ANISHINABEK NEWS

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

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Shoes send message

On March 18th 2011, more than 60 people gathered on Parliament Hill in Ottawa on the traditional territory of the Algonquin Peoples to take part in a 'Shoe Statement' vigil for missing and murdered Aboriginal women and girls. Organized by the McGill University Human Rights Working Group as part of their '13 Days to Honour Aboriginal Women', the event featured several hundred pairs of shoes (donated by community members) lined up along the steps of Parliament Hill to represent over 500 Aboriginal women and girls whose lives have been lost to disappearance and murder across Canada. Speakers criticized the federal government for their lack of a comprehensive plan to address this ever-growing problem and for their lack of meaningful consultation with victims' families, allies, or organizations. Following the event the shoes were donated to local shelters.

– By Kristen Gilchrist

Anishinabek won't tolerate 'school bully'

OTTAWA – For First Nations citizens across Canada, the good news from the May 2nd federal election was the election of seven Aboriginal Members of Parliament.

For First Nations leaders, the bad news is that five of them are included in the new Conservative Party caucus that will govern Canada for the next four years.

"Our job may have just got tougher," said Grand Council Chief Patrick Madahbee, commenting on the 166-seat Conservative majority swept into power by Canadian voters apparently disgruntled with five years of minority government bickering. "With the track record of the Conservative Government on First Nation concerns, it is obvious that we have a big job in front of us."

In a letter to the 39 Anishinabek Nation Chiefs, Madahbee predicted that – armed with their first House of Commons majority in three tries – Prime Minister Stephen Harper's government would re-introduce controversial legislation on issues that ignore First Nations jurisdiction in areas like citizenship.

The Grand Council Chief encouraged Chiefs to regard any inappropriate federal legislation as "an opportunity to unify our leadership that will, in turn, unify our people."

"Let's not hang our heads because of a right-wing majority. We all remember the HST legislation that…completely bypassed the parliamentary process. We showed them that we would do whatever it takes to defend the rights of our people.

"We cannot expect to get their attention with the pen alone."

Madahbee said how First Nations respond to any attempts by the Conservative majority to take a "school bully approach" will be "our Section 35 moment" – referring to the Canadian Constitution's reference to the inherent right of First Nations to govern their own affairs.

Why not Robert E. Lee bin Laden?

By Neely Tucker
The Washington Post

WASHINGTON – He died 102 years ago in Oklahoma, a beaten warrior, a prisoner of war, an exile from his homeland, a propped-up sideshow, a gambler and a lukewarm Christian. His family was murdered by Mexicans. The Americans stripped him of most everything else.

And yet, the Apache born near the Gila River in present-day Arizona with the not-very-impressive name of Goyahkla ("One Who Yawns") rode into history as the legendary Geronimo.

It was his name that the U.S. military chose as the code for the raid, and perhaps for Osama bin Laden himself, during the operation that killed the al-Qaeda leader May 1st in Pakistan. That led to the iconic transmission from the raid: "Geronimo EKIA." Geronimo, Enemy Killed in Action.

In a triumphant moment for the United States, the moniker has left a sour taste among many Native Americans.

"I was celebrating that we had gotten this guy and feeling so much a part of America," Tom Holm, a former Marine, a member of the Creek/Cherokee Nations and a retired professor of American Indian studies at the University of Arizona, said by phone Tuesday. "And then this 'Geronimo EKIA' thing comes up. I just said, 'Why pick on us?' Robert E. Lee killed more Americans than Geronimo ever did, and Hitler would seem to be evil personified, but the code name for bin Laden is Geronimo?"

Geronimo

Suzan Shown Harjo, president of the Morning Star Institute, a Native American advocacy group based in Washington, has long fought against the use of Indian imagery in American life (including as the mascot of the Washington Redskins).

She sighed when asked about the latest iteration of Geronimo.

"It's how deeply embedded the 'Indian as enemy' is in the collective mind of America," she said. "To this day, when soldiers are going into enemy territory, it's common for it to be called 'Indian country.'"

It isn't clear yet which branch of the military came up with the nickname — the Army, Navy, CIA or any of the anti-terror special forces groups involved in planning the raid — but it apparently wasn't bin Laden's nickname for very long.

