



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

Volume 21 Issue 4

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MAY 2009



Grand Council Chief John Beaucage tells a sold-out Sudbury fund-raiser that his vision for a New AFN would transform the national First Nations political organization from its reputation as an "old-boys' club". *— Photo by Maurice Switzer*

Border cards 'okay for now'

LEAMINGTON, Ont.—National Chief candidate John Beaucage says the recognition of Certificates of Indian Status at Canada-U.S. border crossings is an acceptable interim measure, but that governments must ultimately recognize the sovereign right of First Nations citizens to travel freely in Turtle Island -- North America.

Speaking at the May 20 general meetings of the Association of Iroquois and Allied Indians (AIAI), the Anishinabek Nation Grand Council Chief called for First Nations to unite in demanding further recognition of their governments, citizenship laws and right to travel throughout traditional territories.

"We shouldn't have to carry a government card or seek permission to move throughout our lands," said Beaucage. "The Creator placed us here as Nations. We do not recognize this artificial border."

"I am calling for unity among the Anishinabek and Haudenosaunee confederacies to send a clear message that these are our traditional lands and we will continue to practice our inherent rights and right under the Jay Treaty to cross the Canada-U.S. border freely," said Beaucage.

"We are pleased to learn that the new, secure Status Cards will be eligible as an accepted form of identification under the Western Hemisphere Travel Initiative, but these changes do not go far enough in recognizing our Nationhood," said the Grand Council Chief, who was informed earlier that the U.S. Department of Homeland Security approved the use of the new Certificate of Indian Status being produced by Indian and Northern Affairs Canada.

New AFN needs women's touch

GARDEN RIVER FN —John Beaucage is calling for empowerment of women in all areas of First Nations governance.

Beaucage, who has served as Grand Council Chief for 42 Anishinabek nation communities since 2004, has made his "integrated approach to women's issues" a key component of his campaign to be elected National Chief at July's AFN annual general assembly in Calgary.

During his keynote remarks at April's Anishinabek Nation Citizenship Conference, Beaucage described how his 10-point election platform includes specific commitments to First Nations women about their involvement in what he calls a New AFN.

"In developing my policy agenda, I found a glaring need to address changes in our approach to women's issues within the current policy construct at the Assembly of First Nations," Beaucage told delegates at a conference discussing proposals for an Anishinabek

Nation Citizenship Law to replace Indian Act system of band membership and "status". "Although there has been a lot of effort in trying to address these inadequacies, more effort is needed to engage First Nations women at the highest level in a renewed attempt to deal with issues that are priorities for our grandmothers, mothers, sisters, aunts and daughters."

The Grand Council Chief also announced that the Co-Chair of his New AFN campaign will be Jeanette Corbiere Lavell, who led a landmark 1973 Supreme Court challenge of sections of the federal Indian Act that have since been declared discriminatory against First Nations women. In May, 2008 Beaucage appointed Lavell the first Citizenship Commissioner of the Anishinabek Nation.

"We need to ensure all issues addressed by the AFN take women's views into account," said Beaucage. "We need to encourage more women to be Chiefs, advisors and Elders within the AFN."

In Brief

More status Indians?

OTTAWA — Experts say a decision in the B.C. Court of Appeal means that within a year the federal department of Indian Affairs could be flooded with new claims for certificates of Indian Status. The court ruled that the Indian Act continues to discriminate against women like Sharon McIvor in refusing them, like men, the right to pass down status to their grandchildren in some cases. Status Indians qualify for federal coverage of non-insured health benefits such as prescription drugs and can apply for post-secondary education assistance. An expanded definition could add some of an estimated 400,000 Canadians who self-identify as Metis or aboriginal to the existing registry of over 700,000 Status Indians.

Inside



15th Annual Great Lakes Pow-wow Guide



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Deputy Grand Chief, Glen Hare

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Grads attack poverty



John Beaucage

SUDBURY – John Beaucage, Grand Council Chief of the Anishinabek Nation and a candidate for National Chief, took the opportunity of a sold-out campaign dinner attended by 250 supporters to outline his vision for the educational success of First Nations youth.

"The importance of education for our people, and our people's right to education, cannot be stressed strongly enough," said Beaucage. "More resources are needed to ensure more First Nations students can attend college, university and skilled trades programs, including apprenticeships."

Beaucage said an immediate injection of federal funding into educational and training opportunities for First Nations youth over the next 10 years is crucial to the elimination of First Nation poverty and the building of successful First Nation economies.

John Beaucage campaign trail

May 27

Fundraiser

Thunder Bay (see ad)

May 29-31

East Coast Tour

Eskasoni, Membertou, Mill Brook, etc.

June 2

Nipissing First Nation Fundraiser

Nipissing First Nation

June 4

Union of BC Indian Chiefs

BC

June 6

Fundraiser

Island Queen Cruise

Parry Sound, ON

Contact: Karen Commanda

877-702-5200 or 705-497-9127

June 10

Candidate's Forum

AFN Quebec Assembly

Political Digest

Student funding campaign priority



Bob Goulais

Grand Council Chief John Beaucage has been focusing his final few weeks as Anishinabek Nation leader on movement on the education file, particularly addressing issues of student funding equity, renewal of the post-secondary student support program and removing the two-per-cent cap on education spending.

Education is a major component of his campaign to be chosen National Chief at the July's annual general assembly of the Assembly of First Nations in Calgary.

Post-Secondary Support

Indian and Northern Affairs Canada is undertaking an internal review of its Post-Secondary Student Support program. First Nations have learned that a primary focus of the resulting recommendations points to drastic policy changes to all facets of the program including administrative processes, program delivery structure, and perhaps a change from grants to a loan system administered by an outside agency.

It is the position of the Anishinabek Nation that such unilateral changes will have a disastrous effect on the success of the program as First Nations will have less access and opportunity. Inadequate funding levels will continue to hinder opportunities for First Nations students to succeed.

Grand Council Chief Beaucage met with The Hon. Chuck Strahl, Minister of Indian and Northern Affairs May 11 to discuss a number of priority education issues, and recommended that the Government of Canada renew the existing authority of the Post-Secondary Student Support Program with enhanced dollars. He also wants the government – in the next federal budget, or within the current session of Parliament – to evolve post-secondary student support into a legislated program. Currently, the program is considered "discretionary" and is not covered under the Indian Act. According to Beaucage, the overall goal of such a legislative program will be to dramatically increase the number of post-secondary graduates over the next 10 years as a means of eliminating poverty and assisting the development of First Nation economies.

He also strongly recommends that the Government of Canada immediately remove the two-per-cent cap on education funding and replace it with an exponential increase and commitment for growth of two per cent per year for 10 years.

The Union of Ontario Indians is prepared and willing to do an intensive consultation with member First Nations in partnership with regional staff of Indian and Northern Affairs Canada. With the time quickly passing, it is imperative that we create a transparent and meaningful relationship that allows First Nations to have real input into improving the future policy direction of INAC.

Student Funding Equity

One of the most important areas to be addressed by the Government of Canada is a focus on improving the equity of funding for on-reserve education, schools and students in order to provide fair and equitable transferability between First Nation and provincial jurisdiction.

Beaucage will be recommending that federal funding for on-reserve education, schools and students, and a future Anishinabek Nation self-government fiscal arrangement for education, schools and students should be equal to provincial standards for per capita student funding, as well as ensuring equity for students and school systems whose students transfer between jurisdictions.

Papal sorrow good foundation

NIPISSING FN – Grand Council Chief John Beaucage says the "expression of sorrow" issued by Pope Benedict XVI about the Catholic Church's role in operating Indian Residential Schools should be seen as a foundation on which a reconciliation process can be built.

Beaucage said that, if elected National Chief at the Assembly of First Nations, he intends to meet with the Canadian Conference of Catholic Bishops to determine a course of action to build on the apology issued by the Vatican following a private audience with an AFN delegation.

JOB OPPORTUNITY CHIEF OPERATING OFFICER

Reporting to the Union of Ontario Indians' Grand Council Chief, the Chief Operating Officer will be responsible for the successful leadership of the organization according to the strategic direction provided by the Leadership Council.



KNOWLEDGE & SKILLS:

- Expert knowledge and experience in financial and human resource management, administrative policy development and implementation.
- Demonstrated, strategic planning, priority-setting, decision-making and problem-solving skills.
- Excellent negotiating and communication skills;
- Comprehensive knowledge of federal and provincial government structures, policies and decision-making processes.
- Sound understanding of First Nation culture, social/economic conditions, political issues and aspirations.
- Knowledge of First Nation protocol, authority and reporting mechanisms.
- Extensive knowledge of First Nation organizations, their mandates and structures.
- Experience working with a Board of Directors.
- Solid written and communication skills.

PERSONAL SUITABILITY:

- Ability to work with a multi-disciplinary management team.
- Ability to plan, manage programs and operations within the framework of the goals, strategic plans and budgets.
- Self-motivated, ability to work independently.
- Possess excellent interpersonal skills.
- Strong knowledge/awareness of Anishinabek language and culture is required.
- Successful applicant will be required to travel throughout UOI membership communities.

QUALIFICATIONS:

- Graduate degree in the area of Business Administration, Public Administration, Commerce.
- Minimum of five years management experience including demonstrated competence in program, human resource and financial management.
- Demonstrated knowledge of accounting/auditing practices.
- Valid driver's licence, insurable.

REMUNERATION: Will be based on education and work experience.

LOCATION: Head Office, Nipissing First Nation, North Bay, ON

CLOSING DATE: Friday June 12, 2009 @ 4:00 p.m.

(Applications received after the closing date and time will not be considered.)

Please submit your resume along with a covering letter and three written employment references to:

Gary Dokis

Union of Ontario Indians

P.O. Box 711, North Bay, ON P1B 8J8

Tel: (705) 497-9127 / 1-877-702-5200

Fax: (705) 497-9135

E-mail: gary.dokis@anishinabek.ca

Individuals of First Nation ancestry are encouraged to apply. Preference will be given to UOI member First Nation applicants.

Miigwetch to all who apply; only those selected for an interview will be contacted.

A New AFN Campaign Fundraiser

Thunder Bay - Victoria Inn
555 West Arthur Street
Thunder Bay, Ontario

\$100/Ticket or \$800/table

Buffet Dinner ~ Live Entertainment ~ "Anishinabe" Auction



FOR TICKETS: Lake Huron Regional Chief Patrick Madahbee or Vicky Corbiere at 705-368-3183 or Vicky@manitoulin.net
OR Karen Commanda at 877-702-5200, 705-497-9127
Email: recnip@anishinabek.ca.

ANISHINABEK

Elections conducted stand-up style

By Gary Dokis
Chief Operating Officer
Union of Ontario Indians

Ahnee! I am honored, this year, to be appointed by the Grand Chief and Leadership Council to serve as Election Officer and to assist UOI Head Elder Gordon Waindubence as his Oshkabewis with the preparation of the election of the Grand Council Chief and Deputy Council Grand Chief positions.

Elections will take place during the Grand Council Assembly on June 8, 9, 10, 2009 in Aamjiwnaang First Nation.

Grand Council Chief John Beaucage has announced, at a Leadership Council meeting, that there will be a stand-up election

this year.

The stand-up election is in accordance to the motion passed at the last Grand Council Assembly held in 2006.

The motion states: "...each voter stand behind their candidate of choice." "...Upon motion duly made it was resolved that the election procedures that have

customarily been in place be put aside and replaced with a voting procedure that would have each of the delegates line up behind their candidate."

This year, the Grand Council Assembly and election schedule is as follows:

Monday, June 8, 2009

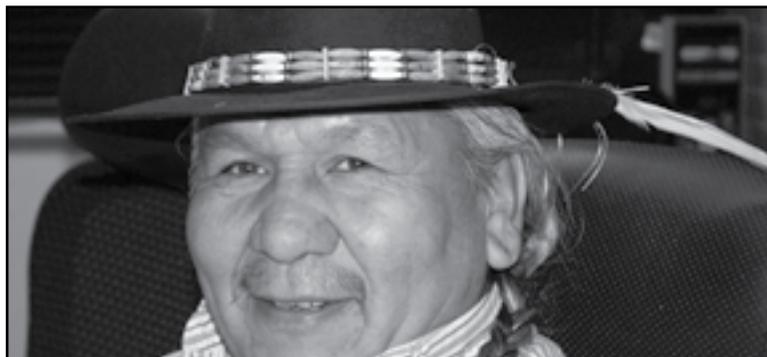
- Chiefs' Circle/Nominations
- Sweat Lodge (everyone welcome)
- Feast

Tuesday, June 9, 2009

- Elections
- Ceremony
- UOI Business

Wednesday, June 10, 2009

- UOI Updates/ UOI Business/ Resolutions



Elder Gordon Waindubence, Sheguindah FN, will conduct Anishinabek Nation election ceremonies at 2009 Grand Council Assembly in Aamjiwnaang First Nation.



Anishinabek Nation Grand Council Chief John Beaucage

Letters object to tax

TORONTO – Grand Council Chief John Beaucage has launched a write-in campaign designed to reinforce the treaty right of First Nation citizens to tax exemption.

Speaking to a May 14 meeting of Independent First Nations, Grand Council Chief Beaucage, candidate for the office of National Chief of the Assembly of First Nations, outlined his plan to reinforce First Nation tax exemption as Ontario makes plans to harmonize the province's 8 per cent sales tax with the 5 per cent federal Goods and Services Tax.

Beaucage announced a campaign to inundate the Premier of Ontario and the Prime Minister of Canada with letters and post-cards calling for a continuation of the point-of-sale sales tax exemption for First Nations.

Mining Act affirms treaties

TORONTO – Anishinabek Nation leader John Beaucage, currently campaigning for the office of National Chief, has applauded a new legislative process undertaken by the Province of Ontario to amend its century-old Mining Act.

"The Mining Amendment Act will be the first piece of provincial legislation that expressly recognizes and affirms First Nations Treaty and aboriginal rights," said Beaucage. "Ontario's new collaborative approach to developing legislation and public policy is certainly innovative. It is respectful to the recognition of our rights and indicative of the province's commitment to working with First Nations on a government-to-government basis."

One significant amendment to the existing Mining Act requires developers to create work plans for provincial approval outlining how they will be engaging with and consulting with First Nations.

2009 Grand Council Assembly Election Procedure

Monday June 8, 2009 - Nominations

- Candidates will be invited to join the Chiefs circle and sit next to their Nominator
- Election officer will explain the nomination and election process
- Nominations will be declared open.
- Elder Gordon Waindubence will conduct a pipe ceremony and begin the circle.
- Nominator offers tobacco to Nominee during the circle. If the tobacco is accepted, Nominee accepts the nomination for Grand Council Chief or Deputy Grand Chief.
- The Nominee can be seconded by any of the Chiefs or designated voting delegate in the circle.
- A motion will be called to declare the nominations closed for Grand Council Chief
- A motion will be called to declare the nominations closed for Deputy Grand Chief
- A Sweat Lodge will be conducted for the Nominees
- A Feast will be held after the Sweat Lodge

Tuesday June 9, 2009 - Elections

- Each Nominator for Grand Council Chief will have 5 minutes to introduce their Nominee
- Each Nominee for Grand Council Chief will have 10 minutes to address the Assembly

- Each Nominator for Deputy Grand Chief will have 5 minutes to introduce their Nominee
- Each Nominee for Deputy Grand Chief will have 10 minutes to address the Assembly
- Call for stand up election for Grand Council Chief
- Chiefs/Official delegates will be asked to stand behind their candidate
- The candidate with the least amount of Chiefs/Delegates will be asked to sit and their supporters will be asked to line up behind another candidate
- This process will continue until all Chiefs/Delegates are lined up behind one candidate
- Pipe and blanket ceremony will be conducted with Grand Council Chief
- The same process will follow for Deputy Grand Chief election
- The Grand Council Chief and Deputy Grand Chief will address the Assembly

NOTES:

- Delegates that are representing their First Nation who are not the Chief should bring documentation to identify that they are the appointed delegate.
- Nominators should bring tobacco that can be presented to their Nominee on June 8, 2009.

