



Fort William settles claim after 160 years

FORT WILLIAM – A land claim in Northwestern Ontario that has been disputed for more than 160 years has been settled.

Fort William First Nation reached the settlement with the governments of Canada and Ontario over the Fort William First Nation Boundary Claim.

Approximately \$149 million in financial compensation will be awarded to the First Nation from the federal government and an additional \$5 million from Ontario.

The settlement also includes the transfer to the reserve of approximately 4,655 hectares of Crown land in total from all of Flatland Island and a portion of Pie Island in Lake Superior.

"Hopefully this will go a long

way to creating a positive future for our members," said Fort William First Nation Chief Peter Collins on Nov. 19. The money will be used for economic development, housing, education and a future generation fund.

The Fort William First Nation Boundary Claim dates back to the Robinson Superior Treaty of 1850. The community asserts that the land surveyed in 1853 does not reflect the First Nation's understanding of location or size of the Fort William reserve as defined in the Robinson Superior Treaty.

The Boundary Claim was submitted to the Government of Canada in 1986 and to Ontario in 1987. In 1994 the federal government accepted the claim, followed by Ontario in 2000.

The 4,655 hectares of land will be transferred to the government of Canada, which will then set it aside as reserve area for Fort William First Nation.

The land will provide the opportunity for growth, Collins added. "There are many economic opportunities available."

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Kitigan Zibi Anishinabeg north of Ottawa – the largest Algonquin First Nation in Canada with 2500 citizens – has erected billboards for passing motorists to see their concerns about the education policies of the Harper Conservative government.

– Photo courtesy Anita Tenasco, Kitigan Zibi Education Director

Who is INAC helping in England?

UOI OFFICES – Anishinabek Nation Deputy Grand Council Chief Glen Hare wonders why the federal bureaucracy responsible for improving the lives of First Nations people in Canada is spending exorbitant amounts on overseas travel.

Published reports include thousands of dollars in overseas trips by Indian Affairs bureaucrats to places like Russia, Belgium and Great Britain in a list of \$125 million worth of extravagant expenses by federal civil servants.

"They're supposed to be representing our interests – we're not aware of any First Nations in England," said Hare. "We have plenty of funding problems in our own back yard – we don't need INAC

dollars spent in Europe."

The Deputy Grand Council Chief called the expenses "jaw-dropping" at a time when First Nations education funding has been capped at two per cent for the past 13 years.

"Just keeping up with inflation and our growing population would require annual funding increases of 6.5 per cent," said Hare. "This is discrimination against our young people," he said, noting that the United Nations Declaration on the Rights of Indigenous Peoples – which Canada recently endorsed – says Indigenous peoples have the right to all levels and forms of education without discrimination.

Lillian honoured for life

TORONTO – Dr. Lillian McGregor, Ojibwe, Crane Clan, Whitefish River First Nation, will be the Lifetime Achievement Award recipient at the 2011 national Aboriginal Achievement Awards ceremony in Edmonton. Dr. McGregor, who previously served as an Elder with the Anishinabek Educational Institute, joins 13 other honourees, including Miss Indian World, Dakota Brant, Six Nations, and Fred Sasakamoose, the first Aboriginal person to play in the National Hockey League



Dr. Lillian McGregor

UN Declaration too little, almost too late

UOI OFFICES – Canada's endorsement of the United Nations Declaration on Indigenous Rights is too little and almost too late, says Anishinabek Nation Grand Council Chief Patrick Madahbee.

"We can't understand why it took Canada three years to offer such a lukewarm endorsement," said Madahbee. "They could have

been one of the first countries in the world to sign on and call the declaration 'aspirational' and 'non-binding', instead of waiting until they are the second-last nation in the world to do so and say the same thing.

"In supporting the UN declaration, Canada took a step forward in its relationship with First

Nations," said the Grand Council Chief, "but when it added conditions to the main components of the declaration, Canada took two steps backwards."

"This is a country that has developed a global reputation as a champion of human rights, but its reluctance on this issue gives us an international black eye."

"Section 35 of Canada's constitution does more than protect our hunting and fishing rights," said Madahbee. "Like the UN Declaration, it says we have the right to govern our own affairs, but provincial and federal governments have dragged their feet on fully accepting this principle."

Season's Greetings
from the Anishinabek Nation and staff at the Union of Ontario Indians

Aamjiwnaang ~ Alderville ~ Algonquins of Pikwakanagan ~ Atikameksheng Anishnawbek (Whitefish Lake) ~ Aundeck Omni Kaning ~ Beausoleil ~ Biinjitiwaabik Zaaging Anishinaabek (Rocky Bay) ~ Bingwi Neyaashi Anishinaabek ~ Chippewas of Georgina Island ~ Chippewas of Kettle & Stony Point ~ Chippewas of the Thames ~ Curve Lake ~ Dokis ~ Fort William ~ Henvey Inlet ~ Long Lake #58 ~ Magnetawan ~ M'Chigeeng ~ Michipicoten ~ Mississauga #8 ~ Mississaugas of Scugog ~ Moose Deer Point ~ Munsee-Delaware ~ Namaygoosisagagun ~ Nipissing ~ Ojibways of Garden River ~ Ojibways of Pic River ~ Pays Plat ~ Pic Mobert ~ Red Rock (Lake Helen) ~ Sagamok Anishinawbek ~ Serpent River ~ Sheguiandah ~ Sheshegwaning ~ Thessalon ~ Wahnapiatae ~ Wasauksing ~ Whitefish River ~ Wikwemikong Unceded Indian Reserve ~ Zhiibaahaasing

Political Office

To respect the sacred laws of the Anishinabek

We win by working together

By Patrick Madahbee
Grand Council Chief

Over the past year we have had plenty of issues and multiple priorities to keep us busy. We can take pride in the fact that the Anishinabek Nation unified with other Nations and Political Organizations to preserve our exemption under the Harmonized Sales Tax (HST). Anishinabek Chiefs, staff and citizens (young and old) stood together over the summer and we showed the province what potential we have when we are unified.

The Harper government has sent a clear message that it has an agenda when it comes to First Nations. The HST was the first sign of their intent to undermine the rights of our citizens at every possible angle. We have sent a clear message back to the federal and provincial governments that we will not stand by passively when our rights are being attacked.

The federal government has pushed for legislation on Safe Drinking Water (but with no real remedies except to give authority to the province on-reserve). Likewise, Matrimonial Real Property, McIvor (citizenship) and the repeal of section 67 of the Human Rights Act are all intended to make the government look good to the general public while handcuffing our communities with jurisdiction issues and fewer resources.

Your organization – the Union of Ontario Indians – has devoted considerable energy and resources advocating for all Anishinabek citizens and communities and we will continue to do so in 2011. We have developed templates for our own constitution and laws like Matrimonial Real Property, Citizenship and Child Welfare. We have lobbied on behalf of our communities on various issues like education, new energy, forestry, hunting and fishing, water rights and environmental protection from Nuclear Wastes.

Perhaps the most important thing we can do is to learn how to work together. We will always have differences, it's what makes us unique and individual, but like we showed during our fight against the HST, when we come together as one, we may not win every battle, but at least we give ourselves a chance to win every battle.

I want to take this time to thank our Chiefs for their continued support while addressing challenges of their own.

To all citizens of the Anishinabek Nation happy holidays and best wishes to you and your family. Miigwetch.



Anishinabek Nation chiefs led by Grand Council Chief Patrick Madahbee, march from the Garden River Recreation Centre to set up a blockade at the Highway 17-17B junction on Nov. 8. Delegates attending the Fall Assembly staged the demonstration to protest against Canada's chronic under-funding of post-secondary education for First Nations. – Photo by Maurice Switzer



Deputy Grand Council Chief Glen Hare

Forcible foster care 'genocide'

UOI OFFICES – Anishinabek have the right to keep their children in their own communities, including those who require foster care.

"Other governments must put a stop to the harm that has been caused to thousands of our kids – first in residential schools, then in foster homes," said Deputy Grand Chief Glen Hare. "They have to give us the resources our communities need to look after our own children; their welfare is more important than providing jobs for outside agencies."

Hare issued the statement after it was announced that a group representing survivors of the so-called Sixties Scoop had filed a lawsuit against the Attorney General of Canada on behalf of an estimated 12,000 aboriginal children in Ontario who were placed in non-aboriginal foster homes by Children's Aid Soci-

eties for 20 years, beginning in the mid-1960s.

The lawsuit marks the first time in Western legal history that loss of culture will be litigated as a wrongful act.

"Now that Canada has finally endorsed the United Nations Declaration on the Rights of Indigenous Peoples," the Deputy Grand Chief added, "it needs to understand that forcibly removing children from one group of peoples to another is considered genocide by the standards of international law."

Hare noted that a Human Rights complaint has been filed against Canada for its funding of First Nations child welfare agencies across the country at an average of 22 per cent less than the budgets of provincial agencies like Children's Aid Societies.

Anishinabek give Bell PST wakeup call

UOI OFFICES – Bell Canada responded promptly after the Union of Ontario Indians issued a press release stating that hundreds of First Nations telephone customers across Ontario were not receiving exemptions from the provincial sales tax on their telephone bills.

"We're trying to fix this problem," Murray MacDonald of Bell Canada Public Affairs said after his office received calls from a number of media organizations. MacDonald said the type of problems being reported to the Union of Ontario Indians -- customer service staff not knowing anything about the exemption, no response to faxes with photocopied status cards and completed tax-exemption applications -- should not be happening.

"They don't have any problem

finding the cheques we send them to deposit in their big corporate bank account," Anishinabek Deputy Grand Chief Glen Hare said in the Nov. 25 UOI statement. "But they seem to misplace our citizens' requests for their lawful refund of the 8 per cent PST that is still on their telephone bills."

Hare said he had heard horror stories from homeowners in the 40 Anishinabek Nation communities across Ontario who have spent hours on the phone trying to have Bell Canada, one of Canada's largest corporations, delete the PST from monthly phone, internet and satellite bills.

All telecommunications for First Nations citizens in Ontario were to be PST exempt starting September 1, 2010. This includes phone, cell phone, internet, cable

and satellite services.

After the Ontario government directed businesses in the province to comply with directives to honour First Nations treaty rights to exemption from the 8 per cent PST portion of the new 13 per cent HST, Bell Canada asked First Nations customers to send copies of their certificates of Indian Status and a refund form to FAX number 1-877-338-3013 and using the request form <http://support.bell.ca/Documents/General/Other/taxexempt%28en%29.pdf?ver=7.0>

But complaints are flooding in about lack of response to the requests and poor customer service from Bell Canada. First Nations citizens are being told the forms can't be located and they will have to re-submit the information.

"Maybe if they were paying rent for all those poles on our territories the phone companies would pay more attention to First Nation customer service," said Deputy Grand Chief Hare. "We're looking for Bell Canada to issue a public apology to our citizens and start obeying the law."

UOI Communications offered Bell Canada front-page space in the December issue of Anishinabek News to tell First Nations customers what they were doing to remedy the situation.

If only 5,000 off-reserve Anishinabek households are not receiving an average \$6 PST exemption on each phone bill, that represents a \$30,000 monthly unpaid obligation.



ANISHINABEK

New home on way for fire trucks

By Sharon Weatherall

BEAUSOLEIL – Blueprints and design plans are complete for a \$1.4 million dollar emergency services building for Beausoleil Fire and Rescue Services on Christian Island.

