



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

Volume 21 Issue 6

Published monthly by the Union of Ontario Indians - Anishinabek Nation

Single Copy: \$2.00

JULY/AUGUST 2009

Fisher Harbour mess 'racism'

UOI HEAD OFFICE—The Treaty and Aboriginal Rights of the Anishinabek are being infringed upon by transport of illegal materials into Fisher Harbour, an active port since 1975 about 100 km. west of Sudbury on Lake Huron.

"This is a case of environmental racism," says Grand Council Chief Patrick Madahbee. "Alexander Centre Industries, the Ministry of Natural Resources and Ministry of the Environment have only measured the impacts in certain segments of the environment without considering the loss of First Nation peoples' ways of life."

Since 2003, Whitefish River First Nation on Manitoulin Island has been objecting to the storage and shipping of flux sand, salt and other metal concentrates at Fisher Harbour, not far from sacred Anishinabek sites at Bell and Dreamer's Rock and traditional burial grounds.

Some 22 communities on Manitoulin Island and other nearby islands get their drinking water from near the harbour which, a recent environmental analysis shows, may be contaminated with cyanide and chloride.



James Bartleman

— Photo by Michelle Quance

Portrait shows heritage

When visitors to the Ontario Legislature at Queen's Park see the official portrait of the Hon. James K. Bartleman, they will have no doubts about his First Nation heritage.

Unveiled in June, the province's first Aboriginal representative of the Queen is portrayed wearing his trademark fringed buckskin jacket, adorned by his medals and symbols of office. Behind him in the portrait — at Bartleman's request — is a painting by artist Goyce Kakegamic of Sandy Lake First Nation, the community that gave Ontario's 27th lieutenant governor his buckskin coat.

Portraitist Cyril Leeper of Simcoe County — who has painted official portraits of 14 lieutenant governors, captured Bartleman in the familiar surroundings of his own home instead of at the legislature or in his studio.

—By Sharon Weatherall

Alicia now role model

By Kelly Crawford

OTTAWA — Alicia Sayers from Garden River First Nation has been chosen as one of 12 National Aboriginal Role Models for the coming year.

She is currently a third-year communications student at Wilfrid Laurier University in Waterloo, with a concentration in public relations.

"I will be travelling to community events across Canada. I hope to inspire a healthy lifestyle and encourage youth to reach their goals," says Sayers, who is both a dedicated volunteer and an artist.

"I am happy I can express myself through art," says Sayers, who has worked as a volunteer for the Juvenile Diabetes Research Foundation Canada, Canadian Red Cross and Out of the Cold.



Alicia Sayers likes to express herself through her art.

IN BRIEF

Courting Ontario chiefs

SAULT STE. MARIE — John Beaucage and three other Candidates bidding to replace Phil Fontaine as national chief of the Assembly of First Nations met in Batchewana First Nation to court the crucial vote of Ontario's 134 chiefs.



More than 600 First Nation leaders are eligible to vote July 22nd during the AFN annual assembly in Calgary.

John Beaucage

"Since I'm the only candidate from Ontario, it's important that I'm here with Ontario chiefs," said Beaucage, who recently stepped down as Grand Council Chief of the Anishabek Nation. "Even though they're from Ontario and I'm from Ontario, I still have to make sense."

Wanted: cover art

SUDBURY — The Native Studies Department of the University of Sudbury is offering a \$100 prize for a piece of artwork to be used on the cover of the Native Studies Undergraduate Journal. For information contact Kevin Fitzmaurice at Kfitzmaurice@usudbury.ca or at 673-5661. Deadline for submission is Friday, July 31, 2009.

Toulouse makes it two terms

BATCHEWANA FN — Regional Chief Angus Toulouse was re-elected to serve another three years at the All-Ontario Chiefs Conference July 8th.



Toulouse, from Sagamok Anishnawbek, was first elected as Ontario Regional Chief of the Assembly of First Nations in 2005. "First Nations leadership in Ontario want significant changes and improvements for their peoples and communities through implementation of their treaty rights based on their treaty relationships with the Crown," he told assembled chiefs.

Angus Toulouse

Anishinabek News Online
www.anishinabek.ca

WATER: Lifeblood of Mother Earth Site 41



Maude Barlow, chairperson of the Council of Canadians and senior advisor on water to the president of the United Nations General Assembly, addresses July 4 gathering of 700 who met to protest Simcoe County plan to create a landfill over the Alliston Aquifer, thought by scientists to be the source of some of the purest drinking water in the world. Barlow urged the protesters – including First Nations activists and Simcoe County farmers – “not to let one single piece of garbage be deposited at Site 41.” Inset: Protest camper Vicki Monague with Maude Barlow.

Beausoleil BCR backs dump protest

By Maurice Switzer

TINY TOWNSHIP – After two months of a peaceful camp-in protest across the road from a controversial proposed landfill site in Simcoe County – identified as Site 41– the spirits of Vicki Monague and four other Anishinabek women were lifted by the sight of a small, letter-sized piece of paper.

Waving it before a gathering of about 700 people in a field off Township Concession Road 2, Monague smiled broadly in announcing the passage of a Band Council Resolution of support from her home community of Beausoleil First Nation.

Fellow camper Elizabeth Brass-Elson said the BCR made her feel like a member of Beausoleil council for the first time since the protest began on the traditional territory of the Christian Island band.

Dated June 23, the Beausoleil BCR said council members “share the concerns of the citizens of the County of Simcoe who are in opposition of the construction and operation of a landfill station located above the Alliston Acquirer”.

Shelley Essaunce-Lamarche, another camp protester from Christian Island, explained that – in the Anishinabek tradition – caring for the water is the responsibility of the women, since water is the source of all life.

STAY CLEAR STAY SAFE

Recreational activities near hydro stations and dams are dangerous

Stay clear of hydroelectric stations, dams, shorelines and surrounding waterways. Hydro stations operate year-round and affect water flows and ice conditions. Water that looks safe can become treacherous in minutes. Ice that forms near, or even several kilometres away can be dangerous. If you see water levels changing, move a safe distance away immediately.

Obey all warnings, signs, booms and buoys or you could face charges and fines of up to \$2000.



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GENERATION

Visit opg.com to receive your free water safety DVD or children's computer game.

All Nominators who submit a complete nomination form are eligible to win a trip for two to the 2010 NAAA gala in Regina Saskatchewan.

Nominating someone provides our people an opportunity to get to know some of our great Aboriginal role models and introduces them to our Nation while celebrating their life stories.



Chelsea Lavalée
Special Youth Award Recipient

Nominate an Achiever for a National Aboriginal Achievement Award

National Aboriginal Achievement Foundation
Deadline • September 23 2009 • 416 987 0241 naaf.ca



ANISHINABEK

Women 'raised' new Anishinabek leaders with blankets

By Gary Dokis

Congratulations to Grand Council Chief Patrick Madahbee and Deputy Grand Chief Glen Hare for their successful elections at the 2009 Grand Council Assembly in Aaamjiwanng on June 9, 2009. I would also like to congratulate all of the candidates that participated in this year's election. Tom Bressette and Robert Corbiere were nominated for Grand Council Chief, and JimBob Marsden and Greg Plain were nominated for Deputy Grand Chief.

The election was held in a traditional way this year. Candidates were nominated during the Chief's circle on June 8, and invited to join the circle and sit to the

left of their nominator. The nominators offered tobacco to the candidates during the circle and then nominations were seconded. If the tobacco was accepted by the nominee the candidate was considered to have accepted the nomination. Members of the Youth Council recorded the nominator, seconder, and whether the candidate had accepted the tobacco.

A sweat lodge was held in the afternoon after the nominations. All of the nominated candidates and other interested participants were invited to attend the sweat lodge. There was a feast following the sweat lodge.

The nominators and candidates were permitted time to address

the Chiefs and delegates prior to the election on Tuesday morning. The candidates for Grand Council Chief were then lined up in three different directions within the Chief's circle and the delegates were asked to line up behind their preferred candidate. The Youth Council members then recorded the number of delegates behind each candidate and reported this information to the election officer. The election officer then reported the results to the Grand Council Assembly. The same process was followed for the Deputy Grand Chief election.

Elder Gordon Waindubence conducted a pipe ceremony with Grand Council Chief Madahbee

and Deputy Grand Chief Hare. They were then seated on blankets made for the occasion by Youth Council representative Sandra Albert. The Chiefs were then raised by four women who draped the blankets around the Chiefs. These women are who give the elected Chiefs their power.

The process was interesting and is unique to the Anishinabek Nation, but was developed with the assistance of many people. Leadership Council Elder Gordon Waindubence worked for several months with the Election Officer and Rhonda Couchie to help develop the Anishinabek process. Other participants included the Grand Council co-chairs, Vera

Pawis-Tabobondung and Phil Goulais.

The four women, speakers of the language, representing the four regions of the Anishinabek Nation were instrumental in bringing the Grand Council Chief and Deputy Grand Council into power. Youth Council members also played important roles during the nominations and elections. Members of the Elders Council, Women's Council, and Youth Council also participated in a practice run on the eve of Grand Council and added some valuable input to the process.

This process can now be refined and used for future Grand Council elections.

Recollet wins awards

By Heather Campbell

Her extensive contributions in the community have touched many lives, which is why 2009 has been an award-winning year for Vivian Recollet.

A health promoter with Sudbury's Shkagamik-Kwe Health Centre, Recollet received the YWCA's Women of Distinction award, the Influential Women of Northern Ontario award and the Ontario Medal for Good Citizenship. Originally from Wikwemikong Unceded Indian Reserve, Recollet trained as a nurse in the early 70's, graduating at only 17.

During 23 years in Toronto she worked at Sunnybrook Veterans hospital and Anishnabe Health before returning to the Sudbury area in 2003 to work at Shkagamik-Kwe.

"Amazing I have come this far and I never dreamt I would get an award for the work I do," says a teary-eyed Recollet. "My highest award was an Eagle feather and getting that Eagle feather was unbelievable."

She credits the amazing elders she worked with at Anishnabe Health for changing her life forever.

"Reconnecting with who I was as an Anishnabe-kwe impacted on the way I did things," she says. "I came to understand who I was and where I belonged...how our teachings are so integral to our wellness."

"I love health promotion. It gives me more flexibility in the programming that can be done in the community," says Recollet, who is credited by starting a diabetic support group, a cancer support group and a youth summer camp for the health centre.



Vivian Recollet

Calling all Elders

TORONTO—A University of Toronto professor is looking for traditional story-tellers to contribute to a new Aboriginal Spirituality course she will begin teaching this fall.

"We are extending an invitation to all elders, storytellers, history buffs, and colourful community characters to participate in the course as heads of learning teams," explains Cynthia Wesley-Esquiaux. "We'd like to hear from as many as 14 Aboriginal community members who are interested in participating."

Wesley-Esquiaux's "Aboriginal Spirituality: History and Practice" course will launch Sept. 7th with an estimated 70 students.

"I am going to team each community member with 5-10 students who will use a variety of methods to record what they learn from discussions with the elders and storytellers as part of their course work. The students will make themselves available to sort through papers and compile data, and get community members' notes into publishable format for them, catalogue their papers and life collections.

"At the end of the year we want



Cynthia Wesley-Esquiaux and Elder Wanda Big Canoe, Chippewas of Georgina Island First Nation, who will be participating in a new storytelling course project.

to produce a document, a video, or a story collection that the elders, and story-tellers can use how it suits them"

Wesley-Esquiaux, a citizen of Georgina Island First Nation in Lake Simcoe, says respected elders Pauline Shirt and Duke Redbird have already agreed to participate in the course and are looking forward to the opportunity to have their personal archives organized and learning how to produce powerpoints and story boards of their extraordinary lives.

"We are losing elders, storytellers and colourful community characters every day and if we don't tell the stories in this gen-

eration, who will have them in the next?"

Wesley-Esquiaux says community members will not be paid for their involvement in the course project, but will receive the benefits of receiving an organized collection of personal data, an audio/visual record of their knowledge, and the opportunity to learn new computerized skillsets, as well as numerous opportunities for social interaction.

Anyone interested in learning more about the project can contact Cynthia Wesley-Esquiaux at 416-978-2208, 905-252-5441, or by e-mail at cynthia.wesley@utoronto.ca.



Quillwork amazes

People are 'amazed' when they see the Thunder Bay Art Gallery's Honouring exhibition of quillwork, beadwork and basketry. "It shows the relationship between native and non-native people," says Jean Marshall, the Kitchenuhmaykoosib Inninuwug band member who curated the exhibition and promoted it during July's Mt. McKay Pow-Wow in Fort William First Nation.

Marshall says the Anishinabe have gradually transitioned from porcupine quillwork to beadwork since plentiful supplies of beads were introduced.

The exhibition features the work of 16 northern Ontario craftspeople, including Manitoulin Island women Lima Jacko, Mamie Migwans and Patricia Trudeau and is on display in the gallery's main lobby until Sept. 20.

-By Rick Garrick

Dokis citizens urged to get involved

By Marci Becking

DOKIS FIRST NATION – On and off reserve citizens are urged to get involved with the Dokis Land Code process.

A land code would will allow Dokis First Nation to exercise control over its lands and resources for the use and benefit of its citizens.

August dates for land code meetings are Comfort Inn, Sturgeon Falls Aug. 11, N'swakamok Native Friendship Centre, Sudbury Aug. 17 and Coffee Time, North Bay on Aug. 18. All meetings are from 7-9 pm

Off-reserve polling dates are September 5, 2009 at the Comfort Inn, Sturgeon Falls; September 11, 2009 at the Quality Inn - 390 Elgin St. South, Sudbury and on September 12, 2009 at Coffee Time in North Bay. Voting stations will be running from



9am to 8pm.

Voting in Dokis First Nation will take place September 17 and 19, 2009. Mail-in votes will also be accepted.

For more information, contact the Dokis First Nation band office (705) 763-2200.



ANISHINABEK NEWS

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

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MAANDA NDINENDAM / OPINION

Buffy: it's good that some things never change

It was a perfect night for a ball game.

The July air was cooled by a light breeze off Lake Ontario. If memory serves correctly, a bright moon glowed overhead.

Except it wasn't a game of baseball that had the attention of the several thousand people who showed up at what was then Maple Leaf Stadium near the Toronto waterfront.

It was the 1964 edition of the Mariposa Folk Festival – forced from its intended home in Orillia by a court injunction because the town made famous by Stephen Leacock's Sunshine Sketches had had its fill of rowdy music fans. The previous summer some 8,000 ticket-holders – almost as many as Orillia residents – overwhelmed the community, jamming streets, cleaning restaurants out of food and shocking the locals with public displays of alcohol consumption and smoking of God-only-knows-what.

Bigger and brasher Toronto was prepared to roll out a welcome mat for the displaced, disgraced banjo pickers and guitar strummers, probably because the baseball diamond was nearly as isolated from the rest of the city as Alcatraz is from San Francisco.

Spectators sat on the playing field; I parked myself in the general vicinity of where Sparky Anderson played shortstop for the International Baseball League's Toronto Maple Leafs.

I can remember most of what I saw and heard that evening – a raucous bluegrass group called the Greenbriar Boys, and an amazing performance by blind bluesman Rev. Gary Davis.

But what I'll never forget was the quavering voice of a young Indian woman named Buffy Sainte-Marie, whose songs seemed to bounce off your heart before climbing up to meet the stars sparkling over Lake Ontario. All of her lyrics – whether those of the militant Universal Soldier, the melancholy Now



Maurice Switzer

That the Buffalo's Gone, or even the whimsical Cripple Creek – vibrated our inner tuning forks.

Since that night a lot of good water has passed under life's bridges for the orphan from Piapot Cree Indian Reserve in Saskatchewan: songs recorded by everyone from Barbra Streisand to Elvis Presley; a gig on Sesame Street, where she established a television first by breast-feeding her son; Gemini, Juno and Academy awards; honorary doctorates from four Canadian universities; a Lifetime Achievement Award from the National Aboriginal Achievement Foundation and Officer status in the Order of Canada.

So what was she doing on a late-June Friday night performing before 172 people in the auditorium of Elliot Lake's Lester B. Pearson Civic Centre?

She was still touching hearts with her love ballads, still bringing smiles by playing the mouth-bow – “possibly the oldest musical instrument known to mankind” – and still inciting her audiences to thought with songs like No No Keshagesh from her 22nd album Running For The Drum.

“Keshagesh” – a Cree word loosely translated into English as “greedy guts” – is what you'd call a little puppy who selfishly tries to gobble all the food in its plate, she explains. The song very specifically targets political and corporate leaders with unquenchable appetites to exploit natural resources so often located on Indian land.

Acknowledging the boisterous applause,

Buffy looks directly into the eyes of her musical admirers from Elliot Lake – the former home of Denison Mines now referred to in tourism brochures as “The Jewel in the Wilderness”.

“Who came up with that name?” she asks audience members, whose party mood suddenly grows more somber. “They say that silver burns a hole in your pocket, gold burns a hole in your soul, and uranium burns a hole in the earth.”

There is no anger or malice in her words, just sheer determination. This is the same little woman whose big voice the White House tried to silence during the Vietnam years by pressuring television networks and radio stations to ignore her and her music.

After the show I walk out into a clear night, the evening air cooled by a light breeze off the nearby lake. Overhead glows the sliver of a new moon. I can smile to myself because it is good that some things never change.

At 68, Buffy Sainte-Marie is still a Star-walker.

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



Buffy Sainte-Marie

– Photo by Jennifer Ashawasegai

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 SEPTEMBER

Advertising

Bookings: August 20

Final Art: Sept 10

News

News submissions: August 20

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

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There is no 'them and us' – only us

I struggled for a long time with anger and resentment. As a native person, I wrestled with a need for an evening-up, for a squaring of the deal that saw me dislocated and disenfranchised.

I thought that life was about payback. I thought every success, every forward motion, was an opportunity for showmanship, for a sneering in the face of society. A “look what I can do despite you” sort of swagger. As long as I carried that attitude it was me that was responsible for the “us and them” situation I believed existed everywhere.

It made life difficult, that constant measuring up. Then I met Old Jack. He was an Ojibway man who'd fought in a war, beat the bottle and reclaimed a ceremonial and traditional life for himself. He was a teacher – and a good one.

We were talking about what I saw as the challenges to my burgeoning sense of identity. He listened as he always did, with a curious expression and a half smile at the cor-



Richard Wagamese

ner of his lips. Then he said something that changed my whole life. “All tribal people are the same.”

There are no pure cultures anymore, he said. That's because the world and society ask all of us for sacrifice. Everyone from every culture surrenders parts of themselves to be included. Everyone lets go of something in order to grasp something else. As First Nations we let go of snowshoes and toboggans in order to grasp snowmobiles and pickup trucks. It's the same for everyone from everywhere. The world and society ask us for sacrifice in order to be included.