Dictionary draft already contains 13,000 words

By Dr. Mary Ann Naokwegijig-Corbiere

SUDBURY – A new Nishnaabemwin-English dictionary I've been working on for several years with the technical assistance of Rand Valentine, well-known instructor at Lakehead University's Native Language Instructors' Program, may finally be going to a publisher by summer 2010.

The proofreading of the preliminary draft print-out, which contains about 13,000 Nishnaabemwin words, is now well underway with 165 pages already having been checked. This proofreading is expected to take another five months or so. Dozens of words missing from previous dictionaries are already included in these first 165 pages.

However, many more words that I've jotted down as I hear

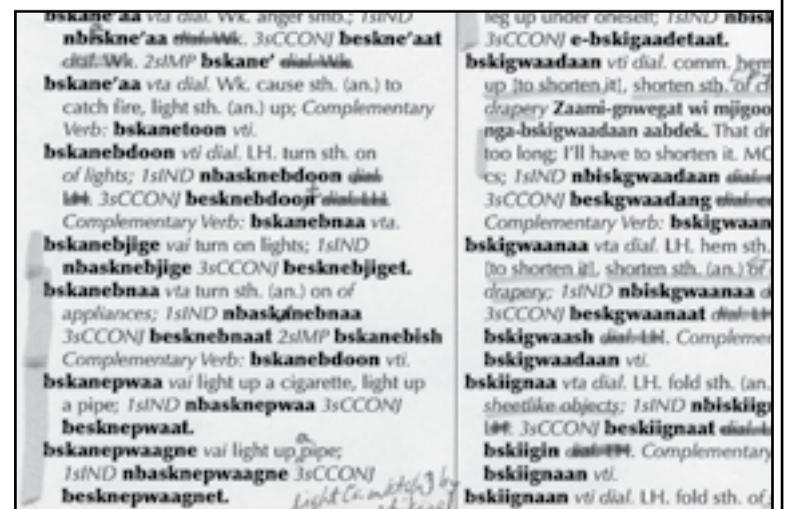
eNshinaabemjik (Nishnaabemwin speakers) chat or recall what various people have said still need to be added, so the current 470-page draft printout will grow by at least a few dozen pages by the time the final manuscript is completed.

I am also adding example sentences for as many words as possible to show students striving to learn our language the ways the words can be used in speech. So far, the words in the first 165 pages already have several dozen example sentences. As I proofread, I jot down as many example sentences as I can think of for those words that do not yet have an example.

The examples show both literal and more figurative uses of terms, for example: "Baapaagi-shki-jiimaan go maanda," illustrating the expression, "baapaagi-shki- (This is a brand-spankin' new



Mary Ann Naokwegijig-Corbiere



Page from Nishnaabemwin-English dictionary draft

boat.) Examples are also drawn from stories that other researchers transcribed in the past, such as "Mii sa gii-bskaabba'wewaad, mii dash naa nwanj gchi-baapaashk-zondwaa," (So they retreated and came under even heavier fire,) showing a use of the verb baashkzwaa.

I have also noted several dozen terms that are now rarely used due to changes in lifeways or other reasons, terms such as "bmewaawzi"

and whose meanings are unclear. To ensure that such words are translated as accurately as possible, I also plan to consult fluent Nishnaabemwin speakers before finalizing the manuscript. Double-checking meanings of these rare terms or other words that can have two or three different meanings will be done starting perhaps this summer.

It has been a daunting endeavour.



ANISHINABEK NEWS

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PUBLISHING CRITERIA

GOAL

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

OBJECTIVES

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

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

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

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

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



Advertising & News Deadlines

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

DEADLINE FOR June

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Bookings: May 20

Final Art: June 10

News

News submissions: May 20

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



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MAANDA NDINENDAM / OPINION

People keep trying to own a piece of history

Nobody owns history.

But that never stops people from trying.

History is often seen by ambitious or greedy people as a commodity, rather than a record of the past that belongs to all of us.

The oral teachings of Indigenous peoples are often dismissed by academics as being – at best – vague and incomplete, and – at worst – totally inaccurate. But are our traditional stories likely to be any less reliable than those handed down by historians-for-hire? I doubt that Hitler's personal biographer dared mention that the Fuhrer was anything but the epitome of good behaviour.

Because the stories that are handed down to us by spoken word or printed page can be prone to error or exaggeration, we cling to history's more tangible record – the physical evidence that things happened the way we have been led to believe.

A piece of tattered clothing, a shard of unearthed pottery – these become precious icons in the hands of archeologists and historians – and pricey merchandise in the hands of the wrong people.

There is a thriving marketplace for relics that might have been stolen from museums, confiscated during wartime or put up for sale by heirs who have greater need for hard cash than a piece of history to place on their mantle.

Manitoulin Island members of the Biidaasige-Cywink fami-



Maurice Switzer

lies have been wrestling with the fate of a silver medal given to an ancestor, Odawa Chief Egominey, at Treaty of Niagara ceremonies in July of 1764. A family member authorized Bonhams Auction House to place the medal on the block for an estimated \$20,000 return, while others want to see it entrusted to the care of a First Nations museum or cultural centre.

The gathering at Niagara was a landmark occasion. Sir William Johnson, superintendent of Indian Affairs for British North America, presented representatives of over 2,000 chiefs and headmen two wampum belts to unite them in a treaty of peace and friendship with the British. The ceremony served to reinforce the previous year's Royal Proclamation by which the most powerful country on earth formally recognized North American Indians as distinct nations.

The fate of the original wampum belts is unclear; they may have been buried with chiefs, lost in a Manitoulin fire or be hidden away, like so many important Native cultural items, in private or public collections.

But there is one tangible memento from that historic event. Only one of the three King George III Indian Peace Medals given to Anishinabek chiefs for

loyal service to the British Crown is known to still exist, the one that was scheduled to be auctioned off May 25th in Toronto.

Thanks to the intervention of family members and a lawyer, the plan to auction Chief Egominey's medal was put on hold. A Bonhams spokesman said that Lot 28 had been withdrawn "due to a family dispute", but he hoped it might be available for sale at the firm's fall auction.

This medal rightfully belongs to all citizens of the Anishinabek Nation, on whose behalf it was accepted by Chief Egominey. It

represents a sacred covenant between peoples, without which the flags that today fly over public buildings across Canada would almost certainly be the Stars and Stripes.

Our leaders need to work with other governments to ensure that our artifacts – pipes, wampum belts, medals, regalia – are treated with the same respect as the remains of our ancestors, and subject to similar repatriation laws.

If we cannot do a better job of preserving our past we will never be capable of building a better future.

DALONEY & DANNOCK By Perry McLeod-Shabogesis



Inside: The most important direction

I'm a survivor of the Sixties Scoop.

There isn't a lot written in our history books about that. I don't know if there's anything, really. But for me, and thousands of other Native kids across the country, it was a life-altering event.

Once the residential schools were closing, the government still had it in its mind to do something about the Indians. What they chose was a program of dislocation. Native kids were literally scooped up out of their lives and adopted out to homes as far away as Louisiana.

When they got to those homes, their lives as Native people were virtually over. For me, I became the literal square peg in the round hole. The funny thing about that is that it's not the pounding in that hurts so much – it's what gets scraped off as you're being made to fit.

The Sixties Scoop was as devastating as the residential schools. They both operated



Richard Wagamese

on the assumption that there was something wrong with us as people, something lacking, something that needed saving. Ironically, what was lacking was vision and humanity.

It took me a lot of years to repair the damage that the Sixties Scoop created in my life. I'm 53 now and there's still work to do. When you have your essence scraped off your insides, it's only inside work that will heal it. The Sixties Scoop and residential schools before them, wounded our spirits and it's only spiritual work that can heal then.

My people say that there are seven sacred directions. There are the cardinal points of

north, south, east and west but there's also up – the direction of connection to the universe -- and there's down – the direction of connection to the earth..

But the most sacred direction is the seventh. Inside. You take all you've seen in your journey around the other six directions and you sit by the sacred fire that burns inside you and you meditate on all of it. You relive it, embrace it for its teachings and you learn freedom.

It's a hard thing to do when pain has been such a big part of your life. But if you have the courage to face it, you find healing. It takes a long time but at the end there's a payoff – you're a victim no longer.

You're more than just a survivor – you're emancipated, free and reborn.

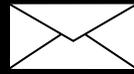
Richard Wagamese is Ojibway from Wabasemoong FN in Northwestern Ontario. His new novel Ragged Company and his collected memoir, One Native Life are in stores now.



MAANDA NDINENDAM / OPINION



LETTERS



Justice system prejudiced

The justice system in this country is as prejudiced as it was hundreds of years ago.

In November, 2007 a van taxi ran a red light and into the back of my car as I was turning into a driveway and I was charged by Sault Ste. Marie police for being in his way.

Dollars will never free us. We must adopt the way of the black man across the border. Look how far they've come in a few centuries from slaves to President of the most powerful country on earth.

*James Sayers
Sault Ste Marie*

Georgian Bay in danger

On March 12th I found myself in a small office on Bay St. in Toronto sitting with Mr. Gord Miller, the Environmental Commissioner of Ontario and also with the local MP of the area. Our topic of discussion was the attempt to save our most valued resource that our Great Spirit left on Mother Earth — WATER.

I was invited by Danny Beaton, who asked for my help in his attempt to stop a large garbage dump being opened near Penetanguishene, close to the shores of Georgian Bay. The site now has an aquifer with the continuous flow of 600 gallons per hour.

The biggest concern is that the dump is so close to a creek which drains into a river that empties into Georgian Bay. This should be of interest to every Canadian that depends on Georgian Bay — for their drinking water, for their livelihood through sports and tourism activities, for fishing opportunities, for inspiration to clear thinking about what is really important for our welfare on this planet.

Wilmer Nadjiwon

Invest in spiritual capital

This economic downturn is just bringing the rest of Americans more in line with the plight of the Native American. If the numbers are correct then the unemployment rate needs to go up a little bit to match the 40% of unemployment that affects some reservations.

And so what does this mean for the future of Native people?

With despair and no money casinos are a bad bet. Gaming needs to change. There are bigger games to play.

Political investment in environmental issues is a good bet. The great advantage of this now is that the rest of the world is coming more in line with our philosophies.

We have an opportunity to spend some spiritual capital in a market that is demanding that we invest. Our trading floor is the forest, the tundra, the high plains or the desert. Our currency is a proud heritage of ancestors that could find a balance between what is necessary and what is excessive.

*Martin Curry
Saginaw Chippewa*

No tap water for 20 years

Attawapiskat First Nation has been on a Boil Water Advisory since 1989 — twenty years! They have raised an entire generation not being able to drink from a tap, not being able to bath their babies, young and old alike suffering intolerable skin conditions and illnesses that potentially can be related to their water. When Safe Drinking Water Foundation member Tony Steinhauer visited the community they held a community meeting with 350 of 800 people attending — and INAC flew in two private planes with 8 INAC persons to try to defend their 20 years of inappropriate inaction.

*Nicole Biederbeck
Saskatoon*

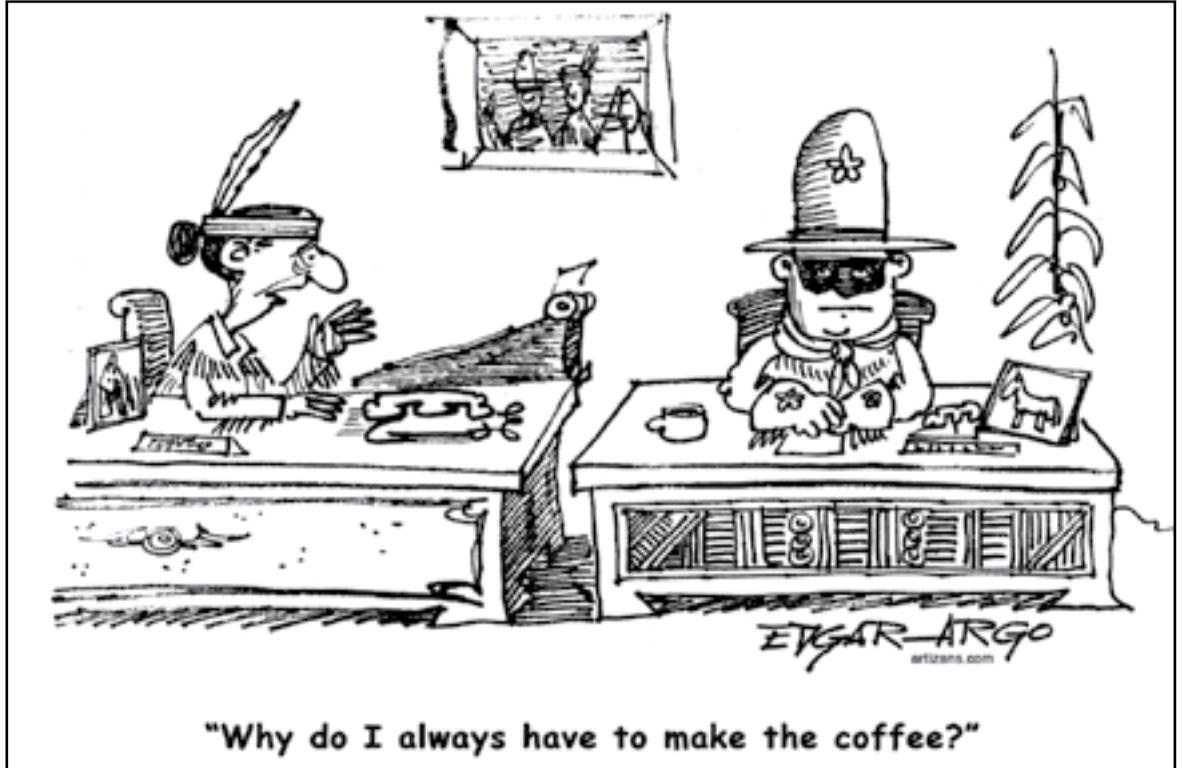
Where to catch 'Fish'

I wanted to say how much I enjoy reading your newspaper and keeping up to date on news and issues that we all need to be aware of.

I pick up my copy at the Native Canadian Centre on Spadina Road in Toronto in the Cedar Basket Gift store.

I wanted to let you know that our company — kineticvideo — www.kineticvideo.com — distributes Don Kelly's "Fish Out of Water" shows for sale to schools, friendship centres and community groups across Canada that wish to use them.

*Ian Macdonald
Toronto*



This question of 'wannabes'

By Suzanne Keptwo

As a Métis (Algonquin) from Québec and a recipient of a Canada Council for the Arts (CCFTA) writers' grant, I question upon what grounds Dumont based his study "Are wannabes taking arts grants away from 'real' aboriginal writers?" (March 2009) Mr. Dumont states the recipients of CCFTA monetary awards are handed out to "frauds, counterfeits and imposters" — "criminals" even?

Those are very strong accusations.

Council jurors include reputable, First Nations, Métis and Inuit individuals, drawn from the arts, business, science,

cultural and education communities from across this nation, selected to determine the literary value of the application submitted.

All submissions require an extensive, detailed proposal that outlines the intent of the piece combined with a healthy sample of the work which is then judged as having literary merit.

One result of historically-imposed trauma is the common identity crisis found among



Suzanne Keptwo

Aboriginal peoples who wrestle to determine how Aboriginal they "truly" are.

For example: "Am I Indian enough if I don't trap or hunt?" "Is an urban raised Indian just as Indian as the reserve-based one?" "If I am Indian but raised by my White mother, am I really Indian?" "If I am blond and blue-eyed, am I just as Indian as my dark-skinned brothers?" "What if I'm an Indian who believes in Jesus and has no interest in the sweat lodge?"

