



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

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Little NHL welcome

Anishinabek Nation Grand Council Chief Patrick Madahbee welcomes participants to the 39th Little NHL Hockey Tournament in Sudbury. **Story on pages 13-14.** – Photo by Jennifer Ashawasegai

Anishinabek have own constitution

By Mary Laronde

SAULT STE. MARIE – It took three gruelling days of debate, grappling with hard issues like citizenship and community representation, but 90 delegates from 26 First Nations produced the first draft of a modern, written Anishinabek Nation Constitution – the Anishinabe Chi-Naaknigewin.

Citizenship was an especially challenging issue for participants in the March 2-4 Constitutional Conference, primarily because of the tangle of Indian Act definitions on Indian status, registered Indian, and band membership. The convention decided that every person who is a citizen of an Anishinabek First Nation is a citizen of the Anishinabek Nation, leaving the ultimate decision with individual Anishinabek communities.

To some this was status quo and was met with disfavour. It was noted, however, that the draft Anishinabek Nation E-dbendaagzijig – ‘those who belong’ – Naaknigewin is a national law, developed through community consultations and the existing Grand Council process, which Anishinabek Nation communities are encouraged to adopt it to bring it into legal effect.

The debate on representation in the nation's government centred around population. For example, larger Anishinabek communities would wield more power in the Nation's legislature, the Grand Council. The idea of population-based electoral districts was also examined. Delegates from the Northern Superior Region and others voiced strong opposition to a population-based formula. Finally, the convention decided that since the nation's law-making body is reflective of the Dodem System, there is equality for all regardless of numbers. Each Dodem has a role and responsibility and Dodemaag are not compared one

to another.

Defining the Anishinabek Nation and deciding whether the document, written in English, should contain Anishinaabemowin words and concepts, became lengthy and frustrating exercises.

A decision was then made to have versions in both languages and Anishinaabemowin words would be included in the English version when no English word could make Anishinaabe concepts clear.

From then on, the deliberations focussed on Anishinaabe world view and principles. With new-found faith and unity of purpose, delegates moved through the rolling draft, voting on motions and approving each article, one by one, all 13 of them.

Draft text on Page 20.

Harris Library would be insult

By Maurice Switzer

UOI OFFICES – Anishinabek leaders say naming Nipissing University's new learning library after former Premier Mike Harris would be an insult to First Nation citizens across the province.

"The Ipperwash Inquiry made it very clear that -- while he didn't personally pull the trigger -- Mike Harris's actions as Premier of Ontario contributed to the circumstances that led to the shooting death of Anthony Dudley George on the night of Sept. 6, 1995," says Grand Council Chief Patrick Madahbee. Dudley George was a citizen of Kettle and Stony Point First Nation, one of 40 member Anishinabek communities.

"This is a very cynical attempt to whitewash the political record of a man whose legacy will forever be stained with the blood of one of our citizens," says Madahbee. "This would be an insult to the Anishinabek and all First Peoples in Ontario if Mike Harris' name is attached to the library in any way."

Madahbee was commenting on reports that Nipissing University in Harris's home town of North Bay was planning to name a new Learning Library after the former premier, a move linked to a recent \$15-million donation to the Faculty of Education by financier Seymour Schulich.

"From a First Nation perspective, it would be more appropriate to name a rifle range after Mike Harris than a library," said the Grand Council Chief. "His contribution to our collective knowledge



Dudley George

is anything but a positive one."

The Union of Ontario Indians -- corporate arm of the Anishinabek Nation -- is currently playing a lead role in the Ipperwash Inquiry Priorities and Action Committee (IIPAC) process, working with other First Nations organizations and the province to implement the 100 recommendations of the Report of the Ipperwash Inquiry.

Dudley's brother, the late Sam George, who pursued the truth of Dudley's death and dedicated his time and energy to public education said in an October, 2008 Toronto Star interview: "I don't believe yet in my heart that all people are treated equally in our country," he said. "You can never change history, but you can start to correct it."

Madahbee encouraged Anishinabek Nation citizens to join a new Facebook group created by students and alumni of Nipissing University and Canadore College that attracted over 1,000 members within hours.



Honour song

National Chief Shawn Atleo shares a special traditional song in honor of the youth who now carry the language for their people, whom he calls the "Language Warriors". More on the 16th Annual Anishinaabemowin TEG Language Conference on Page 6.

– Photo By Perry McLeod-Shabogesic

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HARMONIZED SALES TAX – JULY 1, 2010

Ottawa rally attracts 1,000

By Jennifer Ashawasegai

OTTAWA – Under a clear, blue sky, over 1,000 First Nation citizens from across Ontario gathered together on Parliament Hill to rally against the federal government's proposed imposition of a 13-per-cent Harmonized Sales Tax, effective July 1.

"Our people are now rising up, saying we want to ensure the point of sale exemption is kept," said Ontario Regional Chief Angus Toulouse. "Right now, the federal finance minister does not want to meet with the First Nation leadership, even though there's been correspondence between the Premier and the Prime Minister's Office, and the Prime Minister saying we can accommodate this. But yet, the Finance Minister is not sitting down with First Nation leadership along with the provincial finance minister, so that we can iron this out."

The crowd, many of them waving placard, booed each mention of federal government inaction.

Organized by the Chiefs in Ontario, the March 10th rally attracted a number of First Nations Chiefs – including Whitefish River FN Chief Shining Turtle – Franklin Paibomsai -- who stood on the steps in front of the Parliament buildings with his three-year-old son on his shoulders.

Chief Shining Turtle said his community had sent over 650 e-mails and many faxes to the offices of provincial and federal cabinet ministers protesting the plan to combine Ontario's 8-per-cent provincial sales tax with the 5-per-cent federal goods and services tax. He said he was told by officials with the federal ministries of finance and Indian Affairs to quit sending the protest messages, and that an INAC staff member told him to quit sending the faxes because he was killing trees.

"I'm fighting for the rights of my people," said Paibomsai. "They're not trying to consult us. These two bureaucrats are trying to insult us. That was an absolute insult, an absolute slap in the face, a slap in the face to every Chief in Ontario and every Chief in this country."

Paibomsai said his e-mail and fax campaign initially received a similar response from the provincial Ministry of Aboriginal Affairs, but that he later received a telephone apology from the Minister of Aboriginal Affairs, Chris Bentley, who said it was the right of citizens to launch letter campaigns.



Federal NDP leader Jack Layton and Ontario Regional Chief join over 1,000 First Nations citizens protesting the proposed Harmonized Sales tax on Parliament Hill on March 10th.



Over 1,000 First Nations citizens took part in a March 10 rally on Parliament Hill against the proposed Ontario-Canada 13-per-cent harmonized Sales Tax.

The Chief wasn't optimistic that First Nation citizens will retain their existing right to point of sale exemption in Ontario -- "Not with a Conservative government. Besides, Ontario accepted \$4.3 billion, they're already bought and paid for."

NDP Leader Jack Layton and several MPs spoke in support of First Nation efforts to stop the government from imposing the tax, which the Canadian Centre for Policy Alternatives said would impact First Nations citizens more than anyone else in Ontario. The

Union of Ontario Indians – representing 40 First Nations in the province – estimates that the impact could be as much as \$100 per week for the average First Nations family.

Jack Layton said the NDP supports First Nations' right to tax exemption and also called the Harmonized Sales Tax nothing more than a tax grab which would hurt not only First Nations but other Ontarians in lower income brackets.

"The HST is about giving a big multi-billion-dollar gift to some



Whitefish River First Nation Chief Shining Turtle – Franklin Paibomsai – and his three-year-old son participated in March 10th rally on Parliament Hill against the proposed Harmonized Sales Tax

of the biggest and most profitable corporations operating in our own country."

The crowd expressed its displeasure with cries of "Shame" and "Boo" while Layton added: "They [corporations] don't need the help. What it's going to do is put an unfair, unjust tax burden on people all across Canada, and in particular the tax will be imposed on the First Peoples of this country."

Carol Hughes, MP for Algoma-Manitoulin-Kapuskasing, added her voice to that of her party leader, highlighting the efforts of

Chief Shining Turtle's community in fighting for their inherent and treaty rights to tax exemption.

"A lot of First Nations have the most vulnerable people living there and your voices need to be heard, but unfortunately, we have a government that doesn't want to hear your voice."

The crowd marched a few blocks to the federal finance building where more Chiefs expressed displeasure with the proposed HST, including Bkejwanong (Walpole Island FN) Chief Joseph Gilbert.

GIMAA/LEADERSHIP



Speaking the same language

Getting together at the 16th Anishinaabemowin Teg Language Conference in Sault Ste. Marie, Michigan: Patrick Madahbee, Anishinabek Nation Grand Council Chief, Shawn Atleo, AFN National Chief, Ontario Regional Chief Angus Toulouse, and Glen Hare, Anishinabek Deputy Grand Council Chief. **More about conference on Page 6.**

– Photo by Perry McLeod-Shabogestic

Ottawa dishonest about HST

UOI OFFICES— Anishinabek Nation leaders say the federal government is being dishonest when it says there will be no negative impact on residents of Ontario from the proposed Harmonized Sales Tax.

"A major independent study clearly established that First Nations would suffer the full impact of paying 13 cents more on every dollar they spend after July 1st," says Grand Council Chief Patrick Madahbee. "So not only is the Harper government breaching our human and treaty rights by trying to impose a tax on another Nation, they are being dishonest in what they are telling the public about their plan."

Madahbee was referring to an analysis released by the Canadian Centre on Policy Alternatives which said: "First Nations will be subject to the full impact of the HST without any of the offsetting benefits."

The study, released in December, also suggests that the government must devise measure to protect "vulnerable groups", including First Nations citizens and the homeless.

"We estimate that this illegal imposition of the HST would cost the average Anishinabek Nation household – on or off reserve – an average \$100 more per week," said Madahbee. "Our families will now be paying 13 per cent more for such essentials as heating and utilities, clothing, and many supermarket items."

Ontario New Democrats have released documents obtained under freedom of access legislation showing the HST will add an extra \$225 a year to the cost of home heating and electricity.

'Youth need chances to succeed' says Hare

By Marci Becking and Polly Bobiwash

NORTH BAY – Deputy Grand Council Chief Glen Hare speaks from the heart when it comes to youth in the Anishinabek Nation.

"Our kids need some doors opened for them," said Hare to 150 First Nations Ontario Works employees at the "Building Employment Opportunities through Partnerships" conference March 11 in North Bay, "If they fall, pick them up again. They need chances – maybe two or three chances even."

"We've all been given lots of chances – we can't shut anyone out after the first bad thing they do," said Hare.

Hare says that our First Nations are in a state of disaster.

"We need clean water and new schools," said Hare. "When there's a disaster half way around the world, Canada finds money for them – which is fine but look what

is happening in our communities all across this country."

Hare also reminded representatives from 30 First Nations from the Anishinabek Nation territory that July 1st was coming.

"Apparently liquor prices are going down July 1st and the bare necessities will be taxed," said Hare about the Harmonized Sales Tax of 13 per cent that will affect First Nations people living on and off reserve."

The Aboriginal Human Resource Development Agreement (AHRDA) Director for the Union of Ontario Indians, Polly Bobiwash, says that the HST will affect those trying to get employment as well.

"The HST will impact training and education," said Bobiwash. "It will affect those who have to buy a pair of work boots. Tuition and books will increase. Tools for apprentices will increase. The cost of going to work will be higher

because of the HST whether that be work clothes, shoes or gas to get to work."

"Building Employment Opportunities through Partnerships" was a timely theme for the conference as First Nations Social Services Programs are moving towards employment assistance programming and helping clients with their employment goals.

Conference participants shared program information and services they offer through interactive presentations.

In addition, there were plenary sessions focusing on networking and partnering, wraparound strategies for Employment and Training along with the prospect of exploring First Nation opportunities in the new economy.

This was an opportunity for First Nations to network, seek out new opportunities that will support training and employment initiatives.



Deputy Grand Council Chief Glen Hare

HST, economy on Ottawa agenda

By Mike Restoule

OTTAWA – Grand Council Chief Patrick Madahbee and Deputy Grand Council Chief Glen Hare supported by the four Regional Grand Chiefs, Chris Plain of Southwest, Jim Bob Mardsen of Southeast, Isadore Day of Lake Huron and Peter Collins of Northern Superior gathered in Ottawa for a meeting with INAC officials on December 8, 2009.

The Chiefs were supported by Union of Ontario Indians Elder Gordon Waindubence and Chief Operating Officer Walter Manitowabi and other Union of Ontario Indians staff. Minister of Indian and Northern Affairs and Federal Interlocutor for Metis and Non-Status Indians, the Honourable Chuck Strahl was in attendance and was supported by his Chief of Staff, Steven Hobbs and Acting Regional Director Stephen White along with other INAC staffers.

The meeting was held under the auspices of the Anishinabek Nation and Indian and Northern Affairs Canada Leadership Protocol.

The protocol meetings are normally scheduled twice annually.

The meeting agenda focused on six major items of concern to the Anishinabek Nation: the Harmonized Sales Tax, Additions to Reserve for Long Lake #58 First Nation, Comprehensive Self-Government Negotiations, Anishinabek Nation Economic Blueprint, Regional Based Treaty Commission and the War on Drugs Initiative.

Grand Council Chief Madahbee said, "We are not here to deal with First Nation issue in a shotgun approach. We have narrowed down our agenda to ones that are time-sensitive and others that have remained unresolved for a few years? As a nation in our own land which has a treaty with the crown, we expect that you would deal with us on a nation-to-nation basis."

Minister Strahl responded. "I have always spoken of the Anishinabek Nation with much respect and I see a sense of direction in where you want to go. Your path is pragmatic and sensible. We are at a stage where we need to do some policy design and framework development her that will meet the needs of your communities.



Grand Council Chief Patrick Madahbee with Indian and Northern Affairs Minister Chuck Strahl.



ANISHINABEK NEWS

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MAANDA NDINENDAM / OPINION

Comfort comes before healing

Gordon Waindubence says he's no longer "part of the problem".

The Sheguindah First Nation Elder was delighted to be among those gathered in the lobby of the new Sudbury Regional Hospital on March 11 to celebrate the unveiling of a Mshkikii-Gaming – Medicine Lodge – the first in any hospital in Ontario.

Gordon has vivid memories of the day 18 years ago when his father lay dying in a hospital room in Sudbury, and asked his son to conduct a pipe ceremony for him.

"So I took out my pipe and sat on the floor and started," he recalls. Within minutes he was being threatened with eviction from the building by a posse of nurses, orderlies, doctors and security staff. "Well, I finished, and my dad died a while later."

"I was part of the problem then," Gordon smiles, standing beside a ventilation hood that will exhaust smoke from smudging or pipe ceremonies up and out of the circular lodge located just off the hospital's main lobby. "There is good music in this place."

The night before the official opening, Gordon received a phone call from an old friend, Dr. Jack Bailey, who came to Little Current as a young intern from Toronto and stayed on Manitoulin Island 40 more years than he had planned. Dr. Bailey, who is a little hard of hearing at 88, thought Gordon should be on hand for the event, as well as all the dignitaries and ribbon-cutters.

Dr. Bailey was somewhat of a legend among Manitoulin's First Nation community members, many of whom became his patients.

"I soon realized that I had to find a way to put them at ease," he tells me in a Healer's office adjacent to the lodge. "So I learned some Ojibway words and phrases. I would say 'Aanii – anishnaa?' and you could see their faces light up."

Later he and Gordon agreed to sit for some photos – it has to be a special occasion indeed



Maurice Switzer

for Gordon to accede to such a request. Of all the Seven Grandfather Teachings, Humility is the one that he best exemplifies. They cast admiring glances around the lodge, modeled somewhat after the one developed at the Wikwemikong Health Centre by Ron Wakegijig.

The lodge is about 20 feet across, with a pine-panelled ceiling separated into eight sections. A Medicine Wheel divided into the Four Sacred Colours circles the room just below the ceiling, supported by seven pine pillars. In the centre of the room's floor a circular concrete firepit surrounds a metal fireplace on which medicines can be safely burned below the exhaust fan.

A hospital spokesperson informed me that the wide doorway on the lodge's east side was specifically designed to accommodate hospital beds and gurneys. Someone like Gordon's father could be wheeled right into the lodge if they wanted a ceremony to be conducted for them.

Artist Leland Bell was on hand to present one of his prized works to hang in the lodge. Dr. Bell – his degree is an honorary one from Laurentian University, not one that gives him medical privileges in the hospital – calls his painting *Comfort Place*.

"You need comfort to be able to accept healing," he told the gathering.

Dr. Bailey and Elder Waindubence nodded their heads. They understand.

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



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.

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News

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Listening to the sounds of a drum

A few years ago we made hand drums.

A Cree woman came to Vancouver and offered drum-making workshops and we signed up for one. Neither of us had made a drum before and the idea excited us.

The workshop took place at a local college. I remember that day because of the laughter and the joy everyone took in the pursuit of new knowledge. I also remember the look of pride on the faces of people, just like us, who had never made a drum or engaged in a cultural experience.

We came away with good feelings and a pair of great-sounding drums. For a while we hung them on the wall of our home and played them often. Then, when a friend helped us move to our new home in the mountains, I gave him mine as gift.

That's the way things are supposed to go in a tribal way. You offer the things you create, the things you struggle for, as gifts in order to honour the gift itself. My friend had never had a drum and the fact that I



Richard Wagamese

would give him mine brought us closer and strengthened our friendship.

Well, that was a few years ago now and we still have the other drum. It hangs in a place of honour on the wall of our new home and we have used it in ceremonies and at gatherings regularly. It's been blessed and smudged and prayed with. It's a valuable tool in our spiritual path.

Every now and then, mostly when things are quiet and we sit in the peace of our mountain home, that drum will make a sound.

Sometimes it's a pluck on the thongs that keep it tight. Other times there's a soft sound like a tap on the face of it.

Each time that happens we smile. For us it feels as though an unseen visitor has showed us that we are not alone, that we are being watched over and protected. It's a very special feeling and those quiet unassuming events are filled with honour and respect.

Some people might say we make too much of a simple thing. But to us, the drum sounds are indicators of the presence of the spiritual, of ancestors watching over us. I could believe otherwise but it doesn't feel right. We believe that magic exists all around us.

It feels better that way.

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

MAANDA NDINENDAM / OPINION



LETTERS



'Sue the pants off them'

The declaring of war on the proposed HST by the Union of Ontario Indians is only going to be an irritant on the boot with which Canada and Ontario are stepping on us.

I would say let us really go to war in a different way than we have ever gone to war.

