



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

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## Chiefs fighting plans to 'harmonize' taxes

Anishinabek Nation leaders are cautioning provincial and federal governments that they expect the treaty right to tax exemption to be honoured in the planned harmonization of the Ontario sales tax and the federal Goods and Services Tax.

"The Elders remind us that nowhere in our treaties did First Nations agree to pay taxes to any other nation," said Grand Council Chief Patrick Madahbee. "First Nations are still trying to recover our rightful share of the resource wealth generated from our traditional lands, never mind contributing any more. We are not subjects of the Crown, which since 1763 has recognized us as distinct Nations."

Madahbee said now is the time for both levels of government to work as partners with First Nations to help them achieve economic independence, rather than saddle them with more financial burdens.

"It seems contradictory for these governments that tell the world how hard they are working to eliminate First Nations poverty to be jumping at this opportunity for a cash grab from the poorest people in Canada."

Chiefs of the four Anishinabek regions representing 42 member First Nations were unanimous in their stance on the so-called Harmonized Sales Tax.

"One Nation cannot tax another without their consent, and we have never given that consent to any government," said Isadore Day, Wiindawtegowininini, Chief of Serpent River First Nation and

Lake Huron Region Grand Chief "International standards of the treaty-making process are clear: monetary and fiscal arrangements between nations must entail negotiations, not impositions. The Constitution of Canada further clarifies this."



Grand Council Chief Patrick Madahbee

Alderville First Nation and Grand Chief of the Southeast Region, criticized the province for not urging the federal government to follow the Ontario example of exempting First Nations from sales tax at the point of sale.

"The technology exists to make this happen. Indian Affairs Canada is developing a new secure status card for border crossing for First Nation citizens and I'm sure they can include tax exemption information on the card's magnetic strip."

Lake Superior Regional Grand Chief Peter Collins, Fort William First Nation, predicted that tax harmonization could be a watershed

political issue for First Nations in Ontario.

"We understand that the New Democratic Party opposes the proposed new harmonized tax, along with church and charity groups, senior citizens, as well as all lower-income families. Together we will represent a substantial coalition at election time."

Chris Plain, Aamjiwnaang First Nation, who serves as Regional Grand Chief for the Southwest Region, said the HST proposal is the latest entry in a long list of examples of governments ignoring First Nations rights and jurisdiction.

"Time and again we have had to seek remedies to these injustices in domestic and international courts. Canada and Ontario could avoid embarrassment by just doing the right thing and recognizing that we have inherent and treaty rights that are integral to the concept of the rule of law. Canada is now one of only two countries among the world community of 180 that has not adopted the United Nations Declaration of the Rights of Indigenous Peoples."



### Serpent River catch

Chief Isadore Day retrieves a pickerel from net set by Serpent River First Nation in Horne Lake Oct. 1st. First Nation citizens set nets in two lakes within the municipality of Elliot Lake to exercise their treaty rights in their traditional territory. Story on page 10.

—Photo by Paul Kazulak

## Obama invites Indians to his House

WASHINGTON – White House officials chose Columbus Day to announce a first-of-its-kind conference to be held with leaders from all federally recognized tribes. President Barack Obama will host a White House Tribal Nations Conference Nov. 5 from 9 a.m. – 5:30 p.m.

"Indian country has been waiting for well over a decade for a meeting of this caliber with the President of the United States," said Joe A. Garcia, National Congress of American Indians president.

Leaders of all 564 federally recognized tribes will be invited, an announcement said, adding that they will be given the opportunity to interact directly with the president and other top administration officials.

"I look forward to hearing directly from the leaders in Indian country about what my administration can do to not only meet their needs, but help improve their lives and the lives of their peoples," Obama said.



Youth from Whitefish River First Nation attended the Little Native Hockey League kick-off press conference held at Sudbury's Tom Davies Square. From left, Zachary Pregent, Will Paibomsai, James McGregor (one of the Founding Fathers of the Little NHL), City of Greater Sudbury Mayor John Rodriguez, Anthony Pelletier and Kiana Pelletier.

## Little NHL becomes 'pretty big stuff'

By Bruce Heidman

SUDBURY—Jimmy McGregor remembers the first Little Native Hockey League Tournament.

The founding member of the tournament, which played its first game in 1971, recalls the feeling of pride when the first game took place at a small rink in Little Current.

"We had 16 teams there. We thought we were pretty big stuff," he recalls with a laugh.

McGregor, along with the host executive board for this year's tournament and several local dignitaries, were on hand at Tom Davies Square for a press conference to introduce this year's Little NHL Tournament, which is expected to draw more than 120 teams and 5,000 First Nation people from across Northern Ontario March 15-18.

"We never dreamed it could get this big," McGregor said. "Back then, we were keenly aware our young people had nothing to do during their winter break, so we started the tournament. It has grown into so much more. I never thought we'd get this big and we never thought we would be hosting it in the big city of Sudbury."





# ENERGY

Wassmawin



Wind Dancer president John Beaucage discusses First Nation energy options with policy analyst Michael Posluns.

## First Nations wary of partnership plan

By Jennifer Ashawasegai

PARRY SOUND – It's been more than one month since the province announced the Aboriginal Energy Partnerships Program. The program was announced in conjunction with another announcement: The Aboriginal Loan Guarantee Program, both of which are connected to Ontario's Green Energy Act, which the province says will "make it easier for First Nation and Metis communities to develop green energy projects."

While some, like Henvey Inlet First Nation lawyer Bill Taggart, see apparent benefits in the Green Energy Act's incentive program, they worry that government is looking for ways to release itself from its duty to consult.

"I think this is the perspective of the alternative energy industry which lobbied Ontario -- to see the incentives and benefits as a mechanism for clearing away the 'duty to consult' roadblock to development of traditional lands," says Taggart.

John Beaucage, newly-appointed president of Wind Dancer Corp. which is partnering with Henvey Inlet on a wind-farming project, says he's hearing the same concerns.

"I would rather not see a prescribed partnership," says Beaucage, who championed the renewable energy cause during his five-year tenure as Grand Council Chief of the 42 communities of the Anishinabek Nation. He advocates for "business-to-business" relationships between First Nations and developers, with First Nations as equitable partners.

Beaucage says the program does have its benefits, but is concerned about the drawbacks.

"If it starts to be widely used, the federal government may think the obligation [duty to consult] is fulfilled, because it does off-load responsibility.

"The only good partnerships are when people come to the table as equals, as fiduciary equals."

## Bigger buffers for FN turbines

By Jennifer Ashawasegai

PARRY SOUND – Health concerns are popping up as fast as wind turbines in southern Ontario.

Residents of Dufferin County have blamed wind turbines for a range of symptoms including headaches, dizziness, sleep disturbances, nausea, and rapid heart rate, along with problems with concentration and memory.

Dr. Nina Pierpont, a pediatrician in upstate New York, has coined the term Wind Turbine Syndrome after documenting and interviewing people who live near wind turbines.

First Nations getting into the wind-farming business are incorporating the health-issue concerns as they lay the groundwork for their new renewable-energy ventures.

For example, the Anishinabek Nation communities of Wasauksing and Henvey Inlet First Nations will be allowing for much greater setbacks than the two-kilometres Dr. Pierpont recommends between wind turbines and neighbouring homes.

Wasauksing Chief Shane Tabobondung attributes health concerns to older, noisier turbines, but says his community's new wind farm will still greatly ex-



Aileen Rice

ceed the Ontario Green Energy Act proposed buffer of 550 metres.

"Ours will be at least 10 kilometres away from residences."

Unlike more densely-populated areas in the southern part of the province, First Nation communities have the luxury of space. Wasauksing's 350 on-reserve residents populate an area of some 19,000 acres just south of Parry Sound.

To the north, Henvey Inlet First Nation, is comprised of two parcels of land totalling 28,000 acres, and their proposed wind farm would see turbines installed on a 21,000-acre parcel of land along Georgian Bay currently occupied by ten households and a handful of cottages.

Ken Noble, Special Projects Coordinator for Henvey Inlet, says wind farm operators could minimize public health concerns by simply increasing buffer zones.

He notes that Wasauksing and Henvey still have to conduct environmental assessments for their projects. Under the Green Energy Act, detrimental impact on bats and migratory birds are not allowed. But impacts on different types of wildlife are less certain, and many farmers continue to graze sheep and cattle on fields near wind turbines.

"Wild animals already co-exist with significant intrusions by rail and highways in their territories," he says, "but the impact of large-scale wind farms on wildlife is currently unknown."

Although supportive of the wind farm project on her First Nation, and its anticipated economic benefits, Wasauksing Elder Aileen Rice is cautious about the potential health and environmental impacts.

"There's still not enough information and long-term studies to base my decision," she says, although she thinks current environmental regulations could offer the required safeguards.



## Meet and greet

Joanne Meyer, Metis Nation of Ontario Director of Intergovernmental Affairs and Art Jacko, United Chiefs and Councils of Manitoulin Lands and Resource Officer, were among the Aboriginal representatives who attended an Aboriginal Wind Energy Meet and Greet in Toronto Sept. 21st.

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# ANISHINABEK

## NWAC president receives Governor General's Award

OTTAWA— Jeannette Corbiere Lavell – the first Anishinabek Nation Citizenship Commissioner – has been elected president of the Native Women's Association of Canada (NWAC) and honoured by the Governor General.

"I thank all of our grassroots women from our Provincial Territorial Member Associations who endorsed my candidacy. Marilyn Buffalo and Nahanni Fontaine were excellent candidates for the position of President and I thank them for presenting their candidacies. I also thank outgoing President Beverley Jacobs for her five years of service to NWAC," said Corbiere Lavell Sept. 28 at the 35th annual NWAC general assembly.

Three days later, Her Excellency the Right Honourable Michaëlle Jean, Governor General of Canada, presented Corbiere Lavell the Governor General's Award in Commemoration of the Persons Case. President Corbiere Lavell was one of six receiving this award at Rideau Hall in Ottawa.

The award is presented annually to honour individuals who have made outstanding contributions to the advancement of women's equality and have celebrated Canada's evolution as an inclusive society.

For decades Corbiere Lavell has been a champion for the rights of Aboriginal women and fought a landmark court challenge to regain her First Nations status.

"It means a lot to win this award and to know that my commitment towards the equality of Aboriginal women has been recognized," said Corbiere Lavell. "I thank my family that has stood by me all these years, knowing that the work I did has helped improve the lives for all Aboriginal Peoples."

NWAC President Jeannette Corbiere Lavell hails from Wikwemikong Unceded Indian Reserve on Manitoulin Island. She is a proud mother and grandmother and has previously distinguished herself by leading a Supreme Court challenge of the federal

government's system of determining Indian Status, and is the first Anishinabek Nation Commissioner on Citizenship.

She is a founding member of the Ontario Native Women's Association and has served NWAC in the past, volunteering as Interim President. Corbiere Lavell has worked as a teacher, consultant, and counselor and is the co-author of a book.

"NWAC continues to be the only national voice for Aboriginal women in Canada and I look forward to the work ahead during my three year term to see gains to advance the physical, spiritual, economic and social status of Aboriginal women of Canada," said Corbiere Lavell.

The Native Women's Association of Canada is founded on the collective goal to enhance, promote, and foster the social, economic, cultural and political well-being of Aboriginal women within the Aboriginal community and Canadian society.



Newly-elected President of the Native Women's Association of Canada (NWAC), Jeannette Corbiere-Lavell receives a 2009 Governor General's Award commemorating the 1929 Persons Case and the Famous Five from Gov. Gen. Michaëlle Jean at Government House in Ottawa.

## Weaving mats from cat tails

By Kelly Crawford

The Ojibwe Cultural Foundation provided a Natural Fibre Cordage and Cattail Mat-Making workshop in August. Renee Wasson Dillard, from Harper Springs, Michigan, was the presenter for the workshop.

Allan Corbiere explained that the purpose of having the workshop was to bring back this traditional knowledge to the community.

"We want to learn how to weave. We want to have a museum exhibit... an exhibit on Anishinaabe uses of pouches and bags."