We are the only ones in the world whose little, plastic, government-issued cards (or, formerly, in the case of the Inuit, tattoos) determines who we are as human beings.

Teaching kids 'stranger safety'

By Holly Brodhagen

Due to recent events such as the abduction of 8-year old Victoria Stafford in Woodstock, parents are wondering if their children are safe.

A child is never too young or old to talk to about safety. What strategies have your children been taught and how can you reinforce them at home?

Parents have a lot of concerns about how to teach their children about stranger safety. Here are a few tips that can work for a wide range of ages:

- Teach children/youth the difference between strangers, acquaintances, friends and family
- Teach your child not to go with anyone unless they have talked to you first, including people in uniforms such as policemen
- Your child should know that an adult should never ask them for their help including asking for directions, finding another child or lost animal. Adults should ask adults for help.
- Children should not go any-

where with other children unless their parents know where they are going and with whom

- Be careful about labelling items with your child's name where strangers can see (backpacks, jackets, etc.); instead use codes such as pictures
- If a child is scared or feels uncomfortable, they should leave and talk to someone they trust.
- Teach your children how to give good descriptions of people (make it into a memory game)
- Teach your child not to take anything from people they do not know
- Parents should be aware of school and activity policies about pick-up arrangements, especially when someone other than the parent is picking up the child
- Children should talk to school or activity staff before



Holly Brodhagen

leaving school or an activity with someone other than their parent

- Schools or activities should be aware of any concerns regarding custody disputes
 - Talk to your teenager about not going with strangers in cars
 - Teach your teenager not to accept jobs unless they have talked to you first and you know all the details
 - Be open with your teenager so they feel comfortable talking to you about where they are going, and with whom and about calling for help if needed
 - Identify other people that your children can go to for help
 - Contact local police or community programs about fingerprinting and identification programs
 - Practice what you preach — don't force your child to talk to strangers in check-out lanes, restaurants or other public areas
- Do not frighten your child but educate them about potential dangers and how to respond safely to situations.



NIIZHOODE/FAMILY

Mother's Day bittersweet



By Christine McFarlane

Mother's Day is a North American holiday on the second Sunday of May that recognizes motherhood in general and the positive contributions that mothers have made to society.

For me, Mother's Day has taken on a whole new meaning. It is a day that I can sit back and honour the women in my life who, though they did not give birth to me, have played a pivotal role in my life.

Even though I am estranged from my biological mother, on this day each year I cannot help but sit back and reflect on the fact that if it was not for her I would not be here.

And if I was not here, I would not be able to experience the life that I have now, and the richness of what other women in my life have been able to give me in place of what my mother could not.

I used to dread Mother's Day and Father's Day because they brought back immense feelings of sadness due to the dysfunctional background that I came from. I used to feel jealous of those who had parents and had people in their life that they could call mom and dad.

But as I have grown older, I have come to realize that I can turn these holidays into my own. I can do this by honouring those in my life who have stepped in and been that parent or role model to me when I have needed it the most.

Many women, whether they have been in the role of friend, sister, professor and even therapist have helped me along in my journey to where I am at now.

They have given me advice when I have needed it. They have given me the encouragement when times got tough and I did not feel I could take another step. They have reminded me to slow down and enjoy each day when they saw me barrelling ahead and stressing myself out.

They have reminded me to laugh, and have given me comfort when I was struggling within and had nowhere else to turn.

Mother's Day is a bittersweet day. It can also be a tough day for anyone who, due to estrangement or loss, cannot celebrate their Mothers.

This year I want to take the time to acknowledge those women in my life who have stepped in and have given me the love and encouragement that my mother could not. You know who you are.

I thank my mother for giving me life, and I thank the women in my life who have taken the time to be that surrogate mother I have needed from time to time. My life would not be as rich without you in it.

Ontario accepts Jordan's principle

TORONTO—Disputes about who will pay for urgently-needed health care will not delay First Nations' children's access to it in Ontario.

On April 23rd, Ontario formally pledged its support for Jordan's Principle, an initiative that puts the urgent health-care needs of First Nation children first and supports the notion that needed health care should not be delayed or disrupted because of jurisdictional disputes.

The initiative is named after Jordan River Anderson, who was born on a northern Manitoba reserve and spent his entire four-year life away from family and his community while the Manitoba and Federal governments argued about who should pay for his care.

"By giving our support to Jordan's Principle today, this government promises to work with First Nation families, communities and the federal government to make certain that jurisdictional disputes do not interfere in the timely provision of urgent health care services for First Nation children in Ontario," said Brad Duguid, Minister of Aboriginal Affairs.

Deb Matthews, Minister of Children and Youth Services said: "We're committed to improving services for all Aboriginal children and youth, both on and off reserve, to help them reach their full potential."

Jordan's Principle, an initiative spearheaded by the First Nations Child and Family Caring Society of Canada, was embodied in a motion adopted by the Federal Parliament on December 12, 2007.

Website to watch
Amelia Rising Sexual Assault
Centre of Nipissing
<http://www.ameliarising.ca/>

Police failing Native women

OTTAWA – Police and public safety officials are failing native women who vanish or are murdered at startling rates amid public indifference, says a new report.

The Native Women's Association of Canada says 520 girls and women have disappeared or been killed since 1970. About half the cases now entered in the group's Sisters in Spirit database have occurred in the last nine years.

Sixty-seven per cent of the total – 348 women – were murdered and almost one-quarter are still missing. No one has been charged in 150 confirmed homicides.

The other cases involve suspicious death or are still being researched.

Association president Beverly Jacobs says native girls and women still don't get the same attention from police or the media when they disappear.

Time and again, families are



Brenda MacIntyre, a member of the women's music group Spirit Wind.

told by police that their daughter likely ran away or just wants some time alone, she said.

Compare this to the blizzard of police and media attention given similarly tragic but non-native cases.

"We're still dealing with racism, stereotypes, discrimination," Jacobs told a sparsely-attended news conference on Parliament Hill.

She fought tears as she called on federal public safety officials to come up with national policing strategies to ensure every disappearance is taken seriously.

Young aboriginal women – particularly those under the age

of 30 – are especially targeted, she said. Pretty and smiling, they stare out from the pages of the report in which they're featured, often surrounded by the families who now grieve them.

Many vanished without a trace. Jacobs suspects human trafficking and the international sex slave trade could be a factor. But she stressed that the official research project has neither the means nor the scope to pursue such avenues.

The proportion of missing women has held steady at about 25 per cent in the last two years despite regular updates to the database, says the report.

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EDUCATION

Kinoomaagewin



A SUPPLEMENT TO THE ANISHINABEK NEWS
May 2009



Anishinabek Nation Grand Council Chief John Beaucage and St. Clair College President Dr. John Strasser sign partnership agreement between St. Clair and the Anishinabek Educational Institute.

—Photos by Eric Nahwegahbow



Jingle Dress dancers Amanda Elm and daughter Shyla Elijah, 1 – Oneida of the Thames, and Sandra Albert and son Liam Peters, 2 – Chippewas of the Thames, celebrate educational partnership between St. Clair College and Anishinabek Educational Institute.

Drum celebrates new partnership of AEI, St. Clair

By Autumn Watson

CHATHAM – The drum beat of Mother Earth echoed through the halls of the St. Clair College Thames Campus on Apr. 14th.

Spectators gathered around the Eagle Flight Drummers as they honoured the entry of the Anishinabek Nation Eagle Staff carried by Grand Council Chief John Beaucage who walked along side St. Clair College president, Dr. John Strasser.

Community members, students, staff, local Members of Parliament, Health Canada, Indian and Northern Affairs came together to celebrate the signing of three new programs that will be offered by the Anishinabek Educational Institute in partnership with St. Clair College.

Grand Council Chief Beaucage compared the St. Clair and AEI relationship to that of a braid of sweetgrass. He spoke of how each strand of sweetgrass on its own is weak, but when woven together in a braid is strong and cannot break.

Similarly, St. Clair and AEI have this kind of partnership that is intertwined, strong and balanced which has continued for the last 10 years.

Beginning in September 2009 AEI will be approved to offer the following programs with a St. Clair diploma: Registered Practical Nurse, Law and Security fast-track, and Police Foundations.

These three new programs are in addition to programs currently being offered at the Munsee-Delaware, Nipissing and Fort William sites – Native Community Worker, Native Early Childhood Educator, Native Paramedic, Aboriginal Business Management, Social Service Worker fast-track and a Pre-Health Certificate.

AEI's philosophy is that "every Anishinabe child has potential that will unfold through a lifetime of education and learning".

Jingle Dress Dancer, Shyla Elijah, 1, from Oneida Nation of the Thames and Liam Peters, 2, from Chippewas of the Thames exemplified that philosophy as they followed their mothers' (Amanda Elm & Sandra Albert) footsteps through the campus lobby in time to the drum.

It was fantastic to see the tremendous amount of respect that St. Clair students had for Elder Jenny Blackbird of Walpole Island during the opening prayer.

The lobby and hallways came to a complete standstill, in honour of her presence.

This silence is an indication of the cultural awareness that has reached not only staff and students associated with the joint programs offered by AEI and St. Clair, but has also entered the doors and spread throughout the general population who attend this post-secondary institute.

Mark Benoit, Chair of the school of Academic studies, Chatham-Kent said: "This is a great day for all First Nations people. The individuals from AEI are pioneers in the development of new career pathways and opportunities for First Nations to choose".

For more information please contact: Mary Deleary, AEI Munsee-Delaware Site Coordinator at (519) 289-0777 or delmar@anishinabek.ca

Autumn Watson is a Health Retention and Support Officer for the Union of Ontario Indians in the Curve Lake FN satellite office.



Anishinabek Educational Institute campus locations

Fort William First Nation - 1-807-623-8887

Nipissing First Nation - 1-877-702-5200

Munsee-Delaware First Nation - 1-519-289-0777

KINOOMAAGEWIN/EDUCATION

Empowered at Nipissing

By Marci Becking

NORTH BAY – Hillory Tenute, 24-year-old citizen of Chippewas of Nawash and fourth-year Sociology student says that she wants to continue her education and pursue a master's degree at the University of Saskatchewan in sociology or race and ethnicity.

"Nipissing led me on a path that has empowered me," says Tenute, one of the 2009 winners of a Dave Marshall Stewart Leadership Award. "I want to empower others with pride and self-determination."

Her passion also comes from a family history of residential schools and racism.



Hillory Tenute

"I want to rectify stereotypes," says Tenute, who hopes to write a First Nations sociology text. "First Nations and aboriginal culture is so diverse."

As past president of the Student Union Native Studies Club on campus, she created a social club, developed a lecture series, promoted awareness of aboriginal issues and held fundraisers for the Indian Friendship Centre.



Zhiish McKenzie

Temagami intern heads westward

By Rick Garrick

Zhiish McKenzie is heading to Victoria B.C. this summer to begin two years of study in an Aboriginal medical residency program.

"They have an Aboriginal residency program which focuses on Aboriginal health issues," says the fourth-year Northern Ontario School of Medicine student from Temagami First Nation, located on Bear Island north of North Bay. "I'm going to Victoria to do family medicine."

"You spend time in the community, and they have international opportunities. A lot of students go to New Zealand. We get to do a month in a Vancouver Aboriginal health clinic. Students in our program also spend time in Alert Bay as well."

McKenzie is one of the six Aboriginal medical students who enrolled in NOSM's charter class in 2005; all six are now graduating and moving on to residency programs, five in family medicine and one in a specialty.

National Aboriginal Day
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Millenium honourees

OTTAWA – The Canada Millennium Scholarship Foundation has announced the Aboriginal recipients of this year's millennium excellence awards. These students were chosen for their exceptional achievements in leadership, social innovation, academic performance and community service.



Tiaré Jung

School in Meadow Lake Saskatchewan, will receive a local award;

- Tiaré Jung, a Haida student attending Duchess Park Secondary School in Prince George British Columbia, will receive a provincial award;

- Oopik Aglukark, an Inuk attending John Arnalukjuak High School in Arviat Nunavut, will receive a territorial award;

- Selina Boan, a Cree student attending Frances Kelsey Secondary School in Mill Bay British Columbia, will receive a local award;

- Jennifer Bozek, a Métis student attending Carpenter High

- Tara Desroches, a Métis student attending E.D. Feehan Catholic High School in Saskatoon Saskatchewan will receive a provincial award;

- Nicolas Johnson, a Métis student attending W.L. Seaton Secondary School in Vernon British Columbia, will receive a local award;

- Heather Miltenburg, a Métis student attending Gordon Bell High School in Winnipeg Manitoba, will receive a local award;



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**For more information please contact the ONECA office at:
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ONTARIOPOWER GENERATION

KINOOMAAGEWIN/EDUCATION

Memories of a Matron

By Kelly Crawford

SUDBURY – Frances Guthrie has nothing but fond memories of the four years she spent as a Girls' Matron at Birtle Indian Residential School.

"I wouldn't change that time in my life for anything," says Guthrie, 90, who likes to show visitors examples of beadwork students gave her in appreciation of her time spent with them.

Guthrie worked at the Manitoba school where her father was principal and her mother matron for 40-50 students.

"I was in charge of mending clothes, bathing, and changing of clothes," says Guthrie, who also played a supervisory role of "keeping order in the dining room with both boys and girls."

Guthrie is fully aware of the devastation that many experienced in the Residential School System, which was operated by churches for the Canadian government. Thousands of Indian children suffered physical and sexual abuse at the schools, for which the government of Canada and some of the churches have apologized.

"I am always defending," she says, noting that she has found herself in many debates over the years, and tries to show others that she sympathizes with the plight of First Peoples.

"How would you like it if someone came on your property and told you to stay in the corner? We have come here, taken over property and taken over resources."

She recalls her father, who managed Birtle on behalf of the Presbyterian Church, doing his best to contribute to the students' wellbeing.

"My father had a tennis court and rink put in;(he) really encouraged them to do their own things." Students were encouraged to take part in beading and were allowed to speak their own language outside of the classroom.

"In the classroom they spoke English. In the time I was there no child was ever punished for speaking the language. They were teaching me a bit of their language... some phrases I was able to pick up."

Guthrie, who was 19 at the time, attributes her rapport with students – who were from six to 18 years old – to mutual respect.

"If they were treated like they were one of us they responded in kind. I learned from them. If you trust them they don't betray that trust."



Frances Guthrie



Bead work gifts from students

Katie Salvage encourages students and adults to be proud of their dreams and goals.



Facing challenges

By Sharon Weatherall

PENETANGUISHENE – Using the international hand signal for "I love you", facilitator Katie Salvage challenges Aboriginal teens to bond with each other and initiate positive change.

"It's about taking those stories you think you know about other people in the room or community and putting them somewhere else. Today is all about facing challenges -- you get to be a goofy little kid again and that's what we want to see here today," Salvage told about 50 Beausoleil First Nation students who took part in Challenge Day.

"It makes no difference to us

what anyone's culture, size, or shape is, whether you have money or not, or the colour of your skin – everyone in this room is equal and everyone deserves the utmost respect."

The first challenge of the day was for students to step up to people in the room they didn't know and give them a high-five or hug and everyone passed. After lunch the students participated in small group discussions on violence, hatred, teasing, social oppression, racism, harassment, conflict management, peer pressure and suicide. By the end of the day they were sharing personal stories and feelings.



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INTERGOVERNMENTAL AFFAIRS



Anishinabek Police Service approved for eight more hires

TORONTO – The Anishinabek Police Service will be hiring eight additional officers as a result of an announcement by the federal Police Officers Recruitment Fund.

A.P.S., which provides policing services for 16 individual First Nations in Ontario, and nine other First Nations policing agencies in the province received

funding for hiring of 40 new police constables.

United Chiefs and Councils of Manitoulin and Wikwemikong Tribal Police will each be hiring one additional officer.

The province is receiving \$156 million over five years as its share of the federal fund, enabling the Ontario Provincial Police to hire 125 officers and municipal police

services to add 164 positions.

