosk in the centre of the shop. He offered me a flute-glass full of the chilled bubbly, and a sterling silver beaker. I swirled a mouthful, then discharged it into my shiny spittoon.

For some reason this ritual reminded me of former U.S. president Bill Clinton. He confessed to smoking marijuana; I will admit to drinking wine without swallowing any.

Speaking of politicians, most of us across North America are in the midst of one of those silly seasons we call election campaigns.

I urge you to get involved – research party platforms, pose questions to candidates, then vote early and vote often!

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



Living to the beat of a soundtrack

I listen to a lot of music.

I don't mean that most of my day is spent with headphones or something blaring in the background no matter what I'm doing. I mean that I listen to music from virtually every genre. Okay, well, maybe I'm not too much on hip-hop or heavy metal but I'm there for everything else.

Someone once talked to me about how they wanted to be ninety and to be able to look back and have a soundtrack for their life. When I heard that I thought what a wonderful idea that was. Now that I'm in my fifties, I can actually start to do that.

When I was a child my life spun on the music of early Elvis, Roy Orbison, Buddy Holly and Johnny Cash. It was the late 50s and early 60s. My foster brother who was seven years older than me bought vinyl 45s and he'd play them in the bedroom we shared. Every night I fell asleep to glorious music.

Later, when I was nine and adopted out and



Richard Wagamese

landed in southern Ontario in a middle class home, I was surrounded by 60s schmaltz. It was all radio-friendly and hummable -- and forty years later, largely forgettable. But under my sheets at night with a transistor radio I found blues, R&B, soul, jazz, country and classical.

When I hit my teens it was 1968. There was Jimi Hendrix, Janis Joplin, the Doors, and early in 1969 the first Led Zeppelin album. It was also when I turned to Muddy Waters, T-Bone Walker, Son House and Sarah Vaughn. Things may have been confusing in my world but music was there to ease it all.

As a young man I worked a lot of manual labor jobs but there was ZZ Top, Bruce Springsteen, Van Morrison, Dusty Springfield, Ella Fitzgerald and Billie Holiday to make my nights eventful too.

Later, I found symphonic music, folk, opera and the wonderful world of instrumental jazz. I was divorced, unemployed, homeless, on welfare and scrambling for an identity through the years but the soundtrack of my life always got me through.

Now, I'm almost fifty-three. Whenever I go back down memory lane I hear the soundtrack of my life in every recollection. Music has charms to soothe the savage breast. I don't know about that – but it's made this one native life more livable.

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

MAANDA NDINENDAM / OPINION



LETTERS



Grandparents need funds to raise kids

I am a 41-year-old grandmother who with my husband Peter has the honour of raising our three grandchildren. We have been raising them for almost three years for reasons beyond our control.

Betty Cornelius is the founder of CANGRANDS Kinship National Support, a national grassroots organization providing information and support to the 62,500 kinship children being raised by grandparents and other kinship family members. In 1980 Betty's mother was beaten to her death by an ex-spouse. Betty is the mother of two grown boys, one is multi-handicapped and her older one is missing in his addictions for nearly 10 years. Betty is denied access to her first grand-daughter and for the past 11 years has been raising her second grand-daughter, who is 14.

CANGRANDS (www.cangrands.com) has two Internet support groups, plus 30 chapters across Canada. Its aim is to promote, support and assist families in maintaining or re-establishing family ties between grandchildren, grandparents and extended families and for those denied kin children.

This past July I had the opportunity to attend the organization's 7th annual conference and camp, which was held in Sutton, Ontario. It was a week-long event where the whole family was invited. The grandparents and kinparents stayed in cabins and attended various workshops throughout the week.

We were lucky enough to have my First Nation Sponsor us for our first family trip since we became a kinship family.

During the last day of the CANGRANDS conference, we had a workshop with Betty and she got into some of the facts of First Nations children and if we/they had any children that were of First Nation descent that we should look into it because there was more help if the children were status Indians. She also mentioned that she was of First Nations ancestry on her grandfather's side, he was Cree, and that she is looking into her family tree.

I am writing because we as grandparents feel that Federal and Provincial governments have left us to fend for ourselves because we love our children and grandchildren. Because we fall under the Kinship Family category we no longer qualify for moneys that they would so willingly pay foster families hundred and sometimes thousands of dollars to raise our children. And this is what I want to do - try to get as many businesses, organizations, programs, chiefs and councils and politicians to write a letter of support for these people.

Ivy Tabobondung, Wasauksing First Nation

Asking leaders to pee in bottle

Congratulations to all 42 member Chiefs who have unanimously signed the resolution concerning the drug situation in our communities.

I am quite proud of our chief, Chris Plain, who was one of those 42 Chiefs who wish to lead the way on the war on drugs. I'm sure that he will be the first to step up to pee in a bottle to show the next generation that living a clean, healthy life is our way. The true Anishinaabek way.

I would like to challenge each and every Chief and councillor of the Anishinaabek Nation to do the same, starting at the top with Chief John Beauceage.

In addition, I would like to proudly add that one of the employees of the Anishinaabek, Greg Plain, has already voluntarily submitted to a drug test and has proven to the people that he is clean.

Joseph (Ponchie) Plain, Aamjiwnaag First Nation

George Carlin on Indians



"There's nothing wrong with the word Indian. First of all, it's important to know that the word Indian does not derive from Columbus mistakenly believing he had reached India. India was not even called by that name in 1492; it was known as Hindustan."

George Carlin 1937-2008
"More likely, the word Indian comes from Columbus's description of the people he found here. He was an Italian, and did not speak or write very good Spanish, so in his written accounts he called the Indians, "Una gente in Dios" -- a people in God. In God. In Dios. Indians. It's a perfectly noble and respectable word.

"I'm glad the Indians have gambling casinos now. It makes me happy that dimwitted white people are losing their rent money to the Indians. Maybe the Indians will get lucky and win their country back. Probably wouldn't want it. Look at what we did to it."

BALONEY & BANNOCK By Perry McLeod-Shabogiesic



I like the Liberals but, you'd think Dion was a fireman... the way he's sliding down the polls!

Involve 'exiles' in citizenship

By Lynn Gehl

I was happy to read in the June edition of Anishinabek News that the Anishinabek Nation has appointed Jeanette Corbiere-Lavell as the citizenship commissioner, where her task is to facilitate the creation a citizenship law for its 42 member First Nations.

I am happy because as a non-status person I am not an official member of my grandmother's First Nation and this process of establishing a citizenship criterion could potentially be beneficial for myself and others in the same situation. As a non-status person, I continue to live a particular kind of exile, an exile created through processes of colonization.

The reason I am a non-status person has to do with the old Indian Act, in particular Section 12 (1) (b) which enfranchised Indian women who married non-Indian men. My great-grandmother married a French man and as a result she, her husband, and her children had to leave the reserve at Golden Lake. When the Indian Act was amended in 1985, my grandmother and father were instated as status Indians.

I, though, continue to be denied because I do not know who my grandfather is or possibly was. The Registrar of Indian Affairs assumes that my grandfather was a non-Indian person and thus designates me a non-status person. Many know that I have been working for several years with Aboriginal Legal Services of Toronto challenging this continued discrimination.

Although I am happy to learn that Jeanette - who has personal

experience with the limitations of the Indian Act and many of its consequences - is heading up the process, and I am very happy to learn that the confines of status registration will be re-thought in the pro-



Lynn Gehl

cess of establishing a new citizenship code, I am concerned.

I am concerned that discussions and the decision-making process will be limited to First Nations citizens who do not have the experience of being a non-status person. I am also concerned that discussions and the decision-making process will only involve people who are currently registered with the Department of Indian Affairs. Should not people like myself be involved in the decision-making process?

I am concerned that the citizenship criteria will address and deal with issues of unknown paternity the same way that the Department of Indian Affairs does. For example, I can never know who my grandfather was or is and I should not be rejected as a citizen simply because of this.

Further, I am concerned that the children of young mothers could be denied citizenship because the mothers are unable to name the

child's father. As we all know there are many situations where young mothers feel they cannot name the fathers of their babies. These children should not be denied citizenship.

Then there is the matter of the non-Indigenous women who became Indian through their marriage to Indian husbands. For example, will they become citizens and if so, will this also be conferred to the non-Indigenous husbands who married Indian women yet who do not have status registration?

While I am equally happy to learn that the goal is to achieve a consensus on this matter, I feel it is critical to understand that consensus alone does not constitute a practice of good governance and we therefore must not reduce it to that. Drawing from the Anishinaabe Clan System of Governance, practices of good governance requires the establishment of a process that is balanced in terms of gender, individual skill sets, and individual power or location in the community/nation hierarchy.

In the case of establishing criteria for citizenship that operates outside of the limitations of the Indian Act, I also stress that it means involving Anishinaabe peoples who continue to be non-status and have the lived experience of the continued exile. The experiential knowledge these people hold is particularly critical to all discussions. In essence to exclude them is simply not good governance.

Lynn Gehl, Algonquin, is a Ph.D. Candidate in the Indigenous Studies program at Trent University. She can be reached at lynngehl@trentu.ca





Anishinabek

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Executive Secretary, Patricia Campeau

NIIGAN ZHAAMIN

— "Moving Forward, Together"



Chiefs join athletes

Anishinabek Nation Grand Council Chief John Beaucage and Ontario Regional Chief Angus Toulouse participated in the opening ceremonies for the North American Indigenous Games in Duncan, B.C. in August. "Ontario needs a four-year plan for its athletes like provinces such as Saskatchewan," Beaucage said. "Giving funding to our athletes three months before the games start isn't going to win us medals."

— Photo by Karen Commanda

Treaty process part of economic plan

As we know, First Nations poverty continues to be one of the major social issues for all Canadians. But there continues to be an imbalance in the rights and benefits obtained by the Treaties.

For example, the Treaty right to income tax exemption is limited to those few people who are fortunate enough to live and work on-reserve. These opportunities are few and far between. Over 60 per cent of our people are forced to live and work off-reserve.

The Ipperwash Inquiry brought forward a number of recommendations that highlight the need to improve relationships based on the Treaties, including calling for the establishment of a Treaty Commission in Ontario.

The Crown's historical role in Treaty-making was one-sided and dishonourable. Further, their role in resolving land claims, historical grievances, and facilitating First Nations' Treaty rights has made us poor and kept us poor generation after generation.

This fundamental unfairness and ignorance of the Treaties must come to an end in order for First Nations to overcome poverty, establish self-sufficient economies, and thrive under self-governing Nationhood.

First Nations are entitled to their historical, modern and future share of the wealth generated from the Treaties through the sharing of our traditional territories.

The Anishinabek Nation is currently working on an initiative to restore the balance in the Treaties. The Anishinabek Nation is calling for the establishment of a new, modern Treaty Implementation Process for Ontario that would include provisions enabling Resource Benefit Sharing, which would include the negotiation of an Ontario-wide Revenue Sharing Agreement, similar to the Ontario-First Nations Gaming Agreement; this would also include negotiation of a Treaty-Based Revenue Sharing Framework.

We must look toward sovereignty, success and self-sustainability. These are the keys to true self-government and true self-determination.

In April, I had the pleasure of introducing the Anishinabek Nation Economic Blueprint, our 10-year plan to establish local and regional economies. This 10-year Economic Strategy will develop a practical and measurable "master plan" or "blueprint" for Anishinabek Nation Economic Development. Key recommendations encourage all members of the Anishinabek Nation to make economic development a priority; our communities to seek ISO Certification to demonstrate good governance; and our leaders to develop and implement our own tax policies.

Our Anishinabek Nation Economic Blueprint, and our five-point plan to establish a new, modern Treaty Implementation Process are instrumental in our overall goal to eliminate Anishinabek Nation poverty in 20 years.

Building Bridges and Opportunities Conference, Timmins, June 17.



Grand Council Chief John Beaucage

Forestry framework in place

UOI OFFICES – First Nations in Ontario are embarking on a new process to build their economies by negotiating a new forestry deal with the Government of Ontario.

On July 30th the Anishinabek Nation announced the establishment of Forestry Framework Agreement negotiations with the Ministry of Natural Resources that will enable their 42 member First Nations to have better access to forest allocations as well as stronger involvement in forest management planning, opportunities for economic development and capacity building.

"Our goal is to be a more active participant in the resource-based economy by solidifying our involvement in forest industry," said Grand Council Chief John Beaucage. "These forestry negotiations mark a significant milestone for our Anishinabek Forestry Commission and the development of a sustainable, First Nations economy."

The concept of a Forestry Framework Agreement was the brainchild of the recently established Anishinabek Forestry Commission, which was mandated to provide recommendations to the Grand Council Chief and the 42 First Nation Chiefs of the Anishinabek Nation on all matters related to forestry policy, forest management and economic

matters related to the industry. The Commission consists of First Nation representatives from each of the four regions of the Anishinabek Nation territory.

"Through this negotiation process we will ensure that we protect and implement our treaty right to the forest resources, ensure we obtain benefit in the forest industry and ensure our policy proposals and alternatives are implemented within Ontario's forest management regime," said Chief Commissioner Wilfred King, who is chairperson of the Anishinabek Forestry Commission.

Grand Council Chief Beaucage says the Anishinabek Nation is well aware of the pressures being faced by the forest industry illustrated by mill closures, job losses and dwindling profit margins. However, he says that "First Nations are poised to enable a new way of doing business in the forest industry through community-based forestry operations."

"There are still many challenges to overcome, namely the sustainability of the forest sector," said Beaucage. "These negotiations will look at new ways of doing business. The big-business monopolies of the past need to make way to enable small business and community-based opportunities."

Anishinabek Chiefs to consider police protocol

By John Yoannou

TORONTO – The Anishinabek Nation has taken the first step in assisting the province's Special Investigations Unit (SIU) in fulfilling its mandate to independently investigate the actions of all police officers in Ontario

Grand Council Chief John Beaucage has announced that the SIU's earlier precedent-setting operational protocol with the Nishnawbe-Aski Police Service (NAPS) will be on the agenda of the Leadership Council scheduled for this fall. The protocol sets out the process by which NAPS noti-

fies the Chief and Council of the community involved while providing for the exchange of information necessary for the SIU to conduct its investigations.

While the SIU investigates the actions of regional and municipal police officers and members of the Ontario Provincial Police that result in serious injury or death (including all allegations of sexual assault), it does not have the legislative authority to investigate First Nations Police Officers.

Commenting on his meeting earlier this year with James Cornish, Director of the SIU, Grand

Chief Beaucage said: "It was an extremely productive discussion, and the beginning of a relationship I would like to continue with the Special Investigations Unit." Director Cornish wholeheartedly agreed with those sentiments. At that session held on June 25th during the Grand Council Assembly on Whitefish River First Nation, Beaucage met with Cornish to discuss issues common to both organizations.

Joining Cornish on the trip were two SIU investigators – Dean Seymour and Denis O'Neill – both of whom act as

First Nations Liaison in the SIU. They have the mandate to assist in investigations involving people of First Nations ancestry, conduct outreach for the SIU in the First Nations communities throughout Ontario and arrange for cultural sensitivity training for the members of the SIU. At the assembly, they answered questions about the role of the SIU and explained various outreach activities they have undertaken on behalf of the agency.

Both Beaucage and Cornish agreed that a "cultural exchange" would be important as a way of



SIU Director, James Cornish

enhancing mutual understanding. "I have agreed to participate in the SIU's next training session in Mississauga," Beaucage explained, "while Mr. O'Neill will be invited to attend our Special Fall Assembly."

John Yoannou is the Communications Manager with the Special Investigations Unit, Ontario Ministry of the Attorney General.



INTERGOVERNMENTAL AFFAIRS



Anishinabek Elder Gordon Waindubence paddled stern in the symbolic canoe crossing of the St. Mary's River by participants in August's Living treaties Summit in Sault Ste. Marie, Michigan.

— Photo by Nadine Roach

Lake Huron Chiefs developing own treaty commission

By Marci Becking

Over the next year, Lake Huron Treaty Commissioner Chief Isadore Day will be gathering information from Robinson-Huron Treaty First Nation citizens and Chiefs about the development of the newly-created Commission whose mandate will be to identify a meaningful way to implement the 1850 agreement in a modern context.

The Serpent River Chief sees reasons for both hope and concern in the Ipperwash Commission's recommendation and for a single Ontario Treaty Commission.