A database search of news stories shows that, while military leaders sometimes compared bin Laden's elusiveness to Geronimo's, there is no news account of calling the al-Qaeda leader "Geronimo" until he was killed in the May 1st raid.

IN BRIEF

Protecting the water

Bruce Power has withdrawn its request to ship 16 decommissioned nuclear generators on the Great Lakes. Anishinabek Nation has argued the generators contain radioactive waste and could harm the Great Lakes.

Watch for weather

SUDBURY – CTV Northern Ontario is looking for First Nations "weather watchers" to help their news professionals provide up-to-date forecasts for viewers in the region.

"We will be calling community members to ask them to look out the window and tell us what's happening," says Candalee Beatty, the network's Aboriginal Relations Coordinator.

Inside

The 17th edition of the Great Lakes Pow-Wow Guide is inserted into subscriber copies of the May issue of the Anishinabek News.

It will also be posted online at www.anishinabek.ca .

Political Office

To respect the sacred laws of the Anishinabek

‘Our political job just got tougher’

Aanii/Boozhoo!

As we head into spring after a long winter, I believe it is important for me to share some thoughts as the Grand Council Chief. Over the past few months the Anishinabek Nation has been very busy advocating for rights and pushing for equality. Our staff has worked very hard in pursuing our objectives with the health of our member Nations always on our mind. Now we have learned that the federal Conservatives received a majority government and our job may have just got tougher.

Grand Council Chief Patrick Madahbee

Since September 2010 the Anishinabek Nation participated with other First Nation organizations in negotiations with Ontario on Resource Benefit/Revenue Sharing. On this front I must report that we were not successful in getting a fair deal from the province simply because there wasn’t a fair deal offered. But we will not give up and we will hold the province to their word to continue negotiations in a fair and reasonable manner. At the federal level we’ve been active defending jurisdictions and rights on a whole laundry list of issues from citizenship to protecting our forests and waters.

Although these issues keep the Anishinabek Nation staff and leadership busy, we continue to do our best to be pro-active through strategic meetings and lobby efforts. Recently, I met with our Regional Chiefs and Regional Directors along with a few key staff to set out our priorities going forward. The priorities we aim to push both levels of government are: Education, Health, Resource Benefit Sharing and Economic Sustainability. These issues will be at the forefront of our pro-active efforts, but we will continue our ongoing advocacy on such important matters as child welfare, additions-to-reserve, land claims, and protection of inherent rights and treaty rights.

We all know the challenges ahead. With the track record of the Conservative Government on First Nation concerns, it is obvious that we have a big job in front of us. But the leadership, like the people who we represent, are resilient. We all have families in our communities that we are fighting for.

We will continue our efforts to push for fairness. I believe in our people and I believe in the value of our beliefs. We will not give up no matter what challenges are in front of us. The efforts we put forward today will be reflected in the health of our lands, our waters and in our people in the generations ahead.

It is up to us, all of us, to do our part to protect these things. Our history is proof that we do not give up when things get tough. We will prove to our children that our spirit remains strong and our unity will see us through to a bright future.

Chi Miigwetch and I wish everyone a good spring.

U.S. President Barack Obama met with Native American leaders before signing on to the United Nations Declaration of the Rights of Indigenous Peoples.

Silence deafening

TORONTO – Chiefs in Ontario, meeting in Assembly in Toronto,were not surprised by the continued disregard for First Nation concerns in this years' federal election debate. The national debate was void of any reference to First Nations with the exception of a scathing shopping list of shortcomings by NDP Leader Jack Layton. With reference being made to crowded, inadequate housing, burgeoning jails filled with First Nations people and an emphatic call to action by AFN National Chief Shawn A-in-chut Atleo on the education front.

Ontario Regional Chief Angus Toulouse said, "The deafening silence on First Nations issues only further serves to cement the fact that the political establishment in this country continues to ignore the plight of our people at their own peril."

First Nations Peoples are the original inhabitants of this land, yet government laws and policies have marginalized First Nations Peoples in every aspect. First Nations youth are the fastest growing segment of the population in Canada. Where is the debate that would see government investing fairly and properly in our youth's education so we can fully utilize their great potential?