The fund supports the efforts of provinces and territories in recruiting additional front-line police officers nationwide who can target local crimes and make communities safer.

"First Nations will be strengthened with the addition of the 40 new constables who will help make Ontario's Aboriginal com-

munities safer," said Rick Bartolucci, Minister of Community Safety and Correctional Services.

Minister of Aboriginal Affairs Brad Duguid added that "This investment will improve police services in First Nation communities and demonstrates the province's commitment to First Nation policing and safer Aboriginal communities in Ontario."

There are nine self-administered First Nations police services in Ontario and the OPP also administers policing services in 19 First Nations communities.

The Ontario government has committed to annual funding of more than \$68 million to help municipalities and First Nations employ more than 2,000 police officers.

NORTH BAY
WHAT COLOUR IS YOUR ACT OF GREEN?

Reduce your use of plastics. Use a reusable water bottle.

Beaucage promotes reusable bottles

NORTH BAY – North Bay Blooms launched the North Bay reusable water bottle poster campaign April 16 to promote refillable bottles over disposable plastic bottles.

"Everytime we take a drink of water this summer, let's take a moment to think of our responsibility to the Mother Earth, use a reusable water bottle NOT a disposable one," says Grand Council Chief John Beaucage.

Beaucage has encouraged everyone in the office to use a reusable water bottle and reduce plastics waste.

Local groups and individuals who have been using or promoting environmentally positive projects or reusable water bottles are displayed on the posters to be distributed around North Bay.

David Suzuki and the Suzuki Foundation were delighted to share with us one of their Otter Bottles, made in Canada, a two dollar donation from each sale goes to the foundation.

CORRECTION: Last issue's Lands and Resources page incorrectly identified which First Nation Martin Bayer was from. He is from Aundeck Omni Kaning First Nation.

Lake Huron Chiefs investigate high-voltage business opportunity

SERPENT RIVER FN – A majority delegation of Robinson Huron Treaty Chiefs meeting at Mississauga No. 8 First Nation in April agreed to move forward in their investigation of how their communities could best benefit from a business relationship with Great Lake Power Transmission to build, own and operate new high voltage electricity transmission lines in their traditional territory.

The decision to investigate opportunities in the electricity transmission business arose from the Robinson-Huron Chiefs' resolution of May 16, 2008 titled "Spirit and Intent of our Forefathers - Using our Treaty to End Poverty".

Building on this resolution, Lake Huron Treaty Commissioner Isadore Day, Chief of Serpent River First Nation, and Lake Huron Region Chief Pat Madahbee, working closely with Anishinabek Nation Grand Council Chief Beaucage, sought out potential partners. Great Lakes Power Transmission, an existing licensed transmitter based in Sault Ste. Marie which already owns and operates part of the provincial high voltage transmission system in Robinson Huron traditional territory, were very receptive to the Chiefs' approach. The Robinson Huron Treaty Commission subsequently entered into a non-binding letter of intent with Great Lakes Power Transmission to explore potential options for a mutually successful business relationship.

To advise them, the Chiefs have established a technical working group with representatives from the various regions of the treaty territory and from Great Lakes Power Transmission. The working group is expected to report back with options and recommendations later in 2009.

Separately, the Chiefs will investigate the political issues arising from the construction of new electricity transmission lines across

Robinson-Huron traditional territory. Certain issues concerning treaty implementation will require resolution between the Chiefs and the government of Ontario.

An important part of the process will be a community communications program to ensure that all of members of the Robinson-

Huron communities are kept aware of the leadership's work on behalf of their communities.

Lake Huron Treaty Commissioner Chief Day said: "building and maintaining unity among our Treaty communities will ensure that we will be a real part of the economy going forward."

Education key to Ipperwash

By Karen Biondi

"Ipperwash sure was a tragedy, we all agree on that part of it," says Sam George. "Reconciliation? It's something we can work towards but there's a lot of work to be done to get there."

It has been nearly two years since Commissioner Sidney Linden handed down his recommendations at an arena in Forest, Ont., not far from Ipperwash Provincial Park where Sam's brother Dudley George was killed in a land claims protest Sept. 6, 1995.

The window of opportunity to have these recommendations implemented is still open, since the same Premier and party that originally called for the Ipperwash Inquiry remain in power.

"We wanted an Inquiry to know what happened that night. If he (Dudley) really needed to die that night... By getting this information out to the public as to why it was important to us, that's one of the important parts that will get into the history books," he says.

One theme runs through with Sam George's comments – the importance of education. He feels that one of the most significant recommendations of the 100 that came out of the Ipperwash



Sam George

Inquiry is the one calling for establishment of a Treaty Commission. It is this independent, regulatory body which will facilitate and oversee the settling of land and treaty claims in Ontario. Also, it will have the role of increasing education and awareness of treaties and land claims in schools and for the general public.

There were many key lessons that can and should be learned from Ipperwash, not all of them found in books or classrooms. First Nations people learned that there are Ontarians who care about the rights of First Nations. The government learned that they must take First Nations seriously and begin to provide answers to the many questions being asked of them. Finally, the people of Ontario learned that there is truth in what First Nations people have been saying about their historic rights.

These lessons are important if these groups are going to learn to live harmoniously. Lessons that need to be continued through education because, as Sam George says, "If people don't understand the situation, they can't respond to it properly. I'll continue to push education very strongly."

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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

'With tears rolling down my face, I offered my Asemaa to her'

Josephine Mandamin – long-time water activist and leader of the Mother Earth Water Walk – is one of the founding commissioners of the Anishinabek Nation's Women's Water Commission. Mandamin, citizen of Wikwemikong Unceded Indian Reserve, has walked around all five great lakes and this spring, walked the St. Lawrence River. This is part one of an abbreviated account of her journey. For more information visit www.motherearthwaterwalk.com.



Josephine Mandamin

Josephine Mandamin: The water flows from the five Great Lakes to the St. Lawrence River and out to the ocean. Consequently, the carrying of the water will complete its journey once it stops at the mouth of the ocean. All Waterwalkers have begun to understand that once the pail of water is picked up at the beginning of the day, it keeps moving until it rests at the end of the day. Similarly, the Eagle Staff has to rest before it gets dark. We must keep it moving until we have reached our final destination.

April 10, 2009: "Never fear the unknown" words keep popping in my head today as I am packing and hoping not to forget anything. Apprehension and wonderment creeps in from time to time because the journey is so great and monumental to me because I have never seen the St. Lawrence River other than in pictures. I do know that it has Great Meaning to the ancestors and the people who now live by the river. It is with such respect that I look to them for prayers and support. My father always said that "one who is always fearful of going somewhere, never gets anywhere" such is my life as I journey, always remembering my father's words.

April 11, 2009: We are caravanning the van and truck to Kingston. We leave at 4:00 am. My sister Melvina, Lee Hardy, faithful friend, Josh Metansinine, my grandson and his friend, Chris. We arrive in Kingston on Sunday, April 12th. We have been promised Footcare by SOADIE on Sunday.

Keynote at river conference

OTTAWA -- Grandmother Josephine Mandamin, who led the Great Lakes Mother Earth Water Walks, is a keynote speaker at the 6th Canadian River Heritage Conference to be held in Ottawa from June 14-17.

Hosted by Parks Canada and the Canadian Heritage River System, this international conference provides a forum for sharing experiences, ideas and best practices in the areas of river heritage conservation, restoration, science and education.

For more information, visit www.riversconference.ca.

April 13, 2009: The Send-Off today brought us many good feelings and messages from the people. The Kingston Friendship Centre was very accommodating and as well the SOADI Group who gave us foot care on Sunday when we arrived.

After the Tobacco and Water Offering, the Feast was made up of moose stew, wild rice, fish and bannok. The walk started at the Holiday Inn with the dipping of the Water Pail in the St Lawrence River, we all proceeded to Highway 2. Today we finished at Gananoque, Ontario. Send us some chapstick, Our lips are wind-burned.

April 14, 2009: We almost reached Prescott today: shy by 5 KM. We started at 4:10 this morning after a quality rest at Peter and Pam's. The St. Lawrence River is beautiful. We fell in love with the majestic beauty as we walked beside it today. We sang our songs, offered tobacco and petitioned to the Powers of the Water.

Thank you all for your powerful prayers and such encouraging words. Gichi Migwech, Nin Beedawsige aka Josephine, your friend and humble servant.

April 16, 2009: Today was Pipe day with two in attendance.

Tonight we rest easy knowing there are petitions and prayers for the water. We have been hearing from people all over the world. The message is growing, people are awakening their lakes and singing, praying and loving their lakes and rivers. If only the bureaucrats and money changers would understand that the unborn have yet to live. We all must work together, big and small.

Today is Pipe Day. We will stop at high noon to fill the Pipes. Take care. Nin Bedawsige, friend and humble servant to all.

April 18, 2009: The Water Walkers were met somewhere around Chateaugay, they are in the good care of Mohawks for this evening, and they have a place to stay at tomorrow.

The Water Walkers should be met by different people supporting them tomorrow, and they have a place to stay at tomorrow night in Longueuil.

April 19, 2009: Today we walked from Kahnawake to Longueuil after being received at the Riverside Inn where we were treated with great care by Lynn Beavais and Brooklynn Leblanc.

April 21, 2009:

We walked through rain all day. The freshness of the water felt so heavenly and kind compared to the waters we saw in ditches.

One area had rust colored, brown water and Mother Earth was trying to look alive despite the poison in her veins. I stood looking at her stillness and talked to her: Mama, bis egween, anish kawn. apitchi gisaw een, Ween Dah Mawshin Gay shey Nawd Mawuk N'wiji anishnabe, Guy ay osh meh gay zhi weenduhmahgayyawn Nibinji.

With tears rolling down my cheeks I offered my Asemaa to her. Migwech Mama.

It was a challenging day with wet feet, shoes and clothes. Our friend Benjamin had to leave due to car problems. We have seen much obstacles. I had to drive back to Sault Ste Marie on Saturday to take back our young walker. We are gifted with a balance of laughter and we are so like a unit. We cry together, laugh together and work together for the water. It's all about the water. Goodnight. Sleep tight you all. Nin Beedawsige aka Josephine, your friend and humble servant.

Water ceremony in Sault

SAULT STE MARIE – Atikameksheng-Whitefish Environmentalists conducted a spring water ceremony April 18th at Sault College in the Native student lounge. Atikameksheng-Whitefish is a group of Anishinabek environmentalists and local people concerned about protecting, conservation and preservation of the environment. The event attracted Anishinabek from Batchewana, Garden River First Nation, Lac Seul and other First Nations. Teresa Binda of Michipicoten First Nation and Marcie, a young girl from Batchewana, conducted the water ceremony for the gathering.

Chief Dean Sayers brought a message encouraging Anishinabek to conduct their own water ceremonies and encouraged participants to use their semaa in the water.

Serpent River FN sees need to address uranium issues

CUTLER – Serpent River FN Chief Isadore Day is concerned that changes to the Ontario Mining Act announced on Apr.30 do not address issues specific to uranium exploration and development.

"We are not seeing uranium issues being swept under the rug," said Chief Day, who also serves as Lake Huron Treaty Commissioner. Serpent River is located on the north shore of Lake Huron and is located due south of Elliot Lake, which was once coined as the "Uranium Capital of the World."

"This is the elephant in the middle of the room on all of this

activity with respect to changes to the Ontario Mining Act," says Chief Day. "Uranium is such a critical discussion and Ontario and Canada are showing no responsible collaboration during this process.

"We are home to a major lake basin that has been historically impacted by radioactive mineral waste from spills and run-off from mine tailings between the 1950's and the 1990's. "It concerns me a great deal that Ontario refuses to acknowledge that uranium mining needs special triggers within the Act that explicitly define, determine, and direct appropriate requirements as it pertains to ura-

anium exploration."

Chief Day said it has been over a year since the First Nation has taken a default position in saying "NO" to uranium mineral exploration or development.

The community seeks the appropriate process to substantiate its claims that their territory has been far too impacted by uranium mining and that mortality has occurred as a result of uranium activities in their traditional and treaty lands.

Currently, Serpent River First Nation is working with the Ontario Ministry of Northern Development and Mines to have Ontario recognize the need to assess cur-

rent conditions of lands from historical mining activity, specifically on lands impacted by uranium mining.

"We want to know what the capacities are for a First Nation to be 'consultation-ready' and what specific consultation processes and provisions will be in place and agreed upon by all parties to engage in a fair process," said Chief Day. "The 'Pre-Consultation' mechanism speaks to a gap that exists in the current understanding of the duty to consult that rests with the Crown.

"The First Nation is taking this position because it believes there is disconnect between pro-

vincial regulations on uranium mineral exploration and federally-regulated jurisdictions on production and waste management of uranium. This legislative gap between jurisdictions will mean huge problems should industry wish to proceed in the future.

"It is clear that there is a need for a responsible and consistent thread of due diligence between Canada and Ontario.

It is very discouraging to watch two governments work in a silo mentality on such a major issue that has extreme environmental concerns attached."



Chief Day

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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

Youth discuss citizenship

By Christian Hebert

"Why do I have to say what's on a card? I know I am Anishinaabe!"

This was just one of the many comments heard from the group of young Anishinabek gathered at the Youth Citizenship session at Nbisiing high school in early April. The session was intended to introduce to the area's youth what the proposed Anishinabek Citizenship code was all about and what it would mean to them as the next generation of Anishinabek leaders.

After a traditional prayer and welcome by Nipissing First Nation Chief Marianna Couchie, the Anishinabek Nation Commissioner on Citizenship Jeannette Corbiere Lavell made a plea to our youth to be informed and to support the citizenship initiative, stressing the need to "allow [ourselves] to decide who our citizens are".

A presentation by the Anishinabek Youth Council followed. Presenters Sandra Albert, Bess LeGarde and Arnold Yellowman all related their experiences as young Anishinabek who have expressed concern and have some experience dealing with the current Indian Status process. Albert, who is identified on her status card as a member of Chippewa of the Thames, but whose ancestry is equally Oneida, related her troubles brought about by the limitations of the Indian Act.

"Citizenship is such a hidden issue; no one talks about it because of the pressure put on you by being torn between the [reservation] you stay on and the one you say you're from. In my heart I'm both, but INAC says you can only be from one tribe." She

went on to mention issues such as children being born as "just an INAC number" and pointed out with traditional First Nations humor, that when the date on the card is met, we as Anishinabek "expire".

LeGarde brought to the forefront the problem with community acceptance, as she encountered resentment for her being granted Status, being "blonde and blue-eyed", and hoped the new, community-based citizenship push would foster acceptance rather than judgment.

She also informed the circle with her personal experience of being forced to play sports based upon "the back of your Status card, and not my community".

Yellowman's presentation was the final from the Youth Council, with a graphic illustration of how Bill C-31 directly affected both his parent's decision on where to move their family to live their lives and how his two older brothers had full status but he and his younger sibling did not in 1985.

He also stressed the need for youth to "understand our ancestor's past tragedies and use that information to move forward. It's real life right now; within our lifetime, we will see Indian Bands go extinct." The presentation was met with some shock and disbelief regarding the current system and did much to reinforce the need for the citizenship project to move forward.

"We always knew who we were as traditional nations", stated the commissioner after hearing the presentations. "After we re-establish our right, we can enable others to use our citizenship law as a model to move forward as a Nation."



Representatives (from left) Sandra Albert, Bess LeGarde and Arnold Yellowman from the Anishinabek Youth Council speak to the circle on the issue of a First Nations citizenship code during a consultation session with the Commissioner on Citizenship at Nbisiing Secondary School.

Pays Plat youth questions the youth's future prospects

By Rick Garrick

THUNDER BAY—Brent Achneepineskum questioned the future prospects of today's youth at the Matawa Community Governance and Economic Development Conference.