The OCF has plans to construct a wigwam as well using the traditional methods.

Corbiere explained that the process is all about gaining knowledge.

"They have found that it was dying out."

"This is all pre-contact, which

I think is lovely and a wonderful way for us to go," said Dillard.

The workshop began by showing the participants how to create cordage from natural fibre.

"Take the outer bark off and put it in the river for eight to twelve weeks, then you will get this beautiful fibre," explained Dillard. "I had to boil it for like 32 hours. It gets real light and flaky. You twist it up by working it on the upper side, then it makes this wonderful strong rope."

The participants were required to make their own tools "They all got their cow bones," explains Dillard. They are grinding until they can see the marrow in here. Then we are going to take those apple sticks and pound it in here and they will get two needles for the work of one. Then they have to grind this marrow out of here."

Renee Wasson Dillard talked

about women at grand entry, "Those women proudly display their tools."

"It is fascinating to make tools with all these materials, nothing man-made is used," commented participant Becky Debassige

Once the tools were made the plan was to construct the walls of the wigwam.

"These were the outside wall to the wigwam. They are removable so that they could take them from one camp to another. This is laid out on the ground and they sew on the big long rows," Dillard explained while laying a wall on the ground.

Dillard's style of teaching traditional knowledge provides many opportunities for history lessons.

"I enjoyed it. I have been learning a lot of history. There are a lot of natural elements she works with," said Roxanne Corbiere of M'Chigeeng.

"I feel very honoured to be here doing this. I thought I would be doing weaving but this is great! This feeds my soul, it makes me feel alive," said Sudbury resident Sharon Levesque.

Dillard explained how a group of youth constructed a wigwam during a three-week camp experience. On arrival, the youth from the Lower Peninsula in Michigan complained about the bugs. The group became so connected to their work that they would go through breaks and work during their free time.

"Three weeks later they all wanted to sleep in the wigwam first."



Renee Wasson Dillard

## ISO focus best practices

By Catherine Debassige

The fifth recommendation of the Anishinabek Nation Economic Blueprint document is to obtain ISO certification.

The Blueprint provides guidance to attaining the economic goal within the Anishinabek Nation of building sustainable, self-sufficient First Nation economies through economic development and wealth generation, a key to achieving the overall goal of ending Anishinabek poverty.

Obtaining ISO certification is one of 22 Blueprint recommendations, falling in the first of three proposed phases -- building capacity.

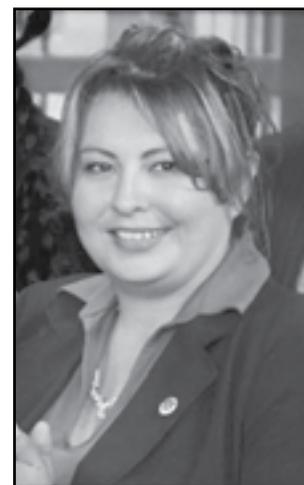
ISO is a worldwide standard as a reference for quality management and continuous improve-

ment.

Implementing an organization-wide attitude of becoming more effective and efficient systematically at the band operations level ensures that everyone has a clear picture of who does what, how, where, when and why. This leaves little chance that key activities are missed. The ISO quality management system can be applied to various organizations including band management.

ISO certification can be undertaken to establish credentials and create a stronger infrastructure within band operations. ISO certification can be used as a tool to improve operations by developing good governance, establishing standards, best practices and requirements for certification.

## Student opens Stock Exchange



Peggy Simon

TORONTO – The National Aboriginal Achievement Foundation invited BMO Equity Through Education student Peggy Simon to open the market Sept. 23 at the Toronto Stock Exchange. Peggy Simon is Anishinabe from M'Chigeeng First Nation on Manitoulin Island. After 10 years of being out of school, she returned to pursue her Business Diploma. She will be graduating in January 2009 and plans to continue her education at the Laurentian University Business Program. "In today's society you need to have the educational background to succeed in the workplace", she says. Like the old saying goes, 'everything comes full circle.'"

## 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 &amp; 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 NOVEMBER

## Advertising

Bookings: October 20

Final Art: November 10

## News

News submissions: October 20

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## MAANDA NDINENDAM / OPINION

## Nobody wrote about Residential Schools

An Elder told me one time that white people write everything down because they have poor memories.

That would seem to make sense, given Prime Minister Stephen Harper's comment at the September G20 Summit in Pittsburgh to the effect that Canada has no history of colonialism. After all, 15 months had gone by since he read from a piece of paper in the House of Commons that *"The government of Canada sincerely apologizes and asks the forgiveness of the aboriginal peoples of this country for failing them so profoundly. We are sorry."*

Harper's memory lapse sounds a lot like what my grand-daughter would call a "brain fart".

The Elder's assessment might also explain why so few people seem to have any recollection or knowledge about the issue that prompted the PM's apology – the notorious network of Indian Residential Schools. There certainly hasn't been much written down about what the Prime Minister referred to as *"a sad chapter in our history"*.

In fact, the history textbooks that Canadian school-children have used since 1867 don't really have any sad chapters; it's as if their authors really believed that nothing bad

has ever happened in our peaceful kingdom. And it hasn't ... to their relatives.

Canada's fields have not been soaked with the blood of battles like Waterloo or Vimy. Our streets have not been strewn with dead bodies as they have in Beirut and Belfast. Terrorists have not bombed the CN Tower and rifle-bearing soldiers do not occupy the street corners of our major cities.

This is such a nice place.

Which makes it very difficult for the people who live here to comprehend some of the horrors they will hear being recalled during the five-year mandate of the federal Truth and Reconciliation Commission's examination of Indian Residential Schools.

Canadians have not been taught in schools that it was official government policy to "kill the Indian in the child", as Duncan Campbell Scott so aptly described a plan to force 150,000 Native children to attend schools where many of them would be emotionally, physically and sexually abused. It wasn't written down.

Patriotic citizens often recoil

in denial or anger when they are confronted with the historic facts that, yes, their beloved Canada was the scene of such heinous crimes. It's hard to believe that the state that has four times been acclaimed by the United Nations as the best country in the world in which to live is built on a foundation that includes state-sanctioned child abuse.

Gentler souls are sometimes reduced to tears when they hear how school survivors tried to blot out their memories with substance abuse or suicide, or worse, by continuing the vicious cycle of abuse within their own families. Over 150,000 aboriginal children attended 100 residential schools from the 1830s to the 1990s, and there are few Native families who have not felt the impacts.

The Marsden family of Alderville understood that my grandfather Moses ran away from a "training school" when he was in third grade. Whatever his experience, he never encouraged 13 children or 72 grandchildren to speak the Ojibway in which he was so fluent. He had to teach himself how to read and write, and during his century-long life he wrote many things – accounts

of his trapping and cabin-building days – and many letters-to-the-editor about the promises politicians had made to Indians.

But he never wrote a word about his time spent at training school.

Canada's educators, journalists, government leaders and men of the clerical cloth are usually prolific authors and producers of memoirs and histories. Even those who had direct knowledge of what was happening at Residential Schools did not write about them – not because they forgot – but because they chose not to remember.

People like my grandfather chose not to write about them because he remembered only too well.

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



## Fond memories of nutty professor specs

I was a funny-looking kid when I was a teenager.

Until I was 13 I was short and round with big feet and a really large round head. My hair was cut into a severe brush cut and I looked like a native Charlie Brown. But the worst thing of all were my glasses.

My adopted parents were thrifty to the point of being cruel. They could never see the need to buy anything fashionable or trendy. Instead, we got bargain-basement things and my glasses fell into that category.

When I was a teenager in the late 1960s I had glasses with thick lenses and heavy black plastic frames. The kids called me Poindexter, Frog Eyes or the Nutty Professor because Jerry Lewis wore the exact same kind of glasses in the original version of that famous movie.

Those glasses were so heavy I had spots on both sides of my nose where the weight of them pressed down. There were also match-



*Richard Wagamese*

ing red tracks at the side of my head where the arms pressed into my temples. I hated those glasses.

Well, I grew up one summer. I grew five inches from the time school let out and went back in that September. I still had those awful glasses but at least I wasn't a funny-looking round kid anymore. Now I was tall and skinny with funny glasses – the classic geek.

When I left home at 16 one of the first things I did when I had the money was to get rid of those glasses. I grew my hair out and started wearing jeans and t-shirts instead of the double-knit polyester pants and white

shirts. I was free.

I've had a lot of different glasses since then. For a time I wore those round John Lennon glasses, then I had a pair of Aviator frames. In the 90s I turned to fashion frames and even tried contact lenses for a while.

I think every kid had to wrestle with funny-looking clothes and things when they were growing up. It's a rule I think that parents lose all sense of cool and hip and fashion as soon as they have kids. But the memory of those days is something everyone laughs about.

I'm 53 these days. My glasses suit me. But when I look in the mirror, I can still see some of that funny-looking round-headed kid. And I like that.

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

# MAANDA NDINENDAM / OPINION

## Principal shocked by 'colonialism' comment

By Roberta Mary McEwen

Dear Prime Minister Harper:

I was shocked at your ignorance when, as Canada's national leader, you stated at the G20 conference in Pittsburgh – in front of every world leader and the world – that Canada has "no history of colonialism".

As a First Nations woman from Northern Ontario I felt a pain in my heart like no other. I looked up the definition of colonialism; it is a practice of domination, which involves the subjugation of one people by another.

Not only does Canada have a history of colonialism but it was built on colonialist undertakings. Your comment was a gross insult to Anishinaabe in Canada, and comes at a time when many of our people are healing from Residential Schools which were the tools through which the state continued its assault on human rights by practicing cultural genocide and physical and sexual abuse on my people. This is Canada's own version of ethnic cleansing. It happened.

To think that it was just 15 months ago that you issued an apology for Residential Schools! When I look back on the Residential School system, and when I teach it in class – as do many of

my colleagues -- we are acknowledging Canada's own racist, colonialist past and history. My mother attended a Residential School for eight years. The last Residential School closed in 1996.

Today, we as Anishinaabe are still voicing our concerns about the way we are treated by the Canadian government. We don't have adequate housing, we don't have clean water, and we don't have the same rights to live life as other Canadians in a country that was our own.

To this day, Canadian state colonialism stands in the way of many Nations and we continue to put up blockades every year to stop environmental injustices caused by the extraction of mining and forestry resources. That's a form of dominating, subjugating and controlling others that Canada still commits.

You must remember, Mr. Harper, that Canada did not spring up overnight. Coming from the leader of Canada your comments hurt and outrage me. I will be voicing my concerns to other Anishinabek.

Maybe it is time for an election!

*Roberta Mary McEwen is principal of Spanish Public School.*

Over at Indian Affairs...

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# Social Services

To advocate on social issues affecting our people



## Walking for kids in care

By Marci Becking

NORTH BAY – Tamara Malcolm walked from Winnipeg to Ottawa for the past, present and future of aboriginal children in care.

Her 12-year-old niece committed suicide while in foster care and she wrote in her diary that she missed her family and wanted to be with them.

"I want to start a healing process for aboriginal families who have had their children put in care."

Malcolm, a citizen of Ebb and Flow First Nation says that many children are taken away from their mothers because the mother was in an abusive relationship.

"If the father is sent to jail – why are they taking the babies away from the mothers?" wonders Malcolm. "Why doesn't Child and Family Services (CFS) take the babies and the mother who is also a victim and place the children and mother in a safe house until such time as alternative housing can be set up for the displaced family?"

"Visitation is even being taken away because CFS doesn't let mother's know when a court date is changed or sometimes if the mom is five minutes late for a visitation. They set aboriginal mothers up to fail and don't even give them a chance to have their family," says Malcolm.

Malcolm says that the Child and Family Services in Manitoba stereotypes aboriginal families.

"I want to build bridges and open up dialogue," says Malcolm. "We need to reaffirm the importance of our aboriginal children's cultural identity while in care."



Tamara Malcolm

–Photo by Marci Becking

UOI Social Services Director agrees Adrienne Pelletier.