"Each and every First Nation individual in the province of Ontario and Canada must feel a deep sense of frustration and profound disappointment that the general social and economic conditions of the First Peoples in this country are not deemed important enough.

3rd Annual

Maamwi Kindaaswin Festival "Learning Together"

June 16 - 19, 2011

Canadore College, Lower Field, North Bay, ON

Evening performance by Derek Miller

Thursday June 16th

POW-WOW and Traditional Teaching Workshops

Grand Entry Saturday 1:00 and 7:00

Grand Entry Sunday at 12:00

Host Drum: Battle Creek, Red Pheasant, SK
MC: Allan Manitowabi

Honourarium for all Dancers
Honourarium for first five Drums

Jacinthe Trudeau ~ Metis Jiggers ~ Traditional Teachings throughout weekend ~ Saturday Feast 5:00 pm (N’Bisiing Highschool) ~ Sunday Giveaway 5:00 pm

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ANISHINABEK

West Nipissing Sports Hall of Fame inductee Karen Commanda at the 2008 North American Indigenous Games where she won a gold medal.

Karen first female hall-of-famer

By Marci Becking

NIPISSING FN – In May, Karen Commanda became the first female athlete inducted into the West Nipissing Sports Hall of Fame.

Commanda says that her husband Reg got her interested in golf and she became an avid golfer in 1982.

"I was seven months pregnant when I first scored under 100. I had to get my husband to shorten my putter," says Commanda. "My husband taught me the basics; he is a very great teacher when it comes to golf. He used to play a lot of golf with his brothers. I have had golf lessons with Jeff Mancini at the North Bay Golf and Country Club, Glen Cundari and Jaclyn Miller."

Commanda, the receptionist for the Union of Ontario Indians head office on Nipissing First Nation, won a gold medal at the 2008 North American Indigenous Games held in Cowichan First Nation in B.C.

Prior to her gold medal she qualified four times to represent Team Ontario in ladies golf at the Games.

Commanda's first hole-in-one was at a ladies invitational at the North Bay Golf and Country Club in 2006.

Needless to say it's a fight among the staff as to who gets Commanda on their team for the annual Anishinabek Nation 7th Generation Charity golf tournament.

"I am very honoured to be inducted into the West Nipissing Sports Hall of Fame," says Commanda who also curls in the winter at the Sturgeon Falls Curling Club. "I will cherish for the rest of my life. I never thought that I would be eligible for such an event and I am so excited."

According to the West Nipissing Sports Hall of Fame rules, athletes to be considered for admission to the hall of fame must be outstanding in their athletic field of endeavour or to have achieved better than average proficiency in a number of sports even if not reaching the absolute top level in any one.

Nokimis, Cher Panamick-Ense joins her daughter Jordon Panamick and new family member and celebrity Rose Preston who was the Manitoulin Island "2011 New Years Baby Doll" at the Grand Celebration in M'Chigeeng First Nation

M'Chigeeng Binoojiinak

By Perry McLeod-Shabogesic

M'CHIGEENG – Grand Celebration or M'Chigeeng Binoojiinak is one of those special spring gatherings that honours little ones placed in our care to ensure our future.

There were approximately 85 births celebrated from 2005 to 2009. 35 families attended the celebration held at the M'Chigeeng Community Centre. "We had such a terrific response from the community with over 40 people coming out for the keynote session", said Christy Taibossgai, Coordinator and CHR for M'Chigeeng Health Centre.

Martin Liberio, Childcare Consultant was the keynote speaker. Liberio is a graduate from McGill University, who has taught both at the primary and collage level for 11 years. He is the co-author of "Educators in Native Childcare Services" from St-Felicien College, and author of "The Educational Program: Learning through Play", as well as the planning guide "Planning for Child's Play".

The celebration was opened by Chief Joseph Hare and other activities included a feast, children's drum presentation, mini-pow-wow, and give-away. "We enjoyed the junior drummers from Senior Kindergarten, Grade 1 and Grade 2" Christy said, "Miigwetch to Geraldine McGregor for her work with them".