The constitution of Canada is the British North America Act. Prime Minister Trudeau tried to change that however it has not been changed. The BNA Act does not allow the provinces to give the right of direct taxation to the federal government

We have the right to take these conspirators and their henchmen enforcers to the privy council of Britain and, since they have mixed ill-gotten gains in general revenue and paid themselves, we lay claim to all their family fortunes – even their socks and panties. These are the spoils of my declaring war on the proposers of the HST.

Daniel W. Whetung
Curve Lake FN

Leaders must say 'enough'

The Ontario Government's plan to implement the HST by July 1, 2010 will have a major impact on First Nations. The HST will be administered by the Canada Revenue Agency and First Nations will be required to pay both taxes. This is a direct contradiction of Section 35 of the Constitution Act, 1982 and an infringement on treaty rights and autonomy.

When are we, at the community level, going to see the leaders in places of leadership come forward and say "enough is enough?" We hold our leaders to a high standard and expectation; and we need your help.

Please protect our younger People and our rights, but more importantly Seven Generations Forward.

Robert Animikii Horton "Bebaamweyaazh"
Rainy River FN

Stalking cigarette buyers

Since when are manufactured cigarettes made on reservations taxable? Since when are Natives supposed to pay an "excise" tax to another government when we have our own?

Cigarettes are very legal and are not contraband. They are made in Canada on reservations, and the Native cigarettes are NOT laced with prescribed addictive poisons that enhance cancer.

The Ministry of Revenue and Ontario Provincial Police are calling "stalking" a "blitz".

Stalking I believe is a criminal offence. So are the police and the ministry breaking the law or not?

Anna P. McLeod
Nipissing FN

Better late than never

I'm a guest of the Correctional Services of Canada at the present moment.

I was in need of some help some years ago. I was traveling from Ontario to B.C. to see my older brothers. After making the drive out of Ontario I found myself short on funds as I pulled into the city of Winnipeg. I was pointed in the direction of the Metis Centre by a couple of First Nations people I found in a grocery store.

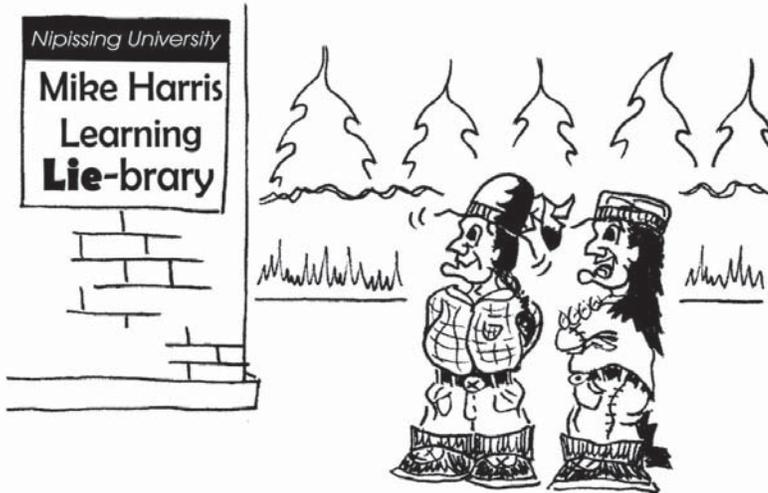
I wish I could remember the name of the man who helped me. This good man and the Centre helped me get out to B.C. to see my brother. And in return, I was asked to write to your paper and thank them.

I guess better late than never applies here.

I would like to thank them with all my heart and wish them all happiness and wellness.

Anthony Taylor
(733311B - Cell #208-2F) Millhaven

BALONEY & BANNOCK By Perry McLeod-Shabogesic



To tell you the truth... I would prefer it also had the word "Memorial" in it!

perrym@vianet.ca

Letter to a North Bay Nugget reader

Letter-writer Curtis B. Robinson should follow his own advice and "critically re-examine the findings" of the Ipperwash Inquiry into the Sept. 6, 1995 death of Anthony Dudley George.

He says that debates about the conduct of police forces "should focus on the primary issue; that of the (police) officers rather than deflecting blame onto the politicians."

In his findings, Commissioner Sidney Linden wrote that, contrary to Harris's evidence, "...it is my view that Michael Harris made the statement 'I want the fucking Indians out of the park', a statement he characterized as "racist". He also said that the meeting at which the racist remark was made "was woefully lacking in transparency", noting that Harris did not disclose information about the meeting when questioned several times about it in the legislature. The meeting took place with two senior Ontario Provincial Police officers in attendance on

the day Dudley George was shot and killed by an OPP sniper.

Justice Linden added: "...the Premier's determination to seek a quick resolution closed off many options endorsed by civil servants in the Ontario government. His narrow approach to the occupation did not enable the situation to stabilize at the park."

Before the Ipperwash Inquiry into his brother's death, the Late Sam George said "We know who pulled the trigger. We just don't know why."

The Inquiry answered that question for the George Family and Ontario residents like Curtis B. Robinson. Hopefully that answer will properly inform the decision to be made by the boards of Nipissing University and Canadore College about which individuals should be honoured in the naming of such campus facilities as the new Learning Library.

Maurice Switzer

Is voting really a taxation trap?

By Chris McLeod

John Diefenbaker's government gave Indians the federal right to vote in 1960. They did not realize that you cannot give Indians the vote through the Elections Act. You had to amend the Constitution (BNA) at Section 91(24). Because this was not done, the section allowing Indians to vote is not legal because it is "unconstitutional".

Many provinces gave Indians the right to vote before 1960 and some as early as 1950. However, they too did this in ignorance and their democratic intentions were actually unconstitutional, as they are now.

Provinces cannot tax Indians as Section 91 citizens regardless where they are located in Canada.

This is a citizenship status and is not subject to geographical location, such as an Indian reserve or federal Indian crown lands.



Chris McLeod

The federal government cannot tax Indians and Indian Bands for a different reason. When it removed Indians from Section 92 of the Constitution (BNA), they also took it upon themselves to take on the legal status of a "Trustee" and removed all citizenship capacity from Indians by making them the "beneficiary" of the "federal trust". As a "Ward of the State", Indians and Indian Bands could not vote anywhere – federally, provincially or municipally.

However, since Canada controlled the Indians and Indian Bands they allowed them to vote in Band municipal elections. But Indian bands did not have any administrative powers and were essentially in "third-party administration", as it is called today. Back then, a federal employee called an "Indian Agent" controlled the policy-making, finances and spending power of the Bands like a governor or a third-party manager of today. The Band Council was merely a rubber stamp, in spite of its government status.

The Elders have warned us that if you accept the vote, it also carries the tax. It is like the reverse corollary of "No Taxation Without Representation".





ANISHINABEMOWIN



Stories and photos
contributed by Perry
McLeod-Shabogesic

Over 2,000 attend 16th Anishinabemowin Teg conference

SAULT STE MARIE, MICHIGAN – Anishinabemowin continues to become a priority for many Anishinabek families across our territory, judging by the increased number of participants at the 16th Anishinabemowin Teg Conference.

Over 2,000 participants took in the five-day Anishinabemowin Language Conference (March 24 – 28). The conference is held in March every year because of a declaration of the language and celebration by the Assembly of First Nations.

The conference tries to bring awareness of the language, in the words of new Board Treasurer, Isadore Toulouse: “Begish

na Kina wayaa jigshkitood wi-anishinaabemod” – (“If only everyone was able to speak the language”).

Each year Anishinaabemowin Teg hosts this language conference in the Sault Ste. Marie area. The organization was incorporated October 24, 1995.

Martina Osawamick of Wikwemikong was chosen as the new board chair for the coming year...

“Esna kina naadmaadaa ji zhaabwiifoo’ying saa maanda gdi-nwenina wi sa ji gdi-binooji-imnanik gewiinawaa ji-Anishinaabemowaat mii-maada Gzhe-Mnidoo gaa-zhimiingoying (Let us all help one another to save our language for our children and the

ones to come that may also speak the Native Language that was given to us by the Creator as a special people)”, said Osawamick after being elected to lead the new board.

Anishinaabemowin-Teg Inc. Board of Directors was pleased to honour the 2010 Scholarship Awards.

Elementary level first place went to Carson Abitong from Sagamok Anishinawbek (Dorothy Hope Toulouse Memorial Award), second was Grant Stonefish from Sagamok Anishinawbek (Florence Osawamick Memorial Award) and third was Chloe Paudash from Hiawatha (Leo Sagassige Memorial Award).

Secondary School honours were swept by students from Sutton’s Bay, Michigan with first place going to Dwaun Anderson (Ellen Migwans Memorial Award), second to Marcia Gould (Marjorie Mishibinijima Memorial Award) and third going to Marci Gould (Mary Lou Fox Memorial Award).

In the Post-Secondary level Kara Kennedy from Wikwemikong attending Trent University (Lena White Odjig, Dominic Eshkawkogan Memorial Award), Perry Bebamash from M’Chigeeng attending Algoma University (Olive McGregor and Gary E. Corbiere Memorial Award) and Elise McGowan from Ann Arbor attend-

ing University of Michigan (Shirley Shilling Memorial Award) all took top honours.

Other Anishinaabemowin Incentive bursary winners were; Zander Toulouse, Colton Abitong, Charlotte Southwind, Jordan Eshkawkogan, Angel Manitowabi, Desire Southwind, Ashton Eshkawkogan, Faye Solomon and Teddy Trudeau.

ATEG Board of Directors would like to acknowledge and thank Scotia Bank, Anishinabek Education Institute, Union of Ontario Indians Lands and Resources and the memorial families for sponsoring the ATEG scholarship and banquet expenses.



Grand Council Chief Patrick Madahbee and Deputy Grand Council Chief Glen Hare.

Keep ‘em laughing!

Johnny Cash and Anishinabemowin scholarship winner Perry Bebamash (Aazhawabiitang – Goes Across the Water) have a few things in common.

Well, at least that’s what Bebamash expressed in his humorous acceptance speech during the 2010 Scholarship Awards celebrations March 26th at the 16th Anishinabemowin Teg Conference.

The 34-year-old student, graduating from the Anishinaabemowin B.A. Program at Algoma University, shared both his serious and funny side as did most recipients during the fun-filled evening. Winner of the Olive McGregor and Gary E. Corbiere Memorial Award, Perry was both humble and proud to receive this award for the third time in as many years. He has appreciated the recognition and the zhoonya that accompanies the award and as a student, can afford a little more KD now.

Growing up in M’Chigeeng First Nation, Perry was not taught Anishinabemowin as his first language.

“My parents both spoke the language but never taught us to speak fluently,” Bebamash says. Dedicating his future to teaching the language, Perry plans to attend Nipissing University in North Bay to attain his Bachelor of Education Degree and then hopefully go back to his community and keep the language alive. When asked what advice he would give any new learners Perry said, “It really helps learners to try and live the Anishinabe spiritual life to truly grasp and understand Anishinabemowin”.



Perry Bebamash

Sagamok students better English spellers

Contrary to what has been previously believed by many educators, learning Anishinabemowin as a first language actually helps students learn English and other languages.

There has been a longstanding belief by even some of our own Anishinabe parents that learning Anishinabemowin would work against you when trying to learn English and the white way of life. Sagamok Anishinawbek through their immersion program at Biidaaban Kinnoamaagegamik School have proven this archaic theory to be false.

In February of this year at a regional English spelling bee, students from Biidaaban swept the competition. Sagamok students took first place in Grades 1, 2 and 3, second place in Grades 2 and 3 and third place in Grade 2.

“These kids have become better readers than those who don’t have Anishinabemowin” says Brenda Rivers of Sagamok Anishinawbek. Brenda, who is just finishing her Masters in Public Administration at Queen’s University, led a workshop- “Our Community, Our Language, Our Future”, that highlighted the hard work the students and community have done to date.

“We now believe that because students need to concentrate more and have a more personal interest in learning their own language of Anishinabemowin, they develop the skills to learn languages better... even English”, Rivers says.

She says leadership, parents, students and the entire community have embraced the school and its efforts to not just save the language, but become a beacon for language initiatives and an example for other communities to follow.



Elder Mary Assinewe is surrounded by other Sagamok language protectors and presenters Pauline Toulouse, Monica Nahwegabow, Mary Anne Trudeau and Brenda Rivers at the 16th Annual Anishinabemowin TEG Language Conference in SSM Michigan





WENJI-BIMAADZIYING/ OUR ENVIRONMENT



Make your next birthday party green



By Sarah Blackwell

Springtime in our household means a lot of birthday parties. Last year, I wanted to have the least amount of garbage to haul to the curb Monday morning. I wasn't able to implement all of my ideas in one year, but I work on a few each year. Here are a few tips to make your child's next party more Earth friendly.

1. E-mail your invitations instead of paper invitations. Alternatively, make their invitations with recycled paper, or re-use old cards.
2. Use/Make cloth loot bags. Alternatively, hand out one party favour that goes with the season or theme. For example, for Spring you could supply potted plants, herbs or vegetables to be planted.
3. Let your guests know that it is a "Litterless" party and if they wish to bring a gift to wrap it with something that is re-usable. They can use a towel, blanket, tea towel, cloth bag or pillow case.
4. Request no gift at all – how many of us have bedrooms and playrooms full of toys with lost pieces? Instead, your child can request money and they can donate it to a cause of their choice.
5. Use latex balloons and not foil/mylar balloons that take longer to biodegrade. Also keep the balloons indoors and ensure none are released into the air where they burst and can be consumed by wildlife.
6. Use reusable plates, label cups with masking tape, cutlery, cloth napkins, cloth tablecloth, etc.

Good luck in making your child's next birthday party a Green one! Try these tips to kick your old habits to the curb instead of all the garbage.

Sarah Blackwell is from Aundeck Omni Kaning First Nation and is currently working from home as a Maternal & Child Health Consultant. She has a Master's degree in Health Studies and has worked with First Nation communities for 12 years. She has three young children and currently resides in North Bay. You can e-mail her at sblackwell@cogeco.ca or call 1-888-497-0510.



UOI turning green

The Union of Ontario Indians now has an Environmental Committee to take care of A'ki (the land) and Nbi (the water) by finding ways to reduce waste and recycle at our offices.

Nicole Latulippe, Ipperwash Coordinator at the UOI, is spearheading the group in order to make change.

"The committee is a new UOI initiative that seeks to reduce the impact of our activities on the environment through enhancing policy and encouraging environmentally-friendly practices at the office," says Latulippe. "We want to provide the tools and resources to make green decisions on both an individual and organizational level."

The group has collected over 500 used batteries, recycling toners, and are encouraging staff who smoke not to put their cigarette butts on the ground. They've also encouraged staff to print less and if you do need to print, remember to print double-sided.

The big change will be at gatherings and assemblies where recycling will become a priority.

Take the UOI challenge!

Does your community do anything special for Earth Day? Have you done any changes with your family to make your home "green"? Tell us about it! We want to hear what your community does either on a regular basis – or even if you are just starting to do something environmentally-friendly!

If you are just making change on your own – tell us about it! Send your "green" story to news@anishinabek.ca

Celebrate Earth Day April 22



2010 marks the 40th anniversary of Earth Day! Is your community or school celebrating Earth Day? E-mail us your stories and photos to: news@anishinabek.ca
Need ideas for Earth Day? Visit <http://www.earthday.net/earthday2010> for some great tips and activity ideas. Do your part!



Did you know?

That it takes 7 barrels of crude oil to make one single tire for a car.

Getting rid of toxic trash

Expired medicine

Many drugs can contaminate water supplies. For example, the estrogen in birth control pills can "feminize" male fish. All pharmacies will accept old medicine and will dispose of them properly.

Compact fluorescent bulbs

All fluorescent lightbulbs contain minute traces of mercury. Drop them off in collection bins at Home Depot or Ikea.

Batteries

Exposure to incinerated cadmium, one of several toxins in batteries, has been linked to lung disorders and cancer. Many townships have hazardous waste facilities that will take old batteries. Rona and Future Shop collect batteries for recycling as well.

Paint

Dumping paint in a landfill or down the drain releases up to 10,000 chemicals, including carcinogens such as formaldehyde. You can recycle paint at your nearest hardware store.

Printer Cartridges

They last a lifetime in a landfill. Refill them at locations such as Island Ink Jet or Walmart.

Electronics

Your gadgets contain mercury, flame-retardant chemicals (linked to memory impairment) and lead. Some municipalities will recycle electronics. Places like Value Village will take some as well. Best Buy collects electronics for recycling and Dell Canada sends a free courier to pick up its products.



Lands and Resources

Ensuring access to natural resources



Forestry Framework Agreement Timeline

Beyond – Implementation Plan Development.

June 2010 – internal leadership review

May 2010 – Community engagement sessions set to begin

August 2009 - GCC Madahbee meets with Minister of Natural Resources to reconfirm commitment to Forestry Agreement discussions and negotiations.

June 2009 - McGuinty announces forestry is transferred from Ministry of Natural Resources to the Ministry of Northern Development, Mines and Forestry.

February 2009 - A Forestry Framework Process Agreement (rules of engagement) drafted.

January 2009 - MNR announces Biofibre initiative.

December 2008 – Drafted 5 Key Themes for negotiations of a Forest Agreement.

September 2008 – Negotiations begin

January 2007 - Finalized "Goals, Principles, & Objectives guiding the UOI and MNR Forestry Framework Development Process".

September 25, 2006 - Appointment of Anishinabek Forest Commission (as per Resolution 2006/28)

July 15, 2006 - Letter of Intent is signed between AN Grand Council Chief John Beaucage and Minister of Natural Resources, David Ramsey setting out a number of priorities, including to continue discussions leading to the development of a Forestry Agreement.

June 2006 – Anishinabek Grand Council Assembly – Anishinabek Forestry Framework Agreement Resolution 2006/28

April 2006 – Commitment from both Grand Council Chief and Natural Resources Minister to pursue a forest framework agreement.

November 2005 – Initial meeting with OMNR to gain insights to begin preparing the level of interest regarding the process of a framework agreement.

September 2001 – Initiation of UOI's interest in pursuing a forest framework agreement with the province.

January 2001 – Recommendation forwarded from Forestry Working Group to AORMC to begin examining developing a forest framework agreement.

Community engagement sessions

The Union of Ontario Indians Lands and Resource department - Forestry unit is planning a series of engagement sessions for May 2010. For more information on when and where these sessions will take place, visit www.anishinabek.ca. To register for a session, please contact Barb Naveau, Forestry Assistant at 705-497-9127 ext. 2255 or Nadine Roach ext. 2234 or e-mail navbar@anishinabek.ca.

Recycling symbols explained

By: Sarah Louis

In today's world we are consuming and polluting at an alarming rate. Significant damage to our Lands and Resources is being done through this over-consumption, stretching them to their limits. In recent years there has been much coverage on the issue of our environment and attempts at restructuring the public's views and actions towards the world around us.