"We need to be cautiously optimistic with this because the government has built an entire ministry that is focused on how to create effective policy and response to our concerns." Day says treaty implementation under the auspices of Ontario's newly-created Ministry of Aboriginal Affairs may prove to bring challenges rather than opportunities for First Nations.

"Our Treaty Commission's primary role for the first year will be to establish a sound mandate that is based on what First Nations see as a meaningful approach to implementing the Robinson-Huron Treaty of 1850" says Chief Day.

The commission could offer assistance in developing treaty-based approaches to First Nations issues such as harvesting rights which can be impacted by commercial activities such as mining or forestry.

"One part of the Treaty Commission mandate could be to advocate and pressure government to honouring the Treaty ensuring that we have access to a meaningful part of resource benefits so that there is a much greater chance for success in making these processes work," said Chief Day.

"The majority of the work that will be done in our first year will be getting out there and consulting with our citizens and we will be asking them what they see our Treaty Commission becoming. I'm sure our citizens don't want the Ontario government driving the mandate. We have to make our own decisions and put forth our own ideas and discussions. It is critical that we not be pulled into an Ontario Treaty Commission that is based on government policy solely dealing with unresolved specific land claims."

"We need to have a very specific process that complements and gives strength to the work that the Union of Ontario Indians has done such as Restoration of Jurisdiction, the Anishinabek Economic Blueprint, Matrimonial Real Property law, and Citizenship Law.

On May 15-16 Lake Huron Region Chiefs met and passed a resolution to draft a Lake Huron Treaty Commission Framework, and on June 25 the Anishinabek Chiefs-in-Assembly supported the Lake Huron Region Treaty Commission by unanimously passing resolution 2008/13. Chief Isadore Day Wiindawtegowinini, was named its first commissioner. Chief Day has been given a one-year mandate to report on progress to the next Anishnabek Nation Grand Council Assembly.

Treaty summit ignores border

By Mike Restoule

"Is it marked in the Bible that the English and Americans should draw a line and do so what they please with the Natives?"

That's what Chief Shingwakonce of Ketegaunseebe asked representatives of the British Crown and the United States when they announced the creation of a border through traditional Anishinabek territory following the war of 1812.

Since that time, the Anishinabek have had ongoing struggles with border and customs officials each time they attempt to travel through their territory.

The 2008 Anishinaabeg Summit titled "Living Treaties" was held at the Kewadin Casino Convention Centre Aug. 13-15 in Sault Ste Marie, Michigan and sponsored by the St. Mary's River Anishinaabeg Joint Commission that is made up of the Sault Ste. Marie Tribe of Chippewas, Batchewana First Nation, Bay Mills Indian Community and Ketegaunseebe (Garden River) First Nation.

The Summit was a gathering of tribal elders, traditional knowledge keepers, historians, teaching faculty, students, researchers, government officials and community members for in-depth presentations and discussions to better understand and interpret the Treaties that affect the Anishinabek.

The Summit began with a day of ceremonies

and teachings. Elder Eddie Benton-Banai offered teachings on the Anishinaabe Creation Story. The Grand Chief of the Three Fires Midewiwin Lodge said "All creation stories in the world are true. They are exact renditions of what occurred in each of those parts of the world."

Elder Fred Kelly presented an interesting and entertaining overview of treaties and traditional law that sometimes included his personal, and often very humorous experiences woven into the realities of life as an Anishinaabe

Workshops offered insights into the 1763 Royal Proclamation, the significance of Wampum belts and the Jay Treaty in explaining the Anishinabek understanding of the treaty process and its relevance today.

The Summit concluded with a ceremonial signing of the Anishinaabeg Joint Commission Treaty and a symbolic canoe crossing of the St. Mary's River by some of the more courageous participants.

The crossing's departure and arrival points were not the normal government checkpoints, designed to deliver a strong statement of the historical and traditional Anishinabek rights of access to their territory. U.S. and Canadians Border officials were given advance notification of the canoe crossing and it took place without incident.

Mapping a brighter future

Serpent River First Nation was the site of an Aug. 8 Lands and Resources visioning workshop which focused on environmental information to assist in community planning and development. Union of Ontario Indians staff were on hand to provide information about the Great Lakes Charter Annex and the Mapping a Brighter Future project. The projects were also presented at Environmental Awareness Days at Wikwemikong Unceded Indian Reserve July 17-18. The project has focused on developing a Geospatial Information System web-mapping application that provides Anishinabek Nation communities access to digital geographic data with the goal of improving land and resource management and decision-making. A link to the GIS web-mapping site can be found on the UOI website. For more information please contact, Cheryl Recollet at cheryl.recollet@anishinabek.ca.



Kerry new coordinator

Longtime journalist Kerry Assiniwe, has joined the Union of Ontario Indians staff as Intergovernmental Relations Coordinator for the Intergovernmental Affairs department.

The Anishinaabe-kwe from Wikwemikong Unceded Indian Reserve will use her extensive communications experience to coordinate Anishinabek relations and working partnerships with various levels of government.

Assiniwe studied print Journalism at Sudbury's Cambrian

College and went on to work as reporter/anchor for CTV affiliate stations in Sudbury and Kitchener. She has also been a freelance writer for Spirit Magazine, Ontario Birchbark, Northern Life and the Anishinabek News.

Most recently, she served one year as a national director of public education and communications in the Ottawa office of the National Centre for First Nations Governance.



Kerry Assiniwe

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MISSION

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



LANDS AND RESOURCES



Deputy Grand Chief Glen Hare addresses third annual Anishinabek-Ontario Leadership Forum. Grand Council Chief John Beaucage and Hon. Donna Cansfield, Ontario Minister of Natural Resources are in background. - Photo by Marci Becking

Leadership Forum discusses treaty intent

By Arnya Assance

Grand Council Chief John Beaucage, Deputy Grand Council Chief Glen Hare, Minister of Natural Resources, the Hon. Donna Cansfield, as well as the four Anishinabek Nation Regional Grand Chiefs met on August 27 to discuss common issues related to natural resources within the Anishinabek Nation and the Province of Ontario.

The Regional Chiefs presented a number of proposal briefs to Minister Cansfield and her senior staff responsible for specific program areas. A common theme among the proposals is how to ensure the Spirit and Intent of the Treaties are upheld, as the Rights- Based and Policy issues are separated.

- Lands Conference – to consult with Anishinabek communities with respect to impacting case law, public lands dispositions, and other land related issues.
- Inter Territorial Harvest Gathering – four-day forum to discuss harvesting, gathering, fishing and enforcement issues.
- Water Forum – to ensure that Traditional Knowledge encompasses water resource awareness.
- Forest Tenure Conference – to ensure Anishinabek communities have the opportunity for access to forest economic ventures.

The day began with a sacred pipe, and a traditional opening prayer asking the Creator to watch over deliberations designed to ensure resources-based livelihoods for Anishinabek citizens.

The Leadership Forum sanctioned by the Letter of Intent, creates an opportunity for Anishinabek Leadership to discuss natural resource issues with the MNR. This annual engagement is built on a partnership of a durable long-standing relationship that has opened doors and opportunities for both the Ministry of Natural Resources and the Anishinabek Nation.

Washing plates helps

By Kathleen Imbert

WIKWEMIKONG – The Taking Care of Mother Earth – Naagdaawenmaak Shkakamigama – booth at the entrance of the 48th annual Cultural event in Wikwemikong welcomed visitors to the pow-wow grounds over the August Civic Holiday weekend.

In planning her display, Heidi Manitowabi demonstrated that she had taken her Keeper of Mother Earth teachings to heart.

Instead of using disposable – and environmentally unfriendly – styrofoam containers for Indian tacos and other pow-wow delicacies, booth patrons paid a \$2 deposit for blue plates which were returned at the end of the day for washing by a group of youth volunteers. The deposits were also returned.

Heidi is the Lands Environmental Researcher Trainee in Wikwemikong and is active in promoting environmental awareness. “We can all do our



Heidi Manitowabi washed re-usable plates at Wiky's Taking Care of Mother Earth booth.

part to reduce waste” she said.

Casino Rama funding was invested in the plates, environmentally-friendly products, and posters to help give this year's cultural event a cutting edge environmental look, and a new voice to youth trying to cope with consumerism's byproducts.

Heidi's goal was to raise awareness about waste production and protect our environment and she reminded hominy corn soup lovers that we can all do a little to protect Mother Earth.

Heidi has already organized an Earth Day Pow-wow and erected a billboard at the entrance of her First Nation. Her diverse

projects have included creating community environmental groups that encourage recycling and composting and recruiting volunteers to assist.

The Wikwemikong Heritage Organization also believes in her projects and supported her Naagdaawenmaak Shkakamigama booth.

In September, Heidi will be attending Fleming College in Lindsay in her first year of the three-year program in Natural Resources and Environmental Studies.

Her diploma will be another step on her journey to live as a “Keeper of Mother Earth.”



Youth reps Sandra Albert and Arnold Yellowman attend Anishinabek Traditional Water Retreat.

Youth committed to water

By Kelly Crawford

WHITEFISH RIVER FN – Anishinabek Youth Council Southwest Regional Representatives expressed their commitment to water at the Anishinabek Traditional Water Retreat that was held June 20th at Rainbow Lodge.

“Water is an important issue. Youth recognize the importance of the environment,” said Sandra Albert (Chippewa of the Thames), Anishinabek Youth Council Southwest Regional Female Representative. She is confident that Anishinabek youth have the environment as a priority. “Youth want to get involved.”

Albert's purpose as a youth Council Representative is clear, “To help motivate the youth and strengthen their voice. It is always good to be involved and invited to share ideas.”

Arnold Norman Yellowman (Aamjiwanaang First Nation) is the Anishinabek Youth Council Southwest Regional Male Representative. He noted the importance of learning and understanding, “Ontario First Nations Young Peoples Council just held a Youth Symposium on the environment. This enabled youth to get a better understanding of issues and concerns in their First Nation.”

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MISSION

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



Giigoonh/Fishing



Stories and photos by
PERRY McLEOD-SHABOGESIC
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 Anishinabek/Ontario Fisheries Resource Centre
 www.aofrc.org

1600 scientists swap fish stories at annual meeting

OTTAWA – More than 1,600 fisheries scientists from around the world attended the American Fisheries Society (AFS) 138th Annual Meeting at the Ottawa Congress Centre and Westin Hotel, August 17-21, 2008. The agenda included 36 organized symposia, more than 1,100 oral presentations, and over 220 poster presentations.

Highlighting this international conference was a full-day session hosted by the Anishinabek/Ontario Fisheries Resource Centre (A/OFC) titled; “The Changing Role of First Nation/Tribal Communities in Fisheries Management”. Each presentation had an average of 50 participants and presenters were selected from across North America -- including the Anishinabek Nation -- representing First Nation communities and fisheries organizations. A balance of traditional and scientific values was used to express the First Nation approach to managing their fisheries. The day began with a Sunrise Ceremony, conducted by A/OFC Community Liaison Specialist Perry McLeod-Shabogestic, to welcome the new day and the participants.



Serpent River Chief Day

Initiatives such as the development of our fisheries authority”, he told conference participants.

Lake Huron Region Chiefs supported a resolution in 2005 to coordinate and mobilize the development of a “Robinson Huron Fisheries Council”. Elders, fish harvesters, Chiefs and community members from across the North Shore of Lake Huron also met at Ketegaunzeebee on April 18 and 19, 2007 to discuss and frame the vision of the Anishinabek North Channel Fisheries Authority.

This project will engage the Robinson-Huron First Nations in the process of developing a Fisheries Authority Model for the North Channel of Lake Huron, including the necessary related instruments such as policies, guidelines and laws, and the model for a central administrative/coordination unit. This project will serve as a basis for the Anishinabek to improve their environmental governance and decision-making capacities and to more actively engage in the management of the North Channel fisheries.

Presentations included: Building Capacity Through Education for Resource Management, Community Based Fish Habitat Assessments, Community Fisheries in the Maritimes, Community Based Harvest in the Mackenzie Delta, Northwest Territories, Native Fisheries Management in P.E.I., Social Identity in Kwakwaka'wakw Clam Management, Changing Skies, Anishinabek/Ontario Fisheries Resource Centre – A Cooperative Model for Fisheries Information, The Treatment of Native People in the Development of Canadian Fishery Policy in the Great Lakes, Lake Whitefish Assessment in the North Channel of Lake Huron, Nipissing First Nation and Lake Nipissing – Building and managing a Modern Commercial Fishery, Stewardship in the Big River, Knowledge Acquisition About Mature Lake Sturgeon and Strategic Directions of a Rights Based Fishery.

Anishinabek Chief Isadore Day from Serpent River First Nation was on hand to present “Directions of a Rights Based Fishery”, highlighting challenges facing Anishinabek commercial fish harvesters on Lake Huron. Chief Day has been instrumental in heading up and pushing forward this initiative through the development of the Lake Huron Fisheries Authority. “It’s time that government not only recognize our rights but actively support grass roots collec-



Deadline approaching for fisheries projects

A/OFC Fisheries Management Trainee Angelina Commanda tracks lake sturgeon on the Pic River during a project in 2008. The A/OFC is inviting Anishinabek Nation communities to submit project applications for the 2009/2010 fisheries season. Projects that are eligible are: fish population assessment, angler surveys, subsistence and commercial fishing surveys, catch sampling surveys, fish spawning/tagging, fish habitat mapping, and impact assessment. Training and demonstration of fisheries assessment gear is also included. Deadlines for initial “Letters of Intent” are September 30th with final complete proposals due October 31st. Contact the A/OFC at (705) 472-7888 for details.



A/OFC launches new website

The Anishinabek/Ontario Fisheries Resource Centre has launched a re-designed website at www.aofrc.org. A/OFC staff are seen enjoying the sites in Ottawa during August’s American Fisheries Society meeting as they pose for a photo for the newly-re-designed website. From left: Frank Hardy, Perry McLeod-Shabogestic, Alex Commanda, Sarah A. Couchie (in back), Angelina Commanda, Nikki Commanda (in back), Sarah Couchie, Cynthia Roy, Maureen Peltier, Kim Tremblay, Caroline Deary, Charles Hardy, Josh Hardy and General Manager Ed Desson. With the launching of this new site, the A/OFC has become a leading source of fisheries-related news, events and information within the Anishinabek Nation Territory and beyond. People who visit the site can leave comments and suggestions. The A/OFC is welcoming feedback regarding the site, the centre and our programs. Through this new site the A/OFC is also planning to promote fisheries-related events taking place throughout Anishinabek territory as well as posting fisheries issues that Anishinabek First Nations feel are important to their citizens.



RESTORATION OF JURISDICTION

Restoration of Jurisdiction Capacity Development Workshop



There is no cost to participate in this workshop

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

Who Should Participate?

- Leadership
- Membership Clerks
- Band Managers
- Department Directors
- Board and Committee Members
- Directors of Operations
- Teachers
- Education Councillors

For more information contact:

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DRAFTING MEMBERSHIP CODES

September 24 & 25, 2008

Magnetewan First Nation

Workshop Facilitators:

Tracey O'Donnell & Austin Acton

First Nations have years of experience in drafting Band Council Resolutions and by-laws under the Indian Act. Not all First Nations across the country have experience in drafting First Nation membership laws and codes. The purpose of this workshop is to provide the participants with information that will assist them in drafting First Nation membership codes.

The introduction to the workshop will focus on the difference between Indian status and First Nation membership. The remainder of the workshop will focus on the drafting process. Throughout the workshop the participants will have an opportunity to put their drafting skills and the newly acquired information to the test through group and individual exercises.

By the end of the two-day workshop the participants will have developed a good foundation of drafting skills and knowledge that will allow them to draft a membership code for their First Nation.

Main points in the draft final Governance Agreement

The current negotiations with Canada on basic governance issues fit with the overall strategic direction set by the Chiefs Committee on Governance (CCoG) to achieve comprehensive self-government. For example, some goals and initiatives set-out by the CCoG that are directly related to items being discussed at the governance negotiation table are:

- Anishinabek Nation synchronized election processes
- An Anishinabek nation-level government
- First Nation and Anishinabek Nation constitutions
- Regional and Anishinabek Nation appeals and redress systems
- Anishinabek Nation citizenship law

The following is a brief review of the main points in the draft, final Anishinabek Nation Agreement with Respect to Governance.

The draft Final Agreement on Governance discusses sections 8-14 and sections 74-80 of the Indian Act. These sections deal with matters such as Band lists, notice of Band lists, inquiries, protests, and Chief and Band Council elections.