The ground floor will house fire and ambulance vehicles while the modern upper floor training area will double as an emergency planning headquarters in state-of-emergency operations.

Administrative Fire Chief Allan Manitowabi says project is long over due – the time has come to update and upgrade all components of the Fire Department.

The fire department on reserve currently operates from a Quonset hut that is too small to house the island fleet.

"After 30 years of volunteer service it is inevitable. Times have



Doug Monague is a co-op student at Midland Secondary School and member of the BFRS on Christian Island.

changed for the fire department and there is so much new training, equipment and costs required to now protect the community," said Manitowabi – a permanent part time BFN employee.

"The new building will service a number of emergency service workers and be located on the hill across from the Recreation Centre in anticipation of the expansion of

community growth."

Manitowabi says with a confirmed location, environmental study and survey complete the next task is to secure funding for the EMS building project.

"If everything comes together we hope to break ground in May 2011. The main goal is to have local contractors working on this – our people. All that has to be done

this winter is to clear the wooded area across from the Recreation Centre.

"Being located on an island we run into a lot of obstacles. We are really an isolated community where the boat used for transportation can be tied up due to high winds and bad weather at any time of the year.

Facelift for centre

By Greg Plain

AAMJIWNAANG – A \$4.6 million dollar expansion at Aamjiwnaang's Community Centre is now underway. The sod-turning ceremony took place on Nov. 25 with Chief Chris Plain and local governmental officials celebrating the construction start of the new facility.

The 15,000 square-foot expansion to the current 10,000 square-foot Maun Doosh-Gumig Centre will be completed in March 2011.

"This is by far the highlight of my contributions to this community, and it has been talked about for many years. We will work hard to finish and come in on budget," says Chief Plain.



MPP Bob Bailey, MP Pat Davidson, Chief Chris Plain, Dalli Plain and Ted White Sr.

Preparing Mother Earth for change

By Jennifer Ashawasegai

SHAWANAGA FN – A Mother Earth turning ceremony in Shawanaga First Nation has helped prepare the earth for changes to come when the new Highway 400 is four-laned through the territory. Bad wintry weather kept the ceremony indoors at the community's recreation centre.

Nearly 100 people attended and participated in the ceremony held Nov. 26 in the community. Participants included community members, representatives from the Ministries of Transportation and Natural Resources, along with a handful of First Nation citizens from neighbouring communities.

Shawanaga First Nation Chief Dan Pawis said, "There are going to be significant changes. Our culture is not as understood or known as we would like it to be, and that's where this ceremony comes in. It's not just celebrating a partnership with the Ontario government, but honouring Mother Earth because these changes are going to be huge and will change the territory."

Pawis says the Mother Earth turning ceremony was requested by community Elder, Marilyn Capreol, during a community engagement session.

Capreol said the ceremony didn't really come from her, but from a fast she had a number of years ago, "This came from a gift through fasting.... I had my ear to the earth and I could hear a very strong heartbeat. I thought it was mine and realized it wasn't coming from me. The heartbeat I was hearing was coming from the earth."

"It took us this long to know where to bring that message from the earth. It is the Grandmother that we are deciding about, who will have a change of appearance. As we understand it, everything that we have is given through creation for us to use, look after and protect; all the medicines, the animals, the birds, the insects and the snakes, and the water of the body of our grandmother. So, that's what was given in that fast, it was not through myself, it was through the message from the Earth Spirit," explained Capreol.



Shawanaga Chief Dan Pawis places his tobacco on the fire after ceremony.

In Brief



AEI contest: Health Careers Colouring Book

Anishinabek students on or off reserve are welcome to enter the Health Careers Colouring Book Contest. Top 20 pages selected will receive \$50.

Contest deadline is January 21, 2011. For more information contact Autumn Watson (705) 657-9383, e-mail wataut@anishinabek.ca or visit www.anishinabek.ca.

Haircut assault human rights issue

By Jamie Smith

THUNDER BAY – A haircutting incident at a local school has landed the police and public school board in front of the Human Rights Tribunal of Ontario.

Members of the Lakehead District School Board, Thunder Bay Police Services Board and the Ministry of the Attorney General are named in a human rights case following a hair cutting incident at McKellar Park School in April of 2009.

A teacher's assistant cut the hair of a seven-year-old First Nations boy at the school April 16. A police investigation and Crown attorney ruled that no criminal charges would be laid.

There is a Facebook group with over 21,000 followers supporting the family.



Trillium Foundation helps 'Nish projects

TORONTO – Dilico Children's Foundation, Kenigewin Teg Educational Institute, M'Chigeeng, Serpent River, Omamiwinini Pimadjiwawin, De-ba-jeh-mu-jig Theatre Group, and Weengushk Film Institute, are all recipients of funding from the Ontario Trillium Foundation.

OTF is awarding \$1,696,500 to 20 projects benefiting First Nations and community groups across Ontario. Funding represents \$893,100 in community grants made to 16 local eligible organizations and \$803,400 in Province-Wide grants awarded to four larger or umbrella organizations whose projects will serve First Nations across the province.

ANISHINABEK NEWS

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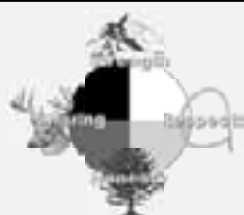
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PUBLISHING CRITERIA

GOAL

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

OBJECTIVES

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

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

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

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

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

Advertising & News Deadlines

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

DEADLINE FOR JAN/FEB

Advertising

Bookings: January 20

Final Art: February 10

News

News submissions:

January 7

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

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MAANDA NDINENDAM / OPINION

'Tis not the season to be critical

It's hard to be critical at Christmas.

Especially so if your regular job involves writing things that don't always cast people in the best possible light. With people rushing around planning office parties, drawing names for gift exchanges, and tacking up non-offensive "Happy Holiday" cards from every elected politician within a thousand-mile radius, I sure don't want to be the one accused of being the staff Grinch.

Never mind that I'm not a practising Christian, or that it seems to take 160 years to get a land claim settled around here – if you don't believe me, just ask Chief Peter Collins of Fort William – the pressure is on to make nicey-nicey with everybody, no matter what they might have done to us in the 358 shopping days before Christmas. Everyone's afraid that being seen as naughty can get them crossed of his list by Santa Claus who, I maintain, is really the Tooth Fairy wearing a fat suit.

As I consider writing something appropriately serious, say, the fact that many First Nations families will have to haul water from outside sources in sub-zero temperatures to boil their mashed potatoes for Christmas dinner, I am wary of someone telling me after the holiday break that my December column gave them more indigestion than a plateful of turkey.

So I will attempt to make my points in a non-accusatory manner.

This is my first opportunity to respond to those cowardly right-wing backstabbers at the Canadian Taxpayers Federation who accused Indian chiefs of being nothing but a bunch of greedy scoundrels.

Allow me to re-phrase that.

The esteemed economists on the payroll of the Canadian Taxpayers Federation – many of whom have been previously employed by loyal adherents of the Conservative Party of Canada – think it



Maurice Switzer

unseemly that 30 of the 600 First Nations leaders in Canada are receiving annual stipends somewhat larger than those being received by provincial premiers. Indeed, several of them apparently had more take-home pay than His Majesty, Prime Minister Stephen Harper.

(The sound you hear is that of my teeth gritting.)

Let us not dwell on the fact that the selective data on chiefs' pay was mysteriously leaked simultaneous to allegations that construction firms awarded Parliament Hill contracts were receiving kickbacks from the Conservative party, or that members of various legislative bodies in Canada get to keep their jobs after criminal convictions. And for Yuletide's sake, let's not complain about the 2,000 new people added to the Indian Affairs' payroll over the past decade – none of whom will be hauling water from the bush to boil mashed potatoes for their Christmas dinners. No, let's not do that.

So, instead of being argumentative at the height of the holiday season, I will try to leave my readers with a smile on their faces as 2010 winds to a snowy close.

In 1927 word leaked out that New York Yankees slugger George Herman Ruth was being paid \$100,000 at a time when the average American family was making \$1300 a year. Reporters mobbed "The Babe" at the first opportunity to ask him why he should be paid more than Calvin Coolidge, President of the United States.

"Why not?" grinned the slugger,

whose 60 home runs had been more than any other American League team total. "I had a better year than he did!"

In the true holiday spirit, affluent Indians should help those less fortunate in their time of need. There are many things we can do to make their Christmas seasons merrier. How about holding telethons to raise money for impoverished premiers? Give your complimentary office turkey to a starving Senator, or donate warm gently-used winter clothings to down-and-out Members of Parliament.

It will make you feel good about yourself.

God bless them every one.

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



The world would be better if we used pencils

I've spent a lot of my career as a journalist writing about the issues of my people. It's been an educational journey and there have been a lot of highs and lows in both the stories I covered themselves and how they're perceived by Canadians. Building bridges is exhausting sometimes.

When I started as a reporter in 1979 the world was a wildly different place. We used typewriters then. Our newspaper pages were typeset, we used tape recorders and our cameras used film. I still use pencils though. Some things never change.

No one mentioned self-government in 1979. There was no Bill C-31 and Indian women who married non-native men lost their Indian status. It was different the other way around. Non-native women became card carrying Indians when they married a status man. That's all changed now and marriage doesn't make you Indian.

There was no National Aboriginal Healing



Richard Wagamese

Foundation back then, no Truth and Reconciliation Commission and the idea of a Prime Minister standing up in the House of Commons to apologize for abuses would have been greeted with hooting and catcalls.

But I still use pencils. Isn't that amazing? A stick of wood with a thin vein of graphite remains a valuable tool for writers and is on nearly every desk you see. I like the tiny erasers at the end. They seem to be more manageable than the pink "rubbers" you can buy.

Pencils were writing's first technological

advance. They made the act of writing possible. They moved the world from oral storytelling to paper and the world changed forever. Nowadays digital technology has altered our sense of things and everything is faster.

But there's a pencil on every desk. Why? I like to think it's because we all have an inherent love of tradition or because simple times are something we all long for. So I think we should try to connect to that more, really work at old-school approaches to things.

We could talk more and e-mail less. We could visit each other in person instead of Facebooking. We could write letters instead of tweets – in pencil with the mistakes rubbed out. It would make us better in the end, better communicators. Technology after all is just a better pencil.

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

MAANDA NDINENDAM / OPINION

'In Third World, the only good Indian is a dead Indian'

By Pedro Cayuqueo

"The only good Indian is a dead Indian".

The sentence is attributed erroneously to General George Armstrong Custer, commander of the cavalry of the United States Army, responsible for the conquest of the West, an indigenous genocide that would turn pale many Nazi leaders.

But the phrase is not Custer's, but his deputy, General Philip O. Sheridan, equally unhinged as his boss, whom actor Errol Flynn immortalized in one of his films.

The phrase kept spinning in my head. An elderly Ojibwa woman, in tears, reminded me of it as we stood together on the shores of Lake Huron, Ontario. At the invitation of the Chiefs of Ontario organization, I arrived there to participate in a traditional ceremony filled with symbolism and emo-

tion.

I arrived at dawn and although it was bitterly cold, I have rarely felt such warmth in distant lands.

"You have walked from the south in the footsteps of our ancestors, welcome to our territory", were words with which I was received.

Everything was special to me that day. It commemorated the 15 years since the assassination of indigenous leader Dudley George and the similarities with the Mapuche situation were more than evident. Dudley was murdered by the Ontario police while participating in the occupation of Ipperwash Provincial Park on Sept. 6, 1995.