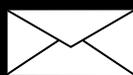
That's what we need to look at in this world, he told me; those things that are the same for all of us instead of those things that make us different. Because, in the end, we are all tribal people. We all began our cultural journeys as bands of people huddled around a fire in the night. It's only the degree of separation from that experience that creates barriers between us.

If we could accept that we are all tribal peoples and accept that each culture has sacrificed part of their identity to become a part of the whole, then we would have a starting point from which to build a future as a species. We've all been forced to abandon parts of our identities and it is in this fracturing that we find unity, and harmony.

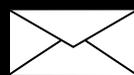
In the end, there is no us and them – there's just us – all of us.

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

MAANDA NDINENDAM / OPINION



LETTERS



Let community choose

I don't understand these Aboriginal Achievement Awards that are handed out to community members. I take it that these awards are for people that have either accomplished something great in their lives and overcame barriers (if this applies) or have countless volunteer hours within their community to make it a better and safe place to be.

So if someone is receiving this award, I would think that their past history of their positive works would show greatly. In other words, while they are "volunteering" nothing bad happens such as no criminal activity or negative events during their time of volunteering within that community.

Also when someone volunteers within a community, they are not getting paid for their time and this includes any amount of payment (i.e., honouraria).

Who chooses these people to receive these awards in the communities, their parents, close relatives? Certainly not the community members! It should be the community members that choose these people for they are the ones seeing the achievements of these individuals and know the time they put into the community for the betterment of all there.

Anastasia Cywink
Whitefish River First Nation

Editor's Note: Any Anishinabek Nation citizen may submit nominations for the Anishinabek Nation Lifetime Achievement Awards (see www.anishinabek.ca) and all nominations require a letter of support from that community's Chief and Council.

Sunoco rejected status card

My sister and brother-in-law and I were buying a propane tank for their barbecue in Acton. She went into Sunoco on 395 Queen St E and presented her status card. The manager had no clue so he called a higher authority and they told him Sunoco does not honour status cards for tax exemption.

We were hungry and needed the propane so we finished the purchase and told him we would never be back.

Ron Fisher
Darla Fisher Odjig
Wikwemikong

First Nation fires more frequent

This is Fire Prevention Week in Canada and to help reduce preventable fires, Canada Mortgage and Housing Corporation (CMHC) and the Aboriginal Firefighters Association of Canada have created a fire prevention manual and DVD for Aboriginal communities.

The Fire Prevention in Aboriginal Communities manual and DVD were created after CMHC's 2004 Canadian Housing Fire Statistics research identified that the rate of fire incidence in First Nations communities is higher (2.4 times) than the per capita rate in the rest of Canada and the death rate from these fires is 10.4 times greater.

To help prevent fires in Aboriginal communities and minimize potential fire damage, CMHC recommends that all homes: Install smoke detectors and check them regularly to ensure they are working properly and keep a fire extinguisher in a convenient location in your home.

For more information or a free electronic copy of the "Fire Prevention for Aboriginal Communities" manual and DVD visit the CMHC Web site at www.cmhc.ca or ask CMHC at 1-800-668-2642.



Land settlements not improving

By Lynn Gehl

Often times I hear people argue that modern-day land claim settlements are better than what was achieved by the historic treaty process.

Given that in both 1998 and 2008 the Canadian government apologized for their history of oppressing Indigenous Nations, in some ways this may be a reasonable assumption.

Direct comparisons are not always possible, but enough data are available to make some general observations.

In Treaties 1 and 2 that were enacted in 1871, the reserve formula was based on 160 acres per family of five. This converts to 32 acres per person.

In Treaties 3, 4, 6, 7, 8, 9, 10, and 11 from 1873 through 1921,

the reserve formula was based on 640 acres per family of five. This converts to 128 acres per person.

For some reason in Treaty 5 the reserve formula reverted back to 32 acres per person.

When one examines the provisions of a modern treaty – say the 2000 Nisga'a settlement in British Columbia – it can be seen that the Nisga'a relinquished 92% of their traditional territory.

The remaining 8% of land consists of approximately 1,900 square kilometres or 469,500 acres.

The number of Nisga'a citizens at the time of the land claims settlement totalled 5,800. When calculated on a per-person basis this amounts to 80 acres per

Nisga'a citizen.

Canada's apology would seem to be mere rhetoric in that at the level of practice nothing has changed.

One might argue that inflation has increased the value of the land, but monetary considerations are not relevant to the issue of traditional territorial occupation.

It is also interesting to note that through the 1853 Public Lands Act and the 1868 Free Grant and Homestead Act the governments of Canada granted 100 acres of land free to settlers.

The British government offered these free land grants to new immigrants for the purpose of establishing a stronghold on the land, as well as for the purpose of colony-building.

Unfortunately, due to racist policy, Indigenous peoples such as the Algonquin Anishinaabe of the Ottawa River Valley were denied free land grants.

Worse yet, in the Ottawa River Valley it was Algonquin land that was granted free to the new immigrants.

It is also interesting to note that the 1763 Royal Proclamation provided that British field officers were to be granted 5,000 acres, captains 3,000 acres, staff officers 2,000 acres, non-commissioned officers 200 acres, and every private man 50 acres.

Lynn Gehl, Algonquin Anishinaabe-kwe – Turtle Clan, is a PhD candidate in Indigenous Studies at Trent University in Peterborough.

It's empowering to remember where you come from

By Christine McFarlane

Kanoohken Wetii Kaa Onciyaan- "Remember Where You Come From".

I learned this phrase after I recently interviewed a fellow student from the University of Toronto as part of a series I have been writing for Anishinabek News on successful First Nations women in academia.

In speaking with this particular student, whom I admire for her work ethic and her ability to overcome adversity, the motto of "remember where you come from" stuck with me. At the time of the

interview, I really did not spend a lot of time thinking about why this phrase was being used, but as the school year progressed, I began to put a lot of thought into this phrase.

I recognize that life is often hard for many people, and not many people really know or take the time to take note of the people who often have had to fight to get to where they are today. I admire people who have had to overcome some type of adversity to become successful. Within these people, I see courage, hope and a tenacity

that I hope I can continue in my own fight to healing, and success.

I am learning that in taking the time to reflect and "remember where you come from" you are taking the time to acknowledge your beginnings, the adversity you have had to face and fight to overcome, and the pride that comes when you know you have conquered something.

I have often felt a sense of shame about my beginnings and would tear up when I felt I had to speak about what had happened to me. Behind the tears, there was not

only sadness but also a sense of shame. Though I realize logically, that there are many people who have battles to overcome, I often felt alone and thought that no one could really understand where I was coming from.

No matter what your roots are, where you come from, or what you have done in your life, it is important that you do not feel shame or forget where you came from in your struggle to succeed. Pride can overcome shame and that is an important lesson to carry forth and teach to other people in your life's journey.



Christine McFarlane



Lands and Resources

Ensuring access to natural resources



Trapping agreement made

The Union of Ontario Indians, the Ontario Ministry of Natural Resources and Indian and Northern Affairs Canada have collaborated in the establishment of the Trapping Harmonization Agreement, 2005-2010. The Implementation Committee is mandated to ensure the goals of the agreement are met.

The Trapping Harmonization Agreement goals are, a) ecological sustainability; b) respect for Anishinabek rights, traditions and values; c) sustainable management of furbearers and the marketing of pelts in an orderly manner; and, d) recognition of the significance of the conservation of wild furbearer resources.

The Trapping Harmonization Agreement has met with challenges, and in turn made those challenges opportunities for our Anishinabek Trappers.

BEAR WISE



Bear habitat or human habitat? *It's both. Be Bear Wise.*

Spending time outdoors? Remember that you're in the natural habitat of black bears.

Don't attract black bears:

1. Make noise as you travel through wooded areas
2. Properly store food at your campsite
3. Do not hike with food in your pack

While the chance of seeing or encountering a black bear is low, it is best to be prepared –

- Do not approach the bear
- Slowly back away
- Do not turn and run

To report bear problems call:

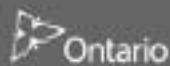
1 866 514-2327 TTY 705 945-7641

In a life-threatening emergency, call your local police or 911.

For more information, visit our website:

ontario.ca/bearwise

Paid for by the Government of Ontario.



Forestry Framework Process Agreement Negotiation Key Messages

September 3, 2008:

On September 3rd and 4th, 2008 representatives of the Ministry of Natural Resources and the Anishinabek Nation met for the first time to begin negotiations of a Forestry Framework Agreement that will address the Anishinabek Nation's desire for a greater role in forestry including the economic opportunities and benefits from forest-based development and in forest management.

Guided by the Letter of Intent between the Anishinabek Nation and the Ontario Ministry of Natural Resources, the negotiation teams were formalized and a schedule of negotiation sessions was established to address the development of a Memorandum of Understanding and Communication Protocol.

All parties came together for this first, important meeting in a spirit of mutual respect and committed to work together to find practical and innovative solutions that will result in a greater share of economic opportunities for the Anishinabek Nation in the forest sector.

November 18, 2008:

Representatives of the Anishinabek Nation and the Ministry of Natural Resources continue to make progress towards the negotiation of a Forestry Framework Agreement. The negotiators have agreed upon the main elements that will guide negotiations, including principles, issue resolution, communications and ratification. They are now ready to examine their negotiation priorities and remain committed to work together to develop a final agreement.

December 9, 2009:

Representatives of the Anishinabek Nation and the Ministry of Natural Resources continue to make progress towards the negotiation of a Forestry Agreement. The negotiators have agreed upon the five main topics for negotiation which are:

1. Communications/Consultation and Engagement with Industry
2. Economic Benefits/Resource Revenue Sharing
3. Involvement in Forest Management
4. Involvement in Forest Policy and Programs
5. Relationship Building

They remain committed to work together to achieve a final agreement and will begin with building a better relationship.

January 7, 2009:

Representatives of the Anishinabek Nation and the Ministry of Natural Resources continue to make progress towards the negotiation of a Forestry Agreement. They have reached agreement on a final Framework Process Agreement to recommend to their leadership for approval. This Process Agreement guides the on-going negotiations.

Following a vigorous discussion regarding a policy development initiative, they have reached a clearer understanding of how critical decisions are made within each organization.

February 18, 2009:

Representatives of the Anishinabek Nation and the Ministry of Natural Resources continue to look at the existing relationship and structures regarding forest management. This has provided them with an opportunity to identify gaps and opportunities. They have also defined key principles to improve upon their relationship and their dialogue continues to be constructive.

April 1, 2009:

Representatives of the Anishinabek Nation presented their expectations and interests to the five mutually agreed upon topic areas to be reflected in a draft Forestry Agreement and a positive discussion took place between the parties.

The parties shared information regarding the Ministry of Natural Resources' Independent Forest Audit and reporting processes and identified areas for further discussion.

The parties are now ready to develop the terms and concepts to be reflected in a Forestry Agreement.

April 20, 2009:

Representatives of the Anishinabek Nation and the Ministry of Natural Resources have begun to draft the key terms and concepts related to strengthening their relationship and to incorporate these concepts into the first draft of a Forestry Agreement.

The parties have agreed to turn their attention to Forest Management. The negotiations continue to be constructive and progress is being made.

May 20, 2009:

The Parties continue to make progress in defining their relationship resulting in good discussions regarding capacity, opportunities and economic development. The Parties have each put forward constructive ideas regarding strengthening their relationship and forest management planning. They continue to work towards practical and workable solutions.

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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.



Inter-governmental Affairs

Protecting Aboriginal and Treaty Rights



UOI Legal Policy Analyst Karen Biondi helps Temiskaming District Secondary School student Keith Kerr learn about Ipperwash.

Ipperwash in the classroom

By Karen Biondi

My experience at Temiskaming District Secondary School reinforced to me the importance of supporting those teachers who want to bring First Nations content into the classroom and the changes which must occur to the Ontario curriculum.

In May I was invited to Temiskaming District Secondary School by my former teacher and mentor, Kim Adair, who teaches law and history to Grade 10, 11 and 12 students.

When presenting to the Grade 10 students, I was not able to bring the students to the point of discussion as only one student of 30 had heard of the events at Ipperwash.

I spent the 50-minute class going over the history of the land and the Anishinaabe people who had lived there, the shooting of Dudley George and the resulting

Inquiry; it was all news to them.

Throughout the presentation, the students listened, seeming surprised that all this had happened and they had never known.

Mr. Adair told me that their reaction the next day was "consistent with the level of knowledge about First Nations affairs in Canada.

In the Grade 11 class, they were assigned essays on a variety of 'terrorists', including: the CIA, RCMP, Dudley George and Oka. The purpose of the paper was to research the person or group and determine the legitimacy of their actions.

In the essays written by the students, the RCMP was determined to be a terrorist group while the actions of those at Oka were found to be legitimate.

Every student had been given a different group to research but the general consensus following

my presentation was that, based on the definition of terrorism and previous lessons, the Stony Pointers' actions were legitimate.

The Grade 12 class was learning about international law, its scope and limitations.

In this presentation, I was able to focus on the larger issues at hand, including: the role of treaties, particularly as far as First Nations rights are concerned. I explained to the class that the historical treaties had been negotiated on a Nation to Nation basis, which is being largely ignored by the Canadian government.

A lively debate ensued in the final 20 minutes of class regarding what rights First Nations should be entitled to, and the opinions ranged from agreeing that First Nations should have their Treaty rights upheld and enforced to an argument of assimilation of First Nations.



The British and Western Great Lakes Confederacy Covenant Chain wampum belt.

Treaties: A history

By Karen Biondi

In 1763, the territory we now know as Canada was lost by the French to the conquering British. Along with the new regime, came a new way of dealing with First Nations throughout Canada. In the Royal Proclamation Act of 1763, it was stated "it is just and reasonable and essential to the security of our colonies that the several Nations or tribes...not be disturbed in possession...of territories, not ceded to and purchased by us are reserved to them."

So what did this Proclamation mean for First Nations? The British had just finished fighting a long and very expensive war with France and was now the sole European power in North America; they wanted peace between themselves, the settlers and the First Nations as they couldn't afford to keep fighting.

This statement was meant to be an assurance by the British to First Nations that there wouldn't be any expansion into their territory without their approval.

Unfortunately, that wasn't what happened. The American colonies began their war of Independence in 1775, successfully beating the British by 1781. An influx of British loyalists and First Nation supporters flooded into the remaining British territory of Canada and needed land to settle on. As Canada grew, the British began negotiating and signing treaties with various First Nations.

Many of the treaties which were signed in Ontario happened during a new phase of First Nation and European relations; First Nations were no longer valued trading partners and with the defeat of the United States in the War of 1812, they were no longer valued military allies.

These new dynamics left First Nations competing with the newcomers for what had always been theirs; they were now holding back chances for increasing development.

When First Nations began to negotiate and sign treaties, they had lost many of their negotiating tools.

The promise that had been given to Tecumseh of a First Nations homeland was lost with his death and hope of meaningful assistance from the British, and later Canada, soon turned to disillusionment.

Those who had signed treaties in hopes of improving and securing their situation often found that later on they were worse off than before. First Nations became discouraged, poor and clashed with their non Native neighbours and leaders.

The fate of First Nations people has not changed in any drastic way since the signing of the treaties centuries ago. The majorities of First Nations are still discouraged, poor and clash regularly with the government.

The climate of the First Nations is beginning to shift, however, bringing hope of the respect and entitlement deserved. The Constitution Act of 1982 was an early signpost to this shift; Section 35 recognized and affirmed aboriginal and treaty rights.

This paved the way for some critical decisions by the Supreme Court of Canada, including Marshall, where fishing rights of First Nations were challenged but upheld as treaty rights.

With the various decisions of the Supreme Court of Canada, there are increasing opportunities for First Nations in Ontario to have the treaties they signed with Britain enforced to a greater degree than has been given them through history.

Those opportunities include resource benefit sharing, enhancing the understanding of treaties in the general population and settling land claims with greater efficiency.

There is still a long way to go but the journey to continued progress is well underway.

Chief's Corner

First Nation: Chippewas of Kettle and Stony Point.

Name: Chief Elizabeth Jeannette Cloud.

Vision for Community: Chief Cloud sees the community capitalizing on the tourism industry, to build a destination location. The riches will most likely come from their land and the way that they will manage and use the land. Chief Cloud hopes that someday their community will be a vibrant healthy community where all members share in the resources.

Community Accomplishments/Challenges: She would like all her citizens to be healthy, free of a drug, which is her biggest challenge. That is why Chief Cloud has started a new Council Committee called War On Drugs; to keep them out of the hands of their future generation.

On Personal Note: Chief Cloud heard her dad talk about his home all her life. She just knew that it was down the road at Stony Point, his drive and wanting to get back home instilled in her that something had to change. Her father was her biggest inspiration for a career in politics. She is an advocate and volunteer for youth programs in her community, loves to read non-fiction books, loves music and is the wicked witch at the Haunted House at the Youth Centre each Halloween.



Chief Elizabeth Cloud
Kettle and Stony Point
First Nation

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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.

Aboriginal Ontario

Open for Business

A Special Report on Economic Development



Economic prosperity could be blowin' in the wind

PART ONE OF A SERIES

By Jennifer Ashawasegai

PARRY SOUND – Imagine seeing wind turbines dotting the horizon on First Nations lands and territories. There are high hopes that harnessing naturally-occurring winds can help build economies that communities so badly need to escape poverty.

Wind-farm developers have been knocking on First Nation doors and wooing their potential business partners with promises of revenues and job creation. The proposals tout environmentally-friendly philosophies, making them even more enticing to First Nations, who control what the developers want -- land.

The wind development market has been exploding onto Canada's energy industry scene for the past nine years. According to Canada's Wind Energy Association (CANWEA), between the years 2000 and 2006, the market has seen an average annual growth rate of 51 per cent, and will continue growing to match provincial and federal targets to increase renewable energy sources to feed existing power grids.

Recent court decisions and Ontario's Green Energy Act make it clear that First Nations must be consulted about proposed developments taking place on their traditional lands. The Act includes a "duty to consult" clause, to be interpreted like Section 35 of the Constitution Act, and includes other stipulations to ensure First Nation participation in the green energy industry.

Numerous wind projects are on the go involving First Nations in Ontario, including at least three in Anishinabek Nation territory.

Wasauksing First Nation is continuing negotiations with Skypower, a company that currently has over 200 projects at various stages of development in North America.

Wasauksing First Nation Chief



Henvey Inlet First Nation surveyed all its citizens about possible windpower project with this postcard.

Shane Tabobondung says there are six test towers up around Parry Island in Georgian Bay, near Parry Sound. He says the first one was erected in 2004, and soon after the community posted its wind data a year and a half later six developers were knocking on the door to do business.