We all know of the 3 R's: Reduce, Reuse and Recycle. While there needs to be more movement towards a general reduction, recycling is on the rise and having a very positive effect. Next time you go to throw out an item, take a look at the recycling symbol, which is most often located on the bottom of the product.

There are many different items that can be recycled and they are all grouped into 7 categories!

Do any of these look familiar? Do you know what they mean? Check out the examples below!

1 - PET (Polyethylene Terephthalate) - Fizzy drink bottles and oven-ready meal trays.

2 - HDPE (High-Density Polyethylene) - Bottles for milk and washing-up liquids.

3 - PVC (Polyvinyl Chloride) - Food trays, cling film, bottles for squash, mineral water, plumbing

parts and outdoor decking/fencing, just to name a few.

4 - LDPE (Low Density Polyethylene) - Carrier bags and bin liners.

5 - PP (Polypropylene) - Margarine tubs, microwaveable meal trays.

6 - PS (Polystyrene) - Yoghurt pots, foamed meat or fish trays, hamburger boxes, egg cartons, vending cups, plastic cutlery, protective packaging for electronic goods and toys.

7 - OTHER (Any other plastics) that do not fall into any of the above categories, which is A lot of different types.

So you've got your blue box and you know when your collection day is, you've got it all figured out right? Well, maybe not.

How much do you really know about your community's recycling program? Not all areas are capable of processing or shipping all recyclable items. Call your local recycling depot and get the low-down on what you should and should not be putting into your blue box.

Knowing all you can about your area's program will allow you to continue recycling with efficiency and ease, and that works out great for everyone.



Do you recycle in your community? Share your "green" stories and photos! E-mail news@anishinabek.ca or snail mail to Anishinabek News, P.O. Box 711, North Bay, ON, P1B 8J8 The Anishinabek News is printed on recycled newsprint.

Species at Risk

What is Species at Risk?

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

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 lon-

ger exist.

Five Lined Skink (Kaadignebig – Legged Snake)

–Carolinian population considered endangered and the Southern Shield population considered Special Concern. The ONLY species of Lizard in Ontario.

Facts – small, smooth-skinned lizard and grows to approximately 21 cm. They have five lines down their body. Adult males have a fatter head than the females. This species seeks out insects as their food source. As a defense mechanism against predators, the skink may detach its tail, but don't worry, it often grows back.

Habitat – open deciduous forests or fields that are usually



Five Lined Skink (Kaadignebig - legged snake)

damp or close to water. The skink prefers habitats that have a consider amount of decaying matter or debris, as they use this for cover.

Distribution –found in Southern Ontario, along Lakes Huron, St. Clair, Erie and in the Georgian Bay region.

Threats – loss of habitat, degradation of habitat, possible pesticide uses, and poaching for the pet trade.

Traditional aspect –unknown

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



Inter-governmental Affairs

Protecting Aboriginal and Treaty Rights



HST pays for Flaherty's flights

OTTAWA – The Harper government is trying to create a class system in Canada.

"That's the only conclusion I can come to," Anishinabek Nation leader Patrick Madahbee told First Nation citizens attending a March 10 Parliament Hill rally against the proposed 13-per-cent Harmonized Sales Tax.



Grand Council Chief Patrick Madahbee

"Finance Minister James Flaherty has refused to even sit with us and hear our concerns," said the Grand Council Chief, who did not attend because of personal matters and sent a message of support to the demonstrators, who came by the busload from all over Ontario. "When people refuse to even speak with us it certainly creates the impression that they think they are better than us," said Madahbee, who speaks for one-third of the First Nation citizens in Ontario.

"Mr. Flaherty travels better than first class— he charters his own planes," said Madahbee, referring to the finance minister's flight aboard a government jet to a London, Ont. photo opportunity the day after delivering a budget telling Canadians they needed to tighten their belts. The cost to taxpayers of the Challenger jet's return trip to Ottawa was an estimated \$18,000.

"To put things in proper perspective, the cost of that single airplane ride represents the amount that four First Nations families would pay in HST for a full year's worth of household spending on heating, utilities, clothing, and supermarket supplies," said

the Grand Council Chief.

"The best leaders aren't just good talkers; they're usually also very good listeners. But Mr. Flaherty doesn't want to listen to us.

"He doesn't want to hear us remind him that his ancestors agreed to respect us as sovereign nations in exchange for our military alliance, or that our treaties do not give Canada the legal right to impose their taxes on our citizens.

"He doesn't want to hear about the study by the Canadian Centre for Policy Alternatives which says First Nations citizens are the only population in Ontario which would bear the full impact of the proposed HST.

"And he doesn't seem to care that thousands of First Nations families – to whom his government publicly apologized and promised a better future – would be further impoverished by \$100 a week by this immoral and illegal tax proposal."

Did you know?

...that as of July 1st there will be no point-of-sale tax exemption or any type of rebate system in place when the Harmonized Sales Tax (HST) comes into effect?

Get the facts! www.anishinabek.ca/notax



– Photo by Marci Becking

Ipperwash park transfer a step closer to reality

TORONTO --The transfer of Ipperwash Provincial Park land to the Chippewas of Kettle and Stony Point First Nation is one step closer to reality.

Ontario is moving to deregulate Ipperwash Provincial Park so that the land can be transferred to the federal government, which has the authority to add land to existing Indian reserves or create new Indian reserves.

This transfer will bring important social and economic benefits to the First Nation. It is just one step toward healing and reconciliation as outlined in the Report of the Ipperwash Inquiry.

"We are very excited with the deregulation of Ipperwash Park as it brings us a step closer to having the park lands returned to our First Nation," said Chief Elizabeth Cloud, Chippewas of Kettle and Stony Point First Nation. "In the memory of Dudley George, the First Nation and our provincial counterparts worked diligently for the past year and half to get the transfer to this significant point. We are elated."

Chris Bentley, Ontario Minister of Aboriginal Affairs, said the transfer of the 56-hectare park on the southeast shore of Lake Huron is "an important part" of the reconciliation process envisaged in the report of the two-year inquiry into the shooting death of unarmed protester Anthony Dudley George in Ipperwash Park on the night of Sept. 6, 1995.

The park transfer was one of 100 recommendations by Ipperwash Inquiry commissioner Justice Sidney Linden.

The Union of Ontario Indians (UOI) is involved with the overall process to implement the Ipperwash Inquiry Report recommendations, which is coordinated by Chiefs in Ontario. The next step in the formation of a possible Treaty Commission in Ontario is community engagement, which will follow a regional approach that corresponds with the Treaty territories.

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

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

UN Declaration No celebration, just relief

UOI OFFICES – Instead of a day of celebration, First Nations should be merely relieved that 500 years after first seeing us, other people have decided we have the same Human Rights they do.

That was Grand Council Chief Patrick Madahbee's reaction to a March 4th Throne Speech announcement that Canada plans to "take steps" towards endorsing the United Nations International Declaration on the Rights of Indigenous Peoples. Canada was one of only four countries to refuse to initially endorse the declaration, and there are indications that the other three – Australia, New Zealand and the United States – have decided to do so.

"We can only hope it doesn't take another 500 years for governments in Canada to agree that we have the rights to choose our own citizens, to share in the wealth of our territories as we were promised by treaty, and to govern our

own affairs," said Madahbee.

"These high-minded public statements must be translated into action. First Nations citizens need safe drinking water and the same level of health, education and social services as enjoyed by other people in Canada.

"At the same time as he puts such regal words into the mouth of the Governor General, Mr. Harper's government is threatening to impose an illegal and immoral tax on Canada's birthday that would push many of our families further into poverty," said the Grand Council Chief, noting that the federal government also announced plans to push through a Matrimonial Real Property law.

"Once again this violates our jurisdiction," said Madahbee. "We should be allowed to imple-



Chief Day

ment our own laws, our way."

The Grand Council Chief acknowledged the work of Anishinabek Nation Treaty Commissioner and Chief of Serpent River, Isadore Day and Lake Huron Chiefs in their efforts for pushing for recognition from Canada on the UN Declaration on Indigenous Rights.

Chief Day said that the commitment that the Canadian Government will take steps to "endorse this aspirational document" signals only luke-warm dedication when it made reference that it will do so "in a manner fully consistent with Canada's Constitution and laws".

"The Canadian government must now step up and show real courage as a Nation and endorse Indigenous Rights here in this country unequivocally and in a manner that is consistent with an outstanding constitutional value of reconciliation," said Day.

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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.



Social Services

To advocate on social issues affecting our people



ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com



Morals, ethics and consequences

We all want to think that we are moral and ethical people. Some people take an oath for their jobs or make promises in a place of worship to uphold a certain standard of ethical and moral behaviour. Ultimately we are all ruled by some standard that dictates right from wrong, good from bad, whether it is the law, a religious belief or a private moral code.

But morals and ethics can be tricky. The line between good and bad can be quite blurry, especially when we are faced with the consequences of our decisions.

Think of this scenario:

You are at a get-together with family. Everyone is enjoying themselves. Good food, great company and alcohol. Time comes for people to leave. Some people call cabs, others get a ride and then you see your father climb into his car with your mother and pull away. You know he has had too much to drink and you have talked to him about drinking and driving before.

Do you call the police? If it was anyone else would the decision be easier to make? Would you hesitate to call the police if you saw an erratic driver?

With a stranger there is a measure of anonymity but with family there are consequences that hit closer to home. What if he found out? Will he speak to me? But the alternative is that someone may be hurt.

We face many situations like this each day where our morality and ethics are put to the test, at work, at play and even in the grocery store.

How many times have you walked out of the grocery store with a bag of potatoes or box of detergent at the bottom of the cart that you forgot to pay for? Now, how many of you have gone back to pay for it?

Many times the price we pay is a simple attack of conscience but there are times when the results of our choices have more dire consequences. The grocery store might be out that money for the detergent but in the case of the impaired driver, someone might lose their life.

So how do we make those hard choices? How do we choose the high road when we might experience a backlash?

I can't advise you on what to do. It is personal choice. For myself, I have to think about the ultimate consequence of my choices. If someone could be hurt, I need to do something. Not just because of a guilty conscience but because it is a lesson I want to teach my children: that putting others' safety and wellbeing before ourselves is the moral and ethical thing to do.

Holly Brodhagen, citizen of Dokis First Nation, holds a Masters of Social Work degree.

Anishinabe dating and courtship

By Karen J. Pheasant

As a teenager in the 70's, dinner time was the informal introduction to politics, society norms and rules about dating. My dad would come to the kitchen table after reading the Toronto Star and start campaigning about the wrongs of Pierre Elliot Trudeau or Richard Nixon, whether it was about the Vietnam war, the Wounded Knee siege or a more local headline about a young Wikwemikong gal who chose to follow her heart and marry outside her nation resulting in a challenge to the Indian Act and a Canada Supreme Court decision. Without realizing it, Jeannette Corbiere-Laval and her front page news impacted my parents in regards to the dating rules of their daughters.

In 1985, Bill C-31 changed dating rules, so that if a status Indian woman married outside her nation, her Indian status remained intact, but limitations remain for her descendents, such as how far down the lineage, grandchildren are allowed to keep their status. How many of us as mothers. Or as grandmothers teach our children about this reality and is it necessary to teach about Indian and treaty rights when talking about dating?

Dating and courtship is a relatively new concept for Anishinabe. My parents were at the edge of the first generation of those who could make the choice of life partners. I asked my mother about dating "rules" she was given when she was a teenager and she laughs, not at the question, but what she was told when she was a young teenager in the 1940's.

My grandparents shared this story with my mom about "dating". There was a neighbour of theirs, a quiet farmer who realized



Karen Pheasant with Mr. and Mrs. Kenny/Louise Scabbyrobe, parents of the Black Lodge Drum, Grammy nominated group.

that he needed a wife. He went to another neighbour's house, where a couple had several young teenage daughters. The father greeted his neighbour, surprised to see him at his door, as the farmer generally lived in isolation and kept to himself. The mother poured tea, as the daughters stayed in the next room. The visit caught everyone off-guard and the father decided to be upfront with the nature of the visit.

"What is it you want?" asks the father of the neighbour, who responds with "looking for a kwe (women)". The father laughs—"I have lots of kwe!" The daughters are called and the father tells them, "Line up daughters...ok, which one?" he asks the neighbour, who points to one of the daughters. The father asks, "What do you want her for?" to which the farmer mumbles out "to marry her". The father acknowledges his intentions and turns to the selected daughter, "he wants to marry you, do you want to marry him?" and the daughter awkwardly and quietly says "No".

This was dating in the 20's. Prior to this time, my mother shared stories of pre-arranged marriages; the accepted practice of the family, including the maternal and paternal grandparents who did the selection of a husband and wife partner, with specific considerations such as the adherence to the clan system structure.

By the time, I was a parent of teenagers, dating was practiced by the number of times you walked

around the pow-wow arbour. If it was once or twice, it was just friends and see you at the next pow-wow. But if the walk went beyond the flags being danced out and continued in both directions of the arbour, coupled with the sharing of a taco "dinner", then the parents and all the aunties and uncles knew it was a little more serious than just friends.

During a recent drive to the next pow-wow, I listened to a radio talk show about dating and blended families and wondered how the dating rules they suggest could be applied; such as, that people should wait at least a year after a break-up to start dating? Also, if dating after a break-up, where there are children involved—to wait at least 3 to 6 months before bringing a new relationship home to meet the children? Would these dating rules work in our communities; considering the reality of First Nation statistics of birth rates.

Meal times, these are the most precious times for education in a "traditional" sense. Dating and courtship is a new concept to our people, and is the foundation for a successful marriage. If we are going to consider radio and TV talk shows, and the abundance of books out there, or in my case the story of my Mom and Dad's courtship, then perhaps discussion needs to happen about what is dating and courtship in contemporary times—to sit at the kitchen table as my parents did and share words.

Women learning in circles

By K Y Hanewich

The Anishinabikwe Rising Project presented Understanding the Sacred Circle Teaching Workshop at Pikwakanagan Saturday, March 6.

The project offered by The Circle of Turtle Lodge, a not-for-profit organization formed in 1999 with a mandate for women

and cultural education, runs until the end of August and is funded by Canadian Heritage.

The goal of the project is to strengthen Aboriginal women through their participation in talking circles, ceremony and workshops.

Monthly Moon Ceremonies and teaching workshops are scheduled at Pikwakanagan on Golden Lake. Talking Circles on many topics such as the four directions, balance, and the Seven Grandfather teachings will be offered at Golden Lake, Petawawa, Pembroke, Bancroft, Ottawa, Renfrew and Mattawa.

Women did hands-on dem-

onstrations in the value of circle thinking and involvement, discussed traditional circle protocol, did exercises in finding connection and balance in circles, made talking sticks and participated in a talking circle.

By the end of the afternoon the quote "Human societies that think and believe life functions in a linear mode have forgotten that life is a great and sacred circle of relationships" from Georges Sioui was understood by everyone.

Call Pearl at 613-625-2823 for info on April 24 Traditional Women's teachings workshop or locations of Talking Circles in your area.



Pearl from Anishinabikwe Rising Project.



DNAKMIGZIWIN/2010 OLYMPIC COVERAGE

Dancing for 2.8 billion people!

By Sharon Weatherall

BEAUSOLEIL FN –Wes King can now say he Grass-danced in front of 2.8 billion people.

That was the estimated size of the television audience that watched the Feb. 12 opening ceremonies of the Vancouver Winter Olympic Games.

“I couldn’t be more proud to be an aboriginal or Native person,” says the 27-year-old from Christian Island. “To be in the presence of every Native in Canada -- I could have never foreseen, nor our ancestors would not have foreseen, this sharing of our culture with the world open and free, with other First Nations from across Canada.”

King was among 325 par-

ticipants representing every First Nation across Canada who performed before a live audience of 80,000 at Vancouver’s B.C. Place for the gala event.

King, like other dancers, was required to go through an arduous application process and was sworn to secrecy after being selected. Preparations included several four-hour-long rehearsals to ensure that the dancers had the stamina to last through the 90-minute march-in procession of the athletes.

Original-style grass dance is something King takes very seriously. The Beausoleil FN citizen says that about a decade ago he set aside a five-year career with First Nations Policing to search for his

roots. He returned to school and, after participating in the grand entry of a SkyDome pow-wow, became a dancer.

“It is a medicine dance -- a replication of the grass moving in the wind which was used to find the sacred pow-wow place,” says King. “The repetition of the footsteps pats down the grass to cleanse the ground area.”

King has danced at pow-wows across North America and says traditional teachings have opened doors for him as a person.

“I know that if I honour and respect the teachings it will take me to places I have never been in my life. Last summer I danced for Buffy Ste. Marie at a concert in Peterborough and took part in her latest music video which was shot in Toronto – this was an amazing experience.”

He expresses gratitude to his First Nation for providing funding for a new grass dance outfit for the Olympics made by Jennifer Cummings and her mother Joanne Cook from Peterborough.

“To be able to participate in the Olympics, meet the athletes and all of the native youth from across our nation was to me like bringing home a gold medal to my small community and family,” he says.



Wes King works out to keep in shape for Grass Dancing

Ceremonies refueled her spirit

By Stephanie Matchiwita

I did not know how much my life would change when I signed up to attend the Indigenous Youth Gathering (IYG) which coincided with a once in a lifetime opportunity to dance at the Olympic Opening ceremonies. I thought it was a chance to showcase Aboriginal culture to the world and meet new people.

What I walked away with was so much more; my spirit was refueled, inspired, moved and the seventh generation prophecy was be-

ing fulfilled right before my eyes.

Every Nation from across Canada was represented by 300 youth, between the ages of 19 and 30.

They were students, nurses, pilots, police officers, engineers, teachers, accountants and lawyers all representing their home communities proudly.

Being surrounded by so many driven youth was a privilege and even more of an honour to see first hand that they were so proud of their culture.

We were accommodated at a camp two hours north of the city in Squamish bused in every day and we had a full itinerary daily filled with various events or rehearsals. BC Place was our new home-away for the two weeks.

When we had our full dress rehearsals this was an amazing time to see all of the different colours, textures, styles to all of our regalias.

We got to meet the Hon. Gov. Gen. Michaëlle Jean, Jeanette Corbiere-Lavell, Shawn Atleo, Justice Murray Sinclair, Waneek Horn-Miller, and Crystal Shawanda just to name a few.

The Opening Ceremonies itself was such an unimaginable experience. We danced into a packed stadium with the crowd cheering as we kept on beat to the song for 50 minutes. We held our heads high doing our best to make our families and ancestors proud. I felt a sense of pride that I cannot explain knowing that the world was watching Aboriginal culture at its finest. Dancing alongside new found brothers and sisters was such an honour that I will cherish for the rest of my life. (Front row seats to Nelly Furtado and Bryan Adams did not hurt either.)