"It is so important to ensure that our Anishinabe children are entrenched in their culture and language," says Pelletier. "The number of First Nations' children in care gives rise to the all important issue of cultural identity and sense of belonging that is lost to the many First Nations children in care who are not provided with access to their culture and language. Attending one cultural event per year does not constitute access to culture and language, I've seen this approach taken as well and this is not sufficient."

Pelletier is heading up the

Anishinabek Child Welfare Law development process that started this summer.

The Child Welfare Law Development consultation sessions will wrap up November 18, 19, 2009 in Toronto. The Anishinabek Nation will roll up the input from the consultation session into a draft law that will be brought back to the communities for approval. Changes with a revised draft law will be ready for the June 2010 Grand Council Assembly for approval in principle.

Each individual First Nation will then have to pass a band council resolution to adopt the draft child welfare law.

## ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com



## Adults talk to strangers

In a previous column, I made some suggestions on how to teach your children about stranger safety. After talking to a few children I would have to say they have as many worries about their parents and strangers as their parents have about them.

They wonder why adults can talk to strangers. How come we can invite strangers home, talk to them on the internet and give our phone number and address out? Interesting questions that caught my interest.

Why should we tell our children to be careful of strangers and we give out all our information without thinking about it? How many ballots have you filled out for a prize, or how much information do you put on the internet? In any given day adults talk to many strangers and we don't think twice about it.

Now it really isn't an option to not talk to strangers but maybe we should be a little more careful of who we give our information to and when we do it. For adults stranger safety doesn't just include face-to-face meetings but also exchanging information through paper, telephone and the internet.

Although we aren't likely to be tempted to go with a stranger with the promise of candy, we should still be careful. Only give out information you are comfortable with, only go somewhere with someone you trust and, if you are ever uncomfortable in a situation, leave – and if necessary ask someone for help.

As adults we have a lot of responsibilities and with that come privileges. When we leave our parents home we get jobs, apartments, cars and so on. We also get credit cards, cell phones and computers. The list goes on. All of these mean giving out important information such as addresses, telephone numbers, banking information, etc. Have you ever asked who has access to the information, how it is used and why they need some of the information? If not, it is time you do. Ask about how secure your information is. If you ever suspect misuse of your information report it to the company. If you feel the company does not need all the information ask why they need it and refuse to give it if you are not happy with their response.

With more and more people using the internet for shopping, business and entertainment, there is more and more information shared online. Be aware of what you are putting online and never assume it is completely secure. Social networking sites pose the risk of allowing too many people access to some very personal information. Ask yourself, if you know who everyone is on your "friends" list and why did you add them? Who else is looking at your pictures and reading about your latest moves.

We might have thought we outgrew the strange safety stage but we haven't. We should be following the same rules that we were told as children. Be aware and be safe.

## Citizens give input for Child Welfare Law

By Christian Hebert

RED ROCK FN –The Anishinabek Nation Child Welfare Law Development community consultations covered a lot of ground from mid-September to October, with sessions in Nipissing First Nation, Chippewas of Rama and Lake Helen's Red Rock citizens.

"Each session was very different and offered new ideas and guidelines that should be implemented in our own Child Welfare Law", said Adrienne Pelletier, Social Services Director for the Union of Ontario Indians. "That's what we're looking for. We need input from everyone. This is our 'Naaknigewin' and for it to be recognized by our people, everyone needs to have a say and see that their opinion counts when it appears in our draft law."

Excellent feedback was received from

the sessions in Nipissing and Rama, with distinctive issues being raised concerning Special Needs children, the inclusion of adopted family members, and the broadening of the law to address different First Nations and their unique needs. Citizens at the latest consultation in Red Rock FN also offered several new suggestions to include in the Law as well as another familiar plea:

"Our Child Welfare system and (agency) is not working for us; they are so quick to take our kids and transfer them around. We need to keep these children from being taken away and keep them within the community and with their aunts, Grandmothers and other family members," urges Norma Fawcett, a community Elder and a foster mother "They are all precious and have done nothing wrong, yet they are made to suffer and be moved around with-

out their families."

Such statements have been echoed throughout the consultation process and lend strength and urgency to the law development team, including Deputy Grand Council Chief Glen Hare:

"It's like I've been saying all along: our children are our future and are not for sale."

The Anishinabek Child Welfare Law community consultation process will conclude in November. The consultation in Sault Ste. Marie will take place Nov.4-5 on Garden River FN, with the final session in Toronto Nov.18-19. All First Nation Citizens are welcome to attend and contribute. For more information and to register, please call the Union of Ontario Indians at (877) 702-5200 and speak to Karen Linklater, Adrienne Pelletier or Laura Mayer.



Rama participants enjoy a lighter moment while giving their opinions on the development of the Anishinabek Nation Child Welfare Law. Chochi Knott, Gordon Waindubence, Dolores Naponse discuss issues.

# MEWESHAA GAA-ZHIWEBAK/HISTORY



## Rama chief in photo

By Teri Souter

I was very excited to see Chief John Bigwin of Rama First Nation in some historic photographs recently donated to the archival photo collection at Muskoka Heritage Place.

The photos were most likely taken in 1936 on the 50th anniversary of Town of Huntsville's incorporation as a village. The baby in the photo would be 73 years old! (Source – Sid Avery, Reflections of Muskoka.)

Teri Souter is Manager of Culture, Heritage and Programming for the town of Huntsville. Phone: (705)789-1751, Ext. 3211; e-mail: [teri.souter@huntsville.ca](mailto:teri.souter@huntsville.ca).

Send us your historical photos  
[news@anishinabek.ca](mailto:news@anishinabek.ca)



Chief John Bigwin and unidentified man.

## Hanging reported

By Justin Kataquapit

Norm Dokis, an amateur historian from Dokis First Nation, has unearthed material that shows that First Nations haven't totally relied on their oral traditions to distribute important messages.

Dokis, who works as an Aboriginal liaison officer in the North Bay office of the Ministry of Natural Resources, came across a December, 1885 copy of THE INDIAN, the first issue of a 12-page newspaper produced in Hagersville, Ontario near the Six Nations of the Grand River.

"It will be the first object of this paper to strive to educate the Indians to elevate them step by step to the same position in the social, agricultural, and commercial world, which is now enjoyed by their white brethren", says a front-page introduction by the managing editor – "Head Chief Kah-ke-wa-quo-na-by".

The issue contains an article about that November's trial and hanging of Metis leader Louis Riel, an editorial in Ojibway, and advertisements for furs, including beaver pelts at \$2 per pound.



Hiawatha First Nation men hunting ducks and rice harvesting at the same time, probably near Rainy Bay on the north side of Rice Lake in 1907. From left, Bill Muskrat, George Paudash, Alfred Crowe (later a sniper in World War I and chief at Hiawatha), and Pook Anderson. The man in front paddled and watched for ducks and the man behind thrashed the wild rice. Canoes were likely made by the Peterborough Canoe Company. Note the double-barrel, 12-gauge shotguns. --Photo by Roy Studios

## Rice beds were too thick to paddle through

By Dave Mowat

ALDERVILLE FN– The people wanted it so that they could go further into the rice beds, as Sugar Island lies within the heart of the densest rice beds on Rice Lake. So, through an addition to the reserve, Sugar Island became #37A in 1899. The old rice camps can still be seen on the northwest side.

So from this point at Sugar the harvest went full-steam ahead, where the drying, and processing took place. The last harvests took place by the end of the 1930s, although our people had been going to

Ardoch already, and down the Trent River.

Roy Studios of Peterborough went to Rice Lake around 1907 and captured some beautiful photographs at Sugar Island and on the lake in the rice beds. Some of the Hiawatha boys were shown in canoes in front of the rice beds, and Alfred Simpson of Alderville was photographed dancing rice on the island.

The old men from Alderville remember rice beds so thick they couldn't paddle through it, but had to back out their canoes.

Dave Mowat is a member of the elected council of Alderville FN.



# NISHNAABEWIN/CULTURE

## Finding your power animal in a local community centre

By Ann-Christin Wimber

In Europe the consultation of shamans is a growing trend. For a fee, people can participate in sessions that feature ceremonies modelled on North American Indian practices – smudging, drumming, and making contact with the spirit world. Ann-Christin Wimber, a former Anishinabek News intern living in northern Germany, produced this report on the phenomenon.

\*\*\*\*\*

The woman is deep in concentration.

She bends forward to place the picture of a unicorn on a green felt rug. She takes another picture – a postcard with an eagle on it – waits, and places it on the round rug as well. A collection of wolf pictures, a candle, and a bowl of water are in place as Annette Wulff positions more postcards of animals, stones and a rattle on her medicine wheel. Sage is burning in an Abalone shell.

Meanwhile, seven women unpack their blankets, drums and rattles and find their places around the spiritual centre of this room in a community centre in Kiel, a city in northern Germany.

After Annette is done, she introduces herself as a shamanistic teacher who will lead the participants through the exercise of finding their “power animals”.

The women are asked to introduce themselves by saying: “My name is... and I call myself into this circle.” Afterwards everyone is beating their drum or shaking their rattle. After an interval Annette stops the procedure with four times four slow drum-beats. The

circle is closed, energy is drawn. Annette Wulff makes a clear distinction between traditional shamans and neo-shamanism, as it is practised in urban cities around



Ann-Christin Wimber

the world.

“Traditional shamans are deeply rooted in the elements and spirits around them,” she says. “I need to make an effort to get this connection because I live in the city and between walls”.

Also, she adds, urban shamans seldom dabble in risky areas.

“We take smaller steps. City people don’t want to lose control.”

But she is convinced that spirits work though her just as they do through indigenous medicine men or shamans in societies where these roles are more traditional and part of the community’s life.

“We Europeans used to have a very strong shamanistic culture”, she says, using the Celts to illustrate her point. In Annette’s opinion, every human being can make a connection to the spirit world, entities of this world and the universe.

“I teach the love to this unity. I make people see that even stones can be animated.”

Teaching humility towards creation, respect towards each and every being – for Annette these are legitimate objectives for urban

shamans. “It’s better than recycling,” she says with a smile.

Unlike traditional shamans Annette wasn’t initiated by another medicine man. Rather, she claims to have been pushed toward her destiny in her dreams. As a child she recalls seeing auras, possessing a keen sense of intuition and making contact with fairies – something she wasn’t completely aware of at the time. After training to become a midwife and working as a hands-on therapist she finally realized that something was pushing her towards becoming a shaman.

Her initiation occurred at night. Various spirits would visit her, giving her nightmares.

“I thought I was going to lose my mind”, she recalls, but did not allow her fears to stop her progress.

She is quite open about the business aspect of her shamanistic “seminars”. Annette charges 80 Euro – about 130 Canadian Dollars – for her sessions, the going rate, she says.

There appear to be many Europeans looking to find a source of strength through the shamanistic experience – Google offers almost 11,000 entries to those searching for information about shamanistic seminars.

Annette agrees that some “practitioners” could be “quick-buck” operators.

“Someone who takes a lot of money is either very good or a swindler,” she says. But she is also confident that frauds will be identified very quickly because they won’t be successful in calling the spirits and healing the wounds.



Annette Wulff – the face of urban shamanism

### Gwaniinawewin Gzostaman

Shikwaa aabchiyaad moozhwega, webnige ikshing ga-saa.

Gwanan gdoon, gjaagzh moozhwasing pii zostaman mina jaachaamyaa namaage Zostam, jaachaamyaa, maa gnagwayaasing, gadwin gninying.

Gnamaago ga kwejmigoo nji biskaman gwaniingwebzon.

**Clean Your Hands**  
after coughing or sneezing

Gzibignigan mina e gizhoowaabmik nbing ga-gziinji 20 seconds minik namaage

Gzibigzhewaa-boo aabchitooon ge.

### H1N1 FLU VIRUS (Human Swine Flu) FACTS

**Waagnen-i H1N1 Naapnewin (Human Swine Flu)?**  
H1N1 Dkajwin naapnewin zosdamwaapine mii naasaab gi kaa win. Gawin maa nji-swekaasnoon gokoosh wiiyaas miiyan.