Wasauksing decided to partner up with Skypower.

The First Nation has applied to the Ontario Power Authority's Request for Proposals but didn't win in the initial round of project bids. Tabobondung says there's still plenty of legwork to do -- an environmental study needs to be conducted, along with more community consultation -- before turbines are erected in Wasauksing. The initial OPA application was for a 100 Megawatt project, but Wasauksing is now looking at something in the range of 36 MW,

the chief said.

(According to CANWEA, "wind farms in Canada currently have a capacity of 2,775 MW -- enough to power over 84,000 homes or equivalent to about 1 % of Canada's total electricity demand." Typically, one wind turbine averages about two megawatts and can produce enough electricity to meet the yearly needs of about 500 homes.)

He remains confident the project will pave the road to economic independence for the First Nation.

"It's going to be a 25-year deal, [with a chance of renewal] and about 10 years will be spent paying some of the capital costs back." After that, Tabobondung hopes to see over one million dollars a year in revenue until the partnership grows, including on-going employment. "There's going to be a lot of construction

jobs to build the project, and then maintenance and security jobs." Ultimately though, Tabobondung says it's up to the community to determine the size of the project.

The wind farm business is not something built overnight, it's estimated that most projects take about eight to ten years to get off the ground before one turbine goes in. Wasauksing First Nation is entering its seventh year investigating the economic potential.

Meanwhile, about 90 kilometres north, off Highway 69, and also along the windswept Georgian Bay shoreline, Henvey Inlet First Nation is negotiating a deal with Wind Dancer Power on a 200 - 400 MW project.

The First Nation is forging ahead with an ambitious schedule. Ken Noble, HIFN Special Projects Coordinator, says they are hoping to have a test tower up by the end

of summer and the first turbine up in about three years. The community would be 51-per-cent owners in its partnership with Wind Dancer.

Noble says the project "will provide us with a level of economic independence we do not currently possess. It will allow us to enhance currently-underfunded programs such as health and housing along with social and cultural programs."

Noble, like Tabobobung predicts the project will bring short and long-term employment opportunities for community members, as well as spin-off benefits for surrounding villages.

"Imagine a new automobile plant or a business park with a dozen new businesses setting up shop next door. The community will grow, new businesses will pop up, people who prefer to live at Henvey or come home would have opportunities that are more attractive than elsewhere."

That's another benefit that Wasauksing First Nation Elder Aileen Rice hopes to see, in addition to a booming local economy -- youth retention. If all goes well, and Wasauksing does see a wind farm in the community, Rice hopes "people can move home and work. Right now, young people who go away to finish school stay there because there are no jobs here."

Brookfield Renewable Power, another player in the green energy business, has also been partnering up with First Nations, and has a Senior Advisor of Aboriginal Affairs on staff, John Kim Bell. He says it's a good time for First Nations to get into the industry, especially with government's duty to consult.

Burk Gursoy, Director of Wind Development, says Brookfield is about to sign a Memorandum of Understanding with Batchewana First Nation, and is also working with Pic Mobert First Nation in northwestern Ontario.

Ground broken for office complex

By Jeanette Pelletier

CUTLER— Guests were on hand to see the June 26th ground-breaking ceremony at the future site for one of Serpent River First Nation's lease ventures.

Construction began later that week on a 12,000-square-foot office complex on Highway 17 East next to the Serpent River Trading Post.

"This certainly has been a long time coming and will be looked at as another milestone for the community's efforts to create profit-generating enterprises," said Chief Isadore Day, who noted that the return on investment will be the benchmark for success and that he is confident that effective planning will lead to the venture's success once anchor tenants are in place.

The project has been in the works for several months, with the lion's share of funding from the First Nation's own resources, supplemented by partnership funds from other outside sources.

Serpent River sees the project as providing greater opportunities for summer employment for community youth.

Corey Meawasige made a tobacco offering, noting: "If the project is going to bring more employment opportunity, all the power to it!"

The four-unit facility is being designed for energy efficiency to provide flexible space allocation for tenants. The building should be completed by January 2010.

For more information contact Chief Isadore Day at 705 844 2418.



Michelle Pelletier-Cook, Chief Isadore Day, Corey Meawasige and James Owl at ground-breaking ceremony.

EZHOOSGAGED/ARTS

Subjects of documentaries ARE the stories: Obamsawin

By Christine McFarlane

TORONTO – Renowned film-maker Alanis Obamsawin says the human subjects of her documentaries are the stories she tells on film.

“You don’t know the story; the person that is in the documentary is the story,” she told a group of youth attending a May workshop at the Native Canadian Centre of Toronto. “It is important to know where the heart of your story is.”

The Abenaki producer spoke about the research that goes into documentaries and how the research experience has been very enriching for her in her own projects.

In interviewing her subjects, she says she tries “to put a person at ease, converse with them in a



Alanis Obamsawin

way that does not put pressure on them and understand that in going into an interview without questions prepared in front of you, the experience is more enriching and allows the person to see that you are interested in them and what they have to say.”

Obamsawin began her career as a singer, writer and storyteller,

but dove into filmmaking in 1967 with a documentary titled Christmas at Moose Factory, which she wrote and directed. Since then, she has made over 30 documentaries on issues that affect First Nations people in Canada, including Incident at Restigouche (1984) -- a depiction of the Quebec police raid on a Mi’kmaq community, Richard Cardinal: Cry from a Diary of a Metis Child (1986) -- an examination into adolescent suicide, and No Address (1988 -- a look at Montreal’s homeless.

Her best-known work was Kanesatake: 270 Years of Resistance, related to the 1990 confrontation near Oka, Quebec provoked when the town proposed building a golf course on the site of a Mohawk burial ground.



Bernadean Laginski with painted deer-hide work.

Artist says kitchen makes her creative

By Kim Hanewich

BARRY’S BAY – Algonquin artist Bernadean Laginski staged her first-ever exhibition-- The Beauty of the Creator—in June at South of 60 Arts Centre.

Laginski acknowledges her gift and natural affinity for art which she has pursued since childhood. She prefers to work at her kitchen table, attributing the positive atmosphere of this central location in her home where she is surrounded by family and friends with creating an environment conducive to creating good art.

Both her painting style and subject matter bear witness to her Algonquin heritage. “I am constantly surrounded by nature and Algonquin Park is a huge source of inspiration as I paint nature scenes and the animals that live in the park.”

Laginski cites Benjamin Chee Chee and Norman and Randy Knott as her artistic influences.

The influence of the elegant linear design of Chee Chee is evident in many works including the 16”x20” paintings Loon Spirit and Butterfly Spirit. She credits the Curve Lake Knotts for their influence in her use of the natural environment in works such as Three Turtles with Bullrushes and Grey Loon.

There is a feel of traditional west coast design in Mudcat, a 1999 acrylic painting done on a slab of cherry wood. Laginski paints on a variety of surfaces, including reclaimed wood, furniture, skinning boards, buckskin, paddles and canvas.

“Through my work I hope to encourage others to look around at the Creator’s beauty which takes many forms and if we stop and are still for even a moment we will see it,” she says. “We all have the opportunity to see it if we just take the time to realize that we are mere specs on this earth compared to what is all around us.”

Exploring beauty, sharing her environment, a willingness to realize her dreams along with the honesty in her work which honours the Creator and creation make this emerging artist one to watch.

Her work can be seen at her shop at 16 Algonquin St. in Whitney.



Elizabeth Bannon with the Tree of Life at the June 4 opening reception of the Honouring Our Stories exhibit at the Thunder Bay Art Gallery. Many of the students who created the Honouring Our Stories exhibit attended the June 4 opening reception at the Thunder Bay Art Gallery.

Students tell stories with art

By Rick Garrick

THUNDER BAY – Gull Bay’s Daniel Pelletier was surprised with the growth of his creative abilities during the Honouring Our Stories art project.

“The project was so hard at first,” says the Grade 9 student who lives in Thunder Bay but often visits Gull Bay. “After the first round, it was so easy.”

Pelletier was one of a group of St. Patrick High School First Nations art class students who created the Honouring Our Stories project this past semester in collaboration with the Thunder Bay Art Gallery’s Arts Access program

First Nations artists Elliot Doxtater-Wynn and Alice Sabourin assisted in the program, which received financial assistance from the United Way YouthScape program and the Ministry of Education.

“These artists have been such an inspiration to work with,” says Maxine Schmerk, the St. Patrick High School First Nations art class teacher who spoke about the project during the gallery’s June 4 opening reception for the exhibit. Schmerk says Doxtater-Wynn encouraged the students to work in pairs on a papier mache mask project. “This promoted relationship building,” she says, “and Elliot also shared the cultural teachings.”

Artists Derek Khani and John Swartwout taught the students a variety of skills on a weekly basis, such as the use of the pinhole camera, photographic lighting techniques, photo montage and collage,

while Doxtater-Wynn taught the students about creating papier mache masks, jewelry, storytelling and the cultural teachings and Sabourin helped the students gather their own stories.

Schmerk says the eight-foot-in-diameter Sacred Tree art piece, which began as a piece of plywood and was on display in the Art Gallery’s main lobby, took about nine weeks to complete.

“Me and my buddy Derek did the papier mache,” Pelletier says, describing the work he and Derek Mikerd did on the Sacred Tree art piece. “We pasted on photographs, and splattered paint all over the place.”

Pelletier praises all four artists for their encouragement during the project.

“At first they helped me, and then I started figuring out how to do it.”

Mickerd, a Grade 9 student from Gull Bay, says he also enjoyed working with the artists on the project.

“I started with the papier mache,” Mickerd says. “After that, we glued some pictures right on the (Sacred Tree).”

Elizabeth Bannon, a Grade 10-11 student from Fort William First Nation, joined the project later than most of the others.

“I did a papier mache mask of a bird,” Bannon says. “I think I should have done a little bit more with it. I helped paste some photographs on (the Sacred Tree). The project was fun and I learned a lot.”



Health Secretariat

Good Health for Our People 



Joining kidney screening team

CURVE LAKE FN – Carol Taylor, Manager Health and Family Services, Curve Lake First Nation, Jacqueline Gorveatt, Manager of Health and Social Services, Alderville First Nation and Sandra Moore, Manager Health and Social Services Hiawatha First Nation are part of a team with the Chronic Kidney Disease project along with Peterborough Regional Health Centre (PRHC), the Central East LHIN and local nephrologists.

With the high incidence of diabetes which leads to other chronic diseases such as hypertension, community members are finding it difficult to manage these issues which can lead to kidney disease.

Chronic kidney disease (CKD) is a serious and

growing threat to our people's health. To prevent progression of this silent disease, our team designed and put into action this project to screen for kidney disease all community members over the age of 19 years.

The project identifies those clients "at risk" and those already requiring specialist care. Educational sessions and disease management tools, including brochures and DVDs, are being prepared to help our members avoid complications of CKD.

Regular weekly CKD screening clinics are now being conducted in the communities by the team CKD nurse and First Nations' Community Health Nurses.

First Nations only too familiar with pandemics



By Doug Cuthand, *The StarPhoenix*

The swine flu panic sweeping across North America and the rest of the world is the latest in a long series of battles that mankind has had with microbes over the years.

Doug Cuthand The damn things keep evolving and we have to react with stronger immune systems.

First Nations people have had a long history with epidemics. The past 500 years have been disastrous, with smallpox, cholera, tuberculosis, measles and bubonic plague sweeping through the indigenous population of the Americas.

The first people of the Americas had no history of these diseases and consequently their immune systems were not responsive. The result was widespread suffering and death. This disaster was repeated wherever indigenous populations previously had lived in isolation from European contact. Indigenous peoples of Hawaii, the South Sea islands, New Zealand and Australia all would suffer the same fate as the peoples of the Americas.

The Spanish brought smallpox to Mexico in 1520, and over the next several centuries the disease would spread across the continent and ravage the aboriginal population. It then spread across the Caribbean to kill more than a million Arawak people, effectively wiping out the population. From there it moved on to Mexico and the Yucatan, and into South America. It is estimated that 200,000 people in the Inca Empire died of the disease.

In Canada, early fur traders reported whole villages reduced to a few people. In most cases the mortality rate of the disease was estimated to be 95 per cent. Indian Head in southern Saskatchewan takes its name from a camp that was destroyed by smallpox. All the people had died and their remains were scattered around by coyotes and other scavengers. Among the grisly remains were a number of disembodied heads.

The conquest of the Americas was not really a conquest, but rather a trip into an empty land. Historians call the Americas virgin territory. The land was not a virgin, it was a widow. Disease depopulated the Americas to the point that the Spanish were forced to look to Africa for slaves.

People today are comparing the swine flu from Mexico with the "Spanish flu" pandemic of 1918 – the worst in history. It was a global disaster that claimed more lives than the First World War. It is estimated that between 20 million and 40 million people died as the result of the pandemic. It took three years for the Black Death to do as much damage in Europe.

The Spanish flu took a terrible toll on the aboriginal population in Canada, leaving in its wake only 105,000 Indian people – the lowest population in our history. Today there are more than 750,000 First Nations people in Canada.

What are your plans September 9th, 2009?

We at the Union of Ontario Indians would be honored with your attendance at the International Fetal Alcohol Spectrum Disorder Day's 10th Anniversary celebration. Along with our partnering First Nations and service providers, we have begun planning for:

"Honouring Mothers: International FASD Day Mini Pow Wow"

This event is scheduled to take place at the Marina Park in Thunder Bay from 9:00 a.m. to 1:00 p.m. We are looking forward to a successful turn out – in which may lead to an annual event that is greatly needed in our community. Or

The first International FASD Day was chosen to be held on September 9th, 1999 at 9:09 a.m., representing the nine months of pregnancy. Annually, the date and time are set aside to raise awareness about the dangers of drinking alcohol during pregnancy. The Union of Ontario Indians' FASD Team encourages and supports our member First Nation communities to take part with the opportunity to raise awareness about this important issue. Please do not hesitate to contact one of our regional offices with your suggestions for this FASD Day event or if you require assistance with the planning of your FASD Day in your community. We would greatly appreciate your ideas, input and questions. In working together we can promote the awareness and create a very successful FASD Day in our communities.



"Zach and Mindy make a promo"

Union of Ontario Indians HIV/AIDS Coordinator Jody Cotter goes over the script during a practice for an online educational video with actors Mindy Larivere, 20 and Zach Beaudette, 18 – all citizens of Nipissing First Nation. "Zach and Mindy make a promo" is a funny and educational way to educate First Nations youth on healthy relationships and how to protect oneself from sexually-transmitted diseases. Cotter says that the four-minute video will be available for viewing in September on youtube, HIV/AIDS education websites as well as www.anishinabek.ca.

– Photo by Marci Becking

BIIDAABAN HEALING LODGE Program Dates

Anger Management

• Sept. 21-30/09 • December 7-16/09 • March 22-31/10

Grief & Abandonment

• Oct. 19-28/09 • Jan. 11-20/10

Sexual Abuse Survivor's

• Nov. 16-25/09

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NISHNAABEWIN/CULTURE

Can you really teach kids how to dance?

By Karen J. Pheasant

WIKWEMIKONG – Can pow-wow dance be taught in a dance studio, community hall or a living room floor? Or is it a spiritual expression that can only take place on Mother Earth?

A mother recently asked if dance instruction could be provided for her little girl, who loves to dance. Her question stirred several scenarios in my mind from pow-wows this past spring.

As I watched children dance or sitting at their seats, I noticed something different from when my children were small at pow-wows. It's difficult to put a finger on it, on where the difference lies 25 years later.

This past spring at the Gathering of Nations event Kit Landry (Whitefish Lake) was Head Lady Dancer. Besides being an amazing singer (Bear Creek drum) she also exemplifies the essence of the dance that was adopted out to many other tribes – the Jingle Dress Dance -- resulting in a serious deviation from its original intent. I won't repeat the "healing" dress narrative, as there are several versions out there.

I still believe that a dancer must directly go to the land (West side of Lake Superior) and visit the grandmothers themselves. Now don't get me wrong; one can acquire the stories of the dance at workshops and dance classes. But a connection still needs to occur within the dancer and their reason

to dance.

How does this connection occur?

Sometimes, I refer to the pow-wow arena as our University of Dance, a primary place of dance knowledge. I sat in the bleachers, listening to the Emcee explain the significance and intentions of the Grass special, hosted by the Head Man Dancer, Adam Nordwall Jr. (Ojibway, Red Lake Minnesota). He spoke about the meaning of the plume feathers for the original style of the Grass Dance, the spe-



Kali Jones, 2, and Francesca Pheasant, 5, granddaughters

cific songs and an overview of the dance's history as he understood it.

I glanced over at two little grass dancers; one had his headphones on, as he listened to the latest top hits on his portable music player, while the other little boy was busy playing a game on his hand-held device. Both of these young, aspiring grass dancers were missing the stories and lessons of what this original dance is about. An important part of the dances are the stories behind them.

This spring choreographer/director Ashley Burton (www.Artsnorth.ca) was creating a dance piece with several First Nations dancers in a cross-over piece between pow-wow and contemporary dancers for this year's Northern Lights Festival Boreal in Sudbury. She was thrilled at the creative process of combining two genres of dance styles, but was concerned about the lack of studio etiquette shown by her pupil—such as removing shoes and being attentive and receptive to the dance experience.

Her words reminded me of the two young grass dancers I had observed, waiting to see if they won an envelope. In a dance studio an instructor leads the class and provides guidance to students, whether it's to say "keep your drinks off the floor" or "lift your leg higher". At the pow-wow arbours, who is the instructor? Is it the Emcee; is it the Arena Director or the pow-

wow program booklet?

Fancy Shawl Champion Lisa Ewok (former Miss Indian World), tells a story about when she was a little girl. Her grandfather would sing on his hand drum in the living room, as she and her sister Yvette would "practise" dancing. Between her grandfather and her mother, she received nurturing and mentoring long before she entered the dance arena.

It's often said that it takes a community to raise a child. It might be said that "it takes a family to raise a dancer".

Besides the actual dance regalia and having some understanding of the drum songs, there are several layers of knowledge to pow-wow dance, such as the foundational society stories, for example with the Grass Dance and Jingle Dress. There are the arbours etiquettes that change with each tribe, region and type of pow-wow. Also, there are the standard steps and creative form of individuals that become the signature style of some dancers. And finally, there is the colour, design and style of one's regalia that generally reflects the persona and identity of the dancer.

But the bottom line, mothers, fathers, aunties, uncles and family members, is that you should bring your children to the floor. Let them dance, listen to the songs and pray for them—a good life—then what is needed will find its way to your path.