This wonderful trend is happening more and more with communities taking this time to celebrate those special gifts that bless our families throughout the year.

Stop-work order put on community's housing

By Marci Becking

NAMAYGOOSISAGAGUN – Located north of Lake Nipigon, the community of Namaygoosisagagun is surrounded by millions of acres of vacant Crown land and is the traditional territory of the people whose ancestors have lived and survived here since time immemorial.

Namaygoosisagagun struggles with the lack of housing for its citizens. To help the situation, Chief and council decided to build six houses in the summer of 2008.

But one house, that had the framework all in place and was near completion, had a stop-work order put on it by the Ministry of Natural Resources claiming that it was being built on Crown land.

"In the fall of 2010 charges concerning the unauthorized occupation of crown land were laid against me and now I'm waiting for the trial date to be set," says Chief Helen Paavola who says she is following the advice given by Elders who told her to enter a not guilty plea and to stand by Namaygoosisagagun's right to better lives for her community.

House built by Namaygoosisagagun council.

"We are building homes to look after our community's basic needs – to provide adequate shelter. Building these homes was to help deal with the lack of proper homes for the members in the community," said Chief Paavola. "We talked with Elders to determine a couple of locations for the houses to be built. Elders asked that they be built on old and existing foundations where houses used to be."

As Namaygoosisagagun has always been at its current location and has always maintained its traditional lands by demonstration of practicing their treaty rights, it never occurred to the Chief and Council that the MNR would come into the community to stop the housing project.

MNR came into the community in the fall of 2008 to conduct a survey to determine if the houses were on Crown land. It was noted then that one house appeared to be on Crown land.

The MNR refused comment before the pre-trial.

IN BRIEF

Bailey preserves win for North Stars

FORT WILLIAM – The Fort William North Stars won the Peewee title in the 23rd All-Native Goodwill Hockey Tournament held April 29-May 1.

North Stars goalie Bailey Chenier preserved the 3-2 win by stopping Long Lake #58 Hitmen forward Matt Towedo in the shoot-out.

The North Stars were coached by Anishinabek Nation Northern Superior Regional Chief Peter Collins.

Suzuki joins celebration

David Suzuki

PIC MOBERT FN – Dr. David Suzuki, award-winning scientist, environmentalist and broadcaster, will present a keynote address at this community's June 21st celebrations for National Aboriginal Day.

Tickets are $35 for the event, which will be held at the Pic Mobert pow wow site on Highway 17. Dr. Suzuki's address will touch on how traditional ecological knowledge and values possessed by Indigenous peoples can enlighten natural resource practices, safe drinking water and green energy projects. The event will include live entertainment, food vendors and a fireworks show.

Information at Pic Mobert Band Office, Jennifer Jacques 807-822-2134.

Esther on Earth Day

Esther Gilbank

Restoration of Jurisdiction staff member Esther Gilbank participates in Earth Day clean-up at Union of Ontario Indians head offices on Nipissing First Nation. The event was coordinated by Akiing bemosijig –"Earth Walkers" – the staff environmental committee. In addition to raking leaves, staff collected kindling, filled four garbage bags with litter, and erected a teepee.

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 humourous comments are welcomed, but not ridicule or personal attacks.

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

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

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

Advertising & News Deadlines

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MAANDA NDINENDAM /OPINION

Election 2011 – once again democracy triumphs!

'Insanity: doing the same thing over and over again and expecting different results.'
– Albert Einstein

Maurice Switzer

"Good morning, class. Welcome once again to Politics 101.

Our first order of business is to review the assignments you handed in to offer suggestions about ways to improve Canada's federal election process.

Some of you deserve a lot of credit for the thought you have put into your papers. Others, well, I'll try to address your ideas today.

So, Muhammad. Do you really think that not allowing women to vote would "keep things a lot simpler", as you so eloquently put it? Yes, maybe it does work for Saudi Arabia, but that just might be a little problematic here.

And Liam – I understand that it's against the law to NOT vote in Australia, but I think you'll agree that Canadians are much more conscious about their personal liberties. No offence, mate, but you've got to remember that your ancestors were nothing but a bunch of convicts.