"I constantly hear that the youth are the future and it is they who will carry the torch when we return to the Creator," said the Pays Plat youth who grew up in the Lake Superior north shore community and now lives in Thunder Bay, where he was recognized at the Aboriginal Achievement and Recognition Awards 2008. "Noble sentiments and great for campaigning, but what are our leaders doing to ensure that we are being educated properly on the issues that our First Nations are currently facing?"

Achneepineskum, who wrote his speech throughout the night between the first and second days of the March 31 to April 1 conference, said the majority of youth are not aware of the issues in their communities and therefore have no voice.

"In every direction I look I can see problems in our communities," Achneepineskum said, listing drug and alcohol abuse, depressions, suicide, poverty, murders, rapes, child molestation, gang violence and identity loss. "More importantly is the absence of harmony and that missing sense of community in which you have a place to belong to and feel safe."

Achneepineskum said people

must change the way they think and go about things in order to bring about change.

"The way we think now is in dollar signs," Achneepineskum said. "We attach a monetary value thereby objectifying something we as a people used to believe was alive with its own spirit."

Achneepineskum brought up a memory of his grandparents, when they once spoke about needing to make tea because he was coming. Just as they finished making tea, a huge storm hit and the power went out.

"When they were saying 'he', they were talking about the storm as if it was alive with its own spirit," Achneepineskum said. "Now we take something like that and in the place of what was, we make it into an object devoid of a spirit and scheme to make a buck. Good business, I agree, but an Elder once taught me that the need to live in both worlds is a necessity of the utmost importance if we are to survive as Anishinaabe. If we forget to inform our young people about our teachings, language, ceremonies, legends and medicines, then the residential schools will have done their job. We will have been assimilated and everything that we fought for, everything we fight for will be in vain."

Achneepineskum asked a question to the participants: "How can we change the way we think. We can remember our roots, where we came from and who we

used to be."

"We need to hear encouraging words from our leaders and the people around us when we overcome barriers and obstacles. We need to know that we are not alone in our struggles and most importantly of all, we need hope."

Since giving his speech, Achneepineskum has received plenty of feedback.

"They all think it is a good idea," Achneepineskum said, explaining he was told to focus on some of his ideas in order to generate new solutions. "We're talking about self sufficiency. Why don't we look at First Nations that are already self sufficient... and develop templates that can be used across Canada."

Achneepineskum also suggested that communities work together to develop businesses similar to the purchase of Thunder Bay's Landmark Hotel by 22 First Nations, the establishment of a youth body with chapters in each community, and the addition of youth and Elder representatives on elected band councils.

"We need sharing circles and talking circles in our communities and homes," Achneepineskum said.

Achneepineskum said he took some positives away from the conference.

"I took away hope that people do really want to help you," Achneepineskum said. "You can do something."



Brent Achneepineskum delivered a special presentation entitled "The Youth of Today are the Future of Tomorrow" at the Matawa First Nation's Community Governance and Economic Development Conference in Thunder Bay.



RESTORATION OF JURISDICTION

Legarde speaks on Governance and Economic Development

By Rick Garrick

THUNDER BAY—Long Lake #58 Councillor Anthony Legarde found Matawa's Community Governance and Economic Development Conference to be a good experience for the many youth in attendance.

"That's what we need for our youth," Legarde said, explaining that his community sent a youth staff member along with him, Chief Allan Towegishig and another staff member to the March 31 and April 1 conference. "We brought him along to build up his leadership skills. The more we bring our youth out (to these conferences), the more they will learn and bring back to our community."

Legarde said his community of about 400 on-reserve band members, which is one of the 10 Ojibwe and Cree First Nations who make up Matawa First Nations, also sent youth to two other conferences recently, including a Union of Ontario Indians conference in Sault Ste. Marie and a leadership conference in Kenora.

"We are trying to get them involved," Legarde said. "We are trying to start a youth committee. We are trying to build them up for the future – they are the future. The more they get involved, (the more) it will help the community in the future."

Legarde said he enjoyed the presentation delivered by Fort William band member Mel F. Pervais, who retired at age 45 in 1984 after building a successful engineering company that employed 500 people and earned \$50 mil-

lion annually mainly in the nuclear power plant industry.

"It was good, especially with all the youth there," Legarde said. "No matter where you come from, keep going – you can live out your dream. It was good for the youth and leadership to hear what he was saying, so they can bring it back to their community."

Legarde, who attended the economic development and governance workshops during the conference, stressed the conference was also good for networking opportunities.

"We got to meet people from other communities that are going through the same things we are going through," Legarde said, explaining that many of the Mattawa communities are currently dealing with mining companies. "They could help you out with what you have been going through. There was good networking there."

Adam Beach, the Dog Lake First Nation actor who grew up in Winnipeg and has starred in Windtalkers, Flags of Our Fathers and Law and Order: Special Victims Unit, Bernd Christmas, a lawyer from Membertou First Nation, National Chief Phil Fontaine and Pays Plat youth Brent Achneepineskum were among the speakers at the two-day conference, which took place at the Valhalla Inn in Thunder Bay.

Beach encouraged youth to begin documenting their stories, beginning with stories about the Elders, noting that he has developed a new Internet TV channel, called Four Directions TV, to give Aboriginal filmmakers "an oppor-



Georjann Morrisseau, Fort William First Nation's governance coordinator and a co-host during the Matawa First Nation's Community Governance and Economic Development Conference, hands the microphone over to Adam Beach for one of his presentations.

tunity to tell our stories in a way we want to."

Beach said he wants Four Directions TV to be the primary resource for people around the world who want information about "the real Native people."

Fontaine spoke about the successes Aboriginal people have achieved across the country, noting that there are now about 30,000 Aboriginal university students across the country, a huge increase from in 1952 when there were only 10, there are now many Aboriginal doctors, lawyers, judges and university professors working across the country, and

there are also about 20,000 Aboriginal-owned small businesses across the country.

Achneepineskum questioned the future prospects of today's youth on the last day of the conference after writing his speech, entitled The Youth of Today are the Future of Tomorrow, throughout most of the previous night.

"We need to hear encouraging words from our leaders and the people around us when we overcome barriers and obstacles," Achneepineskum said. "We need to know that we are not alone in our struggles and most importantly of all, we need hope."

The March 31 Gala Dinner, featuring Beach, Fontaine, Matawa's CEO David Paul Achneepineskum, Fort William First Nation councillor Ian Bannon, Nishnawbe Aski Nation Grand Chief Stan Beardy and Thunder Bay Mayor Lynn Peterson as speakers and comedian DerRic Starlight and the Dreamcatchers with special guests as the entertainers, was well attended by many of Thunder Bay's leaders; the conference was attended by over 200 people from Nishnawbe Aski Nation, Grand Council Treaty #3 and UOI.

NIIGAN GA-ZHAAMIN

Anishinabek © 2008

DVD

We apologize for not having the DVD inserted into the April issue as promised.

Find your copy of the 'NIIGAN GA-ZHAAMIN' video in this issue!

If yours is missing contact Jason at (705) 497-9127, toll free at 1-877-702-5200 or by email resjas@anishinabek.ca and we'll have a copy mailed to you.

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Rhea new coordinator

Finally – I'm here, with big shoes to fill!!

I am both honoured and pleased to be the new Special Projects Coordinator and to be part of the dedicated Restoration of Jurisdiction (ROJ) Team at the Union of Ontario Indians. I will report to and endeavour to replace Mike Restoule, who is now the ROJ Director.

My name is Rhea Assinewe, a citizen of the Sagamok Anishnawbek and I bring with me extensive knowledge and skills gained through work experience and volunteerism in the Education, Health, and Social sectors.

To my delight, the job posting for the Special Projects Coordinator stipulated a university degree in Political Science. My educational background at the college level is in Human Service and at the university level it is in Political Science. It was exciting to think that I could finally put my educational expertise to work. Through the years I often heard, "Why study Political Science?" Well, everything is political. Moreover, I believe I've been on this path all my life and I am being led by the Creator to continue to move with our people beyond struggling to exist and to regain our self-governing nationhood, as the Creator intended for Anishinabek.

As the Special Projects Coordinator, I look forward to continuing the outstanding work my predecessor has done coordinating and supporting First Nations as they establish their constitutions and their own governments; thereby exercising our inherent right of self-government. In addition, I will coordinate and work as part of the ROJ technical team that has been mandated by the Chiefs Committee on Governance Constitution Development Steering Sub-committee to develop a draft Anishinabek Nation constitution for review by the leadership and for eventual ratification by all Anishinabek First Nations.

Rhea Assinewe



MNO-BMAADZIWIN/HEALTH

Clean hands still best defence against swine flu

OAKVILLE—As the number of cases of H1N1 virus (swine flu) continues to mount, Canadian consumers are being reminded once again to practice proper hand washing techniques as a way of protecting themselves, their families and the community at large.

Our hands spread approximately 80 per cent of common infectious diseases such as the common cold and flu. Hand washing,

when done correctly, is the single most effective way to prevent the spread of communicable diseases and with most of us washing our hands an average of eight to 10 times a day (even more if dealing with food, children, or equipment).

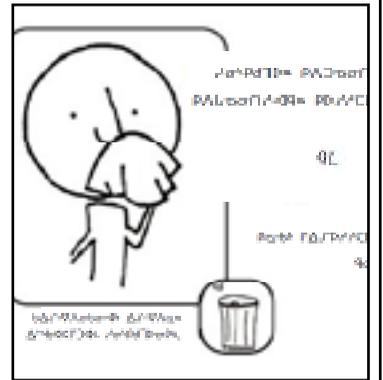
Dial Complete® Antibacterial Foaming Hand Wash in Canada, offers these tips to consumers for how to practice healthy hand

washing techniques:

- Remove all rings and wet your hands with warm running water;
- Put a small amount of liquid soap in the palm of one hand. Bar soaps are not as hygienic as liquid soaps because they stay moist and attract germs. If bar soap is the only option, it should be stored on a rack so that it doesn't sit in water;
- Rub your hands together for at

least 15 – 20 seconds so you produce lather. Make sure you scrub between your fingers, under your fingernails and the backs of your hands;

- Rinse your hands well with clean running water for at least 10 seconds. Try not to handle the faucets once your hands are clean. Use a paper towel to turn off the water;
- Dry your hands with a clean or disposable towel.



Health Canada pandemic posters in Ojibway syllabics.

Joe's walk postponed by surgery

By Lynn Cloutier

SUDBURY—I am submitting this letter and you may find it a good read for all recipients of this very informational newspaper. I for one really enjoy and embrace the contents as it is a valuable learning tool in our home.

Though Joseph doesn't read too extensively, I will read for him stories submitted by others that are of interest to him. Very often our television is tuned into the APTN channel, another source of interest, especially for me as I am non-native and thoroughly enjoy the teachings.

For the past three years and before Joseph has been promoting himself, attempting to seek a way to go on a walk for a cause that he has lived with for 50 years now – FASD. Several organizations have opened their arms to attempt fundraising and advertising for Joe's walk. Support from the Union of Ontario Indians' Laurie McLeod-Shabogiesic has been amazing! More accolades go out to people asking Joseph to speak at conferences, schools and reserves.



Joseph Cloutier

One woman whom both Joseph and especially I want to thank is Mary Elliot of Mamawesen -- North Shore Tribal Council. It was Mary whom we met at the Sudbury and District Health Unit in 2006 through Melanie Boulais, who took the initiative to promote Joseph's walk. I can't thank the extended committee enough for their support. It kept a close watch to Parliament Hill in Ottawa from his home reserve Sagamok due to Joseph's health.

Through walking all his life travel has caught up with him. Joseph still has the gift of speech and hopes to continue bringing words of wisdom and hope to people suffering from FASD.

A recent disc operation has put a halt on Joseph's walk for FASD. Not only does Joseph touch on FASD and its effects on people and how they apply it to their lives, but to me he is such a positive person and emphasizes positivity in one's life.

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MNO-BMAADZIWIN/HEALTH

Delegate felt like he was coming home

By Jody Cotter

MATTAWA— This is a story about Thomas, a man with a heart of gold.

From Bingwi Neyaashi Anishinaabek -- formerly known as Sand Point First Nation -- Thomas was the first delegate I had the pleasure of welcoming to our HIV/AIDS Flower Moon Conference May 1st to 3rd. He was one of over 60 participants in the event, which was co-sponsored by the Association of Iroquois and Allied Indians.

He seemed anxious to get the conference going. He had already been there a day because his flight from Northwest Ontario got him here a day early.

When the conference began that evening we were welcomed by Deputy Grand Chief Glen Hare, who shared with us that he got his HIV status tested, which is very commendable due to the stigma attached to HIV/AIDS

and that people are afraid to get tested. For the rest of the weekend we learned more about topics related to HIV/AIDS such as harm reduction, alcohol, drugs, gangs and we had a few sharing circles.

Thomas said he had a good feeling about attending this conference even though he also felt like backing out. But when he pulled up to the Ecology Centre site in his taxi cab he noticed the bear sculptures outside, and then things started making sense to him. He said he is from the Bear Clan and felt like he was coming home.

Thomas said that in 2003 his favourite baby brother had passed away from AIDS and he asked Thomas to not tell the family due to the stigma and discrimination associated with this disease. Thomas kept that promise and did not share that information with the rest of the

family, but they later learned the truth from the autopsy report.

Needless to say Thomas has had a difficult time over the past few years with the passing of his brother. Throughout the whole weekend more answers were coming and he didn't know at first why he felt like he was coming home but he realized it was so he could have a better understanding of this disease and to be able to let his brother go.

By coming to this conference he was able to let his brother go on his journey to the Spirit World. You could hear the emotion and sincerity in his voice when he spoke.

Thomas said he is going to be able to take the information he has learned at this conference and share it with community members and people he knows and try to reach out to them.

Thomas also said that he thought he was just attending a conference but it turned out to be a healing experience and it lifted a big weight off his chest.

In the course of the weekend, Thomas showed that he is a man



Thomas was a delegate at the Union of Ontario Indians annual HIV/AIDS Flower Moon Conference held May 1-3 at the Canadian Ecology Centre in Mattawa.

with a heart of gold and I know he will make good use of the information he learned at the conference.

I hope to meet up with him again in the future.

Jody Cotter is the HIV/AIDS Education and Program Coordinator at the Union of Ontario Indians offices on Nipissing First Nation near North Bay.

HEALING THE HURT



Kinoondidaa'gamig
in affiliation with the
Union of Ontario Indians
presents



HEALING the HURT CONFERENCE

June 25 & 26, 2009
Holiday Inn – Sudbury, ON

Keynote Speaker, Suzy Goodleaf

Healing the Hurt Conference will provide participants with information on the impact of Residential School Systems and Multigenerational Trauma in First Nation families and communities. The 2nd day will consist of breakout workshops that will provide knowledge and awareness of information that participants can bring back and deliver within their community.

- Day 1 Multi Generational Trauma
- Day 2 Breakout Groups
 - How to Work with Youth
 - Brief Solution Focused Therapy
 - Weaving a Safety Net
 - Worker Wellness
 - Wrap up Forum



Registration

Early Bird \$200.00 until May 22, 2009
after May 22, 2009 \$250.00

For more information call:
AnneMarie Corbiere, Manager at 705-368-0435
Or email to: anne-mariecorbiere@persona.ca

Vendors Booths Available - 100.00 must register in advance

Chochi helps FASD team

Aanii. My name is Chochi Knott. I am from Curve Lake First Nation. I have an Honours BA in Cultural Studies and Sociology as well as my Bachelor of Education.

I recently finished my contract term with AEI as the Education Programmer for the new RPN course and have the pleasure of continuing as an employee with the Union of Ontario Indians as the FASD Regional Worker for the Southeast and Southwest Regions, working out of the Curve Lake office.

The FASD team develops culturally-appropriate and community-based resources, as well as assists with capacity-building at the community level to ensure advocacy on all aspects of Fetal Alcohol Syndrome on First Nations.