**Aandi enamjiwid?**  
• Gzhizo • Wiyeksi • Wii-wiisnisi • Chi-zostam • Wiiskindaagne • Naanin wiyag, binoojiinyag nwaj-ga zhishgagwewag mina ge zhaabzowag.

**Wenji-swekaag?**  
• Zostamong namaage jaachaamong. Mii maa enji sweyaasing naapnewin; miidash bamaadzijik echi nese-mo-waad.  
• Daangna-gaadeg gegoo, taaswinan, shkwaandeman H1N1, mii dash pii daangnaman gdoon namaage gjaanzh.

**Nji-naagdaa wendziyan?**  
• Gaan gdaangnangen gshkiizhgoon, gjaanzh, gdoon. Aaksiwin moozhag sweshkaa pii wiyak daangnamwaad gegoo mina dash ni-shkiizhgoon jaanzh, doon.  
• Mno maadziwin pane ga: Nbaa, Bmoseng, Mnikweng minwa wewena wiisning.

**Weweni Gziinjiing**

1. Nbiwtoon Gniyjin
2. Aabchitooon gzibignigan
3. Wewena gziinjin naage 20 seconds
4. Gzibi'aag ninyin
5. Gziingwekoigin ga bengninyiwin namaage bengwaastoon gniyjin
6. Gziingwekoigin namaage nguuyaan aabchitooon nji-noogbidoyan nbi

## Dying to experience Native ceremonies

By Bob Goulais

Many First Nations people, especially us traditional folks, are up in arms over the misappropriation of our traditional ceremonies in the wake of the deaths of two people in a non-native sweat lodge at an Arizona resort earlier this month.

As many as 65 people fasted for more than a day, and entered the sweat lodge for spiritual cleansing. Nothing really out of the ordinary, other than the fact that the healing was supervised and conducted by a non-native man, James Ray, who was charging \$9,000 - \$10,000 a head.

Sadly, two men lost their lives, while 19 other participants fell ill from new age healing gone horribly wrong.

The biggest tragedy here, aside from the needless loss of human life, is the misappropriation of faith.

First things first. This is an

indigenous ceremony. It should not be in the hands of anyone other than sanctioned lodge carriers from those legitimate nations who use this ceremony.

Secondly, no-one, including First Nations people, should be collecting a fee or earning a living for conducting ceremonies. Reimbursing their expenses and their time and dedication is one thing. Exchanging money or charging a fee diminishes the sanctity of the ceremony from a spiritual point-of-view.

For many non-natives, the sweat lodge offers a mysterious comfort – using the heat and benefits of a sauna combined with a prehistoric ritual.

Oh, and don’t forget the chanting. Ask. Believe. Receive.



Bob Goulais

Get in touch with your primordial Spirit... have an out-of-body experience... be one with Mother Earth... find your Spirit Animal and all that.

For the Anishinaabe, the sweat lodge is a healing of the mind, body and spirit through cleansing. It is as much about the Spirit as is about the body.

This recent tragedy amounts to plain carelessness – total disregard for the safety of the participants. I’ll even venture to say, that this is outright negligence by the “proprietors” of the program.

These people put a lot of trust in Mr. Ray.

They all felt that something good may come out of this retreat and they would feel better. Man, were they wrong.

Bob Goulais is the author of the Anishinawbe Blog at [www.bobgoulais.com](http://www.bobgoulais.com). He is a citizen of Nipissing First Nation.



# DOHM-NUK/LET'S PLAY



Digging Roots

## Digging Roots gets six picks

HAMILTON – Marking its 11th Anniversary in 2009, the Canadian Aboriginal Music Awards has announced nominees in 25 categories, honouring Canada's top recording artists, videographers and music industry professionals working in the Aboriginal music scene.

Leading the way with six nominations, is Digging Roots, whose nominated album "We Are", has been described as "funky, native music fuelled by a sexy blend of reggae and blues". After 40 years in the music business, Buffy Sainte-Marie proves she is still a musical force to be reckoned with, garnering four nominations, including Best Album of the Year with "Running for the Drum", which draws on her vast musical influences from modern to traditional.

This year's awards are highlighted by an evening of live performances and will take place Friday, November 27th at Hamilton Place Theatre in conjunction with the 16th annual Canadian Aboriginal Festival.

"This is an incredible mosaic of talent. All of the nominees deliver a unique interpretation of aboriginal heritage and music. Many will ultimately make their mark in the mainstream music scene," says Catherine Cornelius, Co-Executive Producer, Canadian Aboriginal Music Awards.

"Past winners of the Canadian Aboriginal Music Awards, such as Crystal Shawanda and Shane Yellowbird, have had great follow-up success in the mainstream country and rock markets, so this is your chance to see emerging Canadian stars 'up-close and personal!'"

Advance tickets for the 2009 Canadian Aboriginal Music Awards are on sale through Ticketmaster by phone or online at ticketmaster.ca. Reserved tickets are \$35 in advance and \$40 at the door.

A full list of nominees is available at [www.canab.com](http://www.canab.com).

The Canadian Aboriginal Music Awards are generously sponsored by Scotiabank, Casino Rama, FACTOR, Radio Starmaker Fund, Canada Council for the Arts and KPMG.



Buffy Sainte-Marie

## Rabbit & Bear Paws



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## Odjig show female first

OTTAWA—Manitoulin Island artist Daphne Odjig will be the first First Nations female artist to have a solo exhibition of her work at the National Gallery of Canada. The Drawings and Paintings of Daphne Odjig: A Retrospective Exhibition opens to the public Oct. 23, featuring 56 works produced by the 90-year-old artist over the past 44 years.



Autumn leaves



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# Inter-governmental Affairs

## Protecting Aboriginal and Treaty Rights



Chief Isadore Day and Serpent River citizens Herb Meawasige, Art Meawasige and Wesley Day asserted the First Nation's treaty rights by setting fishing nets in Horne Lake Oct. 1st.

— Photo by Jeanette Pelletier

## Serpent River asserts treaty right

ELLIOT LAKE – Citizens of Serpent River First Nation asserted their treaty rights Oct. 1 by setting fishing nets in two lakes within the municipal boundaries of nearby Elliot Lake.

Chief Isadore Day – whose traditional name is Wiindawtegowinini – said the action asserted the First Nation's fishing right guaranteed under the terms of the 1850 Robinson Huron Treaty.

"Serpent River is advancing our rights in the most respectful and humble manner possible," said Day. "We definitely want to extend the utmost respect to the citizens of Elliot Lake and the interest that you have here. At the same time, we see this as an opportunity to begin a new era of reconciliation and recognition of rights."

Chief Day – the first Lake Huron Treaty Commissioner appointed by the Anishinabek Nation – was joined by Anishinabek Grand Council Chief Patrick Madahbee

"Our relationships with the Crown must be understood and acted upon according to the original Spirit and Intent of the treaties," Chief Day told on-lookers and journalists gathered at a dock on Horne Lake. "Today Serpent River citizens cast their nets to harvest fish for food and ceremonial purposes. This is a first step forward for Serpent River in taking a rightful place in their territory, which includes Crown lands located in a municipality."

After lifting nets from Horne and Elliot Lakes, Serpent River citizens occupied an island on Dunlop

Lake north of the city that has three lots being offered for sale by the municipality for \$1.2 million. This action is intended to assert their connection to this land as part of their traditional territory.

Chief Day says his First Nation has been dealing for the past two years with the loss of access to Crown lands within their traditional territory without any meaningful accommodation or benefit for those losses. The Elliot Lake Act was given Royal assent in 2002 and enabled the Ontario government and the City of Elliot Lake to enter into a business arrangement for the sale of Crown Lands at market value to pave the way for development of a massive cottage lot program.

"Our community is being forced to assert fishing rights to create awareness about the legal standing of treaty rights -- even within a municipal territory," says Chief Day, whose First Nation has some 300 citizen living on the reserve just east of Elliot Lake.

"The Crown must sit down and reconcile the treaty relationship by recognizing First Nation jurisdictions."

Serpent River First Nation is a signatory of the Robinson Huron Treaty of 1850 and occupies its traditional territory extending into overlapping territories east and west with Sagamok Anishinawbek and Mississauga #8 First Nations, south into the Lake Huron basin and north to the height of land in Treaty #9 territory.

## TOM EAGLE, 77

UOI OFFICES— Anishinabek Nation leaders are paying tribute to Tom Eagle, an Ojibway from Manitoba who served as National Chairman of the First Nations Veterans of Canada before passing into the Spirit World in September.

"I met him many times and had great talks with him," said Grand Council Chief Patrick Madahbee. "Tom worked for years with the late Anishinabek Nation Elder Ray Rogers to try and achieve recognition and fair treatment for the First Nations warriors who put their lives on the line for Canada in foreign wars.

"We will not soon see their like again."

Tom Eagle was born in 1932, a member of the Tootinaowazii-beeng (Valley River) Ojibway First Nation in Manitoba. He joined the Canadian Army in 1951 and was honorably discharged with the rank of Sergeant after a 25-year career that included two tours of military duty in West Germany and serving with the United Nations peace-keeping force in Cyprus. He settled in Yellowknife, NWT.

His awards and honours include the Canadian Forces Decoration, Queens' Jubilee Medal, and the Veterans' Affairs Commendation.



Tom Eagle

## First Nations known for military service

By Karen Biondi

First Nations volunteered to fight in World War Two in numbers which were proportionally higher than any other group in Canada.

At least 3000 status First Nations citizens, including 72 women, are known to have enlisted though the real figure is likely much higher. The figures are all the more remarkable because status First Nations were under no obligation to fight for Canada under their treaties. They volunteered, while many Canadians only joined the armed forces because of the 1944 Conscription Act.

Once in uniform, First Nations recruits still encountered racism, restricted from joining the navy or air force during the first three years of the war because those two branches only accepted whites of European descent.

First Nations soldiers excelled on the battlefield, many of them demonstrating their hunting skills as accomplished scouts or marksmen. Sgt. Tommy Prince, of the Brokenhead Indian Reserve in Manitoba, was considered Canada's most decorated enlisted soldier of World War II.

Returning to Canada after the war, First Nation veterans were not granted the same benefits or opportunities as other soldiers, receiving an average of some \$3,000 less than the \$5500 standard package of veterans benefits.

During World War Two Canada used the War Measures Act to expropriate land from the Stoney Point First Nation, claiming it was needed to build an "Advanced Infantry Centre". The residents were moved off the land to make room for and Camp Ipperwash. Veterans from the community – like the Late Clifford George --returned to find their homes had literally disappeared.

In the report of the Ipperwash Inquiry into the death of Dudley George, Commissioner Sidney Linden said: "What I find so disturbing in reviewing the evidence of this appropriation is the stark contrast between the ease with which First Nations people gave their loyalty and trust to the government and the ease with which the government of Canada betrayed that trust...at the time of the appropriation, many of the Kettle and Stoney Point men were overseas, serving in the armed forces."

