

ANISHINABEK NEWS



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

Volume 22 Issue 4

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MAY 2010

Summer traffic forecast?

The Anishinaabe Youth Warriors brought traffic to a standstill April 22 with a protest against the proposed Harmonized Sales Tax at the busy intersection of Highways 6 and 17 near Espanola. Anishinabek Nations citizens are planning a campaign of direct action – including Trans-Canada Highway toll booths and railway stoppages – if the 13% HST is implemented by Ontario and Canada on July 1st as announced.

– Photo by Wusto Augustine



IN BRIEF

No problem?

OTTAWA – One in three Canadians believe that Aboriginal Peoples and Muslims are the frequent targets of discrimination, a CBC poll suggests. But researchers say they may not feel it has a “pervasive, negative effect” on the ethnic groups. “It’s treated as somebody else’s problem.”

David Ahenakew, 76

SASKATOON — David Ahenakew, the controversial Saskatchewan First Nations figure whose comments on Jews were the subject of several court cases, died March 12 at the age of 76, reportedly from cancer. The former leader of the National Indian Brotherhood - who served in Canada's Armed Forces for 16 years - was acquitted of hate speech charges, but stripped of his order of Canada for 2002 comments that blamed Jews for causing World War II.

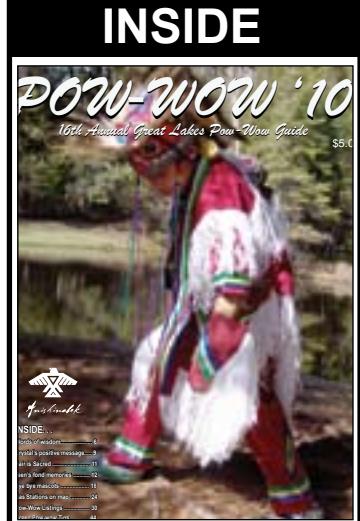
Wilma Mankiller, 64

Wilma Mankiller, 64, the first female chief of the Cherokee Nation in modern times, died March 6 of cancer. Mankiller, principal chief of the Cherokee from 1985 to 1995, tripled her tribe's enrollment, doubled employment and built new

housing, health centres and children's programs in northeast Oklahoma, where most of the 200,000 or so tribal members live.

HST hits booze

TORONTO – A spokesman for the Liquor Control Board of Ontario says he has been instructed to keep prices constant on products, despite promises that the July 1st implementation of the Harmonized Sales Tax would lead to a drop in the price of booze. The LCBO has been directed to actually increase some prices.



Anti-HST campaign gaining momentum

UOI OFFICES – A First Nation campaign against the proposed July 1st implementation of a 13% Harmonized Sales Tax is gaining eleventh-hour momentum.

“No wonder they’re angry,” NDP leader Jack Layton told reporters in Sault Ste. Marie. “There’s no reason it should be happening.” Layton had just learned that two area First Nations – Garden River and Batchewana – have announced plans to set up toll booths on the Trans Canada highway 17 and blockade rail traffic.

Anishinabek Nation leaders and communities have been in the forefront of the anti-HST campaign for months.

“I applaud the efforts by Batchewana and Garden River to protect our rights,” said Grand Council Chief Patrick Madahbee, who was among 500 demonstrators who blocked traffic for two hours at Toronto’s main downtown intersection April 22. “Is Mr. Flaherty looking for another Caledonia?”

Much of the anger over the proposal to blend Ontario’s 8% Provincial Sales Tax with Canada’s 5% Goods and Services Tax has been directed at federal finance minister James Flaherty, who has refused to meet to discuss the issue with First Nations leaders. Grand Council Chief Madahbee and other First Nations leaders demonstrated outside Flaherty’s riding office in Whitby April 30 but the office was apparently vacant.

Members of the Conservative Party’s Ontario caucus have joined the anti-HST crusade, blaming the provincial Liberal government of Premier Dalton

McGuinty for a measure that will hike the costs of household electricity, university tuitions, insurance premiums, home heating, and haircuts.

Economist Fred Lazar’s HST analysis commissioned by the Union of Ontario Indians projects that the new tax – which the provincial government pledged would be “revenue-neutral” – will cost the average Anishinabek Nation household as much as \$100 more in weekly household expenses. The provincial gaming commission estimates that the HST impact on operations of Casino Rama near Orillia will reduce net revenues by \$13 million, which will translate into an average reduction of \$100,000 that each of the 130 First Nations in Ontario will have to spend on everything from student computers to fire trucks.

Ontario government officials have signed a Memorandum of Agreement with First Nations pledging to work with them and the federal government on ways to retain the point-of-sale tax exemptions traditionally extended to First Nations citizens, on and off-reserve. But Anishinabek leaders say this will not interrupt their plans to take whatever actions they feel necessary to oppose actions that breach treaty, aboriginal and inherent rights.

Meanwhile, organizers of an anti-HST petition in British Columbia – including former premier Bill Vander Zalm – say they have secured over 500,000 signatures, the required 10 per cent of eligible provincial voters to force the provincial government to withdraw rip up an agreement with Ottawa to establish a 12% HST.

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HARMONIZED SALES TAX – JULY 1, 2010

Province works on point-of-sale exemption

TORONTO – First Nations in Ontario and the provincial government have signed an agreement to work together to continue the First Nation point-of-sale tax exemption within the framework of the Harmonized Sales Tax (HST) due to be implemented on July 1st.

Currently, First Nations in Ontario who are status Indians receive a point of sale tax exemption under the retail sales tax on the purchase of goods both on and off-reserve. However, because the 13% HST will be administered by the federal government, First Nations stand to lose the point-of-sale exemption for the purchase of goods off-reserve. The federal government administers the HST in the same way they administer the Goods and Services Tax (GST), which means that off-reserve purchases of goods will only be exempt if they are delivered to the reserve by the vendor or the vendor's agent.

At the May 5th signing ceremony Chris Bentley, Ontario Minister of Aboriginal Affairs, and John Wilkinson, Minister of Revenue, said the provincial government supports First Nations in Ontario with respect to continuing the current point-of-sale tax exemption under the HST framework. Ontario committed to work with First Nations to realize this objective and to engage the federal government to accept the point-of-sale exemption. The joint work will also include First Nations and the Ontario government working together to address the concerns raised by the federal government relating to data and accounting requirements necessary for the administration of the HST.

"The Memorandum of Agreement signed today is a positive step toward achieving our objective to ensure that the First Nations point of sale exemption continues under the HST framework," said Ontario Regional Chief Angus Toulouse. "We also want to ensure that First Nations people, many of whom struggle at or below the poverty line, are not impacted by the move to the HST."

The agreement recognizes that interim relief may be necessary while the restoration of the point of sale exemption is being finalized.

The Memorandum of Agreement will be presented to the First Nations leadership in Ontario for ratification at a Chiefs Assembly in June.

Grand Council Chief Patrick Madahbee said the signing of the agreement would not stop current plans by Anishinabek Nation communities to stage a campaign of direct action against the proposed HST.

"We are pleased that Ontario is choosing to work with us on this issue," said Madahbee, "We urge the federal government to follow the law and engage in the Crown's duty to consult First Nations in a meaningful way and accommodate our interests."



Whitefish River First Nation among the first to erect anti-HST signage



Anishinaabe Youth Warriors from Manitoulin Island blocked Highway 6 traffic April 22.
– Photo by Wusto Augustine



Grand Council Chief Pat Madahbee and drum led 500 protesters down Yonge St. in Toronto April 22.
– Photo by Maurice Switzer

ONTARIO HST CALCULATOR

How will your expenses grow?

Take a look at how the HST affects prices for a selection of household goods and services currently exempt from provincial sales tax. Enter your costs per month before taxes in the left-hand column, and hit calculate to see the extra cost.

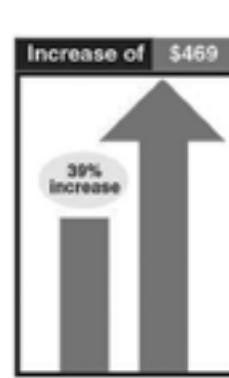
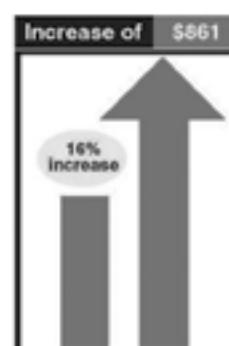
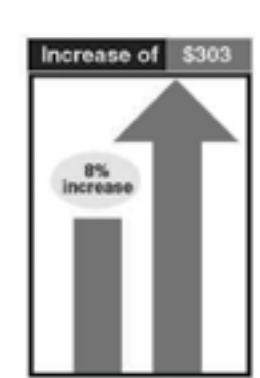
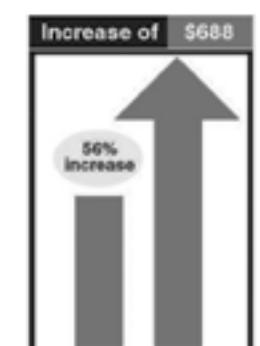
GAS FOR AUTOMOBILES	\$ 300.00	\$ 24.00
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CHILDREN'S SPORTS ACTIVITIES	\$ 60.00	\$ 4.80
AIR, TRAIN AND INTER-CITY BUS FEES	\$ 50.00	\$ 4.00
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LANDSCAPING/SNOWPLOVING	\$ 60.00	\$ 4.80
MEMBERSHIP FEES (eg: GYM)	\$ 50.00	\$ 4.00
VETERINARY CARE	\$ 50.00	\$ 4.00
GREEN FEES/SKI LIFT TICKETS	\$ 40.00	\$ 3.20
HAIRCUTS	\$ 50.00	\$ 4.00
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TOTAL COSTS BEFORE TAX:	\$ 1,130.00 per month	
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HOW MUCH MORE YOU'LL PAY:	\$ 90.40	per month

CALCULATE

TOTAL COSTS BEFORE TAX:
\$ 1,130.00 per month

HOW MUCH MORE YOU'LL PAY: \$ 90.40 per month

Ontario Families Paying More



How much will the HST cost your family? Visit the HST calculator website:
<http://www.ottawacitizen.com/news/hst/calculator/index.html>

– Chart courtesy of the Ontario PC Party.

GIMAA/LEADERSHIP



Organizer John Fox and Deputy Grand Chief Glen Hare at Sixties Scoop rally at Queen's Park in Toronto.

Leaders support 60s Scoop rally

By Christine McFarlane

TORONTO – Anishinabek Nation leadership was out in force in April to support survivors of the 60s Scoop.

Both Grand Council Chief Patrick Madahbee and Deputy Grand Chief Glen Hare spoke at events during a four-day gathering that featured Marcia Brown and Robert Commanda, who spearheaded a multi-million-dollar class action lawsuit against the Children's Aid Society over their treatment of thousands of aboriginal children from 1965 to 1985.

Participants at a Queen's Park rally and meetings at Toronto Council Fire voiced their concerns over how aboriginal children are still being taken by the Children's Aid Society and removed from their communities. Randall Phillips, Grand Chief of the Iroquois and Allied Indians said "It is time that we speak on behalf of the people who have no voice."

During the infamous 60's Scoop aboriginal children were removed from their homes and were adopted out or put into foster care with non-native families. The class action lawsuit filed in the Ontario Superior Court in February, 2009 accuses the federal government of perpetuating identity genocide of children "targeted at Indian families and communities in Ontario." It also accuses Canada of "breach of its non-delegable fiduciary obligation, duty of care and protection of aboriginal rights" in seeking damages of \$85,000 for each claimant, for a total of \$1.36 billion.

The lawsuit explains that Marcia Brown, a citizen of Temagami First Nation, and Robert Commanda "as children ...were removed from their indigenous family, extended family and community and exposed to the deliberate and prolonged implementation of systemic child welfare policy, practices and programs..." It notes that in 1965 Canada

entered into the "Canada-Ontario Welfare Agreement", delegating the provision of child welfare services to Ontario, the only jurisdiction in the country willing to enter into such an agreement. This effectively ended arrangements for Indian child welfare services by Canada and Ontario that had begun in the mid-1950s and meant that authorities other than Canada became directly responsible for the delivery of child welfare services to native children exclusively in Ontario.

As a result, First Nation and aboriginal children in Ontario were apprehended and removed from their families and communities and placed in the care of non-native adoptive or foster homes where they were systematically denied the opportunity to preserve their identities."

Other First Nation leaders making presentations Ontario Regional Chief Angus Toulouse. An Eagle staff presentation was made to honour the work and courage that Marcia Brown and Robert Commanda have shown in their pursuit of justice, and a public rally was held at Queen's Park on April 29th. Before the march began, many people spoke at the open microphone, recounting the impacts of the 60s Scoop on them emotionally, physically, mentally and spiritually.

With the sounds of drumming in the background, people yelled "No more CAS".

Organizer John Fox said: "We are not afraid to deal with this issue as a people. We see that the community at large is behind us and this is a very serious issue. We are going to do what we can to show the country that we are going to take care of our own children and not have Children's Aid come into our communities and take our children away any more."

First Nations should never pay for prescriptions 'up front'

UOI OFFICES – Grand Council Chief Patrick Madahbee would like to remind everyone of the 2005 First Nations Action Plan for Non-Insured Health Benefits (NIHB) created by the Assembly of First Nations.

The First Nations Action Plan for NIHB is aimed at ensuring that First Nations can access services based on their needs and as per their Treaty and Inherent Rights to Health, and Crown's fiduciary duty. Access must be sustainable and flexible, and must be founded on a community health approach.

"The federal government has been cutting back services to the point that it's affecting our

citizens' health," says the Grand Council Chief. "Our people should not have to pay for their prescriptions up front – we just can't afford to do so."

Please find below questions and answers regarding getting prescriptions filled under the NIHB.

Q: Should I pay "Up Front" for prescriptions and then submit receipts manually to NIHB for reimbursement?

A: All First Nations citizens should attempt to NEVER pay for their Prescriptions, "Up Front" and then submit their receipts to NIHB for Reimbursement. When you agree to pay "Up Front" at a pharmacy not under contract with

NIHB, you have no way of knowing if the medication purchased is on one of the "Approved" NIHB drug schedules.

Q: What should I do then to ensure that I won't be forced to pay "Up Front" for all my prescriptions?

A. Please confirm with your present pharmacy that it is under contract with the NIHB program and enrolled in the electronic billing system through ESI which has been the NIHB claim processing contractor since December. If you determine that this is NOT the case, please request that your prescriptions be transferred to a pharmacy that is enrolled with NIHB.

HST hit on casino means \$100,000 less for each First Nation

TORONTO – The proposed Canada-Ontario Harmonized Sales Tax will cost each Anishinabek Nation community about \$100,000 in funding for community projects because of the direct impact of the HST on operations of Casino Rama.

Speaking on behalf of the 40 member Anishinabek Nation communities, Grand Council Chief Patrick Madahbee scoffed at federal and provincial predictions that the planned July 1st merger of Ontario's 8 per cent Provincial Sales tax and the 5 per cent Federal Goods and Services Tax would be "revenue-neutral".

"The Ontario Lottery and Gaming Corporation – a provincial government agency – tells us the HST will reduce Casino Rama's net revenues by \$13 million in its first year," said Madahbee. "That's an average \$100,000 less that each First Nation in this province will have to buy computers for students, or build cultural and recreational facilities for their community members," he said. "Is this what Prime Minister Harper meant when he talked about 'a new beginning' in his residential school apology?"

"Just yesterday First Nations in Ontario released an HST analysis by York University economist Dr. Fred Lazar which predicts a first-year impact on the 50,000 Anishinabek Nation citizens in Ontario of between \$28 and \$38 million," said the Grand Council Chief. "This confirms our original estimates that the HST will cost the average Anishinabek family in the neighbourhood of \$100 more a week to meet household expenses. Dr. Lazar's report says it makes no sense to raise taxes for First Nations."

"In the face of all this evidence, Ontario and Canada tell us that the HST won't have any negative im-

pacts. But the HST will now be charged on electricity and home heating bills, and another provincial agency – Ontario Power Generation – has announced that monthly hydro bills will go up by about \$350 this year – before the new tax is applied.

"It doesn't sound like finance ministers are talking to anybody outside their own private offices. Their stories have more holes in them than a box of Tim Horton doughnuts!"

This is bad enough for most Ontario residents to deal with, said Madahbee, but intolerable for the Anishinabek and other First Nation citizens.

"The Canadian Centre for Policy Alternatives says our people – along with the homeless and other disadvantaged citizens – will bear most of the brunt of this tax. Ontario says there will be a 'transition benefit' grant to ease the pain of paying 13 cents more on the dollar for more goods and services, but many of our citizens are too poor to file tax returns and not eligible to claim any relief."

The Grand Council Chief said the economic hardship that would be caused in First Nations by the proposed new tax almost overshadow the fact that the HST would be a breach of treaty and aboriginal rights.

"First Nations have been staunch allies of the Crown in Canada, and helped defend her against foreign invaders and those who threaten her security. We agreed to share our lands and their resources with Canada, but we have never agreed to be taxed by any other nation."



Grand Council Chief Patrick Madahbee

A: According to the latest NIHB information, the vast majority of pharmacies in Ontario are presently under contract with their program. These include Metro, Shoppers Drug Mart, Rexall, Pharma Plus, Pharma Save, Guardian, Wal Mart, Zellers, and Most IDA, Independent Grocers, and No frills. Some of the smaller stores are locally owned/operated and may not be under contract with NIHB.