Fancy dancer

Devan Kicknosway from Walpole Island was a familiar face during the North Bay National Aboriginal Day celebrations, both at the two-day pow-wow and during workshop presentations involving 200 schoolchildren. – Cynthia Wesley-Esquimaux



Rain dance

Grass dancer Wade Smoke, Alderville First Nation participated in this year's fifth annual Na-Me-Res (Native Men's Residence) Community Festival, Toronto's largest outdoor traditional pow-wow held on a rainy June 20th at Well Hills Park.

– Christine McFarlane

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NISHNAABEWIN/CULTURE

Pow-wows help urban Indians connect to culture, community

By Jennifer Ashawasegai

HENVEY INLET FN—A pow-wow is a good way to bring a community together, and for off-reserve members to come home and re-connect with family, land and community.

For some, it might even be a first.

Henvey Inlet First Nation held its 6th annual traditional pow-wow June 13-14 with a theme of Honouring Mother Earth. The community has about 600 citizens, 150 living on-reserve.

Robin King-Stonefish makes her home in Peterborough, where she works as the executive director at Nijkiwendidaa Anishnaabekwewag, a centre for counselling and healing services for Aboriginal women and their families.

She says she schedules her life around the pow-wow, since this is where her mother is from.

"It's not just a homecoming.

We think of our aunts and all the different people. And the big thing is, the history of the community."

The 39-year-old is a wealth of largely-unknown information about Henvey history, passed down from her aunt Nellie Ashawasegai.

For instance, she points out there are caves with rock paintings around the area, which are different than petroglyphs — older, she says. There's also a burial mound,



Robin King-Stonefish

"where people were buried after a smallpox epidemic."

Knowing the history of the land and the people makes it that much more important and special for her to feel the connection when she attends the pow-wow.

It's also important to pass down her knowledge to her two children, ages three and five, who she introduces to their many cousins at pow-wow time.

For another community member, 62-year-old Doreen McKenzie from Brampton, this year's gathering marked her first-ever visit to a pow-wow.

"I want to be a part of this community life, because I didn't have that growing up," she says.

McKenzie says she only learned about her Ojibwe heritage when she was 16, and obtained her status about ten years ago.

She said her father attended residential school in Spanish.

The sound of the drum

By Christine McFarlane

There is something about the beat of the hand drum that makes me feel calm inside. When I hear the sound of the drum it is like I have come back home, to the roots that were lost to me while growing up. It is hard to explain, unless you have been there yourself.

As a child, I grew up in two worlds. One where I couldn't explore my native heritage, yet I knew I was different, different from those who lived in the neighborhood alongside me.

My neighbourhood consisted of white and middle-class families, while my sister and I were dark. We stood out for who and what we represented -- First Nations children in a sea of white, at a time in Canadian history when native children were taken from their homes and adopted out. Adopted out and never knowing the rich heritage of a strong and resilient people.

I don't hold the awakening of my heritage against myself any longer. I know inside that when I hear the hand drum, I come alive. I have decided that it is time for me to come back to my roots, to feel the pride I never felt while growing up, and to hold my head up high.

The messages of shame and hurt still pop up from time to time especially when I am at my most vulnerable, yet I know I need to let it go. I question those messages all the time, especially when I am at an event, and I hear the sound of the drum, the singing that goes along with it and the community that gathers around and is all one.

First Nations people believe that the beat of the drum is the beat of Mother Earth's heart. The steady rhythm and the beat of the drummer's stick hitting the skin of the drum takes me to a place that feeds my soul emotionally, physically, spiritually and intellectually.

I hear the singing and it soothes me. I find myself tapping my foot and wanting to dance. I have come home, and I am smiling inside at last.



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DNAKMIGZIWIN/SPORTS



At 17, Roseanne Allen and the Firth sisters became the first aboriginal women to represent Canada at the Olympics

Worked at Sault Friendship Centre

SAULT STE. MARIE – It is with great sadness that the Indian Friendship Centre address the passing of one of our staff members; Roseanne Allen. Roseanne started work at the Indian Friendship Centre over 10 years ago when she relocated here to Sault Ste. Marie from her homeland in the Northwest Territories.

Roseanne had been a member of the health team at N'Mninoeyaa-I Am Fine Health Centre based at the Indian Friendship Centre. It is here that Roseanne worked at our Friendship Centre, she touched many. Those she built relationships with will certainly miss her.

On behalf of all staff, board of directors, and clients who access our Friendship Centre and our urban aboriginal community, I would like to send our sincere condolences to the family of Roseanne Allen, here Sault Ste. Marie and in her homeland of the Northwest Territories. She will be missed.

Elizabeth Edgar-Webkamiged

Executive Director, Sault Ste. Marie Indian Friendship Centre

Remembering Roseanne Allen

National Nordic ski champion at 13

By Laura Robinson

One of the first Aboriginal women to represent Canada in the Olympic Games has passed into the Spirit World.

Like the aurora borealis that shone and danced across the Arctic night sky, Roseanne Allen captivated skiing fans as a thirteen-year-old girl when she won the 5 km junior women's national cross-country ski championships in Port Arthur in 1968.

She made the national junior cross-country ski team that year and went to the Junior World Nordic Ski Championships in Goseau, Austria in 1970.

Four years later she represented Canada at the 1972 Winter Olympics in Sapporo, Japan as the anchor skier on the 4x5km relay, placed tenth and beat the American team in the process.

Along with teammates and twin sisters Shirley and Sharon Firth, Roseanne was the first Aboriginal woman to represent Canada at the Olympics.

Roseanne was 55 when she passed away in Sault Saint Marie on June 20, 2009.

"She had such an aura about her that attracted people to her," said her sister Gloria Allen from Inuvik. "She was so friendly; she loved everybody. Roseanne loved a challenge and she succeeded in most of what she did; she was an inspiration for friends and family."

"Roseanne's older brother and sister Anita and Roger were on the school ski team in 1965" says Bjorger Pettersen, her ski coach in the 1960's and '70's. "She saw that they got to go to races and in 1966, she joined the team."

Even at 11, Roseanne had plenty of stamina. She pushed herself as she tried to keep up to her older brother and sister, and soon her innate and outstanding ability

was evident to everyone.

The talented Allen children were soon headed south from Inuvik, where they attended Grollier Hall residential school, to Port Arthur (now Thunder Bay) for the Canadian championships.

"She had only skied for two years," recalls Pettersen, "but she became the youngest Canadian ever to take the national title. Nobody will ever break that record. It will stand for all time."

Roseanne was born to a family of 17 children of the Gwich'in First Nation, 200 kilometres north of the Arctic Circle in Aklavik. She went to Grollier Hall residential school at age eight where Father Mouchet, a French priest students still speak highly of, had initiated Territorial Experimental Ski Training (TEST) for the students. Inuk skier Angus Cockney from Tuktoyuktuk was a teammate of Roseanne's.

"We all knew of our ability and what we were capable of because we trained with each other," says Cockney, "but Roseanne shone right away. She was a storyteller, always laughing and joking. Aside from this inner beauty was her physical beauty. She had the whole package—spirit and body."

"I think Roseanne could have accomplished just as much as any skier. She cut her career short, I guess because she felt she had to get on with life."

Roseanne retired from the national team in 1975. Despite her short time as a competitive skier, Cockney says she was fundamental to putting skiing on the map for girls and women in Canada.

"It's a shock when a close friend like her passes away. She died far too young. It would be a fitting tribute to her if there was a

national program developed to get all girls into cross-country skiing – not just Aboriginal girls, but all girls in general."

"There was racism and jealousy" said one person close to the program who spoke on condition of anonymity. Many of the skiers were abandoned by the Canadian Cross Country Ski Association (now Cross Country Canada) as they faced the grave difficulties so many residential school survivors endured. Four staff members from Grollier Hall were later convicted on many counts of sexual abuse.

But today Cross Country Canada says it stands in mourning with everyone else over Roseanne's early death.

"Roseanne Allen proved in her very short competitive career to be a remarkable athlete. Her performance at the 1972 Olympics sent a clear signal that Canada could be competitive with the best skiers in the world, and that Canada's aboriginal communities could produce Olympic athletes," wrote director of marketing and events Dave Dyer.

In 1988 Roseanne moved to Sault Saint Marie where she lived with her longtime partner Mark Billingsley, and her son Nathan Allen.

The Sault Saint Marie Indian Friendship Centre was her employer for the past ten years. Roseanne worked as part of the N'Mninoeyag health team in the centre.

"She was just a sweetheart. We're all grieving here...feeling helpless" said a colleague in the Community Health Access Dept.

Roseanne is survived by her mother Rosie, brothers Richard, Chris, Floyd, Roger, sisters Gloria, Anita, Angeline, Margaret, Maxine, Brigitte, Loretta, Deanna, and predeceased by father Roger and siblings Carla, Billy and Manny.



Thames racers wait for Nawash cousins

By Laura Robinson

CHIPPEWA OF THE THAMES—Organizers of this First Nation's fourth annual Invitational Mountain Bike Race were generous hosts, waiting until their cousins – the Anishinaabe Racers from Nawash – could complete their 300 km journey, despite menacing storm clouds overhead.

Their generosity cost the Thames riders some medals, but at least the rain held off until the last race was completed.

Racers 5 and under kicked off the event, where Douglas Cornelius scooped gold, Blad Hendrick grabbed silver and Cruise Cornelius bronze in the boy's category, while Bianca Grosbeck, Paris Burch and Ava Henry took the top three spots in the girl's race.

Top finishers in Boy's 6-8 were Tanner Doxtator, Clifford Riley and Cain Grosbeck, with Autumn Wegg, Alyssa Henry and Carly Kechege the top three girls.

Organizers agreed to let Mi'ingen Akiwenzie of

Nawash and Channin George of Chippewa of the Thames race and match their times against competitors who had completed the event earlier.

Akiwenzie flew to the gold medal and George the silver, ahead of earlier finisher Treyton Doxtator, who was awarded the bronze.

Taylor Snake won gold in Girl's 9-11 ahead of Kiawana Hendrick and Jaiden Doxtator, who received a special mention after she lent her bicycle to Allisanne Hussin from Nawash so she could race in Girl's 6-8 Age Category.

The Boy's 12-14 race was won by Nodin Akiwenzie, who finished less than 100 metres behind Billy George, who won the Boy's 15-17 Age Category.

Christopher Akiwenzie, took the silver in Boy's 12-14, while Abby Jones, also of Nawash, was the Girl's 12-14 gold medal winner.

The Akiwenzie brothers trained for this race by repeatedly cycling a 10 km block in their home community.



The Akiwenzie brothers -- Nodin, left, won Boys 12-14 and Mi'ingen won Boys 10-11 at the Chippewa of the Thames mountain bike race July 2.



DNAKMIGZIWIN /OLYMPICS

Former national cyclist and Nordic skier Laura Robinson is covering the 2010 Winter Olympics for the Anishinabek News.



Laura Robinson



The magnificent Squamish-Lil'wat Cultural Centre in Whistler will be a showcase for tourists visiting the 2010 Winter Olympics in British Columbia.

First Nations a big presence at Olympic Games venues

By Laura Robinson

VANCOUVER — Though Vancouver and Whistler are three time zones away, Ontario First Nations will be part of the 2010 Winter Olympic and Paralympic Games thanks to a Memorandum of Interest signed between the Chiefs of Ontario and the Four Host First Nations Secretariat -- the organization representing the Lil'wat, Squamish, Musqueam and Tsleil-Waututh Nations in British Columbia on whose traditional territories the Games will be held.

The Aboriginal Pavilion in downtown Vancouver, which will be torn down when the Games end, will host a different province or territory each day of the Olympics. Ontario day has been designated February 23. Chad Cowie, junior researcher and policy analyst for the Chiefs of Ontario, is responsible for the implementation of the agreement. Cowie says while they are committed to ensuring that Ontario-based cultural performers participate, COO have not yet chosen the performers, nor have funds yet been allocated. They are considering proposals from Grand Council Treaty #3, Niishnaabe Aski Nation, the Union of Ontario Indians, and the Association of Iroquois and Allied Indians. (Chad Cowie is at chad@coo.org for interested parties).

VANOC, the organizing committee of the Games, will not pay any of the expenses of visiting artists, and accommodation will be very expensive. Should artists want to come back to perform or exhibit at the Paralympic Games, they, or Aboriginal organizations in their province will have to incur that expense as well. The Olympic Games run from February 12 to 28, while the Paralympic Games take place from March 12 to 21.

VANOC says the involvement of Aboriginal people in these

Winter Games is at unprecedented levels. "This program provides a unique landscape for talented aboriginal artists to participate in the 2010 Winter Games and an opportunity to showcase to the world the rich artistic tapestry of Canada's Aboriginal people," said John Furlong, VANOC CEO when he announced that each of the 15 Olympic sites would have installations of First Nations art through the Games' "public art program."

Preparations for hosting the world in Whistler, 135 km north of Vancouver, have been underway for years in terms of the Lil'wat and Squamish Nations as they had already commenced plans to build a cultural centre before the Vancouver/Whistler bid was successful.

The stunning centre is located on Blackcomb Way in Whistler, B.C. in the heart of the Olympic Alpine skiing, bobsleigh, luge, and skeleton competitions.

The buzz of the biggest sport-

ing event in the world, and a commitment made by the organizing committee to ensure that First Nation people are a part of the Games from beginning to end has created more opportunities for First Nation workers. It's a welcome change.

Chief Leonard Andrew of the Lil'wat First Nation commented that before work on the Games started his community was at 80% unemployment.

During the height of construction projects, this dropped to 20%, and now that the bulk of the projects are complete unemployment has risen to 40%.

Members of the Lil'wat Nation are also upset that road repairs to the Sea to Sky highway — done to improve public access to the Games — were done on the North Vancouver to Whistler section, bypassing the road between Whistler and Mount Currie, badly in need of refurbishing and where many of the Lil'wat live.

Cultural centre guide Levi Nel-

son is from that nation but lives in Whistler. He's taken a breather from the demands of life as an actor to work at the centre. He hadn't realized how many words he already knew in his own language until he started his nation's traditional songs each morning when he and his colleagues opened the doors of the Squamish Lil'wat Cultural Centre. "I started to take pride in being First Nation," says the 25-year-old. "I grew up thinking it was a bad idea to be Native" he said. "You know it was that insidious kind of racism when you overhear people saying racist things and you internalize it. It's really through acting, my own personal journey, and the opportunities to learn more about my culture here at the centre and from my family that I can really understand what Native Pride means."

Indeed the centre, with its breath-taking architecture that combines cedar, rock, sunlight, steel, ropes made from the inner

bark of cedar trees, larger than life carvings, weavings, teachings, artwork and multi-media installations of Lil'wat and Squamish past, present and future exudes a magical feeling.

And what an entrance. The front doors pair the work of Squamish master carver Jody Broomfield and Lil'wat master carvers Jonathon Joe, Bruce Edmonds and Jonnie Abraham. These are followed by giant wool spinning spindles used to spin the wool gathered from the mountain goats that have inhabited the area for millennium. There is a photo of women whirling away on their spindles from 1928 between the carvings. West Coast Indigenous women are renowned for their woolen products and recently the practice has been revived—especially that of weaving once the wool has been spun.

"We were down to only eight or nine weavers," says Clara John, another cultural guide from Lil'wat. But Janice George, who was one of the few female ancestral chiefs, made weaving a priority and now we have 300. We have incorporated weaving into Grade 2 math studies. There's lots of math involved in weaving."

Both nations also weave inner cedar bark, harvesting it in the spring when the presence of sap makes for splinter-free and relatively easy removal from trees. "You can only take two hand-widths," says John as she slides her hands up an imaginary cedar. "And you must be ten feet away from the base of the tree." Baskets, hats and ceremonial attire are woven from the bark with patience and meticulous attention to detail to achieve a weave tight enough to hold water. Melvin Williams of Lil'wat is perhaps the best known weaver of cedar hats today. His work is on display—reason enough to tour this splendid place.



Spindles that meet visitors as they walk into the cultural centre.



DOHM-NUK/LET'S PLAY

Program provides healthy fun

By Justin Kataquapit



NORTH BAY—Kenny Roy's job is to help Native youth have fun in a healthy fashion. "I promote a friendly environment, an educating environment," says Roy, who coordinates the UMAC (Urban Multi-Purpose Aboriginal Youth Centre) program coordinator at the North Bay Indian Friendship Centre. "I also encourage the Seven Grandfather Teachings," says Roy, whose program is operating in tandem with the centre's Akwego healthy living program.

The program targets aboriginal youth between the ages of 15 and 24, operating year-round at the downtown centre Monday to Friday evenings from 5:00 to 7:00p.m. It has six key components: cultural programs, youth leadership, sports and recreation, social activities, community involvement, and health programs in an environment that's free from drug and alcohol and to help the youth retain a healthy lifestyle.

For each day of the week there are different scheduled events. Monday is recreation night where the youth have activities in the gym, such as basketball and floor hockey.

Kenny Roy's plans include an outing to Canada's Wonderland, teepee teachings and a canoe trip.

"We have planned activities to help raise funds, such as barbecues and carwashes," says Roy.