His family told me that this was a peaceful occupation, with participation of women, elderly, youth and children from the community. They sought to draw the attention of the authorities to have treaties



Mapuche activist Pedro Cayuqueo at memorial to Dudley George during his Oct. 15 visit to Ipperwash Park site on Kettle and Stony Point First Nation. — Photo by Andre Morriseau, Chiefs of Ontario

respected as they supported their claim to that land. The provincial government's response was swift. Three shots ended Dudley's life. Police officer Ken Deane did the shooting. At his trial he said that he had mistaken a ceremonial staff carried by Dudley for an automatic assault rifle.

I cannot stop thinking about Matias Catrileo and his family. Matias was shot in the back on Jan. 3, 2008. It was also police bullets that killed him. They came from a submachine gun held by Walter Ramirez, Special Forces Corporal, during a peaceful occupation of Fundo Santa Margarita, owned by a Swiss settler.

At the time of his death, Matias was 24 and studied agronomy.

Some months before his death, we had a chat in the city of Temuco. I found a young man full of life, intelligent, caring, combative and above all, a dreamer — like Dudley, I suspect.

Prosecutors sought a ten-year sentence for Walter Ramirez for killing Matias Catrileo, and he received two years and one day of remitted sentence and is still on active police duty, freely roaming the streets carrying a weapon.

Dudley George's family told me that officer Ken Deane never set foot in jail before or after being convicted of "criminal negligence" in the death of Dudley George. His ridiculous sentence was two years of "service to the community."

Subsequently, a commission

of inquiry revealed the direct responsibility of the former premier of Ontario, Conservative Michael Harris, who said "I want the fucking Indians out of the park" when he learned of the occupation, one of his cabinet members testified. Harris denied the allegations.

Let's not forget that, whether we are in Chile or in Canada, whether in the Third or First worlds, the only good Indian, at times, seems to be a dead Indian.

Pedro Cayuqueo is a journalist who writes about the struggles of the Mapuche peoples of Chile to obtain recognition of their Indigenous Rights. On Oct. 15, 2010 he visited the scene of Dudley George's shooting death at Ipperwash Park.



LETTERS



Won't pay for parking

On October 3rd our family went hiking in Algonquin Park. We left two status cards on the car dashboard with a note "Here's your permit".

Upon returning we found a \$30 parking ticket on our windshield. We told a Ministry of Natural Resources officer at the park office that we would not be paying the ticket, now or ever. He said he would look into the matter.

We later received correspondence that the MNR would be pursuing the ticket and asking me to complete a form indicating my intentions about paying the fine.

I choose to appear in court rather than agree to pay a ticket issued to my family for enjoying traditional First Nations hunting grounds.

Shawna L. Snache
Rama First Nation

There is a jackass clan

I just read this in a newspaper article predicting that Bill C-3 creates the potential for 45,000 more Indians. "The addition of thousands of people to the Indian registry puts tremendous pressure for services on First Nations governments already overburdened and underfunded."

Clearly this statement is ridiculous -- that 45,000 more Indians will Over-burden the state. For goodness sakes the state extracts billions And billions and billions of dollars in minerals, hydro-electric power, forestry products out of Indigenous land. Two examples of the billions of dollars are \$45 million in hydroelectric energy pulled from Mada-waska River in 1999; and in 2005 \$4.8 billion in metals were extracted from Algonquin territory now located in Ontario.

When European people came over they brought the Jackass clan with them. Give me a break!

Dr. Lynn Gehl
Peterborough

Rogers breaking law

Rogers will not honour my PST exemption based on the fact that my services are not delivered to a reserve. They have not amended their company policy to reflect the new HST taxation law to honour "off-reserve" customer's exemption for telecommunications services. of Ontario. I contacted Canada Revenue Agency and received confirmation that, Rogers is violation of Ontario taxation law and I have proceeded with a request to have a ruling put against them by the CRA. Aboriginal Legal Services of Toronto says there may be a human rights violation claim should Rogers fail to amend their policy.

Call the Ministry of Revenue at 1-866-668-8297 to report non-complying vendors. Compensation is in the satisfaction of standing up for your rights!

Janine Manning
Toronto

Pauline Wesley: 'Just a street person'

By Albert Dumont

OBITUARY FOR PAULINE WESLEY (Nov. 15, 1963 to Oct. 14, 2010) Pauline Wesley drowned in the Rideau River on October 14, 2010. Those who knew her were shocked at the news of her death. How she came to be in the river is not clear. Reports are that she was seen trashing in the water and then she was gone.

Pauline, who was Cree from the Kashechewan First Nation, was born in Fort Albany in November, when the beauty of autumn had left the land. At the time of her birth, the leaves painted by Kichi Manido (God) with the colours of sunrise were in layers on the forest floor. The geese had sung their songs of farewell to the north and the snake, the turtle and the songbirds were gone away from the people till spring.

Though dreary and uninviting, the days of that time of year could never have foretold what Pauline's life would be like; her time on this earth was one of enormous suffering. The torment she endured could only stem from the cruelty of human beings. It does not lie elsewhere in nature to do so. Pauline was removed from her family at an early age and placed in a Residential School

(Bishop Horden Hall), where she endured endless days of ridicule. She was abused as a child in terrible ways.

A great force called the Government of Canada was determined to "remove the Indian from the child".

Many children were broken in those shameful places, some beyond repair. Pauline Wesley never overcame her Residential School experience, and alcohol thereafter ruled her life. She lived on the streets and in ghettos. She became a mother but did not know how to parent, having no example to follow.

A short wake was held for Pauline in an Ottawa funeral home, and all who went spoke of how surprised they were to see her looking so at peace. They never realized, they said, how beautiful Pauline was. Many in the room knew for certain that if she had been treated fairly and with respect, if she had known love instead of abuse, Pauline Wesley would have been a powerful voice and an inspirational leader in the Aboriginal community.



She once spoke with grace and eloquence at a city hall meeting on behalf of the homeless and her words helped sway a vote in favour of opening a drop-in centre for homeless Aboriginals at 510 Rideau.

After her body was borne home, a memorial was held. The room was filled with people who came to honour her. There were no bishops or government representatives in attendance.

No-one from the local media asked the mourners how Pauline had impacted their lives. One mourner reported a woman's remark overheard in a coffee shop, "Well, she was just a street person." The shame of this country is reflected in those words.

Autumn gave Pauline her first breath and autumn took her last. Pauline has gone now to a better place where she will report to God on her life as a citizen of Canada. Rest in peace, Pauline Wesley.

We who knew you will never forget. This we promise. Donations to the Wabano Centre for Aboriginal Health (299 Montreal Rd., Ottawa) can be made in Pauline's memory

Albert Dumont is an Ottawa-based Algonquin Elder.



Aboriginal Ontario

Open for Business

A Special Report on Economic Development



Steve Wolf and apprentice Kevin Snake of Chippewa Technical Services.

Tecumseh showcases First Nations firms

By Greg Plain

AAMJIWNAANG – On November 25 and 26, 2010 there was a large showcase of Aboriginal Business talent and promotion of those businesses for both Aboriginal as well as the corporate buyers for the area.

Tecumseh Community Development Corp.(TCDC) and Chippewa Industrial Developments Limited (CIDL) hosted a trade-show and Aboriginal Business showcase. This free event was committed to promoting outstanding business from ten First Nation communities located in Southern Ontario.

This trade show drew together a diverse group of business operators, business professionals, buyers and decision-makers and provided them with the opportunity to make connections, explore business opportunities and build networks. In so many trade shows there is not enough time to speak to everyone that you want to make contacts with and discuss how each could be beneficial to you and your business. This was facilitated by making the rooms available for one-on-one meetings with companies.

A new participant was Chippewa Technical Services (CTS). Owned and operated as a partnership between Steve Wolfe and Marcel Myre. CTS is a new Electrical Contractor over the last two years that is using Native talent and encouraging the First Nations to look at youth to get involved in skilled trades. Steve has taken on Kevin Snake from Moravian First Nation as his apprentice and hopes to see more apprentices assist in the growth of CTS.

Kevin has been with CTS for the past seven months and will continue to learn the electrician skills while serving his 8000 hours of apprenticeship time training along with the three terms of classroom training as well.

Steve Wolfe says "The Business Showcase forum was an excellent idea, and opportunity for our FN companies to get exposure and be seen by corporate people as our companies can and will be

competitive, I encourage other Regions to look at this kind of model to get their businesses into the limelight"

CIDL is the Development Corporation of the Aamjiwnaang First Nation. Its purpose is to create business and employment opportunities. Chippewa Industrial Park is a major contributor to the Sarnia Lambton economy, participating in the mainstream and global economies'. The fully occupied First Phase of the Park has 17 tenants, of which half are Aboriginal owned Enterprises and also include national and international corporations such as Intertec Instrumentation, American Railcar, Norspec, Flowserve, Precision Concepts, Vesuvius Canada, and Phillips Services. An additional 235 acres is currently under development in Phase 2.



Embrace conflicts with bravery

Aakode'ewin—Bravery: Bravery is to face the foe with integrity. In the Anishinaabe language, this word literally means "state of having a fearless heart." To do what is right even when the consequences are unpleasant. Some communities instead use either Zoongadikiwin ("state of having a strong casing") or Zoongide'ewin ("state of having a strong heart").

Our grandfathers knew the importance of bravery, and wrote the 4th grandfather teaching about facing the foe with integrity.

In life we are faced with many challenges that require us to be brave, especially those where conflict arises, and needs resolution. All strong relationships require productive conflict in order to last over time and to grow. This is true for any teams, such as in the community, business, schools, friendships, couples and family models; yet debates are typically avoided because it's easier to bypass the necessary conversation than it is to deal with hurt feelings or tension required to reach resolution.

The fact of the matter is that healthy conflict is actually a time saver. Teams that don't spend time and energy arguing out their differences doom themselves by revisiting issues time and time again without resolution.

Acknowledging that conflict is productive is the first step toward developing the ability to engage in it. Engaging in the type of conflict that is limited to concepts and ideas

will help a team or relationship produce the best possible solution, in the shortest period of time. I am not talking about mean attacks; personality based fighting or interpersonal politics. I am talking about conflict limited to concepts and ideas.

The second step to using conflict for the benefit of the team is to begin working through sensitive issues with a degree of objectivity (based on ideas and concepts, not personal ego's and feelings) with a commitment to staying on topic until a resolution is found.

For example, perhaps a school teacher notices that there is no parental support demonstrated so far in the school year, where a student's progress is concerned. The agenda used to foster parent / teacher communication requires a daily signature, yet is not being signed. Step one of being brave as it relates to embracing conflict, is beginning a conversation with the student and parent, about the need



Penny Tremblay

for this daily interaction for the benefits to the student. Step two, to encourage routine, daily participation. People aren't motivated to do things unless they want to do them, so motivating a parent to read a child's agenda daily could be enhanced by writing positive things about the child regularly.

Healthy conflict is uncomfortable yet necessary. It develops healthy conflict management and resolution skills which are lifelong performance enhancers and build character in everyone involved. When we have a fearless heart we can do what is right even when the consequences are unpleasant.

We can be grateful and appreciate opportunities to be brave, for it is through these situations, that we often experience the most profound spiritual and emotional growth.

This article is dedicated to the caring staff, teachers and educators of Kenjgewin Teg.