*The goal of the Union of Ontario Indians in its work to implement the Ipperwash Inquiry Report recommendations is to help build healthy relationships between Anishinabek First Nations, government and police services.*

*The Ipperwash Inquiry Report was released in May 2007. The Union of Ontario Indians advocated since that time for the federal and provincial governments to partner with Ontario First Nations to implement the Report's recommendations. Through this effort, a joint implementation process with Ontario was formalized in September 2008.*

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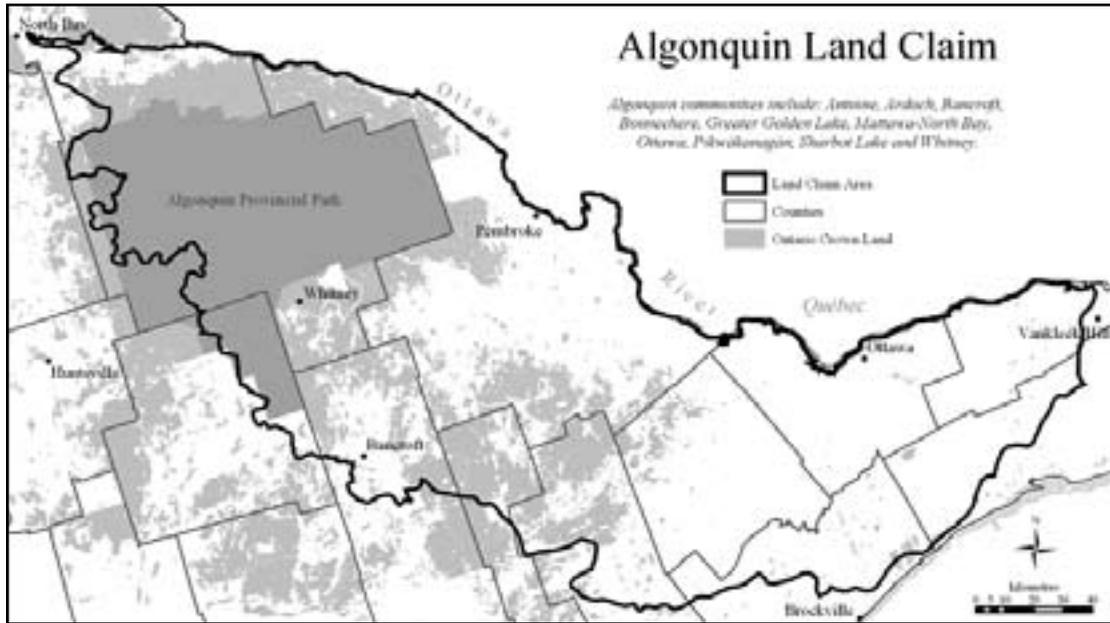
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### MISSION

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

# Lands and Resources

Ensuring access to natural resources



## Algonquin moving on modern treaty

OTTAWA – Two newly-signed agreements will provide a framework to help Canada, Ontario and the Algonquins of Ontario move forward with negotiations to resolve the Algonquin land claim in eastern Ontario.

A renewed Negotiations Framework Agreement establishes processes that will guide the three parties through negotiation of an Agreement-in-Principle. The ultimate goal of these talks is to reach a just and equitable settlement that will take the form of a modern treaty.

The Algonquins of Ontario include the Algonquins of Pikwàkanagàn First Nation and nine other Algonquin communities in the Ottawa River watershed: Antoine, Bancroft, Bonnechere, Greater Golden Lake, Mattawa/North Bay, Ottawa, Shabot Obaadjiwan, Snimikobi and Whitney and Area.

The Algonquin land claim covers an area of approximately 36,000 square kilometres within the Ottawa and Mattawa River watersheds in eastern Ontario. The rights of private land owners to make use of and access their land will be protected. Pri-

vately-owned land will not be expropriated to settle this land claim.

The three parties have also reached an agreement on consultation. This agreement sets out a clear and efficient means for Canada and Ontario to consult the Algonquins of Ontario and the 10 Algonquin communities they represent on proposed activities or projects in the region while the negotiations are ongoing.

"On behalf of the Algonquins of Ontario, we welcome the commitment of the governments of Canada and Ontario to reach a comprehensive agreement on our land claim in a timely manner," said Chief Kirby Whiteduck of the

Algonquins of Pikwàkanagàn, speaking on behalf of his First Nation and the nine other Algonquin communities. "The Algonquin Nation of Ontario remains respectful of the many non-Algonquins who live, work and make their homes in our traditional territory. We believe the settlement can bring closure for this major issue, as well as opportunities for Algonquins that will also benefit non-Algonquins."

## Tanning hides 'squirmy'

By April O'Halloran

NIPISSING FN – Students of Nibisiing Secondary School are taking their learning experience outside their classrooms on Nipissing First Nation.

In early October Grade 9 geography and Visual Art students had hands-on experience tanning hides at the First Nation's powwow grounds at Jocko Point.

We learned the six steps to hide tanning from Dan Commanda, who is teaching the traditional arts program with the support of school principal Monique Serre. Dan's helper, Brenda Lee from Alberta, has taught and helped communities prepare moose and deer hides for tanning. Also participating were teacher Dianne

Wissler and Amanda Bellefeuille, a Nibisiing graduate serving as a volunteer assistant to the Aboriginal Art program.

The fur had already been removed from the hides, and students tried their hand at soaking, stretching, and fleshing. We soaked the hide to make it more stretchable onto a wooden frame shaped into a rectangle, then cut holes on the edges of the hide so it could be lashed onto the frame. Next we fleshed the hide -- taking off excess skin from the side opposite the fur. The entire process was done in stages over a week.

Altogether the students finished one moose and two deer hides, then wrote a report about the activity.



Nibisiing Secondary School students tan hides under the direction of traditional teacher Dan Commanda.

Whether the students who were enthusiastic or "squirmy" about the experience, everyone agreed that they will never forget their two weeks as hide tanners.

## Urging recycling for Wiky

By Heidi Manitowabi

WIKWEMOKONG – Recycling is a very broad concept, but the general meaning is understood by everyone. With the overwhelming amount of waste that is produced by our daily habits and no sustainable way of dealing with it, the future of the local landfill will rest in the hands of the children of this community.

An average of 2.7kg of waste is produced by each person, every day! As role models to the children of Wikwemikong, we need to act now to reduce the amount of waste produced and the solution is simple, RECYCLE!

Although many households may participate in recycling, it is observed that very little, if any, businesses and organizations in Wikwemikong participate in the recycling program. Participating in waste reduction techniques such as recycling is as simple as having blue recycling bins available for members of this community to use.

There are several benefits to recycling which include:

Resource Efficiency – the single use of a material is a waste of resources

Landfill Capacity – Canadians discard millions of tonnes of garbage, and we're running out of places to put it! Up to 60% of waste can be diverted from the landfill by recycling.

Energy Efficiency – recycling a material requires significantly less energy than producing it from primary resources

Community Pride – those who live in towns with good recycling programs derive a great deal of satisfaction and pleasure, and it gives the community a positive image

One major reason that mem-

bers of Wikwemikong do not participate in the recycling program is that they are under the impression that the privately-owned landfill service does not include recycling pick-up in their weekly garbage collection. This is, in fact, untrue. After a brief informal meeting with the landfill attendants, I discovered that any resident, as well as businesses and organizations who partake in the weekly garbage collection can have their recyclables picked up along with their trash. All that is required of you, the community member is to simply identify recyclables by placing them in clear plastic bags.

Also, to encourage members of your business/organization requires little to no financial



investment from you! If you already partake in Lewis' weekly trash pick up service, then all that is needed is the initiative to place recycling bins next to your garbage cans. Contact Stephen Odjig at the Wikwemikong Health Centre for information on how to obtain a recycling bin.

In Wikwemikong, the following items can be recycled: #1 and #2 plastics, metal and aluminum cans, all cardboard and paper.

The Wikwemikong Recycling Program began in 1995 with the hopes that the members of Wikwemikong will become aware of the unnecessary amounts of waste that is being produced by our daily habits. The program strives to divert a large amount of waste from the local landfill.

For more information on recycling in Wikwemikong, and how to obtain a blue recycling bin, contact the Wikwemikong Health Centre. (705) 859-3164.

Heidi Manitowabi worked as a Green Plan Summer Student for Wikwemikong Unceded Indian Reserve.

## Forestry Framework Agreement

The Parties developed the initial draft of the Consultations and Communications chapter of the Forestry Agreement that seeks to improve the effectiveness of consultation and engagement in a manner that better addresses the challenges faced by First Nations regarding consultation and communication with MNR.

The Parties have now addressed all five of the key topic areas they jointly identified for development and they will next meet to discuss an approach to implementation.

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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.



# RESTORATION OF JURISDICTION

## Chief Day new chair of Anishinaabe Anokiiwin Aanokiitoojig

By Esther Gilbank  
Chiefs Committee on  
Governance Coordinator

Grand Council Chief Patrick Madahbee, former chair of the Anishinaabe Anokiiwin Aanokiitoojig (also known as the Chiefs Committee on Governance) handed the reins over to Serpent River Chief Isadore Day at the September 17 and 18 meeting in Toronto.

In his opening remarks, Grand Council Chief Patrick Madahbee stated that on the common issues at the regional level, the leadership will consult with their own experts in supporting First Nations jurisdiction, treaty implementation, economic development, environmental issues, governance capacity, communications, and the duty to consult and accommodate our people. This is the role of our Political Territorial Organization.

Chief Day's experience includes the positive changes he

has made in his own community and holding the position of Lake Huron Regional Grand Chief. His mandates focus on regional prioritization and treaty implementation of the Robinson Huron Treaty of 1850 as well as political strategic planning and First Nation engagement based on an Anishinabek rights-based agenda.

In addition to work on the lands and resources, justice, intergovernmental affairs, and social portfolios with the Union of Ontario Indians, Chief Day advocates for our youth and their future challenges.

He supports the vision of our Grand Council Chief and feels very strong in moving forward on a rights-based agenda on a regional level. He commends the distinct processes and work of the Restoration of Jurisdiction negotiation tables which is evident in the work produced and which has been vital to moving our communities forward.



Chief Isadore Day of Serpent River at his first meeting as the incoming chairperson for the Chiefs Committee on Governance, in Toronto September 17 and 18.

On the role of the Chiefs Committee, Chief Day is focusing on three main areas: governance, providing information and links to communities, and empowering our people. The larger part of the committee's mandate is to

develop a collective approach to implementing the vision of the Grand Council Chief and Anishinabek Grand Council, making the Chiefs Committee on Governance very critical to moving the Anishinabek Nation forward.

The importance of the committee to our communities is that this is the body to look to for political advice. Chief Day noted that the Chiefs Committee has the political vision and experience to provide guidance to the Union of Ontario Indians on initiatives that address Anishinabek governance and that will shape our Nation's future.

Grand Council Chief Patrick Madahbee expressed the continuing importance of the issues identified as the four pillars: Governance, Citizenship, Economic/Community Development, and Communications in the Grand Council endorsed Implementation Plan 2008. Under the Restoration of Jurisdiction negotiation and

nation building initiatives such as establishing constitutions for both the Anishinabek Nation and First Nation communities, crucial decisions will need to be made by all 42 Anishinabek Chiefs and Councils, since constitutions will empower our governments to enact laws.

Other focal points for the Chiefs Committee and all Chiefs and Councils are the Anishinabek Grand Council mandates on the E-Dbendaagzjig ('those who belong') and the Matrimonial Real Property laws. Leadership must advocate and promote change. First Nation consensus on the development of a central government structure, including appeals and redress processes among other essential components of an Anishinabek Nation government, is necessary at this time.

The next Chiefs Committee on Governance meeting will be November 30 and December 1 in Toronto.

## COMMUNITY ENGAGEMENT STRATEGY of jurisdiction

Community involvement and commitment are the keys to the advancement and success of the self-government initiatives of the Anishinabek Nation.

This process will allow for the development of regional community engagement strategies aimed at addressing the unique needs of each of the four regions of the Anishinabek Nation; thereby, setting a foundation for increased community engagement and increased First Nation member understanding of Anishinabek nation building and self-government initiatives.

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**Goals:**

- To develop regional community engagement strategies
- To build community knowledge of and support for:
  - The Anishinabek Nation Government by focusing on the Anishinabek Nation Constitution
  - The Draft Education Final Agreement package by focusing on the Anishinabek Education System
  - Ratification processes
- To support the negotiation tables and other Restoration of Jurisdiction initiatives

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**Community Engagement Workshops**

January 20 & 21, 2010—Rama First Nation  
February 2 & 3, 2010—Fort William First Nation  
February 15 & 16, 2010—Sault Ste. Marie

**Anishinabek Education Symposium**

February 17 & 18, 2010—Sault St. Marie

**Anishinabek Nation Constitutional Convention**

March 2, 3 & 4, 2010—Sault Ste. Marie

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*Attendees should include:*

Chiefs & Councilors ~ First Nation Constitution Committee Members  
Regional Appeals & Redress Committee Members ~ Education/Governance Working Group Members  
Nation Building Council Members (Elders, Women, and Youth)

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For more information contact:

Lorie Young, Union of Ontario Indians, P. O. Box 711, North Bay, ON P1B 8J8  
Phone: (705) 497-9127 Ext: 2316 ~ Toll Free: 1-877-702-6200 ~ Fax: (705) 497-9135 ~ Email: youlor@anishinabek.ca

## Getting citizens engaged

A notable comment made by many participants over the course of ten years of consultations on the Restoration of Jurisdiction initiatives in governance and education was that more people needed and wanted to be involved in these important issues.