If you have any questions or concerns, please contact Tony Jocko, Health Policy Analyst at the Union of Ontario Indians toll-free 1-877-702-5200 ext. 2313 or by e-mail jocton@anishinabek.ca

ANISHINABEK NEWS

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PUBLISHING CRITERIA
GOAL

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

OBJECTIVES

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

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

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

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

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

Advertising & News Deadlines

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

DEADLINE FOR JUNE

Advertising

Bookings: May 21
Final Art: June 10

News

News submissions: May 21

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

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MAANDA NDINENDAM /OPINION

Diary of an elderly demonstrator



Maurice Switzer

THURSDAY, APRIL 22, 2010

8.30 a.m. – Get out of taxi at north side of Ontario Legislature at Queen's Park. I grin at a security guard, who is giving me the evil eye. He's looking real hard at the carrying bag I'm toting that contains a wooden box with the 1764 Covenant Chain wampum belt replica.

8.45 a.m. – Meet Grand Council Chief Pat in front of steps at south side of building. He's alone, and there are at least 30 cops standing at ease behind him, guarding the front entrance to the Legislature. "Where is everybody?" he wonders. Organizers have been promoting this anti-HST protest on the Internet like it was the Second Coming. A lady police officer with sergeant's stripes on her shoulder approaches. I guess two Indians qualifies as a demonstration.

9 a.m. – Sergeant is very polite and asks what our plans are, assuring us that neither she nor her 29 colleagues – wearing bright yellow windbreakers, not to mention side-arms – wants anything bad to happen today. Gary Sault, an Elder from the Mississaugas of New Credit is offering some smudge to what has now swollen to a veritable mob of five aborigines. "Would you care to join us?" I ask the sergeant. She whips off her bullet-proof bicycle helmet and joins in.

9.15 a.m. – Rally organizer Shawna Big-canoe Snache arrives. She is an imposing young woman from the Chippewas of Rama First Nation who has thought about becoming a law enforcement officer. "We better go in now," Shawna motions to GCC Pat and me, who are to participate in a news conference in the Legislature's media studio.

9.20 a.m. – Security guard on the front steps asks me where do I think I am going. "In here," I motion with my chin, Anishinaabe-style. "Okay," he shrugs, not nearly so perturbed about the big bag I am carrying as that guy was on the north side of the building.

9.30 a.m. – At a desk inside the legisla-

ture's front door a security guard asks for our names and checks a list he has been provided. He doesn't even notice my big carrying bag. Before you can say "Mike Harris sucks" we have been issued with clip-on badges to the media studio, and paper passes to the Members' and Visitor's galleries.

9.45 a.m. – Simcoe North MPP Garfield Dunlop kicks off the news conference, which he has organized because provincial Conservatives in Toronto say they're against this horrible Harmonized Sales Tax. I don't have the heart to tell him that the HST is the brain-child of federal Conservatives in Ottawa. Maybe they have a bad connection. Grand Council Chief Pat says "We're drawing a line in the sand", I say "This wampum belt is the rule of law", and we're out of there.

10. 15 a.m. – Decide to take in Question Period because rally outside isn't supposed to have a head of steam until after lunch. Give wampum belt to Matt, one of rally organizers, so he can have security guards give him dirty looks for a while. Another security guard stops me as we pass through body-screening at entrance to Visitor's Gallery. "What's in there?" he growls, after his wand beeps at the medicine bag around my neck. I let him put it through X-Ray machine but refuse to open it. "It's a coin-like object," I volunteer. "Would you stop me if I was wearing a big crucifix?" Officer Scowly relents and lets me pass, taking a chance that I will not smite the province's 107 legislators with whatever deadly weapon might be concealed in my two-inch square medicine bag.

11.30 a.m. – Now I understand why there is so much security in this building. If taxpayers knew what their elected MPPS do during Question Period they'd want to kill the whole lot of them! Visitors are not allowed to speak – MPPS try to out-shout and make fun of one another and make a lot of barn-yard-type noises. Visitors are not permitted to write anything down or have cellphones – MPPs scribble away at documents instead of listening to debates, scan their Blackberries and read the morning papers.

12 Noon – Lunch. I try to figure out how we can make our anti-HST demonstration as raucous and noisy as Question Period.

1 p.m. – Crowd gathers on Queen's Park lawn – there are now about 100 police officers riding horses, bicycles, motorcycles. Lots of plainclothes guys, too, wearing their secret-service sunglasses and talking into their sleeves. Speakers include Elders, Grand Chiefs, just plain folks to whom paying 13 cents more on the dollar after July 1st would be more than the family budget could stand. When Shawn Brant from Tyendinaga Mohawk Territory says a few words the plainclothes cops really start talking into their sleeves.

3.30 p.m. – I always wondered what it would feel like to walk down the middle of Yonge Street at rush hour. It's even better with a police escort and big drum.

4 p.m. – It's been a long day and the wampum belt box is getting heavier. Heading across the lawn I pass the mounted policemen and thank them for their work today. One of the horses snorts, making a sound just like some of those we heard in Question Period. "Who does that horse think he is?", I wondered. "Nobody elected him."

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.

Don't be angry at Natives for defending rights

By Rosalind Raby

I was standing in the grocery line the other day and one of the customers in front of me asked if she had to start paying the HST yet?

Being from a First Nation, it was a good question. And no, she didn't, but is she happy she will have to pay it in the near future? No. And, she will be joined by many.

The fact is that the First Nations will be the ones to bear the brunt of the new Harmonized Sales Tax (HST), a combination of the Goods and Services Tax (GST) and the Ontario Provincial Sales Tax (PST), since they have not had to pay that much tax before.

It was written in many treaties that there would be no such taxation on First Nations and so, even though there are many people out there who believe First Nation members should pay taxes, the law is the law and we should all follow the law, right? Well, I guess not.

It would seem the self-same federal government that decided to acknowledge First Nations as "nations within a nation" and the provincial government that now has the single-minded mantra "the HST is good for business", (just ask our Liberal MPP, Mike Brown, about the benefits), have decided to close their ears to First Nation concerns and

go their merry way.

I should be fair. Ontario Premier Dalton McGuinty, did write a letter to Prime Minister Stephen Harper to ask him to meet with First Nation leaders about their concerns. But, that is almost laughable since the two leaders obviously are the architects of the new "tax that will harmonize the nation".

As former Prime Minister Brian Mulroney is remembered for the infamous GST, these two leaders will, without a doubt, be remembered for this tax, which will affect everyone, not just First Nations.

We were lulled by Harper's reduction of the GST, but that won't mean anything now.

I understand taxes are a necessary evil since they pay for our schools, our hospitals, our roads, a myriad list of services, but this tax is so obviously a tax grab, it mystifies me

that not more people are reacting to it.

Everything is going to cost more for the average person, from food to getting your hair cut, from car repairs to gasoline, everything. So, don't get mad at the Indians.

Be prepared this summer to see some action out there as the tax comes into play.

First Nation leaders and their communities are going to fight the HST with everything they've got. We are going to see demonstrations like the one in Espanola that took place two short weeks ago, and it all starts the May 24 weekend. And, they are going to get louder and longer.

Don't get angry at the Natives for standing up for their rights. Instead of getting angry, why not consider joining them in lawful demonstration? After all, this tax will affect every single Canadian, Native and non-native alike.

Rosalind Raby is the editor of the Midnorth Monitor, a weekly newspaper serving Espanola and the North Shore region. In 2005 she received an Honourary Mention in the Debewin Citations awards program recognizing excellence in aboriginal-issues journalism.

MAANDA NDINENDAM /OPINION



LETTERS



Remember smoke alarms!

Cottage season is here!

Remember, it is law in Ontario to have working alarms on each storey and outside all sleeping areas in your cottage, as it is in your home. Please also check your local laws regarding carbon monoxide alarms.

Fire Chiefs across cottage country want you to have 'Peace of Mind At Your Piece of Heaven.'

Watch for our TV reminders featuring FishTV host Leo Stakos, and, heed these five tips:

- 1) Change all smoke alarm batteries at least once per year;
- 2) Replace all smoke alarms over 10 years old;
- 3) If your cottage has a fireplace, or gas or propane appliances, install at least one CO
- 4) Clean heating appliances and BBQs before use. Ensure all combustibles, as well as children and pets, are kept well away while grilling;
- 5) Check with local authorities for restrictions on campfires or burning brush.

Visit www.safeathome.ca for further tips.

Enjoy the summer of 2010 while being fire and CO safe

**Chief Bruce Burrell, President
Canadian Association of Fire Chiefs**

Patrick Burke
*Ontario Fire Marshal and Chair of Ontario Fire Marshal's
Public Fire Safety Council*

Let's stand together on HST

I have been thinking about this HST thing, and how it's going to effect all Native peoples in this country— and not only Native peoples. We are all going to pay a dear price just to live. Some may turn to stealing even more so just to survive, especially those who live in the cities.

It's time we all come together and be united as one. Let's stand together, let our voices be heard – and not be silent.

I talked with a dear friend of mind and asked her, "Let's start a walk to Ottawa" and say "NO TO HST".

At present, I am looking into food and water for the walk, and places to stay at night. It is going to be a tough one. Anyone have any ideas on how we can go about this? I really want to do this, not only for me, but for my grandchildren, my future great-grandchildren, your children, your grandchildren, your future great-grandchildren and generations to come.

We as Anishnaabek need to come together and stand behind our leaders..let's start the walk.

Pat Migwans

Doubts about demonstrations

It's a done deal. No demonstrations can solve this issue of the HST.

The Union of Ontario Indians is getting bigger and wider and our services are being cut back. You see the same Chiefs over and over and over with the same mindset and ideas. The end result is our Nation doesn't advance and our treaties are not being honoured. I am asking the Chiefs to wake up and look at where you are going in representing the First Nations people.

William T. Sayers
Garden River FN

Say thanks to our volunteers

Every year in April during National Volunteer Week, we have a golden opportunity to show our appreciation to volunteers for their service and commitment. Dedicated individuals across Ontario offer their time and energy freely to community organizations.

As Chair of the Ontario Trillium Foundation (OTF), one of Canada's leading grant-making foundations, I feel strongly about the importance of volunteers.

There are many volunteers giving their time and talents to the community. Last year, in the Muskoka, Nipissing, Parry Sound and Timiskaming area alone, more than 3,000 volunteers contributed almost 79,000 hours of their time to support organizations that received funding from our Foundation. If we translate their efforts into value, it comes to more than \$ 1.3 million of giving!

Helen Burstyn
Toronto

Bill C-3 racist, fatally flawed

By Shelagh Day and Joyce Green

In 1982 the new Canadian Charter of Rights and Freedoms guaranteed equality rights, deferred to 1985, which is when the Mulroney Conservative government moved to amend the status provisions of the Indian Act with Bill C-31.

The fix was incomplete. Bill C-31 retained the full Indian status of Indian men, their wives and children, but reinstated women and children who had lost status because of sex discrimination to a second-class category, s.6(1)(c) rather than full s.6(1)(a) status. As a result, Indians who never lost status confer status to their children and grandchildren, while reinstated Indians have a diminished status that they can confer to their children, but not to their grandchildren.

Under section 15 of the Charter, Sharon McIvor challenged the continuing sex discrimination that

gives preferred Indian status to men who married "out" as compared to women who married "out", and to descendants of male Indians as compared to those descended from female Indians. McIvor won in the B.C. Supreme Court and in the B.C. Court of Appeal in 2007 and 2009. As a result, the federal government has to, once more, amend the Indian Act.

Now, another Conservative government is purporting to "fix" sex discrimination in the Indian Act. But Bill C-3 would continue to discriminate, and to confer a weaker form of "status" on reinstated Indians. Although the Conservatives say that Bill C-3 will provide access to Indian status to 45,000 descendants of Aboriginal women who were previously ineligible, it will still not give them equal regis-



Shelagh Day

tration status. The descendants of women will still have less ability to transmit their status than the descendants of men. The legislated inability of one Indian parent to transmit status, known as the second generation cut-off, will apply to them one generation earlier than it applies to male lineage descendants.

In addition, Bill C-3 will still leave out some Aboriginal women and their descendants for no other reason than sex discrimination. For example, grandchildren who trace their Aboriginal descent through the maternal line will continue to be denied status if they were born prior to Sept. 4, 1951 while grandchildren who trace their Aboriginal descent through the male line will not.

Since Bill C-3 proposes only to correct the sex discrimination against the grandchildren of women who lost status by marrying "out", it continues to exclude grandchildren descended from status Indian women who co-parented with non-status men in common law unions. Grandchildren of status Indian fathers who co-parented with non-Indian women are not excluded from registration status.

The Conservatives have offered to conduct broad consultations with bands and Aboriginal organizations following passage of Bill C-3. Many Aboriginal organizations legitimately want to end the colonial regime that the Indian Act represents.

It took McIvor 20 years to take her case to the B.C.C.A. Surely Aboriginal women and their descendants are entitled to equality under Canadian law now. Bill C-3 should end sex discrimination in the Indian Act, once and for all.

Shelagh Day is the Chair of the Human Rights Committee, Canadian Feminist Alliance for International Action. Joyce Green is a professor of Political Science at the University of Regina. This story first appeared in the Women's Court of Canada blog <<http://womenscourt.ca/blog/>>



Cultural diversity a global strength

Following are UN Secretary-General Ban Ki-moon's remarks at the opening of the ninth session of the United Nations Permanent Forum on Indigenous Issues, in New York, 19 April:

The first-ever United Nations report on the State of the World's Indigenous Peoples in January set out some alarming statistics.

Indigenous peoples suffer high levels of poverty, health problems, crime and human rights abuses all over the world.

You make up some 5 per cent of the world's population -- but one third of the world's poorest.

In some countries, an indigenous person is 600 times more likely to contract tuberculosis than the general population.

In others, an indigenous child can expect to die 20 years earlier than his non-native compatriots.

Every day, indigenous communities face issues



of violence, brutality and dispossession.

Indigenous cultures, languages and ways of life are under constant threat from climate change, armed conflict, lack of educational opportunities and discrimination.

Elsewhere, your cultures are being distorted, commodified and used to generate profits which do not benefit indigenous people, and can even lead to harm.

This is not only a tragedy for indigenous people. It is a tragedy for the whole world.

Slowly but surely, people are coming to understand that the well-being and sustainability of indigenous peoples are matters that concern us all.

Diversity is strength – in cultures and in languages, just as it is in ecosystems.

The loss of irreplaceable cultural practices and means of artistic expression makes us all poorer, wherever our roots may lie.

Aboriginal Ontario

Open for Business

A Special Report on Economic Development



Fish market owner hopes funding stays

By Marci Becking

NIPISSING FN – Since 1949, the Canada Ontario Resource Development Agreement (CORDA) has been assisting aboriginal harvesters who practice traditional activities that are also economic ventures.

R&J's Meat and Fish Market located in Nipissing First Nation is one of the businesses that CORDA has helped start and grow.

"There's no way I could have started my business without the funding from CORDA," says Rick Stevens Jr., owner of R&J's Meat and Fish Market. "The \$35,000 I received last year purchased coolers and cooler trailers. I had limited funding to start and I couldn't have done it without them."

Going into his second year of business, the market sells Lake Nipissing fish, beef, pork, chicken, lamb as well as marinades, sauces, batters and spices. They specialize in wild game meatcutting.

Stevens says that he hopes that CORDA will be able to help him grow his business through additional funding.

"I would like to have a vacpac and a walk-in freezer. The plan is to move the wild-game meat cutting to the basement,"

says Stevens.

Union of Ontario Indians Lands and Resources Director Jason Laronde says that there are many instances where CORDA fills funding gaps by supporting projects for which there were no funding sources available – especially those projects proposed by remote First Nation communities that have limited access to economic development opportunities.

"This program has continued to provide one of the only remaining sources of flexible grant resources focused on renewable and sustainable natural resource activities for First Nation communities and their citizens," says Laronde. "Over the years CORDA has evolved to meet emerging and challenging opportunities such as trail development, supporting more humane trapping methods, and sustainable forest management, while successfully combating and maintaining their cultural values and ties to the land."

"Mr. Stevens started out as a fisherman on Lake Nipissing and CORDA funding has allowed him to take his trade to the next level," says Laronde.

Stevens participates in Nipissing First Nation's "Responsible



Rick Stevens Jr. behind the counter at R&J's Meat and Fish Market

– Photo by Lisa Stevens

Fish Harvesting" initiative where he is only able to purchase pickerel from a specific list of fishers.

"We work with the fishery department; I have a sign here that says that I don't purchase fish that were gill-netted. I was able to buy fish that were speared though," he says.

Stevens has also been able to provide some business training for his son James and is hoping to hire him on as paid staff this summer.

"He knows how to do everything – clean fish, make sausages. He can even do a whole moose," says Stevens. "It's really a family business. My wife does the book-

keeping. My brother and sister help out, too."

Stevens is concerned about the future of the CORDA program.

Laronde says that in February 2010 it was announced that the federal government will no longer be renewing the CORDA program beyond 2011 and that the program no longer fit the new framework or the new series of programs that will be set in place by the Government of Canada.