Feel free to contact me with any issues or needs that are concerning you about Fetal Alcohol Spectrum Disorder. I can be reached by email: chochi.knott@anishinabek.ca or by phone at: (705) 657-9383. Miigwetch and I look forward to hearing from you!



Chochi Knott



25th Annual Ontario Native Education Counselling Association

“25 Years of Sharing-Old Ways,
New Ways, Native Ways”
Conference
May 25, 26, 27, 2009

Travelodge Airline – 698 W Arthur Street
Thunder Bay, Ontario
For More Information
Phone (705) 692-2999
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Everyone Welcome!



Is Canada addicted?

By Joyce Atcheson

Canada knows, but denies, its culpability and ongoing responsibility and accountability for multiple causes of Aboriginal addictions. Written by CBC radio producer/journalist Marie Wadden, *Where the Pavement Ends* uses the government's own statistics and reports to reveal Canada's dirty little secret.



Adventures of Rabbit and Bear Paws

Contest on for colouring

TORONTO – Little Spirit Bear Productions is hosting its third colouring contest for youth ages 3 to 15, publishing four winning entries in the next comical graphic novel, *Adventures of Rabbit and Bear Paws VOL.3: True Hearts*.

Information about the True Hearts Colouring Contest is available at <http://www.rabbitandbearpaws.com/pawprintblog/>

Winners of the colouring contest will receive a fan pack that contains: a signed copy of *Adventures of Rabbit and Bear Paws Vol. 3: True Hearts*, one T-shirt of your favourite Rabbit and Bear Paws Character, and a Rabbit and Bear Paws poster.

Entries can be sent to Rabbit and Bear Paws Coloring Contest, c/o Little Spirit Bear Productions, 120 Colborne St., Unit 303, Brantford, Ontario, Canada, N3T 2G6, or e-mailed to info@rabbitandbearpaws.com.

All entries must be postmarked by Monday, June 1, and should include your name, age and mailing address so we can notify you in the event that you win.

In *Adventures of Rabbit and Bear Paws VOL.3: True Hearts*, a great race is to be held for the chance to marry Swan, a young woman known for her kindness, beauty and hunting skills.

Little Spirit Bear, publisher of the *Adventures of Rabbit and Bear Paws* series is an Anishinabek, Ojibwa Multi-Media company.

Wadden developed an interest in the destructive nature of addictions in Native communities while boarding two teen students from the Innu community of Sheshatshiu in her St. John's home. She saw first-hand how government relocation of Innu to Sheshatshiu destroyed the Innu way of life and their connection to the land. This changed a vibrant strong and vital people into dependent violent addicts whose lifestyle choices are destroying their kids.

Digesting these pages I am provoked, as an Aboriginal woman, to ask frightening but plausible questions. Are substances (gas, alcohol, drugs, etc) replacing residential schools, failure to honour the Treaties, the 60's scoop, creation of welfare dependency and other destructive policies as

the new way to solve "the Indian problem"? Are the governments' addictions, to power, control, systemic racism, and money from these substances the reason our country is in the present state of economic distress? Are all Turtle Island residents the children of addicted governments?

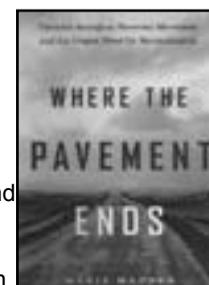
Wadden visited Aboriginal communities across Canada where daily suffering continues but she also found communities where healing happens using traditional approaches: Hollow Water, Manitoba, Alkali Lake, B.C. and Sagamok in Ontario.

She does justice to Aboriginal stories that inspire, stories that make your heart ache, and stories that make headlines for perpetuating negative views about us. Through all of them is the underlying foundation: these stories didn't have to happen. They did because of misplaced righteousness,

institutionalized racism, and discrimination. Governments perpetuate, by their behaviour, the finger-pointing at us but they are addicted and our habits serve their addictions.

How Wadden sees the Aboriginal world and portrays it is Eurocentric; she is not Aboriginal. Her heart is good and her desire to contribute to positive change is promising; if we could just get Canada's politicians into our addictions programs.

Where the Pavement Ends: Canada's Aboriginal Recovery Movement and the Urgent Need for Reconciliation – Marie Wadden Douglas & McIntyre, ISBN 978-1-55365307-3



James Bartleman
Aboriginal Youth Creative Writing Award

Open to all Aboriginal young people up to 18 years of age, attending school anywhere in Ontario (on reserve, off-reserve or fly-in communities)

There are two age categories:
Junior (up to 12 years of age)
Senior (13 to 18 years of age)

Eligible submissions include (but are not limited to):
short stories, songs, poetry and plays

Selected entries will receive \$2,500 each

Deadline: May 31 of each year

For more information visit: www.ontario.ca/bartleman
telephone: 416-314-7326
email: OntarioResourcesAndAwards@ontario.ca

EMPLOYMENT OPPORTUNITY

Position Title:
Manager, First Nations and Métis Relations

The Ontario Power Authority is responsible for planning Ontario's electricity system and procuring necessary generation and conservation.

The Ontario Power Authority is seeking an experienced person to join its recently formed First Nations and Métis unit as a Manager, First Nations and Métis Relations. Reporting to the Director, First Nations and Métis Relations, the successful candidate will work closely with First Nations and Métis communities. Strong written and verbal communications skills and qualities of diplomacy, tact and cultural sensitivity are required.

The primary accountabilities are to:

1. Maintain key contacts and promote ongoing dialogue with First Nations and Métis communities in order to foster a cooperative and sustainable working relationship between these communities and the OPA
2. Organize meetings with First Nations and Métis communities to enable formal presentations and consultation as it relates to electricity generation, transmission and conservation
3. Work collaboratively with First Nations and Métis communities to support the negotiation of agreements related to the development of renewable energy generation, transmission and conservation
4. Develop and coordinate relationships with various government ministries, including (but not limited to) the Ministries of Energy and Infrastructure, Aboriginal Affairs, Natural Resources and Environment; with Hydro One and private transmitters; and with OPG and private generators

Engineering, financial, public policy, and/or legal experience is an asset. Multi-lingual candidates will be given preference.

For a complete job description, please visit www.powerauthority.on.ca.
Deadline for applications will be June 8, 2009.

The position will involve a significant amount of travel, often to remote locations. Preference will be given to candidates who are First Nations or Métis.

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www.canab.com SUBMISSIONS
"Entry forms online - Deadline June 30"

ANISHINABEMOWIN/LANGUAGE



Ojibway language teacher Liz Osawamick with Wendy Clark from Oneida of the Thames during 2009 Anishinaabemowin Teg language conference.

Ojibway signing

By Christine McFarlane

SAULT, Mich. – Language teacher Liz Osawamick has incorporated sign language into her Ojibway language teaching.

Osawamick, a Wikwemikong woman who teaches Anishinabemowin at Trent University, led a workshop during March's 15th Annual Anishinaabemowin Teg Language Conference to demonstrate how she uses the American Sign Language System with Ojibway language instruction.

A language teacher with the Kawartha Heights District School Board in Peterborough, Osawamick says she decided to merge American Sign Language with Ojibway to help her youngest son, who is hearing impaired.

Best to learn other languages

SAULT, Mich. – Patricia Ningewance is a language teacher at Lakehead University in Thunder Bay who told her workshop at the 15th annual Anishinabemowin Teg Conference that "If you're going to be a good language teacher, it is good to learn other languages", says Ningewance, who has been attending language conferences for over 30 years.



Patricia Ningewance

Learners honoured



TORONTO – A language ceremony was held March 31st at the Native Canadian Centre by the Ciimaan Language Community that was started in partnership between the Center for Aboriginal Initiatives at the University of Toronto and Miziwe Bik Aboriginal Employment and Training Agency.

The Ciimaan Language Community involves a diverse group of students from Ojibwe Language classes at the University of Toronto working with language Elder and University of Toronto professor Alex McKay, Jackman Humanities Fellow Maya Chacaby, and fluent speakers from many communities, including teachers Patricia Ningewance, Isadore Toulouse and Elder Rose Logan.

Ontario's adoption records are now open.

visit www.ontario.ca/adoptioninfo

Effective June 1, 2009, Ontario's adoption records are open. This means that adopted adults and birth parents can apply for post-adoption birth information from birth records and adoption orders.

An adopted adult, 18 years of age or older, can now apply for a copy of his or her original birth registration and adoption order. A birth parent can receive information from the birth registration and adoption order of the child that was placed for adoption once that child turns 19 years old.

If you want your identifying information kept private, and if the adoption order was made before September 1, 2008, adopted adults and birth parents can file a disclosure veto.

To learn more about your right to information and privacy regarding adoption, visit www.ontario.ca/adoptioninfo or call 1-800-461-2156 (TTY 416-325-3408).

Paid for by the Government of Ontario.



Language Immersion Camp

August 9-16, 2009
Pukaskwa National Park

Registration Fee of \$300

To register and for more information contact: Rhonda LeClair rleclair@picriver.com
Phone: 1-807-229-0630



11th Annual Casino Rama Anishinabek Evening of Excellence

**Wednesday, June 17, 2009
Casino Rama, Silvernightingale Ballroom**

Starts at 6 p.m. with dinner, followed by award presentations

Lifetime Achievement Recipients

Marvin Assinewai, Aundeck Omni Kaning

Dave Corbiere, Aundeck Omni Kaning

Leroy Dolson, Munsee Delaware Nation

Marcellian French, Chippewas of the Thames First Nation

Vera Louise George, Kettle & Stony Point First Nation

Chief Keith Knott, Curve Lake First Nation

Dawn Madahbee, Ojibways of Aundeck Omni Kaning

The Late Ray Martin, Chippewas of Sarnia

Martin McGahey Sr., Chippewas of the Thames First Nation

Murray McGregor Jr., Whitefish River First Nation

Rebecca McGregor, Whitefish River First Nation

Marilyn Monague, Kettle & Stony Point First Nation

Frances Sanderson, Whitefish River First Nation

(*new award)

The Late George Lanouette,
Outstanding Community Development

THOMPSON AWARD RECIPIENT
Former VP RBC Charles Coffey, O.C.



Dinner tickets are just \$25.00

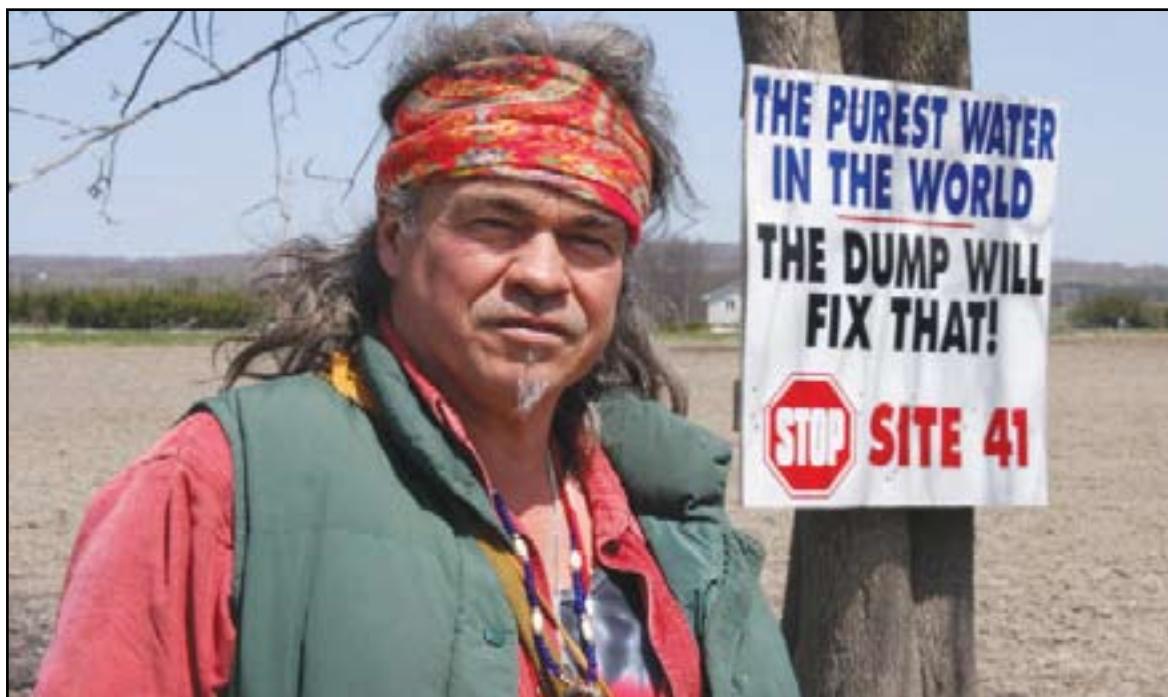
Tickets reserved must be paid for in advance.

Contact Les Couchie at 705-497-9127, ext. 2261

Email: ansgc@anishinabek.ca



WATER: Lifeblood of Mother Earth



Mohawk environmentalist Danny Beaton is leading a protest against the proposed location of a dump over the site of a pure-water aquifer in Tiny Township, near Penetanguishine, Ont.

Protesters fighting dump proposed over pristine water

By Sharon Weatherall

PENETANGUISHINE – First Nation forces are banding together to protect the Lifeblood of Mother Earth in Tiny Township.

Mohawk environmentalist Danny Beaton continues to marshal support to block a proposal to locate Landfill Site 41 directly above the Alliston Aquifer, which some experts say contains some of the purest drinking water in the world.

Beaton says First Nations peoples respect earth, air, fire and water as life-giving forces.

“We recognize these forces in our way of life so we respect them and have ceremonies to honour them and thank them for giving us life; that’s what our Elders teach us and these teachings are passed down from our ancestors. Ojibway and Mohawks, Ouendat and Chippewa, Huron and Métis are the leaders of these territories and we need to unite now for our children’s future. We need to protect the water now before it is destroyed.”

Some concerned citizens from the closest First Nation, Beausoleil, have joined the opposition and are camping on private property opposite the proposed dump site, vowing to remain there until plans for the landfill are dropped. They are circulating a petition on Christian Island to create more awareness of the situation and asking residents to sign in support of closing the dump.

“We are appealing to the federal government of Canada to intervene on the behalf of First Nations people,” said Vicki Monague, a Beausoleil FN mother of three. “We will not give the McGuinty Government and the Ministry of Environment the power to put dumps wherever they please without the consent of or consulting with First Nations people.”

“We are camping out at the gates of Site 41 and inviting all our people to participate,” said Monague. “We will have a sacred fire burning and will be offering songs from the drum all weekend long. Everyone who is opposed to Site 41 is invited to attend.”

On May 4 Beaton led 500 supporters on a protest walk from the Mineral Spring in Elmvale to Concession 2 in Tiny Township where Site 41 is located. The landfill lies atop an aquifer which has scientifically proven to be among “the cleanest waters in the world”.

William Shotyk, a geochemistry professor at the University of Heidelberg in Germany, has tested the water from the area of the proposed dump site and said it was “kind of like the old-growth forest of natural waters ... the best water on Earth.”

Beaton says it is corporate greed behind this blatant disregard for the natural environment and it’s all about money.

“The corporation is Miller Waste Systems, the same corporation that was kicked out of Kirkland Lake. These springs have been here for centuries – pure mineral water is health and now what they want to do is drain the aquifer; it’s already started,” said Beaton, who has filed his own court injunction against the landfill. “No Natives have been consulted about that and the Ojibway people or any Native can stop it with a court injunction. I have had a meeting with Environment Commissioner Gordon Miller who said only a Native could stop the dumpsite because they have not been consulted about the taking of the water.”

Beausoleil First Nation “Water Carrier” Gloria King did a water ceremony to light the sacred fire at the gates of Site 41 where the camp-in is taking place.

Band Councillor Elizabeth Brass Elson says she cannot speak on behalf of the First Nation, but is protesting as a corporation, Seventh Generation Resource Management Inc.