Stephanie Matchiwita, Garden River FN, with Jeanette Corbiere-Lavell, president of NWAC.



Sit-skier Colette Bourgonje

–Photo courtesy Heinz Ruckemann / Skitrax / UPI

Metis skier wins ‘ultimate gold’

By Laura Robinson

VANCOUVER – At every Paralympics since the 1988 Seoul Games, two athletes – one male, one female – have been awarded the prestigious Whang Youn Dai Adversity Award. The recipients are those athletes who exemplify “the spirit of the Paralympic Games” according to Tony Flores, one of the members of the Whang Young Dai committee. “These are athletes who represent the values of the Paralympics, which are determination, inspiration, courage and equality.”

Each country is given the opportunity to nominate their athletes and then the committee pares those selections down to three male and three female athletes whom they interview. For the 2010 Vancouver Games, silver and bronze Nordic skiing medalist Collette Bourgonje was chosen as the female recipient of this international award. Endo Takayuki, the captain of the Japanese sledge hockey team, is the male recipient.

“This award – that’s the ultimate gold medal,” said Bourgonje after the relay where Canada’s women’s team placed fourth. Bourgonje is Metis from Saskatoon and a descendant of Metis leader Gabriel Dumont. “Collette really represents the basic principles of this award,” says Flores, who becomes emotional when he speaks about what Bourgonje has given to sport and education. “She really inspires a lot of people– not only the disabled, but everyone around the world. She promotes the Paralympic movement, and she changes peoples’ lives.” Flores gives one example from Saskatoon when Bourgonje visited two women who had been in a car crash in the hospital. She told them they would recover and be successful. One won a bronze medal in Beijing in 2008 while the other became a teacher.

Flores also points out that Bourgonje is a teacher herself and takes all children– able-bodied or disabled – skiing in her hometown of Saskatoon. “She promotes active living. I think it’s very important in this country to promote active living.” Only 3% of people with a disability are presently participating in sport. Flores says with events like the Paralympics and athletes such as Bourgonje to inspire the nation, that number is bound to increase.

In 1980 Bourgonje was involved in a car accident that left her a paraplegic. She had been a national level cross-country runner at the time. At the Barcelona, Atlanta and Sydney Summer Games she won a total of four bronze medals in wheelchair athletics. Since the 1998 Nagano Winter Games she has won three silver and seven bronze medals in sit-skiing.

She is 48 years old and says she “has never been faster.” This is Bourgonje’s last Paralympics. She returns to teaching next September and dreams of creating an inclusive Nordic ski venue in Saskatchewan. “I think I’m happiest when I have a challenge,” she says of her next dream.

Bourgonje received the award – a 75-gram pure gold medal – during the closing ceremonies of the Vancouver Paralympic Games. It is the highest honour a Paralympic athlete can receive.





DNAKMIGZIWIN/2010 OLYMPIC COVERAGE

Games go on as budgets chopped

By Laura Robinson

VANCOUVER – While the Vancouver Organizing Committee (VANOC) and an international audience prepared for the opening ceremonies of the Winter Olympics, thousands of protesters met outside the Vancouver Art Gallery to protest the Games and the way in which billions of public funds were spent while both the federal and B.C. government were simultaneously cutting budgets for education, housing, arts and culture, child and family services, and ironically, even sports.

Many First Nation people had particular protests about land claim issues and environmental concerns that they felt were masked by all the Olympic hype. Gary John was Chief of Seton Lake First Nation for 15 years, and served as chair of the Sta'atie Chief's Council, which represented 11 First Nations, including Lil'wat, which is north of Whistler and one of the Four Host First Nations for the Olympics. He made the five-hour drive to attend the protest.

"I came to this protest to raise awareness of the unceded land base. The governments -- Canadian and provincial -- are not willing to deal with Aboriginal title. This is part of Canada's human rights record.

It's time to step up and deal with the unresolved issues such as residential school, poverty, unemployment and the way in which our lands are being destroyed

Overcoming adversity

One year prior to the Vancouver Olympics, Chandra Crawford found herself in a wheelchair, hoping the operation on her lower leg muscle compartments would be successful and heal quickly. At the 2006 Torino Olympics, Crawford powered her way to a gold medal in the skate sprint in cross-country skiing, which was followed by two World Cup titles. If that wasn't enough she founded Fast and Female, an empowerment project for girls in sports that brings together cross-country skiing, yoga, dance and fun for girls 9-19 years of age. It seemed there was nothing she couldn't do until her injuries stopped her in her tracks. The surgery was a success but then her ankle started to give out. Turns out her boots were the problem. Luckily she was able to switch sponsors, and her ankle corrected itself but not until late fall. She made it to the quarter-finals, at the Vancouver Games.

Amazed by athletes

Jermain Franklin started working in sports media 11 years ago with the FAN 590 radio station in Toronto. Four years later he moved to Calgary and switched to TV broadcasting with TSN and hasn't looked back. During the Vancouver Olympics he was at Whistler Olympic Park with CTV interviewing cross-country athletes, which is a switch from his usual beat with the Calgary Flames and Stampeders.

Franklin says meeting and interviewing amazing human beings like Clara Hughes is just one perk of broadcasting from the Olympics. He also says that Olympic athletes are much easier to deal with than those in the NHL.

"With the Flames you're dealing with one team – you see them every day. They have a certain moodiness and will just blow you off – that's hockey. Olympic athletes are fantastic."

Olympic athletes are fantastic."

Likes international flavour

Kino Koichi worked at the 1998 Nagano Olympics in his home country of Japan, but he wouldn't have missed the Vancouver Games for anything. "This is the reason I rejoined Reuters in 2003. I was able to most enjoy and shine doing this task" said Koichi, referring to his job as Editorial Field Specialist with Reuters, an international news agency with offices worldwide. One of his many responsibilities is to ensure all photographs and stories sent in by various photographers and journalists are received smoothly by their electronic network.

It is the international feel of the Games, where there is a Canadian to his left, while he is sitting across from a Brit and listening to the German spoken by his colleagues on the right that Hoichi loves. "When I saw this job advertised, I prayed nobody else would take it."



Keeping Traditions strong

The Pan-Pacific Place resonates from the Yinka Dene Traditional Carrier Drummers, whose members represent 13 Dakelh language communities from the Central Interior and Northern Coastal Mountains of B.C.

Co-founders Candice George, 25, and Jasmine Thomas, 23, are environmental planning students at the University of Northern B.C. in Prince George.

Thomas says the group's Olympic involvement was great fun. "When we performed at Robson Square downtown people were all around the ice and we decided to incorporate them into our dances."

Thomas and George have been working to end youth suicide, research environmental health, volunteer at culture camps, and protest values are put at risk.



– Laura Robinson

Nike puts its money where its shoes are

By Laura Robinson

VANCOUVER– Just 24 hours before the official opening of the Winter Olympic Games, Nike Canada launched their N7 program – an initiative that will bring funds and equipment to sport and physical activity to Aboriginal communities across the country. The program has been running in the U.S. for several years and has distributed \$500,000 in funds and equipment to American Indian communities that demonstrate a commitment to good health, wellness and physical activity, according to Sam McCracken, the Sioux-Assiniboine general manager of the program. Communities can apply for grants of up to \$25,000.

"Nike founder Bill Bowerman said, 'If you have a body, you're

an athlete'" said McCracken as he and Nike designer Wilson Smith explained how the N7 shoe line is designed. "We are about sport for social change" he added. Smith showed how some of the shoes have a wrap-around design much like a moccasin, but both stressed this program is about helping Aboriginal communities get active.

They were joined by Olympic snowboarder and N7 role-model Caroline Calve, whose great-grandmother was a First Nation citizen, though she grew up as a middle-class non-Native on the ski hills. Eight years ago she took up snowboarding and made the 2010 Olympic team. "This came to me because it was meant to be. I have always been fascinated by my ancestors, though I didn't

grow up with a typical Aboriginal culture. Four Host First Nations asked me around a year or two ago and I was able to reconnect with that part of me. I serve as a role model in 2010."

Calve lives in Quebec but has been associated with the B.C. First Nations Snowboarding Team, though she admits she has been too busy to actually coach or snowboard with them when she has been at their home training grounds. She says she has briefly met some Aboriginal youth, and written for their newsletter. She doesn't know if VANOC will continue to fund the snowboarding team after the Games are over, or how other provinces will be able to start First Nation teams. Calve says many First Nation youth in Quebec want to start their own

team. Founders of the B.C. team are constantly receiving letters from Aboriginal youth begging them either to let them move to B.C. so they can train with the team, or to start a team in their community.

Gary Lunn, the federal Minister of Sport who attended many of the opening events at the Vancouver Games, often speaks about "programs for Aboriginal youth in sport" but when asked for specifics, says he "does not want to get into numbers."

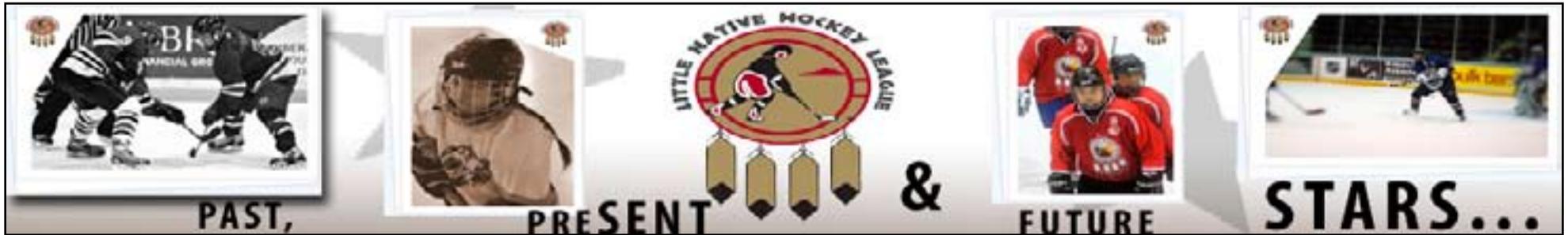
Jane Shaw, head of corporate communications for Nike Canada says Nike is committed to Aboriginal communities for the long-term. "Before the Games began we brought sports equipment to 20 communities in the north – hockey sticks, balls,



Caroline Calve

pinnies, soccer balls, baseballs, bats, lacrosse sticks, and ball hockey sticks. We are working with VANOC through the Game's legacy fund and the United Nations Association of Canada to develop a curriculum for health and wellness as well as the implementation of this program."





During the 39th Little NHL tournament, some VIPs got together to pose with the Stanley Cup– the oldest continuously-contested trophy in professional sports . From left: Ontario Regional Chief Angus Toulouse, Anishinabek Nation Grand Council Chief Patrick Madahbee, Dreamcatcher Foundation CEO Dan Brant, LNHL President Marvin Assinewai. Front: Chief Shining Turtle of Whitefish River FN, hosts to this year's event.

Little NHL keeps getting bigger every year

By Jennifer Ashawasegai

SUDBURY – Every year the Little NHL grows. This year was no exception, with 110 teams participating in the 39th event in Sudbury, hosted by Whitefish River First Nation. The tournament is said to be the largest of its kind in the country.

Perhaps the biggest celebrity

in hockey, the coveted Stanley Cup – the oldest trophy competed for by professional athletes in North America -- made a guest appearance for the Opening Ceremonies and Sponsors Luncheon. "The Stanley Cup was part of the Hockey Hall of Fame's travelling 20-piece exhibit. Whitefish River First Nation and The Skater's Edge

for Sports worked together to bring the exhibit to Sudbury in time for the tournament. The exhibit, displayed at Sudbury's Caruso Club, also included an Aboriginal theme. The theme will now be part of a permanent exhibit at the Hockey Hall of Fame in Toronto.

This was the seventh tournament hosted by Whitefish River First Nation. At the sponsor's luncheon, Chief Shining Turtle was impressed to see so many teams this year, despite the tough financial times. "The amount of teams has risen even during an economic downturn. Imagine what we can do next year."

The hockey tournament is more than just a game to the Chief.

"I'm seeing sports as a crucial element to healing a nation and sports will help where politics fail," Chief Shining Turtle (Franklin Paibomsai) told the people at the luncheon.

Daniel Brant, CEO of the Dreamcatcher Foundation, which contributed over \$300,000, said "This tournament represents everything the foundation stands for."

Over 200 volunteers helped out with this year's event, 72 of them members of United Steelworkers Local 6500. They had

time to donate because of the ongoing strike with Vale Inco. At the time of the March 15-18 Little NHL tournament the workers were entering the eighth month of their strike. The tournament committee made a contribution of \$5,000 to the Steelworkers in recognition of their contribution.

Next year, the tournament will

once again be held in Sudbury, and it will be hosted by the Executive Committee, which hosts anniversary tournaments every five years, including next year's 40th.

Sudbury Mayor John Rodriguez estimated that "\$8 million is easily spent in this city during the Little NHL. Next year, for the 40th, it will be bigger and better."



Birch Island Eagles were the Whitefish River First Nation's entry in the Little NHL Tyke Division



Archie and Violet McGregor, Whitefish River First Nation, watch Birch Island Eagle tykes at 39th annual Little NHL tournament in Sudbury. They have been ardent fans since they volunteered to help out at the very first event in 1970-71.





Wiky atom 'little Gretzky'

By Jennifer Ashawasegai

SUDBURY – He smoothly takes the puck from the opposing team, glides right down centre ice, while confidently deking around the players trying to stop him.

After his breakaway, he gets into the attacking zone, and has time to almost casually slip the puck into the net.

Gregory Trudeau-Paquet seems to score with barely any effort. The 11-year-old Atom Division player is a complete natural.

He averaged three goals per game as his Wikwemikong Hawks captured the "A" championship in their little NHL division.

Coach Grant Peltier gushes about the youngster's talents.

"He's an outstanding player! Ever since he was three, he could stickhandle. He's like a little Gretzky. He's a very nice player to have on the team and he'll pass the puck when he's told."



Gregory Trudeau-Paquet.

Greg's mother, Ramona Trudeau, oozes pride for her son.

"He amazes me every time I watch him. He's awesome! And I like the way he sets up the other players so they can score, too."

Greg plays for the Copper Cliff Redmen in Sudbury and, with three sons in hockey, Ra-

mona says it's a huge help that Greg is sponsored every year by the team he plays for.

Not only that, every season, coaches from around the Sudbury district call her up to ask if Greg can play for them.

As for Greg, he simply says he enjoys the game.

"I like to score and pass the puck."

His favourite moves include toe-dragging and going down centre ice to score. And his favourite hockey player is Alexander Ovechkin because Greg says, "he's the best player in the whole world."

He and his family actually cheered for Russia during the Olympics when they played Canada because Ovechkin played on the Russian team.

The Wikwemikong Hawks won the Little NHL 'A' Championship final against Moose Factory 3-1, and Greg was chosen Most Valuable Player twice during the tournament.



Audeck Omni Kaning players at March 15 Little NHL opening ceremonies



Kettle and Stony Point players enter Sudbury Arena during Little NHL opening ceremonies



Chief Chris Plain from Aamjiwnaang First Nation near Sarnia was one of thousands of visitors to the 39th Little NHL tournament. Chief Plain is seen with family members Jacob Williams and Levi Plain at Sudbury's Memorial Arena. –Photo by Bonnie Nahwegahbow



Wasauksing Anong-Ohns, Little NHL runners-up in Midget Girls Division

Championship Games

- Tyke: Six Nations 12 vs Delaware Panthers 1
- Novice: Six Nations All Stars 4 vs Wikwemikong Warriors 2
- Atoms: Wikwemikong Hawks 3 vs Moose Cree 1
- Pee Wee: Garden River Braves 5 vs Delaware Nation Hitmen 1
- Pee Wee Girls: Chippewa Thames 2 vs Oneida 1
- Bantam Girls: Wikwemikong Hawks 3 vs Moose Factory Scrappers 2
- Bantam Boys: Oneida 2 vs Moose Cree 1
- Midget Girls: Wikwemikong Hawks 3 vs Wasauksing Anong-Ohns 0
- Midget Boys: Eagle Lake 3 vs Nipissing 0



Health Secretariat



Medicine Lodge first for Ontario

SUDBURY— First Nations patients and visitors to the new Sudbury Regional Hospital will be able to participate in ceremonies involving the burning of sacred medicines.

The Mshkikii-Gaming – Medicine Lodge – was publicly unveiled March 11 in a ceremony in the lobby of the city’s one-site acute-care hospital. It is the first facility of its kind to be incorporated into an Ontario hospital.

“It is important to ensure we are meeting both the spiritual and medical needs of this community,” said hospital President and CEO Dr. Denis Roy. “This Medicine Lodge was borne of an understanding by caring people, from both the hospital and Aboriginal community, who recognized the need to bring our worlds closer, with one goal in mind – to help heal.”

The cultural significance of the room design and its meaning to the First Peoples who will use it – the four colours, the fire pit and ventilation for smudging, and a separate space for traditional medicines and healers – was featured at the ceremony.

An exchange of traditional medicines took place between incoming Shkagamik-Kwe Executive Director Angela Recollet, and Dr. Roy as a symbol of the institutions’ spirit of cooperation and partnership. A commissioned painting by artist Leland Bell was also presented to the hospital, and the hospital reciprocated with a ceremonial blanket, a traditional gift.

“The Medicine Lodge is another step in our ancestral path to healing and well being,” said Joyce Helmer, vice-president, Shkagamik-Kwe Health Centre. “With our continued efforts in nation-to-nation partnership and relationship-building we will continue to embrace cultural and traditional practices to healing.”



Retired Manitoulin Island doctor Jack Bailey and Anishinaabe Elder Gordon Waindubence, Sheguindah First Nation, chat during unveiling of Mshkikii-Gaming – Medicine Lodge – at Sudbury Regional Hospital. – Photo by Elizabeth Taillefer, Sudbury Regional Hospital



Tobacco Wise at Little NHL

A Tobacco Wise display was featured at the 39th Little NHL tournament in Sudbury, sending an anti-smoking message to participants and spectators. From left, Ontario Regional Chief Angus Toulouse, Anishinabek Nation Grand Council Chief Patrick Madahbee, and from Whitefish River First Nation – Singin McGregor, Edward Paibomsai, Chief Shining Turtle (Franklin Paibomsai), Paige Shawanda and Nicole McGregor.

Food guide translated into Ojibwe

Halina Cyr
Health Canada

OTTAWA – Eating Well with Canada’s Food Guide - First Nations, Inuit and Métis – is now available in Ojibwe, Woods Cree, Plains Cree, and Inuktitut.