Anthony Beaucage

Beaucage wins music contest

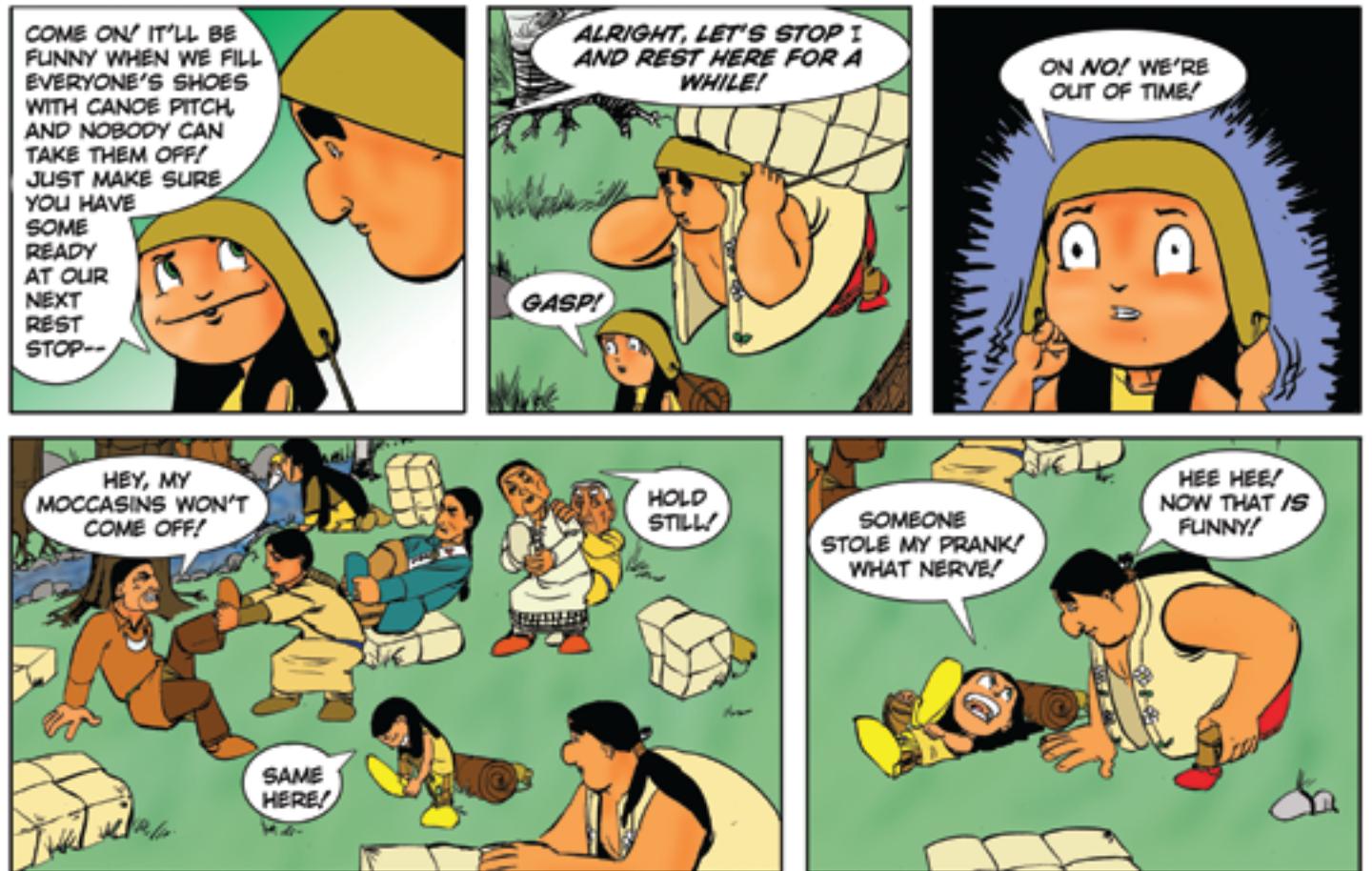
STURGEON FALLS — Anthony Beaucage, 17, Nipissing First Nation won the "West Nipissing has Talent" competition on June 19th.

Beaucage, who has been playing guitar for nine years, started writing his own music last fall.

He will be in Grade 12 at Northern Secondary School in the fall, preparing for University.

— Photo by Darrel McLeod

Rabbit & Bear Paws



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Radio podcast first

By Camilla Kirkpatrick

ESPANOLA— Silence is apathy, join the revolution!

This is the slogan of Spartan Youth Radio – Canada's only high school podcast radio station.

Not only is the radio station at Espanola High School providing a medium for students to broadcast music, interviews, video games, movies and political interests, Spartan is also promoting the First Nation community.

Teacher Jayson Stewart is the mastermind behind Spartan Youth Radio which was launched four years ago and has now grown to include a core executive group of seven students from among 20 who participate to some degree each year.

The station is also run as a class once a year and provides opportunity for co-op student placements.

The online station can be found at spartanyouthradio.com as well as different social network sites including itunes, Facebook and Twitter.

"We can't afford Canadian and Radio Telecommunications Corporation rates to build a tower so we thought we might as well hit the new revolution, the new media," says Stewart. "We run it as a podcast and podcasts are the



Students Wade Owl and Morgan Kagesheongai in the Spartan Youth Radio broadcast centre and lounge in Espanola High School.

fastest-growing social medium out there so we're on the forefront of that."

Stewart says the station operates with a "buffet-style" format. "Instead of running a whole half hour or hour-long show, every episode is posted as its own entity, independently. Students download what they want and listen to it at their leisure."

"This year we decided as an executive to really focus on promoting our aboriginal community, seeing as between 30 and 40 per cent of the school's 700-student population is First Nation, from either Birch Island or Sagamok."

To date the station has done interviews with Waneek Horn-Miller, the co-captain of Canada's women's water polo team at the Sydney Olympics, Juno award-winning musician Derek Miller

and artist and film-maker Shirley Cheechoo from M'Chigeeng First Nation.

Wade Owl, a Grade 10 student from Sagamok Anishnawbek First Nation, became involved with Spartan Youth Radio this past year and interviewed Shirley Cheechoo with fellow student Mike Jacko. He also did a story independently about the Terry Fox Run.

"This is a cool thing," says Owl. "I've never been in anything like this before. I thought it was a good idea to be part of something new."

Morgan Kagesheongai of Webbwood also became involved with the radio station this year and had the opportunity to speak to Waneek Horn-Miller. Her other work includes a broadcast of Heterosexuals for Same Sex Equality

and creating chip tune music.

Kagesheongai says it's inspirational to have the opportunity to interview role models like Horn-Miller.

"They're like 'we're Native and we can do this'. We can look up to that and say we're Native and we can do that too."

Teacher Jayson Stewart says the station has talked about airing some harder-hitting issues but most of the focus has been positive such as Derek Miller who came through alcohol and drug abuse to become an award-winning musician.

Stewart said the station offers students "a variety of different positive ways to get involved and to make a bit of difference in their own community; and if it gets a world wide audience, even better."

Ojibwe Cultural Foundation

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Beadwork	Aug 4 - 7, 10	Roxanne Corbiere

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On hand to hear a Canada Day presentation about the Covenant Chain and 24 Nation wampum belts by Alan Corbiere, centre, executive director of the Ojibwe Cultural Foundation, were, from left: Jimmy Kinoshameg (descendant of Chief Mookomaanish, a keeper of the belts), Jimmy's Grandson, Chief Isadora Bebamash, M'Chigeeng FN, (descendant of Chief Bemigwaneshkang of Michigiwadinong and Magnetawan who authored an 1862 petition to the Crown about promises that had been made in 1764), Chief Elizabeth Laford, Sheshegwaning FN, (descendant of belt-keeper Chief J. B. Assiginack).

Wampum belt recitation now Canada Day tradition

By Maurice Switzer

M'CHIGEENG FN - Alan Corbiere has started a unique Canada Day tradition - a presentation about historic promises made - and mostly broken - to First Nations peoples of the Great Lakes.

"We bring these belts out every Canada Day to remind government that we have treaties older than Confederation," the director of the Ojibwe Cultural Foundation told 50 people who turned up to learn more about two wampum belt replicas in OCF keeping. Staff had to bring out extra chairs; the near standing-room-only crowd in the museum's rotunda was a pleasant surprise to Corbiere, who delivered last July's presentation to an audience of just three.

The 10,000-bead Gchi-miig-saabiiigan - or Covenant Chain wampum belt - was presented in July, 1764 to the leaders of 24 Indian Nations who had gathered at "The Crooked Place" - Niagara - to forge an alliance with Britain, which at the time exercised military and political control over North America.

Sir William Johnson, Imperial Superintendent-General of Indian Affairs, also presented the 24 Nations Belt, a smaller 7,000-bead wampum that bore the image of 24 linked figures and a ship.

"Your ship will never be empty," Corbiere recited from memory the words written in Ojibwe by chiefs who met on June 27, 1862 in Manitoulin to draft a petition about promises made in 1764 that had not been kept by the Crown. "That ship was to be full of presents for our people."

Speaking in Ojibway and English, Corbiere recounted how the chiefs recalled other promises made by Johnson "seventy winters" earlier in exchange for

allegiance to Britain: ownership of most of the land that is now southern Ontario and the Great Lakes basin; protection from land speculation by settlers, as decreed in the 1763 Royal Proclamation by King George III; "warmth" - support by a British "fire" and a permanent supply of "logs" - images commemorated in silver medals presented to leaders of the 24 Nations, which included Chippewa, Sault, Fox, Iroquois, Cree and Shawnee; payment of gifts each year for past services; and hunting, fishing and harvesting rights.

"These belts, those medals and that petition form the basis of all our treaty rights," said Corbiere. "They speak to our nation-to-na-

tion relationship with the British Crown."

Corbiere introduced several audience members - including M'Chigeeng First Nation Chief Isadora Bebamash - whose ancestors were historic Manitoulin leaders and wampum-keepers. One of their responsibilities was to periodically "polish" the Covenant Chain belt - a name it was given by the Odawa - to remind the Crown that the promises made at Niagara in 1764 were still in effect.

The fate of the original wampum belts is unknown, said Corbiere, which in no way diminishes the significance or meaning of what they stood for when presented to the 24 Indian Nations.

Painting to re-connect

By Crystal Migwans

M'CHIGEENG FN - The Road Home: An Anishinaabe Artist's Journey details Mark Seabrook's spiritual journey back to his heritage.

Seabrook is an Ottawa-based Ojibwe artist who, like many native children of his generation, grew up without knowing his own language. He was adopted by a non-native family, and though they were supportive of his talents, he has come to feel this early absence from his culture keenly.

This sense of disconnection from one's roots, and the urgent need to reconnect is a theme that has been present in his work for some time. You can see it in the ever-searching figure in Seabrook's paintings: "...a lone figure at night moving through the wilderness, a lone figure stopping to enjoy a sunny day or stopping to smell the flowers, and a mouth never painted, a person who is not speaking but definitely observing." This figure represents both Seabrook's journey, and the journey of a people dispossessed from their roots.

Each of his striking paintings captures something of the personal and the universal: pieces of both life and legend, intermingled. His artistic language references the contemporary and the traditional with equal ease. He follows in the proud tradition of native woodlands-style painting, as popularized by Norval Morrisseau, with fields of bright colour and flat, iconographic imagery.



Mark Seabrook



Map showing Indian Territory in North America as envisioned in the Royal Proclamation of 1763.



E-DBENDAAGZIIG

Chiefs at Assembly accept report, expand mandate for citizenship

By Mary Laronde

Anishinabek Nation Citizenship Commissioner Jeannette Corbiere Lavell's report on the consultations on the development of a law based on the one-parent rule to determine Anishinabek e-dbendaagzijig was received and accepted unanimously at the June 2009 Grand Council assembly.

Corbiere Lavell was very pleased at the support her report received. "I was very happy that the report was accepted so wholeheartedly and that our new Grand Council Chief Patrick Madahbee stressed that that we need to remember that our Nationhood is at the core of our E-Dbendaagzijig Naaknigewin."

"We have been made aware of the danger of extinction that several of our communities are facing in the near future. This is a very real threat however we can do something about this, together we can develop, shape and design a law that will ensure that we do not lose any more of our people, a Law that will recognize our sovereign right to determine our Citizenship and maintain or increase our numbers; thereby strengthening our Nation so that we can assume that Nationhood status that our ancestors had when they signed the Treaties with the British Crown."

The Grand Council resolution was moved by Chief Isadora Bebamash and seconded by Chief Hazel Fox-Recollet and was passed by consensus. In part it reads:

1. A consultant be hired to do an analysis of the potential impacts of the application and implementation of the Citizenship Law;

2. That Citizenship Commissioner Jeannette Corbiere Lavell be engaged to develop an implementation plan for the Citizenship Law; and,

3. That a community awareness initiative be carried out to solicit the support of the First Nations for the Citizenship Law.

The resolution itself was based on recommendations by the Chiefs Committee on Governance and the Commissioner that the major concerns expressed during the consultations be addressed before processes to approve and implement the law begin. The two most pressing issues that came up time and again during the 18 consultation sessions and two nation-level conferences were the on-the-ground impacts of the E-Dbendaagzijig Naaknigewin and the need for greater community involvement. These two items were seen as crucial for successful ratification and implementation of the Anishinabek Nation E-Dbendaagzijig Naaknigewin.

"We were able to gather so much content from the consultations and I do say "Kichi miigwech" to all who took the time to participate, to share their experiences, answer our questions, fill in the evaluations and make recommendations on criteria, process and application. I am submitting for your consideration the criteria and content that came through each session loud and clear. It was obvious that these were the important aspects of a Citizenship Law that must be included. I hope and trust that the final E-Dbendaagzijig Law is appropriate, inclusive and acceptable to most of our Anishinabe citizens."

The Commissioner will table a detailed plan for community engagement and implementation at the special assembly this fall.



Jeannette Corbiere Lavell, Anishinabek Nation Citizenship Commissioner speaks to Chiefs at Assembly in June.

The Commissioner's key findings

- Utilize the One Parent rule to determine citizens.
- Need the Anishinaabe Language for our culture and spirituality and who we are as a People.
- Incorporate our Treaties to help explain the history of our ancestors who determined "who belongs".
- Keep Canada responsible. Canada must recognize our citizens and our right to determine our citizens.
- Listen to those who need to belong. Some First Nations do not want to accept you.
- The issue is Citizenship, not membership, Nations have citizenship and social groups have members.
- Nations have land, own government, culture, language and spirituality.
- Future plans to include strategies on increasing benefits and implementing cultural practices for becoming and being a citizen.
- The "One-Parent Rule" was accepted overall as being the only way to ensure that we continue to exist and that we protect the lands that we now occupy.
- Descendancy – top secondary criteria, directly related to the One-Parent Rule, but with a cut-off.
- Our Grandfathers' teachings will help to explain our history.
- Use the Clan System to determine citizenship roles, responsibilities and issues.
- Have a huge ceremony to help us on this journey.
- Need the Anishinaabe Language – it holds who we are as a People.
- Cultural practise and involvement widely supported.
- Acceptance of those who practice other religious traditions, such as Christianity, is a must.
- Regarding "Reserves" people must revert to Traditional (Nationhood) mindset, not the isolationism of the Indian Act.
- Anishinabek citizenship should be universal with mobility of citizens throughout the Anishinabek Nation territory.
- Transfers and citizenship exchanges be facilitated – perhaps an Anishinabek Nation matter – mobility rights a crucial issue and a traditional one.
- Universal Human Rights and a Charter of Rights and Freedoms enacted at First Nation and Anishinabek Nation levels.
- First Nations must acknowledge legal obligations to non-citizen residents.
- More input from Elders on traditional, customary practices for citizenship.
- Develop our own constitutions and address citizenship in our constitutions.
- Delegation of responsibilities from First Nations to Central Governing Body must be examined.
- Law operates at two levels: Anishinabek Nation and First Nation.
- Individual First Nations enact own codes within the E-Dbendaagzijig Naaknigewin.
- Do needs assessments on community basis.
- Anishinabek Nation Law to provide basis/standard for First Nations – broader and more inclusive.
- Use universal terminology at both First Nation/Anishinabek Nation levels to ensure clarity and avoid confusion or misuse.



E-DBENDAAGZIJIG



By the invitation of Anishinabek Nation Commissioner Jeannette Corbiere Lavell, several women leaders and UOI support staff took a two-day retreat at Aundeck Omni Kaning to put the finishing touches on the commissioner's E-Dbendaagzijing Naaknigewin report to the 2009 Grand Council. Upon Patrick Madahbee's visit to greet the group, they took a photo opportunity with soon-to-be Grand Council Chief. From Left: Esther Gilbank, UOI; Darlene Naponse, Whitefish Lake First Nation; Donna Leblanc, Education Advisor, Wikwemikong; the soon to be Grand Council Chief Patrick Madahbee, Aundeck Omni Kaning; Anishinabek Nation Commissioner Jeannette Corbiere Lavell; and Anishinabek Nation Kwe-wuk Council members: Bonnie Bressette, Kettle and Stony Point; Arlene Barry, Garden River First Nation; and Donna Debassige, M'Chigeeng First Nation. Missing from Photo are Chief Isadora Bebamash of M'Chigeeng First Nation and Mary Laronde, UOI. - Photo by Mary Laronde

Success at Kwewuk workshop

By Mary Laronde

In two days, ten women laid out the way forward in achieving an approved, operational Anishinabek Nation E-Dbendaagzijing Naaknigewin.

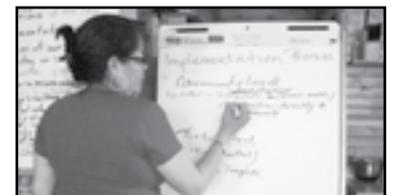
At the invitation of Anishinabek Nation Commissioner Jeannette Corbiere Lavell, the Anishinabek Nation Kwewuk Council, Ogimaag-kwewuk and other advisors spent June 2 and 3 in retreat at cabins at Aundeck Omni Kaning to lay out a strategic plan for the successful ratification and implementation of the nation's "citizenship law" initiative.

The recommendations from the women's retreat considered the findings from the consultations held over the past year and were incorporated into the Commissioner's final report on the development of an Anishinabek Nation E-Dbendaagzijing Naaknigewin. In addition to the recommendations, Darlene Naponse, owner of Pine Needle Productions in Whitefish Lake, created a short video featuring inspiring statements from the women leaders on the importance of having the Anishinabek nation E-Dbendaagzijing Naaknigewin.

"This should not be complicated," said Chief Hazel Fox Recollet of Wikwemikong Unceded Indian Reserve. "This is about empowering ourselves as Anishinaabe people and about who we are and how we are going forward as Anishinaabeg."

Central to the initiative is asserting jurisdiction over decisions about "those who belong"—a rough translation of "E-Dbendaagzijing"—as essential to the inherent right of self-government of indigenous Nations.

Right now, Canada decides who belongs and who can participate in the rights and benefits of the treaties. Under Section 6 of the current Indian Act, there is a two-generation cut-off—after two successive generations of out-marriage, children lose their Indian status and are no longer considered to be members of their communities. Since Indian status is tied to treaties and benefits under the Indian Act, the elimination of status Indians has dire consequences for First Nation communities. The extinction of status Indians under the Indian Act is becoming reality for some Anishinabek communities.



Chief Hazel Fox-Recollet of Wikwemikong helped facilitate discussions at the kwe-wuk workshop – Photo by Mary Laronde

Anishinabek Nation Kwe-wuk recommendations

The following recommendations are the result of the time, effort and commitment of the Anishinabek Nation Kwe-wuk Task Group - June 2 and 3, 2009.

Recommendation #1 - Anishinabe bimaadziwin – A Way of Life

Chiefs of the Anishinabek Nation to make education on "Anishinabe bimaadziwin" a priority in each community, teachings will be in the schools, (curriculum) life experiences for all children youth, adults and leadership. Anishinabe bimaadziwin refers to language, history, culture, ceremonies, teachings, naming ceremonies, new E-Dbendaagzijing welcome gatherings, teaching and living experience programs/projects.

Recommendations #2 - Language/Anishinabemwin

Considering that many of our people have not had the opportunity to acquire their language which is necessary for identity, we recommend that applicants be given the opportunity to learn by: Listening to teachings and values; Being welcomed to community ceremonies; Being provided opportunities to learn Anishinabemwin; Teachings on environmental conservation, nature's balance and protection of Mother Earth; Exposure to teachings and opportunities to learn from Elders; Anishinaabe conscience and worldview.