For those First Nations that eventually ratify the draft Anishinabek Nation Final Agreement on Governance, sections 8-14 and sections 74-80 of the Indian Act would no longer apply. Instead, Canada would recognize Anishinabek law-making powers over leadership selection, language and culture, citizenship, and management and operations of government.

Among other items, a Final Agreement on Governance would provide for:

- The establishment and recognition of two levels of government – one at the First Nation level and one at the Anishinabek Nation government level;
- Law-making powers for First Nations and the Anishinabek Nation to preserve, promote and develop the use of Anishinabek culture and language;
- Law-making powers for First Nations and the Anishinabek Nation to select our leaders;
- Law-making powers for First Nations to determine its citizenship;
- Law-making powers for First Nations and the Anishinabek Nation with respect to the management and operation of our governments;
- The negotiation of other law-making powers as may be required;
- The development of constitutions at both the First Nation level and the Anishinabek Nation government level;
- The application of the Canadian Charter of Rights and Freedoms to each Participating First Nation Government and the Anishinabek Nation Government; and
- The relationship between First Nation laws, Anishinabek Nation laws and the laws of Canada and Ontario.

The Anishinabek Nation Final Agreement on Governance will not limit or take away any Aboriginal or treaty rights of our First Nations. Further, this agreement is not intended to be an interpretation of our inherent right of self-government. The fiduciary relationship between Canada and the First Nations will continue and the First Nations must agree to any change to the fiduciary obligations of Canada.

The Framework Agreement on Governance was signed November 26, 1998 and the Agreement-in-Principle on Governance was signed February 16, 2007. The AIP on Governance guides the negotiation of the draft final agreement. The AIP on Governance was not legally binding. Only a final agreement would be legally binding when voted on and accepted by the Anishinabe people in community referenda.

Call For Proposals

2008-09 Capacity Development Workshop Facilitators

Anishinabek Nation Restoration Of Jurisdiction Capacity Development Project

The Union of Ontario Indians is seeking a Facilitator for one workshop entitled Contracting and Tendering. The workshop will be presented at a conference being planned for February 24,25,26, 2009 in Sault Ste. Marie Ont.

The facilitator will deliver the 1 1/2 day workshop twice during the three day conference.

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 October 3, 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

Restoration of Jurisdiction upcoming events

Governance Working Group Inaugural Meeting, Sault Ste. Marie, Sept. 30-Oct. 2
Education Working Group Meeting, Sault Ste. Marie, Oct. 21-23
Governance Negotiations, Aundeck Omni Kaning, Oct. 21-22
Governance Negotiations, Toronto, Nov. 26-27
Anishinabek-Canada Governance and Education Joint Tables Meeting, Toronto, Nov. 28

Capacity Development Workshops 2008/2009

- September 24 & 25, 2008 – Magnetawan First Nation
 - Drafting Membership Codes
- October 29 & 30, 2008 – tentatively Kettle & Stony Point First Nation
 - Boards & Committees
- November 25 & 26, 2008 – tentatively Garden River First Nation
 - Dealing with Difficult People
- December 10 & 11, 2008 – Rama First Nation
 - Policy Development
- January 21 & 22, 2009 – Alderville First Nation
 - Band Custom Elections
- February 24-26, 2009 – Holiday Inn, Sault Ste. Marie
 - Human Resource Management
 - Contracting & Tendering
 - Reading and Analysis of Financial Information

Contact Terry Restoule at (705) 497-9127 or rester@anishinabek.ca to register for any of the above workshops or for more information.



Chiefs Committee on Governance

First of a four-part series: Anishinabek Governance

Stories by Rick Garrick
Edited by Mary Laronde



The Chiefs Committee on Governance tabled its report at the June 2008 Grand Council Assembly on the implementation of a 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

Message from Chief Madahbee, Chair, Chiefs Committee on Governance

Over the past two years, the Chiefs Committee on Governance has developed a strategic plan called A Course of Action – A Critical Path. Central to the plan was the identification of four priority areas in which we need to move ahead on now:

1. Governance
2. Citizenship
3. Economic and Community Development
4. Communications

Our plan represents a common vision and a strategic

approach to implement our inherent right of self-government. We can no longer accept the regulation of our inherent rights and our lives by flawed government policy.

This new approach to regain Anishinabek Nation comprehensive self-government and self-sufficiency must include a new, sustainable approach to fiscal relations. In our consultations with leaders and citizens over the past several years, Anishinabek were very clear on this one point: our governments must be adequately funded through revenue-sharing, transfer payments and equalization payments in the same manner as provincial and territorial governments.

We are embarking on a solution-based approach and

the solutions to our problems must come from us. No First Nation can effect the needed changes on its own. Unless we work together toward our common goals and vision, this plan will be ineffective. We must focus and commit to our plan and our timelines. Responsibility falls on each First Nation to implement the required initial changes.

All Anishinabek communities are encouraged to strive and prepare for change. We must help one another. Those communities that have the capacity to move forward more quickly must continue to set the example.

Let us mark the beginning of fundamental changes in our Nation. As we move forward together, remember, we are not Indians. We are Anishinabek.

Message from R. Martin Bayer, Chief Negotiator

It is of fundamental importance that we understand the linkages between good First Nation governance and gradual improvements to the socio-economic conditions that define our communities.

The populations of our First Nation communities, particularly the on-reserve populations, are growing faster than any other population segment in Canada. In January 2008, Statistics Canada reported that between 1996 and 2006, First Nations population increased by 29%. Our population is also much younger than the non-Native population. Children and youth aged 24 and under make up almost one-half of First Nations people.

Between 1996 and 2006, the Non-Registered population of First Nations people increased 53%, more than twice the growth rate (24%) of the registered (status) population. These growth patterns may be in part related to provisions of the Indian Act governing the transmission of registered Indian status to children. In Ontario, the province with the largest number of First Nations people, 70% lived off-reserve.

What Are the Governance Implications of this Growth?

(a) Economic Development and

Job Creation Must be the Number One Priority

Our young people need access to education, housing, and jobs or they will continue to leave the reserve in record numbers. The national unemployment rate is 6.1% versus 25% and higher for many of our communities. These disparities will not change for the better by relying on more government funding; the challenge will be to create and attract jobs that do not depend on government funding.

(b) Better Housing Conditions

Housing shortages and repairs to existing houses continue to be a challenge. The other important challenge in housing is to note the linkage between the construction of new homes and ensuring that the family living in the new home has decent employment and the financial ability to meet a mortgage payment.

(c) Better Community Infrastructure

Having proper water treatment plants and sewer treatment systems in our communities is an important health consideration and an important variable in attracting investment. We need to find creative ways of building and financing water treatment plants and sewer treatment systems in

our communities in order to attract investment and meet the demands of population growth.

(d) Expect Better Results for Education Dollars

With the amount of money our communities spend on education, our children and students should expect much better results than what we have achieved to date. The population increases and the increases particularly in the youth population will place greater pressures on already tight education budgets. Our challenge is to take greater control of education so we can achieve better education results.

(e) Improved Health Care

Far too many of our citizens suffer from three main illnesses: diabetes, cancer and heart disease. Mental health also continues to be a major illness that strains health care budgets. With the recognition of our own law-making powers in education, we could enact education laws that improve health such as mandatory physical education and banning pop machines and other harmful foods in schools. The challenge is to strive to create better living conditions so our band members enjoy longer and healthier lives. Economic development is an integral component of this strategy.

Four factors have proven to make a difference in turning things around:

1. Our own recognized law-making powers.

Having the capacity to pass and enforce our own laws makes a huge difference for communities. The alternative is to constantly react to and attempt to live under other government's laws with no real opportunity to shape these laws. We will determine our future and make laws that meet our needs.

2. Effective and stable governing institution.

In order to create a better climate for business relationships and attracting business, we need more stable and effective governing institutions. This means four things:

- stability and certainty in the "rules of the game", election rules should be stable;

- management decisions should be separated from political decisions;

- dispute resolution tribunals; and
- well-trained staff.

Effective and objective dispute resolution tribunals contribute greatly to a business's decision to locate and invest on reserve, yet few of our communities have effective dispute resolution tribu-



R. Martin Bayer

nals in place.

3. Governing institutions that match our culture and people.

We need to build governing institutions like First Nation community constitutions, election laws, and dispute resolution tribunals that match our culture. This way, our people and businesses will trust them and are more likely to do business with us.

4. Development of long-term community strategic plans.

The development of a long term strategic plan (20-30 year plans) contributes significantly to improving conditions in our communities. A strategic plan needs to be very specific, yet realistic. Without a long term strategic plan, we are forced to rely on other governments to plan for us. "Self-government" means just that: we decide what we would like our communities to look like in 30 years. If other governments can help with the implementation with their laws and programs, that's great, but we won't wait around.



ANISHINABEK GOVERNANCE



While just 70 people live on-reserve at Michipicoten, Chief and Council cast a wide net to involve Michipicoten's 700 citizens in the land claim consultations and ratification vote. Holding meetings in Sault Ste. Marie, Chapleau, Toronto and other communities with significant numbers of citizens netted 499 voting 97 percent in favour of the land claim settlement agreement. For the Michipicoten Chief and Council that brought the land claim to a successful conclusion, it was a vote of confidence for a job well done. Building on the work of previous administrations, the Chief and Council that brought the deal home are: (back row from left) Councillors Denise Churchill, Emile Neyland, Myrtle Swanson, William Swanson Sr., Evelyn Stone. Front Row: Councillor Patti Goodfellow, Chief Joe Buckell.

Citizens' involvement key to Michipicoten land claim success

The community of Michipicoten First Nation recently completed a land claims process that involved a number of claims and three different chiefs.

"A lot of the process started with Chief Sam Stone," says current Chief Joe Buckell, noting that the chief elected between him and Stone continued the process and then when he was elected chief, he also continued the process. "This is my third term. The whole process took about nine years with the research."

On Jan. 12, the community of about 700 on and off-reserve citizens voted 97 per cent in favour of their largest land claims settlement, the Boundary Claim with Canada and Ontario, with 499 members casting ballots. Buckell and the band council then passed a resolution authorizing the signing of the settlement agreement.

Michipicoten originally submitted the specific land claim in 2000 to Canada and Ontario that the Gros Cap Indian Reserve #49 as surveyed in 1899 did not reflect the 1853 agreement regarding the boundary of the reserve. Canada accepted the claim for negotiation in late 2003 and Ontario agreed to enter discussions in early 2005.

"It's been a long process," Buckell says. "Originally we had 12 claims."

The First Nation followed a cooperative non-confrontational approach to settling the land claims through the Michipicoten Pilot Project, which realized the settlement of six of their claims in about 10 years, including the Algoma Claims Settlement between Canada and Michipicoten in 2003.

"We got away from the adversarial approach," Buckell says, noting that the band's negotiating team included their lawyer, a researcher, two band councillors, one on a regular basis and another rotated among the other band councillors, and himself. "It took the political will to go ahead and get it done. Our community is a little different than most; only 70 people live on our reserve. Any important decisions that we made were brought to meetings here on the reserve and in Sault Ste. Marie."

The First Nation also held meetings in Chapleau and Toronto and other communities which have significant numbers of citizens.

"We tried to cast a wide net to get people involved," Buckell says, noting that the vast majority of the community voted during the ratification vote and only eight of those voted against the settlement. "It was a vote of confidence — they were pleased with our work."

William Swanson Sr., a councillor for the past four terms, is pleased with the progress Michipicoten has made during his four terms on council.

"It was a long going," Swanson says. "Now we have the Boundary Claim settled, which involves all the land that was taken away from the people here at Michipicoten."

The Boundary Claim settlement includes financial compensation from Canada and the addition of about 3,000 acres of provincial crown land, for a total of about \$58.8 million.

The community plans to establish a trust fund from the settlement to provide ongoing benefits for band members over the next 100 years.

"We were looking for some seed money to kick start some of the development plans that have been sitting on the back burner," Buckell says. "One is a run-of-river power generating station."

Other possible plans include the development of a moss-agate deposit in the community and another look at wind power development.

While the community currently enjoys zero unemployment, due to agreements with local industry such as a nearby gold mine to employ band members, the band is looking at developments which will keep the community's quality of life at its current level.

"We have everyone working at good paying jobs — they're buying trucks and snowmobiles," Buckell says. "It's really a change to have a good quality of life. I think that's the key to everything."

Buckell is currently looking into a few other initiatives to "help us on our road to sustainability."

Swanson adds that the community is also planning to look into the development of a subdivision on land near Hwy. 17.

"A lot of our band members live elsewhere," Swanson says. "A lot of them want to come back."

Pikwakanagan enforces laws for sustainable harvesting

The Algonquins of Pikwakanagan have developed their own harvesting law to ensure a sustainable hunt for the future.

"This law has worked excellently since it was first put into force," says Jim Meness, band councillor and past member of the Algonquin Wolf Advisory Group. "The first law was established in 1992 in conjunction with the first hunting agreement that was signed between the Algonquins and the province of Ontario."

The Algonquins philosophy states that they are the caretakers of the creatures and plant life on Mother earth, and that it is their responsibility to maintain a healthy balance between mankind and nature.

"By monitoring, managing and enforcing our Laws and Management Plans we can ensure that the conservation and the sustainability of the moose, deer and other wildlife populations will be maintained for our future generations," Meness says. "The goal is so we will have a set of rules in place ... so we will have this harvest for the next seven generations."

In order to enforce their laws, the band hires enforcement officers during the main harvest season, from the fall to the following spring.

"We try to hire First Nations people to enforce our law," Meness says. "For the past two years we hired two enforcement officers from September to March. The majority of our hunt is from Thanksgiving to Jan. 15."

The community has also partnered with neighbouring communities and the Ministry of Natural Resources to develop a stewardship program for the walleye population in Golden Lake and implemented a five-year closure of the fisheries from 2002 to 2006. During this closure, re-stocking efforts were done in the lake and the Algonquins developed a Walleye Management Plan for the re-opening of the fisheries.

The Algonquins of Pikwakanagan Earthwalkers Stewardship Ranger Team, a small group of youth from the community and the local area, was developed as part of the stewardship program with the goal of giving youth an opportunity to work together during an eight-week program on community-based projects while also providing them with work experience, education, and training in the natural resources sector.

In addition to keeping the youth busy over the summer, the Earthwalkers program also developed an interest among two of the team members of potential career opportunities in the natural environment fields.

The community also has a section in their law that prohibits the hunting of the Algonquin wolf, which research has discovered is a distinct species closely-related to the red wolf.

"We did a workshop on the Algonquin wolf," Meness says. "It has some genes that are unique."

Meness adds that the Algonquin wolf is important because it is a part of the ecosystem of the park and should remain part of the park.

"There are no natural predators in the park," he says. "Man is the only predator."

Algonquin Law states that "No Algonquin shall injure or kill any fauna that is protected under the Ontario Endangered Species Act." Algonquin belief also holds that the hunting of wildlife species shall be limited to game normally taken for food and shall exclude rare, threatened and endangered species as well as wolves and loons.

The community has also developed a Harvest Management Plan for the Moose and Deer Hunt in and around Algonquin Provincial Park.

Meness says the moose harvest has been managed exceptionally well, with the Algonquins working in conjunction with the MNR to agree on the sustainable population of moose that can be harvested for the season.

A tagging system has also been developed for the harvest and a monitoring program is in place to ensure no over-harvesting of moose occurs.



- Photo by Jim Meness

ANISHINABEK GOVERNANCE



Aundeck Omni Kaning Chief Pat Madahbee at the Grand Council Assembly in June.

Aundeck Omni Kaning Gchi Naaknigewin (Constitution)

and the updated codes and to vote in the final referendum.

All proposed governing laws are written by the community for the community and must be accepted/approved by the citizenship through a referendum prior to implementation.

"April 5 will be the next big community meeting," Behm says. "That meeting will cover the final draft of the Constitution. The referendum will be held May 17, with an advance vote on May 14."

The Constitution and the three updated codes, which are designed to set in place the scope, functions, structure, institutions and procedures of governance within the community, will be voted on separately during the referendum process.

Aundeck Omni Kaning believes that governance should not remain static and should be reviewed every 10 years or so; accordingly, in keeping with the living tree doctrine, the Aundeck Omni Kaning Gchi Naaknigewin will be capable of growth and expansion as the community continues to develop.