The aboriginal-specific version of Canada’s Food Guide recognizes the importance of both traditional and store-bought foods for First Nations, Inuit and Métis, depicting store-bought foods that are generally available and affordable in remote and urban locations.

The translated food guides can be seen, downloaded, and ordered through the Health Canada website at <http://www.hc-sc.gc.ca> or ordered by email at publications@hc-sc.gc.ca, or through the toll-free phone number 1-866-225-0709.

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Rabbit & Bear Paws



© CHAD SOLOMON AND LITTLE SPIRIT BEAR PRODUCTIONS, 2010

Nadjiwan busy travellers

TORONTO – Marc Nadjiwan continues to offer his unique blend of Native American and pop-rock music from one side of Canada to the other.

He played a gig at Ontario House during the Vancouver Olympics in February, and followed that up with a March tour of northern Ontario.

Born in northern Manitoba and raised in the Thunder Bay area, Nadjiwan honours his Ojibway roots in "I Know", the last cut on his ten-song latest album "Philosophy for the Masses", which he sings entirely in the language.

Nadjiwan will be appearing in Toronto April 15 at The Painted Lady and April 27 at the Harbour Castle Westin.



Marc Nadjiwan
—Photo by Galina Oussatcheva



12th Annual Casino Rama Anishinabek Lifetime Achievement Awards and the The Scotiabank Student Excellence Awards

June 24, 2010

Keynote speaker: Elijah Harper

5:30 p.m. in the Silvernightingale Ballroom

Anishinabek Lifetime Achievement Awards

The Anishinabek community is invited to submit the names of community members who have made a lifetime commitment to career, community, and the service of others through volunteerism. Every community has someone who deserves to be recognized for their good work or deeds. Take the time to fill in a nomination form for someone who has made a difference in your community.

All nominations must be accompanied by a letter of support or a BCR from the Chief and Council. We also accept posthumous nominations for this event. Try your best to honour someone before they leave on their spirit journey. You can download the nomination form from www.anishinabek.ca.

George Lanouette Memorial Award

This new category will awarded to one person under the following criteria:

- For Outstanding Community Development;
- First Nation Government Operations: in the areas of introducing systems and processes to enhance First Nations government capacity and accountability;
- Human Resource Development: developing and enhancing First Nation community human resource capacity; and
- Infrastructure Development: establishing or enhancing First Nation community infrastructure i.e. implementation of new computer technology, new community centres, water treatment, roads, etc.

Deadline for submissions:

Please submit a written nomination with community support. Deadline for nomination is May 25, 2010.

Scotiabank Scholarships:

The Anishinabek Nation 7th Generation Charity is accepting applications for four Scotiabank Scholarships. Eligible students must be attending post-secondary institutions in the 2009-10 academic year and should submit letters of support from their community Education Counselors, their most recent grades and a brief history of academic achievements. **Deadline for applications in May 15.** Winners will be selected by a panel of community Education Counselors, and will receive out-of-pocket travel expenses to attend the event.

Send submissions to:

Les Couchie, Manager,
AN7GC, P.O. Box 711, North
Bay, ON, P1B 8J8, PH:
705-497-9127; FX:
705-497-9135, Email:
ansgc@anishinabek.ca

Please be advised that ticket's for this year's event are \$25 each and must be purchased no later than June 10/10. There will be no tickets available at the door. To purchase tickets contact Les Couchie at 705-497-9127 or e-mail ansgc@anishinabek.ca

The evening will feature **Elijah Harper**, keynote speaker and of course our recipients from the Lifetime Achievement Awards, George Lanouette Memorial Award and Scotiabank Scholarships and the Ian Thompson Memorial Award.



COMMUNITY PROFILE: AAMJIWNAANG



By Greg Plain

AAMJIWNAANG FN – In Ojibwe, "Aamjiwnaang" is a descriptive word explaining "how the water flows" down the St Clair River at the bottom of Lake Huron.

With a population of 2073 citizens – approximately 850 on reserve – Aamjiwnaang Territory spans 3000 acres.

The Chief and Council have many duties throughout the community but the main issue on the table this year has been a multi-million-dollar expansion being planned for summer 2010. The Maun Doosh Gumig has been the main meeting place for Community events and meetings over the years but after community consultation the newly-planned expansion will be taking the centre from 7500 sq. feet to add on an additional 15,500 sq. feet.

Current council consists of Chief Chris Plain, who is also the Southwest Regional Chief of the Anishinabek Nation, Errnol Gray, Charles Rogers, Darren Henry, Ronald Simon, Elizabeth Yellowman, Tina Johnston, Earl Cottrelle, Vicki Ware and one vacancy left by the passing of the late Ray Rogers.

The community is in the midst of several projects looking at the completion of a new Comprehensive Community plan as well as the creation of our own Election Code.

This is an election year for Aamjiwnaang – elections will take



place on July 9 with the nomination meeting to take place on May 28.

Ojibwe language is being worked on in the community and classrooms within the city of Sarnia, where there are Ojibwe language teachers in Public Schools.

Chippewa Industrial Developments Limited (www.cidl.net) is the Corporation the First Nation has set up to deal with business on its behalf. CIDL originally started with 28 acres of land and has now fully occupied the area with 17 businesses, one of which – Structural Tech Corporation – was purchased by CIDL in December 2009. In addition to being the leaseholders, they are now business owners within the park as well. The business corporation is managed by a board of directors and management staff.

Ojibwe Legends is another venture by Aamjiwnaang to bring Anishinabe culture to the surrounding community at the entrance to Canada by the Bluewater Bridge. The OLTC had its grand opening on June 21, 2006 . The 1700-square-foot building contains unique and authentic arts and crafts exclusively handmade by aboriginal artisans. OLTC offers cultural performances such as storytelling, craft demonstrations, dance performances, featured artist, authors and musicians, and they can be found on the web at www.ojibwelegends.com

Other arts and crafts by the people of Aamjiwnaang can be found at Roger Williams' Authentic Native Crafts in the community on Tashmoo Ave.

The Health Centre offers many services and programs related to

Aamjiwnaang citizens' healthy living and prevention.

There are approximately 225 single-family dwellings and a set of three apartment complexes that house 18 units. Aamjiwnaang Seniors Complex has 12 units within it and an additional six seniors' duplex units for individual living outside the main complex.

Aamjiwnaang will be having its 49th Annual Pow-Wow and Cultural Celebration on June 26-27, 2010 and it will take place behind the Aamjiwnaang Administration at the Ball Diamonds. Contact the Band office for information. Approximately 2200 people go through the gates each year to see 200 dancers, and listen to 8 to 10 drums from across Turtle Island. There is much to see and purchase from our 50 crafts booths and 10 food vendors.



Industrial park.

This year the Aamjiwnaang Pow-Wow will begin with a Cancer Walk to acknowledge the people we have lost to cancer in the First Nation.

For more information on Aamjiwnaang, please visit www.aamjiwnaang.ca



Community Health Centre



Daycare centre.



Aamjiwnaang administration office.



Weengush (SweetGrass) Singers at March 10 community HST rally.



Debbie Plain, Wanda Rogers, Joe "Ponchie" Plain, and Chief Chris Plain at the March 10 community HST rally.



Chief Plain carried in the Eagle Staff at the 2009 Little NHL tournament. Aamjiwnaang was the host community.



RESTORATION OF JURISDICTION

Now is the time to restore our jurisdiction – stand up!

By Ernie Sandy

In the ongoing process of community consultation towards the development of the Anishinabek Education System and the Anishinabek Nation Chi-Naaknigewin, the Union of Ontario Indians facilitated a community engagement strategy workshop at the Chippewas of Rama First Nation, January 20 and 21, 2010. Over 30 participants from nearby and distant First Nations were in attendance.

The first day focused on the parts of a constitution, for example, identifying who we are as Peoples; the duties and responsibilities of assuming government; the kinds of laws that would be enacted; the structure of our government(s); a judicial system; accountability, and so on. We also examined and affirmed the groundwork for a “home grown” Anishinabek education system that would include both Indigenous and western worldviews.

The second day concentrated on communications and how to engage more of our people in restoring our jurisdiction over the way we govern our communities and our nation, and the way we

educate our children.

A major goal was the establishment of First Nation and Anishinabek Nation constitutions. To ensure that our readers are on the same page in reference to a constitution, it is worth visiting the term briefly. What is a constitution?

In plain English, a constitution is a written or unwritten set of principles or guidelines that establish a government and a way of governance; in our case, Anishinabek government.

The UOI's constitution development project is a prime example of a collective endeavour to share ideas and engage First Nations in the development of their own community constitutions.

Restoration of our jurisdiction is a gradual departure from the archaic Indian Act of 1876. It is one thing to get rid of the Indian Act, however, we need to replace it with something. That something is the restoration of our jurisdiction. In many ways, we are exercising our sovereignty as nations. We have never surrendered that right. One can safely conclude that developing a constitution is recognizing our sovereignty.

As we were discussing the Anishinabek Nation constitution, I thought about American President Abraham Lincoln's words: "...government of the people, by the people, for the people..." That was in his Gettysburg address, Pennsylvania November 19, 1863.

We were nations in every sense of the word. For example, we had our own education system, our own political system, our own health system and justice system, to name but a few.

In the last century and a half that came to a grinding halt with the imposition of an alien government structure, the Indian Act. We were pushed aside to postage-stamp-sized plots of land called reserves and were forced away from our way of governance based on

consensus. Our traditional form of governance was replaced by an adversarial regime that pitted brothers against sisters and sons against fathers.

In 1969 we were jarred awake from our collective slumber by the infamous “White Paper”. At that time we were faced with the possibility of constitutional extermination. The treaties that our forefathers signed with the newcomers would be invalidated, and the special relationship we had with the Crown would cease to exist. We would have had no land or means of sustaining our way of life and our nation. If our people had not stood up across the entire country in renouncing the “White Paper,” First Nations as we know them today would not exist.

Now is the time for us to stand up and restore our dignity and nationhood. Now is the time to restore our jurisdiction!

As we continue to rise from the ashes of moral and spiritual despair, I am inspired by the fact that we are still here and are regrouping as nations to once again become masters of our destiny. Against the backdrop of lack of knowledge, uncertainty, insecurity, wanting the status quo and fear of change within our First Nations, we continue to forge ahead one day at a time, towards the development of our constitutions, and most importantly, at our own speed and in our own way.

It is the spirit of our ancestors that will lead us into the next seven generations.

Engagement Strategy highlights

The Community Engagement Strategy 2009-2010 included three regional workshops to inform 61 community leaders about the Anishinabek Education System and the Anishinabek Nation Constitution, while also providing facilitation training. The trainees, including Chiefs, Councillors, Elders, Governance and Education Working Group members, and others, then proceeded to facilitate discussions at the Education Symposium, February 17 and 18, and at the Anishinabek Nation Constitutional Convention 1, March 2 – 4, 2010.



Karen Pheasant, Governance Working Group, Wikwemikong, and Education Working Group members, Loretta Roy, Shesheganing; Fran Couchie, Nipissing; and Sharon Goulais, Dokis; at the Community Engagement Strategy workshop in Sault Ste. Marie, February 15 and 16, 2010.



Thunder Bay community engagement strategy workshop participants: In front - Ray Nobis, Rocky Bay; Scott Desmoulin, Long Lake #58; Mike Esquega Sr., Rocky Bay; Frank O'Nabigon, Long Lake #58; Back row - Tony Nobis, Rocky Bay; Anthony Legarde, Long Lake #58; Marlene Sabourin, Nokiwin Tribal Council; and John O'Keese, Namaygoosisagigun.



Guest presenters from the Ciimaan Anishinaabemowin Initiative inspired and motivated symposium participants “to use it or lose it.” During the lunch break, the Anishinaabemowin ‘speed-dating’ exercise had everyone speaking Anishinaabemowin for about 20 minutes. The faces say it all – it was fun and rewarding.

Key priorities established for new relationship with Ontario

By Dave Shawana

Education Working Group Coordinator

The Education Working Group and the Anishinabek Nation education negotiators have several key priorities to work with as they develop the new relationship between the Anishinabek Education System and the Ontario Ministry of Education.

About 70 Anishinabek educators, education personnel and other Anishinabek citizens took part in the Anishinabek Education Symposium, February 17 and 18, 2010, in Sault Ste. Marie, Ontario. During this two-day symposium, interactive sessions were held to get input from participants in defining the evolving bilateral arrangement between the Anishinabek Nation and Ontario.

The main objective of the two-day symposium was to provide details on the Anishinabek Education System and the Ontario system so that First Nation delegates could identify priorities and give some definition to the new, practical relationship.

Some of the key priority issues that came out of the symposium are:

- standardized curriculum for both education systems that emphasizes Anishinaabe language, history, and culture;
- development of a culturally-sensitive assessment resource/tool;
- sufficient and efficient special education resources;
- proper First Nations representation on provincial school boards;
- standardized resources and equal pay and training opportunities provided to teachers in both systems; and

- recognition of Anishinaabe language teachers.

Other issues identified included a provincial curriculum review, transportation, and sharing of resources between the systems.

The new relationship with Ontario is an important step for the Anishinabek Nation. It satisfies the principles of comparability negotiated in the Anishinabek Education Agreement with Canada and also sets the practical foundation for mutually recognized standards and transferability of students between the Anishinabek and Ontario systems.

The Anishinabek Nation has been negotiating an agreement regarding First Nation jurisdiction over education with Canada, since 1993. This bilateral negotiation evolved from a Memorandum of Understanding (MOU) to an Agreement-in-Principle (AIP), and is now in the Final Agreement stage of negotiations. The Anishinabek Nation intends on establishing the Anishinabek Education System under the Education Agreement between the Anishinabek Nation and Canada.

In addition to the negotiations with Canada, the Anishinabek Nation has also been meeting with the Province of Ontario separately to discuss issues of education standards and transferability of students and other practical considerations around harmonizing Anishinabek Nation and provincial jurisdictions. The Memorandum of Understanding (MOU) signed between the Anishinabek Nation and Ontario at the Grand Council Assembly on November 25, 2009 commits the parties to on-going discussions and cooperation for the establishment of the Anishinabek Education System.

RESTORATION OF JURISDICTION

One little, two little, three little Indians...45,000 more

By Lynn Gehl

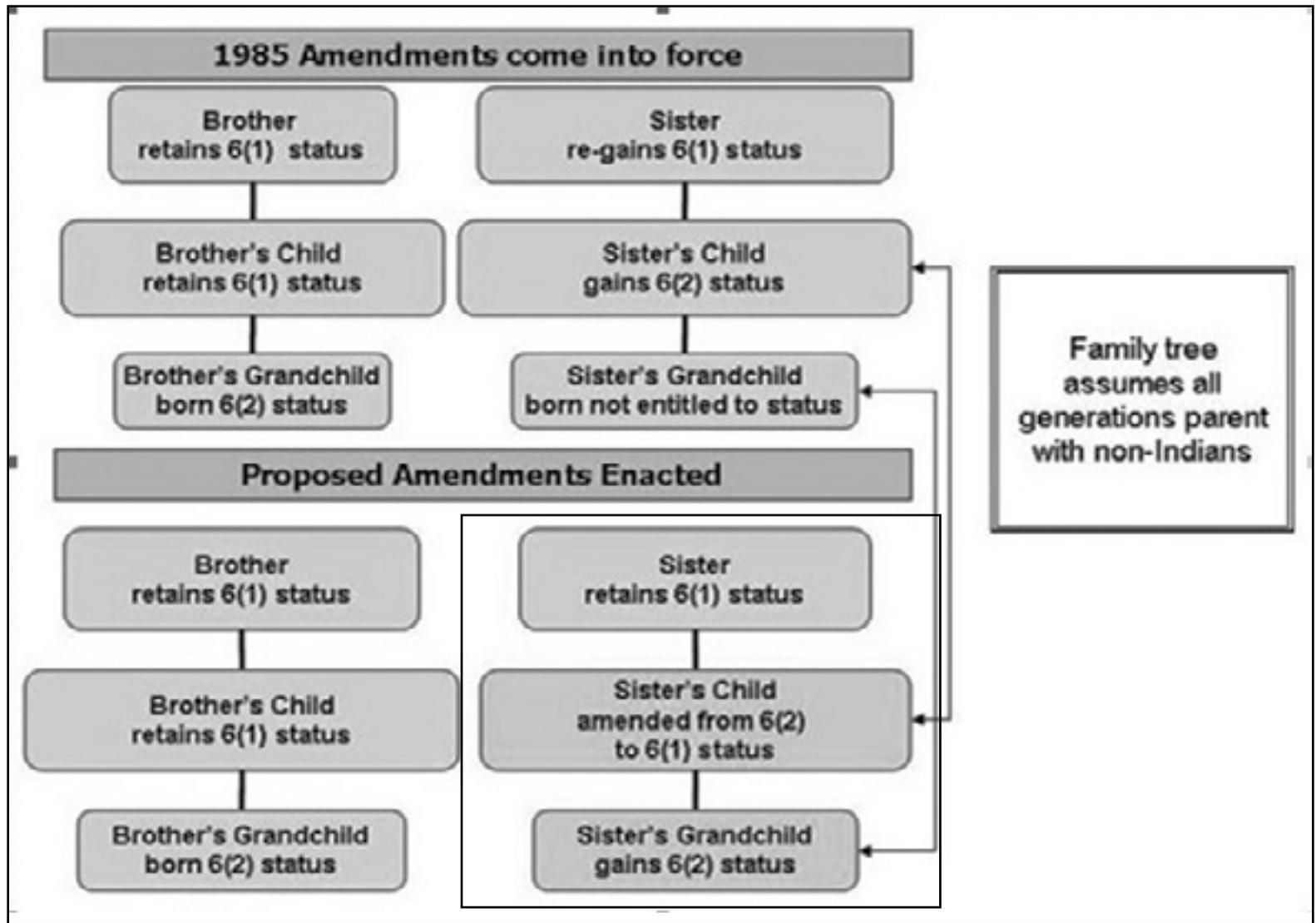
It was June 2007 when the British Columbia Supreme Court ruled on the Sharon McIvor case regarding the second-generation cut-off rule. More specifically, how it impacts the grandchildren of women who married non-Indian men one generation sooner than the grandchildren of Indian men who married non-Indian women. It was ruled that this practice discriminates against women and violates the equality provision in the Charter of Rights and Freedoms. The legal remedy offered was very broad in scope providing registration for all the descendants of Indian women who married non-Indian men as far back as 1869. Not surprising, Indian and Northern Affairs Canada (INAC) appealed the judgment.