Recommendation #3 - Children and Youth

For our children and youth, the Anishinabek Nation communities must develop an awareness of self-identity and cultural pride through instilling a way of life, values, principles, in our children and youth with the assistance of all resources within our communities.

Recommendation #4 – Leadership Training

Resources and materials, templates, kits etc. be specifically developed and provided to persons (membership clerks etc.) through training workshops facilitated by knowledgeable, enthusiastic, committed trainers.

Recommendation #5 - Treaties and Nationhood (History, Treaties, Genealogies)

Why is Citizenship and Nationhood important to the Anishinabek Nation and to the Anishinabe? The answer is: to ensure that our identity –Anishinabek gaadowme, who we are. This is what we can pass on to our future children as a Nation. According to criteria as defined by the Royal Commission on Aboriginal Peoples (RCAP) report, the Anishinabek Nation can negotiate, re-negotiate and pressure the Crown/Canada and federal government to live up to the inherent rights as contained in our treaties. Treaties are legitimate legal documents that must be recognized and acknowledged to ensure that the fiduciary responsibilities are enforced.

Recommendation #6 – Community Engagement and Nation Building

a. Each First Nation should appoint a Youth, Woman and Elder rep-

resentative to the Band Councils to ensure that their voices are heard on matters affecting them and their interests.

b. Create and develop a glossary of Anishinabe terminology for consistency in the application of E-dbendaagziwin.

Recommendation # 7 - Communication and Community Engagement

That we identify resources to utilize the skills of our youth in the fields of journalism, multi-media, to produce materials, videos, films, brochures, plays, etc., to promote educational awareness on Anishinabe Bimaadziwin for all community Anishinabek to become engaged and to maintain their involvement in the E-Dbendaagzijing Naaknigewin.

Recommendation #8 – Research and Development

That the Anishinabek Nation develop a system for communities to assist families in researching their genealogy and family history and to better understand our roles and responsibilities using the clan system to strengthen the Anishinabek Nation.

Recommendation #9 – Ratification Process

Steps to follow:

1. Anishinabek Nation/UOI launches a campaign strategy by developing community information/awareness resources using:

a. Create T-shirts with "Ndibendaagoz" – "I belong"

b. Written materials using plain language

c. Using multi-media formats – TV, local channels, CTV, CBC, etc. newspaper, websites, Facebook

2. Anishinabek Nation/UOI presents E-Dbendaagzijing Naaknigewin to Chiefs and Councils to assist them in presenting the Law in a public meeting to the community using specific resources, materials and training.

3. 1st Reading by Chiefs and Councils level utilizing launch campaign materials. Implement community facilitators for questions and answers from community within two months.

4. 2nd Reading at Chiefs and Councils level to deal with feedback from the community and to finalize E-Dbendaagzijing Law at a community gathering. (Wear Ndibendaagoz T-shirt)

5. Final Anishinabek Nation E-Dbendaagzijing Naaknigewin. (akin to "Royal Assent")

Recommendation #10 - Implementation Process

1. Community Level

2. Law

3. Template - Renew and modify criteria

4. Application directly to community

5. Anishinabek Nation Level (Embassy)

6. Anishinaabe Registry

7. Develop Template

8. Passports



Social Services

To advocate on social issues affecting our people



Six month-old Creedance chews on his moccasin lace.

New law will protect our children

By Christian Hebert

NIPISSING FIRST NATION—The Anishinabek Nation is taking its first step towards the development of an Anishinabek Nation Child Welfare Law and Social Director Adrienne Pelletier is asking for community members to be a part of its creation.

“It’s important that we get as many people as possible to these consultation sessions,” says Pelletier. “Everyone has experience with or knows about child welfare in their community. It’s time to get involved and participate in our children’s future.”

Currently Child Welfare in Ontario is governed by provincial law under the Child and Family Services Act. “Adequate standards of care” established by Ontario is primarily based on mainstream society standards only, with little or no consideration of Anishinabe culture, traditions, values, teachings, or notions of the importance of extended family and the whole community to Anishinabek.

The Anishinabek Chiefs in Assembly gave the mandate to pursue Child Welfare Law Development via resolution 07-20.

“For years, Anishinabek parents, extended families and communities cared for and raised a child,”

says Pelletier. “Presently, do we know how many children are not in Anishinabek families? Are we properly informed as to what is happening now?”

Deputy Grand Council Chief Glen Hare is very passionate about the Child Welfare Law development.

Hare says, “Whose law should govern the care and protection of Anishinabek children? Our Law. Who should be involved in the care and protection of Anishinabek children? We should.”

Pelletier also says that it’s time to exercise our inherent jurisdiction and take up our responsibilities.

“It starts with a community consultation process, then from that will come a draft law. Each First Nation will ratify the law and timelines will then be established,” says Pelletier.

Community consultations will begin in Thunder Bay on August 5, 6 all the way through to November 18, 19 in Toronto.

For more information on the consultation sessions near your community, see ad on page 21 or call Social Department Director Adrienne Pelletier – 1-877-702-5200.

Why the need for a Child Welfare Law?

***One out of 10 First Nations children are placed in care compared to 1 out of every 200 non-First Nation children in Canada. This number is three times the number of children that were in Residential Schools at the height of their operation and it is estimated that there are as many as 27,000 First Nation children in care as of 2005.**

***There has been a 65 per cent increase of First Nation children in care since 1996.**

***In three provinces, First Nations children are 15 times more likely than other children to enter child welfare care and 40 per cent of Aboriginal children in Care are served by Non-Aboriginal Agencies**

***In 2004, 33 per cent of all 53 Agencies did not report on Aboriginal investigations (which they are legally required to do)**

***Over 18,000 Children in Care in Ontario, with Aboriginal Children estimated at 20 per cent. Total Aboriginal population statistics place numbers around 3 per cent of Canadian population.**

***First Nation Child Welfare agencies receive approximately 22 per cent less funding than provincial agencies.**

– First Nations Child and Family Caring Society



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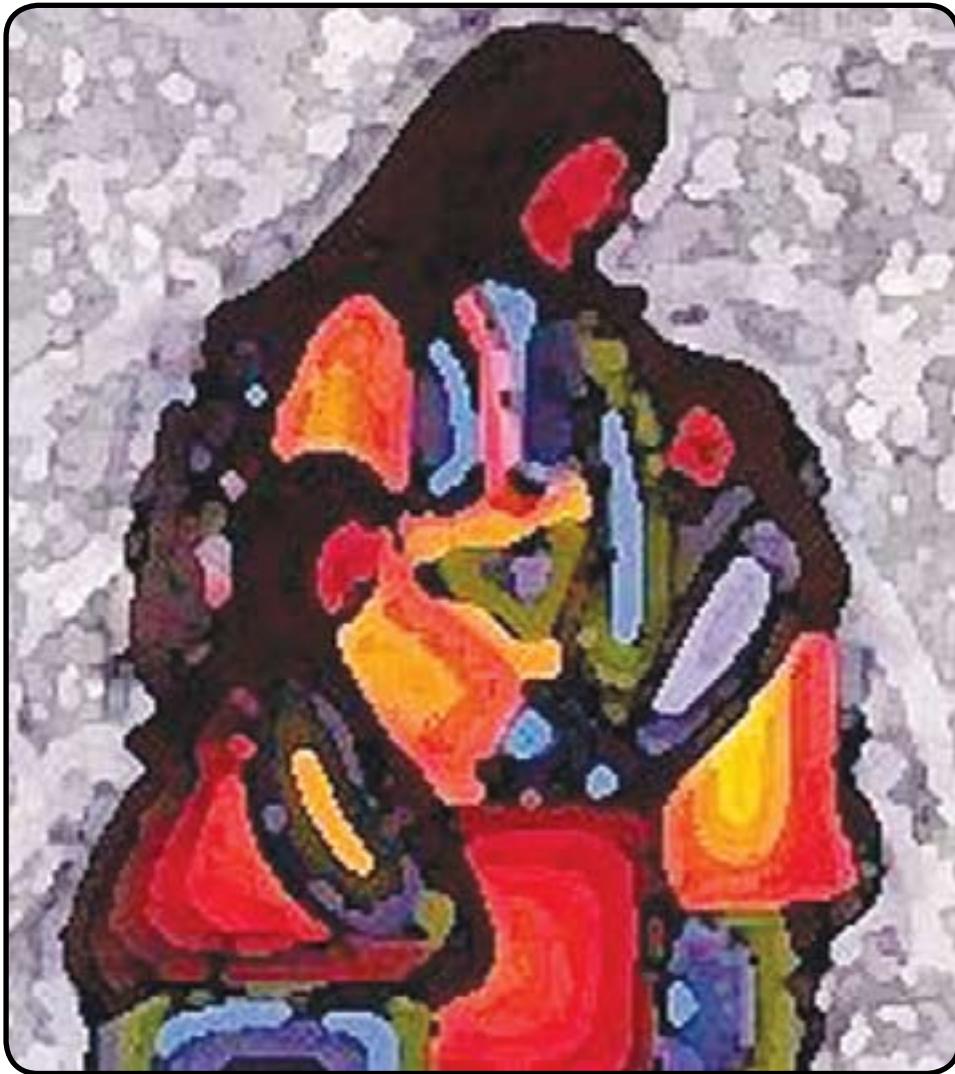
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Spanish Ontario
September 10-13
2009

Registration September 9
Activities, Workshops & Entertainment September 10-13

For Contact and Registration please
call 1-866-660-6642





Cecil Youngfox

Anishinabek Nation Child Welfare Law Development

**Union of Ontario Indians
Dept. of Social Development**

Community Consultation Session Dates

Thunder Bay	August 5, 6
Wikwemikong	August 26, 27
Chippewas of the Thames	September 2, 3
North Bay	September 16, 17
Rama	September 30 & Oct. 1
Red Rock	October 14, 15
Sault Ste. Marie	November 4, 5
Toronto	November 18, 19

Union of Ontario Indians
Box 711 North Bay, ON P1B 8J8
1-877-702-5200 (toll-free)
1-705-497-9135 (f)
E-mail: adrienne.pelletier@anishinabek.ca
E-mail: karen.linklater@anishinabek.ca
www.anishinabek.ca

**"First Nation Child
Welfare Laws protect
First Nation children"**



RESTORATION OF JURISDICTION

Anishinabek Nation constitution closer to becoming reality

By Mike Restoule, Director, Restoration of Jurisdiction

A resolution concerning the Anishinaabe Chi-Naaknigewin (Anishinabek Nation Constitution) moved by Chief Lyle Sayers of Garden River First Nation and seconded by Chief Isadore Day of Serpent River First Nation was carried unanimously by the Chiefs in Assembly at the Grand Council in Aamjiwnaang First Nation on Tuesday June 9, 2009.

The resolution outlined that the process for adoption of the Constitution would be a constitutional convention. It reads in part: ... *be it resolved that the Anishinabek Chiefs in Assembly direct the Union of Ontario Indians to develop and implement a plan for a constitutional convention to finalize and ratify the Anishinaabe Chi-Naaknigewin/Anishinabek Nation Constitution.*

The definition of a convention, according to an online Dictionary.com is, "a meeting or formal assembly, as of representatives or delegates, for discussion of and action on particular matters of common concern."

A constitutional convention therefore is one which is particularly structured to create an original constitution or amending an existing constitution.

Many Anishinabek who have attended past conferences indicated a preference for establishing our written constitution in a similar fashion to the process used by the Navajo Nation in the United States.

Dr. Martha L. King, who helped to coordinate the process for the Navajo Nation, explained at a recent conference how the Navajo people deliberated and adopted their constitution by way of a constitutional convention.

The Anishinabek Nation is a nation of 50,000 citizens. It is not financially or physically feasible to have everyone at the convention, therefore, representatives of each of the communities are to gather to attend the convention.

The representatives, working in committees, will review each of the articles in-depth until the full constitution is finalized. It is a process used all over the world by many indigenous people to establish their constitutions.

As directed by the Chiefs Committee on Governance, a draft Anishinabek Nation constitution, written by a technical committee of Union of Ontario Indians staff, is near completion.

The only sections missing are on the Relationship of Laws and Appeals and Redress. The draft is based on 10 years of consultations with Anishinabek E'Dbendaagzjijig in various meetings, workshops and conferences, including the Anishinabek Nation Grand Council.

The second part of the Grand Council Resolution passed on June 9, 2009 concerns a continuation of the movement to establish and ratify community constitutions in the First Nations.

That part of the resolution reads: *that the Anishinabek Nation Chiefs in Assembly direct the Union of Ontario Indians to develop and implement a plan, within the resources available to the Union of Ontario Indians, to support the First Nations to finalize and ratify their constitutions.*

Rhea Assinewe, the Special Projects Coordinator will be contacting the First Nations and the available legal and technical resource people to put together a plan on how this may be best accomplished.

Both these initiatives are major undertakings and there are no rules or guidelines to follow to get the job done.

The Anishinabek are a very resourceful and innovative people. We are survivors and we can get it done.

These constitutions will contain the spirit and vitality the Anishinabek who survived in this land for thousands of years.

It will be way of following through on the Anishinabek teaching that we work to provide for seven generations to come. Watch for more news on the constitution development scene.



R. Martin Bayer, Anishinabek Nation Chief Negotiator (Governance), Merle Pegahmagabow, Anishinabek Nation Head Negotiator (Education), Liz Morin, Chief Federal Negotiator (Governance), and Jide Afolabi, new Chief Federal Negotiator (Education). Both tables and both parties met in the Chippewas of Rama territory June 17 to discuss timelines and approach for tackling the fiscal negotiations.
-Photo by Mary Laronde

Governance negotiation update

The Anishinabek Nation and Canada continued to work through the draft text of the Anishinabek Nation Final Agreement on Governance in 2009. The issues currently being negotiated and discussed are listed below, along with a summary of the main interests of both parties in relation to the specific negotiation item.

Report by R. Martin Bayer

•**International Legal Obligations** – The parties have both tabled language in the draft final agreement in relation to future international legal obligations of Canada and the issue here is to strike a balance between on one hand, ensuring that our First Nations have adequate opportunities to be consulted by Canada prior to Canada entering into any new international legal agreements, and ensuring that any new laws passed by our First Nations under this new self-government agreement will not be inconsistent with any new legal obligations assumed by Canada. We will continue to work through the draft text and I am confident we can reach some agreement that meets both our interests in this area.

•**Enforcement and Adjudication of Laws** – This is a critical piece of our new self-government arrangement. This section spells out how we are going to enforce the new laws that we pass under this new self-government agreement and the kinds of mechanisms we will have available to adjudicate breaches of our laws. The parties still have to discuss and reach an agreement on the manner in which any new First Nations laws will be enforced, including agreement on the use of Ontario courts for the adjudication of our laws and which level of government will contribute to the costs of using provincial courts to adjudicate breaches of our new laws under this new self-government agreement. It is difficult to imagine this conversation taking place without Ontario's participation.

•**Ratification Process** – This is also an important piece that spells out the process that will be used to ratify the self-government agreements. The challenge in this area is to agree on a process that promotes widespread citizen participation in the voting process, but also deals with very unique complexities such as the fact that the majority our Participating First Nation members now reside off-reserve and getting information on their current whereabouts will be most challenging. Their input will be critical to ensuring we reach the voting thresholds that will add legitimacy to the ultimate outcome of any vote. The process for how the self-government agreements and the constitutions would be voted on by the Anishinaabe people will be set out in "Schedule 3" to both the Governance and the Education final agreements.

•**Dispute Resolution Process** – The parties have tabled provisions that set out how disputes arising out of this agreement would be resolved. This still requires further discussion, but the process would likely mirror that which is set out in the Education Final Agreement, for consistency.

•**Implementation Plan** – The parties still need to develop the plan that sets out how the agreement will be implemented, once a draft final agreement is completed. Canada now has assigned a person who will be charged with this responsibility.

•**Fiscal Transfer Arrangement** – The parties continue to discuss the financing arrangements to support the exercise of these new jurisdictions, including leaving open the possibility of negotiating a broader "government to government" fiscal transfer that includes the transfer of monies from other federal departments and not simply monies typically transferred by the Department of Indian Affairs.

We also continue to identify important preliminary research work that will assist in the negotiation of fiscal transfer arrangements that will support the exercise of our new law-making powers. This work includes a review of several existing government to government fiscal arrangements, including a review of the Nunavut Territorial Financing Agreement and the Newfoundland-Labrador equalization process and model, for example.

In the coming months, we will be developing an inventory of the outstanding negotiation items and a plan for the negotiation of these items, so that the outstanding text may be finalized toward the end of the current fiscal year.



RESTORATION OF JURISDICTION

Afolabi joins Education Table for Canada

The Education Table has been meeting regularly and trying to arrive at a completed Final Agreement.

There are only about fifteen outstanding issues that need to be resolved and we are hoping to have a Final Agreement completed by November of 2009.

Canada has named a new Chief Education Negotiator, Jide Afolabi, and he came on board in June.

The Education administrators were given

another two-year mandate from Canada to continue with the negotiations.

Afolabi has also been named as the new Chief Fiscal Negotiator for the Fiscal Transfer Agreement and the Participating First Nation Fiscal Contribution Agreement.

We are hoping that with his fiscal experience the work on the Fiscal Transfer Agreement and the attached schedules will be completed by March 2010.

The completion of the Participating First

Nations Fiscal Contribution Agreement is anticipated to be complete by July 2010.

The work on the Implementation Plan continues but will not be completed until the Fiscal Transfer Agreement has been completed so it can be included with the Plan.

We have been given the go-ahead by the Minister of Education to begin talking with her people to get an MOU between the Anishinabek and Ontario to deal with the needs in the Final Education Agreement.

Working groups provide direct link

In support of the Anishinabek Nation's Self-Government Negotiation Tables for Governance and Education, two working groups have been established.

Both the Education and Governance Working Groups are made up of Participating First Nation members with specific technical expertise within their communities.

The goal of these representatives is to provide direct grassroots input into both self-government negotiation tables, and to be "champions" of the self-government agreements within their First Nation communities.

The Education Working Group (EWG) is made up of education administrators and/or First Nations teachers and the Governance Working Group (GWG) is made up of band administrators and/or finance personnel.

EWG has established the Anishinabek Education System, which is one of the key provisions within the Education Final Agreement.

The EWG will now focus their attention on supporting the ratification of the Education Final Agreement within the Participating First Nations.

Through an orientation session facilitated by the Anishinabek Nation main governance negotiators, the GWG has been brought up to speed on the governance negotiations, and other Anishinabek Nation capacity development initiatives.

The GWG will now be looking to develop elements of a Nation level government to be created through the Nation's constitution, as well as supporting the development of First Nations level governments and their constitutions.