Antonio, Antonio, Antonio. The last thing we need in Canada is more political parties. You Italians go to the polls more often than some people go to the bathroom!

Guns, Aristide? Really? Guns? Do you have any idea what kind of negative poll results the government could expect if people were forced to cast their ballots at gunpoint? Yeah, I know, they do things differently in the Congo! Besides, we already tried that. Sent the Mounties into Six Nations with weapons drawn in 1924 to break up their meeting of hereditary chiefs. Broke up their council meeting, even confiscated their wampum belts. All that did was make the Mohawks really cranky. They still won't allow enumerators on their land. I'll bet no more than a few dozen of their 15,000 eligible voters even bother.

You know, class, there were some pretty outrageous ideas submitted about how to improve voter turnout and make Canada an even greater democracy than it is. I didn't want to centre out anyone, but Elizabeth, your paper takes the cake.

Now get this, class. She actually thinks it's a good idea to set aside some seats in the House of Commons based on the number of votes parties receive. Sounds to me like someone's a little GREEN with envy!

Okay, Elizabeth – so the Green Party got almost a million votes in the 2008 federal election – and no seats – and nearly 600,000 this time and only one seat. That's because their candidates aren't beating the candidates of other parties. That's how it works – winners win, losers lose. That's what democracy is all about. Majorities rule. Tories rule!

And you'd like to see a bunch of losers made Members of Parliament! Shame on you. Besides, Betty dear, I couldn't figure out your crazy math. You came up with this cockamamey theory that if the Conservative Party got 40 per cent of the votes – which they did – and there was a 60 per cent voter turnout – which there was – they can only say they represent 24% of Canadians! You better be careful with that kind of talk, missy – this isn't Communist China, you know.

Meanwhile, hats off to Stephen for coming up with the suggestion that political parties get two extra seats in the House of Commons for every seat they win more than they need for a majority – plus an extra place in the Senate.

With that kind of ingenuity, Stephen, you just might be prime minister some day.

All right class. Here's your next assignment: in 1,000 words or less discuss how the Governor-General, Speaker of the House, and Chief Justice of the Supreme Court might function more smoothly if they were all part of the Prime Minister's Office.

Class dismissed."

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.

Being a magician: 'what you give is what you get'

There are those around me who say that it takes a magician to make something out of nothing. If that's true then my wife is a consummate one. She has taught me, by virtue of her example, how to create things out of thin air and make the seemingly impossible real.

Oh, I'm not talking about pulling a rabbit out of a hat, levitating an elephant or making the Statue of Liberty disappear, I'm talking abut the practical, everyday working magic that we're all capable of. She's taught me that.

Seven years ago I was like most people. I believed that you worked your tail off, became a slave to routine and settled for what you got from that process. Nowadays, I know that you can conjure anything from the ether that you choose. Anything.

My wife went from near bankruptcy to owning several real estate properties, a healthy stock and options portfolio and a budding career as a financial advisor and fused-glass artist in about four years. From distress to success. That's the kind of magic I'm talking about.

Richard Wagamese

I got to watch all that happen and it changed the way I live my life. I used to wait for opportunity to knock or for someone to walk up and invite me into a lucrative process. Consequently I spent a lot time waiting and not moving anywhere. These days I'm generally busy making magic happen too.

See, my wife believes in energy. She believes that if you put out positive energy all the time, the universe has no choice but to send the same thing back. It's reciprocal. That's a ten-pound word for "what you give is what you get." That's the magic act. That's all there is to it.

I watched her perform that feat every day. I watched her life change. It was so fascinating I decided to do it myself and did things ever happen. I created a freelance network out of thin air. I created writing and speaking and teaching opportunities. I became a magician.

We all have that ability. That's part of the magic. My people say, and my wife says, that we are all energy. If you direct it to what you want – it comes. Abracadabra. No hocus pocus, no spells. Choose it and allow it to happen. That's the magic act and we are all magicians– we just need to believe that.