Penny Tremblay is Director of Education Tremblay. Subscribe to receive monthly leadership tips at www.PennyTremblay.com

Featured hotels



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DOHM-NUK/LET'S PLAY

Students receive recognition for 'Indigenous Poetics'

By Sharon Weatherall

MIDLAND – A group of nine Aboriginal Studies students from North Simcoe have been named among the 12 winners in the provincial poetry competition 'Indigenous Poetics - Sounding Out Indigenous Poetics'.

Midland Secondary School (MSS) Grade 10 students J.J. Graham, Ellie Bezzo, Jacob Crowe-Robitaille, Rachel Miller, Andrew Nickason, Willy LePage, Trisha McMillan, Damien Leduc and Margaret Qutiaqu-Oliver attended Trent University in November for a special dinner in the Gathering Space, First Peoples House of Learning, Enweyng Building.

Sounding Out Indigenous Poetics celebrates the rich poetic traditions of Indigenous peoples across Canada through a combination of academic workshops and public readings featuring some of Canada's most renowned poets in an effort to engage and celebrate Indigenous poetry in Canada.

The event brought together acclaimed Indigenous poetic artists and traditional knowledge-keepers as well as Indigenous and non-Indigenous academics and students to explore the centrality of language, narrative memory and metaphor in Indigenous cultures.

MSS teacher Jennifer La Chapelle was incredibly proud of her students for their efforts, initiative and accomplishment in the Indigenous Poetics competition.

"At Trent University they attended a dinner with 12 published Aboriginal Poets from across Canada, followed by a poetry reading by a select few of these published poets," said LaChapelle who shares her teaching days between MSS and Seventh Fire School - an alternative learning place in Midland for youth and adults.

Poets from Ontario attending the event included Daniel David Moses, Delaware, Six Nations; Janet Rogers, Mohawk, Six Nations; Lee Maracle, Salish Cree, Toronto; Leanne Simpson, Anishnaabe, Peterborough; Christine Sy, Anishnaabe, Peterborough and Lillian Allen, Dub Poet, Toronto.

The competition provided an opportunity for young people to share their own creativity, to engage in Indigenous literatures, and meet Indigenous writers of poetry while highlighting and introducing high school students Trent University's Indigenous Studies offered to both Indigenous and non-Indigenous students in the hopes that they might consider Trent for post-secondary studies.

For the Sounding Out Indigenous Poetics event an in-house booklet of a selected number of the high school poems was published to encourage creative writing among students.

Rabbit & Bear Paws



A Hidden Message

By: Trish McMillan
Midland Secondary School, Midland, ON

A dozen roses,
Each one of them different colours, size
and appearance.

Each one of them beautiful in their own
way.
But in the beginning they were originally
the same.
Equal.

Yet, you're there debating what one is
perfect,
Not one flaw about it.

You think you've found the
perfect one.
You admire it.
It's just for display, for show.

As time passes,
The petals shrivel, losing its colour, its
personality.

The perfect image falters,
You throw it away.
I wonder why you bothered.

In the end, you are forgotten,
And life goes on.



Trisha McMillan



Mike Brown, MPP/député

Algoma-Manitoulin

*Merry Christmas and
Happy New Year.
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ARTS/EZHOOSGAGED



Fort William FN mixed-media artist Christian Chapman spoke about Don't Eat the Fish at the Thunder Bay Art Gallery.

Artist's advice: Don't eat the fish

By Rick Garrick

THUNDER BAY – Christian Chapman is looking to tour his Don't Eat the Fish exhibition across the country.

"I submitted (these 14 mixed-media on canvas art pieces) for other shows in cities across Canada," said the artist from Fort William First Nation during his Nov. 25 talk at the Thunder Bay Art Gallery. "I hope the show actually travels and will get shown in other galleries."

Chapman's exhibition was showing from Nov. 5-Dec. 12. He completed the 14 art pieces over the past six months, including Don't Eat the Fish, Don't let your babies grow up to be cowboys (2010) and Don't worry be Happy (2010), which features an image of Stephen Harper with his thumbs up.

Chapman said the Don't Eat the Fish piece was inspired by a story his partner told him a "She told

me about how some of the lakes in northwestern Ontario have been polluted," Chapman said. "And how a lot of people's livelihood and their food supply has been contaminated by big business and mining."

Many of the other 13 pieces feature warnings Chapman received while growing up on the reserve, such as Don't Marry White Girls, Don't Be Nervous and Don't Pollute the Water.

"Whether it came from my grandmother, my father or from people in my community, I use these don'ts to conjure images in my work," Chapman said in his artist statement. "I try to capture both the vividness and circumstances of these sayings by layering paint and silkscreen images, with personal stories and those spread in the news. Through these paintings, I hope to provide the viewer with a glimpse into my past."

Sweet pins

By Marci Becking

GARDEN RIVER FN – Bernadine Boissoneau says that she doesn't notice the smell of wiingashk (sweet grass) in her home any more.

"Anyone who visits tells me that they can smell the sweet grass," says Boissoneau. "I think I'm immune to it."

Boissoneau has been growing the medicine in her own yard since 2008 and does two harvests a summer. Sweet grass is used for purification and represents kindness.

She braids the dried wiingashk and makes pins out of it.

"I crochet Remembrance Day poppies, medicine wheels, and daffodils for Cancer awareness," says Boissoneau. "I started making these about ten years ago and the poppies were the first pins to sell. You can tell it's a Native poppy."

"Some people say that you're not supposed to sell sweet grass – I tell them that it's free but I'm not."

The pins take a total of an hour to make and she sells them for ten dollars. To order pins, call 1-705-942-7037 or write to Bernadine Boissoneau, 38 Maheenguh Street, Garden River First Nation, P6A 6Z6.



Bernadette Boissoneau
– Photo by Irene M. Gray

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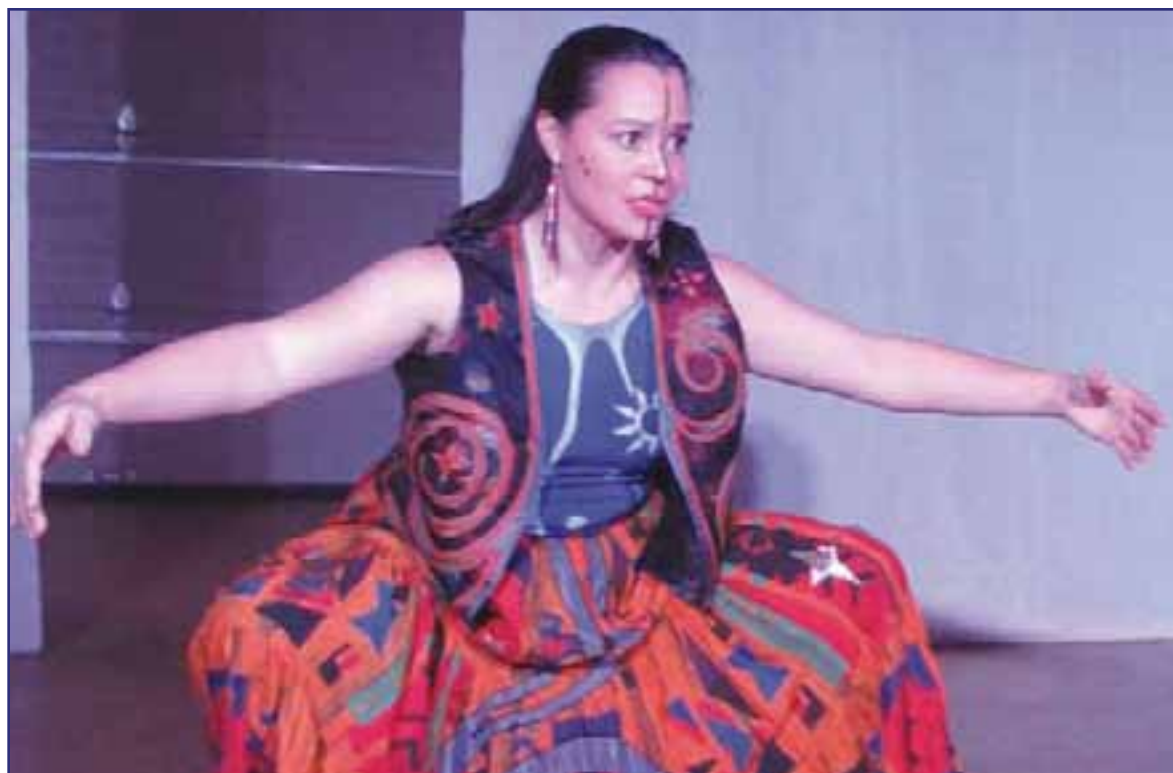
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All of the above

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ARTS/EZHOOSGAGED



Penny Couchie performing in a scene from 'Throw Away Kids' at the Grand Opening of Big Medicine Studio.

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Clayton Samuel King

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Artists collective brings Big Medicine

By Jennifer Ashawasegai

NIPISSING FIRST NATION – There's a sparkling new gem in the community called Big Medicine Studio. It's a large airy building with lots of space to move, dance and sing, and the walls are graced with local art and colourful art projects created by students in the community school.

Penny Couchie and her husband, Sid Bobb held the grand opening for the new studio Nov. 5. The couple together have a long history in the arts, and it's something they've been sharing with their community over the past four years.

Penny is a dancer, actor, teacher and choreographer. The Nipissing First Nation resident co-founded "Earth in Motion World Indigenous Dance" in Toronto in 2000, and three years ago she co-founded "Aanmitaagzi", a local artist collective in her home community.

Penny's husband Sid Bobb is perhaps best known for his role as host of Canadian Geographic Kids which aired on CBC.

Bobb says the studio couldn't have been built without the help of their families; parents, aunts, uncles, and community. He adds the studio is self-financed. No government grants.

The couple wants their new studio to be a home for Aanmitaagzi and other artists who want to display or practice their art. Aanmitaagzi is a multi-disciplinary arts group and is comprised of a variety of local dancers, musicians, actors and artists.

Couchie says, "We moved here to Nipissing four years ago with our two kids with the aim of bringing what we're doing in the arts to the community as well as seek out other artists and collaborate with them."

So, they built Big Medicine Studio to enable them to do just that. And they sure set the bar high in the Grand Opening with scenes from Muriel Miguel's play 'Throw Away Kids.' Couchie, Bobb and their 16-year-old daughter Animikii Kwe performed selected scenes together in front of an audience of nearly 50 people.

Just before the play, Carol Guppy, a visual artist with Aanmitaagzi shared her journey learning her craft through film. She also beautifully sang an opening with her hand-drum.

Playwright Muriel Miguel came to Nipissing to mentor the dancers for a few weeks before the opening.

"They have put together their careers with their culture and their families. To me, that's really brave and I think it's wonderful that they have this Big Medicine studio."

Christian Island inspired painter

By Sharon Weatherall

BEAUSOLEIL FN – While his colourful images portray traditional scenes from the political, cultural and social life of First Nations people, Christian Island artist Clayton Samuel King says the creative inspirations behind them come in different ways – sometimes evolving from something small like an animal or sometimes from nothing at all.

The talented Beausoleil First Nation citizen is now showing at Museum of Ontario Archaeology in London in a special exhibition featuring Three First Nation Artists. 'Gathering of the Clans' runs through to January 30, 2011 highlighting the work of King who is of the "Eagle Clan", Moses Lunham "Fish Clan" Kettle and Stony Point First Nation and Jeremiah Mason, "Wolf Clan" Kee-way-win First Nation.