In April 2009, the British Columbia Court of Appeal agreed with the judgment. Despite this, the legal remedy was condensed. While I admit I do not understand all the concerns that McIvor has raised, this narrower interpretation only applies to grandchildren born post September 4th, 1951, and will only apply to the grandchildren whose grandmothers married non-Indian men versus a common-law relationship. McIvor brought this matter to the Supreme Court of Canada where in November 2009 the case was dismissed with costs.

Through the April 2009 ruling INAC was given one year to complete the legislative amendments and as such consultations with various organizations were undertaken. Recently, INAC put forward Bill C-3 which offers a legal remedy regarding sections 6(1) (a) and 6(1)(c) of the Indian Act. It is estimated that 45,000 people will gain status once this Bill becomes law.

INAC offers three questions to serve as a helpful guide to determine if you should apply for registration:

1. Did your grandmother lose her Indian status as a result of mar-



rying a non-Indian?

2. Is one of your parents registered, or entitled to be registered, under sub-section 6(2) of the Indian Act?

3. Were you born on or after September 4, 1951?

INAC suggests that those who answer "yes" to all three questions submit an application. See the flow chart above obtained from www.ainc-inac.gc.ca for further information.

While I profess I am no lawyer and I while certainly do not work for INAC, based on my experience assisting people gain registration, and based on my knowledge that there are indeed contradictions

between federal legislation and INAC department policy, and thus INAC department practice, people will only know if they are entitled to registration by going through the application process once Bill C-3 becomes law.

My sources inform me that INAC has asked for an extension in completing their task. Thus, the April 6, 2010 deadline set by the British Columbia Court of Appeal may not be met.

Finally, the matter of unknown paternity has been left unresolved through the proposed Bill C-3 amendments. Unfortunately, this matter is an entirely different court challenge. The matter of unstated

paternity has also been left unresolved. In the event of an unknown or unstated paternity INAC department policy and practice has adopted a negative presumption of paternity—meaning the father is assumed to be a non-Indian man.

For more information see: <http://mainc.info/br/is/neir-eng.asp#chp2>

Registration applications at: <http://www.ainc-inac.gc.ca/br/frms/ir/83-044-eng.pdf>

Lynn Gehl, Algonquin Anishinaabe-kwe, Turtle Clan lynngehl@trentu.ca.

Getting the facts straight

By Mike Restoule, Director ROJ

One of the problems with long negotiation processes and frequent elections across the Anishinabek Nation territory is unity and keeping leadership informed and on the same page.

To their great credit, the Chiefs and Councillors of Wahnapiitae First Nation, Magnetawan First Nation, and Henvy Inlet First Nation held a special meeting on Jan. 7 to get briefed on the Union of Ontario Indians Restoration of Jurisdiction Project (ROJ).

Led by ROJ Director, Mike Restoule, staff gave a series of PowerPoint presentations explaining the negotiations, the community engagement strategy, and the First Nation and Anishinabek Nation constitution development project.

The leaders asked questions, presented ideas and made recommendations to UOI staff.

There was some concern raised about the unity of the Nation as a whole and how individual First Nation communities fit in the larger picture. The discussions were lively and keen with the Chiefs gathering facts in order to make good decisions on their continued participation in the ROJ process.

Grand Council Chief bound for the United Nations

By Esther Gilbank
Chiefs Committee on Governance Coordinator

The Chiefs Committee on Governance is recommending that Grand Council Chief Patrick Madahbee present the Anishinabek Nation and its constitution, the Anishinabe Chi-Naakngewin, to the United Nations (UN).

A paper from Honourable Chris Bentley, Attorney General's Office, entitled Ontario's Motion on the UN Declaration on the Rights of Indigenous Peoples was introduced during the February 28th and March 1st Chiefs Committee meeting. This paper had been presented to the Legislative Assembly February 16, calling

upon the Government of Canada to reconsider its position on the Declaration that was adopted in 2007. Canada was one of only four nations to vote against it.

Last year Australia announced its endorsement and shortly after New Zealand and then the United States indicated that they are reconsidering their opposition on the Declaration. That has left Canada the only country unwilling to reassess its stance, and now stands alone. This past December, Premier McGuinty wrote Prime Minister Harper asking the Government of Canada to reconsider its position.

"Aboriginal representatives for more than 20 years have played

key roles in the development of the declaration." Bentley goes on to say that Ontario recognized and affirms the constitutionally protected aboriginal and treaty rights of the Aboriginal peoples of Canada within Canada's constitutional and treaty framework as First Nation, Métis and Inuit have made enormous contributions to this country.

"Overall, First Nation, Métis, and Inuit are less affluent than non-aboriginal people. They do not attain the same levels of education, suffer many ailments and diseases at higher rates and are more often victim of violent crime, and are over-represented in our prisons, this should not be."

Bentley calls upon the Government of Canada to undertake a review of their position on the UN Declaration. "This would be a positive step and would send a clear signal that Canada stands behind the values it advocates on the world stage," said Bentley.

Having Grand Council Chief Madahbee go to the UN would affirm our right to self-determination, our land rights, cultural identity, and the right to protection against genocide and discrimination.

Chiefs Committee will continue their discussions on the Grand Council Chief's presentation to the UN at their next meeting in Alderville June 2-3.



Draft ANISHINABE CHI-NAAKNIGEWIN (ANISHINABEK NATION CONSTITUTION)

This is the draft Anishinabe Chi-Naaknigewin/Anishinabek Nation Constitution confirmed at the Anishinabek Nation Constitutional Convention 1, March 2-4, 2010 and based on many years of discussion and community consultations beginning with the 1980 Anishinabek Nation Declaration.

Article 12 – Constitutional Amendment is in italics because it was not confirmed at the Convention. It was agreed that more work was required to complete this section of the draft Anishinabe Chi-Naaknigewin.

Also, the Convention directed that a Preamble be developed for our constitution.

In the next steps, the document will be sent to the Governance Working Group for review, technical wording changes such as grammar, and the creation of the Preamble.

From there, the draft constitution will be presented at the June 2010 Grand Council Assembly in Fort William for approval of the draft and approval to present it to Anishinabek citizens.

Following those approvals, a community engagement strategy will be implemented to build awareness and support for the Anishinabe Chi-Naaknigewin and the ratification process. The ratification process as described in Grand Council Resolution No. 2009/20, mandated a two-phase constitutional convention process.

At the Constitutional Convention 2, scheduled for March 2011, delegates will be appointed by First Nation Resolution and will convene for the purpose of ratifying the Anishinabek Nation Constitution.

Subject to a successful ratification, a ceremony to add the Anishinabe Chi-Naaknigewin/Anishinabek Nation Constitution to the Anishinabek Nation Bundle will take place at the June 2011 Grand Council where our Nation's constitution will be proclaimed and celebrated.

For further information, please contact Rhea Assinewe at 1-877-702-5200 or email rhea.assinewe@anishinabek.ca

Anishinabek Kinawaya – We are the Anishinabek

- 1.1 The Anishinabek have an inherent connection to this Land since Creation.
- 1.2 The Anishinabek Nation is the collective of the Anishinaabe people known as the Algonquin, Chippewa, Delaware, Mississauga, Nbiising, Odawa, Ojibway and Pottawatomi who have existed on this Land since time immemorial.
- 1.3 The Anishinabek promote and preserve our culture, languages, customs, traditions and practices and exercise the inherent rights bestowed upon us by the Creator for the betterment of our people.
- 1.4 Chi-Minomadzyong. We, the Anishnabek hereby establish and adopt this Constitution.

ARTICLE 2 – Official Languages of the Anishinabek Nation

- 2.1 Our language is Anishnaabemowin and English is a secondary language.

ARTICLE 3 – Citizenship of the Anishinabek Nation

- 3.1 Every person who is a citizen of an Anishinabek First Nation is a citizen of the Anishinabek Nation.

ARTICLE 4 – Principles and Government Structure of the Anishinabek Nation

- 4.1 The Anishinabek Nation shall be guided by the principles and way of life of the Seven Grandfathers, which were given to us by the Creator, Dehbenj-ghet namely, Zaagidwin (Love), Mnaadendmowin (Respect), Nbaakaawin (Wisdom), Aakdehewin (Bravery), Debwewin (Truth), Gwekwaadziwin (Honesty) and Dbaadendziwin (Humility).

Three Branches of the Anishinabek Nation Government

4.2 The Legislature of the Anishinabek Nation

The Grand Council shall be the legislature of the Anishinabek Nation and shall be comprised of a Grand Council Ogiimah and Deputy Grand Council Ogiimah and representatives for the Anishinabek First Nations, all of whom must be citizens of the Anishinabek Nation.

4.3 The Executive of the Anishinabek Nation

The Executive Council shall be the executive of the Anishinabe Nation and shall be comprised of representatives from each of the Seven Dodemaag Giimaag.

4.4 The Judiciary of the Anishinabek Nation

The judiciary of the Anishinabek Nation shall consist of courts, tribunals, or adjudicative bodies established by Anishinabek Nation law. Members of the judiciary of the Anishinabek Nation must be citizens of the Anishinabek Nation.

- 4.5 The Judiciary of the Anishinabek Nation has authority to interpret law.

ARTICLE 5 – The Anishinabek Nation Legislative Powers

- 5.1 The Anishinabek Nation has the inherent right bestowed by the Creator to enact any laws necessary in order to promote and preserve Anishinaabe culture, languages, customs, traditions and practices for the betterment of the Anishinabek.
- 5.2 At least 60% of all of member Anishinabek First Nations must be present at Grand Council for the Grand Council to exercise its legislative powers.
- 5.3 The Grand Council shall enact Rules of Procedure to govern the Grand Council.
- 5.4 The governing structure of the Grand Council shall be based on the seven Dodemaag system of governing.
- 5.5 The Grand Council of the Anishinabek Nation shall assemble two times per year or more frequently as determined by the Grand Council or by a majority resolution of the Executive Council.
- 5.6 The Grand Council shall be elected every four (4) years.
- 5.7 The Grand Council shall use the stand up election process for Grand Council Chief and Deputy Grand Council Chief.

ARTICLE 6 – Composition and Powers of the Executive Council

- 6.1 The Executive Council of the Anishinabek Nation Government shall be comprised of the Grand Council Chief who is Giimaa for Ahijjawk; the Deputy Grand Council Chief who is Giimaa for Mahng; and the Dodemaag Giimaag for Gigoonh, Mah-kwa, Wa-bi-zha-shi, Wa-wash-kesh-shi and Banais, and shall be selected or have any vacancies on the Executive Council filled by a resolution of the Grand Council in accordance with 5.2.
- 6.2 The Executive Council of the Anishinabek Nation shall meet at least two times per year or more frequently as required.
- 6.3 The Executive Council shall have the power to:

- a. call Special Assemblies of the Grand Council by a majority resolution of the Executive Council;
- b. develop the legislative agenda of the Anishinabek Nation;
- c. make recommendations to the Grand Council on any matters as directed by Grand Council;
- d. develop and implement policy in relation to Anishinabek Nation law; and
- e. exercise any other executive powers delegated to it by the Grand Council.

Establishment of Anishinabek Nation Advisory Councils

- 6.4 The Grand Council shall establish an Elders Council, a Women's Council and a Youth Council that shall act in an advisory capacity to the Executive Council of the Anishinabek Nation and to the Grand Council.

- 6.5 The Grand Council shall have the authority to establish other advisory councils as required.

- 6.6 Advisory Councils shall be comprised of seven (7) members representing each Dodemaag and shall meet as required.

ARTICLE 7 – The Judiciary of the Anishinabek Nation

- 7.1 The Anishinabek Nation may make laws in relation to the administration of justice, including but not limited to:
 - a. the appeal and redress of Anishinabek Nation government laws;
 - b. establishment and maintenance of appeal and redress bodies; and
 - c. establishment of Anishinabek Nation courts, tribunals, or adjudicative bodies.

ARTICLE 8 – Law Making Procedures

- 8.1 The Anishinabek Nation shall enact law making procedures which shall include:
 - a) that any representative of the Anishinabek Nation Grand Council may propose the creation, repeal or amendment of an Anishinabek Nation law;
 - b) that upon acceptance in principle by Grand Council, the proposed law must be sent for comment and review to:
 - i. the Advisory Councils;
 - ii. Ogiimah and Council of each Anishinabek First Nation;
 - c) the review process shall provide for sufficient time for citizen participation with each Anishinabek First Nation.
- 8.2 After opportunity for Anishinabek Citizen participation with each Anishinabek First Nation, the Grand Council shall, at the next sitting of the Grand Council, with respect to any proposed law:
 - a. approve the proposed law, with or without amendments;
 - b. reject the proposed law;
 - c. defer decision on the proposed law to a specific date; or
 - d. arrange to hold more participation on the law.
- 8.3 A decision to accept or reject a proposed Anishinabek law shall be made promptly or within twenty-four months of the date on which the law was proposed.
- 8.4 A law is approved if passed by Grand Council.
- 8.5 When a proposed law is approved by the Grand Council, the original copy of the law shall be certified when signed and sealed by the Grand Council Ogiimah.
- 8.6 Grand Council shall send a certified copy of the approved law to each Anishinabek First Nation and arrange to post a copy of the law in a public place in each First Nation within seven days of the law being approved.

ARTICLE 9 – Institutions of the Anishinabek Nation Government

- 9.1 The Anishinabek Nation has the authority to establish institutions for the administration of good government.

ARTICLE 10 – Anishinabek Nation Financial Management and Administration

- 10.1 Anishinabek Nation financial management and administration will be open, transparent and accountable to Anishinabek Nation Citizens.
- 10.2 The Anishinabek Nation shall establish a law that will provide for a system of financial administration that shall as a minimum provide for the following:
 - a. the establishment of a Treasury Board which shall make recommendations to the Grand Council and Dodem Giimaag on any financial matters related to the Anishinabek Nation;
 - b. the rules and terms of reference for the Treasury Board, including as a minimum such matters as:
 - i. composition and frequency of meetings;
 - ii. Rules of Procedure;
 - iii. accountability to the Anishinabek Nation;
 - c. presentation to the Anishinabek Nation and its citizens of the annual audited financial statements of the Anishinabek Nation Government;
 - d. presentation and approval by the Anishinabek Nation of draft fiscal financial budget of the Anishinabek Nation;
 - e. appointment of an Auditor;
 - f. tendering of contracts;
 - g. requirement for due diligence in relation to business and other initiatives; and
 - h. regulations concerning access to financial information.

ARTICLE 11 – Relationship of Laws

- 11.1 Anishinabek Nation laws and Anishinabek First Nation laws are equally operative, however, First Nations laws will take precedence.

ARTICLE 12 – Constitutional Amendment

- 12.1 The Anishinabek Nation Constitution shall be amended only in accordance with the following:
 - a. The Grand Council of the Anishinabek Nation, at any regular or special assembly may propose an amendment to this constitution by adopting a resolution in accordance with paragraph 5.2 of this Constitution;
 - b. Any proposed amendments to this constitution adopted by the Grand Council of the Anishinabek Nation shall be forwarded to the Elders, Women's and Youth Councils for review and comment within 30 days of being adopted by the Grand Council;
 - c. The Anishinabek Nation shall consider the comments of the Elders, Women's and Youth Councils received within 60 days of the resolution being adopted and will determine whether to amend, or withdraw the proposed amendment to this constitution or to submit the proposed amendment to a ratification vote by the citizens of the Anishinabek Nation;
 - d. If the Anishinabek Nation decides to proceed with citizenship approval of the proposed amendment to this constitution, they shall conduct a referendum on the proposed amendment, the Anishinabek Nation shall bring the proposed amendment to the attention of the Anishinabek Nation citizens and within 90 days of the resolution being adopted by the Anishinabek Nation hold a referendum with at least ___% of the citizens of the Anishinabek Nation participating in the vote and approved by 50% plus 1 of those that participated in the vote to be valid.

Article 13 – Admission of New First Nations to the Anishinabek Nation

- 13.1 An Anishinabek First Nation may be admitted to the Anishinabek Nation if the application is confirmed by 60% of all member First Nations at the Grand Council.

EDUCATION *Kinoomaagewin*

A SUPPLEMENT TO THE ANISHINABEK NEWS
April 2010

Native teachers say school racism ignored

OTTAWA— A major study of the professional knowledge and experience of Aboriginal teachers in Canadian public schools found that racism in education is denied, ignored and trivialized.

The study was released March 10th at a special Canadian Teachers' Federation (CTF) event on Aboriginal education, and was commissioned by the CTF and its Advisory Committee on Aboriginal Education, and funded by the Canadian Council on Learning (CCL).

"The rationale for the study was to address the urgent need to improve and promote Aboriginal education in public schools," says author Verna St. Denis, PhD, associate professor at the University of Saskatchewan's College of Education. "It asks the question: What can we learn from the professional knowledge and experiences of Aboriginal teachers who teach in public schools about how to better promote and support the success of Aboriginal students?"

The study interviewed 59 Aboriginal teachers (49 female and 10 male) teaching in public schools across Canada. More than one third had 20 or more years of teaching experience, and half were graduates of Aboriginal programs, including Aboriginal teacher education

programs.

"The continuing goal of the study is to promote ongoing dialogue and learning about Aboriginal education within teacher organizations and the broader educational community," explains CTF President Mary-Lou Donnelly. "Study participants identified several ways to support the integration of Aboriginal curriculum in the school system, including the acquisition of Aboriginal curriculum and materials, adequate support for the teaching of Aboriginal content and perspectives, supportive and understanding school administrators, the acceptance of Aboriginal teachers as fellow professionals, and the hiring of more Aboriginal teachers and professionals.

"Overwhelmingly, the Aboriginal teachers who participated in this study valued the opportunity to be heard, to hear each other and to be a part of an effort that hopes to promote change."

Data collection focused on four areas, including the philosophy of teaching, integrating Aboriginal content and perspectives into the curriculum, racism in education, and allies of Aboriginal education.

"By conducting in-depth discussions with Aboriginal teach-



Dr. Verna St-Denis
—Photo courtesy Canadian Teachers' Federation

ers across Canada, this study offers valuable insight and perspective into the experiences of all Aboriginal people in our public school systems," says

Dr. Paul Cappon, CCL President and CEO.

"I have no doubt that this study will serve as an important addition to the growing body of research that explores the ways that First Nations, Métis and Inuit people approach the learning process."