“What is happening here is the County and stakeholder of this project are thinking bucks and not ducks,” said Bass-Elson.



Pauline Monague

Beausoleil women pledge to keep vigil at dump site

By Vicki Monague

BEAUSOLEIL FN – My name is Vicki Monague and I am one of five Anishinaabe Kweag from Christian Island who are making a stand for the Water where the purest water in the world is being threatened here by Dump Site 41 (www.stopdumpsite41.ca).

This dump site has been approved by Ontario’s McGuinty Government and is currently under production. It is slated to start receiving the waste products of four municipalities in Simcoe County later this year. This “debated, reviewed and approved” landfill site is being built on top of the world’s purest water source, the Alliston Aquifer, which runs from Georgian Bay right to the Oak Ridges Moraine and affects all the Great Lakes of Ontario. This Aquifer is part of a larger, deeper hydro geological system. Three First Nation communities – Rama, Georgina Island and Beausoleil – are located in this territory.

Some major components of the approved site plan have already been proven to be ineffective when implemented in Cache Creek, British Columbia in 1989. This site was built in an arid climate zone and in a natural depression with a sealed liner which was thought to be secure from leaks. Researchers found traces of leachate almost everywhere they looked outside the dump site as well as in underground water. Contaminants in the underground water system were found as close as two kilometers



Vicki Monague
away from Ashcroft Indian Reserve, near Cache Creek.

With the Alliston Aquifer running directly below into every major body of water in Central Ontario, there is very real danger of the world’s purest water source becoming contaminated. As Anishinaabe Women, it is our duty to stand up for the water to ensure its preservation for generations to come. As First Nations people, it is our duty to protect the land. Site 41 is not only raping Mother Earth, it will also give her the disease called leachate for which the affects could be felt for many, many generations to come.

A group of 30 native and Métis people have been holding vigil at Site 41 in Tiny Township in what was to be a weekend peaceful protest. However, it seems very clear to us that our work is not done and we are going to continue to hold vigil over Site 41 until the fed-

eral government stands up for the rights of First Nations people and overturns the province of Ontario’s approval for Site 41.

We have been receiving the support of non-native local community members who have taken part in our Water Ceremonies and our songs from the Drum. To my knowledge, this is the first time in Canada that the non-Native People and First Nations have taken a stand in this region, side-by-side, against the levels of Government. We will continue to stand unified with our White Brothers and Sisters against Site 41.

Our voices have also been heard by Native Elders in Utah and California and we are quickly gaining support from other First Nation communities. Our Sacred Fire has been lit and will continue to burn until our demands are met. We are now inviting all First Nations People in Canada to come and take part in our Peaceful Protest of Site 41. Your First Nations Women need your support. We are going to protect our Heritage Land!

We will not leave until Site 41 is stopped permanently.

Sincerely,

Vicki Monague
Ojibwe of the Wolf Clan
PO Box 148, Christian
Island, ON L0K 1C0
(705) 247-2636
bugskie54@hotmail.com



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A Special Report on Economic Development



Wikwemikong's innovative cordwood tourism office

Wiky hosts tourists from four corners

By Kathleen Imbert

WIKWEMIKONG—The innovative cordwood tourism office located at the entrance of Manitoulin Island's largest First Nation community had a busy introductory season last summer, welcoming tourists from the four corners of the earth.

Funded by Ontario Works, the Wikwemikong Development Corporation and the Wikwemikong Lands Department, the new Tourist Information Center is operated by manager Luke Wassegijik, a graduate in tourism who is now gearing up for a new season of providing information to curious visitors.

"We got our feet wet and it was good" said Wassegijik of his community's efforts to become a

tourism destination for visitors to the North Shore of Lake Huron. Interpreting the results of 300 completed visitor surveys indicates that "a lot of people want to know about the history of the community," he says.

Weekly presentations by traditional pow-wow dancers and drummers and mini-craft fairs were well-received. Local crafts produced by Wiky artisans sold well from displays in the office's showcases and visitors gobbled up available brochures.

European tourist traffic is on the rise on Manitoulin, but the survey indicated that 80% of visitors did not stay overnight because of sparse accommodation.

Last fall the centre hosted a history presentation for Cambrian

College social services students

Wassegijik works closely with the Great Spirit Trail, benefitting from the eight-community partnership's marketing initiatives in countries like Germany to attract tourists to First Nations in northern Ontario.

This year's plans included a maple syrup festival hosted by Wikwemikong's Lands Dept., 4H Club and Agriculture and Tourism departments.

Reserve mortgages 'flexible'

TORONTO—RBC has announced a new mortgage program, the Leasehold Mortgage Program that will provide First Nation members with greater flexibility and choice when it comes to financing the purchase or construction of a home. It also helps create marketable housing in communities.

Options to finance on-reserve housing in the past have been limited. For example, First Nation members had to obtain a band or Ministerial Loan Guarantee (MLG) to secure a loan to purchase a home on reserve land. In addition, the First Nation government was responsible for the construction, maintenance and repair of these homes, which is why many turned to leased land options to capitalize on opportunities for greater economic growth.

The Leasehold Mortgage Program can help First Nations im-

prove economic development through the construction of new homes, renovations to existing homes, purchases of new or existing homes, and construction of duplexes to four-plexes. First Nations may also use the program to attract non-Aboriginal homebuyers to properties developed on leasehold land.

To implement the Leasehold Mortgage Program, a First Nation government must formally designate, in accordance with the procedure set out by applicable law, reserve land for leasing purposes. Qualified individuals can apply for a Canada Mortgage and Housing Corporation (CMHC) default-insured RBC mortgage. Once the borrower and the property are approved by RBC and for CMHC mortgage default insurance, RBC can make a loan to the individual.



Laurentian University
Université Laurentienne

LAURENTIAN UNIVERSITY

"Mnaaj'in Gechi-wiidookang Nishnaabe-Gchi-Kinoomaagziwin"
NATIVE EDUCATION PERSON OF DISTINCTION AWARD

Eligibility:

Nominees must:

- Be First Nations (Status or non-Status), Métis or Inuit
- Demonstrate a commitment to Native Education in North Eastern Ontario
- Through contributions demonstrate accomplishments in at least one of the following areas of university education: teaching, research, training and development, community education or alternative teaching, management, and board or committee work
- Must be present to receive the award at Laurentian University's June 19th celebration of Aboriginal Day

Selection Process:

The Selection Committee will consist of 2 members identified by LUNEC and 1 member of Laurentian University faculty or staff. The Nomination Committee will identify the recipient of the award(s) based on the eligibility requirements and the completed nomination submissions.

Nomination Submissions:

- A. Nominator must complete the Nomination Form
- B. Nominator must include a written response to each of the following questions up to a maximum of 2 pages.
 1. How does your nominee demonstrate his/her commitment to Native Education?
 2. In what ways does your nominee participate in the development of Native Education in North Eastern Ontario?
 3. What are your nominee's individual achievements and accomplishments in the Native community or at work that make him/her a candidate for an award of distinction?
- C. The Nominator must provide 3 Letters of Support to accompany the nomination, one of which maybe a letter of support from the nominator and another from a recognized leader or elder in the Native community.
- D. All nominations must be on 8.5" x 11" white paper.

To obtain a nomination package, please contact Rondah Assinewai, Laurentian University, (705) 675-1151, ext., 3437 or rassinewai@laurentian.ca. Completed Nominations must be mailed or delivered to:

Director of Academic Native Affairs
Laurentian University
Ramsey Lake Road
Sudbury, Ontario P3E 2C6

Incomplete packages or nominations sent by email will not be accepted.
NOMINATION DEADLINE: Friday May 15th, 2009

I da wa da di Project 2009-2010

Moon Lodge Creative Arts Workshops

Three — 2 day workshops

12 Women per Workshop

Workshop One: June 6 & 7, 2009

Workshop Two: October 17 & 18, 2009

Workshop Three: February 20 & 21, 2010

Creative Fasting Retreats

Two — 3 day fasting retreats

6 women per retreat

1. August 11, 12, 13, 2009

2. August 18, 19, 20, 2009

Creative Cultural Healer's Day

October 25, 2009 - Open to 25 Women

Creative Healing Retreats

Two — 4 day retreats

6 women per retreat

1. September 15, 16, 17, 18, 2009

2. September 22, 23, 24, 25, 2009

Open House & Art Show

March 7, 2010 - Everyone Welcome

Full Moon Ceremonies

Quarterly from April 2009—March 2010

Call for date and time. Everyone Welcome

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Tel: 519-445-0486 Fax: 519-445-2196



Funded by the Aboriginal Healing Foundation and Sponsored by At^Lohsa Native Family Healing Services Inc.



Fisheries Management Survey Questionnaire

Background

Your views are important as we move forward in updating our approach to enhancing fisheries based career opportunities, promoting economic development, and ensuring a healthy fishery for future generations. To this purpose we have developed a survey that should take less than 10 minutes to complete. **By completing this questionnaire you will be eligible for a draw for prizes including a weekend fishing trip and an iPod Touch.**

Deadline for survey submission is July 31, 2009. You can also complete the survey online (linked from www.aofrc.org) or return the completed hardcopy to:

Arnya Assance

Resource Management Council Coordinator

Union of Ontario Indians - Nipissing First Nation

P.O. Box 711

North Bay, ON P1B 8J8

Ph: (705) 497-9127

Email: assancea@anishinabek.ca

Anishinabek Fisheries Review



In 1993 the Anishinabek Nation, as represented by the Union of Ontario Indians, and the Province of Ontario signed the Anishinabek Conservation and Fishing Agreement. This agreement provides a framework for fisheries negotiations. It facilitates the signing of commercial fishing agreements between Anishinabek member communities and the province. It also resulted in the establishment of the Anishinabek/Ontario Fisheries Resource Centre. This centre has put technical and biological expertise into Anishinabek communities to resolve questions related to fish resource status and sustainability through assessment projects. This agreement was an important step towards cooperative management of Ontario's fisheries.

In 1999 the Grand Chief of the Anishinabek Nation proposed a round table to assist in resolving resource management issues and to improve relations between 42 First Nations in the Anishinabek Nation and Ministry of Natural Resources (MNR). This resulted in the formation of the Anishinabek/Ontario Resource Management Council (A/ORMC). The purpose of this council is to provide a forum for Anishinabek First Nations and MNR to discuss issues of concern relating to resource management and to facilitate solutions.

Working Groups are established to assist the Anishinabek/Ontario Resource Management Council in meeting its objectives. Currently, these working groups are focused on forestry, fisheries, enforcement, water management and lands. Their members are appointed by the council from Anishinabek communities and MNR. The Fisheries Management Working Group has seven members.

The Anishinabek/Ontario Resource Management Council asked the Fisheries Management Working Group to review the 1993 Anishinabek Conservation and Fishing Agreement and identify issues, challenges and opportunities that have developed related to the agreement's structure and implementation and make recommendations for moving forward. As part of this review the Anishinabek/Ontario Resource Management Council is interested in your views regarding the fishery.

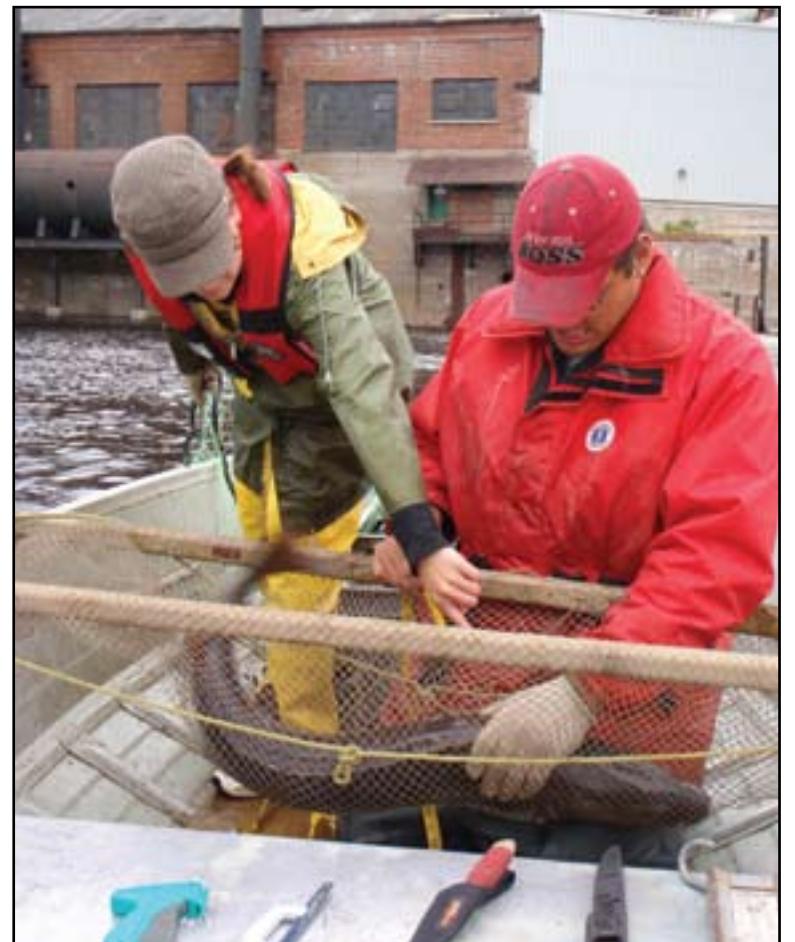
The information you provide will help the Fisheries Management Working Group and A/ORMC understand who is responding to the survey and how representative respondents are of Anishinabek Communities. Please check the box that best matches your answer.



SECTION 1

1. What is the name of your First Nation?

2. The responses in this questionnaire represent
 an individual opinion or a consensual opinion of a group
3. If a group response, please identify the group _____
4. If a group response, how many members are in the group? _____
5. What is your relationship within the First Nation? (Check all that apply)
 band member
 commercial fisher
 councillor or chief
 fisheries or resource representative
 student
 elder
 other (please define) _____
6. If responding as an individual, which age range are you in?
 below 19 20-24 25-34 35-44 45-54 55-65 >65
7. Which one of the following best describes your main fishing activity?
 don't fish recreational (i.e. angling)
 commercial subsistence / ceremonial (e.g. netting)
8. If you don't currently fish commercially, would you like to?
 Yes No
9. Do you consider your community to be a fishing community?
 Yes No Don't know
10. Do any of your community members fish for commercial purposes?
 Yes No Don't know
11. If yes to the above question how many people participate?
 Don't know 1 to 5 6 to 10 11 to 20 >20
12. Of the above how many fish as their primary occupation and how many fish to supplement their income from another occupation?
 Primary _____ Supplement _____
13. Does your community have a fisheries or resource committee that deals with fishing?
 Yes No Don't know
14. If yes, to the question above, please indicate the committee make-up. (Check all that apply)
 community volunteers
 elected members
 band employees
 Other (please specify) _____
15. Over the last five years has your community participated in any fisheries management activities?
 Yes No Don't know
16. If yes were there partners?
 Yes No Don't know
17. If yes to partner involvement then who? (Check all that apply.)
 Union of Ontario Indians
 Anishinabek/Ontario Fisheries Resource Centre
 Ontario Commercial Fisheries Association
 Department of Fisheries and Oceans
 Ministry of Natural Resources
 Don't know
 Other (please specify) _____
18. If no partner involvement, which of the following reasons best explains why?
 Fishery not a key interest for community
 No resources (e.g. no funding or staffing)
 No opportunity (e.g. no partners)
 Don't know
 Other (please specify) _____
19. Before this survey, were you aware of the Anishinabek Conservation and Fishing Agreement, which was signed in 1993?
 Yes No Not sure
20. Before this survey, were you aware of the Anishinabek/Ontario Fisheries Resource Centre?
 Yes No Not sure
21. Before this survey, were you aware that the Anishinabek Conservation and Fishing Agreement has resulted in the establishment of the Anishinabek/Ontario Fisheries Resource Centre?
 Yes No Not sure
22. Before this survey, were you aware that the Anishinabek Conservation and Fishing Agreement has resulted in 6 commercial fishing agreements between MNR and Anishinabek Nation communities?
 Yes No Not sure
23. Before this survey, were you aware of the Anishinabek/Ontario Resource Management Council?
 Yes No Not sure



SECTION 2

This section is an opportunity for you to tell us what you think about the fishery, its management, its importance to Anishinabek peoples, and how Anishinabek communities can be more involved in harvesting, management and decision making.