The Restoration of Jurisdiction department of the Union of Ontario Indians will be developing a community engagement strategy. The first phase of the Community Engagement Strategy will address, in part, the need for the education and training that community members said they needed and wanted.

The plan is simple. Make space, time and resources available to develop a strategy that the collective believes will provide people with the knowledge and tools they require to become informed and get engaged in their nation's future. Will it work? Well that depends on a number of things, especially the participation of target groups in this first year.

The community engagement strategy itself will be developed by those community members who are already involved and they will decide the best methods to get other community members involved. The target groups to be involved in the development of the community engagement strategy are Chiefs and Councils; Education Working Group members; Governance Working Group members; Constitution Development Committee members, and the Appeals and Redress Committee members,

all grass roots people.

Planning and preparation are keys and after three months, three, three-day regional workshops and two year-end conferences will be held. It is at these regional workshops that the target groups will receive leadership training in community engagement and identify best practices to get their communities involved. At the conferences their training will be put to use and the community engagement strategy will be presented for comment and approval.

By focusing the leadership training on the Anishinabek Nation constitution and the Anishinabek Education System, these two proposed institutions of self-government will receive the level of attention and involvement required for the Anishinabek to go forward in unity and nationhood.

In the 2010-2011 fiscal year, the community engagement strategy will be launched and can be used as a template to inform and engage communities on a wide range of issues. The development of this community engagement strategy will also help in the ratification processes of the Education Final Agreement and the Anishinabek Nation Governance Final Agreement.

The three main goals of the strategy are: 1) to train the target groups on the Anishinabek Nation Government and Education systems by focusing on the structures and operations of each; 2) to develop a community engagement strategy; and 3) to develop leadership skills for community presentations and group facilitation. This will enable the target groups to proceed in their home communities, using their skills and the strategy they helped develop to engage their own communities.

# RESTORATION OF JURISDICTION

## Mississauga #8 committee gets advice for draft constitution

By Rhea Assinewe  
Constitution Development Coordinator

Drafting a community constitution is not easy work. With the busy day-to-day lives we lead, sitting in evening meetings discussing your community's constitution may not seem like the ideal way to spend a hot summer night. And that's where dedication comes in.

On July 23 and September 8, staff from the Union of Ontario Indians Constitution Development Project met with members of the Mississauga #8 First Nation Constitution Committee. The committee had asked several questions that were reviewed at the meeting with Tracey O'Donnell, Legal Consultant. O'Donnell assisted the committee with wording that would make sure the draft 'Misswezahging First Nation Constitution' contains the elements that are important to the community.

At the July 23 session, the committee made great strides, hammering out changes to four articles of their draft constitution. At the end of the meeting, the committee decided it was time to send the draft constitution to community members via email and their community web site, to get feedback prior to the next community information session.

At the September 8 meeting, other interested

community members attended to get more clarity on the constitutional development process. A recurring question is "Why have a constitution?" O'Donnell led a discussion on the benefits of having a community constitution.

For example, the writing and ratifying of community constitutions is an opportunity to establish a government system that works for the people that created it – the community members. It empowers the community and provides the framework in which political activity can take place, rights can be protected, accountability can be maintained, and conflicts can be resolved. A well-written constitution supported by the community is an essential building block to good governance and sound economic development and growth.

Mississauga #8 now has a draft community constitution and is beginning plans for next steps: community input and ratification or approval. Committee members are planning to attend the regional workshop on the ratification of community constitutions in December in Sault Ste. Marie. In addition, the Constitution Development Coordinator will continue to contact First Nations and community constitution committees to offer legal and technical assistance.

## Constitution helps identify First Nation authority

Over the past five years the Union of Ontario Indians Constitution Development Project hosted regional workshops, community information sessions, and conferences to raise awareness of the importance of creating and ratifying community constitutions.

Creating and ratifying constitutions for our communities helps to identify and define our authority at the First Nation level. Through constitutions, we empower ourselves by making the laws that govern all of our affairs internally and externally. By creating and building-in self-governing laws, communities build sound practices and self-reliance.

The laws we create will provide direction, stability and security for our citizens and our governments as well as provide legitimacy, certainty and trustworthiness to others who deal with and do business with us.

These are the qualities that governments and organizations look for when they make decisions to conduct business with us.

In preparation for Ratification of First Nation Community Constitutions, the Constitution Development Project will continue to focus on First Nation communities in upcoming months with three regional First Nation Community Constitution Workshops being scheduled to assist Community Constitution Committees in finalizing their draft constitutions and to plan and prepare for community consultation and ratification of their constitutions.

For more information regarding these workshops and if you have any questions about the workshops and community information sessions do not hesitate to contact Rhea Assinewe, Constitution Development Coordinator at (705) 497-9127 or toll free at 1-877-702-5200.

### Restoration of Jurisdiction Capacity Development Workshop

## HOW TO CONDUCT PROGRAM/AGENCY/ORGANIZATION AUDITS

November 25 & 26, 2009

9:00AM—4:00PM

Wasauksing First Nation

Community Centre

Workshop Facilitator:

**Kenton Eggleston**

#### Who Should Participate?

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

This two-day workshop will focus on identifying and sharing audit techniques and experiences, and will draw a clear distinction between auditing and being audited.

The workshop will assist First Nation members, staff, management and leadership with an improved and increased capacity to implement and manage successful audits for a whole range of program, agency or organizational audits.

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.



#### For More Information Contact:

Terry Restoule  
Capacity Development Coordinator  
Union of Ontario Indians  
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Phone: (705) 497-9127 Ext: 2279  
Toll Free: 1-877-702-5200  
Fax: (705) 497-9135  
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## FIRST NATION COMMUNITY CONSTITUTION RATIFICATION WORKSHOPS

Is your First Nation Community ready to:

- ⇒ Finalize your draft constitution?
- ⇒ Get your community members' input on their final draft constitution?
- ⇒ Ratify your constitution?

The Union of Ontario Indians is hosting three workshops to assist First Nation Constitution Committees to finalize their draft constitutions and plan and prepare for community consultation and ratification of their communities' constitutions.

### DATES & LOCATIONS

December 1-3, 2009 — Sault Ste. Marie  
January 26-28, 2010 — Rama  
February 9-11, 2010 — Thunder Bay

The workshops will be facilitated by Tracey O'Donnell, Legal Consultant.

For more information on these workshops or to arrange a community information and constitution development session, please contact Rhea Assinewe, Constitution Development Coordinator, by phone at (705) 497-9127, toll free at 1-877-702-5200 or by email at rhea.assinewe@anishinabek.ca

# Health Secretariat



Healthy Lifestyle Challenge co-ordinator Priscilla Southwind (left) congratulates challenge winners Perry Joe Boyer, Sharon Boyer, Quinn Meawasige and Lisa Groulx at a gala conclusion of the six-month program designed to improve the lifestyle choices of First Nations residents along the North Shore.

## Pounds shed on North Shore

By Kelly James

MISSISSAUGA FN— If the goal of the Healthy Lifestyle Challenge was to improve the health of residents of First Nation communities along the North Shore, then the program was a resounding success.

A gala conclusion of the six-month-long challenge held Oct. 3 brought together many of the participants in the challenge, each eager to share their success story. For many of the participants, the challenge became a life-changing event in a very positive way.

"The challenge did a lot of good for me," said Junior Brousseau of Serpent River First Nation, who finished first in the senior male category. "I walked five miles per day and pumped iron each day, and as a result I improved my diabetes situation and dropped a lot of excess weight."

The challenge asked participants to develop more healthy lifestyles by becoming more physically active, by dropping bad health habits such as smoking and by adopting healthy eating habits. In addition, program co-ordinator Priscilla Southwind pointed out that medical professionals were used as resources to help participants achieve their goals.

"One of the key components of the challenge was the fact that each of the participants had to have a physical examination," Southwind explained. "In my nine years in the health field, I've found that very few First Nations people have an annual physical, and this contributes to many of the health problems

that are prevalent among our population."

"It was fun and very fulfilling to take part in the challenge," said health professional Shirley Morley of Thessalon First Nation. "I was glad to be able to join with people in the community, and the challenge motivated me to lose weight and lower my blood sugar levels."

Winners in the challenge were determined using a point system that incorporated such criteria as weight loss, reduction or cessation of smoking, increase in exercise and activity, body fat reduction and other health factors. Four categories were contested: youth (ages 13-18), adults (ages 18-65) seniors (over 65) and staff members of health departments among the participating First Nations.

Winners included Junior Brousseau of Serpent River FN (senior males), Shirley Smith of Serpent River (senior females), Chief Paul Eshkakogan of Sagamok Anishnawbek (adult males), Sharon Boyer of Mississauga FN (adult females), Quinn Meawasige of Serpent River (youth), Perry Joe Boyer of Mississauga (male staff) and Lisa Groulx of Atikamegsheng Anishnawbek (female staff).

Southwind encouraged all the program participants to continue to be active, and pointed out that there were many other success stories besides the winners of the competition. She noted that one participant lost 68 pounds over the course of the challenge, while several others stopped smoking and others saw significant improvement in their blood sugar levels.

## Managing biggest network



Donna Williams

BALMERTOWN – Donna Williams, a citizen of Curve Lake First Nation, is program manager for KO (Keewaytinook Okimakanak) Telemedicine, the largest First Nations-directed telemedicine program in Canada.

The Northwest Ontario-based KO program has entered a formal partnering agreement with the largest provincial Telemedicine program in Canada – the Ontario Telemedicine Network (OTN) – to develop and expand seamless, integrated telemedicine services for all residents of Ontario.

Angus Toulouse, the Regional Chief of Ontario, said "This partnership marks a significant milestone to work collaboratively with provincial and federal partners towards the shared vision of improving the health of our people. We intend to build on this experience to expand access to this technology for all First Nations in Ontario."



Put your used tissue in the waste basket.



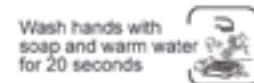
Cover your mouth and nose with a tissue when you cough or sneeze or cough or sneeze into your upper sleeve, not your hands.



You may be asked to put on a surgical mask to protect others.



Clean Your Hands after coughing or sneezing



Wash hands with soap and warm water for 20 seconds



or clean with alcohol-based cleaner.

## H1N1 FLU VIRUS (Human Swine Flu) FACTS

### What is H1N1 Flu Virus (Human Swine Flu)?

H1N1 flu virus is a respiratory illness that causes symptoms similar to those of the regular seasonal flu. It is not spread by eating pork or pork products.

### What are the symptoms?

- Fever • Fatigue • Lack of appetite • Coughing • Sore throat • Some people, mainly children may have vomiting and diarrhea

### How is it spread?

- Through coughing or sneezing. This releases germs into the air that can be breathed in by others.
- When you touch hard surfaces such as counters, doorknobs that are contaminated by the influenza virus, and then touch your mouth or nose.

### How do you protect yourself?

- *Avoid touching your eyes, nose or mouth:* Germs are often spread when a person touches something that is contaminated with germs and then touches his or her eyes, nose, or mouth.
- *Practice good health habits:* Get plenty of sleep, exercise, drink plenty of fluids and eat nutritious food.



Valerie O'Leary-Hoy

## Teacher has close shave

WIKWEMIKONG—Valerie O'Leary-Hoy, art teacher at Wasse Abin High School, provided some incentive to the annual Terry Fox Walk fund-raiser for cancer research by offering to have her head shaved if the goal was reached.

Proceeds from walk pledges and a community dance totaled \$1,000—a school record.

School principal Chris Pheasant expressed thanks to all who volunteered and donated to this worthy cause, including cancer survivor Norma Peltier.