During the opening, the three artists were on hand doing art and answering questions from the public about their work.

"The opening went really well. I have three large pieces showing – Three Fires, The Otters Task and The Northern Door which were 40" x 50" in size," said King.

"I do all sizes of paintings but really enjoy doing larger pieces for museum and gallery shows."



Clayton King

Inspired by his Anishinabek heritage, King enjoys portraying spectral images of his culture through landscape paintings. He has recreated the beautiful and tranquil landscape surrounding Christian Island in many of his works.

King began drawing as early as Grade 3 and continued to experiment in various types of art throughout high school however did not develop an interest in Native art until much later.

"My paintings are a cross between the Woodlands style, t and realism - I am inspired by all that surrounds me here."

King says he was influenced by the work of members of the commonly referred to 'Indian Group of Seven', and The Woodlands School led by Norval Morriseau.



Social Services

To advocate on social issues affecting our people



ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com



Hunters respond

It is wonderful when I receive e-mails, letters or have the chance to talk to readers about their opinions of my column. I would like to share parts of the most recent responses to my Hunting Season column.

Harmony Restoule from Dokis writes:

"I am an avid hunter, not that I shoot the animals ... but I am the spotter, the gun holder, the cleaner, the knife sharpener, the meat holder, I carry the weight of the supplies and meat home to my family. At times I too question the traditions of our hunt now.

"Many of our hunters in Dokis supply a one-week hunt for "white men" who gladly pay the steep fees for cabin, food, men and dog. But now that so many non-native people have found that we have bounty beyond our doors to the reservation, we find them in our lands hunting alone poaching from what little was given to us. We have swayed too far from our traditions or have encouraged non-traditional hunting to occur, based on our circumstances...

"In the case of pepperettes, it is not that we do not like the taste of wild meat – it is simply that my people have become accustomed to richer and bolder flavours. Instead of having nothing but steaks and roasts, why not sausages, hamburgers and pepperettes? I still eat my wild meat, just when you have a few boxes from the butcher that are a little bit tastier, I am discouraged from eating McDonalds, Harveys, Burger King.

"We hunt to survive, and yes it has become a sport for many men this time of the season, like hockey—especially young and seasoned hunters...It is a gathering of friends and family, excited to witness and be a part of something that is as old as our community. Fathers take out daughters, mothers spend time with their sons, and family take the opportunity to share with the newbies. It brings us back to the great hunting days before the TV, the microwave, the vehicles.

"This combines the elements of the sport with our traditions. We anticipate this time of the year. The people are smiling ear to ear, men because they can provide and it's a great time with family, some you hardly see, and women because they know they will have food to feed their families.

"We were taught not to be greedy, that our families would be ashamed if we took more than we needed, thus our community and family tend to always benefit because we take only what we need then and know the forest is always there for us. Hunting is a sport when you kill regardless of the time of the season, regardless of the condition of the weather, regardless of your need.

"I am young, I am a harvester, traditional believer, a hunter...who knows. Maybe I am the last in my community but it is up to me to pass this on to my family after me."

Mike Martel and his wife enjoy the taste of wild meat and find pepperettes to be a waste of money and meat. They share their bounty with friends and relatives and take pride in preparing their own meat. Mike says, "There are still hunters who love to hunt for the sport and to get a supply of meat for the year."

Again thank you everyone for your comments. Keep them coming.

Holly Brodhagen is a citizen of Dokis First Nation and holds a Master's degree in Social Work.

Scoop survivors rally

By Christine McFarlane

TORONTO – Hundreds turned out for a Nov. 25 rally at the Queen's Park Ontario Legislature to draw attention to First Nation child welfare issues.

For many who attended the rally, the issue is a personal, as well as political one. Robert Commanda, of Dokis First Nation, was brought up in the Children's Aid Society foster-care system.

"I had the feeling of never really belonging anywhere," said Commanda, one of two plaintiffs whose name will identify a class action lawsuit by thousands of Sixties Scoop survivors who became Crown wards and were forcibly removed from their communities by Children's Aid Societies in Ontario.

The Attorney General of Canada is the defendant in the multi-million dollar lawsuit, believed to be the first one in Western legal history in which loss of culture is being cited as a wrongful act. The class action was filed in Ontario Superior Court in February, 2009, and was certified in November, 2010 on behalf of Aboriginal children in Ontario who were made Crown wards between 1965 and 1984.

The rally was organized by



Robert Commanda, Dokis First Nation, speaks at November rally of Sixties Scoop Survivors at Queen's Park, Toronto.

Red Power United and the Ontario Grassroots Committee, whose chairman, John Fox, a citizen of Wikwemikong Unceded Indian Reserve, has long been an advocate for Sixties Scoop survivors.

"As Native citizens, we continue to be very concerned with CAS activities in and around our people and we are demanding action," Fox, who currently lives in Ajax, told the gathering.

Starting at Queen's Park, demonstrators wound their way through downtown Toronto, stopping at the Marriot Hotel where the Chiefs of Ontario Annual Fall Assembly was being held. Ontar-

io Regional Chief Angus Toulouse and Grand Chief Randall Phillips of the Association of Iroquois and Allied Indians (AIAI) emerged to address the demonstrators.

"The leadership is here and there is leadership outside joining you and wanting to make sure that the words you are saying are the words that we need to continue to advocate for," said Toulouse, "because it's the citizens that are the ones most in need, in all our communities, urban settings and so on, and we cannot lose sight that this is what we work for as leaders, and we are hearing you."

Eyes on abuse

The Anishinabek Police Service developed an elder abuse and neglect



awareness program they call "Protecting the Golden Years."

The issue of elder abuse is gathering more attention of law enforcement as more people are living longer.

In addition, the elderly become targets because of the accumulation of assets, money and land over many years.

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Notice of Class Action Lawsuit

This is a notice for anyone interested in a class action lawsuit against the Canadian government for their failure to protect First Nations children's cultural identity during the "Sixties Scoop".

It is a case about "cultural genocide" and "identity genocide" of First Nations persons, status and non-status aboriginal persons in the sense that claimants were denied or had taken from them knowledge of their biological parents, siblings, their spiritual connections, their language, their birth names, their customs, their family, their genealogy.

All who are eligible and want to participate in this class action lawsuit may do so. The qualifica-

tions to join the lawsuit are:

a) the person is Aboriginal; b) they were apprehended/placed in care in Ontario (this includes being sent to or from Ontario); c) they were in care between 1965-1984; and, d) they were placed in a non-Aboriginal environment (children placed with other bands would not qualify) More information can be found on the website: sixtiescoop.wordpress.com ;and, on Facebook: Brown and Commanda Class Action Lawsuit.

Self registration can be made via email contact with Alex Hamilton at ahamilton@wilson-christen.com or by contact Alex Hamilton at 416-956-5631.



Health Secretariat

Good Health for Our People

Re-learning to eat right

By Greg Plain and Lin Yuan, MSc, Registered Dietitian (SOA-HAC)

AAMJIWNAANG – Supporting people with type 2 diabetes with education and knowledge is a key factor in getting the word out to members on what to watch for and how to maintain your health once you are diagnosed with the disease.

Type 2 diabetes among the Anishinabe is three times higher than among non-Aboriginal Ontarian.

The Southern Ontario Aboriginal Health Access Centre (SOAHAC), their mission is to provide quality, holistic health services by sharing and promoting traditional and western health practices to enable people to live in a more balanced state of well-being. SOAHAC has recently established a new diabetes education team to serve London and surrounding areas.

One of their initiatives has been the Aamjiwnaang Diabetes Support Group.



Making soup at the Aamjiwnaang Diabetes Support Group lunch.

Over the last two to three years since the Group started, it has seen a great deal of growth. The group has gone from about 15 members to nearly 30 at their last meeting.

The Support group meets on the third Monday of every month (9 to 12) to discuss exercise, foods, and ways to manage the disease in your daily life.

A Registered Dietitian from SOAHAC facilitates the Group discussion.

Film asks tough teen questions

MATTAWA – Filming for the Union of Ontario Indians HIV/AIDS film “Burds-n-da-beez” – about the challenges that youth face in today’s world – wrapped up in October.

The film will help raise awareness about sexual health and choosing a healthy lifestyle by using the Seven Grandfather Teachings.

“Burds-n-da-beez” addresses serious social issues such as suicide, bullying, peer pressure and the importance of healthy relationships. We also had focus on the spiritual aspects of traditions that help keep youth strong like the women’s Berry Fast and the excitement of Vision Quests.

UOI HIV/AIDS Program coordinator Jody Cotter from Nipissing First Nation says that the energy and passion displayed by all youth in attendance during the shoot at the Canadian Ecology Centre was amazing.



Brad Trudeau, Jason Harrison, Candace Dokis, Edmond Collins, Courtney Robinson, Jiig Petahtegoose

“I put out a call to our First Nation communities asking for youth who were interested in helping raise awareness about sexual health and living a healthy lifestyle,” says Cotter. Participants were asked to send an email about why they felt they wanted to be a part of the production, and what healthy sexuality meant to them.”

“Burds-n-da-beez” is an educational film aimed at dispelling the myth that sexual knowledge will incur or encourage sexual action.

“It is my belief that when armed with the correct knowledge, courage and truth about their sexuality, youth will realize the importance of remaining healthy and respectful with their sexual relations,” says Cotter.

Other important topics covered in the film included anatomy explanation, real-world sexual diversity, and sexual rights that each of us have.

Post-production of the movie will be finished this year and the launch of “Burds-n-da-beez” will be at the 2011 at an HIV/AIDS youth conference.

The cast and crew included Sarah Louis, Brad Trudeau, Jason Harrison, Edmond Collins, Candace Dokis, Courtney Robinson, Sage and Jiig Petahtegoose, Nimkii Couchie, Joseph Owl, host Sid Bobb, Set assistant Patricia Campeau, Suzanne Campeau, Nicole Neiva, Maddison Cotter, Elder Mary Elliot, sound technician BJ Szabicit and Ed Regan of Ed Regan Productions.

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Comfy Corners create calm kids

By Laura Liberty

Zhiibaahaasing First Nation-Community members from Sheshegwaning First Nation and Zhiibaahaasing First Nation participated in a Behaviour Management workshop.

They learned that children with ADHD or FASD may also experience Sensory Integration Impairments, also known as hypo (feeling too little) or hypersensitivities (feeling too much).

The degree of sensitivity varies from child to child and often goes unrecognized or is misinterpreted as bad behaviour. Some children who are hypersensitive may struggle under fluorescent lights, a noisy gym class, crowded spaces, line ups, turtle necks, or different scents for example.

Participants learned how to make a ‘comfy corner’ for children who are becoming over stimulated.



Theresa Wabegijik, Gloria Antoine, Yvette Spanish, Dorothy Pitawanakwat, Julia Genereux, and Brenda Wabegijik

Ideally, the child learns to recognize their own cues or when they are become over stimulated and remove themselves from the stimulus. The child will need to be taught when and how to use the comfy corner. It is important not to use the comfy corner as a punishment but rather a tool to help children cope with their impairment.

If you are interested in learning more about this workshop contact Laura Liberty, FASD worker at the Union of Ontario Indians 705-497-9127.

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Lands and Resources

Ensuring access to natural resources



Draining, physical alterations, welling and over pumping and timber harvesting are all human influences on lake water levels.