1. Please check the box that matches your opinion on the following statements:

a. There is a limit to the amount of fish that can be harvested from a river or lake.
strongly agree, agree, don't know, disagree, strongly disagree

b. First Nations need to agree to an approach for sharing fisheries among First Nation communities fishing in shared waters
strongly agree, agree, don't know, disagree, strongly disagree

c. Recognizing the priority of aboriginal and treaty rights, the fishery should be a shared resource between First Nation communities and non-First Nation peoples in Ontario.
strongly agree, agree, don't know, disagree, strongly disagree

Comments on any of the above: _____

2. Please check the box that matches your opinion on the following statements:

a. First Nations currently have a fair share of the fishery.
strongly agree, agree, don't know, disagree, strongly disagree

b. There are unrealized economic opportunities for your community in the fishery.
strongly agree, agree, don't know, disagree, strongly disagree

c. There are greater economic opportunities for communities if they work together (rather than independently) to develop commercial fishing, value-added products (e.g. smoked fish), tourism, and employment opportunities in fisheries management.
strongly agree, agree, don't know, disagree, strongly disagree

d. First Nations have sufficient information and resources to access fisheries-based economic opportunities.
strongly agree, agree, don't know, disagree, strongly disagree

e. Training geared at enhanced economic benefits should be provided for resource users.
strongly agree, agree, don't know, disagree, strongly disagree

f. Joint efforts between all parties are needed to get economic benefits from the fishery such as processing and marketing strategies
strongly agree, agree, don't know, disagree, strongly disagree

Comments on any of the above: _____

3. Do you see the fishery as a source of economic development opportunity? Yes No not sure

4. Please rank each of the following fisheries based economic opportunities from most important (1) to least important. (6)

- Fisheries management career (biologist, technician) _____
• Commercial fishing _____
• Fishing processing and marketing _____
• Tourism (charter boat fishing, fishing lodge development) _____
• Ecotourism (charter boats, sight seeing, participation in traditional activities) _____
• Other (please explain) _____

5. Please check the box that matches your opinion on the following statements:

a. Anishinabek First Nations and MNR should work on a joint training strategy for fisheries resource management career opportunities for Anishinabek youth.
strongly agree, agree, don't know, disagree, strongly disagree

b. Anishinabek First Nations and MNR should work on a joint training strategy for fisheries resource management, food safety, and compliance for community members.
strongly agree, agree, don't know, disagree, strongly disagree

c. A more coordinated and consistent approach between First Nation communities is needed to address challenges with respect to the fishery.
strongly agree, agree, don't know, disagree, strongly disagree

d. Understanding and reconciling the different management approaches of the province and First Nations is important.
strongly agree, agree, don't know, disagree, strongly disagree

e. A fisheries strategy between the Union of Ontario Indians and MNR should be developed and implemented.
strongly agree, agree, don't know, disagree, strongly disagree

Comments on any of the above: _____

6. It is clear that the Anishinabek Conservation and Fishing Agreement was meant to be about more than commercial fishing.

The parties need to clearly identify opportunities for cooperative management agreements, beyond commercial fishing.
strongly agree, agree, don't know, disagree, strongly disagree

Comments on any of the above: _____

Thank you for taking the time to complete this questionnaire. Your views will provide important guidance as we consider our approach to enhancing fisheries based career opportunities, promoting economic development, and ensuring a healthy fishery for future generations.

In order to enter you into the draw for prizes we need to collect your contact information. It will not be used for any other purpose.

Name: _____

Address: _____

Phone: _____

Email: _____



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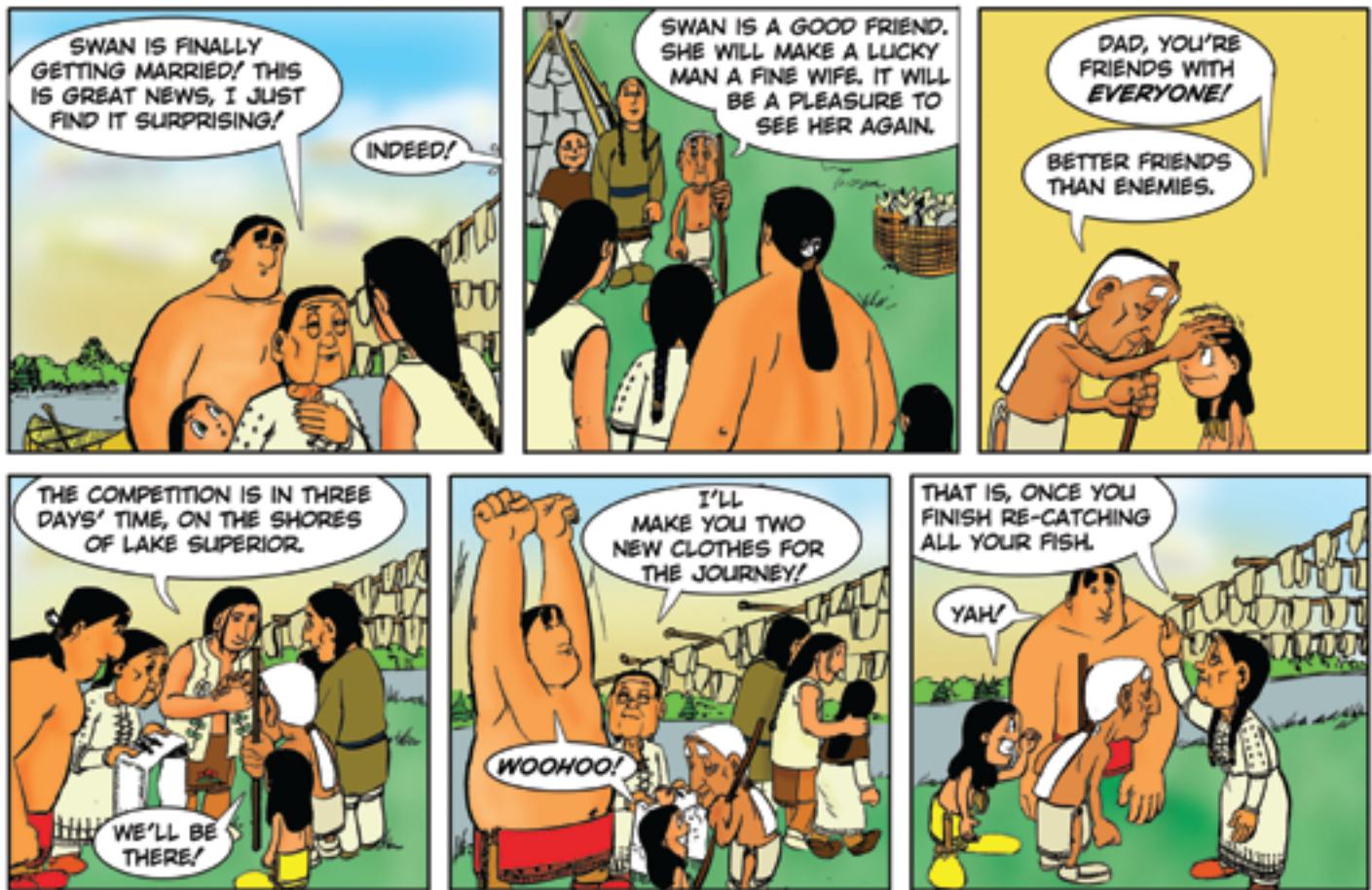
Dan Frawley

Frawley honoured

Former professional hockey player Dan Frawley was inducted into the West Nipissing Sports Hall of Fame on May 9. The legends of Hockey Internet website says "His desire and ability to lead by example on the ice made him an asset in nearly 300 NHL games in the 1980s." A citizen of Nipissing First Nation, Dan played right wing for the Chicago Black Hawks before spending four years with the Pittsburgh Penguins, including a stint as team captain before handing the role to teammate Mario Lemieux.

He scored 37 goals and 40 assists in NHL play, and came out of retirement to help the Rochester Americans of the AHL win the 1996 Calder Cup. In 2003 he was selected to the Rochester Americans hall of fame.

Rabbit & Bear Paws



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Anishinabek News Annual Golf Tournament

Indian Hills Golf Club Kettle and Stony Point First Nation Thursday June 11th, 2009

REGISTRATION: 1-877-702-5200 ext. 2288 to book your foursome. Categories include, Men's, Women's, Mixed (2 men + 2 women), Men's Senior 50+.

Early Registration \$750.00 per team . After May 15th \$800.00 registration per team. Limit 36 teams. 10:00 am Shotgun start.

Tournament fee includes: complimentary gift and prizes for all golfers, practice range, barbecue lunch, steak supper, cart, round of golf, men's and women's longest drive, closest to the pin/rope.

Please make cheque to Union of Ontario Indians
P.O. Box 711, North Bay, ON, P1B 8J8

ANISHINABEK NEWS





Draft Agenda Aamjiwnaang First Nation June 8, 9, 10, 2009

DAY 1 – Monday, June 8th, 2009

SUNRISE CEREMONY

9:00 a.m. OPENING PRAYER/OPENING SONG

(Chiefs dance into circle during Grand Entry)

INTRODUCTION OF CHAIRPERSONS

WELCOME

Chief Chris Plain, Aamjiwnaang First Nation

Regional Chief Tom Bressette

Grand Council Chief John Beaucage

Acknowledgement of Hosts

9:30 a.m. CHIEF'S CIRCLE and NOMINATIONS

12:00 p.m. LUNCH

1:00 p.m. REVIEW & ACCEPTANCE OF AGENDA

1:30 p.m. CORPORATE REPORTING

Acceptance of June 2008 and Nov 2008 minutes

FINANCIAL REPORTING

Union of Ontario Indians

Anishinabek Nation Management Group Inc.

Anishinabek Nation 7th Generation Charity

2:30 p.m. PROGRAM UPDATES

3:00 p.m. Sweat Lodge for nominees for Grand Council Chief and Deputy Grand Chief and others who may be interested in participating.

Evening Social hosted by Grand Council Chief John Beaucage

DAY 2 – Tuesday, June 9th, 2009

9:00 a.m. OPENING COMMENTS - CHAIRPERSONS

NOMINATORS AND CANDIDATES ADDRESS THE ASSEMBLY

10:30 a.m. ELECTION – GRAND COUNCIL CHIEF

11:00 a.m. ELECTION – DEPUTY GRAND CHIEF

11:30 a.m. ADDRESS BY GRAND COUNCIL CHIEF & DEPUTY GRAND CHIEF

12:00 p.m. LUNCH

1:00 p.m. REGIONAL ELECTIONS

2:00 p.m. SPECIAL SESSION ON TREATIES & TREATY

IMPLEMENTATION

CEREMONY

TREATY IMPLEMENTATION

REGIONAL-BASED TREATY COMMISSIONS

NATIONAL TREATY CHIEFS COUNCIL

3:00 p.m. CITIZENSHIP – INTRODUCTION OF DRAFT LAW

3:30 p.m. EDUCATION AUTHORITY RENEWAL

Resolutions will be dealt with after each agenda item when necessary

DAY 3 – Wednesday, June 10th, 2009

9:00 a.m. HEALTH

Anishinabek Advisory Council on Health, Public Health Consultations

9:30 a.m. LANDS & RESOURCES

Inter-Treaty Harvesting, Public Lands Disposition Act, Anishinabek/Ontario Resource Management Council

10:30 a.m. ANISHINABEK NATION ECONOMIC STRATEGY

UPDATE

11:00 a.m. NEW CERTIFICATE OF INDIAN STATUS

11:30 a.m. HARMONIZATION OF TAXES

12:00 p.m. LUNCH

1:00 p.m. CONSULTATION & ENGAGEMENT LAW

1:30 p.m. COMPREHENSIVE SELF-GOVERNMENT

3:00 p.m. CLOSING ADDRESS BY GRAND COUNCIL CHIEF & DEPUTY GRAND CHIEF

CLOSING PRAYER

TRAVELLING SONG



Elections

Candidates for Grand Council Chief:

Declared candidates at press time



Thomas Bressette – Chippewas of Kettle and Stony Point First Nation

Advancement through partnerships and negotiations: We can get more done if we work as a Nation of unified communities. This must be done while respecting our historic mandates to "Protect and Advance our Rights" and "Protect our Citizens and Communities".

Economic Development: Creating opportunities that will make our First Nations economically stronger. A strong economy will eliminate all of our other problems.



Robert Corbiere – Wikwemikong Unceded Indian Reserve

First Nation Governance: I commit to lobbying and advocating to the benefit of First Nations, starting with the 2 per cent federal cap, green energy and evaluating UOI programs.

Alternative energy : The provincial government is extending opportunities for First Nations to get involved. I propose to open a Centre of Excellence that would hire experts in Green Energy and work with First Nations and their projects.



Patrick Madahbee – Ojibways of Aundeck Omni Kaning First Nation

Rights-based agenda: We need to advance our Treaty issues in the areas of education, sustainable economies and inclusion of our youth in building First Nations.

Citizenship: Our identity as Anishinabek people is crucial to the survival of our Nation.

Health of the Anishinabek people: We need to make healing a top priority. The effects of drug abuse is destroying families and futures.

Candidates for Deputy Grand Council Chief:

Declared candidates at press time



Glen Hare – M'Chigeeng First Nation

Our Treaty Rights: The Rights of our children and future generations is always a priority.

War on Drugs, Mining Act, Citizenship and the MRP law: We need to continue to move forward with these important initiatives in our communities

Language: As a fluent speaker of Anishinabemowin, I believe that we should encourage our youth to embrace our culture and be proud to be Anishinabe.



J. R. Marsden – Alderville First Nation

Comprehensive Self-government: I truly feel it is time to pursue this route and many Chiefs agree.

War on Drugs: We need to obtain the support of the governments in our initiatives.

Watchdog department: This is needed in order to stay on top of issues that affects us all. This will help our lobbying efforts.



Greg Plain – Aamjiwnaang First Nation

Rights-based agenda: The rights-based agenda must be defined in a way that respects distinct community needs, aspirations, values, knowledge, Laws, and Customs.

Responsive Leadership: Leadership must be relevant, responsible and always seek to reconcile challenges that have historically prevented political unity and strength.

Responsible Government: Generation of wealth must now be elevated as a new agenda.

Greetings from Gary Dokis, Chief Operating Officer, Union of Ontario Indians

Ahnee! I am honored, this year, to be appointed by the Grand Chief and Leadership Council to serve as Election Officer and to assist Grand Council Elder Gordon Waindubence as his Oshkabewis with the preparation of the election of the Grand Council Chief and Deputy Council Grand Chief positions.

Elections will take place during the Grand Council Assembly

on June 8, 9, 10, 2009 in Aamjiwnaang First Nation.

Grand Council Chief John Beaucage has announced at a Leadership Council meeting, that there will be a stand-up election this year.

The stand-up election is in accordance with the motion passed at the last Grand Council Assembly held in 2006.

The motion states: "...each voter stand behind their candi-

date of choice." "...Upon motion duly made it was resolved that the election procedures that have customarily been in place be put aside and replaced with a voting procedure that would have each of the delegates line up behind their candidate."

Elder Gordon Waindubence will be organizing the participants and conducting the election ceremonies that will occur on June 8 and 9.



Aamjiwnaang First Nation Chief Chris Plain, Grand Council Elder Gordon Waindubence and Aamjiwnaang councillor Darren Henry.