"This new decision by the federal government conflicts with the Minister of Indian and Northern Affairs Minister's comments made in June 2009," says Laronde. "Minister Strahl stated

that the government of Canada 'will support aboriginal participation in resource opportunities' and 'promote partnerships with the provinces and territories to advance aboriginal economic development goals'."

"Mr. Stevens and family are known fishermen on Lake Nipissing and CORDA funding has allowed him to take his trade and livelihood to the next level," says Laronde.

The CORDA program's funding is comprised of 50-per-cent federal funding and 50-per-cent provincial funding, coordinated by the Ministry of Natural Resources.



Anishinabek Nation Credit Union in Garden River First Nation.

Credit Union okayed for housing loans

OTTAWA – John Beaucage, Chair of the First Nations Market Housing Fund, announced that Anishinabek Nation Credit Union (ANCU) is an approved lender for the fund's loans to First Nations in Ontario.

Beaucage, formerly Grand Council Chief of the Anishinabek Nation, also announced the approval of Sagamok Anishnawbek as the second First Nation in Ontario to qualify for loans backed by the Fund.

ANCU will work with the Fund to offer loans to First Nations in Ontario using the Fund's Credit Enhancement Facility. ANCU will serve First Nations across Ontario from its location in Garden River First Nation near Sault Ste. Marie.

"This announcement is another concrete sign of progress along the path of First Nation self-sufficiency," said Beaucage. "First Nations people in Ontario now have access to a home-grown financing option for their on-reserve housing needs, backed by

the Fund. The Fund welcomes ANCU to our list of participating lenders."

ANCU General Manager Allan Moffatt said he was proud to be a Fund partner.

"As the first on-reserve credit union ever to be chartered by the Province of Ontario, Anishinabek Nation Credit Union strives to find innovative loan programs designed to assist First Nation members with home ownership. We are proud to become a partner with the Fund."

The Fund is an innovative initiative established by the Government of Canada and Canada Mortgage and Housing Corporation to give First Nation members greater access to housing loans on reserve and on settlement lands, where appropriate. The \$300 million fund, which has been in operation for two years, is expected to help secure financing for up to 25,000 new homes over 10 years.

Finding business that fits

By Kelly Crawford

SUDBURY – If you're going to start your own business, it should fit your personality.

That was one of the key messages delivered to participants in the first Aboriginal Youth Business Conference staged in March 18-19 by Waubetek Business Development Corporation and Geztoojig Employment and Training.

Jerry Debassige, M'Chigeeng First Nation, was inspired by the various conference speakers.

"One of the key messages that I picked up from speaker Derek Debassige, was to become an expert in your Path."

Jerry, a student in Georgian College's Business Program, said the conference was ideal for someone with his career vision.

"The reason why I chose to take business in school was to prepare myself for both a job in an organizational setting and to prepare myself for the chance that



Jerry Debassige considering business option

I might become a business owner. I have a lot of ideas. I am just in the process of narrowing it down. That is one of the things that this conference is all about, narrowing down your idea to what it going to fit your personality."

Debassige is interested in focusing his business around something he is passionate about, in his case golf.

"That was one of my ideas, opening up a golf pro shop in M'Chigeeng," said Debassige, whose shop would include simulators, batting cages, and a café. "For me it has always been a dream to come back home and work. To open up a business is also a dream in itself."

"It has given me insight to some demographics and how important marketing and researching your areas are to success. The speakers were motivational," empowering,

Social Services

To advocate on social issues affecting our people



ASK HOLLY

BY HOLLY BRODHAGEN

askholly@gmail.com



Rejection at Walmart

When does acceptance equal defeat?

Recently, a reader contacted me regarding the rejection of his Status card at Walmart stores in the Montreal area. After investigation I found that Walmart stores in the Montreal area will accept Status cards from members of the Kahnawake reserve. The Walmarts in the Montreal area have an agreement with Kahnawake reserve to accept their Status cards as an exception to the company policy. After speaking to a number of individuals, I have found that a number of Walmarts make exceptions to the company rule and accept Status cards regardless of what reserve the individual hails from.

The results of my investigation got me thinking about the overall issue of the use of Status cards. I was surprised by the number of people I spoke to who were upset about having their Status cards rejected by a number of different stores and yet they continue to shop there. Personally when I feel that I am being mistreated by a store or its worker I make a complaint and if that is not addressed then I don't go back.

Would you go back to a restaurant that serves horrible food, has inflated prices and unclean bathrooms? Nope. So why would you continue to go to a store that rejects your most basic rights?

Not that I suggest boycotting a store at the first sign of problems. Instead, be proactive and speak to a manager. If they do not remedy the situation, go higher up to the district manager, owners or head office. If those calls do not resolve your concerns then you should think about whether shopping at that store or receiving those services is worth the loss of your rights. Don't just think about yourself in this situation but also the many others who are doing the same thing. Maybe when enough people make complaints or withhold their financial support, companies and corporations will realize that they need to respect the rights of First Nation people, no exceptions.

When asked by the reader to investigate the Walmart situation, he asked what was happening to our First Nation rights and who was working to protect them? My answer was that many people are working to ensure that we do not lose our rights, including your band council, government officials, media and activist organization but they need our help. We, the ordinary people, have to be willing to fight the big and small battles and to support their efforts.

If we want to protect our rights, that means making complaints, exercising our rights whenever possible and be willing to walk away from a great deal. Acceptance of a company policy that rejects our rights might be seen as defeat.

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

Beaucage new youth advisor

TORONTO — Ontario has appointed John Beaucage as the first Aboriginal advisor to the Minister of Children and Youth Services, Laurel Broten.

Beaucage will help improve services for Aboriginal children and youth, both on and off reserve, by providing advice on Aboriginal child welfare issues for a period of one year. He will also be available as an expert resource to the Commission to Promote Sustainable Child Welfare.

A former Grand Council Chief of the Anishinabek Nation, Beaucage is currently Chief Executive Officer of the Lake Huron Anishinabek Transmission Company.

Beaucage, who lives in Wa-

sauksing First Nation near Parry Sound, said: "I am honoured to be a part of our province's efforts to help its Aboriginal communities. Experience teaches us that the best way to build solid relationships is to listen. I sincerely look forward to hearing from, and engaging with, Aboriginal leaders across the province in an effort to advise our government on how to better support our children and youth."

Aboriginal children and youth account for approximately 35 per cent of the Aboriginal population in Ontario and approximately 21 per cent of Ontario's 9,000 Crown wards are Aboriginal children and youth of Indian or native heritage.



Mike Esquega presents his break-out groups vision of the Child Welfare Law.

Child Welfare Law takes shape

By Christian Hebert

NIPISSING — The developers of the Anishinabek Nation Child Welfare Law held a Strategic Planning Session at the Elders Hall on Nipissing First Nation on April 26-27.

The session was the next stage in the development of a new law, following a series of community consultations that took place in Summer and Fall 2009. It was well attended, with the presence of community Elders, Anishinabek Nation Grand Council Chief Patrick Madahbee and Deputy GCC Glen Hare providing political representation.

Also onhand were a number of field workers and managers from various Anishinabek child welfare agencies across the province, including representatives from Manitoulin's Kina Gbezhgomi Child & Family Services, Dilico Anishinabek Family Care based in the Lake Superior area, Nog-da-winda-min Family and Community Services from the North Shore of Lake Huron and Mnaasged Child and Family Services in the South West of the Anishinabek Nation.

The session was an exercise in taking the initial phase to the next level, with the development of Vision and Mission statements of an Anishinabek Child Welfare Law; evaluating the strengths, weaknesses, resource needs and opportunities it provides, and focusing on actual implementation strategies when the law is ratified.

Discussions dealt with questions about priority, responsibility, allocation of funds, capacity building

and cultural implementation. Responsibility was a key topic as it was emphatically stressed that it is the duty of each citizen of the Anishinabek Nation to make the pledge: "I am responsible for our children".

Another point of concern was to ensure that the final version of the Child Welfare Law represents the identity, culture and language of the Anishinabek citizens it will govern.

"The input from every person was critical to the Law's development" said Anishinabek Nation Social Director Adrienne Pelletier, who was pleased with the session results. "We also received project guidelines from our Elders, which is the proper process for everything we do." Pelletier added that more youth representation at planning and development sessions would also be very welcome.

The next phase of the plan will involve presentation of the strategic planning report, along with the Draft Report from the community consultations to the Grand Council Assembly June 10 on Fort William First Nation. Once the draft ANCW law is endorsed, it will be taken back to the First Nation communities for approval before a final version is drafted. Despite being part of a heavy agenda for the Assembly, leadership is confident the importance of continuing the law-creation process will get its due attention.

"Our children are our most precious resource," says Madahbee. "And our children are the most important part of our people's future."

Children's Aid supports Treaty Rights

TORONTO — The Ontario Association of Children's Aid Societies (OACAS) says Aboriginal children and families should live in a Province where they are treated with equity, respect and justice.

"Aboriginal communities should receive their fair share of funding and the resources promised to them in treaty agreements --not only for child welfare services – but for other critical community supports," the association said in an April 14 news release to announce the release of a report on the well-being of children in care in Ontario.

The report makes recommendations for changes in three priority areas: services for Aboriginal children and families, adoption and youth growing up in care.

The association envisions a strong public adoption system, centered on the child, which helps every child to have a legal family. It says Ontario

needs an updated system which is fully-funded and includes subsidies and post-adoption services for families.

It advocates changes to ensure youth can stay in care until they complete their education. Changes are also needed to legislation, policy and funding to support adoptive or legal families.

The report provides information and data that describes the services received by over 27,000 children and almost 25,000 families from their local agency. The report also gives an overview of the factors driving the needs for services offered by Children's Aid Societies (CASS), the legal mandate of CASS, the investments required to keep children safe, the checks and balances in place to ensure accountability, and how Ontarians can help improve the quality and standard of living for children and youth in care.

World's best athletes now wearing her art

By Kathleen Imbert

VANCOUVER – The Orca whale and Raven themes engraved on the Olympic and Paralympics' medals for the Vancouver 2010 winter games were designed by West Coast artist Corrine Hunt, who has Kwakwaka'wakw and Tlingit roots.

Corrine is from the Raven Gwa'wina clan, and her traditional name -- Gelatleg'less -- killer whale scratching her back on the beach -- was given to her at a potlatch by her maternal grandmother.

Corrine worked on the medals



Corrine Hunt



in collaboration with Omer Arbel, a Vancouver artist and industrial designer, and the Royal Canadian Mint.

"We went to the Mint in Ottawa, had video conferences, a visit from the Mint's technicians to Vancouver and the final question--Can you make it? -- was answered by the unique design that became known around the world during the 2010 Winter Games.

The 615 medals created for the Olympics and 399 for the Paralympics were the first of their kind. Manufactured by the Mint, the medals were not flat but "have a curvy surface that echoes the mountains and waters of the coast of British Columbia" Hunt explains.

"The Orca whale design was based on a treasure box. Two sides of the box represent the head of the Orca and the individuality of the athlete, the other two sides, the body of the Orca, are the community of the athlete" she added. "The Orca has strength and is tied to its community."

"The raven is creative and able to work through a lot of challenges as have done the Paralympics' athletes," says Hunt, who also chose the raven to honour her uncle who is paraplegic.

There were 640 crops taken

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Rabbit & Bear Paws



from Hunt's drawings for the Olympic medals so that each athlete would have their own distinct medal.

"Each design is a different crop from my drawings making each medal unique. Now each athlete is connected to each other with a portion of the big picture," she says.

The Olympic medals were a big attraction at the Vancouver games. At the Royal Canadian Mint pavilion there were six-hour line-ups

of spectators waiting to see and touch the gold, silver and bronze medals that contained a piece of West Coast Native culture.

Since the Olympics, Hunt has become somewhat of a celebrity. Over 10,000 people visited the Aboriginal Artisan market every day for the 16-day Winter Games, and she was interviewed by the world's media. She was also featured on CTV's First Story (<http://bit.ly/dCogD9>).

Corrine Hunt designs furniture and the Museum of Civilization in Ottawa has recently purchased two of her pieces. She also designs reading glasses in collaboration with the company, Aya.

Future projects include building a totem pole with Six Nations, and in her village of Ts'akis there will be a youth exchange with Dresden, Germany and Hunt will be consulting for an exhibition.

RESPONSIBLE GAMBLING

ASSOCIATION OF IROQUOIS AND ALLIED INDIANS www.aiai.on.ca

AIAI: RESPONSIBLE GAMBLING PROGRAM 2010



TIPS FOR RESPONSIBLE GAMBLING:

- Set a money limit and stick to it.
- Set a time limit.
- Balance gambling with other activities.
- Never chase losses.

HELP IS AVAILABLE:
Ontario Problem Gambling
Helpline
1-888-230-3505
www.opgh.on.ca

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.

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One way that we can encourage healthy lifestyles and at the same time initiating community events and family time is to think of creative ways to 'spend' one of our most valuable assets, our 'time'. Whether it be a family night of watching movies, going to the park, playing sports, socials or just visiting with family & friends.



AIAI's RGP Goals:

- 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.

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



WENJI-BIMAADZIYING/ OUR ENVIRONMENT



Kyra Moses-Mcwatch using one of the recycling bins in the community.



Lynda Banning, Donna Mullen and Judy Currie loading up a truckload of trash in Fort William.
– Photo by Ron Fisher

Going green for a brighter future

By Juanita Starr

PIC RIVER – In the spirit of being more environmentally responsible, the Ojibways of the Pic River First Nation's Lands and Resources department launched a Recycling Pilot Program in March 2010. This includes a bi-weekly roadside pick-up of recyclables for the 144 households and community buildings such as the Band Office, School and Health Centre. A one-year pilot project was made possible through the Lands Environmental Action Fund grant that Pic River applied for last year.

Pic River decided that a recycling program was appropriate for its membership. They designed it for residents to become stewards of the land, through the promotion and use of recycling and continually urging the support of the community to ensure the success and longevity of this program. Pic River is well-known for its "green" renewable energy endeavors such as hydro-electric and wind generation projects, so this project seemed appropriate.

Since the program started and two pick-up dates have passed, there has been an increase from 26 to 37 households. The total amount of recycling bags that diverted the local landfill for the month of April was 172.

"We expect the numbers to increase as we continue educating our people about this program each month," says Juanita Starr, Lands and Resources Assistant who oversees the recycling program. "Our

next target group will be the school age children. They will be able to carry these positive teachings home and hopefully encourage their families to participate."

The community's location is not easily convenient for recycling in Northwestern Ontario with the nearest depot being in Thunder Bay. "Pic River was fortunate enough to partner with a neighbouring municipality, who already had a contract with ReCool, to lower costs," says Debi Bouchie, Band Administrator.

"It is definitely a change to get used to recycling. The average family disposes of approximately one to two bags of domestic garbage a week. You can cut that in half by recycling, therefore saving money and fuel. Every little bit helps," adds Ms. Starr.

Carrying forth their efforts, the annual traditional pow-wow held in July will feature a "green" theme with "Go Green for Mother Earth." During the weekend, there will be recycling resources available to the public and recycling receptacles for collection.

As the recycling program continues into 2011, Pic River's goals remain clear: increase their numbers of participation, monitor viability of recycling in a small First Nation community, build awareness of this "green" way of living for their community members and maintain the natural environment and beauty of their traditional territories.

UOI cleans house

By Marci Becking

UOI OFFICES – Earth Day was celebrated at the three Union of Ontario Indians satellite offices on April 23.

Spearheaded by Akiing-bemosejig, the UOI's environmental committee, staff were encouraged to participate in a clean-up.

The Curve Lake office teamed up with the surrounding community. Chochi Knott, co-organizer for the event and she says that they are looking forward to doing this again next year.

"My dad brought the firewood for the fire. I brought the strawberries and Merritt Taylor, Doug Williams, Shirley Williams conducted the sunrise ceremony," says Knott. "Liz Oswamick drummed the water song and the Unity Women's Drum group from Trent University did two songs. The ceremony was followed by a potluck breakfast and we had about 40 people in attendance."

Up at the Fort William office, Lynda Banning says that the staff participated in Thunder Bay's clean-up.

"We cleaned up from the toll booth on Mountain McKay to the top of the incline. There were four of us: Ron, Donna, Judy and myself. The temperature up there was 23. We found clothes, couch cushions, pillows, and someone left behind a full garbage bag that got torn apart," says Banning.

At the Nipissing site, staff

raked leaves and picked up 15 bags of garbage around the offices.

"I was impressed by everyone's enthusiasm," says Nicole Latulippe. "People came out with their work clothes on ready to rake and pick up garbage. After an hour we had already collected about 15 large bags of garbage. Watching the teepee go up and sharing a potluck lunch was the cherry on top of a great Earth Day."

Akiing-bemosejig meets on a regular basis and is now working on initiatives that will make this year's Annual General Assembly a greener event.



Grand Council Chief Patrick Madahbee helps out with the raking at the Union of Ontario Indians office in Nipissing FN.
– Photo by Marci Becking

First Nations warn PM not to weaken environmental law

VICTORIA – Proposed changes to federal environmental law are an effort to cut aboriginal people out of talks around sensitive projects – including one announced in April – and conflict will be the result, native leaders say.

Aamjiwnaang First Nation near Sarnia, Ont., and about 20

other First Nations have written to Prime Minister Stephen Harper demanding he withdraw the amendments to the Canadian Environmental Assessment Act.