Human influence on lake water levels

By Rhonda Gagnon

(Part two of a series)

Rhonda Gagnon is a water policy analyst for the Union of Ontario Indians.

Many people wonder why lake levels change so drastically from year to year. Precipitation and evaporation are the most obvious and most significant factors in changing lake levels, but human factors also have to be taken into consideration.

Using Lake Nipissing as an example, North Bay, Ontario is classified as an intra-basin diversion or transfer. North Bay supplies drinking water to their residents from Trout Lake, which is located within the St. Lawrence River Watershed. The return flow (waste water) is then deposited in Lake Nipissing, which is located within the Huron watershed. As a result, more water is received in Lake Nipissing.

In the early 1900s the Chaudière dams were erected and used to assist in the forestry activities that were occurring in the French River area. This had the effect of regulating the Lake Nipissing water level to about seven feet higher or approximately two meters than its former level. This rise of water level has changed the physiology of the lake to what we see today. With this being said, Hall Chute and the Free-flow Channel into the Little French River are unregulated to this day. Today the dams are used for water level and flood control. Public Works Canada operates and owns the dams located in the French River.

Other human impacts that may occur on other lakes that can affect the water level include:

1. Draining - the growing demand for farming, cattle grazing, and new homes creates a need for dry land. To get this dry land, we must dry up wetlands, swamps and marshes, which disrupts natural water level fluctuations in them.
2. Physical alterations of floodplain forest swamps, alterations such as road construction and ditch digging, changes water flow patterns, thus altering natural flood control and adversely raising and lowering water levels in other areas
3. Welling and over-pumping - reduces the level of the water table. Water levels in most rivers, lakes, springs and wetlands are directly related to annual precipitation and the level of the water table. Over-pumping of water lowers the water-table and dramatically affects the marsh environment by altering natural marsh processes such as wildlife activity, peat development, plant composition.
4. Timber harvesting - trees are natural tap systems in the forest, as they draw up water from the water table. Trees that are harvested by clear-cutting ultimately affects the water table level.

Mother Earth stressed at Christmas

Christmas is stressful enough on humans, but have you stopped to consider the stress it causes our Earth?

First, consider both the impacts of a 'real' tree or an artificial one on the Earth. In North America there are approximately 30-35 million Christmas trees sold each year.

Once January rolls around, consider recycling it, and having it turned into mulch or tree chips that can be used as mulch for landscaping projects, playgrounds, weed control and landfill cover.

Consider the manufacturing process of an artificial tree and the use of metal and PVC's (polyvinyl chloride), a petroleum-derived

plastic. Also, older trees may contain lead.

Keep in mind that once you retire your artificial tree if you do not give it away to someone else to enjoy, it will sit in a landfill site for centuries since it is not biodegradable or recyclable.

Secondly, before filling your home with new toys, clothes and other items, do a cleaning of items that you don't use anymore. You can donate old toys to a local charity or wrap them up and



Sarah Blackwell

give them to other children. This is also teaching your children to give instead of just receiving at Christmas time.

You can do the same for yourself and the items you have that you don't use anymore.

Donate them to a family or community program that could use them.

Thirdly, remember while doing your shopping to bring your reusable shopping bags with you.

Be mindful of the gifts you are purchasing and the packaging they are in. Seek out toys and/or clothing made from recycled materials with very little packaging.

Have a safe and very GREEN Christmas this year!

Species at risk

What is Species at Risk?

Wildlife species that are considered threatened or in danger of becoming extinct.

Bridle Shiner

Status: Special Concern provincially and nationally

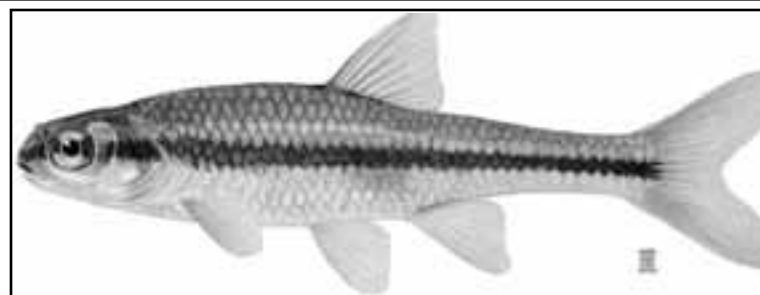
Characteristics: Small freshwater minnow found in eastern North America.

Description: It has a small slender body somewhat compressed laterally. The average length of the adults is 55 mm. Straw colour with a blue-green iridescence and silvery white under-parts.

Habitat: Found in quiet areas of streams and lakes.

Range: Eastern North America, In Canada the species occurs in eastern Ontario and southwestern Quebec. In Ontario, they are found in lowland areas in the eastern portions of Lake Ontario and the St. Lawrence River.

Threats: Prey of bigger fish like the Northern Pike, small-mouth bass and yellow perch.



Bridle Shiner

The bridle shiner is sensitive to poor water quality and high turbidity, particularly in agricultural areas. In areas where zebra mussels have invaded, the improved water quality may benefit this species. The densely growing invasive species Eurasian Watermilfoil aquatic plant hinders spawning areas for the minnow and may contribute to its decline.

Protection: Listed under the Ontario's Endangered Species Act. Collection and harvesting of the mussel species is controlled through the Ontario Fisheries Regulations, and is also provided habitat protection under the Fisheries Act as well as the Ontario's Planning Act, which addresses development in riparian areas.

Traditional Uses - First Nation peoples used minnow for live

bait to catch the larger prey of fish for food.

Risk Categories:

Data Deficient - there is not enough scientific information to support the status designation

Not at Risk - the species has been evaluated and was found to be not at risk

Special Concern - species whose characteristics make it particularly sensitive to human activities or natural events

Threatened - species likely to become endangered if factors are not reversed

Endangered - species facing imminent extirpation or extinction

Extirpated - species no longer existing in the wild in Canada, but occurring elsewhere

Extinct - species that no longer exist.

Canadian mining companies big offenders

By Emma Lui

Canadian mining companies are some of the worst offenders of human rights and environmental standards in developing countries.

Mining Watch recently obtained a 2009 report commissioned by Prospectors and Developers Association of Canada which noted that "Canadian min-

ing companies are involved in more than four times as many violations as the next two highest offenders, Australia and India."

Liberal MP John McKay tabled Bill C-300, Corporate Accountability of Mining, Oil or Gas in Developing Countries Act, in Feb. 2009.

On Oct. 27, 2010, the bill was narrowly defeated in the House of

Commons by a vote of 140-134. If the bill had passed, it would have ensured that Canadian companies respected human rights and environmental best practices while operating overseas.

It would have also ensured Canadian companies that violated human rights and environmental standards were not publicly funded.

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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.

Intergovernmental Affairs

..... Ensuring access to natural resources



Lost lands of the Algonquin

By Dr. David Shanahan

Before the arrival of Europeans, the Algonquin people were a major force in trade and commerce, with traditional lands stretching from the St. Maurice River in the east, to Lake Nipissing in the west. The Ottawa River valley was the heart of these lands, the main route through which nations traded. There was a major settlement on Morrison Island in the Ottawa River, and anyone passing along the river paid their fee. The Algonquin acted as middlemen in the fur trade between the French, and the Huron to the west, further emphasising their strategic importance.

Aside from Morrison Island, the main Algonquin settlements were along the tributaries of the Ottawa, particularly the South Nation and Gananoque, and they had a major settlement at Trois Riviere, at the mouth of the St. Maurice. These settlements were comprised of a number of families, living together in the summer months, then individual families went to their traditional hunting areas during the winter. They used longhouses throughout the year, and had close alliances with the Nipissing, Ottawa and Huron peoples.

Their very strength brought them into conflict with the Iroquois south of the Saint Lawrence, who were rivals, particularly in the fur trade with the Europeans. The Mohawk, better armed by their English partners, began a war with the Algonquin around 1570 which lasted, off and on, for decades. For many years, the Saint Lawrence River valley itself became a no-man's land, too dangerous for either side to inhabit, as Mohawk raiding parties used the Rideau River system to move warriors against

the Algonquin bands in the lower Ottawa River region. In 1645, the French entered into treaty with the Mohawk, betraying their Algonquin allies. The position of the Algonquin became so desperate that, between 1650 and 1675, they were forced to leave the Ontario side of the Ottawa River and move to settlements near Montreal. Only Morrison Island was strong enough to resist the Mohawk. Many Algonquin joined mission settlements, and a very large number died in epidemics, leaving the nation weakened and unable to regain their lost territory.

By the time of the Conquest, after 1760, the powerful Algonquin people had been pushed out of their traditional lands and the Mohawk and Mississauga had taken over along the shores of the Saint Lawrence and along the inland waterways. So it was, that when the British came to make treaties for this land,

it was not from the Algonquin they received it. The lands of the Algonquin were sold by the Mohawk and Mississauga, and the remnants of the great Algonquin nation were left without recognition by the new colonial power of Britain. It was not until the early nineteenth century that groups of Algonquin returned permanently to lands around Golden Lake and Maniwaki, and it was not until the 1870's that those at Golden Lake were provided with reserve lands. The people who had held that huge territory from the St. Maurice River to Lake Nipissing, were granted just 1,560 acres at Golden Lake. It cost the Crown \$156.

Dr. David Shanahan is a professional Historian, working primarily with First Nations across Canada, with particular focus on Ontario. He has run his own consulting firm since 1989.

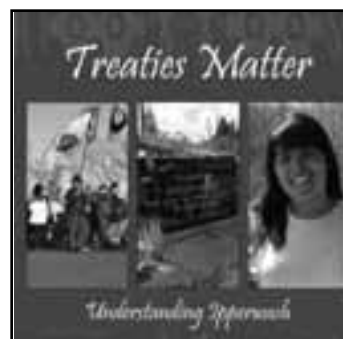


Dr. Shanahan



New digs for police

Anishinabek Police Service regional commander Insp. Rick Saarinen, Fort William First Nation Chief Peter Collins and Anishinabek Police Service Const. Robin Bannon break the ground at the site of the new APS office. The new detachment is going up on Anemki Place, at Fort William First Nation.



Treaties Matter

An updated book on the events that surrounded Ipperwash and the people in Kettle and Stony Point FN will be available in January.

Contact UOI Intergovernmental Affairs Special Project coordinator, Nicole Latulippe 1-877-702-5200 or e-mail nicole.latulippe@anishinabek.ca

Ipperwash cleanup under way

By Shawn Jeffords
The Observer

KETTLE AND STONY POINT FN – A homegrown team of First Nations ordnance technicians will help clean up the dangerous grounds of Camp Ipperwash.

The class of 15 citizens of the Chippewas of Kettle and Stony Point First Nation graduated from an Unexploded Ordnance Level 1 Technician course Monday. The

rare certification allows the team members to help clean up the camp and speed its return to their band, said Chief Liz Cloud.

"Some of the members are direct descendants of the original Stony Point peoples, they will now be able to help clean up their ancestral lands," she said.



Jerad Elijah

The six week course was taught by a team from AMEC Earth and Environmental, with help from the University of New Brunswick. Students spent 200 hours in the classroom and at the army camp doing hands on work like safely exploding old ordnance.



Stacy Rumford

Stoney Point Reserve land was expropriated in 1942 during the Second World War by the federal government, which promised to return it two years after the war ended. It remains government land but is occupied by members of the band. The base was used to train soldiers how to use weapons like bazookas, grenades and rifles.