Both working groups will be involved in implementing various communications activities as part of an overall community engagement strategy.

The working group members will be the direct link from citizens of the Participating First Nations to the Anishinabek Nation negotiation tables.

The goal of the strategy is to begin working towards more community involvement and to set the stage for informed decisions in relation to the two self-government negotiations.



CAPACITY DEVELOPMENT WORKSHOPS 2009-2010

The Union of Ontario Indians will be conducting a series of five (5) two-day Capacity Development workshops between September 2009 and March 2010.

These two-day workshops are aimed at providing First Nation communities within the Anishinabek Nation territory with an opportunity to further develop capacity levels in key identified areas.

Participants at each of the workshops will include Leadership, Band Managers, Directors of Operations, Program Managers, Staff and Community Members within the First Nations.

Dates and locations for the workshops to be determined.

Workshop themes include (1 theme per two-day workshop):

- Traditional Governance Models in Contemporary Society
 - Developing First Nation Curriculum and Standards
 - Proposal Writing
 - The Use of Technology in First Nations
- How to Conduct Program/Agency/Organization Audits

There is no cost to participate in these workshops

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

For more information contact:

Terry Restoule, Capacity Development Coordinator, Union of Ontario Indians, P. O. Box 711, North Bay ON P1B 8J8
Phone: (705) 497-9127 Ext: 2279 ~ Toll Free: 1-877-702-5200 ~ Fax: (705) 497-9135 ~ Email: rester@anishinabek.ca



Anishinabek Nation 7th Generation Charity

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

Scotiabank Anishinabek Student Excellence

Michele Baptiste of Scotiabank was on hand to help hand out the cheques and hardware for the 2009 Anishinabek Evening of Excellence held at Casino Rama on June 17, 2009.

PERRY BEBAMASH, M'Chigeeng First Nation

Perry is enrolled in the Anishinaabemowin BA program at Algoma University. Upon completion of this program he plans to attend teachers college and then teach the Anishinabek language full-time.

WILLIAM COUCHIE Nipissing First Nation

William is enrolled in the PhD program at the University of Western Ontario in the field of History. He received his Bachelors at Nipissing University and his Masters at

Western University. He hopes to become a university professor and teach First Nations History. He also intends to write a book on his own community—Nipissing First Nation.

ANGELINE PITAWANAKWAT, Wikwemikong Unceded Indian Reserve

Angela attends Sir Sanford Fleming College where she studies in the Biotechnology Technologist-Forensics program. Her dream is to work with law and justice whether in the laboratory conducting DNA tests or out in the field investigating the scene of a crime. She eventually hopes to work on homicide investigations.

CHERYL RECOLLET, Wikwemikong Unceded First Nation

Cheryl is on education leave from the Union of Ontario Indians, Intergovern-



From L to R: Perry Bebamash, M'Chigeeng First Nation; Cheryl Recollet, Wikwemikong Unceded Frist Nation; Michele Baptiste, Scotiabank; Angeline Pitawanakwat, Wikwemikong Unceded First Nation; and William Couchie, Nipissing First Nation.

mental Affairs. She is studying at McGill University taking her Master of Science Degree Renewable Resources – Environmental Assessment. She has previously

obtained her Bachelors of Arts Honors Degree – Geography and Bachelor of Arts Degree – Anthropology, from Laurentian University.

11th Annual Anishinabek Veterans Memorial Golf Tournament

In honour of long time politician, elder, veteran and avid golfer the main trophy for the tournament was dedicated to the late Ray Rogers. His daughter Vicky Barnier was on hand to acknowledge the new the Ray Rogers Memorial Trophy.

Golfer Bill Roberts whose team was ironically the last to register was the last name drawn in the elimination draw for the 52" Sony TV.

Special thanks to our celebrities for putting up with all the shenanigans and autograph requests: Johnny Bower, Bob Baun, Bob Probert, Dave Hutchison, Larry Keenan, Paul Markle, and actor Eric Schweig.

The charity would like to thank all the volunteers for two great days. The volunteers included: George and Mary Ann Howards, Mary Lou McKeen, the entire staff of Casino Rama who set up the ballroom, Sarah Louis, Sony Staffers Sean Bergin, Michelle Boyer and Derek Boyer, Greg Brown, Angela Johnston, Bill Couchie, Duncan Harrison-Jamieson, Joanne Santi, Nancy and everyone's favourite MC –Peter McKeown.



2009 Winners



Ladies' Division

Barb Naveau, Karen Commanda, Sonya Pitawanakwat, Mary Laronde



Mixed Division

Wally Manitowabi, Judy Manitowabi, Gerard Peltier, Diane Corbiere (absent)



Men's Division

Melvin McLeod, Jamie Restoule, Jason Restoule, Pat Remillard



Prize donations from Bell, Canarino Nissan, CIBC, CMHC, Carte Blanche, Creative Impressions, Dreamcatchers Fund Inc., Hawk Ridge Golf and Country Club, Hockey Hall of Fame, Legends of the Game, Miller Group, National Car and Truck Rental, Nipissing University, Sony, Toronto Blue Jays, Westmont Hospitality, Sean Couchie, Clayton S. King, Ron Ellis.

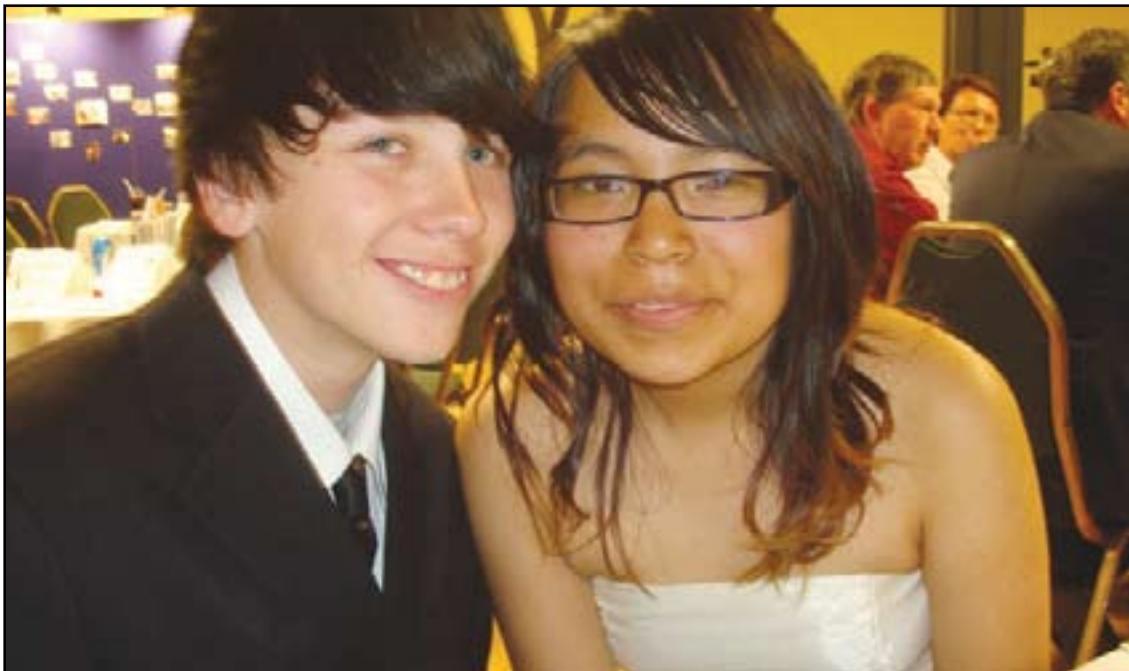


EDUCATION

Kinoomaagewin



A SUPPLEMENT TO THE ANISHINABEK NEWS
July-August 2009



Niigan Mosewak graduates Ryan Howard and Valene Hookimaw.

Helping youth walk forward

By Heather Campbell

SUDBURY—Sgt. George Couchie wants to make sure the youth “in the middle” stay on the right path. They’re the ones who are often overlooked because they aren’t failing but aren’t over-achieving either.

So the Nipissing First Nation citizen – a 29-year veteran with the Ontario Provincial Police who has delivered cross-cultural awareness training to hundreds of fellow officers– helped develop Niigan Mosewak.

Niigan Mosewak (“Walking Forward”) is a supportive and culturally-relevant initiative for Aboriginal youth between the ages of 12 to 17. Participants spend four weekends together – one during each of the four seasons-- and discuss life skills, leadership development, healthy relationships, outdoor survival skills and traditional cultural teachings. In June a graduation ceremony was held in Sudbury for 20 area youth who participated in this year’s program.

Sessions were held at the Mattawa ecology centre, the OPP police academy in Orillia and at Nipissing University in North Bay.

“We teach culture, tradition and history,” says Couchie. “How to deal with tragedy like suicide... about healthy relations, what’s normal and not normal. On the third weekend we have our OPP team teaching survival skills and how Aboriginal people survived off the land. And then we teach about the drum, dancing and other life skills.”

Valene Hookimaw, a Grade 11 student at Nbisiiing Secondary School on Nipissing First Nation, signed up because “it sounded really cool”.

“We learned lots about our culture, cooking, survival, what to take and how to make a fire.”

Hookimaw says she made new friends during the program, including a new boyfriend.

Niigan Mosewak was developed by the Ontario Provincial Police Aboriginal Policing Bureau and Crime Prevention section in partnership with Anishinabek Police Service, UCCM Anishnaabe Police Service, and Nipissing-Parry Sound Catholic District School Board, and was funded by Ontario’s Ministry of Children and Youth Services.

Couchie’s son Robbie, 19, who has been participating in his father’s Native Awareness programs since he was 12, served as a mentor for this year’s participants.

“We saw how the youth opened up along the way. They became more involved,” he says, recalling how participants shared their knowledge about how to skin wild game for cooking over an open fire. “I enjoyed sitting around the fire with everyone eating moose and duck.”

Participants shared their thoughts about what they were learning through a video that was screened at the graduation ceremony. They talked about what it was like to have the opportunity to learn about their culture, what they learned about drugs and healthy relationships.

Hookimaw says the highlight for her was attending a police dog demonstration at the Orillia OPP academy.

Inspector Brad Blair, a veteran in First Nation policing, attended the graduation ceremony to personally extend his congratulations.

“I’m very impressed from what I saw at the academy,” he told the youth and their families. “You now walk forward with each other and others look for your mentorship.”

Christian Island grads become role models

By Sharon Weatherall

BEAUSOLEIL FN – Since achieving a Social Worker Diploma in 2006, Hector Copegog works as a traditional counselor, teaching clients about different methods of healing and cultural ceremonies.

Now the Parry Sound resident has another job. The former Christian Island resident is one of 12 Beausoleil First Nation graduates being featured on a “Role Model” poster designed to encourage community members to improve their lives through education.

“I think being recognized on the poster is an awesome idea to encourage youth and others to strive to do something to fulfill their lives and dreams and highlight the importance of education,” says Copegog. “No matter what you want to do today you need an education – science, math and English are essential to understand things and move forward.”

Beausoleil education director Peggy Monague says Christian Island graduates who have been featured on the poster are all leaders. Each has gone on to a successful career in their chosen field.

“I am very proud to present something we have been working on for six to eight months now,” Monague said at June’s unveiling of the poster. “These Role Model posters will give people something to look up to. In the past we have only had a handful of graduates from our community but today we have an abundance which ensures our children have role models to look up to.”

“Last year (2008) there were 30 graduates including those from the nursing program,” said Monague. “In creating this poster we tried to pick as many different last names from the community as we could representing graduates who have gone into different professions over the past decade.”

Others honoured with a place on the 2009 Role Model poster are: University Professor Hayden King; Law student – Paula Assence; Engineer Kevin Jamieson; Paramedic Wanda Monague; Consultant Theresa Sandy; Nurse and Dental Hygienist Brianne King; Police Career Mike Hopkins (Mixemong); Financial Advisor Mary King; Environmentalist Brian Norton; Sports Management Career Skylar Sylvester; Teacher Sara Jamieson.



Beausoleil First Nation Education Authority director Peggy Monague with the 2009 Role Model poster.

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KINOOMAAGEWIN/EDUCATION

Books

Eavesdropping on characters

By Joyce Atcheson

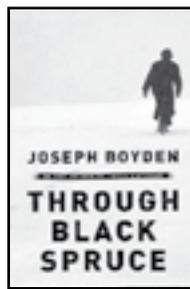
Joseph Boyden's latest book, *Through Black Spruce*, like his previous book *Three Day Road*, draws on his time spent with Mushkegowuk along the James Bay coast.

We travel from Moose Factory to the bush to southern cities where life for the street novice is as harsh as northern life on the land.

The complexity of life in the north is real, heart-wrenching,

funny, and provided in enough detail to make the reader a full participant on the journey. Walking a mile in another's moccasins is difficult even when you have the insight of the eavesdropper on private conversations with self and others.

Through Black Spruce – Joseph Boyden (Viking Canada, Toronto, 2008, ISBN 978-0-670-06363-5, 359 pages, \$34.00)



From rags to riches

By Joyce Atcheson

Four homeless people pay admission to the theatre and lose themselves in fantasy while staying warm, but on exit they blink and squint as callous reality reasserts itself.

With the kick of a half-full cigarette package which holds \$60 and a lottery ticket four "rounders" are thrust into the impossible – millionaires!

Their rounder bond brings money with its strings: public-

ity, media demands of things best kept secret and photos, help to spend it, patronization, and questions, questions and more questions.

It will give you hope in your darkest times.

Ragged Company – Richard Wagamese (Doubleday Canada, 2008, ISBN 978-0-385-66156-0, 376 pages, \$29.95)



Helin's solutions pose problems

By Joyce Atcheson

Caged by the welfare trap, Canada's Aboriginal Peoples pay a hefty price for handouts.

Calvin Helin, of the BC coastal village of Lax Kw'alaams, a lawyer and businessman. The second wave brings the Europeans and dramatic change begins for the Peoples who help the newcomers to survive.

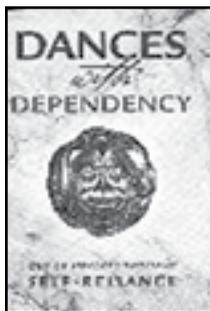
Helin sees the solution as an educated Aboriginal workforce, economic independence by separating economic development from the band-operated process into a business model.

While Helin makes a good case of portraying the history and

the arrival of the tsunami, he proposes continued resource exploitation as the solution.

He does not address the finite sources of Mother Earth and the need for everyone to decrease greed, materialism, and dependency.

Dances with Dependency: Out of Poverty Through Self-Reliance – Calvin Helin (Ravencrest Publishing, Woodland Hills, CA, 2006, 2008; ISBN 978-1-932824-07-0, cloth; 978-1-932824-08-7, paper; 313 pages; \$34.95)



Aussie yarn close to home

By Les Couchie

An interesting and true story on Australia's treatment of the Aborigines by the dominant society, *Tall man: the Death of Doomadgee* deals with a man accused of swearing at a police officer who is killed buy a severe blow to his liver.

The story has a familiar ring for those familiar with the treatment of First Peoples in Canada. Despair, alcoholism, teenage drug use, sexual abuse and suicide are prevalent in the com-

munities. The aborigines were even forced to salute whites or be jailed.

Chloe Hooper relates details of a trial, the family, the community and a legal system that has tilted scales. This story parallels in many ways the Dudley George trial.

Australia is half a world away, but this story is also close to home.

The Tall Man – Chloe Hooper – Simon & Shuster 2009 ISBN 9781416561590; 272 pages,



Showing off culture

By Heather Campbell

SUDBURY– Showing off her culture is something Annie Wemigwans loves to do.

"I started in the school drum group this year and I'm learning the language again. I used to know it when I was two," says Wemigwans, a Grade 4 student in the Sudbury Catholic District School Board who learns about culture at home but now also gets to take native studies and native languages at school.

Five board schools presented an evening showcase of artwork by aboriginal and non-native students whose work reflects aboriginal culture and spirituality.

Elementary and secondary students, family, teachers and volunteers displayed art, music and photography created during their Native Studies classes.

Jody Patterson, a Grade 11 non-aboriginal student at St. Benedict Catholic Secondary School enjoyed the experience. Her art proj-

ect replicated the work of Norval Morriseau, regarded as the founder

of the world-famous Woodlands School of Native painters.

"He was very influential creating his own type of art," said Patterson.

Also on hand were the Red Bird Singers from St. Charles College.



More learning language

By Heather Campbell

SUDBURY– Aboriginal voices and culture were heard loud and clear at the Sudbury Catholic District School Board symposium Honouring the Spirit: Equity in Education. School principals, students and city residents gathered in the INCO Cavern surrounded by the sounds of the drum and the scent of smudge.

Alyne Bigwin, Alderville First

Nation, Director of the Ontario Ministry of Education's Aboriginal Education Office, thanked school leaders for their commitment and interest in supporting Aboriginal learners.

A panel of aboriginal high school students from across the city discussed candidly what they liked about their school experience and what schools could do to improve.

"My parents and grandparents can speak but have difficulty teaching us. It would be good to have different levels of language instruction," said Brent Toulouse, a Grade 12 student. His sister, Chelsea said: "I barely know my culture but it's great to learn."



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KINOOMAAGEWIN/EDUCATION

AEI grads on parade at Thames

By Autumn Watson

CHIPPEWAS of the THAMES –On June 17, the gymnasium was full of energy at the Chippewa of the Thames community centre, as Grandmothers, Grandfathers, Moms, Dads, Aunties, Uncles, Brothers and Sisters followed the Eagle Staff while circling the Eagle Flight Drummers during the Grand Entry at the Anishinabek Educational Institute (AEI) Munsee-Delaware site graduation.

Elder Jenny Blackbird from Walpole Island led the opening prayer in honour of the students' academic success. While children played, family and friends gathered to share in the tears of joy and smiles of accomplishment on the 24 hardworking and dedicated students in three programs: Pre-Health Science, Social Service Worker and Native Community Worker: Traditional Aboriginal Healing Methods.

Grand Chief Patrick Madahbee acknowledged the importance of education by his presence at the AEI Munsee-Delaware site graduation. He recognized the students for all their hard work



Anishinabek Educational Institute graduates, Munsee-Delaware Campus in Pre-Health Science; Social Service Worker; and Native Community Worker: Traditional Aboriginal Healing Methods programs: Back row, left: Marcia Cooper, James Phillips, Jessica Cady, Donald Turner, Ashley Pettigrew, Ursula Doxtator, Gig Fisher, Krystal Halfday, Shelly Doxtator, Elizabeth Grosbeck, Claudia Summers, Krista Doxtator; front row, left: Chantel Antone, Fawn McDougall, Jason Meness, Ashley Doxtator, Cheryl Antone, Angela Doxtator, Melissa Riley. Camera Shy – Sarah Deleary, Adreinne Doxtator, Mable Doxtator, Kiona Elijah, Victoria Summers.

and effort that it took to reach their success. Grand Chief looked to the students and held out his hand: "When I see you, the first thing I see is success; you will be the role models in your communities".