## BIIDAABAN HEALING LODGE Program Dates

### Anger Management

- December 7-16/09 • March 22-31/10

### Grief & Abandonment

- Oct. 19-28/09 • Jan. 11-20/10

### Sexual Abuse Survivor's

- Nov. 16-25/09

Biidaaban Healing Lodge, P.O. Box 219, Hwy. 627 Pic River First Nation via Heron Bay, ON P0T 1R0  
Via: Heron Bay, ON P0T 1R0  
**Ph: 807-229-3592 Fax 807-229-0308**  
**Toll Free: 1-888-432-7102**



# DNAKMIGZIWIN/SPORTS



Thalia Sarazin, citizen of Algonquins of Pikwakanagan and brothers Tyler and Lindsay tie a yellow belt around Mayor Vic Fedelli at the grand opening of the 3 Fires Martial Arts Academy on Main Street, North Bay

## Martial arts not about fighting

**By Marci Becking**

**NORTH BAY**— Darrell Couchie says martial arts training teaches people how to relax, not how to fight.

"We don't train anyone to fight," says Couchie, the Nipissing First Nation instructor who recently found a permanent home for his 3 Fires Martial Arts Academy on Main St. in the heart of downtown North Bay. "The only one you're battling is yourself. When you learn martial arts, you train the mind to overcome one's own limitations."

Couchie — who previously operated his acad-

emy out of temporary space made available at the North Bay Indian Friendship Centre, runs the school on a non-profit basis, with volunteers helping out as instructors and membership fees helping offset rental costs.

All comers are welcome to participate in Karate, Kung Fu, Tai Chi and Kali training.

"Our youngest is four and a half and our oldest is 93," says Couchie. "For kids, martial art training embodies ideals such as discipline, respect, dignity, humility, honesty and courage—along with the exercises for both the body and the mind."



Archer Sheila Madahbee places 8th at World Championships.

— Photo by D. Porte

## Madahbee on target among best archers

**LATINA, Italy**— Wikwemikong citizen Sheila Madahbee finished in eighth place in the compound bow competition in September's World 3D Archery Championships.

Shooting at three-dimensional animal-replica targets, this year's 3D archery competitors from 21 countries gathered in Latina, about 62 km south of Rome.

The event was held in the middle of the city at a public park. Madahbee, from Wikwemikong Unceded Indian Reserve, said this was quite unusual since most 3D events in Canada take place at an archery club in the bush.

"I am so glad that I decided to compete at this tournament at this level. You never know what you can accomplish unless you try."

## Eagle soars on sweaters

**By Katie Rook**  
CTVOlympics.ca

**VANCOUVER** — Debra Sparrow, a First Nations artist is the designer of the jerseys to be worn by Team Canada's Olympic hockey team at the 2010 Vancouver Winter Games.

The jersey, Hockey Canada's fifth attempt at conforming to an IOC rule, replaces the hockey player on the front with a maple leaf embedded with traditional Musqueam art forms.



"The center is an eagle and a thunderbird. The eagle is an amazing spirit that represents not only freedom, but the strength to soar as high as you can go," she said.

A thunderbird is also included within the new logo and is considered the Keeper of the Skies, she said.

## Gordie great scorer

**By Darryl Stonefish**

Delaware Nation band member Gordie Peters—who went on to serve as Regional Chief of Ontario—had a great junior hockey career.

He finished second in league scoring while playing for the Dresden Kings, which led to a scholarship at Ohio State University and then to pro hockey with Columbus in the International Hockey League. He later played in the USL after being drafted by an early NHL expansion team called the California Golden Seals.



Gordie Peters

While at Ohio State Gordie Peters was a scoring ace and joined the exclusive Century Club -- scoring over 100 points while earning a degree in his four-year course.

Gordie also led his team in scoring while playing pro for Traverse City in the United States Hockey League.

Darryl Stonefish works with the Delaware Nation Library/Archives.

# STAY CLEAR STAY SAFE

### Recreational activities near hydro stations and dams are dangerous

For your own safety obey all warnings at hydroelectric stations, dams and their surrounding shorelines and waterways. These facilities operate year-round, affecting water flows. Water that looks safe can become treacherous in minutes and ice forming near, or even several kilometres away, can become dangerous. Signs, fences, buoys and safety booms are there to warn you, but if you see water levels changing, move a safe distance away immediately. Be advised that people trespassing on OPG property face charges, with fines of up to \$2,000.



**ONTARIO POWER GENERATION**

Visit [ogp.com](http://ogp.com) to receive your free water safety DVD or brochure.





Anishinabek

# Zack and Mindi Make a promo



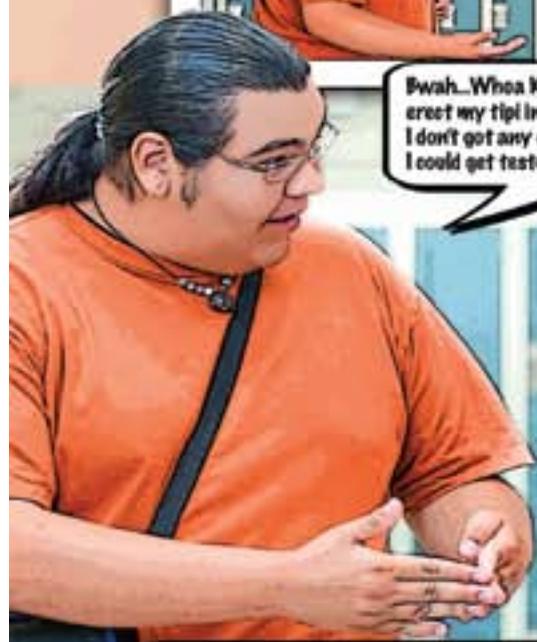
Hey there Nishnawbe Kwe! Ever lookin' good you. Betcha you been doing lots of dancing. Eehh? Can I take you back to my Aunties to get some bannock...? Can I rub your feet?



Oh Miigwetoh! Although you're lookin' pretty nishnawbe yourself, I ain't going over there. My 0okwiss warned me about guys like you. You got to have some respect for me and all my loveliness. I don't know who you've been getting your Pow Wow on with. Holoay! I might let you rub my feet if I knew that you weren't just going to roll over and pass out when you're done. I need my man to be intimate with me all the time, not just when he wants to "rub my feet."



Bwah...Whoa Kwe, I was not exactly asking to erect my tipi in your village. Besides that I'm clean. I don't got any diseases, well that I know of, maybe I could get tested.



Well as a Kwe I am leading the way. I've been tested for HIV and other sexually transmitted diseases and I think you should too.



Bwah, Nishnawbe, you're a temple alright. Are you telling me that just because you're not sharing needles that you're safe from HIV? What about the sex you had with this, that and the other thing? And oh yes, let's not forget your "experimental" phase you had a while back. Did you use condoms and practice safer sex with oral daves? Really sounds like you love me Zack.



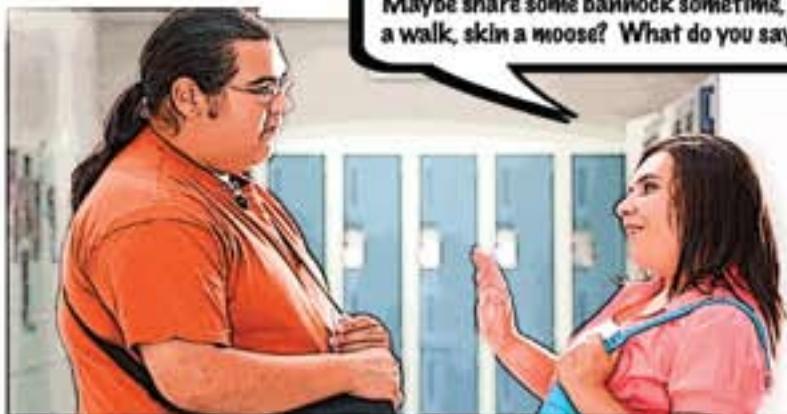
HIV is only something that people get who share needles for drugs, tattoos and piercings, not a studly stallion like me. My body is a temple and that's how I treat it. Why don't you try to treat it? Don't you know I love you Mindi?



Hey Mindi, you're not exactly a virgin you know. Do I need to bring up the puck bunny phase you went through? And yah, I did protect myself through all my stuff. Bwah, and I know the HIV virus is carried in BLOOD SEMEN, PRE-CUM, VAGINAL FLUIDS & BREAST MILK. I did not come into contact with those fluids. I always wore protection. I am a legend in my love game Kwe, you know that...



Ok Zaek Paddy, slow down. Can we just start out by getting to know each other more. Maybe share some bannock sometime, go for a walk, skin a moose? What do you say studly?



I say lets go find some road kill Kwe.



For more information please contact [jody.cotter@anishinabek.ca](mailto:jody.cotter@anishinabek.ca) or visit [www.anishinabek.ca](http://www.anishinabek.ca) / Check out the video on our website!



# EDUCATION

## Kinoomaagewin



A SUPPLEMENT TO THE ANISHINABEK NEWS  
October 2009

## Muriel Sawyer one of best teachers in Canada

OTTAWA — Prime Minister Stephen Harper thinks that Muriel Sawyer is one of the best teachers in Canada.

On Oct. 5 the vice-principal of Nbisiing Secondary School was one of 84 recipients of the 2009 Prime Minister's Awards for Teaching Excellence, the first time awards were presented to give specific recognition for excellence among Aboriginal teachers working at schools on-reserve.

"Our languages are rapidly declining from many First Nations communities and if we don't undertake drastic measures they will die," says Sawyer. "Maintaining our ancestral languages is our responsibility; these languages were gifts from the Creator to be cherished and nurtured. The retention of our languages is vital to our survival as Nations. Language is the principal means whereby culture is accumulated, shared and transmitted from one generation to another. We must overcome the obstacles that are placed before us and become committed to learning our languages before it is too late."

Sawyer, known in Nipissing First Nation for her energy and humour, has taught at every level from junior Kindergarten to university in her 35-year career as an educator.

She received a certificate and pin, along with a letter from the Prime Minister and a cash award of \$5,000 to share equally with her school. Funds may be used for professional development or equipment, resource materials, website development, teaching aids, or other tools to improve teaching and student learning.

As well as her administrative duties, Sawyer is a part-time language teacher of Graded 9-12 students at Nbisiing, where she has worked since 1998.

The Awards were presented at a ceremony in Ottawa on the occasion of World Teachers' Day.

"A good teacher inspires a thirst for learning that lasts a lifetime," said Prime Minister Harper. "The outstanding teachers honoured today are an inspiration to us all. They play an invaluable role in our children's development and in the future success of our country."

"As a parent, I know the difference an outstanding teacher can make in a child's life. As Prime Minister, I am grateful for the contributions of all Canadian teachers, and especially this year's Prime Minister's Award recipients, whose dedication and skills are enriching the lives of young Canadians across the country."

Sawyer's commendation calls her "one of a thin line of defenders of the Nipissing dialect of Ojibwe, which only a few people speak fluently. She is recognized as a "Language Keeper" for the community, which is both an honour and a serious responsibility. This status has been acknowledged through a number of awards, such as a Lifetime



Stephen Harper and Muriel Sawyer, one of the recipients of the 2009 Prime Minister's Award for Teaching Excellence.

-Photo by Jason Ransom

Achievement Award from the Union of Ontario Indians."

Former Principal Chris Hachkowski praised his colleague.

"Muriel is a custodian of language and culture, and an irreplaceable advocate for Aboriginal education. She is also an energetic, good-humoured and skilled administrator and leader."

Nbisiing is a provincially-inspected private school that has woven Aboriginal language and culture throughout the curriculum, under the motto "Aboriginal pride, academic excellence."

Sawyer was recognized for integrating language and culture to provide a meaningful context that allows students to develop language fluency.

"She also ensures that basic elements of the students' everyday life, such as signs labelling rooms in the school, are in Ojibwe. She encourages students to discover through the Internet and Aboriginal television how the Ojibwe language is used today as well as to find other examples of living Ojibwe culture."