"Our community is very young," Madahbee says. "We feel we're progressive. We try to be very proactive, rather than reactive."

Behm brought up one of the major discussions during the Constitution development process, which revolved around the type of leadership the community wanted, such as following the clan system, nominating a head member from each family, or electing a Chief and Council.

"The community voted to stick with the Chief and Council," Behm says.

While the community chose to keep its Chief and Council election format, changes to the Constitution laws have been suggested, such as a change in the Custom Election code to be more inclusive by giving off-reserve citizens an opportunity to participate, a change in the Membership Code to conform to modern law, and a change in the Matrimonial Real Property law to include people in same-sex relationships.

"It's better that we develop our own laws rather than someone force something upon us," Madahbee says. "We want to be proactive on these issues."

"I think it's something all communities need to do — be proactive."



Bingwi Neyaashi Anishinaabek Chief Paul Gladu and artist Benjamin Morrisseau pose in front of one of Morrisseau's paintings in the Bingwi Neyaashi Anishinaabek office in Thunder Bay.

Bingwi Neyaashi Anishinaabek's Custom Election Code development

Bingwi Neyaashi Anishinaabek is happy about the development of their own custom election code.

"We have a modern election code," says Chief Paul Gladu. "We've done an extensive process."

The community began their election code process about seven years ago through the formation of an election code committee, which was made up of Chief and Council and a group of six community members, and Elder and Youth committees.

"From the community we had 15 Elders and 10 Youth, from all over the area," Gladu says, noting that his community is made up of a floating membership due to their lack of a land base since they were required to move off their land in Sand Point decades ago.

The first stage of the process involved the initial development of the draft election code with the help of Wilfred King, the current Robinson Superior Regional Chief and Chief of Kiashke Zaaging Anishinaabek (Gull Bay First Nation) who had been working for Sand Point at the time.

"We worked on the election code for two-and-a-half years to three years before we got it finished," says Lawrence Esquega, one of the Elders on the committee.

Some of the key features of Bingwi Neyaashi Anishinaabek's election code are:

- a four-year term for Chief and Council;
- a criminal record check for all potential candidates;
- a fair election appeal process;
- the appointment of an electoral officer;
- a candidate must be a Band member for a period of not less than 12 months immediately preceding the day on which the nomination meeting is held.

The youth committee brought up the requirement of a four-year election term for Chief and Council, says Katie Borysewicz, one of the former youth committee members.

"In two years you can only do so much," says Laura Airns, another former youth committee member who is now a Band Councillor, explaining that a four-year term gives the Chief and Council a good opportunity to complete any initiatives they bring to the community.

Elder Esquega recalls the development of the criminal reference check requirement for potential candidates.

"It only stands to reason," he says.

"There is also a fair appeal process if people

don't agree with the election process," Borysewicz says.

Once the draft election code was completed, it was then sent to the Elders and Youth committees to review.

"It was a pretty important decision," Jessica Stewardson, also a former youth committee member says. "It showed us that our opinions did matter."

After it was reviewed by both committees, the draft election code was brought to the attention of Indian and Northern Affairs Canada and Fred Bellefeuille, legal counsel of the Union of Ontario Indians.

When the election code was finalized, it was brought before the community membership for ratification.

The ratification process took about eight to 12 months, employing the same process Bingwi Neyaashi Anishinaabek used on their very detailed Land and Larger Land Base ratification, and involved:

- notifying community members about the new election code through an advertisement in the Band Newsletter;
- searching for all member's postal addresses;
- using the address database previously obtained through advertisements placed in a number of newspapers, including the Globe and Mail, Toronto Star, Winnipeg Sun and Edmonton Sun, during the Land and Larger Land Base ratification;
- mailing out ballots to all known members.

The new election code process was implemented after the community vote, and the first election under the code was held in 2005, with Chief Paul Gladu and Councillors Leona Clarke and Laura Airns being elected for the first four-year term.

Elder Esquega is pleased with the new election code, noting that he first inquired about moving back to Sand Point in 1968 and is looking forward to the final signing over of the land this coming year.

"It's home for me there," he says. "There's a lot of things we can do there."

Chief Gladu adds that there are now 11 Union of Ontario First Nation communities with four-year election terms.

"In the near future, I would like to see all 42 First Nations within the Union of Ontario Indians and the Grand Council Chief have their elections held at the same time," Gladu says.

"This is one of the initiatives the we are all working towards right now."

ANISHINABEK GOVERNANCE



Georgina and Albert Bressette in discussion at one of the Constitution Development community consultation meetings.

Kettle and Stoney Point's constitution and ISO process

Kettle and Stoney Point has rebuilt most of its organizational structure, beginning in 1999 when Tom Bressette again became Chief after a stint with the Chiefs of Ontario.

"He was concerned when he returned," says Lorraine George, the First Nation's manager. "We were on the verge of third-party management."

The restructuring was so successful that Bressette was recognized with an award for the vision that he and council carried out to bring financial stability to the community of about 2,000 on and off-reserve citizens.

"We started by identifying some of the areas of weaknesses," George says. "Although there were fiscal policies in place, they weren't consistent with accountability."

So the community worked to build a governance model focused on financial and human resource development, with a strong focus on accountability.

The community first implemented an immediate freeze on discretionary spending and salary adjustments and developed long-term sustainable strategies, such as an analysis of the benefits of in-house legal counsel versus contracting on an as-needed basis.

"There are budget controls now," George says. "Money can't be spent without tracking it."

The community then amalgamated the roads, water and waste management departments to establish cost efficiencies in 2002; created the Financial

Management Bylaw in 2003, a framework for self-governance that allowed the community to focus on community needs for services and infrastructure, economic development and social harmony, rather than simply following funding criteria; and established a new human resources policy, also in 2003.

"We haven't had a labour dispute payout in five years," George says. "Everybody is treated fairly. We're labour code compliant."

The council also mandated restructuring of its businesses and corporations in 2003, and applied to Canada Customs and Revenue Agency for an Advance Tax Ruling, which eventually led to an exemption from corporate tax for the band and its on and off-reserve businesses.

In 2005, the band signed on to the First Nations Lands Management Act; they began planning the development of a business park on a piece of land which the band purchased about 20 years ago, which was recently added to the reserve through the Addition to Reserve process; and they began developing a Community Constitution, which is scheduled for a vote in June.

"We have done extensive community consultations around the Constitution," George says. "Every time we revise the draft we take it back to the community."

George explains that all of the band's proposals and changes have been brought to the community for review through an extensive consultation process,

involving website notices and mailouts to both on and off-reserve band members notifying them of upcoming community meetings.

"We have about 2,000 band members, with about 50 per cent living off-reserve," she says. "We try to make sure we reach every member we can."

The community purchased the Indian Hills Golf Course in 2006 and plans to add a hotel/conference centre and possibly a heritage centre to the property in the future.

"Council would also like to attract a casino to the area," George says. "We are in the heart of tourism, but we've never captured a high level of the tourist market."

The community has also begun an ISO (International Organization for Standardization) certification process, which includes developing a Governance Code that includes the guiding principles of accountability, transparency, empowerment and sustainability.

"It's all based on standardization," George says. "We're taking a little bit of a different approach to the process — we've built in capacity building as well."

George is excited about the future, noting numerous business plans and a focus on environmental/professional services for the business park.

"All of this is because of the vision of Chief and council," she says.

Sagamok Anishnawbek gains ISO designation



Sagamok Anishnawbek's path to ISO designation has brought a renewed dedication to quality service and management to the North Shore community.

"The main benefit is that we excel," says Laura Owl, acting director for planning and technical services. "And (we provide) quality service and exceptional management to our membership."

Sagamok Anishnawbek was awarded the ISO (International Organization for Standardization) designation on July 13, 2007 after three years of fine-tuning their quality management system, with every department within the community taking part, including the band office, school, health services and planning and technical services. They were just the second Indigenous community in the world to achieve the ISO designation, a standard which is held by many of the top companies in the world.

"We're trying to make a better quality of life for everyone in Sagamok Anishnawbek," says Anna Marie Abitong, director of education and a band councillor, explaining that achieving the ISO designation level required the school to ensure that its policies and procedures were in place, that students and parents were being provided with the services they need, and the community's needs were being met. "It's just a way of being accountable to this community and the wider community. You say what you do, and do what you say."

When Sagamok Anishnawbek began their 10-year healing and community development plan in 2003, part of their goal was to achieve ISO designation as part of the community's governance initiative and development strategy.

"Our council wanted to have a quality management system in place for our administration," Owl says, noting that the community of about 2,400 on and off-reserve citizens had to work on improving their existing standards in order to meet ISO designation standards. "We improved on our standards each year. Our goal was to make a commitment to quality of service and management."

ISO is an international standard-setting body composed of representatives from the national standards institutes of most of the countries in the world. Founded in Geneva, Switzerland in 1947, the organization promotes world-wide industrial and commercial standards.

"We didn't take standards from ISO," Owl says, explaining that ISO does not impose standards on the community.

The community developed all of its own policies, standards and processes to improve its services and management, which were then looked at by the Quality Management Institute and approved as meeting the best of international standards. To maintain its standing, Sagamok Anishnawbek has committed to undertaking an annual internal audit during the month of June every year.

"We have annual work plans," Owl says, noting that each department identifies their own objectives and timelines. "Which are measured on a quarterly basis and indicate a department's performance."

Owl adds that although the community didn't understand at first how they would benefit from the ISO designation, they have now come to realize that striving for the ISO designation has improved overall service to the community.

"People seem genuinely satisfied," Owl says. "They have enhanced services."

Owl also sees the development of business opportunities in the future for Sagamok Anishnawbek.

"I see Sagamok Anishnawbek creating a lot of partnerships with companies," Owl says. "Through standardization, the community can optimize our operations and make us more attractive to businesses around the world."

JIBAY-MIIKOU/SPIRIT JOURNEYS

Arthur "Butch" Elliott – Ahzdayoniquot

Butch was born at Cape Croker (Neyaashiniigimiing) on March 5, 1950 and passed into the Spirit World on August 8, 2008. His mother, Winona Arriaga, moved the family to Detroit in the early 1960's where he lived until he met his wife, Germaine, in 1973.

Butch was a well known activist and defender of First Nation rights in both Canada and



battle at Wounded Knee in South Dakota in 1973.

He supported the Bay Mills

the U.S. He was a member of the American Indian Movement, and was in the 71-day Indian Community in their assertion of fishing rights during the Fish Wars of 1973 and 1974 and was involved in the occupation of Anicinabe Park in Kenora in 1974

He was one of a handful of traditional singers, taught by Teofilo Lucero, who brought the big drum back to the Great Lakes region in the early 1970's.

MBS (MNR)
6 x 10.75



RAY ROGERS

Respected Anishinabek Nation Elder and longtime Aamjiwnang chief Ray Rogers passed into the Spirit World Tuesday, Aug. 26. He was 74.

Surrounded by his family members – including Carolyn, his wife of 50 years – Ray had battled various illnesses in the past few years, including complications from diabetes.

At the time of his passing, Ray was the Southwest Regional Elder for the Anishinabek Nation. He had served on the Anishinabek Nation Leadership Council and Union of Ontario Indians board of directors for many years, holding portfolios for health, social services, finance and veterans affairs. In 2001, he was a recipient of the Anishinabek Nation Lifetime Achievement Award.

Ray served in France, Germany, and North Africa with the 50th Fighter/Bomber Wing of the U.S. Air Force, and as President of the First Nations Veterans of Canada Association, he contributed greatly to a heightened awareness about the contribution and sacrifice of First Nations Veterans. He participated in Canadian delegations overseas paying tribute to fallen comrades, and devoted a considerable amount of time and effort in the planning and promotion of the first-ever Spiritual Journey of Aboriginal Veterans, Elders and youth to the battlefields of Europe.

"He was a knowledgeable and passionate spokesperson on Veterans issues," said Anishinabek Nation Grand Council Chief John Beaucage. "We will miss his wise counsel and warm smile."

Ray was a current member of Aamjiwnaang First Nation council, a position he held for 40 years, including 16 years as Chief.

The life of William Ray Rogers -- "Niijikiwnzii" (The One I Walk The Earth With) - was celebrated at the Maawn Doosh Gumig, Aamjiwnaang First Nation.



RAY MARTIN

Ray Martin, founding co-chair of the Anishinabek Nation Economic Blueprint process, passed into the Spirit World, Monday, Aug. 25 following a battle with cancer. He was 56.

A citizen of Nayashiingaming (Cape Croker), he resided with his wife Janice in Aamjiwnaang First Nation.

Ray worked with the Anishinabek Nation in a number of capacities over the years. He served as chairperson for a number of recent Grand Council Assemblies. During the 1980s he served as the Executive Director of the Union of Ontario Indians, a position he also held with the Southern First Nations Secretariat.

Ray had been manager of the Indian Hills Golf Club at Kettle and Stony Point, and a supporter of the Ted Nolan Foundation.

Anishinabek Nation Grand Council Chief John Beaucage said "Ray exemplified the teaching of humility as an outstanding behind-the-scenes leader who was sometimes reluctant to take credit where credit is due. He lived his life with a smile on his face, no matter the adversity. He was a true friend to everyone who knew him."

Interment in Aamjiwnaang Cemetery.

MNO-BMAADZIWIN/HEALTH



M'Chigeeng First Nation residents Samantha Corbiere, Sherrie Debassige, Ricky Debassige, Grace Debassige, Pearl Burke and Connie Hare participated in a walkathon on Sept. 9, FASD Awareness Day.

Walkers raise FASD awareness

By Patricia Migwans

M'CHIGEENG FN – The community's Early Childhood Development Program used their feet to raise awareness about Fetal Alcohol Syndrome Disorder (FASD).

On Sept. 9, designated as FASD day, the program coordinated a 12 km walk-a-thon from Mindemoya Red Cross Hospital to the M'Chigeeng Community Complex. Six M'Chigeeng residents who started the walk were joined by four students from Lakeview School and two M'Chigeeng Health Centre staff.

Out walker, born with FASD, completed the walk from Lakeview School.

The most inspired walker was Ricky Joseph Karac Debassige, 23, diagnosed as Globally Developmentally Delayed. Ricky completed the entire 12km to the delight of his mother Francine, and sister Grace – a health centre staff member – who accompanied her brother on his first walk-a-thon.

During a presentation at Lakeview School, only two of 48 students in Grades 6-8 had ever heard of Fetal Alcohol Spectrum Disorder and participated in a contest to produce an essay and poster. Jazmyne

Antoine's essay earned her a new iPod, and Chelsea Antoinewon a digital camera for her poster design.

We had hoped for more encouragement by teachers for student participation in the contest and the walk-a-thon.

Putting out information regarding FASD is a challenge. Some people mistake its effects for Attention Deficit Disorder, and many of our children and community members do not know what Fetal Alcohol Syndrome Disorder is. The Early Childhood Development program distributes information and encourages all community members to attend our workshops.

Our program wants to say Chi-Miigwetch to the walkers and people who supported them with pledges totalling \$174.31, as well as the UCCM Police and Little Current OPP detachment for ensuring the highway safety of the walkers. Thanks also to the M'Chigeeng Family Resource – Healthy Lifestyles department and Noojimowin Teg Health Services – New Beginnings program.

Patricia Migwans is facilitator for the Early Childhood Development program at M'Chigeeng First Nation Health Centre.

Maracle taking UOI health helm

Hi, my name is Murray Maracle. On June 30, 2008 I became the new Health Director at the Union of Ontario Indians. Before assuming my new role, I spent two years working as a UOI Health Policy Analyst after working as a Senior Policy Advisor for Indian and Northern Affairs Canada. My educational background is legal-focused, with a B.A. (Law) from Carleton University and an LL.B. from Queen's University.

I look forward to contributing to the continuing work being



Murray Maracle Jr.

done in cooperation with the health leaders of the Anishinabek First Nations. I am confident that by working together we can improve health outcomes for all Anishinabek citizens.

Laura works for FASD program

Boozhoo, nindahway mah gunni dog!

My name is Laura Liberty. I am excited to resume the responsibilities of Fetal Alcohol Spectrum Disorder (FASD) worker for the Lake Huron region for the Union of Ontario Indians. I've been away on sick leave but I have returned refreshed and ready to go!

My role as FASD worker and my duties as a member of the Marten Clan enable me to advocate for the generations to come with much determination.