Ron Plain, an Aamjiwnaang member, said the proposed amendments – part of the Conservatives' Jobs and Economic Growth Act –

could result in some sensitive projects proceeding without environmental assessments and proper consultations with aborigines.

"It's looking for ways to not consult when it pertains to environmental assessments on major projects," Plain said in an interview.

"Without a federal environmental assessment, we won't be notified of anything of these federal projects. They will just go ahead."

He said natives are prepared to fight Ottawa to maintain their rights when it comes to environmental projects.

He said the Sarnia area, and especially Aamjiwnaang is known for its extensive chemical pollution due to the area's many petrochemical refineries.

"My community was called the most polluted spot in North America by the National Geographic Society."

ANISHINABEK

Red leadership thinking green

By Maggie Wright

TORONTO – National Chief Shawn Atleo and Grand Council Chief Patrick Madahbee have committed to facilitating a national (perhaps even Pan-American) Aboriginal-led green energy policy development forum in the next six to twelve months.

The leaders delivered that message during the fourth annual Powering Up Aboriginal Energy Conference April 26-27. The event sent a clear message to all participants: given that Canada needs more clean energy and that most untapped clean energy resources are on tribal land, First Nation, Inuit, and Metis communities have power – green power.

The conference provided an information and networking forum for Aboriginal leaders, project developers, energy companies, bureaucrats, and politicians to collectively identify “green energy” opportunities, as well as address the ongoing barriers to success in the field – the lack of a clear policy framework, human resource capacity, and financial capital.

Ontario Minister of Energy and Infrastructure, Brad Duguid, spoke on “New Economic Future Through Clean Energy” and National Chief Shawn A-in-chut Atleo’s topic was “Clean Energy Projects for Today and Tomorrow.”

Additional presentations over the two days included:

- Why Canada Needs Partnerships with Aboriginal Communities for a Clean Energy Future;
- The Future of Electricity Transmission (featuring the Lake Huron Anishinabek Transmission Company as presented by Grand Council Chief Patrick Madahbee and Lake Huron Regional Chief Isadore Day, with a clear emphasis on identifying appropriate accommodation prior to consultation in moving projects forward);
- Break-out sessions on Biomass, Wind, and Hydro as presented by various Aboriginal communities;
- Northern and Remote Community Examples;
- Prospects and Power Projects: Employment and Training Opportunities on Aboriginal Lands;
- Ontario Power Authority’s Feed in Tariff (FIT) Program; and
- New Funding and Financing Initiatives

Anishinabek Nation leaders see enormous development opportunities across their territories, given the provincial government’s Green Energy Act, recent legal rulings around duty to consult, climate change action, national recognition for Aboriginal Economic Development (Aboriginal youth continue to be one of the country’s largest untapped resources), and general public expectation.

Key market and policy opportunities will include further development of the Green Energy Act framework, the renewal of public programs, much higher priority on capacity building, development of creative mechanisms for large project opportunities, and arrangements to better integrate long-term (“sustainable prosperity”) economic development planning into projects.

Maggie Wright is a policy analyst with the Intergovernmental Affairs unit, Union of Ontario Indians.

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• May 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



Trust paying off

Myles Thibault, representing Garden River First Nation Public Works, received a cheque for \$250,000 for the construction of the new five-bay garage from Margaret Hele and Karen Williams, representing the Garden River Community Trust. Co-Chair.

“Thanks to the people of Garden River and the Trust for approving this project,” Thibault told community members gathered April 13 in the newly-constructed garage. “We have grown. We have just signed a 12-year contract with MTO.” The Trust also presented a cheque for \$29,000 for fire services to Garden River Fire Chief Steve Nolan and one for \$1500 for project planning to Caroline Barry, Garden River CEO. To date the GRC Trust has funded 33 projects for a total of \$1,452,135.

– Photo by Margaret Hele



Power behind charity

Ontario Power Generation representative, Paul Lafontaine, presents Grand Council Chief Patrick Madahbee with a \$5000 cheque for the Anishinabek Nation 7th Generation Charities. “This year we helped a man who had diabetes and nearly lost his legs,” said Madahbee. “We got him the surgery he needed in the States – there are others in our communities suffering and the charity helps wherever it can.”

– Photo by Marci Becking



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

Health Secretariat



Why not our food?



By Christine McFarlane
TORONTO – Dr. Cyndy Baskin wants to know why supermarkets don't carry traditional First Nations food.

"It leaves you to wonder how big a role invisibility plays in the Indigenous people's communities," said Baskin, a Ryerson University professor of social work who in 2006 launched her project "Indigenous Youth Exploring Identities through Food Security".

The goal of the project, Baskin told a workshop during Aboriginal Awareness Week at University of Toronto, was "to identify how food and food security impacts the cultural identities of Indigenous youth, who are in different geographic locations in the Americas, with distinct (and yet, similar) colonization histories and are living in different social, political, economic and natural environments."

According to Baskin, both communities realized that food security is one aspect of well-being and holistic health for Aboriginal peoples. Everything is connected, including land reclamations and treaty rights."

Krista stars in HIV film



An educational movie "Walk the Medicine Wheel" produced by the Union of Ontario Indians HIV/AIDS program will feature 27 year-old HIV-positive Cree woman, Krista Shore from Peepeekisis First Nation. She openly shares her journey – foster care, addictions, street life – that brought her to the present with three children, including a six-month baby girl. Krista is now an advocate for First Nations people living with HIV/AIDS (FNPHA).

To hear more about Krista's story and to receive a movie when it is released in June, please contact Jody Cotter, HIV/AIDS Coordinator jody.cotter@anishinabek.ca

Union honours five frontline health staff

CURVE LAKE FN – Under the Aboriginal Health Human Resource Initiative (AHHRI), the Union of Ontario Indians – for the second year in a row – would like to acknowledge the hard work and dedication of five frontline workers who were nominated by their peers in the health field.

All of the award winners have contributed significantly to the health and wellbeing of individuals, families, communities and the Anishinabek Nation as a whole. They have demonstrated commitment in the area of health and are great educators and positive role models in the community. Below are snapshots of the 2009 recipients.

Elizabeth (Liz) Stevens has been committed to her community, Nipissing First Nation, for more than 22 years as a Community Health Representative. She has been coordinating health career fairs for over ten years to support community students. Her message that First Nation students can choose and succeed in a health career has positively shaped attitudes, increased interests and options for students in the healthcare field. Her background includes: Native Community Care Counseling; Dale Carnegie Course; Active Parenting Leadership Training; and, Certified Car Seat Technician.

Kimberly Fisher has worked at the Chippewa of the Thames Health Centre for the past seven years as the Home and Community Care Assistant. She facilitates workshops and training for Personal Support Workers and actively participates in the Seniors Annual Barbecue and Christmas Dinner. She is currently enrolled at Fanshawe College taking administrative health. Her background includes a Native Community Worker: Traditional Aboriginal Healing Methods diploma from the Anishinabek Educational Institute and St. Clair College.

Melody Taylor has been employed with Curve Lake First Nation Health and Family Services for over 30 years as the Custodian for the Day Care Centre and more recently the Health Centre. She is a member of the First Nation's Health and Safety Committee, and her attention to detail and cleanliness contributed to decreasing the spread of the HINI and other flu viruses when they struck the community. She is a role model for the youth and has demonstrated that all levels of a health career profession are important.

Monica Hendrick has been employed with the Chippewa of the Thames First Nation Health Centre for 15 years. As a CHR she has implemented several programs in the community that have contributed to increased physical activity, healthy eating, and diabetes education and awareness. Monica shares her knowledge with community members and has organized various training workshops for the employees at Chippewa of the Thames. She is a graduate of the Community Health Representative (CHR) program out of Mohawk College.

Stephanie French has been employed at the Chippewa of the Thames Health Centre for the past eight years and wears many hats in her role as a Community Health Representative, including Healthy Babies Healthy Children Lay Home Visito; and Seniors Coordinator. From writing proposals to implementing programs, Stephanie is busy offering programs to infants, parents, seniors and the community as a whole. Her background includes a Native Community Worker diploma from the Anishinabek Educational Institute and St. Clair College.

For more information on the program, please contact Mindy Taylor, Aboriginal Health Initiatives Officer or Autumn Watson, Health Retention and Support Officer at (705) 657-9383.

Walpole opens own pharmacy

BKEJWANONG – Since April 14 citizens of Walpole Island First Nation have had access to a community-owned pharmacy located on their own territory.

A band spokesperson said the project has three goals: to enhance the health and well-being of our membership with professional medical services, to build prosperity within our community, and to build capacity and train our people to be professionals within the pharmaceutical industry.



Mental Wellness Team members: Front to back, left to right: Sally Dokis, Cheryl Shawana, Dr. Brenda Restoule, Julie Ozowagosh, Mariette Sutherland, Susan Manitowabi, Lana Pine, Phyllis Kinoshameg, Danny Manitowabi, Debbie King, Diane Jacko, Joseph Laford, Frank McNulty (Health Canada)

Mental health issues have colonial roots

By Heather Campbell

SUDBURY – The Mental Wellness team is getting closer to being able to ensure our communities have the best support to navigate out of the aftermath of colonization. This team of multidisciplinary mental health professionals hosted a two-day conference in Sudbury recently to launch a new pilot project. The Raising the Spirit conference provided community workers, from ten First Nations communities in the northeast region, with presentations on addictions, mental health and traditional healing practices.

Funding from First Nations, Inuit and Aboriginal Health for a two year pilot project will allow the team to work closely with community workers. "We have been developing this pilot project for over three years," said Team Chair, Danny Manitowabi. "This project is about building capacity. We lost our way, always in crises mode. We need to put the supports back in the community."

Only a few projects were funded across Canada.

The conference featured Dr. Marlene Castellano, a member of the Mohawk Nation, Bay of Quinte Band, Rupert Ross, First Nation and Inuit Health Branch and Bill Mussell, Sal'ishan Institute.

Castellano, who is past chair of Native Studies at Trent University and a recipient of the Order of Canada and a National Aboriginal Achievement Award, shared her vast insights about working with First Nations to heal from the trauma of colonization.

Castellano talked about how the impact of historical trauma appears in our youth today. "Asking why grief is connected to three and four generations before, and coming to understand it is carried in their hearts today," said Castellano. "This kind of trauma causes emotional numbing and avoiding situations that enable the ability to sustain relationships and interferes with having a good life," she explained. "Ceremony can reach into numb feelings and open some of those doors. A mystical awakening can happen in the sweat lodge."

Castellano has seen lots of change in 50 years. "We need to keep building our cultural competency, and breaking down barriers," she told the 100 participants. "We have come a long way in healing but not complete until there is a balancing of nations."

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Inter-governmental Affairs

Protecting Aboriginal and Treaty Rights

Tories to ignore proposed changes to bill on Status

OTTAWA – The Harper government has indicated it intends to ignore presentations by the Native Women's Association of Canada and the Assembly of First Nations that resulted in the House of Commons Aboriginal Affairs Committee passing an amendment to Bill C-3 that would ensure that Parliament eradicates gender discrimination under the Indian Act's provisions concerning entitlement to status.

"Our amendment guarantees gender equity in the Indian Act by ensuring that no descendant of a status woman is relegated to lesser status, or no status whatsoever," said Liberal Party Aboriginal Affairs critic Todd Russell. "We are calling on the government to support this when it comes to a full vote in the House."

Conservative committee members voted against the proposed amendment to Bill C-3, which responds to a court ruling in the 25-year fight by Sharon McIvor against the government of Canada.

The Harper government also said it would not support amendments to Bill C-3, which would give Indian status to the grandchildren of status women who married non-status men and who were born between September 4, 1951 and April 17, 1985. The Indian



Todd Russell

Act's gender discrimination would remain for thousands of children born outside that time frame.

"The Harper government has denied all attempts to eradicate this gender discrimination – just as they have spent four years ignoring pleas for a full investigation into the hundreds of murdered or missing Aboriginal women and girls," said Russell. "Clearly, they don't view First Nations women as worthy of their attention."

The Liberal amendment to Bill C-3 addresses the long-standing injustice that has denied some direct descendants of First Nations women the entitlement to full status under the Indian Act. Direct descendants of status men born before April 17, 1985, have always had full entitlement to status, but the descendants of status women who married non-status men, and those that were born out of wedlock, are discriminated against simply because they descend from a woman.

"The Conservative government must respect the voices of witnesses, including Sharon McIvor and national and regional Aboriginal organizations like the Assembly of First Nations and Native Women's Association of Canada, and stop its denial of gender equality," said Russell.

Chiefs Corner

Biinjitiwaabik Zagiing Anishinaabek (Rocky Bay)

Chief Bart Hardy



Political Career: Councillor, Chief

Vision for community: To have a sustainable economic future - to be self-sufficient.

Community accomplishments/challenges: We have worked successfully towards a new school for our First Nation.

On a personal note: I'm interested in hunting, fishing, trapping and carpentry. I was asked by membership to run for Chief.

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MISSION

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

Digging Ipperwash Park

KETTLE & STONY POINT FN – Ipperwash Project Coordinator Nicole Latulippe spoke with Brandy George, citizen of Kettle and Stony Point. Her mom's family is mainly from Kettle Point and her father's family is from Stony Point. For the Ipperwash Park Archaeological Assessment, George is the Project Archaeologist responsible for mobilization and project planning. She works directly with the community – providing updates and conducting the actual fieldwork. As well, the project is being conducted under her licence which means that she is responsible for any artifacts found and any notes and pictures taken until an appropriate community facility can be built to store them.



Archaeologist Brandy George

or excavate any of these sites. It is also hoped that the information gained from the assessment would add to the already rich cultural background of the communities involved.

Where in particular are your sites of interest – in the park, at the beach, in and around the military camp?

This assessment was focused on all of the lands within the boundaries of the former park itself. This included the beach, former campsites and day use areas. I am unable at this time to say anything specific in regards to what may have been found. This information may be released at a later date at the discretion of the Kettle Point and Aazhoodena communities.

Why is this work important?

This work is extremely important for a few different ways. Any archeological sites or artifacts discovered would lend physical evidence to the oral history that has been passed on by elders and families for years. Anything archaeological would also bring potentially new information to these existing oral histories. As well, any archaeological sites and artifacts discovered would hopefully provide another way to relate the oral histories to those living today. When you can see the objects left by your ancestors as they went through their own daily lives, it brings a sense of pride and connection to know that others were there before you. I think by adding to the cultural and oral histories, the artifacts and sites found during any archaeological assessment in traditional territory can help communities to say this was us back then, this is us now and we will still be here in the future. Community-based archaeology is important and this is where we need to get to within Ontario archaeology, and that is something that I hope to be able to work on any way I can.

When did the study begin? When is expected to end? What would be some expected outcomes of the work?

The archaeological assessment began in Spring of 2009 and is at this point an ongoing project. The major outcome of this work would be to clear one of the hurdles in the way of the land transfer. To transfer land in Ontario, it generally requires an archaeological assessment to document any sites of cultural importance and to suggest ways to protect

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.

Lands and Resources

Ensuring access to natural resources



Lake Huron Bio Conservation Strategy Workshop Group

-Photo by Randy French

Conserving biodiversity

By Sarah Louis

SUDBURY – Rhonda Gagnon and Sarah Louis of the Water Unit in the Lands and Resources Department at the Union of Ontario Indians participated in a Lake Huron Bio Diversity Conservation Strategy knowledge-sharing opportunity hosted by the MNR in Sudbury on March 22.

The workshop, facilitated by Randy French of French Consulting, provided participants with a platform to voice perspective and share additional information on directives pertaining to the conservation of Lake Huron's Biodiversity.

The group was asked a series of questions such as "what is biodiversity?" and "what are some of the problems facing Lake Huron?" This sparked discussions and led to a brain-storming session on priority areas around the lake and actions needed to address the issues; and resulted in a wall covered in thoughts and ideas.

The latter focus of the workshop was on applying the knowledge shared in the morning, to existing strategies being delivered on Lake Huron. In addition to an overview of the creation, status, and considerations (such as aboriginal interests) of the conservation strategy, there was also a presentation on the mapping methodology used and participants were able to analyze hard copies of the maps. These maps showed areas of varying biodiversity concentrations, migration of pollutants, and areas of concern. Much attention was given to using participant input to evolve strategies on climate change, dams and other barriers, housing, urban development and shoreline alteration, non-point source pollution and invasive species.

Having female majority among participants, these traditional keepers of the water gave the MNR an Anishnabe-kwe perspective on the water body and protecting the lifeblood within. Through stories, teachings and other wisdom, it was a day filled with understanding, advancement and relationship-building.

Forestry community engagement sessions

May 25 - Fort William Noon - 4:00 pm

May 26 - Red Rock 6:30 pm to 9:00 pm

May 27 - Garden River Noon to 4:00 pm

June 3 - Rama Noon - 4:00 pm

June 15 - Whitefish Lake Noon to 4:00 pm

June 16 - Sheguindah Noon to 4:00 pm

To register, please contact Barb Naveau, Forestry Assistant,

navbar@anishinabek.ca or call 705-497-9127 ext. 2255.

Forestry Agreement update

The Parties have completed the remaining work on the Implementation and Dispute Resolution Chapters and have reached the stage of completing a Draft of the Final Forestry Agreement. They are now ready to move to the next steps which involve the development of a draft Implementation Plan and internal review processes which includes community consultation.