Murray Maracle, Director of AEI told the students that "you now have something that no one can take away from you – knowledge". As part of the AEI Alumni he asked the students to lend a hand to help those wishing to pursue a post-secondary education. Appreciation was provided to all

the AEI front-line staff, college partners and families for their support that was given to each individual's educational journey.

Valedictorian, Krista Doxtator made eyes water when she spoke to her Pre-Health Science classmates and their new journey into the Registered Practical Nursing (RPN) program that will start at AEI in September 2009: "We all started it together, and we will all accomplish it together".

Similar celebrations took place on June 5th at the Victoria Inn, in

Thunder Bay for the seven energetic and devoted AEI Fort William Site graduates from the Native Early Childhood Education program. Elder Edna Wigwas from Kiashke Zaaging led the opening prayer and the Eagle Whistle Drum were present to honour the knowledge that the students have attained.

For more information on AEI programs, please contact the site nearest you:

Munsee-Delaware Site
Mary Deleary, Coordinator

T: (519) 289-0777
F: (519) 289-0379
E: Delmar@anishinabek.ca

Nipissing Site
Patti Fox, Coordinator
T: (705) 497-9127
F: (705) 497-9876
E: foxpat@anishinabek.ca

Fort William Site
Ron Fisher, Coordinator
T: (807) 623-8887
F: (807) 623-8738
E: fisron@anishinabek.ca

Complete list of AEI graduates on Page 30.

Profiles in Education

By Christine McFarlane

Back to class at 53

Returning to graduate school at 53 is only possible with the supports and inspiration from having access to the growing group of Indigenous scholars, says Steve Koptie, a citizen of Six Nations who has Mohawk heritage.

Koptie, who graduated from the University of Windsor with a degree in Psychology in 1980, says going back to school now is "to better prepare myself for teaching the next generation of social workers and to impact policy decisions. We need a voice." He feels strongly about "helping



Steve Koptie

to change the trajectory of our young people." He wants to see a "more positive and powerful outlook, no more negativity and lost souls, but empowered and healthy youth moving forward."

Obstacles? "The ignorance and arrogance from students and instructors who do not understand the Aboriginal community and do not necessarily want to.

He recalls a student saying "what's with these Aboriginal people and their constant talking about their ancestors; why don't they just get over it and move on with their lives?"

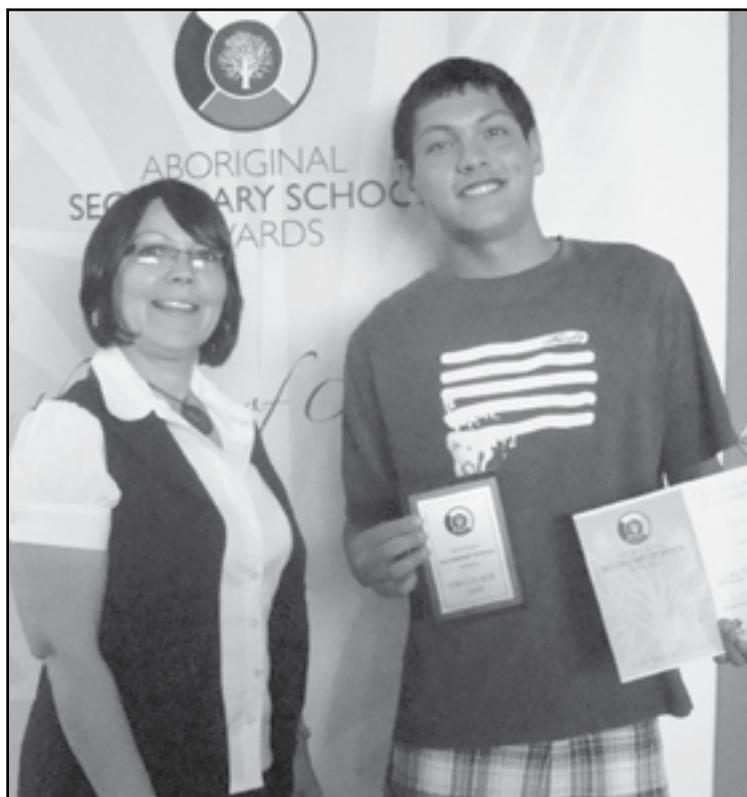
Theatre was her niche

Candace Brunette, an Omushkego woman of both Cree and French-Canadian heritage—originally from Cochrane, Ontario—found her niche after she took a Native theatre course in her 2nd year of study at the University of Toronto. She is now in her 2nd year of her Master of Art's Degree at the Ontario Institute for Studies in Education in the Department of Adult Education and Community Development.



Candace Brunette

After working as a telemarketer for four years, she began her academic journey again, starting with the University of Toronto's Academic Bridging Program. Brunette is currently working with other aboriginal artists to create script/story and stage/costumes as a part of the Omushkego Cree Water Stories Project, which involves community and Cree Elders in its process.



Applause helps

Jericho Pettifer from Wahnapiatae First Nation says "I like getting applause for accomplishing and people recognizing your effort." He also notices more aboriginal activities at school and feels that "we are turning a new chapter". Pettifer, pictured with Debbie Recollet, was one of 87 graduates honoured at the 6th Annual Aboriginal Secondary School Awards Banquet. Graduates came from 14 schools in both the Rainbow District School Board and the Sudbury Catholic District School Board. Over 700 certificates of achievement were awarded in 10 categories including athletics, academic and cultural recognition. Recollet, general manager, Gezhtoojig Employment and Training, has served as event co-chair since 2007. Paula Green, a graduate from St. Benedict's High School, won a laptop while several other graduates won MP3 players and memory sticks. The United Way has been a sponsor of the event since it began in 2004.

Promoting leadership

SUDBURY—The Rainbow District School Board continues to develop projects and activities designed to encourage success rates of Aboriginal students.

April's Aboriginal Youth Education Day featured presentations by former water polo Olympian Wanek Horn-Miller and hip-hop artist Doug Bedard, aka PLEX.

The Rainbow Board's Aboriginal Youth Leadership Group participated in a series of workshops on topics dealing with environmental and cultural issues, as well as racism.

Kathy Dokis-Ranney, the board's Principal of First Nation, Metis and Inuit Education, says the group is planning a fall canoe trip.



Members of the Aboriginal Youth Leadership Group of Rainbow District School Board baked bannock over an open fire at Whitefish Lake First Nation.





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AEI Class of 2009

Anishinabek Educational Institute Graduates from Munsee-Delaware and Fort William campuses:

Native Early Childhood Education in partnership with Cambrian College;

Pic River: Debbie Crosson (provisional), Dyana Crosson (GPA Award), Anita Desmoulin and Rose Moses (Spirit Award).

Onegaming: Elain Copenace.

Whitedog: Josephine Jack.

Nautkamegwanning: Rosemary Jacob.

Native Community Worker: Traditional Aboriginal Healing Methods in partnership with St. Clair College;

Blenheim: Donald Turner. Pre-Health Science in partnership with St. Clair College;

Chippewa of the Thames: Jessica Cady, Elizabeth Grosbeck (Spirit Award), Krystal Halfday (Faculty Academic Award), Ashley Pettigrew and Melissa Riley.

Oneida Nation: Chantel Antone (Student Leadership Award), Adrienne Doxtator, Angela Doxtator, Krista Doxtator (Valedictorian Address), Kiona Elijah, Claudia Summer and Victoria Summers.

Social Service Worker in partnership with Canadore College;

Chippewa of the Thames: Sarah Deleary.

Moravian Town: Jason Me-

ness.

Munsee-Delaware Nation: Marcia Cooper (Spirit Award) and Gig Fisher.

Oneida Nation: Cheryl Antone, Ashley Doxtator, Mable Doxtator, Shelly Doxtator, Ursula Doxtator (Valedictorian Address), Fawn McDougall and James Phillips.

Nipissing Campus: Nicole Bush (Mental Health and Addictions program), Sharon Noganosh (Community Care program) and Roberta Wesley (Mental Health and Addictions program.)



Melanie Cheesaquay

UOI STAFF

Melanie joins AEI

Boozhoo all! Please welcome Melanie Cheesaquay from Whitesand First Nation as education clerk for the Fort William AEI site. Melanie is a busy, hardworking mother of 5.

She is currently enrolled in the Honours Bachelor of Social Work program at Lakehead University after completing the Child and Family Worker diploma at Confederation College. E-mail: melanie.cheesaquay@anishinabek.ca



Isabelle Woods

Isabelle in Health

Hi, my name is Isabelle Woods, from Brunswick House First Nation. In September 2008, my husband Gord and I moved our family from Chapleau, Ontario to North Bay to attend Canadore College in the Pre-Health Sciences Program. On May 13, 2009 I was accepted into the Registered Practical Nursing program to begin in September 2009.

I am honoured to have been given the opportunity to do my on-the-job training placement with the Health Department at the UOI.



Laura Mayer

Laura in Social

As a member of Mississauga First Nation, I am very excited to be part of the Social Services team for the summer at the UOI. My name is Laura Mayer, and I am in my third year at Nipissing University in the discipline of Gender Equality and Social Justice. After I finish my degree at Nipissing, I hope to complete a law degree and go on to work for First Nations organizations, anywhere where I can make a difference. Meaningful work is so important for a student, and working for Social Services department is going to be a great opportunity to experience working for the needs of Anishinabek.



J. Andrew Baker

Andrew writing

J. Andrew Baker is a writer, educator, community worker, and holistic health professional from Barrie Ontario. He has facilitated workshops and seminars on personal growth, holistic health, wellness, empowerment, and leadership since 1999. Andrew's passions are community, language, culture, the arts and learning. His gypsy spirit has taken him around the world to experience different cultures, visit sacred spaces, and volunteer. Baker is the North Simcoe Muskoka Outreach Team Member for Rainbow Health Ontario and a graduate of the Native Community and Social Development program at Georgian College, where he played an active role in the Aboriginal Studies and Student Life departments.



Kelly Crawford

Third year for Kelly

My name is Kelly Crawford. This is my third time as a Regional Freelance Writer with the Anishinabek News. I am a citizen of M'Chigeeng First Nation. My formal educational journey began with a Television & Video Broadcasting diploma from Canadore College. In recent years, I have obtained a Hon. Bachelor of Arts degree in Native Studies from Laurentian University and a Bachelor of Education degree from Nipissing First Nation. I am currently working towards my Master of Arts – Integrated Studies degree. My passion lies in the connections that exist between education and culture.



Julie Nookawa

Julie with AEI

My name is Julie Nookawa McLeod and I'm from Nipissing First Nation. I am currently enrolled in the Early Childhood Education program at Canadore College and expect to graduate next spring.

I recently started my new job at the Union of Ontario Indians at the Anishinabek Educational Institute as a summer student. I perform office duties, filing, data entry and team support.

After I finish college, I plan to attend university and specialize in special needs such as autism or cerebral palsy.



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Leadership and Strategic Management

- Work with relevant Education Staff to coordinate the services provided through the established KTEI networks and KTEI's K-12 programs related to school accountability;
- Coordinate to ensure that the services/programs are provided in a complementary, efficient, and effective way;
- Develop departmental goals and measurements to ensure efficient and effective departmental performance including secondary education; and
- Ensure that department meets standards with respect to curriculum, program delivery and Ministry procedures.

Student Management (Secondary School Program)

- Work with departmental staff in managing student attendance, grades, and statistics of KTEI; and
- Ensure student files are accurately maintained as per regulatory and legal requirements at KTEI.

Monitor Classroom Instruction (Secondary School Program)

- Ensure instructors update and build upon classroom material and/or curriculum to ensure department meets standards; and
- Provide leadership to teachers/instructors/principals, motivating staff to participate in organizational objectives and continuously keep department staff informed of changes or new directions.

Advocacy, Policy and Political Support

- The Director will provide input to the development of policy and procedures in First Nations schools.

Administration

- Contribute to the strategic planning process, recommending short and long-term training plans /objectives;
- Investigate and manage student and employee relations;
- Performs all duties inherent in a Senior Management role;
- May be assigned other duties and special projects as required; and
- Other duties as required by the Executive Director.

Requirements/Qualifications

The position will require an individual who has successfully demonstrated the following characteristics:

- Principal with I/S qualifications along with a teaching degree and current teacher certification with the Ontario College of Teachers.
- Minimum 5 years experience in a First Nations school setting.
- Extensive program management and budgetary experience.
- Experience in supervision and human resources management.
- A comprehensive understanding of First Nation issues and First Nations education
- Excellent verbal and written communication skills.
- Excellent organizational skills.
- Familiarity with current K-12 Programs, Program Development, Student Learning Assessments and Data Management preferred.
- Demonstrates a high level of autonomy in setting objectives, expectations and tracking performance as required.
- Must be computer literate to write necessary reports and correspondence, and be proficient with Microsoft Office, use of Internet, electronic mail, etc.
- Ability to multi-task and meet multiple and/or unexpected deadlines in a demanding environment.
- Demonstrates sound judgment regarding confidential and sensitive matters.
- Must have a valid driver's license and access to a reliable vehicle.
- Cultural knowledge of the Ojibwe Nation preferred.
- Must provide current Police Record Search Certificate.
- Kendaamoowin; Anishnabemwin miinwaa Anishnaabe bmaadziwin.

Hours and Location of Work

Office hours are from 8:30 a.m. to 4:30 p.m. Monday to Friday. Flexible working hours and travel will be required at times. This position will be based at KTEI in M'Chigeeng, ON.

Salary

This position has been classified as a DM-4 (61,384.00 – 67,504.00)

Deadline

To further explore this exciting opportunity and request a full description of the key performance responsibilities or to apply, please send a resume complete in all respects including three current professional references prior to **July 31st, 2009, 12 noon** to the undersigned or by fax as listed below:

Kenjgewin Teg Educational Institute
Attention: Brenda Francis, Interim Executive Director
P.O. Box 328, 30 Lakeview Drive
M'Chigeeng, ON P0P 1G0
Phone: (705) 377-4342 Fax: (705) 377-4379
MARKED: CONFIDENTIAL

* We are an Equal Opportunity Employer. This position is administered for this position.*

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Canadian Nuclear Safety Commission
Commission canadienne de sûreté nucléaire



PUBLIC HEARING ANNOUNCEMENT

The Canadian Nuclear Safety Commission (CNSC) has issued an official Notice of Public Hearing, available at nuclearsafety.gc.ca announcing that it will hold a one-day public hearing to consider Atomic Energy of Canada Limited's (AECL) application for a Waste Nuclear Substance Licence for the possession, management and storage of nuclear substances associated with the Welcome Waste Management Facility and for the development and operation of a new Port Hope Long-Term Waste Management Facility in Port Hope, Ontario.

The report of the screening Environmental Assessment for this project, which forms part of the Port Hope Area Initiative (PHAI), was approved by the Commission at a public hearing held in Ottawa on January 24, 2007.

Hearing Date: August 26, 2009
Place: Town Park Recreation Centre, 62 McCaul Street, Port Hope, Ontario
Time: Consult the agenda on our Web site prior to the hearing date

The public is invited to comment on AECL's application. Requests to intervene must be filed with the Secretary of the Commission by July 27, 2009 directly on-line (<http://www.nuclearsafety.gc.ca/eng/commission/intervention/index.cfm>) at or at the address below and include a written submission; a statement setting out whether the requester wishes to intervene by way of written submission only or by way of written submission and oral presentation; and the name, address and telephone number of the requester.

Please note all submissions are available to the public upon request to the Secretariat. AECL's submission and CNSC staff's recommendations to be considered at the hearing will be available after June 26, 2009. These documents are not available on-line and must be requested through the Secretariat at the address below.

Agendas, hearing transcripts and information on the hearing process are available at the CNSC Web site: nuclearsafety.gc.ca, and refer to Notice of Public Hearing 2009-H-04, or contact:

L. Levert, Secretariat
Canadian Nuclear Safety Commission
280 Slater St., P.O. Box 1046
Ottawa, Ontario K1P 5S9
Tel.: 613-996-9063 or 1-800-668-5284
Fax: 613-995-5086
E-mail: interventions@cnsccsn.gc.ca
CNSC Web site: nuclearsafety.gc.ca



PIC RIVER FIRST NATION
Employment Opportunity – Full Time Status
Mental Health Counselor

The Chief and Council of the Ojibways of the Pic River First Nation are currently accepting applications for the position of Mental Health Counselor. Under the direct supervision of the Social Services Director, the Mental Health Counselor will be responsible for the following duties:

- Provide individual, group, children, couples and family counseling to membership dealing with various mental health and addiction issues such as: various mental illnesses especially PTSD/complex PTSD/multi-generational PTSD and a wide range of addictions
- As necessary, complete referrals and follow-ups with specialists, psychiatrists, psychologists, treatment facilities
- Assist in developing and implementing community prevention and treatment opportunities such as presentations, groups, and workshops on effective parenting, sexual abuse, addictions, co-dependency, assertiveness, anger management, conflict resolution, and various programs in the school

MANDATORY QUALIFICATIONS:

- Masters degree in social work or psychology or
- University degree in social work or psychology and 5 years experience in mental health/addictions counseling
- Registration with a regulatory body in the province of Ontario--RSW
- Knowledge and understanding of current and historical issues affecting First Nations today
- Familiar with Child and Family Services Act and Mental Health Act
- Recognized or able to obtain recognition as Mental Health Provider with NIHB

DESIRABLE QUALIFICATIONS:

- Some experience in administration/supervision/management

SALARY: Commensurate with experience and qualifications

Please forward your cover letter, resume with three professional references and written authorization permitting the First Nation to contact references to:

Debi Bouchie, Band Administrator
P.O. Box 197
Pic River First Nation
Via: Heron Bay, Ontario P0T 1R0
Fax: 807 229-1944

Deadline for applications – 4:30 pm. – Friday August 21, 2009.
Preference will be given to candidates of Aboriginal descent.
Only those selected for an interview will be contacted.
For a detailed job description please visit www.picriver.com.

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Donna Debassige



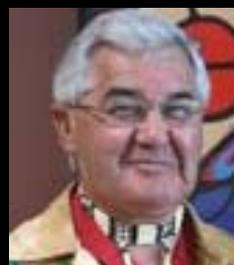
Leroy Dolson



Marcellian French



Vera Louise George



Chief Keith Knott



George Lanouette



Dawn Madahbee



The Late Ray Martin



Martin McGahey Sr.



Murray McGregor Jr.



Rebecca McGregor



Marilyn Monague



Frances Sanderson



June 17, 2009

Casino Rama Reception and dinner