I am looking forward to supporting and promoting healthy choices for women and our unborn children!

In addition, I am looking forward to meeting and working together with member First Nations communities in an effort to promote awareness of FASD. I

Judy member of marathon team

By Judy Millard-Currie

THUNDER BAY – I have joined Team Diabetes, a team of people from across Canada who will be crossing the finish line together and who have raised funds to support the more than 2 million Canadians living with diabetes.

I will be on the course of the Marathon - Honolulu, Hawaii Dec. 14.

It takes dedication to be part of Team Diabetes, but I am committed to making a big difference in my life, and in the fight against type 1 and type 2 diabetes.

One of the greatest contributions of the Canadian Diabetes Association is toward outstanding Canadian research. But that is not all the Association does - it runs camps for young peo-

ple with diabetes and provides education and special services to people affected by diabetes in communities across Canada.

As I walk/run the course, you will be with me in spirit and your support will help me be strong all the way to the finish line. A donation for each mile is suggested, but whatever you can contribute matters - it all adds up! If you want to support my mission, please click <https://ocp.diabetes.ca/pledge/cspledge.asp?prId=td&old=1076368&tId=5561>

Thank you so much for your generosity!



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Thank you so much for your generosity!

Sagamok shows 'heart'

By Kelly Crawford

SAGAMOK FN – Over 100 participants turned out for the Sagamok Naandwedjige-Gamik Health and Social Services Unit annual H.E.A.R.T. Conference July 30-31.

"It was such a success; one of the highlights was that our leadership was also in participation," noted Marie Toulouse, Adult and Community Development Worker. "We are on the right path. Leadership is an important part of the process."

H.E.A.R.T. stands for Holistic, Emotional, Awareness, Response Training. This is was the third year for the conference that provided hands-on skills and techniques to assist the emotional, communication and spiritual development of Sagamok's youth. All youth, parents, grandparents, guardians and frontline workers were invited to attend.

'Traditional medicines pick you'

By Kelly Crawford

MISSISSAUGA FN – Elders told Ernestine McLeod that the medicines will leave for a while if they are not being used.

McLeod relayed that message to participants in a two-day workshop about the importance and therapeutic uses of medicinal plants in Northern Ontario, and their uses in traditional First Nation healing practices.

"It is good to go with Elders...they know the medicine in the language, says McLeod, a Mississauga First Nation citizen who is a consultant with the Mskwa Miikinan Red Path Wellness program. McLeod told participants in the July 25-26 workshop – "Returning to Medicinal Herbs: Anishinaabeg Traditional Healing" of how she relies on both her formal education and the teach-



Ernestine McLeod points out herbs used for traditional medicine in Mississauga First Nation.

ings of her community Elders.

"A lot of information was from Elders. What I have found is there is a gap. The knowledge base is limited due to Residential School."

McLeod says Elders have told her medicine plants are growing "because people are starting to use them."

McLeod talked about the connection between the changing of the seasons and sickness, noting

that Fall was often a particularly bad time for various ailments.

"Antibiotics work quickly right away but they do not heal the ailments. The plants heal the ailments."

She also stressed the devastating effects of today's fast-paced lifestyle. "When you are giving your body all those processed foods you are going to be sick all the time.

"Each remedy works for each person differently," she says. "There is a strong connection that is built between plants and the person. We use our medicine within our territory."

She also advised participants to "Only take what you need," and the appropriateness of offering tobacco when picking medicines.

"It is best to pick it when there is nothing around. Then you know it is clean," McLeod added, referring to problems posed by living near highways, railways, and other sources of contamination.

"Sometimes the medicine will come to you in your dream. You didn't pick the medicine... it picked you."





NISHNAABEWIN/CULTURE

Stories by
Kelly Crawford

Professor searches for her otter roots

By Kelly Crawford

M'CHIGEENG FN – Darlene Johnston is a law professor at the University of Toronto who has spent the past 15 years trying to determine the meaning of an otter drawn beside her great-grandfather's signature.

"When people drew these marks ... what were they trying to represent?" Prof. Johnston asked participants in an Aug. 21 presentation at the Ojibwe Cultural Foundation about her historical, cultural and legal research of the Anishinaabe clan system.

"My grandmother never told me she was Chippewa; she told me she was Otter," said Johnston, originally from Neyaashiingaming (Cape Croker First Nation). On this basis Johnston was determined to prove that her people were on the land before European contact.

"I started with what my grandmother told me and what was available to the public," she recalled. After finding the picture of an otter next to her great-grandfather's name and his given English name the connection began to unfold. "Was that his signature or did that represent his people? We need to understand what they meant when they put a

picture."

Johnston is confident she will be able to prove that her ancestors were pre-Contact "Nikikouek" – otter people.

"During the 1870s was the last time someone drew an otter in my community," she says.

Noting that the French were the first Europeans to reach Georgian Bay, she says the biggest mistake researchers can make is relying on printed material in English. She seeks out documents handwritten in French, such as Jesuit letters. That's where she found references that say "this is what these people call themselves."

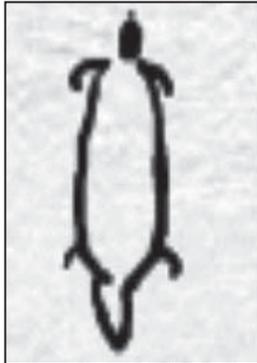
"Lots of families do not know their dodems, she said, inviting participants to examine signatures of chiefs on treaties, which were usually made side-by-side with dodems.

"When you know who you are and where you come from then you know what your responsibilities are," said Johnston, who served as a land claims researcher for the Chippewas of Nawash, and presented a research paper on Aboriginal Burial and other Sacred Sites during the Ipperwash Inquiry.

Professor Johnstone's first book will be published by UBC Press this spring.



Prof. Darlene Johnston



Otter dodem symbol.

Antler teachings

By Kelly Crawford

M'CHIGEENG FN – Elder Gordon Waindubence offers some teachings in antler carvings.

The respected Anishinabek Nation Grand Council Elder from Sheguiandah First Nation was on hand at the Ojibwe Cultural Foundation July 24 to discuss an exhibit of his carvings.

"Our teachings have got a lot to do with these carvings," he says. "It is our right to harvest fish...that is why the eagle is there," he explains as he points to a carving. "I think I made two of these ...fish were this big around this area."

"I did these carvings for 15 years," Gordon told a group of about 20 visitors. "I have done a little over 400 carvings. Everything is one solid piece. Every one is original."

"Since 1979, I have had six



Elder Gordon Waindubence

mentors. They each had understandings of the way of life." Gordon recalls one mentor telling him he was going to give him a gift. "I sat there for four days and he didn't give me a thing.

"Sometimes the greatest gifts that we do receive are not gifts that are handed over but from here," he pointed to his chest. "The road that you cannot see is from the heart to the mind. It takes a lifetime to walk that."

Art camp grads now teachers

WHITEFISH RIVER FN – Students aged 11-15 took part in the five-day Anishinaabe Summer Art Camp offered by the Ojibwe Cultural Foundation at the pow-wow grounds in Sunshine Alley Aug. 18-22.

"The plan was to get five students from the three different areas – the North Shore, Manitoulin Island, and the Highway 69 corridor," said coordinator Alan Corbiere. "This is a chance for people with common interests to make lifetime friendships."

This is the second year for the camp, which in the 1970s and 80s attracted such fledgling artists as Leland Bell. "The alumni are now teaching the younger ones," said Corbiere, whose program included a trip to Bell's gallery in Wikwemikong.

Other activities included workshops on printmaking with Ahmoo Angecone, sketching and painting with Mark Seabrook, Anishinaabe storytelling with Lenore Keeshig-Tobias, a performance of "The Gift" by De-ba-jeh-mu-jig theatre group, a hike up Dreamer's Rock, canoeing, swimming, and fitness in the sun. Each morning began with a traditional ceremony.

Algoma Chrysler
6x6

Halford Hides
4 x 4.5

NAADMAADWIN TEK/SOCIAL SERVICES



Heather Green, Algonquins of Pikwakanagan is a long-time Foster Mother.

Foster home now open

By Nikki Jo Mattinas

PIKWAKANAGAN – The Algonquins of Pikwakanagan celebrated the Aug.12 grand opening of Kokomis Gamik “Grandmother’s House” with prayers and drumming.

Provincial approval came two years after completion of the building, and seven years after the community launched plans to provide a foster care home base.

“It’s a wonderful lodge, beautiful home, now that the children are living in the house, it is now a home,” says Heather Green, a foster mother who began accepting clients in the centre in June. “I am very blessed that I can do this work, my goal in life is to give back to people so they can heal healthy.”

Hilda Tennesco of Pikwakanagan Child and Family Services estimates that five percent of Anishinabek children live in foster care, “which is why it is mandatory to keep children within our community. We believe that the best people to ensure Anishinabek children receive care that respects their cultural and spiritual differences would be Anishinabek people.”

Sister became parent

By Kelly Crawford

NORTH BAY – Sarah Blackwell, originally from Aundeck Omni Kaning, is committed to offering continuous support to her entire family.

Blackwell has taken care of two of her sisters while raising her own family. She was the legal guardian to one sister and fostered the other. “It doesn’t matter that I am her sister; we have a parent-child relationship. That was and continues to be the most challenging thing to parent her. I am not her sister; I am her parent.”

Most recently Blackwell and partner Fred Bellefeuille fostered her younger sister. They were required to go through the foster care program as her sister was a Crown ward at the time. Sarah describes the process as stressful and intrusive.

“It was very hard on me and on everyone in my family. We were very respectful to the process and went along with everything that we had to do. I can see how some families would just give up, even if it was for family.”

“The process that we went through is not culturally-appropriate,” says Blackwell.



Fred Bellefeuille and Sarah Blackwell with their three children, Kiigan, Nova and Sarita.

“It is a mainstream organization coming in and placing judgement on a First Nations family to determine whether they’re acceptable enough to meet their standards to care for a First Nations child. We have lived in the city for a long time but we are still very grounded in our culture and in our beliefs and values about how we want to raise children and that doesn’t always fit with the workers that they send in to judge.”

Before even going through this process Sarah was the legal guardian for one of her sisters in addition to raising her own family.

Blackwell’s relationship with her sisters began when she was reunited with her birth mother. “I was adopted. When I was reunited with my mom’s side of the family that is when I found out I had all these brothers and

sisters,” she explains.

At the age of 19 Sarah quickly became “big sister” to six younger siblings.

At the age of 23 when she was moving to Toronto for a job, Sarah agreed to her mother’s request to take her eight-year-old sister with her.

Sarah says the support and connection with her First Nation has been essential.

“I found that even though we live off-reserve I still feel that they are very supportive. We have that communication. It is important that the community, the chiefs, the counsellors, and whoever is involved at the band are aware of family members that are living with siblings, aunts, uncles, grandmas, grandpas. Those families need a lot of support. These families are the ones that are keeping our kids out of care and that’s critical.”



Adrienne Pelletier

Recent grad gets new job

Ahnee, Adrienne Pelletier, ndizhinkaaz.

I am a citizen of Wikwemikong Unceded Indian Reserve. I am very honoured to be hired as the Union of Ontario Indians new Social Services Director. I am also proud to announce that I have recently graduated from Nipissing University acquiring my Bachelor of Arts degree in Social Welfare. Perseverance is always a good thing and the rewards are great when you accomplish your goals.

My work will focus on providing advocacy, consultation, and representation on policy issues with the respective ministry for our member first nations. My focus will be Social issues including, but not limited to, Child Welfare, FN Welfare Administration, Early Childhood Education, Family Violence, Poverty, Disabilities, Community Development and Social Housing.

I believe that it is important to support our Anishinabe brothers and sisters when life gets difficult, it’s important to help one another. We all have the potential to achieve great things and I chose this field of work to help those who need some support, whether it is help with mental health issues, child welfare, child care, sexual abuse, addictions, or assistance for those with disabilities. The first step to healing is asking for the help! There are programs in many of our communities, our family members, friends and elders to help us heal and become stronger families, communities and a strong Anishinabek Nation.

I can be reached by calling 1-877-702-5200 ext.2335 or by e-mail at: adrienne.pelletier@anishinabek.ca

Nogojiwanon Friendship Center



ANISHINABEMOWIN/LANGUAGE

The job interview

Nokiiwin nda-kendimigowin



Shirley Williams

A manager had the task of hiring someone to fill a job opening. After sorting through a stack of resumes he found four people who were equally qualified. He decided to call the four in and ask them only one question. Their answer would determine which of them would get the job.

Aw eniigaazid gimaa gii-daawaangzhedchge gwaya wii-moosh-kindood ensaksig. Gaa-shkwaa-zhiigoonang kino gaa-kozing boobiigewnan bebaadwaangzhejig gii-mokwaan niwin giw gaa-miigsejig. Gii-giizhendama wii-guonaaad giw niwin miinwaa dash bezhig eta kwediwevin wii-kwediwe. Mii maanda ge-kendaagok ge debinong nokiiwin.

The day came and as the four sat around the conference room table, the interviewer asked, "What is the fastest thing you know of?"

E-miikseg giizhigak gii-dgoshinamgad miinwaa niinwin giimadibiwag zhiwe enji-maawnjidoowaad aajkinganing waa-kaadibiwaad doopwining, aw e-kigwediweh gii-kwediwe, "Wegnesh memoonji giizhibideg gegoo e-kendimon?"

Acknowledging the first man on his right, the man replied, "A thought. It just pops into your head. There's no warning."

Gii-guonaaabmaad niw ntam nini eyaad gchi-nikaang nikeyaa, nini gii-nkwetwaan, "Nendamoin! Mii go ntam e-biingebideg ndebaang. Gaa-gwa gdezhii-yiisii."

"That's very good!" replied the interviewer. "And, now you sir," he said to the second man.

"Aapji iw nishin!" kido sa aw ekigwediweh. "Miinwaa, na'aa," dinaan e-ko- niizhing Niniwaan.

"Hmmm...let me think. A blink! It comes and goes and you don't know that it ever happened. A blink is the fastest thing I know of."

"Hmmm... Nga-ke naa naagide'endam! Jiibiingwetaang! Biyaamigad miinwaa maajaamigad miinwaa gaa-gii-kendiziin giizhibek. Jiibiingwetaang mii wi memoonji gziikamgak e-kendimaa."

"Excellent!" said the interviewer. "The blink of an eye is a very popular cliché for speed!" He then turned to the third man, who was contemplating his reply.

"Nishin!" kido sa aw ekigwediweh. "Jiibiingwetaang shkiizhigoong mii iw memoonji pshigendaagok kidang wii-giizhikaamgak."

"Well, out at my dad's ranch, you step out of the house and on the wall there's a light switch. When you flip that switch, way out across the pasture the light on the barn comes on in less than an instant. "Yep, turning on a light is the fastest thing I can think of!"

"Neshke, oodi noos endad, zaagiji-dkwakiyan wiigwaaming miinwaa aasmaatigoong temgad waaskonejigan nsakobidjigan. Nsakebidoong, oodi gaming gtiganing ookaan-gamigoong waaskonejigan bi-waaskonemigad bangii go ooshime wewiip. "Enh!, Nsakinimon waaskonejigan mii wi memoonji gziikamgak emekwendimaa."

Old Bubba replied, "After hearing the previous three answers, it's obvious to me that the fastest thing known is diarrhea."

Gekaanh Bubba gii-nkwetam, "Shkwaa noondimaa niw nswi nkwendamonan, iw genii memoonji giizhibideg ekendimaa, mii iw zhaabkaaziwin"

"Oh sure", said Bubba. "You see, the other day I wasn't feeling so good, And I ran for the bathroom, but before I could think, blink, or turn on the light, I had already crapped my pants!"

"OONHH! Geget", kido sa Bubba. "Gii-kendaan na, oosnaago, gaawin go aapji ngii-mino-yaasii, miinwaa ngii-patoo oodi zaakimoo-gamigoong, boo'ooj dash go jibwaa naagide'endimaa, jibwaa jiibiingwetaayaaanh, maaga waaskonibijigeyaanh, mii go zhaazhi giimijindisiyaanh."

Children like language 'sponges'

By Rick Garrick

SAGAMOK FN – Nelson Toulouse is concerned about the state of Ontario's 13 First Nation languages.