Bridging the Elder and youth gap

By Arnya Assance

NIPISSING FN – The purpose of bringing the Youth and Elders together to Nbisiing Secondary School on March 30 and 31 was to 'Bridge the Gap' and have an informal session with a focus of Lands and Resources – and for the participants to begin thinking about 'resource benefit sharing', an issue front and centre for the Anishinabek Nation.

Martin Bayer, a citizen of Aundeck Omni Kaning and lawyer with Weaver Simmons provided an overview of Resource Benefit Sharing – from Legal and Treaty perspective.

A frank discussion took place about our rights as legal instruments, what the Treaties originally signified, and how they are living breathing documents. He also identified for the group the imbalance between two signatories, and how we have not benefited.

Maurice Switzer, a citizen of Alderville First Nation, and UOI's Director of Communications presented a communications perspective to Resource Benefit Sharing. Maurice spoke about the ways and means our ancestors communicated with the newcomers. Maurice brought with him the Anishinabek

Nations 1764 Niagara Wampum Belt, Two Row Wampum, and Dish and Spoon Wampum.

Grand Council Elder Gordon Waindubence, citizen of Sheguindah First Nation, spoke about the Clan System, and how this was our historical governance structure.

As with most things, we include ceremony, the timing was right for us to honour Lake Nipissing.

A few hearty souls joined Elder Gordon in the semi-frozen shores of Lake Nipissing with prayer, song and an offering of berries and tobacco.

The Elders Youth Gathering was a first step to "bridging the gap". It was heard that the gathering inspired students at Nibiising to Sweat and ask the Creator to assist them to prepare for their own Elder Youth Gathering; a few of the participants were taking back the issue, and organizing their own gatherings.

For those Anishinabek Nation citizens, Youth and Elders who weren't able to participate, no worries; this was a first step, with many more to come – be it locally-organized, regionally-organized or Nation-wide.



Participants at the Youth and Elder gathering held at Nbisiing Secondary School.

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.

Memengwenh (Monarch Butterfly) - considered Special Concern



Memengwenh (Monarch Butterfly)

Distribution – widely spread throughout Southern Canada (coast to coast) and throughout the U.S.

Threats – environmental conditions, herbicide use, loss of breeding habitats, logging and human disturbances at the winter migrations sites in Mexico.

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.

MISSION

E-DBENDAAGZIJIG / THOSE WHO BELONG

Citizenship Commissioner addresses Bill C-3

Jeannette Corbiere Lavell
President of The Native Women's Association of Canada
addresses The Standing Committee on Aboriginal Affairs

Thank you for providing the Native Women's Association of Canada (NWAC) with the opportunity to speak with you here today regarding our perspective on Bill C-3: Gender Equity in Indian Registration Act, which was tabled in the House of Commons on March 11, 2010.

The Indian Act has been used as a tool by the federal government to limit who is and who is not an Indian. This has had particularly devastating impacts on Indian women who were targeted for exclusion based on European values of the roles of women as well as the key roles that Indian women played in their communities.

Aboriginal women commanded the highest respect in their communities as the givers of life and were the keepers of the traditions, practices and customs of the nation. It was well understood by all, that women held a sacred status as they brought new life into the world.

I am going to spend a few minutes of my time here to discuss some of the key historical provisions of the Indian Act as they tell a story and offer insight as to what needs to be done, or perhaps, more aptly, what needs to be undone so that we can have the discussion and a better understanding of citizenship.

Status and membership, words that now denote the language of the Indian Act, are divisive and undermine our ability to discuss this issue in a language that would allow us to be more inclusive and broad based. Interestingly, in 1850, the definition of Indian was inclusive and included any person of Indian birth or blood, any person reputed to belong to a particular group of Indians and any person married to an Indian or adopted into an Indian family.

But it was only a few years later in 1869 that legislation came into effect that introduced the concept of an Indian woman losing her status and that of her children upon marriage to a non-Indian man. This limitation and loss of status, however, did not apply to Indian men.

The 1876 legislation maintained this provision and went even further and confirmed Indian male lineage and included in its definition of Indian, any woman, whether Indian or not, who was married to any male person of Indian blood reputed to belong to a particular band. Thus, a non-Indian woman was defined as an Indian through the male lineage.

In 1951 the legislation (in addition to creating an Indian registrar) maintained the male privileged provisions. In addition, the legislation introduced what is now referred to as "the double mother rule". This rule provided that if a child's mother and paternal grandmother did not have a right to Indian status, other than by virtue of having married an Indian man after September 1951, the child only had Indian status up to the age of 21.

In the 70's, I myself brought a case challenging the discriminatory legislative provisions of the Indian Act under the Canadian Bill of Rights. The Supreme Court of Canada in 1973 were divided and ruled that the provision did not result in any inequality under the law with the reasoning that Indian women who married out were treated equally. It was as a result of situations like my own, and many other women like me, that the Native Women's Association of Canada coalesced. Thirty-five years later we are still dealing with the same issue.

In the early 80s Sandra Lovelace, an Indian woman who married out, was successful before the United Nations Human Rights Committee in securing a finding that Canada was in violation of Article 27 of the International Covenant on Civil and Political Rights which protects the right to practise one's culture and language, in community with other members of a person's group.

Following the Charter in 1982, Bill C-31 was enacted in 1985, which did deal with some of the gender issues to the extent that it reinstated women who had lost status by marrying out and those who had lost status at 21 due to the double mother rule. But this legislation continued to discriminate against Indian women who married out as their children were registered as 6(2)s and it did not correct the previous discriminatory practices contained in the Act over time. In fact, it created a whole new scope of discrimination based on status and membership that continues to be felt today.



Native Women's Association of Canada president and Anishinabek Nation Commissioner on Citizenship, Jeannette Corbiere Lavell winner of the Governor General Award Commemorating the Persons Case, Karen Green – Executive Director of the Native Women's Association of Canada, Lynn Gehl and Governor General Michaëlle Jean.

– Photo by Nic Gehl

Although Bill C-31 was supposed to remove gender discrimination from the status provisions, after Bill C-31 there were some real differences between Bill C-31 Indians and other status Indians (s. 6(1) v. s. 6(2) distinctions). The children of the women who lost status could NOT pass on status to their own children if they intermarried with non-Indians. On the other hand, the children of status men who had married non-Indian women before 1985 could pass on status to their children.

There are a number of issues before the courts arising from the status provisions of the Indian Act. The McIvor case was but one of them. The McIvor case was decided by the Court of Appeal on very narrow grounds and the legislation that we are here to talk about today is to rectify that narrow aspect. Bill C-3 does that to a certain extent.

However, it does not rectify the broader outstanding gender issues encapsulated within the Indian Act. This is not to say, Bill C-3 is not needed. In fact, any relief from gender discrimination is much needed and welcomed. It is, however, also important to say that there is still much work needed to be done in remedying the male-dominated, gender-biased foundations steeped within the Act and its definitions. For instance, Bill C-3 cannot and does not address the Act's discriminatory provisions that prefer a male lineage.

For many people registration under the Indian Act also results in acceptance within the First Nations community. Since 1985, First Nations have had the opportunity to define their band membership within the parameters set out in the Indian Act. Many First Nations are moving from the Indian Act terminology of band membership to the use of "citizenship" rather than "membership" at the individual level. In addition, First Nations moving out of the Indian Act regime through comprehensive self-government agreements often assume jurisdiction over their citizenship.

Bill C-3 consists of 10-clauses that seek to remedy a smaller aspect of the discriminatory circumstances of Ms. McIvor and her children and grandchildren. It re-enacts s. 6 (1)(a) and provides a new subsection s. 6(1)(c) to ensure eligible grandchildren of women who lost status as a result of marrying a non-status will become eligible for registration.

Although the grandchildren born prior to 1985 of Indian men are or entitled to Indian status under 6(1)(c) of the Indian Act under Bill C-31, the grandchildren of an Indian woman born prior to 1985 will be registered as a 6(2).

Despite all of the legislative changes and with the new Bill C-3, the federal government has retained control under sections 6 and 7 of the Indian Act over the determination of Indian status for all First Nation peoples.

The Court of Appeal in McIvor missed its opportunity to provide a meaningful remedy to addressing the preference of following the male line. The main complaint of the McIvor case is that the Indian Act since 1876 said that only

the male could pass along Indian status; even if a woman did not marry out, and was full status herself, she could not pass status along to her children. Only if her child was "illegitimate" and nobody came along to demonstrate that the dad was non-Indian could she give her child her status.

The proposed amendments narrowly address the main issue in McIvor by introducing s. 6(1)(a) and a new subsection s. 6(1)(c).1. INAC claims this will ensure eligible grandchildren of women who lost status will become eligible for registration.

Since 1869, the Federal government has unilaterally changed the definition of who is and who is not an Indian - all without the consent of First Nations people. The Indian Act has created the discriminatory situation.

An Act for the gradual enfranchisement of Indians, the better management of Indian affairs, and to extend the provisions of the Act 31st Victoria, chapter 42, S.C. 1869, c. 6, 32-33 Vic., s. 6. Section 6 further provided that an Indian woman marrying an Indian man from another Tribe or band would cease belonging to her own band and become a member of her husband's. The controversial concept of enfranchisement, referring to the voluntary or involuntary loss of status and developed as an assimilative tool, dates from 1857 legislation and was in place in various forms until its repeal in 1985.

Provisions and various classifications of who is or is not an Indian – these people who will be re-instated – already belong to our communities. They are our aunties, daughters and mothers and grandmothers.

Where do we go from here?

Let's just say that, due to the complexities of the status provisions in the past, that it is difficult to ascertain all of the impacts, particularly since it is almost impossible to deconstruct the impacts from an historical perspective.

We do know the Indian Act is an archaic piece of legislation and that the current solution provided is very narrow – we are always reacting to the legislation and piece-meal band-aid solutions that have historically and are currently defining who we are as Peoples. At the end of the day we will have to say that once again it is clear that the Indian Act is ill-equipped and a poor instrument to use to resolve these broader issues of citizenship.

We require a long-term vision of proceeding in Crown/First Nation relationships that allows us to define who we are as First Nation citizens. Minister Strahl talked about an exploratory process to have these more complex discussions about status and membership and most of all how we can define who our own citizens are. We are Peoples who have the right to determine who we are. Canada has been defining this for us for way too long and we look forward to moving forward together to ensure the inclusion of women and our children as citizens of our First Nations.

RESTORATION OF JURISDICTION

The other side of colonization story

By Mike Restoule

Victoria Freeman, author of *Distant Relations - How my ancestors colonized North America*, is a PhD History candidate at the University of Toronto.

Freeman writes to tell the other side of how colonization of the Americas took place. It is a book that all Canadians and Americans, especially indigenous people should read and enjoy. I found it truly amazing and warmly inspiring.

"A people is not defined solely by blood or even material culture, but also by self-identity, history, culture and values." (Freeman - Distant Relations P. 460)

Freeman has written a unique historical account of British immigrants settling in North America in the early 1600's and how her ancestors became part of a course of action to push the aboriginal people off their land to open the way for the settlers. Her story starts out with her great-great-great-great-great-great-great-great-great-great-great-great-great-grandmother, Mercy Jelly, who lived in 1500 in Salisbury, England, who never came to North America, and of the son, John Wheeler who did. It was in Puritan times when political turmoil engulfed England and Puritanism was borne of this discontent. Many of the immigrants, including John Wheeler, left England to escape the tyranny of one autocratic king, Charles I, who decreed that all taxation levied was solely to support him as the king.

The "discovery" of the "new land" across the ocean broadcasted the chance of new beginnings and opportunities for a new life. 69,000 people left England in 1630 and 21,000 of those headed for New England (North America). They began settlements in the 'new world' but throughout all of this time, the immigrants mostly believed that the "new land" they were grabbing up did not belong to aboriginal people.

Freeman's story follows the early history of the British colonies in North America as they established towns in the land of

the states now known as Massachusetts, Rhode Island, Connecticut and Virginia. She describes how wampum (strings of shells) became the monetary system of the colonies and how the Pequots and the Narragansetts largely controlled that monetary system. The book relates how Freeman's ancestors became involved in the struggles with the natives that escalated into wars such as that against the Pequot Tribe, the Narragansetts and King Philip's war and how they dealt with, or struggled against, powerful and influential grand sachems such as Uncas, Miantonomo, Ninigret and Metacomet (King Philip).

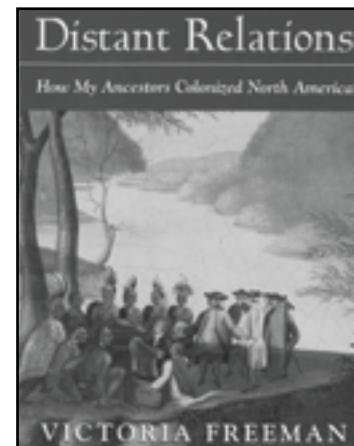
The story continues as it relates the struggles of the Narragansetts, Pequots, Mohegans, Niantics, Wampanoags and many other tribes who fought to retain their territory, way of life and economy. There were deals made between the English and various tribes that pitted indigenous peoples against each other for superiority, all in the name of survival.

I've known since I was a child that the English ended up with the land that originally belonged to aboriginal people and I often heard that white people "took" or "stole" the land. (Freeman p. 147)

Patents, land grants, purchases and treaties became the law of the land as the colonial governments and courts of the day began to exert more and more control over the land and economies that were once the jurisdiction of the indigenous tribes. Those of the once numerous Pequot tribe that survived the slaughter by the colonists went into hiding in the swamps to escape the ever-advancing settlers. Tribe after tribe was used, swindled and ultimately destroyed by the land-hungry colonists that drove ever forward into "new lands".

"Destroy them...and save the plunder"

Freeman explains that, "To the English, the Pequot War was proof that they had both the power and God's sanction to impose their will on the Native nations."



The war of 1637 would be remembered as a mythic struggle of good over evil, of light over darkness, of Christian civilization over heathen savagery. With the defeat of the Pequots, immigration deepened into the Connecticut valley and beyond. One by one the tribes were removed from the path of the settlers.

Freeman's story tells of Indians sold into slavery. She recounts how the colonists failed to consider aboriginal people as rational, fully human beings with human needs and desires, not to mention legitimate grievances.

The killing, pillaging, burning and destruction resulted in more than half the 25 towns being burned to the ground. The people on both sides suffered immensely. Some 1200 houses were destroyed. Crops were burned and cattle destroyed. Upwards of 3000 Indians – men, women and children were killed. The result was that a deepening antipathy for each other, borne of the conflict, continues today.

Freeman relates to the current relations between Canadian society and native people. She states, "I gained a deeper understanding of my ancestors' sense of entitlement to aboriginal land, it has become clearer to me that this process is far from over. The basic pattern of behaviour towards Native people has not changed fundamentally, even as we sign new land-claims agreements."

The struggle goes on and this interesting, truthful and courageous book gives a great boost to the aboriginal struggle for rights in their homeland. Every person of aboriginal descent and indeed, every Canadian should read this book and learn. It is indeed a jewel.



Lizon Gros-Louis and Lesley Merrifield, funding officers from Indian and Northern Affairs Canada headquarters in Hull, Quebec, joined the ROJ team for a fiscal year-end meeting. The Union of Ontario Indians has cultivated a relationship with INAC over the years, keeping lines of communication open on funding and reporting. Another purpose of the meeting was to explain how the several self-government activities in the Restoration of Jurisdiction department fit together.

Funding officers visit UOI offices

By Mike Restoule
Director ROJ

Each year, the Restoration of Jurisdiction Department at the Union of Ontario Indians meets with INAC funding officers to present funding proposals for the upcoming fiscal year. The funding received through the self-government section of Indian and Northern Affairs Canada provides the resources necessary to conduct Education and Governance negotiations. Funding from INAC also provides resources for the programs that support the preparation of the Anishinabek Nation and its communities to assume self-government when the negotiations are finalized.

Manager, Lizon Gros-Louis, and Senior Funding Officer, Lesley Merrifield, from the Governance Negotiations Funding Unit at Indian and Northern Affairs in Ottawa, met with the Restoration of Jurisdiction team on Thursday March 11, 2010 in the Elders Hall at Union of Ontario Indians offices in Nipissing First Nation territory. Also attending were Wayne Wong, Senior Intergovernmental Affairs Officer, and Liz Morin, Chief Federal Negotiator at the governance table.

Restoration of Jurisdiction Project Director, Mike Restoule, was assisted by the ROJ team members: Merle Pegahmagabow, Tracey O'Donnell, Fred Bellefeuille, Mary Laronde, Andrew Arnott, Bernadette Marasco, Esther Gilbank, Terry Restoule and Dave Shawana. UOI Chief Operating Officer, Walter Manitowabi was also in attendance at the meeting. The ROJ Team presented an outline of the self-government preparatory work planned for the upcoming fiscal year, April 1, 2010 to March 31, 2011. Funding for eight self-government programs was requested.

INAC officials indicated a sincere desire to assist the Union of Ontario Indians in the quest for self-government respecting education and five areas of governance that are currently the subject of negotiations between the Anishinabek Nation and Canada. The success of the initiatives is tied to receiving adequate funding that will allow negotiations to proceed and the supporting programs to be implemented.

ROJ team looking ahead to completing the agreements

On April 15, 2010 the Restoration of Jurisdiction team, including both negotiation tables, met to discuss and plan the upcoming fiscal year's activities including projections for the completion of both the Education Final Agreement and the Governance Final Agreement.