"There has been an increased interest by our community members, especially our youth who are strongly demanding to become fluent speakers so that they understand the cultural practices, traditions, world views and philosophies in their Anishnaabemwin," says Sawyer. "It is not enough to speak about these teachings in the English language which often does not translate accurately. The Elders, resource people, parents, administrators, etc. are cognisant that if we don't work together and put forth a communal effort, language loss will occur. If this occurs we have cheated our children."

Sawyer says she uses a variety of techniques, such as traditional songs and modern translation, to help students become fluent in Ojibwe.

She teaches the rhythm of the language and proper sound formation in a way that helps students overcome their shyness or self-consciousness.

"I have had interested community members throughout the years who have attended my daily language classes only," says Sawyer. "Not necessarily wanting an Ojibwe language credit but an opportunity to regain Ojibwe language skills."

Her students use technology to record the words of elders and to dramatize and record the re-telling of those stories and many have gained the skills to carry on her work.

They have, for example, learned the proper protocols for inviting elders and spiritual teachers to gatherings at the school and can deliver these in the Ojibwe language.

They can also say a blessing and sing "O Canada" in Ojibwe. As a consequence, they are often invited to participate in cultural activities at other schools.

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Allan Moffatt  
ANCU manager

# Protect yourself from the H1N1 flu virus



## Protect yourself, your family and your community

This flu season we face the added risk of the H1N1 flu virus (swine flu). For most people, the symptoms will be mild — but for others, it could be serious. By taking steps to prevent infection you can help protect yourself, your family and others in your community.

## Stopping the H1N1 flu virus — you can make a difference

The H1N1 flu virus causes symptoms similar to those of the seasonal flu — fever and coughs, runny nose, sore throat, body aches, fatigue and lack of appetite.

It is important that you know about good infection prevention practices that can help stop the transfer of the H1N1 flu virus.

- ▶ Cough and sneeze into your arm, not your hand.
- ▶ Avoid touching your eyes, nose and mouth with your hands.
- ▶ Wash your hands often with soap and water for at least 20 seconds or, if hand washing is not possible, use hand sanitizer.
- ▶ Keep common surfaces like doorknobs and TV remotes clean.
- ▶ If you are sick stay home and try to limit contact with others.
- ▶ Get your H1N1 flu shot.
- ▶ Call your community health care provider right away if:
  - ▶ Your symptoms get worse
  - ▶ You are pregnant and have flu symptoms
  - ▶ You have a chronic illness and have flu symptoms
  - ▶ You are caring for a sick child under 5 years of age.



**KNOWLEDGE IS YOUR BEST DEFENCE**

### To learn more about:

- ▶ When to seek medical attention
- ▶ How to care for others who are sick
- ▶ The H1N1 flu vaccine
- ▶ The H1N1 Preparedness Guide
- ▶ Local or regional health care numbers

visit **[www.fightflu.ca](http://www.fightflu.ca)**

or call **1 800 O-Canada (1-800-622-6232)** TTY **1-800-926-9105**



Public Health  
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Canada



# Protégez-vous contre le virus de la grippe H1N1

## Protégez-vous, votre famille et votre communauté

Cette année, la saison de la grippe apporte avec elle un risque supplémentaire — le virus de la grippe H1N1 (la grippe porcine). Dans la plupart des cas, les symptômes sont légers, mais ils peuvent parfois être plus sérieux. Vous, votre famille et votre communauté, pouvez prendre certaines mesures afin de vous protéger de l'infection.

## Combattre le virus de la grippe H1N1 — vous pouvez faire la différence

Les symptômes du virus de la grippe H1N1 ressemblent à ceux de la grippe saisonnière — fièvre et toux, écoulement nasal, mal de gorge, douleurs musculaires, fatigue et manque d'appétit.

Il est important que vous sachiez comment vous protéger contre l'infection afin de combattre la transmission du virus.

- ▶ Toussez et éternuez dans votre bras et non pas dans votre main.
- ▶ Évitez de vous toucher les yeux, le nez ou la bouche.
- ▶ Lavez-vous fréquemment les mains avec de l'eau chaude et du savon durant au moins 20 secondes. Sinon, utilisez un gel antiseptique pour les mains.
- ▶ Nettoyez les surfaces et les articles que vous partagez avec d'autres, comme les poignées de porte et la télécommande de la télévision.
- ▶ Si vous êtes malade, restez à la maison et essayez de limiter vos contacts avec d'autres personnes.
- ▶ Obtenez votre vaccin contre la grippe H1N1.
- ▶ Communiquez immédiatement avec votre centre de santé local si :
  - ▶ vos symptômes s'aggravent
  - ▶ vous êtes enceinte et présentez les symptômes de la grippe
  - ▶ vous souffrez d'une maladie chronique et présentez les symptômes de la grippe
  - ▶ vous vous occupez d'un enfant malade de moins de 5 ans



## S'INFORMER, C'EST SE PROTÉGER

### Pour plus d'information sur les sujets suivants :

- ▶ Quand consulter
- ▶ Comment prendre soin d'une personne malade
- ▶ Le vaccin contre la grippe H1N1
- ▶ Le Guide de préparation au virus H1N1
- ▶ Les numéros des centres de santé locaux et régionaux

visitez **[www.combattezlagrippe.ca](http://www.combattezlagrippe.ca)**

ou composez le **1 800 O-Canada (1-800-622-6232) ATS 1-800-926-9105**



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# NATIVE

## The V



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# Lifelo



By Nadine Robinson

A path of lifelong learning led Shirley Horn to Algoma University. She first attended the residential school at age six, and over 55 years later graduated from Algoma with a Bachelor of Fine Arts with Honours in the spring of 2009.

When she crossed the stage, she was cheered and snapped photos by the audience. Among those present was her daughter, Jutta Horn, a graduate from Algoma University. The great granddaughter Alicia Horn hopes to one day see her mother graduate from Algoma University's color guard at her own graduation.

The oldest in her class, she was being treated as an equal, and giving grandmotherly advice to her younger classmates. "They supported each other and they were great! I encourage anyone



### NATIVE STUDIES at the University of Sudbury



The University of Sudbury's Department of Native Studies promotes an understanding of Aboriginal peoples, their traditions, aspirations and participation in local, national and international communities.

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# STUDIES



## Way To A Strong Future



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any age, or station in life to move on, learn new things, and embellish their passions. Algoma University is a great place to do so.”  
Horn raves about her time at Algoma; “it was a great experience. The class size allows you to build relationships and lasting friendships with students and professors.”  
Speaking about her choice of degree program she said: “I was always interested in art, and recognized I had some talent, but wanted to get the formal education. Algoma University was the right choice for me. I believe it was my destiny to revisit it. It has a lot to offer.”  
Horn is drawn to sculpture with natural materials, but sees her future creative work focused on producing art that reflects her residential school experiences.  
She hopes to take her art into the communities to speak about how she

addressed her feelings, and how people can chose to move forward in a positive, non-destructive manner. “It’s important that the truth is told – and no one can tell it for us.” She recently had her first opportunity to show some of her paintings and drawings on campus, speaking about her experience to incoming frosh.  
As one of the founders of the Children of Shingwauk Alumni Association and the National Residential School Survivor Society, Horn understands the importance of the healing process and says: “I have a history here. This place is an incredible part of my journey and it has led me to where I am today... I will always have a relationship with Algoma University.”  
*To find out more about Algoma University in Sault Ste. Marie contact us at info@algomau.ca or 1-888-ALGOMA-U or visit us online at www.algomau.ca*



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## Indians as dollar signs

By Joyce Atcheson

Self-Determination: The Other Path for Native American, edited by Terry L. Anderson, Bruce L. Benson, and Thomas E. Flanagan, is a book that will put you to sleep, stir anger in your heart, or make you laugh with incredulity.

While viewing Indians across North America in a pan-Indian approach applying behaviour from one historical group to all current tribes and times, Indians are seen through the researchers' dollar sign eyes rather than from the position of basic survival and subsistence living.

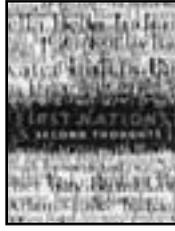
The concepts inherent in this book have been promoted by Flanagan for use by current federal politicians as a means to convert reserves to economic powerhouses – if Indians would just do as researchers say.

The truest statement opens the book and conveys what you will read: 'The history of Native Americans has been fundamentally colored by the perceptions—or the belief systems if you will—of the writers.'

The 17 contributors who write the 10 chapters lay out their academic economic theories applying the same measures to reservations in the USA and Canadian reserves, despite differences in laws, history, and tribal customs and traditions.

There is almost no recognition of colonial influences on history nor is there true understanding of Native customs, traditions, spirituality, and connections to the land.

**Stanford University Press, Stanford, CA; 2006; ISBN-13: 978-0-8047-5441-5, 332 pages, \$28.00.**



## Coin flip started healing

By Joyce Atcheson

The first step to healing the heart begins with severing the dependency on alcohol.

Herb Nabigon, an Ojibway man who got his connections to his culture while living with the Cree in Alberta, is now an associate professor of Native human services at Laurentian University.

Nabigon's frankness and examples from his life speak to anyone who has felt the pull of the bottle to feel big, safe, un-touchable, and omnipotent. His descriptions are often funny but too real as he displays his drinking behaviour.

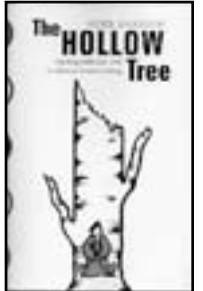
In his book, *The Hollow Tree*, Nabigon lays out the winding path he took from complete denial and entrapment by alcohol to tenuous and then successful

sobriety using the Creator's gifts as taught to him by four elders.

This book is not a how-to, nor does it give specific methods in detail.

The Creator was watching over him as he flipped the coin that took him to Alberta and got him started with elders who did not give up on him.

***The Hollow Tree: Fighting Addiction with Traditional Native Healing – Herb Nabigon (McGill-Queen's Press, Montreal & Kingston, 2006; ISBN 13: 978-0-7735-3132-1; ISBN 10: 0-7735-3132-7; 121 pages, price not listed)***



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- Oct. 1 – Kettle and Stony Point First Nation –  
2009 Aboriginal Youth Career Awareness Fair – 8:30 am to 3:00 pm
- Oct. 6 – Wabaseemoong First Nation – Wabaseemoong School – 9:00 to 11:00 am
- Oct. 6 – Grassy Narrows First Nation – Sakatcheway Anishnabe School – 2:00 to 3:00 pm
- Oct. 7 – Kenora – Beaver Brae High School – 10:00 to 11:30 am
- Oct. 7 – Kenora – St. Thomas Aquinas High School – 2:00 to 3:30 pm
- Oct. 8 – Sioux Lookout – Pelican Falls High School – 9:00 to 11:00 am
- Oct. 8 – Sioux Lookout – Queen Elizabeth High School – 1:00 to 2:00 pm
- Oct. 13 – Garden River – Garden River/Batchewana Education Fair – 1:00 to 3:00 pm
- Oct. 14 – Blind River – WC Earket Secondary School – 10:50 to 11:50 am
- Oct. 14 – Elliot Lake – Elliot Lake Secondary School – 12:30 to 1:40 pm
- Oct. 15 – M'Chigeeng – Manitoulin Secondary School – 9:30 to 11:30 am
- Oct. 15 – Wikwemikong First Nation – Wasse-Abin High School – 1:00 to 2:00 pm
- Oct. 16 – Espanola – Espanola High School – 10:00 am to 12:00 pm
- Oct. 20 – Timiskaming District Secondary School New Liskeard – 10 am to 12:00 pm
- Oct. 21 – Chippewa High School North Bay – 9:30 to 11:00 am
- Oct. 21 – Nbisiing Secondary School Nipissing First Nation – 1:00 to 2:30 pm
- Oct. 22 – Lively Secondary School Lively – 9:00 to 11:00 am
- Oct. 22 – St. Charles College (Secondary School) Sudbury – 1:15 to 2:15 pm
- Nov. 27 – Nov. 29 – Hamilton – Copps Coliseum - Canadian Aboriginal Festival



NATIVE EDUCATION  
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