"Lunaapeew is in trouble," says the chief commissioner of the Anishinaabemowin, Mushkegomowin and Onkwehonweneha Language Commission of Ontario (AMO) as he describes his deep concerns about the future of the Delaware language. "There are only four Elders who still speak fluently in the Lunaapeew language. One of those Elders is 89 years old."

While Toulouse and the 11 other AMO commissioners from all across Ontario are trying to raise awareness and funds to archive the Lunaapeew language for future generations, they are also concerned about the future of the larger language groups.

"In the fly-in communities across the north the language is still pretty strong," Toulouse says, describing the Cree and Ojibwe communities where the Mushkegowuk language is still dominant. "But when you speak to people in the communities, they are starting to notice a change. In the playground you can start to hear English. In my day, we had no English in the playground. Now it's the opposite – now you don't hear any Anishinaabemowin."

Toulouse is looking at the path the Maori in New Zealand have followed to regain their language fluency after falling to a low of five per



Nelson Toulouse

cent of the population who were still fluent about 20 years ago.

"Their story is very inspiring," Toulouse says. "Within a 20 year period they managed to change that around – 60 per cent are now fluent. Their philosophy is that you have to be as fluent in Maori as you are in English."

Toulouse explains that the Maori brought about change by focusing on the Maori language in their educational institutions so that students are now able to earn degrees up to a PhD while studying in their own language.

The Maori also hold lexicology conferences each year to decide on which new words will be used for recent technological and scientific

discoveries, with about 500 words being developed each year on average.

Toulouse wants to focus on encouraging the Maori strategy of being as fluent in the language as in English among the younger children with some support for their parents.

"They are like little sponges," Toulouse says. "They pick up the language pretty fast. Their parents also need support because their children don't have anyone to talk to in the language."

Toulouse also sees a need for community language planning, for which the AMO is developing a community language template that will enable each community to implement their own unique ideas.

The former chief of Sagamok Anishinawbek west of Sudbury, and deputy grand chief of the Anishinaabek Nation says that he and his generation are among the last people to be brought up in the language first with English as a second language.

"Our foundation is Anishinaabemowin," Toulouse says. "We still think in Anishinaabemowin."

The AMO, which is based at an office in Six Nations and located at www.amolco.ca on the web, was incorporated as a non-profit charitable organization in 2007 and is now actively fundraising to support language strategies.

"We want to raise money and not have to rely on grants," Toulouse says.

Language did get him somewhere

By Rick Garrick

THUNDER BAY – Although Isadore Toulouse was told in residential school that his Anishinabek language would get him nowhere, his language skills have actually taken him around the world.

"Every time we spoke the language we would be hit with a ruler or Bible," says Toulouse, an Ojibwe language instructor with the York Region District School Board and Lakehead University's Native Language Instructors Program (NLIP). "Back then, that's when I realized that our language was important and that we can't lose it. Both my parents went to residential school, but they chose to keep the language and bring us up in the language."

Toulouse has since earned a degree at Trent University and plans to work on a book-in-progress on the beach in Hawaii, visit with friends in the small community of Pie da la Questa near Acapulco, Mexico, and present his research on Indigenous languages at the World Indigenous People's Conference on Education in Melbourne, Australia later this year after he finishes teaching the NLIP this summer.

"My goal is to promote the language, to keep it alive, and bring about more flourishing among the speakers," Toulouse says.



Isadore Toulouse

In addition to teaching Ojibwe and researching indigenous languages, Toulouse has also produced Kidwenan, an Ojibwe language instruction book and tape, and served as an organizer of the annual Anishinaabemowin Teg Anishinabe language conferences and as a translator at Union of Ontario Indian conferences and assemblies.

During an evening gathering of NLIP students and instructors at Lakehead University's Bora Laskin Building, Toulouse and translator colleague Shirley Williams laughed about some of the funny incidents that have occurred during their trans-

lation sessions at UOI assemblies, in particular whenever they translate something that sounds funny in Anishinaabemowin but which doesn't sound funny in English.

"It will disrupt the person speaking because the people listening will burst out laughing," Toulouse and Williams say, noting that the person speaking will usually look around wondering what they said. "That's when people without headphones will go and get the headphones."

Toulouse was brought up by his grandparents from age seven to 14, and remembers advice from his grandfather, who saw a whole different world while serving with the Canadian Army during World War I.

"He always said 'you have to fend for yourself, look after yourself and live your life to the fullest,'" Toulouse says. "There is lots to see in the world, go experience the world."

Toulouse followed his grandfather's advice, enrolling at Trent University in Peterborough in 1978, working as a language instructor with the Toronto District School Board in 1981, enrolling in NLIP in 1987, taking on a role as an instructor with NLIP in 1990, and researching indigenous languages in Australia, New Zealand and Hawaii.

"I've been teaching for 27 years now," he says.

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Custom coffins works of art

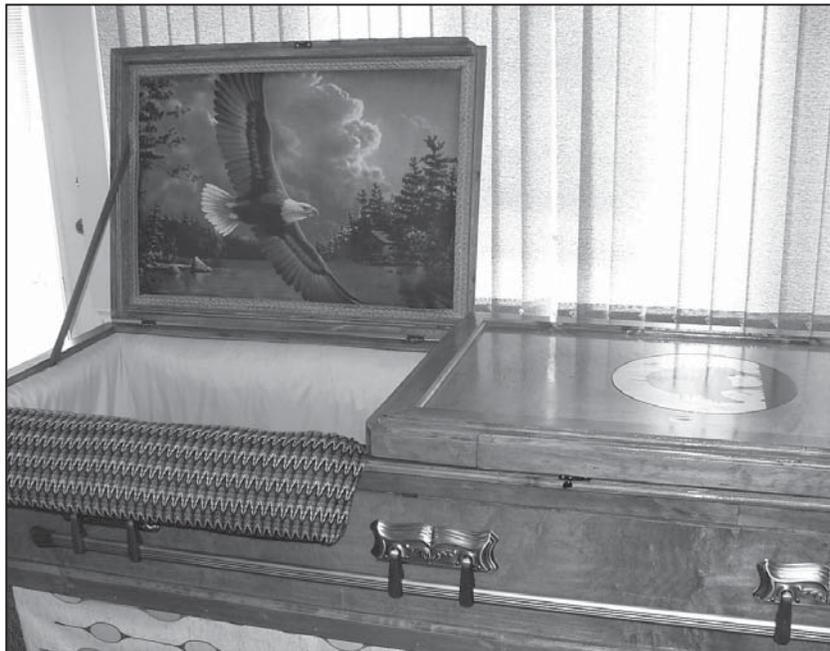
By Denise Desormeaux

MOUNT BRIDGES – Two Feathers Coffins & Caskets pledges to honour the lives of deceased First Nations people in a culturally-appropriate and artistic way.

“What these are is a tribute from a family, to their loved ones,” explains Norman Partridge, of Wausauksing First Nation, who handpaints and wood burns designs in coffins and caskets sold by Jen and Pat Gray-Findley of Muncey Road from their newly-opened business located just off Chippewas of the Thames territory. “We are really celebrating someone’s life.”

Created from a choice of pine, spruce, maple, birch, hickory, or elm, the signature coffins and caskets are designed to represent those lives being honoured, as they complete their earthly journey.

The unique, hand-painted and upholstered coffins and caskets are designed to symbolize a person’s individuality. “It makes me feel good knowing that somebody is being buried surrounded by something in regards to their history, culture, and background,”



Hand-decorated coffins decorated with clan symbols range in price from \$1,000 to \$3,000.

says Partridge.

The environmentally-friendly coffins and caskets are made from fully bio-degradable materials, non-toxic paint, and have all-cotton linings.

The one-of-a-kind pieces range in price from \$1,000 to \$3,000.

“We got tired of seeing everyone we knew buried in the blue box called lambskins,” says owner Jen Gray-Findley, who officially launched the business with husband Pat on July 19. “There the cheapest ones start at \$1,500.

The highest-priced lead-lined ones run about \$20,000. They are mass-produced in a factory and are very impersonal.”

In honour of Jen Gray-Findley’s Six Nations ancestry and Pat Gray-Findley’s Anishinabe roots, they decided to use their products to pay tribute to the clans and symbols of their clients.

The Gray-Findleys say they will accommodate anyone’s financial needs and offer free delivery within a 50km radius.

Their shop just down the road from Nimkee Nupigawaagan

Healing Centre is open by appointment, and the owners have already added new product lines -- cedar feather boxes, cedar regalia boxes, urns, hand-made woven caskets (made out of cane), and eco-pods --shaped similar to a bob-sled, or kayak and made out of recycled pressed paper.

Custom-made coffins or caskets can be completed in 48 hours.

For more information, contact www.twofeatherscoffins.com, or, twofeathers@xplornet.com, and (519) 933-6922.

Long Lake women win mentoring

TORONTO – Two women from Long Lake #58 First Nation were among the First Nation entrepreneurs chosen to participate in this year’s Project Beyschick.

Art gallery owner Louise Thomas and community educator Keri Lynn Cheechoo participated in the summer mentoring program which provides job-shadowing opportunities with mentors in the Toronto business community.



Louise Thomas



Keri Lynn Cheechoo

During August, participants gained culture-based business skills, training and mentorship in partnership with faculty, First Nations Elders and MBA students from Trent University Indigenous Studies Program, Ryerson University, Students for Free Enterprise (SIFE), Dale Carnegie Training and Native Canadian Centre of Toronto.

Practical business skills training from First Nations and mainstream perspectives is followed by job shadowing and mentorship in the public and private sectors of Toronto with senior level executives.

Algonquins continue birch bark tradition

By Rick Garrick

PIKWAKANAGAN – Jacqueline Sarazin and her sons Greg, Tom and Henry renewed their family birch bark canoe-building tradition this summer.

“We come from a long line of birch bark canoe builders,” says Greg Sarazin, a citizen of the Algonquins of Pikwakanagan. “We’re looking to continue those traditions. We all built birch bark canoes with our father over the years.”

Greg believes his father Stanley, who passed away two years ago, produced well over 50 birch bark canoes after building his first in 1957, and his grandfather Daniel Sarazin likely produced even more, although the family does not have any records.

The Sarazins were con-

tracted by Omamiwinini Pimad-jwown to work on the project, which is the first phase of a partnership between the Algonquins of Pikwakanagan and Parks Canada that aims to engage Canadians in the rich Aboriginal history of the Rideau waterway and to revitalize, regenerate, enhance and protect the cultural traditions, customs practices and heritage of the Algonquin Nation.

“For this particular project, we recounted everything our father taught us, from collecting birch bark to collecting cedar,” Sarazin says. “We created all the elements to build the birch bark canoe.”

The Sarazins began working on the canoe building project – which also involves the production of a video detailing the construction of the canoe for Parks



Greg Sarazin describes construction of a birch bark canoe at the Rideau Canal in Ottawa.

Canada and a number of interpretive events on the Rideau Canal to promote the project – in early June and are scheduled to be finished by Sept. 20.

“It’s pretty close to being completed now,” Sarazin said in early September. “This year was not an ideal year for peeling birch bark.”

Sarazin explains that four days of sunny weather are required to get enough sap running between the inner and outer layers of the birch bark so the bark will peel easily.

“It wasn’t until July that we got two or three sunny days together to peel the bark,” Sarazin says.

The Sarazins also had to travel over 100 miles to find birch trees that had enough good bark for a canoe.

Anyone interested in having a canoe built can contact Sarazin, who notes that the last canoe his father built sold for \$8,000 five years ago.

DOHM-NUK/LET'S PLAY



BY HOLLY BRODHAGEN
askholly@gmail.com

Talking to kids about sex

There is a lot of concern by parents about when, where and how to talk to their children --not just about sex -- but also about respect for their bodies.

Many of them tell me they are concerned that if they waited too long (into the teens) to talk about sex, it might be too late. They also worried about the influence of the media on their children's sexual well-being.

I thought about providing some statistics about pregnancy and STD's but after some research I realized that the concern for a child's sexual health needs to deal with more than possible negative consequences.

We actually start teaching our children about sex and sexuality when they are toddlers. We discuss body parts, the differences between boys and girls and even differences between children and adults. We pass on our sexual beliefs and values when we talk and don't talk to them about love, sex, relationships, babies and religion.

There are many excellent resources available online, at the library and through your local health centres/units that can help parents address how to discuss sex and sexuality with their children, but let me offer some ideas:

Be open. If you are uncomfortable your children will be uncomfortable. Do some research and have reliable information available in your home.

Make sure information is age-appropriate. Too much information or information they can't understand might scare children away from asking questions.

Don't rush things; set aside time to talk.

Know and set your boundaries. Only share what you are comfortable sharing when it comes to your sexual health and relationships.

If you don't know, don't make it up. Set aside time for you and your child to find the correct information together.

Ask for help from a family member, friend or professional if you need support.

Your children should know about safe sex -- it can save their lives.

Holly Brodhagen, Dokis First Nation, holds a Masters of Social Work degree. Questions or comments can be directed to her by e-mail at askholly@gmail.com.

Rabbit & Bear Paws

SPRING SEES THE WONDROUS MIGRATION OF FISH UP RIVER TO THEIR ANCESTORS' SPAWNING GROUNDS. IT ALSO FINDS OUR HEROES CATCHING MANY OF THESE FISH TO HELP FEED THEIR FELLOW VILLAGERS...



(C) ALL RIGHTS RESERVED. CHAD SOLOMON AND LITTLE SPIRIT BEAR PRODUCTIONS, 2008.

'There's a big cup of coffee on my screen!'

By Christian Hebert

"Christian -- there's a big cup of coffee on my screen!"

"That's your Java application, Mom."

So it began.

About six months ago, I gave my mother my old laptop -- formatted and loaded with basic software. I even threw in a printer.

There was one condition: if there was a problem, I would NOT solve it over the phone. That might sound selfish; but it was to maintain some degree of sanity. If you've ever tried to guide someone through the process of connecting a VCR or a DVD player over the phone, and the person is not, shall we say, technically savvy, you know what I'm talking about.

I think it's great that people from my parents' generation tackle the new technology. It takes a bit of courage to adapt from micro-fiche to Microsoft. For those grasping at a keyboard for the first time, it can be a little overwhelming.

"Christian -- how do I send an e-mail?"

"Mom, it's like writing a letter -- you need an address."

There are other concerns about the new technology. During the Nipissing pow-wow I heard some Elders talking about a possible new computer purchase. They were more worried about the possibility of someone walking off with their expensive new



Denise Hebert, Dokis First Nation, checks out the Martha Stewart website.

equipment than about learning how to use it. Remember, they are of a generation that believed if you spent a thousand dollars on a machine, it better have wheels, seats and a motor!

"Christian -- how do I get on Martha Stewart's website? Her show says she has a blob on there."

"A blob? Oh Mom! You mean a BLOG!"

For someone logging on for the first time, the Internet is like

winning the lottery, with Google's search engine providing free tickets to a wonderful new world of free information. In her first week alone, my Mom signed up for as many contests as she could find, was recognized as a frequent listener by her favourite radio station and gets her daily weather reports e-mailed to her.

But to be fair, she's also in touch with a lot of family members through e-mail, can research information on her own about topics she's interested in and is starting to be more

comfortable using her computer to navigate hyperspace with some degree of confidence.

Among Mom's rewards is receiving "personalized" messages from Martha Stewart herself, memos that begin: "Dear Friend".

You've come a long way, baby.

Christian Hebert, citizen of Dokis First Nation, lives with his partner and their son in Sturgeon Falls. His mother will most likely be calling him -- instead of e-mailing him -- about this article.



POW-WOWS

IN BRIEF



Champion hoop dancer Charles Denny, Utah.

Dancing hoops

PHOENIX, Ariz – Top American Indian and First Nation hoop dancers from the United States and Canada are set to compete for the prestigious title of world champion during a weekend of competition at the Heard Museum on Saturday and Sunday, February 7 & 8, 2009.



Pimadiziwin Singers

Pimadiziwin nominated

OTTAWA – A First Nations duo, Pimadiziwin Singers have been nominated for “Best Debut Group of the Year” at the National Aboriginal Music Awards. In July, 2007 Pimadiziwin Singers released their first CD of Aboriginal Music entitled, “Save the Last Round Dance for Me”



David Martin

Grass dancer identified

David Martin, Six Nations, was the grass dancer at Dokis FN pow-wow featured on the cover of the July-August issue of Anishinabek News.