Detailed plans were discussed and a workplan was developed which included all areas of the ROJ department; Education Negotiations, Governance Negotiations, Fiscal Negotiations, Constitution Development, Chiefs Committee on Governance, the Education and Governance Working Groups, Appeals & Redress, Capacity Development, and Communications.

Key activities and dates:

- Implementation of Appeals & Redress System – doing Dispute Resolutions, attending regional meetings & promoting the system (June 2010 – March 2011)
- Education Final Agreement, Implementation Plan, FTA, PFNFCA Complete (September 2010)
- Education Arrangements with Ontario Complete (September 2010)
- Anishinabek Nation Constitution Ratified – Anishinabek Nation Constitutional Convention II (March 2011)
- Governance Final Agreement Complete (March 2011)
- Governance FTA Complete (September 2011)
- Education Final Agreement Ratification Vote (Fall 2011)
- Effective Date for Education (April 2012)
- Governance Final Agreement Ratification Vote (Fall 2013)
- Effective Date for Governance (April 2014)

READERSHIP SURVEY

The Anishinabek News is conducting a survey of readers to evaluate how well we are serving you and providing you with information regarding the work of the Union of Ontario Indians and community activities across the Anishinabek Nation. Please fill out this 10-question survey, and provide us with your mailing address for your chance to win an Anishinabek Nation watch. Chi-Miigwetch!

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Send in your survey for a chance to win this Anishinabek Nation watch!

1 – Where do you receive your Anishinabek News?
Band office, mailed to me, online, Friendship Centres, other.

Score the following statements as:
1-strongly disagree 2-disagree 3-neutral 4-agree 5-strongly agree

2. We are a good source of National issues

3. We are a good source of Provincial issues

4. We are a good source of Anishinabek Nation issues

5. We are a good source of Anishinabek Nation events

6. We are a good source of cultural information

7. We are a good source of political information

8. I learn a lot about the work carried out by programs at the Union of Ontario Indians (Health, Anishinabek Educational Institute, Inter-Governmental Affairs, Lands & Resources, Restoration of Jurisdiction, Social Services, Anishinabek Nation 7th Generation Charity) by reading the Anishinabek News.

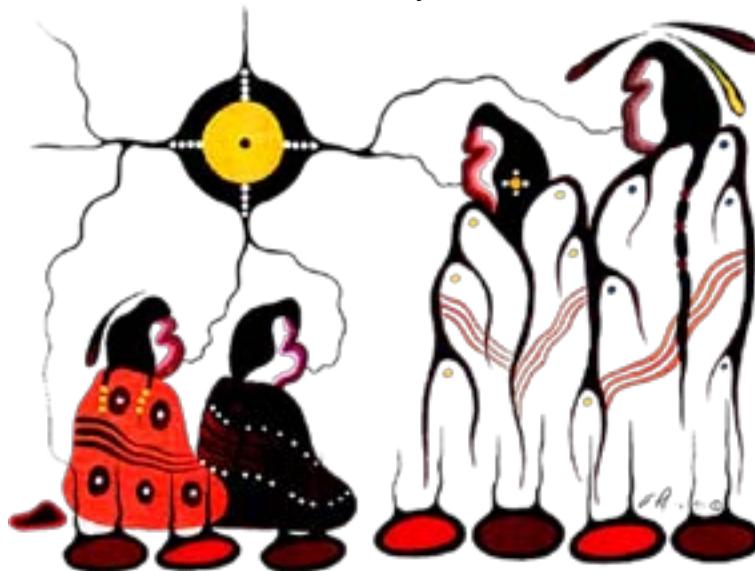
9. What would you like to see more/less of in the paper?

10 How can we improve?

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DEBWEWIN CITATIONS for Journalism

The Debewin Citations are the first major awards intended to recognize and encourage excellence in reporting about Native issues by aboriginal and non-aboriginal journalists. Anyone can nominate a journalist whose work is distributed in Anishinabek territory. A selection committee co-ordinated by the Union of Ontario Indians communications unit solicits nominations for the awards, whose name reflects the Ojibway word for "truth," but literally means "speaking from the heart."

Anyone may submit a nomination, but all nominations must be endorsed in writing by a First Nation in Ontario.

To nominate a journalist for the 2009 Debewin Citations contact the Communications Unit at 877-702-5200 ext. 2288 or email news@anishinabek.ca

**Nomination Deadline
June 11, 2010, 4:00 p.m.**

"Recognizing excellence in the coverage of Aboriginal issues in the media."



2002 winner Peter Edwards, Toronto Star, and Michael Sifton, President and CEO of Osprey Media Group Inc.



2003 winner Rick Garrick, Wawatay News, and Osprey Media Group Vice-President, Editorial, Lou Clancy.



2004 winner Lynn Johnston, cartoonist, with Grand Council Chief John Beaucage and John Size, editor of the North Bay Nugget, John Size.



2005 winner Bud Whitey, columnist for Osprey Media, and editor of the North Bay Nugget, John Size.



2007 winner Sgt. Peter Moon, public affairs ranger for the 3rd Canadian Ranger Patrol Group with Grand Council Chief John Beaucage.



2008 winner Jennifer Ashwasagai, news director, Moose FM radio, Parry Sound and Grand Council Chief John Beaucage.



EDUCATION *Kinoomaagewin*



A SUPPLEMENT TO THE ANISHINABEK NEWS

May 2010

Native counsellors vital to Native student success

By Suzanne Keptwo

OTTAWA — The Ontario Native Education Counselling Association (ONECA) released "Walk In Our Moccasins: A Comprehensive Study of Aboriginal Education Counsellors in Ontario", on March 31.

The study is the first of its kind in Ontario to explore the positive role Native Education Counsellors play in the lives of First Nations students. More significantly, the report is the work of Anishinaabe academic researcher, Dr. Pamela Toulouse, Sagamok Anishnawbek, who shared her story of how important the Native Education Counsellor was on her own journey towards achieving a doctorate in education.

The launch celebrated the Aboriginal perspective used to

articulate First Nation educational needs. Guest speakers unanimously voiced the importance of encouraging Aboriginal academics to find Aboriginal solutions to these needs.

"This paper can be used to challenge politicians and educate those who make policy", says Anishinabek Nation Grand Council Chief, Patrick Madahbee.

"Cultural differences are needed to be understood for purposes of success", says Algonquins of Pikwakanagan Chief Kirby Whitenuck.

Assembly of First Nations Education Director, Peter Garrow, adds "We need more role models, more ethno-historians, archeologists and anthropologists to tell our own story".

The report addresses many of

the challenges facing Native students in post-secondary institutions and confirms the necessity of culturally-validated curriculum. It also presents the need for parental and community involvement, academic readiness, social services, and the Native counsellors to advocate on behalf of, and provide guidance to, First Nations students.

"At the core of the study, the report shows the dedication and perseverance of First Nations peoples in the face of inflammatory intellectual-based studies [prepared by non-Aboriginal academics] that blame First Nations for a lack of student graduation rates" says Cindy Fisher, president of ONECA.

Dr. Toulouse's comprehensive study is coming from the inside out and reinforces the impact that counsellors have on student success. The report features Native Education Counsellors speaking out about their multi-faceted support services which include academic planning, emotional counseling, data collection, and organizing spiritual workshops. The informative study also serves as a tool that can be used by First Nations when developing student success plans.

ONECA's Native Counselor Training Program (NCTP) has graduated over 450 First Nation Education Counselors since 1977. The program of study prepares one for the profession of counselling with a competence in implementing culturally-appropriate techniques within the context of various cultural teachings. Certification is granted by the Ministry of Education.

"Aboriginal students require culturally-competent counselling services that meet their educational, mental, cultural, emotional and spiritual needs. They need to feel they belong and are valued and this is provided by the Native Education Counsellor," said Dr. Toulouse.



Dr. Pam Toulouse, author of Walk in Our Moccasins

— Photo by Nancy Halpin

Tomatoes payment for help

By Heather Campbell

SUDBURY — Native education counsellors are seeing their students achieving far greater heights than thought possible just a few decades ago.

"We have a student now in law school and a doctor graduating this spring," said Gloria Bernard, retired Education Counsellor for Pikwakanagan First Nation. "Others are graduating as dentists and in aerospace. Never thought these careers were attainable 30 years ago but they are heading further up the paddle than what their parents did."

Bernard and 153 of her colleagues across Ontario are members of the Ontario Native Education Counselling Association (ONECA), a not-for-profit organization that provides training and support to education counsellors. This year's 26th annual conference took place this in Sault Ste. Marie.

Bernard was one of four ONECA members presented with honorary lifetime memberships.

Rosemary Wakegijig worked for close to 40 years in her community of Wikwemikong Unceded Indian Reserve. By working right in her community, she was on the job 24 hours, seven days a week.

"Like to think I helped them. I must have done something for them, wish I knew what it was," she says with a chuckle. Yet she does know, "listening ear, heart-to-heart talks and I hug them. I always left the door open for whenever they need someone."

"There were times I could



Gloria Bernard



Rosemary Wakegijig

have been a target. I didn't care if I had to turn out parents; I needed to save these kids," Wakegijig says about the challenges of her position. "They would leave a pail of tomatoes. Means thanks for taking care of us. Little things like that made my job so worthwhile."

It was also watching generations of children — from kindergarten to University — achieve even more than the previous generation. Bernard says that in the last few years she has seen 85% of students go into post-secondary education. "Support at home is much better than in the past," notices Bernard. "Parents understand the need for support."

Annie Wayash, Education Director, Stanjikoming First Nation was in her position 17 years before retiring last year. "Every year we have appreciation day," she said about how they encouraged students to stay in school. "There are many challenges after Grade 8." Much of her counselling time was spent helping youth who were expelled. Some would return after having someone listen and offer positive encouragement and support.

Bill Maracle, Tyendinaga Mohawk Territory, worked as an Education Counsellor for 17 years, retiring last December from Moira Secondary School in Belleville. "Over the years, we as counsellors have seen many changes and have considered this journey as 'life-long learning,'" says Maracle. "We know that not all students are successful the first time round, some choose alternative programs to continue their education. Some stop out for a time and then return. We need to be there to encourage them and help them set new goals for their success."

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Allan Moffatt
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She started writing long-winded tales about dragons

By Christine McFarlane

TORONTO — Cherie Dimaline can put you at ease, whether you're reading one of her stories or asking her about how she creates them.

"Ever since I could remember I knew I was going to be a writer," says Dimaline, a Métis woman who grew up in Penetanguishene on Georgian Bay. "I would often get in trouble in class for writing long-winded stories about dragons living in my tree house and heroic little girls who saved the city instead of the standard 'what I did on my summer vacation'."

At 34, Dimaline has an impressive list of writing credits. She has written a regular column for the Métis Voyageur, has contributed to publications across the country, worked in page design at Canada's largest women's magazine — Chatelaine, is the author of the book "Red Rooms"— pub-

lished in 2007 by Theytus Books, and is currently the editor of First Nations House magazine at the University of Toronto.

Her job history is just as varied. Before her current position as Writer-in-Residence, Dimaline has worked as a magician's assistant, a museum curator, communications officer for the Métis Nation of Ontario, executive director at the Native Women's Resource Centre and the Native Canadian Centre of Toronto, and managed the New Relationship Fund for the Province of Ontario, that is responsible for allocating \$20 million into First Nations and Métis Communities to build consultation and engagement capacity.

"A very supportive family and the many diverse jobs I have worked at has allowed me the experience necessary to write a lot of stories," she says. "Writing was such an intimate and impor-



Cherie Dimaline's advice for aspiring writers? 'Read, read, read!'

tant part of my life and my identity; I tried to keep it to myself for a very long time. If I failed at being a curator or a proposal writer I could handle that, but when it came to my writing — if I failed at that, it would be something I could not get over."

Crediting such mentors as Lee Maracle for instilling in her the work ethic of writing beyond talent and creativity, Dimaline now

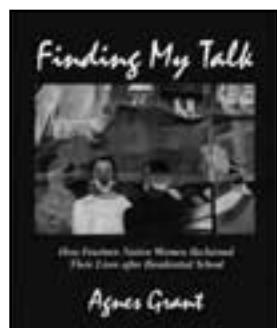
has advice to offer other aspiring writers.

"Network as much as possible, meet the players in the game, have an understanding that it is very difficult to break in, but it is not impossible," she says. "It is important to learn from others and take well-intentioned criticism and feedback in the right spirit."

And her most important advice for would-be writers?

"Read, read. Read what you love, read the classics, read out of your comfort zone and read books on writing to hone your craft. Do not be afraid to enter contests, submit to publications and never stop loving what you are doing."

Dimaline is currently working on a book that will be going to the publisher in May titled "The Girl Who Grew A Galaxy".



Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School — Agnes Grant (Fifth House Ltd, Calgary, AB, 2004, ISBN 1-894856-57-0, 212 pages, \$19.95)

Fourteen successful women from across Turtle Island identify spiritual abuse as the biggest hell of residential schools.

Speaking candidly to author Agnes Grant, the women tell their struggles to gain the success they live today. Not all suffered physical and sexual abuse but all lost relationships: family, land, language, and the spiritual haven of the traditions.

Some members of the communities kept the ceremonies alive, thwarting Indian agents and police when the ceremonies resulted in persons being released from jail.

Like butterflies whose folded wings must work to gain strength to emerge from cocoons they overcame addictions, early pregnancies because no one told them sexual intimacy created babies, life in unhealthy relationships, poverty, racism, and not belonging.

— by Joyce Atcheson



Middle Row — Sylvia Olsen (Orca Book Publishers, Victoria, BC, 2008; ISBN 978-1-55143-900-3, bound; 978-1-55143-899-3, paperback; 100 pages, \$16.95)

Middle Row, written by Sylvia Olsen, is a Young Canadian book. She shows racism is taught in families as she takes the teens on an adventure which helps them to deal with this as they learn to follow their feelings, intuition and to believe in themselves.

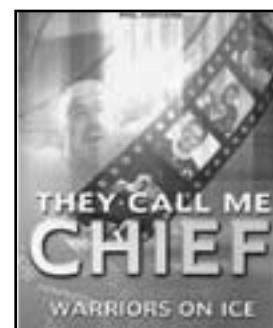
Olsen, a non-Native woman, lives on the Tsartlip reserve and learns from her children.

This is an easy read with a very positive message.

Who would think a search for a missing classmate would result in a young First Nation teen running for her life and ducking bullets?

Raedawn turns to Vince, her non-Native boyfriend, and her reserve family for help. Finding her friend is not her only struggle. Racism rears its ugly head and Raedawn is the target.

— by Joyce Atcheson



They Call Me Chief: Warriors on Ice, the Story of Indians in the NHL — Don Marks (J. Gordon Shillingford Publishing Inc, Winnipeg, MB, 2008, ISBN 978-1-897289-34-1, 279 pages, \$27.95 DVD included)

Fists, persistence, and courage marked the first Native NHL players' entry into the big leagues.

Loneliness, pain, addictions, and racism competed with high scores, skating skill and stick-handling for Indian hockey greats George Armstrong, Reggie Leach, Fred Sasakamoose, Ron Delorme, Theoren Fleury and others.

Behind the title Chief or Half-breed is racism and almost every Indian has held the title automatically. But racism isn't only name-calling, it's the media portraying Indians as drunks without investigation, it's representing your entire race, it's having to work harder to be better than anyone else just to be seen.

Through all of it, humour and ingenuity prevail. Stuffing large skates with paper, these men succeeded.

— by Joyce Atcheson



Wolf Spirit: The Story of Moon Beam — Beverly Lein ISBN: 978-1-59299-466-3 \$21.95, Inkwater Press March 2010, 215 pages.

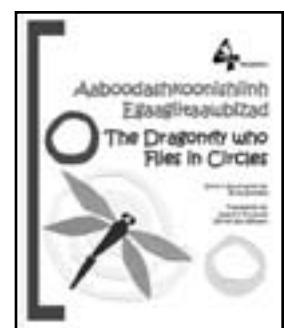
Canadian author Beverly Lein vividly paints a portrait of 1840s life in her newest novel, Wolf Spirit: The Story of Moon Beam. This coming-of-age story mixes adventure with a greater story of survival, love, and self-reliance.

Set in Northern Canada, this fictional adventure follows the life of Rachel (Moon Beam) an orphaned settler and her adopted wolf pack as she struggles to survive the perils of the untamed wilderness.

After Rachel saves Storm, an Indian Chief from a rogue grizzly attack, the two young people are thrown together in a clash of two cultures, but united in their feelings for each other.

Wolf Spirit: The Story of Moon Beam is an accessible book for all ages, and fosters the current need in society to understand different cultures, and to learn to accept those that we share the land with in our country.

This book will appeal to readers age 9-12.



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"Makwa Gitigaadaan Gitigaan" — "Bear Plants a Garden"

Education

Forever to the Seventh Generation



A bold statement made by students of Port Perry High School.

High school students 'thinking Indigenous'

By Elizabeth Bokfi

PORT PERRY — With off-site pilot projects, more "talks" and \$6 million in funding (Access to Opportunities Strategy) still only targeting Aboriginal graduates and post-secondary students in Ontario, the McGuinty government's 2003 "commitment" to providing Aboriginal peoples in Ontario with quality education and training opportunities would have long gone cold if not for the collaborative effort of students and teachers at one Ontario high school.