"There's still a lot of garbage



Joey Boone

out there," Cloud said. "We had a shell wash up on the beach at Port Franks in the summer and there was another found in a tree in the park a few weeks ago."

Cloud said half of the camp has been surveyed and early indications are that it could take between 10 to 15 years and millions of dollars to fully remediate the park. The band is still in negotiations with the federal government over its return. They hope to have a plan in place by March 2012, she said.

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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.



Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980

Community Engagement Strategy takes flight

By Andrea Crawford

ROJ Communications Officer

SAULT STE. MARIE – Having more than a hundred of the Nation's citizens join together in unity to achieve a common goal is a notable event.

That's what took place on November 2-4, as new and old friends from 33 of the Anishinabek Nation's communities gathered in Sault Ste. Marie, where an intensive Community Engagement Strategy took flight.

The goal of the three-day facil-

itation training workshop, spearheaded by the Union of Ontario Indians, was to inform participants on the major self-governance initiatives that are currently taking place within the Anishinabek Nation.

A sunrise ceremony and opening remarks presented by Grand Council Chief Patrick Madahbee, through a video message, launched the first day of the workshop on November 2.

"We are involved in something long-lasting, something that our children's children will see the benefits of. We need to start doing, we need to start implementing," said Grand Council Chief. "We have coordinated and gathered the information, now the time for talking about these issues is over. We need to shift gears and start the process of implementing our community-driven ideas that will only strengthen our Nation."

Following the opening statements by leadership and staff, Grand Council Elder Gordon Waindubence presented a teaching on the Anishinaabe Dodem System.

The Elder explained the meaning behind each of the clans, and their roles within the Nation.

The teaching was accompanied by seven hand-crafted banners depicting the colour and symbol of each clan.

The Elder's clan teaching gave



Donna Hoeberg, Mississauga #8, Beverly Bressette, Kettle and Stony Point FN and Irvin Contin Henvey Inlet FN take part in a group exercise at the CES training workshop.

participants a sense of their belonging and was an excellent introduction to the extensive materials that were presented at the workshop.

The major initiatives discussed included Matrimonial Real Property, Appeals and Redress, Child Welfare and Citizenship, as well as the Anishinaabe Chi-Naaknigewin.

A full day of learning was dedicated to the Anishinabek Nation Education Agreement, which is preparing to be ratified in 2012.

Many of the participants spoke passionately about the initiatives at hand and shared stories from their home communities.

Bonnie Bressette, a Kettle & Stony Point citizen and member of the Anishinabek Nation Women's Council, shared her feelings on the Child Welfare Law as she recount-

ed her experiences as a caregiver for children in her community.

"Anishinabek children are big business in Canada. But we have a responsibility to our youth," said Bressette. "For many years I took care of children beyond my own, so they could stay in our community where they belonged. That is our responsibility."

As the final day of the workshop wrapped up, participants gathered in a circle to accept a tobacco offering.

The sema was presented as a gift for their support and willingness to return to their communities and pass along the information they received throughout the training.

The knowledge and materials that participants took home will be used to inform community mem-

bers about the important initiatives that are taking place at the Anishinabek Nation level.

The intent of the facilitation training workshop was to spark a domino effect of mass information sharing throughout the Nation.

The Community Engagement Strategy will continue over the coming months with a Nation Building tour. Eight community sessions are scheduled to place between November 2010 and March 2011.

For more information on the Community Engagement Strategy and to find an information session in your region, please contact Jason Restoule, Community Relations Coordinator, by email at resjas@anishinabek.ca or by telephone at 705-497-9127.



Bonnie Bressette

Assembly briefs for ROJ

Memorandum of Understanding with Stats Can

The Chiefs in Assembly accepted a sample Band Council Resolution and Communiqué to citizens, which will be used by the Anishinabek Chiefs and Councils to participate in a joint effort as outlined in the presented Memorandum of Understanding (MOU). Statistics Canada has agreed to enter into a MOU that establishes a cooperative partnership between the Union of Ontario Indians and Statistics Canada for the 2011 Census and National Household Survey.

A full report was presented and reviewed by the Chiefs who committed to actively solicit the participation of Anishinabek citizens in this joint effort by signing the Memorandum of Understanding with Statistics Canada. Canada will be conducting a census beginning in May 2011; this is an opportunity for the Anishinabek communities to participate in the census. Off-reserve and on-reserve citizens who fill out the National Household Survey will provide vital statistical information for First Nations.

Ratification of the Chi-Naaknigewin

The appointed sub-committee of the Governance Working Group met on Sept. 30 to develop a ratification plan that would adopt the Anishinaabe Chi-Naaknigewin, as instructed by Grand Council Resolution 2010/02. The proposed ratification plan, which allows one vote per First Nation, was endorsed by the Governance Working Group on Oct. 19.

On Oct. 28, the proposal received endorsement by the Chiefs Committee on Governance to present to the Special Grand Council Assembly. At this Assembly, Resolution 2010/24 approving the ratification plan was passed. In order to ratify the Anishinaabe Chi-Naaknigewin, 60% of the member First

Nations must be represented at the Constitutional Convention II, in March 2011, where at least 70% of the First Nation's appointed delegates must vote in favour of the constitution.

Delegates will be appointed by their respective Chiefs and Councils and will be given full authority to discuss and approve the Anishinaabe Chi-Naaknigewin.

Subject to a successful ratification, a proclamation ceremony and celebration will be conducted at the Grand Council Assembly scheduled for June 2011, where the Anishinaabe Chi-Naaknigewin will be added to the Anishinabek Nation Bundle.

More support needed

By Dave Shawana

The message was very clear: "First Nations need more support at the community level in order to support them in Canada's Aboriginal self-government policy."

Canada's Chief Federal Negotiator Elizabeth Morin recently met with the Governance Working Group (GWG) members in Sault Ste Marie on November 17, 2010, to provide a presentation on "Canada's Approach to negotiating Aboriginal Self-Government."

Morin reviewed the objectives of the Inherent Rights Policy, which also serves as Canada's mandate to negotiate self-government arrangements with Aboriginal governments.

The Anishinabek Nation has been negotiating two sectoral self-government arrangements with Canada, the Education Final Agreement which began in 1993 and the Governance Final Agreement in 1998.

The mandate of the GWG is to champion the Governance Final Agreement within their respective communities and to provide input indirectly to self-government negotiations.

With the support of Grand Council Chief Patrick Madahbee and Deputy Grand Council Chief Glen Hare, members of the GWG indicated that to ensure Anishinabek citizens are completely informed on the self-government negotiations, there needs to be more support at the community level.

A GWG member from the Robinson-Superior Region noted how difficult it can be to conduct long-term planning without long-term funding.

The Chief Federal Negotiator indicated that Canada would be open to addressing those issues and the needs of First Nations.

Morin, along with Anishinabek Nation Chief Negotiator, Martin Bayer were both pleased with the discussions that took place, and expressed that future sessions should occur in order to continue the on-going dialogue.

As stated by Madahbee, "The self-government process is about ownership, and striving to persevere as a Nation."

Restoration of Jurisdiction

..... Implementing the Anishinabek Declaration of 1980



Anishinabek

INCLUSION AND REPRESENTATION IN ANISHINABEK SELF-GOVERNMENT CONFERENCE

The Anishinabek Nation and the Project on Indigenous Peoples and Governance are co-organizing a conference, "Inclusion and Representation in Anishinabek Self-Government," which will be held on January 21-22, 2011. This conference seeks to create a rich conversation between citizens of the Anishinabek Nation and scholars (both Indigenous and non-Indigenous) whose research is dedicated to deepening knowledge about the foundations for the governmental autonomy of Indigenous peoples.

The themes of the conference arise out of the ongoing work of the Anishinabek Nation in framing and ratifying its constitution – the Anishinaabe Chi-Naaknigewin.

The Anishinabek Nation constitution incorporates many elements of Anishinabek law and tradition, and includes structures that reflect the Dodem system and incorporate councils of Elders, Women and Youth into governance processes.

JANUARY 21 & 22, 2011
NBISIING SECONDARY SCHOOL
NIPISSING FIRST NATION

For more information or to register contact:

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CAPACITY DEVELOPMENT WORKSHOPS

The Union of Ontario Indians Restoration of Jurisdiction Project is hosting four workshops, with each focusing on a key area of the Anishinabek Education System (AES). The main goal of the workshops is to increase existing capacity in key areas within individual First Nations in order to provide them with a better understanding of how the AES will work on its own and what its partnership with Ontario will look like after ratification of the Education Agreement.

Anishinabek Political Leadership, Education Managers and/or Directors, Principals, Teachers, Education Working Group Members at the First Nation, Tribal Council or other First Nation Organization level would benefit greatly from the discussion and participation at each of these education workshops.

The Administration of the Anishinabek Education System

January 25 & 26, 2011

Anishinabek Education Laws

February 15 & 16, 2011

Maintaining Relationships:

The AES and the Ontario Public Education System

March 8 & 9, 2011

Financing Anishinabek Education

March 22 & 23, 2011

For more information or to register contact:

Terry Restoule, Union of Ontario Indians, P. O. Box 711, North Bay, ON P1B 8J8
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COMMUNITY ENGAGEMENT STRATEGY INFORMATION/CONSULTATION SESSIONS

Come out and participate in an information sharing session which includes Dodemaag/Clan Teachings where participants will learn about the traditional Anishinaabe ways of governance.

We will also be talking about:

- Nation Building, Unity, and Self-Government;
- Our Anishinaabe Chi-Naaknigewin—Anishinabek Nation Constitution; and
- The establishment of our Anishinabek Education System.

Information will also be available regarding other Anishinabek Nation Law Developments such as the Citizenship Law, Matrimonial Property Law and the Child Welfare Law.

November 23, 2010—Shegungandah First Nation

November 24, 2010—Wiwewemikong Unceded Indian Reserve

December 8, 2010—Nipissing First Nation

January 11, 2011—Serpent River First Nation

January 12, 2011—Mississauga First Nation

January 13, 2011—Sagamok Anishnawbek

January 26, 2011—Chippewas of Kettle & Stony Point

February 8, 2011—Pic River First Nation

All interested citizens are requested to attend.

There is no cost to participate in these information/consultation sessions.

Lunch and refreshments will be provided.

For more information contact:

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Anishinabek

ANISHINAABE CHI-NAAKNIGEWIN MAAWANJIIDIWIN

*ANISHINABEK NATION
CONSTITUTIONAL CONVENTION II*

March 1, 2 & 3, 2011

**Garden River Recreation Centre
Garden River First Nation**

Grand Council Resolution No.2009/20—

The Anishinabek Nation Chiefs in Assembly mandated a two-phase constitutional convention process to ratify the Anishinaabe Chi-Naaknigewin/Anishinabek Nation Constitution.

Grand Council Resolution No.2010/24—

The Anishinabek Nation Chiefs in Assembly approved the Ratification Plan of the Anishinaabe Chi-Naaknigewin whereby 60% of the member First Nations must be represented at the Constitutional Convention II. Each First Nation represented shall have one vote through its appointed delegate. 70% of the member First Nations represented at the convention must vote in favor in order to ratify the Anishinaabe Chi-Naaknigewin.

A constitutional convention is an assembly of the representatives of the people for the express purpose of adopting a constitution or amending an existing constitution.