David and his business partner Dawn Bolduc run an image consulting business out of Barrie. Information at www.perception-simageconsulting.com



North Bay Mayor Vic Fedeli, Anishinabek Nation Deputy Grand Council Chief Glen Hare, Chief Marianna Couchie's great-niece Katie Closs, West Nipissing Mayor Joanne Savage and Callander Mayor Hector Lavigne listen to Nipissing First Nation Chief Marianna Couchie address the crowd at Nipissing First Nation's 20th Anniversary Traditional Pow-wow. - Photo by Priscilla Goulais

Nipissing celebrates 20th pow-wow

By Marci Becking

NIPISSING FIRST NATION – Goki Majii Nishnaabemdaa – Return to the Language – was the theme of Nipissing First Nation's 20th anniversary traditional pow-wow held Aug. 30 & 31 at the Jocko Point Traditional Grounds. Over 3,000 people attended the pow-wow, which has become one of the largest cultural events in the area.

“The community has always felt that it was important to honour the language carriers,” says Bob Goulais, the pow-wow's master of ceremonies. “The leadership have supported the efforts of our Elders and language programs in Nipissing. This is a theme that is important to all our people.”

The pow-wow provided an opportunity for Nipissing to honour long-time educator Muriel Sawyer for her efforts over 30 years to revitalize Anishinaabemowin – the Ojibway language.

“Muriel was integral in establishing a language program within the local school board,” says Goulais. “She has been a language teacher at Our Lady of Sorrows and at the Nbisising Education Centre where she also served as Principal and Vice-Principal. Today, we have a number of certified language teachers who have established various language programs over the years.”

During the pow-wow, it was announced

that a “Native-as-a-second-language” program will be offered at Canadore College this fall.

One of the pow-wow highlights was Laura Liberty “coming out” with her jingle dress.

A dream of dancing in a jingle dress became reality after Liberty was diagnosed with breast cancer. Friend and co-worker Laurie McLeod-Shabogestic helped create the traditional healing regalia.

“Laurie and I sewed the jingle dress at the end of May,” says Liberty. “It weighs eight pounds and has 390 jingles on it. I hung it in the teaching lodge on the life pole for four days at Midewiwin ceremonies in Bad River, Wisconsin.”

Liberty completed the dress's ornate beadwork during the course of her chemotherapy



Laura Liberty

treatments.

“My dress and beadwork is covered with strawberries,” she says, “the only thing I ate during my yucky chemo days. I sewed up until the night before the pow-wow.”

McLeod-Shabogestic received the 390 jingles by donation from a woman in Michigan and sold them for two dollars each to defray the cost of making the dress. Messages and prayers to Liberty were attached to the jingles.

“I placed all the prayers in a bag and danced out with them,” says Liberty. “I had five requests to dance for other breast cancer survivors. I also danced for Mary Switzer who is still continuing her cancer battle. She was so encouraging to me during my treatments.

“Five years ago I had a dream that I was dancing in a jingle dress that was forest green. In the dream women were encouraging me to dance the double diagonal. I didn't recognize their faces and I didn't quite know what that meant until now,” says Liberty. “The double diagonal describes the first dance I did at the pow-wow. Both feet travelling on a diagonal across the grass! They call it the ‘side step’ at pow-wows and I don't remember seeing it used at a dancer's coming out before. So I was really surprised when the drum called for it.”

Pow-wows empower urban Native

By Christine McFarlane

TORONTO – Pow-wows give people who are not familiar with First Nations cultures a chance to see how rich they are, and can empower those who grew up outside of their culture a chance to connect with it.

Pow-wows are empowering for me; they give me a sense of belonging to something that I felt was lost. As a child, I grew up without knowing my culture, traditions or language because I was a part of the Sixties and Seventies Scoop that took many First Nations children away from their families and communities. I was

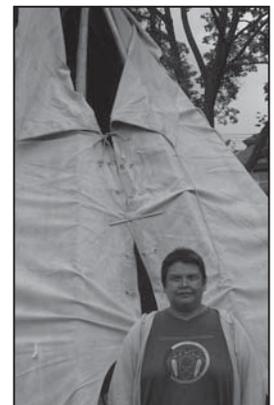
adopted into a Caucasian family and was not allowed to experience anything that was remotely attached to my identity as a First Nations person.

In growing up without my culture, and never knowing my reserve or what it is like to live on a reserve, I have essentially become an urban native. What I have had to learn about my culture has come through my studies at the University of Toronto and the services and events that are offered in the city of Toronto.

My journey into learning about my culture began when I walked through the doors of the

Native Canadian Centre of Toronto five years ago. I volunteered every week and was surrounded by people who immediately helped me feel at ease by their willingness to teach me what they knew. They helped me to not feel afraid if I did not understand a teaching or protocol around an event.

In going to a pow-wow I love the sound of the drums, the images of those who dance and I feel a strong sense of community that brings a sense of pride that is hard to explain. When a pow-wow is held in the city, it does a great service for those First Nations who have only known the city.



Christine McFarlane



DNAKMIGZIWIN/SPORTS



Anisa O'Nabigon, 14, Long Lac #58, was on Ontario's silver-medal 4x400 relay team who clocked a time of 5:20.64. She also participated in the 400m, 800m, shotput and cross-country.



Erinn Baptiste, Algonquins of Pikwakanagan, competed in 100 m, 200m, 400m, 1500m, 4x100m, cross-country, and the 4x400 relay event where she and Team Ontario teammates won bronze with a time of 6:05.68.



Sheila Madahbee, Wikwemikong, won the gold medal in the Senior Women's Bowhunter Open and husband **Raymond Madahbee**, Sheguiandah FN, took the silver medal in Senior Men's Bowhunter Fingers.



Bruce Marsden, 41, Beausoleil First Nation competed in senior categories, winning bronze medals in discus – 23.96 metres – javelin – 34.67 metres – and shot put – 10.07 metres. He also competed in the 4x100 and the 4x400 team relays.



Theresa Cass, 12, Beausoleil First Nation, was a member of Team Ontario's silver-medal 4x400 relay team that clocked a time of 5:20.64. She also participated in the 400m, 800m, 1500m, shot put and cross-country.

Cowichan games represented over 125,000 volunteer hours

By Steve Carey
Times-Colonist

DUNCAN, B.C. – The closing ceremonies of the 2008 North American Indigenous Games held awards, entertainment and a few tears as members of 23 competing teams said goodbye to the community that had been their home for a sunny August week.

Held at the Quw'utsun Centre grounds in Duncan, the 2008 games played host to 5,000 ath-

letes and an estimated 5,000 spectators a day between Aug. 3 to 10. It was also the first games hosted by a First Nation – Cowichan – rather than a city, and an event four years in the making.

"This is the largest international multi-sport games delivered in Canada on an ongoing basis," said Rick Brant, the chief executive officer of the Cowichan 2008 event. "We have almost 10,000 participants between sports and culture."

Christine Bruno and her family came from Oregon to offer support to one of her sons participating in the games.

"We're had some victories, some disappointments, but overall it's been a good experience," said Bruno. "We came to the last games and it's a really special feeling when everyone gathers together and performs. It connects the whole continent together."

Two awards were handed out at the closing ceremonies: Best overall team and the John Fletcher Spirit Award, for the team that best represents the values of the games – teamwork, sportsmanship and spirit.

The overall team title went to Team Saskatchewan, who received one of two paddles specially carved for the event. Saskatchewan's paddle was carved with the trout and the hawk, so the team can navigate through life. Team B.C. finished second, and Team Ontario ended in third place.

The Spirit Award, carved with a thunderbird so the team can set and see their goals, went to Team Eastern Door and the North -- a surprise for Dave Canadian, the team's coach.

"I trained the kids hard to always be gracious of victory, humble of defeat," Canadian said. "This award means so much, because our team exemplified it. If a kid needed something, even if they were on another team, we helped them out. Everyone did."

During Canadian's speech, he reminded everyone to "go home, train hard, and always remember, win, lose or draw, it's about sportsmanship."

Saskatchewan coach Bryce Cameron shared Canadian's views. "Medals or not, it's a good experience for everyone," Cameron said. Cameron also said the response from the community was overwhelming.

After the awards, Cowichan chief Lydia Hwitsum introduced the Cowichan Tzinquaw dancers, who performed several dances. One speaker from Wisconsin remarked that the Duncan population was down three people because he'd stashed his three favourite volunteers in his suitcase to help with the 2011 games, to be held in Milwaukee.

The end of the event marked the beginning of the spontaneous hugs

and handshakes between everyone involved. After two straight weeks of work, the 50 staff and more than 2,000 volunteers -- who worked a total of 125,000 hours -- are looking forward to some sleep, Brant said, but also toward something greater.

"In terms of social legacy," he said, "the next question is 'What is this community going to do now that we've created these positive relationships across cultures?'"



Lester Mianskum on cue

By Alice McLeod and Marci Becking

NORTH BAY – Lester Mianskum recently returned from Las Vegas with championship trophy in hand after competing in the Annual Can-Am Snooker Challenge.

"Confidence is the key," says Mianskum, the Moose Factory First Nation pool shark who picked up his first cue in 1977. "My mind is one hundred percent positive I will make that shot."

Mianskum's pool-playing prowess often takes him away from wife Samantha of Nipissing First Nation and three-year-old daughter Georgia.

"I make every effort to stay on top of my game, but that keeps me away from my family," says Lester. "It's a vicious circle. Bottom line is I have to put food on the table."

Mianskum wears glasses, not contact lenses. "It's not a fashion show; I really don't care how I look; it's how I play my game," he says, but sometimes appearances do count.

"I also own a tuxedo," Mianskum notes. "Each league has its own dress code."

Mianskum says snooker's small pockets on a nine-by-twelve-foot table make it "a tough game to pick up." That's why lounges and bars offer their customers more of the smaller six-by-eight-foot tables with larger pockets for playing 8 or 9-Ball.



Hockey camp for 'girlz'

By Pamela Naponse-Corbiere

WHITEFISH LAKE FN – "Skills, Culture and Confidence" was the theme of the first annual Aboriginal Girlz Hockey Camp July 18-20 in Atikmeksheng Anishnawbek, formerly known as Whitefish Lake First Nation with the support and assistance of the community. Eleven girls ages 10-15 came together for a weekend of culture, hockey and health, participating in dryland training, camping, on-ice training, and sharing circles with elders.

Serene Porter from Six Nations talked about goal-setting and Elder Julie Ozawagosh shared teachings about respecting themselves as young women.

Chuck Petahtegoose and Serene's partner Aaron served as on-ice instructors.

Bus driver Jeff Naponse, chef Dolores Naponse, camp coordinators Pam Naponse-Corbiere, Lisa Naponse, and Paula Naponse all volunteered their time to the camp.

Sponsors included Andy's Convenience, R&J Fuels, Lakeview Variety, Community Credit Union, Whitefish Lake First Nation, Battistellis YIG, Skaters Edge, and Northway Bus Lines.

Feast contributors were Brenda Nebenonquit, Lisa Wabegijig, Sharon Wabegijig, Julia Pegahmagabow, James Bob and Jennifer Smith.



DNAKMIGZIWIN/SPORTS

Mystery coach helps runner

By Stephanie Matchiwita
 DUNCAN, B.C.— On a sunny August 3, the opening ceremonies got under way for over 4,500 athletes participating in the North American Indigenous Games (NAIG).

It started with the parade of nations, all of the athletes and cultural participants walking through the downtown streets of Duncan being cheered on by the community, family and friends of the athletes. This was followed by welcoming messages from Chief Lydia Hwitsum from nearby Cowichan First Nation, various dignitaries and national anthems by Carey and Marion Newman. There were performances by Swil Kanim, Red Power Squad, M'Girl,



Stephanie Matchiwita

Gene Tagaban's raven dance and an inspiring speech by B.C. Lt.-Gov. Steven Point, former chief of Skowkale FN in the Fraser Valley.

Lt.-Gov. Point spoke of a visit to Africa, where people were staring and touching him and his

family in amazement. He asked why they were touching his face in awe and crying.

"They told us that all of the aboriginal people were killed off and no more were left." When he replied "We are still here!" the crowd erupted in an uproar.

The crowd was treated to an inspirational video montage of NAIG athletes, both past and present, who went on to compete at a professional level.

My personal journey brought me to NAIG on a last-minute basis since I missed the opportunity to compete at the preliminaries in Thunder Bay last summer. I accepted an e-mail invitation from Team Ontario and, after working through a muscle strain in my thigh, was off to Victoria on a redeye for my first NAIG! I was fortunate enough to receive generous funding from family members for flight and accommodations.

One of the biggest surprises was how friendly everyone was regardless of how they placed. Everyone was there for one another.

I ran with a woman in the 1500 metres who had a baby only three months earlier and it was such an inspiration to see her finish the race. I was blessed enough to have a guardian angel guide me to my victories, a coach by the name of Rodney who gave me pointers before and after each race about how to improve my technique. It wasn't until my last day there that I realized that he was a coach for Team Alberta!

I placed first in the 400-metre dash, five seconds separating myself and the runner up. The following day I was one tenth of a second behind winner Katrina Lee from Team Arizona in the 1500-metre final, and received my medal from federal NDP leader Jack Layton.

Running is very much a mental sport and I made the mistake of reading Katrina's profile, learning that she had won the last three Arizona State runs. "Rodney" realized this and told me before my final 800-metre run that I was



Karen Commanda represented Nipissing First Nation and won gold in Senior Women's golf at the Cowichan Golf and Country Club. "The course had tight fairways and very quick greens," says Commanda. "The weather was a big factor with temperatures close to 35 Celsius each day. I was so happy we started at 9:00 A.M. and were off the course before it got way too hot." Commanda says that golf runs in her family. "My dad, Edward Commanda, was a caddy at the French River Golf Course in the early 60s. I started to golf when I was pregnant with my first son and broke 100 with his help about six weeks before he was born." This was Commanda's fourth time competing at NAIG – her first time winning Gold.

going to win gold. With that tenth of a second in my mind, the next day I beat Katrina by two seconds in the 800 final. Without Rodney's guidance, I wouldn't have been able to prove him right!

In the end, Team Ontario's athletic team walked away with 79 medals, 23 gold, 30 silver and 26 bronze and I am proud to say that I was able to contribute two gold and three silver.



Curve Lake First Nation's Mallory Rose pitched for the gold medal-winning Team Ontario's Midget Girls Softball Team at NAIG. Mallory, 16, is entering Grade 12 and plans to study business after completing high school.

Eagle Staff
 Gathering
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Miltown Motors
 backpage NS
 10.25 x 3



EDUCATION

Kinoomaagewin



A SUPPLEMENT TO THE ANISHINABEK NEWS
September 2008

Native studies summer school

By Sharon Weatherall

MIDLAND – At 38 years of age Cathie Williams never dreamed she would be back in a classroom.

The Midland resident is one of nine aboriginal women who were on a mission this summer to improve their quality of life through taking Native Studies and Native Language courses.

Having an opportunity to achieve her Grade 12 means many different things for Williams.

“When I had the opportunity to come here I was very excited. I wanted to attend to show my six children that it doesn’t matter how old you are to finish school. My oldest two don’t have Grade 12 so I hope they will see me as a role model,” she says.

“The Native Studies course is interesting and I am having fun learning at the same time. The work is hard but my self-esteem will go up as well as my courage to look after issues that have been a barrier in the past. In the end I hope to get a half decent job.”

The special summer program is funded through OFIFC-GREAT Initiative (O-GI) with a special partnership involving the Ontario Native Women’s Association (ONWA), the Georgian Bay Native Women’s Association (GBNWA) and The Simcoe-Muskoka District Catholic School Board (SDCSB) which funds the teachers.

The Native Studies and Native Language courses – each four weeks in length – were hosted at St. Theresa Catholic High School in Midland. They are worth two full credits and give



Michelle Stoyko holds a timeline project made for her four-week summer Native Studies course in a Midland high school. The circle reflects the stages of her life and is one aspect of the course which gives participants credits toward their Grade 12 diploma.

the women a better understanding of their own culture. Participants range from early 20’s to late 40’s and come from a variety of backgrounds. Added benefits include a free babysitting service and transportation which has made it much easier for them.

Native Studies teacher Denise DeCourcy said each of the women has different needs.

“Many of them have been through Adult Learning Centres but were unsuccessful in achieving their Grade 12 diploma so this is program is another means for them to reach that goal,” said DeCourcy.