In an effort to raise community and student awareness of Indigenous Studies at the secondary school level, the students and staff at Port Perry High School — north of Oshawa — have embraced the challenge for the second year in a row. The high school's 2nd Annual



Traditional Hoop Dance, performed by Sandra Yellowhorn.

"Think Indigenous" Expo held April 1st was the result of eight weeks of education directly related to Ontario's Indigenous Education curriculum.

Arriving at the school in February 2009 as a placement, teacher candidate Dawn White initially created her Think Indigenous unit plan in 2008 for Teacher's College. Eager to implement the concept, she approached Native Studies teacher Nancy Hamer Strahl with the idea of turning the unit plan into an exposition. It wasn't long before approval came from Principal Jan Bate, paving the way for the very first Expo, Think Indigenous- First Nations in Canada, presented April 1, 2009.

Moving from Teacher Candidate in February 2009 to a contract covering a maternity leave in September 2009, White's stint at the school was long enough for her to see the Expo presented for a second year, with "Think Indigenous - Heroes" being this year's theme.

Opening ceremonies included special prayers delivered by Elder Harold Ashkewe of the Mississaugas of Scugog Island First Nation and Elder Leona Charles. Special guests included Métis Elder Joe Paquette, singer and educator Raven Murphy and graphic novelist Chad Solomon. Students and visitors attended workshops presented by the guests in break-out rooms throughout the school, and the Smoke Trail Dancers demonstrated traditional dances.

The Expo this year was also promoted and supported by the newly formed Aboriginal Student Advisory Council, headed by student Amanda Forth. Comprising

15 students, the council works to promote Aboriginal education through authentic voice. With support from other students, the council created over 60 display stations, each one featuring First Nation, Inuit and Métis heroes. Showcasing Indigenous heroes, culture, traditions and crafts, the Expo also treated attendees to a delicious assortment of traditional Native food, prepared by the school's Culinary Arts classes.

"Without Nancy's support and guidance we could not have pulled this off," White explains. "I have created a manual in collaboration with Nancy and the Mississaugas of Scugog Island First Nation that is available for other schools and communities to use to create their own Think Indigenous."



Culinary Art student Jesse Adams serves traditional Native food.

The cultural dilemma

By Suzanne Keptwo

In 1973, Jean Chrétien, then Minister of Northern & Indian Affairs, said "Only when culture is taken fully into account, can education be fully rewarding".

In Harold Cardinal's *Rebirth of Canada's Indian* (1977), the author laments educational practices imposed upon First Nations peoples, and recounts the movement towards assuming leadership in the education of reserve-based students.

In 2009, the Ontario Ministry of Education developed an Aboriginal Educational Policy. It directs all mainstream schools to address the needs of our Aboriginal students for purposes of improving retention rates, ambitiously stating "All students in Ontario will have knowledge and appreciation of contemporary and traditional First Nation, Métis, and Inuit traditions, cultures and perspectives." This is a seemingly hopeful initiative since Europeans first made it policy to educate Native children in the 1620s as an assimilation tactic.

The Ministry of Education is being gifted the right to educate our Aboriginal youth and receive millions of dollars to do so. Yet, there are no compulsory certification programs or cultural sensitivity training for teachers delegated to instruct Aboriginal content. How does a non-Aboriginal teacher qualify to teach culture and tradition? How will those in charge spend these dollars wisely without sufficient cultural, historical, political, and emotional awareness of our needs? Do we trust they will ever fully understand our needs or our cultures?

Each school board in Ontario who runs any Native content courses receives approximately \$1,000 for each student (Aboriginal or not) who acquires a Native content credit. Mainstream schools are suddenly anxious to offer these courses. They receive additional funding when First Nation, Inuit and Métis students self-identify, as well as receive tuition fees for any status individuals attending elementary or secondary school off-reserve.

Meanwhile, our reserve-based schools — that Harold Cardinal, and many others, fought so hard to achieve decades ago — are experiencing significant deficits in their budgets largely due to the ever increasing tuition paid for FN students attending provincial schools. INAC does not fund dollar-per-dollar for provincial tuition fees; reserves are responsible for those fees from their total Education budget, meaning that many FN students desiring post-secondary education are being denied and that conditions of federally-funded reserve schools are substandard to neighbouring provincial schools.

If mainstream schools can now boast about teaching Aboriginal content from a cultural perspective, what is the future of reserve-based education? When culture, tradition and perspectives become teaching territory for uninformed, unqualified, non-Aboriginal teachers, what will happen to our distinct cultural identities?

The education system is continuing the historic practice of educating the Indian and now exercising its authoritative role over our traditions and culture as well. They may add an Inukshuk, a Medicine Wheel or a Métis sash to decorate their classrooms and purchase as many Everything-you-need-to-know-about Indians teacher guides and manuals, but our students will still be guided to conform to mainstream values, culture, and perspectives, and, in the case of the Catholic school system, religious ideologies as well.

Suzanne Keptwo is an Ottawa-based freelance writer.



Suzanne Keptwo



Teachers Dawn White and Nancy Hamer Strahl prepare for the opening ceremony.

Featured hotels



Days Inn London

This month the Anishinabek Nation 7th Generation Charity recommends the Days Inn – a London hotel near White Oaks Mall. This location is a partner in our hotel affinity program. This London hotel is minutes away from Storybook Gardens, the John Labatt Centre hockey arena, the University of Western Ontario, Fanshawe College and Western Fair raceway and casino.

The Days Inn hotel is located near the communities of Chippewas of the Thames and Munsee-Delaware.

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Position Description University of Sudbury

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The following summarizes the areas of responsibility and key results of the University of Sudbury's Registrar and Director of Recruitment and Communications.

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- Develop and maintain mutually beneficial partnerships in support of teaching, research and outreach missions.
- Support students effectively in their academic journey.
- Improve the clarity and reach of a positive image of the University in key communities.
- Support the development and advancement of the University through building and maintaining relationships with alumni and friends of the University

Key characteristics

- High degree of functional bilingualism (French and English)
- Outstanding communication and interpersonal skills
- Sensitivity to and knowledge of Indigenous issues
- University degree in discipline related to the programs offered by the University of Sudbury (masters preferred)
- Entrepreneurial, creative approach to and experience in building partnerships
- Substantial experience with:
 - Student recruitment in the post-secondary education context
 - Communications, marketing, public relations or media relations
 - Working in an academic environment
 - Fundraising, proposal writing

The complete job description can be found at:

<http://www.usudbury.ca/EN/Employment/documents/Registrar.pdf>

Closing date: May 21, 2010 Start date: July 19, 2010

Education

Forever to the Seventh Generation

Canoe keeps language afloat in biggest city

By Christine McFarlane

TORONTO – The Ciimaan Project keeps Anishinaabemowin alive in the heart of Canada's largest urban centre.

Based in the Centre for Aboriginal Initiatives at the University of Toronto, the project recognized National Aboriginal Languages Day March 31st with its second annual "Honoring Our Languages" ceremony.

The day began with a Ciimaan – Ojibway for "canoe" – language presentation, where members explained the different projects that they have undertaken. These included the Piitaapan Project: The Coming of the Dawn, in which Native Earth Performing Arts and Ciimaan joined together to create a documentary that highlights the sense of pride felt by the children, youth and adults while using the language. A short version of the film will be made available to community organizations, schools and on-line. A longer version, containing the full audio syllabics project, Urban Orality, as well as interviews with fluent speakers involved in the activities, will be created for archival purposes and distributed to community organizations and schools.

Another Ciimaan project was the Audio syllabics: Intergenerational Storytelling which combined contemporary technologies (Youtube, web hosting, digital archiving) with traditional Anishnaabe technologies of orality while actively engaging children and youth in documenting the language.

Jaime Kearns, 32, Chippewas of the Thames, is in her first year of Aboriginal Studies at the University of Toronto.

"Participating in the Anishnaabemowin theatre project was a great experience. When I was younger I spoke Ojibway but when I went into care with the Children's Aid Society, I lost a lot of the language because there was no one around to really help me keep the language up. "It's important to have our language and to keep speaking it to keep it alive and strong."



June Allison, Ciimaan Staff Member from Chippewas of Rama First Nation, showing Anishnaabemowin learners pronunciation of vowels during an Anishnaabemowin Social.

Messing up is learning: Mary Fox

By Jorge Antonio Vallejos

TORONTO—When a student messes up while trying their hand at quillwork, Mary Fox says: "That's called learning."

Fox's ability to make learning fun and casual is why First Nations House at University of Toronto asks Fox to teach every year at Aboriginal Awareness Week.

Fox has a great sense of humour. She not only knows the important teaching about laughter being the best medicine, she takes several doses a day and shares them with others.

Growing up in Kaboni, Ontario, a small town just outside of Wikwemikong Unceded Indian Reserve, Fox helped her parents work their farm, make canoes and quill art, and attended a one room school. At the age of 17 Fox moved to Toronto. It was 1953 and a much different Toronto than the one we know today.

"Everything is wide open now. When I first came [to Toronto] it was so desolate. You could play bowling on the main street it was so empty. Cars were far and few in between," she recalls.

With her arms in the air accompanied by a loud tone Fox remembers some of her first impressions of Toronto.

"I thought the Royal York

Hotel was so big, so tall! Holy, it's a wee thing now," says Fox in between bouts of laughter. "I've seen Toronto change. I've seen Toronto grow so much. I grew along with it."

Fox saw the growth of Toronto's Aboriginal community from the size of a seed to the full-grown garden that it is now. The city's estimated aboriginal population is 80,000 today, but Fox recalls knowing only about 20 Natives when she first arrived. Joining the North American Indian Club after meeting Pat Turner of Six Nations on a streetcar, Fox remembers meetings and dances at the YMCA where Aboriginal folk met once a month. Today there are several Aboriginal agencies, and the Native Canadian Centre of Toronto is open six days a week with a weekly social every Thursday evening.

Still fluent in her language, Fox came to Toronto barely knowing a word of English. "I didn't know any better. You had to learn from scratch," she says, just like the immigrants from Germany, Italy, and the Caribbean she encountered.

Her first job was as a live-in caregiver.

"They paid peanuts but I got to know the city and had a roof



Mary Fox teaching quillwork over my head and food on the table."

Fox joined the corporate world and retired after many rewarding years as an administrative assistant at Imperial Oil.

"I did so much growing in that company," she says, recalling that she immersed herself in her work, but also participated in extracurricular activities such as golfing, bowling, and curling.

It was after her retirement in 1991 that Fox re-acquainted herself with Toronto's Aboriginal community. Noticing that many of her co-workers started passing away after retirement, Fox decided to take up making crafts again and spending time with her people.

"I got so involved that I was there (Native Canadian Centre) every day doing stuff. "I've been so busy every since. My life was organized when I was working. Now it's just chaos!" she says.



Elisha King, 20, from Akwesasne Mohawk Territory, plays lacrosse at University of Toronto.

Athletes like sport structure

By Christine McFarlane

TORONTO – An Athletics in Indigenous Communities panel that was held at the University of Toronto's Athletics Centre during Aboriginal Awareness Week explored the successes of four Indigenous athletes and what helped them get to where they are today.

They all agreed that, though they participate in sport to have fun, the structure within the games helped them stay focused and grounded.

Panel members were Cat Criger, an Iroquois archer, Elisha King, a lacrosse player from Akwesasne, Vaughan Jazyk, a football player from Australia, and Mike Auksi, an Ojibway participant in capoeira, a combination of martial arts, dance, and rhythm of body and spirit.

A couple of the athletes spoke about how identity and culture tied into their experiences as Indigenous athletes, and how it was important for them to surround themselves with people who were encouraging, told them to go after what they wanted, and most of all "to stay true to themselves".

Elisha King, 20, said that the people who support you "may not always be the people you would expect, such as parents or close friends but there will always be a coach or someone else who is willing to go that extra mile for you."

Right after the panel, audience members had the option of attending a sports skills session in Lacrosse, Capoeira and Australian Rules Football to get some exercise and meet new people.

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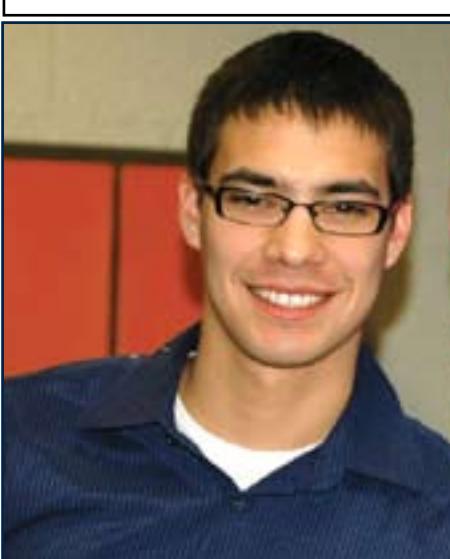


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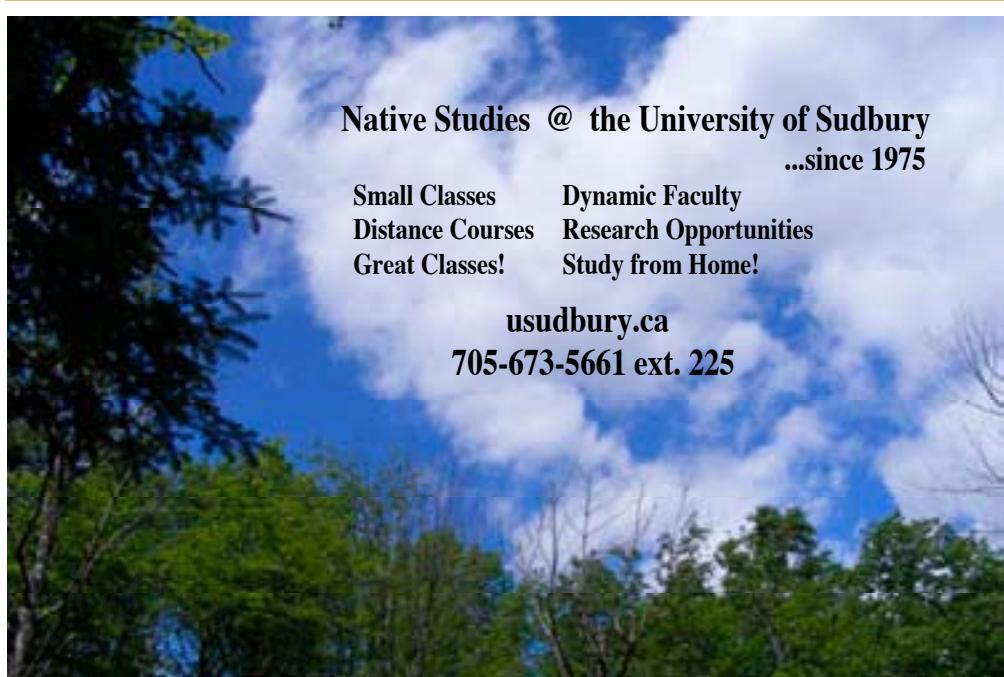
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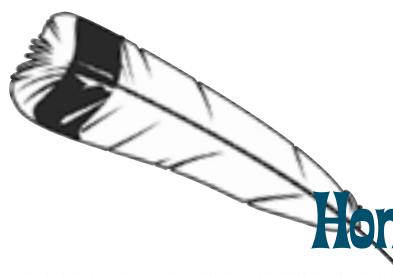
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Recalling Mississaugi Day School

The original Mississaugi Day school began in early 1907 and burnt to the ground in 1946.

Prior to this, there was no school or education system in place for the Reserve. It was a little white school house which was located on the site where Alex Stevens used to live and where Edwin Chiblow now resides.

Then a new school house was built in the summer of 1946 to replace the one that had burnt to the ground.

The first school teacher that taught at this school in 1907 was Miss Kehoe and some of her students included Dan Boyer (chief), Rose Gionette and others. Some of the equipment used for educating the students were little slate boards for writing and printing their answers to various questions given by the teacher.

Then a new school was built, which is where our library is now housed. It is a one room school house,

with one teacher, Miss Marie Rabishaw who taught grades 1 through 8. This school house also contained living quarters for the school teacher. A coal furnace was used to heat the school house with the coal Shute at the front of the

school located to the left of the entrance to the school room.

The school house was eventually closed in 1966 and the students were transferred to St. Mary's Separate School in Blind River, ON.

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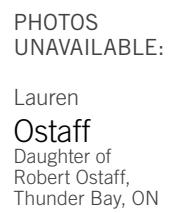
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NBI/WATER

Mercury still poisons Wabigoon watershed

By Christine McFarlane
and Anishinabek News Staff

TORONTO – Anishinabek Nation Grand Council Chief Patrick Madahbee says that the government hasn't done enough for the First Nation communities effected by mercury poisoning from the English-Wabigoon River system.

"The communities of Grassy Narrows and Wabaseemoong have gone far too long without having their health concerns addressed," said the Grand Council Chief during a peaceful protest April 7 at Queen's Park. "The fallout from river contamination 40 years ago continues to affect those who are born today."

"Would members of the Ontario Legislature or the House of Commons tolerate a situation where their families' primary source of water and food was contaminated by a lethal poison? I doubt it very much."

"The Anishinabek Nation fully supports the Grassy Narrows community in their fight to be heard by governments," said Madahbee. "Governments and industry have polluted First Nations' land

and water for decades. Enough is enough."