To see the Final Draft of the Anishinaabe Chi-Naaknigewin go to www.anishinabek.ca

Anishinabek Kinawaya...

REGISTRATION DEADLINE: Friday, February 18, 2011

For more information and to register contact:

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EDUCATION

Kinoomaagewin



A SUPPLEMENT TO THE ANISHINABEK NEWS
December 2010

Grandma graduates

By Beverley Roy-Carter

M'CHIGEENG FN – She's a grandmother who goes to school with her son, two sisters and a niece – travelling two hours a day to get to and from her full time Business Administration classes at Kenjgewin Teg Educational Institute (KTEI) on Manitoulin Island. The Sampson family from Sheshegwaning First Nation are the epitome of what KTEI educational programs are all about: the Anishinabek spirit of lifelong learning!

Virginia Matheson, 53, is a proud recipient of the 2010 national Canada Post Aboriginal Education Incentive Award. This award celebrates the hard work and determination of Aboriginal people who have overcome personal, economic or social adversity in their pursuit of learning. In 2009, there were 20 recipients of this award across Canada.



Virginia Matheson, 53, Sheshegwaning First Nation.

Virginia is currently enrolled in Cambrian College's Business Administration program at KTEI – and finds the program both challenging and rewarding.

When asked why she chooses to study on-site at KTEI, and not go directly to a college campus, she says, "It's like a family at KTEI; I get to go home at the end of the day – home to my family and I get to sleep in my own comfy bed! This year especially, has

given me a chance to reconnect with my family...on our daily drive to school, we visit and talk about anything and everything – that's something that I've always missed until now."

So what are Virginia's plans for the future? She might enrol in a KTEI Anishinaabemowin immersion program or start up a small engine repair business to operate as a family venture.

Stella's still learning

By Christine McFarlane

TORONTO – It has taken her an entire lifetime to get to know her culture, but Stella French, 86, a Chippewas of the Thames First Nation, believes that "the Creator puts what you need in front of you when you need it and workshops like "Reawakening the Spirit" are really good to have because I believe in learning and in positive thinking."

French attended two recent Reawakening the Spirit workshops to listen to the story of Residential Schools in Canada at the Council Fire Cultural Centre in downtown Toronto. The goal of the workshops is to develop relationships of trust and understanding between non-Aboriginal and Aboriginal peoples through



Stella French, 86, Chippewas of the Thames FN.

mutual story-telling and learning. French states that "workshops like this allow us all to get together and it shows non-native people that we are still around and we have not disappeared."

French, a survivor of Shingwauk Residential School, said that "though Shingwauk was closed in the early 70's people still feel the effects of that experience." She attended the school from age 4 through 17 and it taught her the ethic of hard work,

but left out the soft touch of a mother's hand.

She is currently taking a course on positive thinking through the Continuing Education program at the Toronto School Board, and hopes that she will soon acquire some basic computer skills so, "I can put out a newsletter for community members that will have news, poetry and recipes, but I cannot do that until I learn how to run a computer well."

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Allan Moffatt
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Education

Forever to the Seventh Generation



Autumn Watson, Kelly McLeod, Murray Maracle, Mindy Taylor, Sara Cornthwaite, Minister John Duncan and MP Daryl Kramp.

Cornthwaite tells INAC Minister she likes to run the show

By Autumn Watson & Mindy Taylor

OTTAWA – November 29, 2010 is a day that Sara Cornthwaite, 19 year-old Nipissing First Nation citizen enrolled in the Television & Media Broadcasting program at Algonquin College, will never forget.

A few months earlier Sara had entered into a contest that was delivered in partnership between the Union of Ontario Indians (UOI) and the Anishinabek Educational Institute (AEI). The purpose of the

contest was to provide Anishinabek students an opportunity to voice the importance of their post secondary education; their successes; and, the impact that major changes by the government to the Post Secondary Student Support Program (PSSSP) will have on their future education to the Honourable John Duncan, Minister of Indian and Northern Affairs Canada (INAC).

Sara, along with Matthew McGregor, Whitefish River FN enrolled in the Commerce and

Administration program at Laurentian University were the lucky contest winners.

Their voices were heard and an invitation was extended to meet with Daryl Kramp, MP for Prince Edward-Hastings and the Hon. John Duncan in Ottawa.

Before meeting with the Minister, Sara and her proud mother Kelly along with Murray Maracle, Education Director for the Union of Ontario Indians, Mindy Taylor, Aboriginal Health Human Resources Initiative Coordinator and

Autumn Watson, Health Retention and Support Officer met with MP Daryl Kramp to discuss the Post-Secondary Student Support Program (PSSSP)

Murray highlighted the tremendous successes that are happening with the PSSSP and how Sara is an exemplary example.

He also expressed concerns with respect to the lack of involvement of Anishinabek in the program reviews INAC is currently working on in regards to the First Nations K-12 and Post Secondary

Education Authority Renewals. MP Daryl Kramp acknowledged, "There is a need to educate rather than legislate and that programs are successful when they are created in concert with all stakeholders' involvement."

After a brief discussion on post secondary education, the Minister asked Sara if she preferred to be behind the camera or in front of the camera, and she replied "I like to run the show".

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Honey and cinnamon Aamoo mide gchi-mshkiki



By Shirley Williams-Pheasant

Ngitziimog ko gii-naandoodizooowag. Gaawiin mshkikii-nini gii-yaasii wi pii.

My parents used to cure themselves or to prevent illness. They did not have doctors at the time.

Wiinwaa gii-mskikiikewag. They made medicines.

Ensa bboongak maa ge go ni-dgwaagik, gii-minikwenaa'aa mshkiki jibwaa aakoziwaad. Bezhig dash go maanda niibiishaa-bookaadaanaawaa. Nii'ii gii-kaasnaawaa, cinnamon miinwaa aamoo mide.

Every winter and fall, right 'til spring, they drank medicine so they would not get sick. This one medicine they boiled water. In it they used cinnamon and honey.

Nbapa niibiing aabideg go gii-biidoon aamoo mide paa yaad memtigwaaki. My father walked every summer in the forest and always brought honey home.

Mii gweta gii-baagizmowaad nbiish mii dash gii-ziiginomowaad ngo-emkwaanens aamoo mide, miinwaa cinnamon ezhinikaadeg. Jiibwaa nbaa'aad gii-minikwenaa'aa ensa naakshig pii nash gii-ni-minookimig.

They boiled water and then they would put in one teaspoon of honey, and cinnamon. Before they would go to bed, they would sit there and drink this 'til springtime.

Gchi-mshkiki maanda gii-aawan kino go ngoji maan pii kiing mii gwanda gchi-ekindaasoonig ekidoowaad, zhaazhi dash wii go naa Anishinaabeg maanda gii-bi-kendaanaawaa. Eshkaam be-maadizijig ni bskaabii'aandaanaawaa ki mshkiki gaa-bi naadizi-waad go naa.

This was a great medicine all over the world and that is what the scientists are saying about it. Yet our people – the Anishinaabeg – knew about this before the scientists did and it is only now that the scientists are beginning to be aware of this and how it can cure many illness. Many of the Anishinaabeg are turning back to their own kind of herbal medicine --natural medicine.

Shirley Pheasant Williams, Migizi ow Kwe, Bird Clan, Ojibway-Odawa, Curve Lake First Nation, is a Professor Emeritus in the indigenous Studies program at Trent University, Peterborough.



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The Notice of Opportunity for Aboriginal students is intended for individuals who are currently enrolled in an accredited secondary (Grade 12 or higher) or post-secondary institution and who are returning to full-time studies in the fall of 2011.

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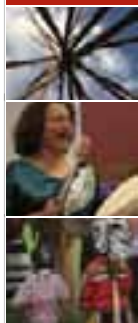
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Bush Buddies begins

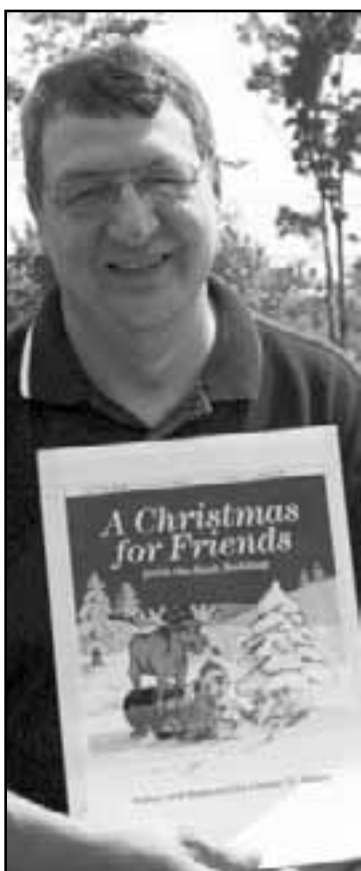
POWASSAN – Charles Hebert, citizen of Dokis First Nation, has published his first children's book in the six-part "Bush Buddies" series called "A Christmas for Friends".

The story about friends like Wilber D. Moose, Orson the Bear, Lewis the Beaver (born in captivity) will appeal to those aged 5 to 95.

"I've told the story to all ages," says Hebert of the tale that he started telling in 1987. "I didn't start illustrating the book until 1992."

Hebert says that "A Christmas for Friends" will be published in Anishinaabemowin and French in the new year.

A Christmas for Friends, \$15, 24 Pages, ISBN 978-1-4269-1034-0 can be ordered online at www.trafford.com or e-mail orders@trafford.com.



Charles Hebert with his first Bush Buddies book "A Christmas for Friends".

REVIEWS

By Joyce Atcheson

Strategist assassinated

Bagone-giizhig the Younger, Hole-in-the-Day, son of Chief Bagone-giizhig the Elder was a charismatic influential chief in what is now Minnesota, who lived hard, died young, and acted to ensure good before consulting other Ojibwe chiefs.

He was assassinated by his own people but Anton Trueur's research shows they were paid by white and mixed blood men who wished to take control from Hole-in-the-Day and alter the lands and resources for their benefit.

Hole-in-the-Day was a supreme strategist who used fear, rumour, internal and external conflicts and manipulation in his dealings with white settlers, government, mixed-blood traders, and warring Indian tribes.

The Assassination of Hole in the Day – Anton Treuer (Boreal Books, St Paul, MN; 2011; ISBN 978-0-87351-779-9 cloth; 978-0-87351-801-7 e-book; 296 pages \$25.95)



Pills that can kill

Terrifying in its truth, reading this book may save your life.

A healthy, happy Vanessa Young, 15-year-old daughter of federal politician Terence H. Young, died March 2000, following inappropriate prescribing of Prepidol, a drug that had never been properly tested or designed for use in children.

Young's book, Death by Prescription, chronicles his research findings and his frustrations in dealing with our health system, a system controlled by big money.

He learned drug-related deaths involve many: doctors, pharmacists, drug companies' secretive ethics and marketing practices, Health Canada for failing to scrutinize drugs for safety, and politicians and bureaucrats receiving drug money who accept unsafe practices.

Death by Prescription – Terence H. Young (Key Porter Books, Toronto, ON; 2009; ISBN 978-1-55263-825-5, 374 pages \$32.95)



Afraid to try suicide

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This book highlights the despair, the turmoil of responsibilities and the tapes we hear when we don't believe we have a right to life.

Wings of Glass – AmberLee Kolson (Theytus Books, Penticton, BC; 2010; ISBN 978-1-894778-86-2, 262 pages \$18.00)



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