The Native Studies course rekindled Michelle Stoyko’s interest in her native culture and background. Having dropped out of school to have her first child, the single mother of three stayed

home with her babies for the first few years. Now that they are older she says it’s time to get on with her life.

“I am finding the course very interesting. I have been to native ceremonies and know many of the traditions and so this course is helping me to learn the background of how we lost those things and the importance of it coming back to the people,” says the 24-year-old.

“For our youth and young

adults the teachings are like an awakening and they are eager to bring them back. I am teaching it to my own young ones because it is who they are and something to be proud of.”

Stoyko hopes to continue her education this fall through on-line courses.

“Through the e-learning program everyone goes at their own pace and at their own level. I would be interested in continuing my schooling this way because having my Grade 12 will enable me to get a better job to support my kids,” said Stoyko.

According to Annemarie Sanford at the Georgian Bay Native Friendship Centre (GBNFC) the summer courses followed a spring “Building Your Bridges to Success” workshop for native women.

“These courses are phase two of that workshop and they came about very quickly. Many of the women who attended have moved on to upgrading. This is the first time this type of program in partnership with the GBNWA and the ONWA,” said Sanford.

“The program has been so successful that application has been made to O-GI for more funding so similar courses can be offered throughout the year.”

Gloria King of Beausoleil First Nation taught the August Native Language course – a program worth one high school credit for which babysitting and transportation are also supplied. Both summer courses have been geared to assist the women (most of whom are young mothers) making it easier for them to achieve credits.



Denise DeCourcy

ANCU
10.25 x 2



MASINAIGAN/BOOKS



First Nation library in partnership

Six Hastings County public libraries have collaborated to provide their clients with environmentally-friendly library book bags. The initiative, spear-headed by Kim McMunn of the Bancroft Public Library, involves her library and those in Hastings Highlands, Tweed, Kanhiote Tyendinaga Territory, Tyendinaga Township and Deseronto. With increased purchasing power, the libraries will offer the unique book bags for a donation of \$2 to cover costs. This is the first of many planned cooperative efforts. For more information, please call Kim McMunn 613-332-3380.

CHRISTIAN'S READING ROOM

Chicken soup for Anishinaabe souls

By Christian Hebert

When I first heard that Richard Wagamese was releasing a compendium of his many articles written over the years, I was very excited. While I've only had the pleasure of reading his pieces from the past two years, I greatly enjoy Richard's work; his words are as earthy as the land which is so very dear to him.

His sense of humour also appeals to me and I haven't read any of Wagamese's articles published monthly in the Anishinabek News without cracking a smile. After reading through "One Native Life", I'm happy to report my anticipation was justified.

The collection is divided into tales associated with Earth, Fire, Water and the Universe and Wagamese's alluring prose captures the reader's imagination from the first page. He pulls no punches and conceals little in his stories.

Make no mistake about it: Wagamese is a storyteller. His narration of the events in his life is as real and solid as the object you're sitting on as you read. It is this compelling honesty, as well as his gift for recognizing human nature's best and worst traits, that makes it easy for his readers to relate to him. His smooth storytelling grips you and leaves you savouring each article.

But it is the healing spirit of Wagamese's accounts that makes this collection truly special.

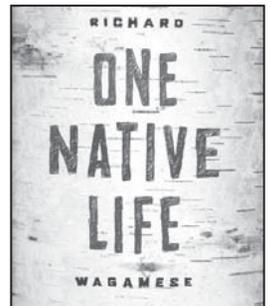
"Stories are meant to heal", he says, and there is much heal-



ing of body, mind and spirit to be found here. Ojibway from Wabassemoong First Nation in Northwest Ontario, Wagamese lived in a foster home as a child and later struggled with the demons of addiction. He has faced and conquered many obstacles in his journey toward self-recognition and peace, obstacles that plague our people today, Richard's accounts give hope as well as healing.

One of the true pleasures of reading Richard's work is the effortlessness with which he allows readers a seamless entry into his world. Find a comfortable seat and let his words do the rest.

One Native Life is chicken soup for the Anishinabek soul.



Title: One Native Life
Author: Richard Wagamese
Paperback: 257 Pages
Douglas & McIntyre, 2008
ISBN: 978-1-55365-364-6

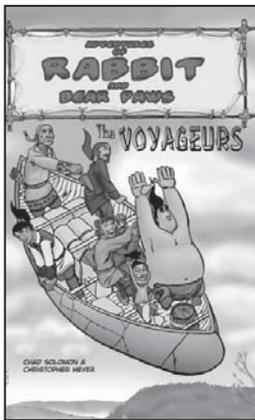
'Rabbit' gets rave review

The Rabbit and Bear Paws graphic novels by Chad Solomon – excerpts of which appear each month in the Anishinabek News – have received glowing reviews from the U.S. book review blogger Mama Sparkles.

"I recently had the pleasure of reading volume two of The Adventures of Rabbit and Bear Paws: The Voyageurs by Chad Solomon and Christopher Meyer. Their latest graphic novel follows the hilarious misadventures of Ojibwa brothers Rabbit and Bear Paws as they embark on an all important journey. This time they get to experience what it's like to be a Voyageur, by helping to transport Furs from Lake of the Woods to Montreal.

"I thoroughly enjoyed the witty characters and lightheartedness of the book. I was also impressed with how much material is packed into this 32-page volume. It's suspenseful, educational, fun, inspirational and introduces eight year old Joseph Brant (who will later become Chief of the Mohawks.)

"I absolutely love how each book is based on the teachings of the Seven Grandfathers. These teachings are basic principles to use as a guide to how to live your life."



KTEI Education job
 posting
 6x6

Carmix
 4x4.5

KINOOMAAGEWIN/EDUCATION

Advocates for Master's program

By Kelly Crawford

SUDBURY – “I always planned on coming home and doing the work that needs to be done,” says Agnes Kanasawe, Wikwemikong Unceded Indian Reserve.



Agnes Kanasawe
Master's.

Kanasawe graduated from the Native Human Services Bachelor of Social Work Program at Laurentian University in 2003, but had to travel to Toronto to pursue her

Kanasawe is a strong supporter of the creation of

a Masters program within Laurentian's School of Native Human Services. “It would be great...awesome,” she explains. “Right now I am working in a mainstream organization and I am the only Native worker in my specific field.” She currently works in Sault Ste Marie as the Aboriginal Sexual Assault Crisis Counsellor for the entire Algoma District.



Sharon Corbiere-Johnston and Lisa Demers

Celebrating 20 years

By Kelly Crawford

SUDBURY—The Native Human Services program at Laurentian University held a 20th reunion entitled “Returning Home: Celebrating our Past, Present and Future Graduates” July 18-19.

“We have 196 grads and this program is a direct result of determination,” says Sharon Corbiere-Johnston, who served as chair of the reunion committee. She credited Lisa Demers of Laurentian's Alumni Relations office for assisting in coordination.

Guest speakers for the reunion included alumnae Marian Jacko, Carol Hopkins, and Minnijean Brown Trickey.

The Native Human Service began as a Native Social Work Project that involved the Robinson-Huron First Nation communities, the Laurentian University School of Social Work and the University of Sudbury's Department of Native Studies.

Univ. of West
Ont.
6 x 10

Graduate committed to service

By Kelly Crawford

SUDBURY – Michelle Lavoie says Laurentian University's Native Human Services program is an ideal option for students looking to give back to their First Nation communities.



Michelle Lavoie

“There are so many different options and doors that it opens for you...it is just incredible,” says Lavoie, a recent program graduate whose family roots are in Dokis First Nation. “If you do not know what you want to do but you want to help people then this is probably the best choice.”

“My ultimate goal was policing, so I wanted something that I could start off with and/or fall back on later which is Social Work, and I wanted to have the Native aspect because of our community. I thought I knew about the history and a lot of things that happened until my first year. I was shocked. But it made me want to learn more and keep going.”

Lavoie is committed to back to her community. “I am currently working at a homeless shelter for girls,” she says. “I have been trying to get into Children's Aid.”

Before entering the program Lavoie says she was “terrified”.

“I had no idea what to expect,” she recalls. But once her studies began, she says she quickly felt a sense of belonging.

“It was very comfortable. I got to know all of the faculty. If I ever needed anything I could go to them; they made it very easy to go and get help if we needed it. Teachers and staff were there for both academic and personal help.”

A mother of three, Lavoie says her classmates “all adopted each other into a little family.”

She says the Native Human Services Bachelor of Social Work Program provides an excellent opportunity for students to gain valuable hands-on experience.

“I did my placement and found out what it was actually like. I was in the First Nations Rural team with the Children's Aid Society.”

Lavoie is very confident that this program will explode as there is a great demand for graduates.

“It is going to be enormous. I think people will be coming from everywhere to take this program. This is the place to be.”

Native Studies Page - colour



Native Studies Page - colour



KINOOMAAGEWIN/EDUCATION

Adolphus shared 'yarn'

By Adolphus Trudeau

SAULT STE. MARIE –“Looks good on yah mate” is a saying in Australia which means, “You’re representing yourself and your people well”.

My recent trip to Noongar Boodjar (Nyungar Country) in western Australia was a great experience learning another culture and language, but also gaining an understanding of the importance of political representation for First Peoples.

We, as Anishinaabek, have political advocacy at three levels – the Assembly of First Nations, Chiefs of Ontario and the Union of Ontario Indians – a structure which has helped us enjoy many amenities. In Western Australia, no such structure exists.

I am very fortunate to have met and visited alot of, not only Noongar Elders and people, but, five other Indigenous cultures from Australia. But one in particular who shares the same passion as I do.

Darren “Capes” Copewell is from the “Malgana People”, and



Adolphus Trudeau and Darren “Capes” Copewell

tion skills and interpretation of the “first contact” provide a powerful experience as to how the Malgana People have survived for thousands of years. Capes teaches local bush tucker tasking, medicinal plants and uses, learn the local aboriginal (anishinaabe) language, history, animal tracking and more.

I met Capes on one special occasion while touring Australia and we discussed nothing but aboriginal (anishinaabe) culture and language. He was more interested in my culture and language as I was more interested in his culture and language. But, at the end of the day, we both agreed on one common thing, his people and my people were treated the

ment.

After our “yarn” –Aussie for “talk” – Capes looked straight at me, shook my hand, and said: “Looks good on yah mate; keep up the good work and maybe we can get you and some of your mates or mob from Canada to come down under to lend a hand.

I am very honoured to have met such a passionate anishinaabe, as I am, who shares the same passion for his people, like I do and also working towards self-determination for a people who has lived and practiced, to this day, their 40,000-year culture, heritage and speak the language.

I will never forget that unique and special moment as long as I live.

Wiky high honours former students

By Raymond M. Johns

WIKWEMIKONG – Wasse-Abin High School once again recognized its former students successes with a July 31 Post-Secondary Graduation and Awards Ceremony.

Clifton Wassengeso, 24, was this year’s valedictorian. Wassengeso graduated with his Bachelor of Education from Nipissing University and is now teaching in M’Chigeeng First Nation.



Clifton Wassengeso

“Success and failure are the same choice; only attitude determines the difference,” said Wassengeso.

Former NHL coach Ted Nolan from Garden River First Nation was this year’s keynote speaker and brought laughter with stories from his coaching days.

School celebrates Anishinaabe culture

By Joanne Rivers

SAULT STE. MARIE – H. M. Robbins Public School held its first-ever Aboriginal Celebration May 16, 2008.

All the students listened to “Oh Canada” in Ojibwe, and Principal Bodnar escorted the East View Public School student choir to sing the Canadian anthem.

Rodney Elie erected a teepee on the grounds, thanks to the generosity of the



Willard Pine

Rankin band council. Along side the teepee was a Sacred Fire that Cliff Waaboose and Robert LeGris tended.

The day was filled with teachings for all the students at the school -- Grandfather teachings by Garden River’s Willard Pine, and drum teachings by Murray Case in the teepee.

Student advises AFN

By Michael Ward

SAULT STE. MARIE – For decades, the painful legacy of Residential Schools has cast a shadow over Canadian history. It has only been very recently that progress began towards achieving a respectable and equitable resolution for the survivors of the residential school experience.

Helping to forge that resolution is Joanna Nahwegahbow, a third-year Community Economic and Social Development (CESD) student at Algoma University. Joanna is a member of the Assembly of First Nations Indian Residential Schools Survivors Advisory Committee, a group that is also involved with the Truth and Reconciliation Commission.

The Committee has helped advise the AFN National Chief, the Truth and Reconciliation Commission, Indian Residential Schools Resolution Canada (IRSC), and Service Canada on how to best serve the interests of survivors.

Being involved with the Advisory Committee is personally meaningful to Joanna.

“On my father’s side we have a history of residential school



Joanna Nahwegahbow, a third-year Community Economic and Social Development (CESD) student at Algoma University, with her son Orlando.

– Photo by Colin Crowell

survivors that went to the Spanish Indian Residential School. On my mother’s side my Aunt Dorothy went to the Shingwauk Indian Residential School, (where Algoma University and Shingwauk University are now located). To be on this committee is an excellent opportunity for me to be a part of and contribute to the residential school legacy,” she says.

Joanna was present in the House of Commons when Prime Minister Stephen Harper made a historic apology to survivors of residential schools.

“After [Liberal leader] Stephane Dion spoke I was ready to cry by then and when the National Chief Phil Fontaine spoke it renewed the spark of hope. To hear the apologies provided me with hope that

the relationships between the Anishinaabe people, Canadians in general and the government will enable us to move forward together in a respectful way. As well, we will always remember the survivors that are in the spirit world.”

After graduating from Algoma University, Joanna plans to pursue an MA in either Native Studies or Education and eventually a Ph.D, with the ultimate aim of working in education.

“The Anishinaabe culture and traditions need to be accepted within the education system,” says Joanna. “There needs to be a connection of the Anishinaabe way of learning with the Western way, so that both sides can be validated and have legitimacy together within the current education system.”

Lakehead University job posting

4 x 7.5

NESHAAKBIIHGED/ELECTION



firstpeoplesvote.com

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



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About FirstPeoplesVOTE

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

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

Why Vote in Provincial and Federal Elections?

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

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

Interesting Facts and Commentary

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



Election Day is

October 14, 2008

For more information visit <http://www.era-of-action.com/fpc/>

Carole Hughes
campaign ad
6x6

Rekmans runs for Greens

Serpent River First Nation citizen Lorraine Rekmans will be the Green Party candidate for the riding of Algoma-Manitoulin-Kapuskasing in the Oct. 14 federal election.

Born in Elliot Lake, Rekmans has been married to Gerry Rekmans for 25 years. They have two adult sons.

The candidate has a background in journalism. She published an Aboriginal newspaper in Northern Ontario, and has also worked as a reporter at the Elliot Lake Standard.

As the former Executive Director of the National Aboriginal Forestry Association (NAFA), Rekmans worked on national and international forest policy.

She is currently the Aboriginal Affairs Critic in the Green Party Shadow Cabinet, and divides her time between her duties in Ottawa and her involvement in the local area.

She is also the co-editor of This Is My Homeland, a book which captures the experiences of members of the Serpent River First Nation and the impact on

their lives from uranium mining at Elliot Lake.

Rekmans was involved in developing the first Aboriginal-owned forestry marketing co-operative in Canada and has supported sustainable non-timber forest product development in Northern Ontario through research, writing, advocacy and organizing regional and national conferences.

She has assisted in writing a number of international declarations dealing with both uranium and forestry, and attended the World Uranium Hearing at Salzburg, Austria, as a witness to the effects of uranium mining on the environment. She also co-chaired a dialogue between non-governmental organizations, indigenous peoples and nation states at the United Nations Forum on Forests.

"I want the north to be vibrant with healthy ecosystems and healthy communities," Rekmans says. "Many of us make our living from farming, fishing, tourism, mining or forestry."



Lorraine Rekmans

Musgrove runs for Conservatives

Dianne Musgrove will be the Conservative party's candidate for the riding of Algoma-Manitoulin-Kapuskasing in the Oct. 14 federal election.

Anishnabe-kwe from Whitefish Falls, Musgrove says she is not solely representing First Nation's concerns, but also such issues as jobs, care of elders, the well-being

and education of children, health care and education.

"The government should be there to serve the people, not vice versa", she says.

She promises a campaign "focused on honesty, accountability, and encouraging everyone to come out to vote, especially the youth, and those who have never voted before."



Dianne Musgrove

Brent St. Denis
campaign ad
4x4.5

AN7GC
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full page full color