A report issued on the 40th anniversary of the closing of fishing on the English-Wabigoon River system due to mercury contamination by an upstream pulp mill said 43 per cent of the First Nations residents diagnosed with mercury poisoning have since died.

The Chiefs in Ontario office also released a water declaration titled "Water Declaration of the Anishinaabek, Mushkegowuk and Onkwehonwe" in 2008. The goal of the Water Declaration is to assist First Nation communities in dealing with the water challenges they face. The Water Declaration speaks to the relationship of First Nation peoples to the waters, the condition of the waters, water rights and treaties, and self determination. The Water Declaration is a tool that can assist all peoples in protecting the waters from contamination.

The peaceful protest called "A River Run" started at Grange Park and continued on to Queen's Park where Chief Simon Fobister delivered the community's call to action



Grassy Narrows Chief Simon Fobister tells reporters that mercury poisoning still plagues the English-Wabigoon watershed 40 years after first being identified by scientists.

on World Health Day. The "River Run" included men, women and children, First Nations

The health impacts of mercury poisoning in a northern Ontario First Nations community- Grassley Narrows is worse now than when fishing in waters contaminated by the substance was first banned there 40 years ago, according to a report released the day before the rally.

In a press conference that included Grassley Narrows' Chief Simon Fobister, Ontario Regional

Chief Angus Toulouse, Maude Barlow of the Council of Canadians and Chrissy Swain, a Grassley Narrows youth, Grassley Narrows First Nation is demanding that Ottawa and the provincial government take immediate action on the contamination.

Though Health Canada stopped testing for mercury in Grassley Narrows residents in 1996, claiming that it was no longer a problem because mercury levels have fallen below its safety guidelines, mercury is still killing in Grassley Nar-

rows.

Chief Fobister says that "though the government says everything is fine, it is not, and we are very concerned that our people are still suffering. We are suffering physically, emotionally and psychologically, and it is not our fault."

Speaking for the youth of Grassley Narrows, Chrissy Swain: "We need to protect our land, and protect our waters. It is for the children that the people of Grassley Narrows fight."



NOTICE OF PUBLIC MEETING **Ontario Forest Tenure** **and Pricing Review**

In the 2009 budget, Ontario announced it would review its forest tenure and pricing systems to arrive at a system that creates the best environment possible for Ontario forest product businesses to succeed while balancing this with sustainable practices.

Following public consultations last fall, the government is now seeking public input into its proposed new framework for provincial forest tenure and pricing and its implementation.

As part of this process, a public information session will be held on:

Tuesday, June 8, 2010
6:30 to 9:30 p.m.
Germania Club
15 Bennett Street
Pembroke, Ontario

Thursday, June 10, 2010
6:30 to 9:30 p.m.
Clarion Resort Pinewood Park
201 Pinewood Park Drive
North Bay, Ontario

**For a copy of the proposed framework, please contact the nearest office of the Ministry of Northern Development, Mines and Forestry, your nearby ServiceOntario location, or phone: MNDMF at 705-945-6636
e-mail: ontarioforesttenure@ontario.ca**

AVIS DE RÉUNION PUBLIQUE **Examen du régime ontarien de tenue** **forestière et d'établissement des prix**

Dans le budget de 2009, l'Ontario a annoncé qu'elle entreprendrait un examen du régime de tenue forestière et d'établissement des prix afin d'établir un régime qui crée le meilleur environnement possible pour que les entreprises de produits forestiers de l'Ontario puissent prospérer tout en adoptant des pratiques durables.

Le gouvernement a tenu des consultations publiques l'automne dernier et demande maintenant les commentaires du grand public sur son nouveau cadre de travail proposé pour le régime provincial de tenue forestière et d'établissement des prix et sur la mise en œuvre de ce cadre de travail.

À cette fin, une séance d'information publique aura lieu :

le mardi 8 juin 2010
de 18 h 30 à 21 h 30
Germania Club
15, rue Bennett
Pembroke (Ontario)

le jeudi 10 juin 2010
de 18 h 30 à 21 h 30
Clarion Resort Pinewood Park
201, promenade Pinewood Park
North Bay (Ontario)

Pour vous procurer un exemplaire du projet de cadre de travail, veuillez communiquer avec le bureau du ministère du Développement du Nord, des Mines et des Forêts ou le centre ServiceOntario le plus près, ou

**téléphoner au : MDNMF au 705 945-6636
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Carl Braun new UOI Mines Policy Analyst

Hi! My name is Carl Braun, the new Minerals and Mines Policy Analyst with UOI Lands & Resources team. I'm from the Manitoba community of Cross Lake First Nation.

I will be working out of the Fort William satellite office and look forward to working with the Anishinabek Nation. I am well experienced in Natural Resource Management, Environment and Lands issues with particular reference to Federal and Provincial Acts, Legislation and Policies. I am more notably driven by the desires and aspirations of our Nations and look forward to what the future brings.

With my oldest daughter now off to University, I will be bringing my wife and three younger children here soon to enjoy the beautiful Anishinabek territory and all the medicines and gifts the Creator has placed in our care. If you would like to contact me, I can be reached at (807) 623-8887 or via email at carl.braun@anishinabek.ca

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Participate

Information Centre to Review Proposed Operations Lake Nipigon Forest 2011-2021 Forest Management Plan

We Need Your Input

Do you ...

- Have an interest in natural resource management in the Lake Nipigon Forest?
- Want to know more about the proposed operations of the Lake Nipigon Forest?
- Want to take an active role in the planning process and development of the Lake Nipigon Forest, 2011-2021 Forest Management Plan (FMP)?

If you answered yes to any of these questions, the **Ontario Ministry of Natural Resources (MNR)**, **Lake Nipigon Forest Management Inc. (LNFMI)** and the Armstrong and Nipigon East Area **Local Citizens Committees (LCC)** invite you to attend a public open house to help us to develop the 2011-2021 FMP for the Lake Nipigon Forest. Please note that the Ministry of Natural Resources and LNFMI have agreed to change the forest management plan period from 2010-2020 to 2011-2021. Operations for interim will be governed by the existing forest management plans.

You will have the opportunity to review and comment on:

- The proposed areas identified for harvest, renewal and tending operations;
- The proposed road locations and conditions for the first five-year term;
- The preferred areas of operations for the second five-year terms;
- The proposed corridors for new primary and branch roads for the ten-year term.

How to Get Involved

Information Centre(s) will be held at the following locations from 3:00 p.m. to 8:00 p.m. on the following days:

Nipigon	May 25, 2010	Nipigon Community Centre
Beardmore	May 26, 2010	Community Centre
Armstrong	May 27, 2010	ARDC Building

A summary of the long-term management direction for the forest and maps showing proposed areas for harvest, renewal and tending operations, as well as road corridors will be available at the Information Centre or upon request.

Values maps, with information such as fish and wildlife habitat features (e.g., lake trout lakes, heronries), parks and protected areas, tourism facilities as well as many other features on the Lake Nipigon Forest are available for review.

Written comments on the proposed operations for the Lake Nipigon Forest must be received by Chris Leale from the planning team at the Ministry of Natural Resources, Nipigon District Office, by July 26, 2010.

The plan is being prepared by the following planning team members:

Michele Kipien, R.P.F. – GreenForest Management Inc., (Plan Author)
Rob Booth, R.P.F. – Lake Nipigon Forest Management Inc., (Project Manager)
Jeff Mundy, R.P.F. – GreenForest Management Inc.
Chris Leale, R.P.F. – MNR (Area Forester)
Rick Gollat – MNR (Biologist)
Hugh King – Gull Bay First Nation
Clifford Tibishkogijig – Whitesand First Nation
Curtis Thompson – Red Rock First Nation
Mike Esperance – Bingwi Neyaashi Anishinaabek
Joe Thompson – Biiniitwaabik Zagging Anishinaabek
Theresa Nelson – Anim'bgan Zaagi'igan Anishinaabek
Frank Achneepeskum – Pays Plat First Nation
John O'Keese – Namaygoosagagan First Nation
Dennis Lemon – Nipigon East Area Local Citizens Committee
Don Plumridge – Armstrong Local Citizens Committee
Al Cheeseman – Armstrong Wilderness Outfitters Association



The planning team members, the Ministry of Natural Resources District Manager and the LCC are available during the planning process to meet and discuss your interests and concerns.

A formal issue resolution process, as described in the *Forest Management Planning Manual* (2009), is available on written request. A summary of all comments collected throughout the planning process will be made available for public review during the planning process and for the duration of the approved ten-year plan.

Still Can't Make It?

In addition to this invitation to participate, there are two other formal opportunities for you to be involved, tentatively scheduled as follows:

Information Centre: Review of the Draft Forest Management Plan: **October 22, 2010**

Inspection of the Ministry of Natural Resources - approved Forest Management Plan: **February 4, 2011**

The draft FMP is tentatively scheduled to be submitted on **August 23, 2010**

The Ministry of Natural Resources is collecting your personal information and comments under the authority of the Crown Forest Sustainability Act. Any personal information you provide (address, name, telephone, etc.) will be protected in accordance with the *Freedom of Information and Protection of Privacy Act*; however, your comments will become part of the public consultation process and may be shared with the general public. Your personal information may be used by the Ministry of Natural Resources to send you further information related to this forest management planning exercise. If you have questions about the use of your personal information, please contact Londa Mortson at 807-475-1452.

If you would like to be added to a mailing list to receive notification of public consultation opportunities, please contact Paul McAlister at 807-475-1160.

The general planning information and maps described in this notice will also be available for review and comment, for a 60-day period (May 25, 2010 to July 26, 2010) after the information centre(s) at the Lake Nipigon Forest Management Inc. office and at the Ministry of Natural Resources Thunder Bay and Nipigon District offices during normal office hours. As well, an appointment with the ministry's Thunder Bay District Manager or with a planning team member during non-business hours may be made by calling 807-475-1512.

For further information, please contact:

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Education

Forever to the Seventh Generation

Mobility key rights issue

By Christine McFarlane



John Borrows TORONTO — John Borrows, a recognized expert on North American aboriginal law and justice issues, says mobility is a concept critical to understanding the rights of First Peoples.

"As Indigenous people we are often denied rights if we move too frequently or if we are too restrictive in our movements," says the Chippewas of Nawash citizen. "We're damned if we move and damned if we don't!"

In a March 18 address to the Faculty of law at the University of Toronto, Borrows defined physical mobility as "the ability to shift where we live" and philosophical mobility as "the ideological changes that occur within Indigenous cultures as they interact with other peoples through time."



Islanders can float

Sidney and Blair Copegog paddle furiously to keep "The Minnow" afloat during an April 16 competition at the Midland YMCA pool. The members of the Christian Island Elementary School Grade 8 team won their heat during the 5th annual Cardboard Boat Races hosted by Simcoe County school boards. Eighty students from eight regional schools participated. A second Christian Island team did not fare so well — their boat sunk before finishing the race. Students had two hours to build their boat with provided supplies, including cardboard, duct tape, contact cement, string and a paperclip. The finished craft had to cross the pool carrying at least one occupant.

— Photo by Sharon Weatherall

STAY CLEAR STAY SAFE

Recreational activities near hydro stations and dams are dangerous

For your own safety obey all warnings at hydroelectric stations, dams and their surrounding shorelines and waterways. These facilities operate year-round, affecting water flows. Water that looks safe can become treacherous in minutes and ice forming near, or even several kilometres away, can become dangerous. Signs, fences, buoys and safety booms are there to warn you, but if you see water levels changing, move a safe distance away immediately.

ONTARIO POWER
GENERATION

Visit opg.com to receive your free water safety DVD or brochure.

'Don't let your past define you'

By Christine McFarlane



Andrew Manitowabi

... you cannot let your past define you, and you can accomplish whatever you set your mind to because no one else knows you better than yourself."

Manitowabi was one of six panelists in post-secondary studies who shared their experiences with the youth attending the March 26 conference presented by the Faculty of Law and First Nations House. Youth from Whitefish Lake, Beausoleil First Nation, Sagamok, Thunder Bay, and Wikwemikong attended the day-long event that was geared towards giving them a better understanding of the justice system and how it works.

Cindy Blackstock, the Executive Director of the First Nations Child and Family Caring Society of Canada, "justice is something that everyone enjoys and not just some groups", told students.

Consider the option Homeschooling:

By Sarah Blackwell



Sarah Blackwell

I was raised in a family where education was valued high. I was taught that my education would give me endless options in life. However, school was not always a happy place for me, nor is it for many Aboriginal children today. If you think about it, our history with the school system would not pass with flying colours in most of our minds.

My three children are ages seven, four and 20 months, and none of them have ever attended or been enrolled at "school". Every family has their own reasons for homeschooling as it is a very personal decision. The one message I want you to come away with after reading this article is that you have OPTIONS.

As many of you know, Aboriginal children experience racism, discrimination, and bullying more frequently than their non-aboriginal peers at school. My assumptions are based on the stories of my Anishinaabe friends, family and strangers who have shared their stories with me. How many phone calls or visits to the school will you have to make? What type of an adult will that child grow up to be? Well, we know what it looks like as we are living the effects of residential schools today.

So, when it's time for your four-year-old to begin school, examine your options and don't just send them because that's what everybody does. Check out the Internet, Facebook, or the library. Ask around your community and the nearest city to where you live. There are homeschoolers in most communities and they would be happy to share their experiences with you. Keep in mind that you have the ability to teach your children no matter what your own education level is. That is the beauty about homeschooling: there are no requirements.

So, you may ask, "What do I need in order to homeschool my child?" I can give you a few recommendations, but that is all they are — recommendations. If you don't have it, then think about what you do have to offer your child, grandchild, niece or nephew to bring their school into your home.

1. A loving, accepting environment;
2. Books or access to books;
3. Safe outside play area;
4. Opportunities to explore;
5. Access to people of all ages.

E-mail me your questions at sblackwell@cogeco.ca or join the Facebook group Northern Ontario Homeschoolers

COMMUNITY PROFILE: FORT WILLIAM



Fort William Eagle logo on top of Mount McKay



Fort William First Nation Chief and Council.

By Judy Currie

Fort William First Nation is an Ojibway First Nation which is a signatory to the Robinson Superior Treaty signed in 1850. It is located on the northwest shoreline of Lake Superior adjacent to and just south of the City of Thunder Bay. The original reserve was established along the Kaministiquia River, and was relocated to its present site in 1908.

Surrounding water bodies include the Kaministiquia and Mission Rivers to the north and Mission, Brule and Squaw Bays on Lake Superior.

This First Nation has a registered population of 1,798 band members with 832 living on-reserve. The current Chief is Peter Collins, whose two-year term began on April 15th, 2009. The 12 Councillors are Ian Bannon, Leo Bannon Sr., Leo Bannon Jr., Walter M. Bannon, Lyle Charlie Sr., Anthony Collins, Guy Collins, Peter Morriseau, Philip Pelletier, Sherry Pelletier, Catherine Rodger and Richard Ward. Chief Peter Collins is also the Northern Superior Regional Chief representing 10 affiliated First Nations of the Union of Ontario Indians.

A Health Centre is located in the Fort William First Nation Administration Building. A full-time community Health Nurse is on staff working in a fully equipped clinic to provide nursing services to all band members. Services provided are assessment, referral and health promotion.

The community has two full-sized hockey rinks that are home to the Thunder Bay AAA Kings Hockey Organization and the K&A Wolverines Junior A Hockey Team. A fitness centre is also located in the arena. A business park in the eastern end of the community is occupied by the Union of Ontario Indians Thunder Bay satellite office, Dilico Anishinabek Family Care, Wasaya Airways head office, Indian and Northern Affairs Canada, Nokiiwin Tribal Council, among others.

The community center is home to many local education, employment training programs, mountain bingo and of course a full service banquet, conference center. Keewaytinook Internet High School is located in the community centre which offers students an opportunity to access on-line educational program to obtain their Grade 12 diploma with daily classes and a work-at-your-own-pace environment.

Businesses in and around Thunder Bay are principal employers of Fort William First Nation community members. On-reserve industries include: two forest contractors, five variety stores, a tourist lookout, auto body repair shop and two computer retail and service shops.

Each July 1st long weekend Fort William First Nation hosts its annual pow-wow which is widely attended by Native and non-native participants/spectators from all over the world.

The theme of economic development and improvement flows throughout the thinking of FWFN in land-related negotiations. Historical injustices must be corrected; this can be done in ways that are both practical and forward-looking. True self-government will require financial independence that can only come from economic development.

Fort William First Nation firmly believes that it is possible to find innovative ways to form partnerships with the private sector, municipal, provincial, and federal governments to create new opportunities that would otherwise be impossible. This will require old ideas and stereotypes to be cast aside, and the building of new relationships based on shared interest and mutual respect.



Two arenas in Fort William First Nation.



Fort William Community Centre.

Union of Ontario Indians General Assembly June 8, 9, 10, 2010 Fort William First Nation

Agenda Topics

HST ~ ECONOMIC DEVELOPMENT ~ SOCIAL SERVICES ~ HEALTH
LANDS AND RESOURCES - ANISHINABEK NATION CONSTITUTION

Grand Council Assembly will be held on Mount McKay,
Sunrise Ceremony every day. Meetings start at 9:00 am.

Visit www.anishinabek.ca to view the webcast of the Grand Council Assembly.