Among the report's other findings:

- The ethical and moral dimensions of teaching motivated Aboriginal teachers to become teachers and to remain in the teaching profession;

- The Aboriginal teachers in this study remained in the profession because they valued the opportunity to teach Aboriginal culture and history, to foster responsible citizens, to challenge negative stereotypes of Aboriginal people, to serve as role models, and because they believed they could have a positive impact on children;

- Feeling that racism in education was typically denied, ignored and trivialized, the Aboriginal teachers in this study described various ways in which they experienced racism. They reported on some occasions a disregard for their qualifications and capabilities, and for Aboriginal content and perspectives; a lowering of expectations of Aboriginal students; and a

discounting of the effects of colonization and oppression on Aboriginal people. Institutional responses to racism were often seen as inadequate, leaving the burden for addressing racism on Aboriginal teachers;

- Participants highly valued those non-Aboriginal colleagues who accepted them as equal, helping them to succeed and offering validation for the work and perspective they as Aboriginal teachers brought to the profession;

- Although these Aboriginal teachers encountered a variety of adverse circumstances—such as a lack of Aboriginal curriculum materials, misunderstandings of Aboriginal education by their colleagues, challenging social and political conditions in the schools and the communities, or the effects of poverty on students—they remained committed to making a difference in education.

Founded in 1920, CTF (www.ctf-fce.ca) is a national alliance of provincial and territorial teacher organizations that represent nearly 200,000 elementary and secondary school teachers across Canada. CTF is also a member of the international body of teachers, Education International (www.ei-ie.org).



Celebration of culture

STURGEON FALLS— Madison Commanda, Nipissing FN, and students and staff at Our Lady of Sorrows School joined together in celebration of Aboriginal culture on March 5.

The spirit of community and friendship filled the air in the school gymnasium as students from JK to Grade 8 danced and sang together. The celebration featured special presentations of aboriginal dance, song and drum led by the school's Native-as-a-Second Language students, Maamwe-Enchiyang singers, and the Nipissing First Nation Youth Male Group.

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Allan Moffatt
ANC manager





Governments need values to achieve sovereignty

Canada holds the power in current First Nations structures. By using colonial structures can First Peoples' sovereignty be achieved? Is it sovereignty or self-government that First Nations want?

We must return to traditional goals of respect, pride, courage, and honour to our daily lives.

Sovereignty to the White man places the Crown in power; in the First Peoples' systems the people are sovereign.

Taiiaike Alfred's book *Peace, Power, Righteousness: An Indigenous Manifesto*, says government based on traditional teachings is the hope for the future, replacing Canada's actions to manipulate or co-opt Native leaders into being agents of the state, thus ensuring Canada's agenda is followed.

Canada persuades leaders to sign agreements for resource-sharing by allowing Canada to say which third party interest is to be met, the compensation, type

of development, and in return Canada has the certainty over the exploitation of the land.

Alfred, an outspoken Kahnawake Mohawk educator, is the founding director of the University of Victoria's School of Indigenous Governance and author of books promoting traditionalism, culture and maintaining the connection to the land as the way to deal with the White man.

In this book, first published in 1999, he calls for First Peoples to move beyond colonization, pain, and trauma into self-determination through educating the youth to become peaceful warriors and the next leaders.

"To confront the state without an education today would be like going into battle against the cavalry with bows and arrows," he says.

He paints pictures of how successive governments work and how the illusion of changing things from the inside can lead to assimilation of those whose ini-

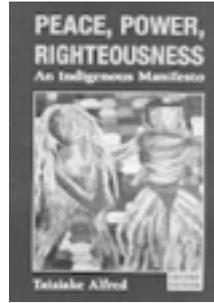
tial choice was to participate in order to learn and make use of that learning to help the people.

He asks, "What certainty does any accord, agreement, or treaty provide without commitments of respect and honour on each side?"

Alfred's book is not easy reading but he tasks all of us to become our best by taking responsibility to face and manage the many ways government entrenches itself in First Peoples' lives. Take it a page at a time, reflect on how things can be changed, and begin to act if you want life without dependency.

Peace, Power, Righteousness: An Indigenous Manifesto – Taiiaike Alfred (Second Edition, Oxford University Press, Don Mills, ON; 2009, ISBN 978-0-19-543051-6; 202 pages, \$19.95)

—Reviewed by Joyce Atcheson



'It was okay to be angry'

At the age of three Cliff Standingready was sent to residential school.

His book, *Children of the Creator*, begins with episodic memories of his introduction to the school : a red-hot bath, haircut, rules, strange meals, flea-infested clothes, isolation, and watching his friend being beaten until blood and tissue flew.

Children of the Creator shows how Standingready has faced life. From the time his home and parents' lives disintegrated in the absence of their children he depended on that same institution for food, shelter solidarity.

"I had changed. I had bought into the system. I was a residential school resident. Where all the self-centered behavior was acceptable and where all those feelings worked... here the loneliness could be applied where it was acceptable. It was okay to be angry, defensive, defiant, to be dysfunctional, to be without identity."

The school lessons were hate, coercion, guilt, and control. As he describes his life we meet the perception that he was unworthy, an object on which others emptied their burdens, making a child carry what belonged to the adults around him.

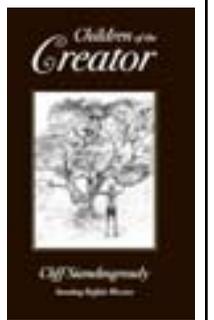
We see how guilt, fear, and loneliness, given to him by others, became spirits that controlled his life.

Much later Standingready accepted his spirit name, Standing Buffalo Warrior, and with it came strength and courage to heal and accept responsibility for his life.

What is evident in his telling is how our lives mesh with seven generations.

Children of the Creator – Cliff Standingready/Standing Buffalo Warrior (The Boys Press, Port Perry, ON, 2010, ISBN 978-0-9737551-4-5, 184, 184 pages, \$24)

—Reviewed by Joyce Atcheson



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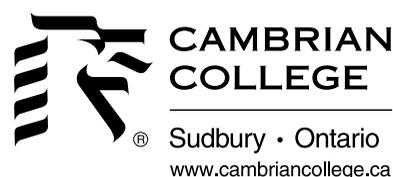
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Cambrian College is taking some of its trades training on the road with a new Mobile Trades Training Trailer – the first of its kind in Northern Ontario. By bringing this self-contained mobile training lab to your work site, you can avoid some of the traditional costs of training while maintaining production and shift schedules.





University student two-spirited and proud

By Jorge Antonio Vallejos

TORONTO— Paul James Robert Harnett came to Toronto to be free. Coming out of the closet at the age of 15, the 28-year-old citizen of Chippewas of the Thames is in a great place today, but getting there was not easy.

“Being Two-Spirited was not talked about or accepted in my family,” says Harnett,

a first year, full-time student at University of Toronto expecting to graduate in 2014. “It is better now but it’s a very fine line. My father does not know to this day about my sexual identity. My mom knows. That’s why I moved here to Toronto.”

Raised in London, Ontario, and now living in ‘The Big Smoke’, Harnett recalls a childhood growing up off and on reserve. Visiting his Nokomis on a regular basis,

Harnett – half Anishinaabe and half Scottish – is not in touch with his European side. “My greater experience is with the Aboriginal community,” he says.

Harnett’s sister, Jenny French, 33, was his strength. She passed on in 2005, and Harnett says “I think of her everyday.”

With tears in his eyes, Harnett shares a story indicative of the close relationship with his sister. “My sister told me, she said, ‘I know’. We went to McDonald’s and she said, “I just want you to know that whatever partner you choose it’s OK. I accept it. She said she hoped I find a person who makes me happy because that’s what she wanted.”

“She was a huge aspect of my life. Actually, she was my best friend and sister.”

Moving out at the age of 17,

Harnett was in awe at what Toronto was and what it had to offer. Enjoying the multiculturalism and the freedom to be who he was, Harnett knew he found his new home. Getting a job two weeks after arriving, Harnett worked in coffee shops, at Health Canada and Toronto Tours. Knowing him today you would not know his beginnings were not a smooth ride.

“It was a hard challenge. It was a very hard time. I did not know anyone but some relatives. I was in the shelter system getting counseling for jobs, housing, and identity,” he says. “Shelters gave me a purpose and drive, to make my dreams more attainable as opposed to not working hard for them.”

Planning to specialize in Aboriginal Studies, Harnett is interested in equity issues and attending law school in future.

In terms of Two-Spirited and LGBTQ (Lesbian Gay Bi Transgendered Queer) issues Harnett says, “There needs to be more education. It needs to be talked about. From my point of view, it’s not. I’d like to see more openness, parents talking to their kids and saying, ‘It’s okay’ And to stop putting pressure on offspring to live up to a certain expectation.”

Harnett advises LGBTQ and Two-Spirited youth to find a mentor and resources if they are having a hard time.

“Individuals who are questioning, don’t be scared, listen to yourself because you’re the only one that matters. It’s important for people to accept themselves.”

Harnett’s says his key to survival is, “Believing in myself, loving myself, accepting it, and not looking at it as something that is wrong because nothing is wrong.”

“Don’t give up the journey.”



Paul Harnett

Wikwemikong Board of Education EMPLOYMENT OPPORTUNITY

POSITION: Wikwemikong Board of Education Teachers
SALARY: According to WBE Salary Grid
START DATE: September 2010

Under the direct supervision of the Principal and general direction of the Wikwemikong Board of Education/Education Director.

RESPONSIBILITIES:

- To supervise and teach students at the primary/junior/intermediate level/secondary level.
- To implement a quality program for students that is appropriate.
- To provide physical, social, cognitive, emotional and skill development for students.
- To provide a caring, stimulating learning environment for the students.
- Liaise and collaborate with program staff and parents.
- Carry out teaching duties as a team member and support daily operations.
- Initiate/facilitate appropriate extra-curricular programming.
- To maintain, under the direction of the principal, proper order and discipline in the teacher’s classroom and while on duty in the school and on the school ground.
- To conduct the teacher’s class in accordance with a timetable which shall be accessible to pupils, the principal and supervisory officers.
- To perform all duties assigned in accordance with Board policy and the teaching profession.
- Involve parents/community in all aspects of school operations.
- To maintain and create daily lesson plans.
- To perform all teacher duties and other duties as required.

QUALIFICATIONS:

- Valid Ontario College of Teachers certification/registration.
- Additional Qualifications (AQ) in Native as a Second Language, Special Education, and Guidance are considered assets w/flexibility to adapt to teaching environment.
- Previous experience in teaching and course development.
- Knowledge and application of Discipline and Behaviour Theories.
- Good knowledge of Board policy and Ministry guidelines.
- Excellent rapport with students and a team oriented individual.
- Fluency in Anishinabe, knowledge and appreciation of Anishinabe culture and heritage are considered definite assets; this position may be in an Anishinabe immersion school.
- Provide 3 current work-related references on letterhead (within the last 90 days).
- Current criminal reference check (within the last 90 days)
- Provide copies of practice teaching reports and/or performance appraisals.

Please send your resume and documentation to:

Dominic Beaudry
Education Director
Wikwemikong Board of Education
34 Henry Street
Wikwemikong ON P0P 2J0
Tel: 705-859-3834 Fax: 705-859-3787

DEADLINE: April 16, 2010 @ 2:00 p.m.

Only those selected for an interview will be contacted.

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As a member of the Hôpital régional de Sudbury Regional Hospital (HRSRH) Board of Directors

The HRSRH is seeking five representatives to join the Board of Directors.

COMPOSITION OF THE BOARD

The Board of Directors includes 12 elected members who must reflect the geographic, cultural, ethnic and linguistic characteristics of northeastern Ontario. New guidelines for the selection of Directors specify the range of professional skill and expertise and personal attributes required to make informed governance decisions in a complex and dynamic environment. **The HRSRH is currently seeking one Northeastern Ontario representative; three French speaking representatives; and one member with engineering and/or quality and risk management skills and expertise.**

ROLES AND RESPONSIBILITIES

Applicants will demonstrate an understanding of the roles, responsibilities and commitment this appointment will entail. Applicants will also demonstrate a commitment to dedicate the time required to attend Board meetings; participate on various committees; attend annual events such as the Annual General Meeting and Board Plenary; an understanding of governance in a large and complex corporate environment; the knowledge to participate in informed and critical discussions about policy issues and the ability to offer expertise in specific areas; effective communications skills; and the absence of a real or perceived conflict of interest.

APPLICATION PROCESS

Every applicant for nomination to the Board of Directors must complete an application form supported by personal references. The Selection Committee will review all applications and select a short list for interviews. All applicants will be acknowledged.

To assist you in considering this position, the Application Form, Principles of Governance, Roles and Responsibilities of the Board of Directors, Roles and Responsibilities of Individual Directors and Guidelines for Selection of Directors are posted on the hospital’s website www.hrsrh.on.ca. You can also contact Brigitte Sobush, Board Liaison Officer, for more information at (705) 523-7114 or bsobush@hrsrh.on.ca

Deadline for submissions is Monday, April 19, 2010.

Applications should be forwarded to:
Chair, Selection Committee
c/o Brigitte Sobush, Board Liaison Officer
HRSRH
41 Ramsey Lake Road
Sudbury ON P3E 5J1
facsimile: (705) 523-7115
email: bsobush@hrsrh.on.ca

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**In Memory
of Terrence
Stanley Nolan**
Born: June 18, 1952 -
Died: March 17, 2010



NOLAN, Terrence Stanley (Terry "The Kid") - Eyabay went to the Spirit world surrounded by family at the age of 57 on Wednesday, March 17th, 2010 at the Sault Area Hospital. Son of the late Stan and Rose Nolan. Beloved husband of Marie. Loving father of Angela (Stu), Brandi (Garth) and Deb (Sid). Cherished Papa of Sierra, Tyra and Stu Souliere, Sydney, Zak, Allie and Wes Nolan. Dear brother of the late Rod Thibault (Eileen), late Katie Lariviere (late Albert), Rita Tice (late Joe), late Rick (Lorraine), Tom (Barb), Arlene Barry (Charlie), Barb Nolan, Joey, Ted (Sandra), Steve (Colleen) and Janice (Shawn). Godfather of Stan Nolan and Kyle Armstrong. Son-in-law of the late Hedy Sylvester. Brother-in-law of late Tom Sylvester (Bonnie), late Alan Lapratt (Nancy), Susan Coker (Lynn) and Jackie Lapratt (Norm). Fondly remembered by many nieces and nephews. During Terry's life he was a boxer, umpire, bus owner/operator, snow plow operator, volunteer firefighter and a member of the Moose Lodge. He was a kind man, who enjoyed travelling, had a love of diverse music and a great sense of humour.

Rita new AEI site coordinator



Rita Chiblow

Boozhoo!

My name is Rita Chiblow, and I am a member of the Mississauga First Nation. I've been recently hired as Anishinabek Educational Institute Site Coordinator for Munsee-Delaware Campus. Firstly, I would like to extend my sincere appreciation to the staff and students who have made me feel welcomed into my new position.

My background includes Social Service Worker Diploma with Loyalist College, Public Administration and Governance Advanced Certificate with Ryerson University in 2006, and upon completion transferred to Algoma University to complete the B.A. Political Science (3 yr) program. In my new position, I bring over 23 years experience working with First Nations in various fields including education, economic, social and community development. I look forward to working with A.E.I. staff and students and promoting "life-long learning" in our member First Nation communities.



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for more information contact:
Adam Hopkins,
Aboriginal Enrolment Advisor
1-705-748-1011 ext 7949
adamhopkins@trentu.ca



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Trent University is still accepting applications for Summer 2010 and September 2010 and especially invites Aboriginal applicants. 2 year diplomas (special admissions opportunities for Aboriginal applicants) and 3 and 4 years degrees are still available for application. All are welcome!
LEARNING TO MAKE A WORLD OF DIFFERENCE

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OPG IS SEEKING PRICING PROPOSALS FOR THE SUPPLY OF BIOMASS FUEL FOR ATIKOKAN GS

In the future, we could be making electricity at our Atikokan coal-fueled generating station using wood fibre fuel that's clean, renewable and made in Ontario. We are seeking companies that can supply us with this greener fuel.

Using solid biomass as a replacement for coal could help move us toward a greener energy future. It could also make use of existing electricity generating assets owned by the people of Ontario.

OPG will make a final decision on the conversion of Atikokan GS in the coming months. Supply and price of fuel will be an important consideration in that decision.

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Aboriginal Management Advisor

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Special thank you from Anishinaabemowin-Teg Board, Senate, Elders and Youth

We want to say "MIIGWECH" to the following for their support for the 16th Annual Anishinaabemowin-Teg Inc. Language Conference held this past March 24-28, 2010 in Sault Ste. Marie, Michigan.

Indian & Northern Affairs Canada, First Nations Inuit Health Branch, Union of Ontario Indians Health & Social Department, Anishinabek Educational Institute, Anishinabek 7th Generation Charity, Wikwemikong Unceded Reserve Chief & Council, Anishinabek Lands & Resource Department, Whitefish River First Nation Chief & Council, UCCM Tribal Council, National Centre for First Nations Governance, Sault Tribe, Keewadin, Trent University, Algoma University, Sault Ste. Marie Friendship Centre, Sagamok Anishinabek Nation Chief & Council, Northshore Tribal Council, Serpent River First Nation Chief & Council, Chiefs of Ontario, Nog-da-win-da-min Family Services, Wikwemikong Unceded Reserve, Wikwemikong Heritage Organization, Rama First Nation Chief & Council, Scotia Bank, Royal Bank of Canada, Ojibwe Cultural Foundation, Mmnadsawin Health Services, Noojimowin-Teg, Kina Gbezhgomi Child & Family Services.

A special mention to our Conference Co-ordinator, Vicky Corbiere, for her dynamic efforts in working with the Planning Committee to coordinate this wonderful event and bringing in all the various funds to make this our Conference the success that it was.

Elder Gordon and his helpers and Gerard and Liz for Sunrise Ceremonies, Shirley Williams, Helen Roy, Bea Shawanda & Family.

Thank you to Raven Murphy, Volunteer Co-ordinator, Joni Shawanda, Children's Co-ordinator, OCF, Abordigital, Entertainment was featured by Albert (Hardy) Peltier & Band for the Country Ho down evening, Helen Roy and Dave for the Entertainment at the National Chiefs Dinner, thanks to Eugene Manitowabi and Band for the entertainment in the Fireside Lounge and Edwin Taylor for continued entertainment throughout the Conference.

Special thank you to the Memorial families for the monetary donations towards the awards for the Scholarship evening. Also to all the wonderful Volunteers, Annette Peltier, Lynn Corbiere, Cecile Roy, Anita & Tim Recollet, Rosetta Toulouse, Linda Trudeau, Sophie Corbiere, and many others that did an excellent job, who took their time from the busy schedules to work tirelessly during the 4 days of the Conference.

Special thank you to the Youth and Children who prepared the fabulous speeches for the Scholarship Banquet night. This was the highlight of the conference. Hearing the children speaking in Anishinaabemowin shows that our efforts are enhancing our Anishinaabemowin language.

A big Miigwech to the Conference Presenters and Anishinaabemowin Teg Board, who have taken their time out of their lives to do such excellent teachings of our Culture, Tradition and Language.

Gchi-miigwech to Elders Senate and Youth reps, for their time and energy.

Special thank you to Wedaseh who introduced of our National Chief of Canada Shawn Atleo. Thank you to the following for making the time to come and join Anishinaabemowin-Teg for this special event: Ontario Regional Chief Angus Toulouse, Anishinaabek Grand Council Chief Patrick Madahbee, Deputy Grand Council Chief Glen Hare, North Shore Tribal Chairman, Chief Lyle Sayers & NSTC Chiefs, Wikwemikong Chief Hazel Fox-Recollect, UCCM Tribal Chairman, Chief Franklin Paibomsai & UCCM Chiefs and to all other First Nation Chiefs and registrants who took the time to come out and support the 16th Annual- 2010 Anishinaabemowin-Teg Language Conference with our newly elected President Martina Osawamick, Vice President Isadore Toulouse, and Treasurer Marcella Shawanda, Secretary, Harvey Trudeau.

Gchi-Miigwech and join us to hear our beautiful Anishinaabe Language, learn it, Live it, and Love it and guide your community, family, and your love ones with it and always don't forget your a "ANISHINAABE".

We hope to see everyone again next year!

Recollet's heart pounded at opening

By Nicole Charette

SUDBURY – Tracy Recollet works in a school environment, but she had a major educational experience as one of over 300 aboriginal dancers from across Canada chosen to participate in the opening ceremonies of the Vancouver Winter Olympic games.

A First Nation, Métis and Inuit Support Worker for the Rainbow District School Board, Recollet performed the Women's Fancy Shawl Dance before a crowd of 65,000 spectators in B.C. Place February 12, as well as an estimated 3.5 billion people watching on television around the world.

The only dancer chosen from the Sudbury area, Recollet called the experience "emotional", adding that the acknowledgement of Aboriginal people in Canada was an important step towards building cultural awareness.

"The whole world was watching and it was an honour to share our story as the First Nation, Métis and Inuit people," she says. "When the athletes came into the stadium, the atmosphere was intense. The cheers grew so loud for the Canadian athletes, I could feel my heart

pounding. My shawl was shaking from the sheer energy. It was an unforgettable experience."

Like all the other dancers, Recollet was sworn to secrecy about her involvement before the event.

"The organizers wanted the world to be surprised, so I really did have to contain my excitement about having been selected," she says. "I welcome this opportunity to celebrate the prominent role that all First Nations, Métis and Inuit people played in this historic occasion."

Now that she is back home, Tracy Recollet can share her experience with the First Nations, Métis and Inuit students that she supports at Confederation Secondary School and Sudbury Secondary School.

"In my role as an Aboriginal Support Worker, I promote student success," she says. "The Olympics exemplify excellence. The athletes are role models I hope that through my participation, I will model for First Nation, Métis and Inuit youth that it is important to be proud of who you are and where you come from."



Dancer Tracy Recollet

ASSOCIATION OF IROQUOIS AND ALLIED INDIANS WWW.AIAI.ON.CA Responsible Gambling

AIAI: RESPONSIBLE GAMBLING PROGRAM 2010



In 2007, AIAI undertook a needs assessment and the results show there exists a general lack of knowledge that gambling in our communities is a problem and gambling takes place in all communities that participated in the survey. In late 2009, the Ministry of Health Promotions approved funding for a Responsible Gambling Program and Coordinator.

The program will focus on prevention, awareness, reduce stigma towards problem gamblers and contribute to the overall health and well-being of our member nations.

We look forward to your feedback, suggestions and questions.

TIPS FOR RESPONSIBLE GAMBLING:

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www.opgh.on.ca

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AIAI's RGP Goals:

For more information on AIAI's Responsible Gambling Program please contact:
LISA JACKSON
AIAI-RGP Coordinator
519-434-2761 x 44
ljackson@aiai.on.ca

- Increase Awareness of the risks associated with gambling
- Increase public awareness of services available for problem gambling and how to access them
- Prevention based programs
- Decrease stigma/negative attitudes towards problem gamblers.



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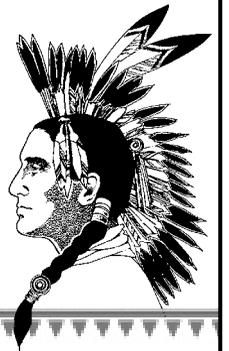
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New Trails to Success

**Within the MFN and
Algoma District School
Board this is a ground
breaking program.**

Within the Secondary School year of 2008-2009, the implementation and development of "New Trails to Success" was designed for First Nation male youth who are high risk and engaged in criminal activity. The Native Student Traditional Mentor in conjunction with the School's Alternative PathWay teaching staff at W.C Eaket Secondary School, "New Trails to Success" was initiated as a wilderness survival week scheduled for the second week in June 2010. The team efforts of the History/English Teacher and MFN staff Native Student Traditional Mentor, planned and arranged the week long activity.

To prepare for the survival week scheduled for June, staff and students spent time out in the wilderness, in a teepee camping during the winter months. Jan. was the planning month, Feb. was the month spent out doors in a teepee learning the Anishnaabe cultural lifestyle and survival training. March, April and May also included out door survival training with June as the official canoe trip following the traditional waterways.

This excursion was the focal point for students who lag behind in their studies to earn extra credits. The second semester of 2009 became a success for students.

The Environmental/Outdoor program "New Trails" provides an alternative pathway to support Aboriginal students who lag behind the academic norm of their non-aboriginal peers. This program incorporates local history and traditional teachings to raise First Nation students' self esteem/awareness including activities: studies of the local flora/fauna, wilderness survival, and team building.

*Funding provided by the Aboriginal Victims Support Grant, Ministry of the Attorney
General Ontario Victims Services Secretariat*





Chief Lyle Sayers, Darlene Solomon-General Manager, Mike Brown – MPP Algoma-Manitoulin, Sergio Saccucci, Ontario Trillium Foundation Representative.



Library Week celebrated

SERPENT RIVER FN – Chief Isadore Day, Anishinabek Deputy Grand Council Chief Glen Hare, Laura Jones, Serpent River First Nation librarian and Mike Mantha from the Elliot Lake Constituency Office celebrated the launch of First Nation Public Library Week in February.

“The library here in Serpent River First Nation is part of this communities learning machine. We cannot overlook the values that it has in making us a strong community,” said Chief Day,

Deputy Grand Council Chief Glen Hare stressed the importance of libraries to the children and youth.

“I believe in giving our kids chances. We need to address everything to make our kids strong,” said Hare.

For more information about First Nations Public Library Week please visit www.olsn.ca/fnplw.

– By Kelly Crawford

New IT centre for Garden River

GARDEN RIVER FN – The Anishinabek Information Technology Centre (AITC) held an open house on Mar. 12 and took time to celebrate news of a \$75,000 grant from the Ontario Trillium Foundation.

“I am pleased that this funding will provide information technology training to First Nations people to enhance their employment prospects,” said MPP for Algoma-Manitoulin Michael Brown.

The new OTF grant received in December 2009 will increase access to training information technology and provide support services for the development of technology related businesses.

“With the support from OTF, the AITC will be able to reach out and provide the community at large with enhanced knowledge in the information and technology field,” said AITC Manager Darlene Solomon.

WIKWEMIKONG BOARD OF EDUCATION EMPLOYMENT OPPORTUNITY

POSITION: High School Data Entry Clerk
LOCATION: Wikwemikong Board of Education
SALARY: According to WBE Salary Grid
START DATE: April 26, 2010

Under the direct supervision of the Principal and general direction of the Wikwemikong Board of Education/Education Director.

DUTIES:

- To be familiar with all aspects of the Trillium software administrative system.
- Enter and maintain daily attendance records for students in Trillium.
- To have a thorough understanding of the Markbook program that is used by our teachers to enter student marks, and be able to import those marks into Trillium in order for student report cards to be created.
- To assist the Attendance Guidance Counselor with the completion of the annual Nominal Roll.
- To be able to create Ministry of Education Numbers for staff members.
- To become familiar with the Ministry of Education OnSIS Reporting System in order to assist the Principal with regular OnSIS submissions.
- To maintain the Ontario Student Record files for our students.
- To work with the Principal to produce report cards.
- To maintain the Trillium data system at all times and work with SRB to correct any problems.
- To have an understanding of computer technology, and be able to assist the WBE IT Program Manager on smaller tasks related to the high school program.
- To be the coordinator of all information that is sent home through the school’s Synervoice phone system.
- Other duties as assigned by the Principal.

QUALIFICATIONS:

- General Business, Business Administration or a related administration diploma from a recognized university or college, or related office administration experience of two years or more, preferably in a school setting.
- Excellent organizational skills and knowledge of up-to-date software applications.
- Ability to establish priorities, good organizational skills, work independently with minimal or no supervision and ability to work as a team player
- Possess excellent interpersonal skills to communicate with the students, public and staff on a daily basis.
- Must have a valid driver’s license and willing to use personal vehicle in course of employment.
- Fluency in Anishinabe, knowledge and appreciation of First Nations culture and heritage are considered definite assets.
- Provide 3 current letters of work-related references on letterhead.
- Current criminal reference check (within the last 90 days.)

DIRECT APPLICATIONS TO:

Dominic Beaudry
Education Director
Wikwemikong Board of Education
34 Henry Street
WIKWEMIKONG, Ontario, P0P 2J0
Tel: 705-859-3834 Fax: 705-859-3787

CLOSING DATE: April 16, 2010 at 2:00 p.m.

Only those selected for an interview will be contacted.

UWO
4x8



Melvin answers students' questions about Sault College

There's an old saying in the business world: be where your customers are. Sounds simple. But what if your business is education and potential customers are native people living all over the province of Ontario?

And what do you do if you really need to speak to them all personally?

In the case of Sault College's Native Education department, you send out Melvin Peltier, better known to friends and students as Mel.

Mel is the college's Native Student Recruitment Officer, and it's his job to hit the road, travelling from city to city and talking with native people about post-secondary education.

The Anishinabek News caught up with Mel just before he hit the road and asked him some questions.

Where do you go and what kinds of people do you talk to?

Everywhere and everyone! Wherever there are high schools with aboriginal kids, grades 9-12. And I also try and talk to adults at community events when I can.

I travel with a group from other colleges, and I also do individual visits. I'll hit the school and then go back to revisit communities and arrange for community presentations.

So you talk to students and adults?

Yes, I talk with everyone from high school students all the way up to mature students and adult learners. I get to them the same way and let them know about Native Education. I also work with band counsellors if they wish us to be there.

Who comes to see you?

Again, it's all age groups from high school students to adult learners: anyone who's interested in our programs. People are surprised to find we have a lot of native specialized programs.

Who should come to see you who perhaps don't?

It's always hard trying to get to the adult students with jobs and families. They can't uproot their families, so that limits what they can do. Many want to come to college but can't do it because of family. Also, I'd love to get more kids from the northern communities.

What do you talk to students about?

A lot of things! Basically, when I go out I talk about making choices now for post-secondary education and I talk about what courses they should be taking between Grades 9 and 12 so it'll be

easier to get into college and be successful.

I tell them not to give up and to stay in school. I tell them not to be afraid to get support from guidance counsellors. And if they want to talk to us more, I let them know that we have an aboriginal counsellor, support staff, our own centre with meals and extra services, and we get to know them as people.

What do you talk to adults about?

With the adults, I'll talk about our housing and financial aid support services, support services that the college offers, and the programs we offer. I'll also refer them to Maureen, our Native Student Counsellor at Native Education. We know how to access other agencies' resources that can be of assistance.

What kinds of things do people want to know about?

Where is the Sault? What do they have there? What programs, how many students, how many native students? Where can I work after I'm done?

We have most of the programs that students want, smaller class sizes, excellent services, and Sault Ste. Marie itself is a multi-cultural community with all the other necessities that big cities have but without the size. I also tell them that we're a border community, so you can run over to the U.S. to shop, etc.

What are some of the misconceptions people may have about college?

The big thing with a lot of kids out of town think it's too far. So I say 'too far from what?' [laughs]

What are some of the fears that are common among people in rural communities about coming to college?

The fear is the distance from where they're at and the isolation they may feel. So I tell them they won't be isolated, and I let them know there's a lot of other First Nation students who will feel the same way.

Native Education works with the students, to call home, etc. so I tell them they can always come to talk to us. Also, our student council organizes lots of events to make it feel like home.

Why should people come and talk to you?

Talk to me because I've been where you are at your age, and I too didn't know where my life was going to go, but I was fortunate enough to meet people who could guide me along the way.

This position allows me to



Melvin Peltier

give back and return what was given to me when I was struggling to find out if I wanted to go to post-secondary. I didn't know what to ask, what school would be like, and what the community was like.

What makes Native Education a unique department within Sault College?

We focus heavily on language and culture and we incorporate

our language and culture into our activities. We also take the time to be family-oriented with our students, plus we do have a unique attached building, Enji Maawnjiding.

This is a home away from home where students can relax, not be stressed out, unwind, do their homework, and access computers.

A lot of other colleges don't

have a dedicated building for native students and ours is the talk of all the colleges from an aboriginal department perspective.

Are there many native students at Sault College?

The thing I'm finding now is that we've had a big increase in aboriginal-identified students. There were 374 confirmed in May that will be attending college this year.



NATIVE COUNSELLOR TRAINING PROGRAM & NATIVE COUNSELLOR ENRICHED PROGRAM

The Ontario Native Education Counselling Association is now accepting applications for the 2010 Native Counsellor Training Program – Accredited by the Ministry of Education.

You can earn a certificate over the course of three summer sessions held each July.

PROGRAM LENGTH:	5 week sessions over 3 years
LOCATION:	Laurentian University, Sudbury, Ontario
DATES:	June 28, 2010
DEADLINE FOR APPLICATIONS:	June 18, 2010

For more information please contact the ONECA office at:
Ontario Native Education Counselling Association.

37- A Reserve Road, P. O. Box 220,
Naughton, Ontario P0M 2M0
(705) 692-2999 or Fax (705) 692-9988

Email: oneca@oneca.com website www.oneca.com



Aboriginal Ontario

Open for Business

A Special Report on Economic Development



Negotiation tool kits available

By Jennifer Ashawasegai

Aboriginal communities in Canada have a chance to negotiate better agreements with resource companies through a new reference manual. The "IBA Community Tool kit" is a free manual available through the Walter and Duncan Gordon Foundation.

James Stotch of the Walter and Duncan Gordon Foundation says information in the manual can also be helpful in other sectors forestry, hydro and parks. "The toolkit can be used for any kind of intervention on the land base that require contractual agreements."

Due to the confidential nature of Impact and Benefit Agreements, in the past it was hard for communities to negotiate such agreements.

Perhaps one of the most recent deals in this province, for exam-

ple, is the Impact Benefit Agreement signed between Kashechewan and Fort Albany First Nations and DeBeers Canada Diamond Mining Company two years ago. Few details from that agreement were ever released. A DeBeers press release outlined it was a fair agreement which included an implementation period, education, training, employment and business opportunities. Details on the percentage of jobs dedicated for signature communities and business opportunities were not released nor were details on financial compensation.

Co-author Ginger Gibson says because the deals have

been so confidential, "People have had very little information from which to negotiate new agreements, as a result, they've had to rely on lawyers and consultants, who don't always have the best information."

"So," Gibson continues, "because of the lack of information, they had no bench marks against which to measure whether they had achieved an excellent agreement or not."

The tool kit is meant to empower Aboriginal decision making when it comes to resources in their lands and balance the scales with developer interests. Gibson says, "Industry has had for a long time, the lionshare of information ...and with this tool kit, we focus a huge amount of information on the beginning of the process to get your shop in order."



IN BRIEF

Lines built by First Nations

GARDEN RIVER FN – Lake Huron First Nations have confirmed their support of the Lake Huron Anishinabek Transmission Company to develop new electrical transmission infrastructure in Ontario.

"On behalf of the Board of Directors, I am pleased to say that the Lake Huron Anishinabek Transmission Company has made another significant step towards becoming a strong and capable transmitter of electricity in the province of Ontario," Lake Huron Regional Chief Isadore Day said. "Our efforts will now become much more decisive and directed at fulfilling our right to own, build and operate transmission lines in the Robinson Huron Treaty Territory."

Printer wins business award

TORONTO – Steven Bolduc of Fort William First Nation has been named Businessman of the Year by the Toronto Aboriginal Business Association and Miziwe Biik. Bolduc is president of Aboriginal Printing Corporation, Canada's largest Aboriginal printer.

Bolduc said his goal in creating Aboriginal Printing Corporation was to build opportunities for Aboriginal people while delivering high-quality printing services for customers. "Our objective is to increase more jobs and opportunities in our communities for our people while being responsible and respectful to the environment."

Finance awards presented

OTTAWA – The Aboriginal Financial Officers Association of Canada is pleased to announce the 2010 recipients of the AFOA/Xerox Excellence in Aboriginal Leadership awards at 10th Anniversary Annual AFOA national conference at the Westin Hotel.

The recipients for the 7th year of the award are Deanna Hamilton, President and Chief Executive Officer, First Nation Finance Authority located in Westbank First Nation in British Columbia and Lynn Anne Knockwood, Director of Common Services, Confederacy of Mainland Mi'kmaq in Truro Nova, Scotia.

Joint ventures key

TORONTO – Latest research from the Canadian Council for Aboriginal Business (CCAB) reports on the progress of 38 Canadian companies in furthering the business development efforts of First Nation, Métis and Inuit businesses. They represent diverse industries and geographic locations, with an estimated 300,000 employees in Canada and approximately \$200B in annual revenues. The Report's key findings show that commitment to mentoring, procurement opportunities and joint ventures are the three most important keys to success.

BIIDAABAN HEALING LODGE Program Dates

Sexual Abuse Survivors

• April 12-21/10

Anger Management

• June 7-16/10

Grief & Abandonment

• May 10-19/10

Biidaaban Healing Lodge, P.O. Box 219, Hwy. 627
Pic River First Nation via Heron Bay, ON P0T 1R0

Via: Heron Bay, ON P0T 1R0

Ph: 807-229-3592 Fax 807-229-0308

Toll Free: 1-888-432-7102



THE POWER
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Save energy. Save money.

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APRIL 22, 2010 9AM to 5PM

QUEENS PARK - TORONTO

For more information, please contact Travis Rogers by e-mail: kw-guitar-repair@live.com



Anishinabek

The Union of Ontario Indians is not coordinating this event but encourages all Anishinabek Nation citizens to speak out against the proposed illegal Harmonized Sales Tax due to be implemented July 1, 2010.

www.anishinabek.ca/notax