Richard Wagamese is Ojibway from Wabassemong FN in Northwestern Ontario. His new book, One Story, One Song is available in stores now. Hardcover, $29.95 ISBN 9781553655060

Maanda ndinendam /Opinion

Roll with the Declaration

The Kairos Indigenous Rights Circle is coordinating a June 14-19 cross-Canada train campaign to raise awareness of the need for Canada's government to start implementing the principles of the United Nations Declaration on the Rights of Indigenous Peoples. Passengers will collect banners and signed petitions en route to Ottawa for a major demonstration on Parliament Hill on June 20, the day before National Aboriginal Day. A decade ago, Kairos – a coalition of 11 Canadian church groups promoting justice and peace – organized The Blanket Train, which collected blankets across Canada with messages to the government about implementing the recommendations of the Royal Commission on Aboriginal Peoples. Information at www.kairoscanada.org. and click on The Land Our Life.

Ministry discriminated against trainer

THUNDER BAY – The Human Rights Tribunal of Ontario has found a provincial government ministry guilty of discriminatory treatment by terminating the services of cross-cultural trainer Bonnie Couchie.

The Pic River woman was terminated after the first of six sessions she was contracted to deliver on Aboriginal relations for staff from various Ontario government ministries. Evaluations from that first session included comments such as needing training "without all the whining about all the past historical injustices" as well as praise for Ms. Couchie being "good and interesting." Her non-Aboriginal co-presenter also received mixed reviews, eliciting comments such as "was this the first time [he] saw the material?"

One week later Ms. Couchie's contract was terminated at the direction of the Ministry of Municipal Affairs and Housing. Her co-presenter, however, was retained -- with the direction that he get some "refresher work." Ms. Couchie has a Master's Degree focused on Native Studies, decades of experience as an independent workshop facilitator and presenter, and has taught Native Studies at 6 different post-secondary institutions.

The Human Rights Tribunal of Ontario ordered the Ministry to pay Ms. Couchie $20,000 in general damages.

Amy Britton-Cox, Ms. Couchie's lawyer from the Human Rights Legal Support Centre said, "The Tribunal's decision underlines the nature of systemic discrimination, where unconscious beliefs drive hiring and firing decisions."

Genocide exists, just harder to recognize

By Bonnie Couchie

Ask many people whether racism exists in this country, and some will tell you "No, not anymore".

It may be true that First Nations people are no longer killed in large numbers for no other reason than the fact that they are Native. It may be true that our dances and celebrations are no longer illegal.

It may also be true that we can now speak our languages without fear of having needles stuck in our tongues.

Bonnie Couchie –Photo by Binaeshee Couchie-Nabigon

In light of this, it does seem that overt cultural genocide no longer exists. But in many ways, it simply does not have to.

As we have seen with the near extinction of our languages, there comes a time when you can release a stronghold and the imprint will just stay.

On the other hand, it has been my experience that covert cultural genocide is alive and well, it is just harder to recognize.

Letters

Suggests Anishinaabe ridings

I recently took part in the federal elections and marked my X on a ballot sheet. I would have preferred to vote for an Anishinaabe candidate provided he/she was a reflection of my interests as a voter.

I would suggest the creation of two-four additional ridings in Ontario that would be defined by Anishinaabe Nation communities within Anishinaabe Nation boundaries, for example there would be an Anishinabe candidate for Northeastern Ontario, etc. This model of course would evolve to the rest of the First Nations in Canada.

Leland Bell, Sudbury

Guidelines for allies

I offer this "Ally Bill of Responsibilities" -- seven guidelines to help allies from falling into the trap of good intentions.

A responsible ally is grounded in their own culture, ensures that the needs of the most oppressed are served in the effort that they are supporting, understands the dynamics of lateral oppression, ensures that they are supporting leaders who serve the needs of the people, understands that sometimes allies may be manipulatively chosen to further a leader's agenda, does not take up time at community events, and accepts the responsibility of learning about their role as an effective ally.

Lynn Gehl, Ph.D. , Peterborough

Tax-free hassles

Every time I make a purchase of a commodity, whether it is worth a hundred dollars or a thousand dollars, we still have to debate our collective rights to tax exemption with the white merchants.

After showing them all that is required for tax exemption, such as proof of address, mailing address, status card, driver's license and all other forms of data proving that we reside on reserve, they still require us to go across town to the nearest reserve, stand beside a sign which bears the name of the reserve, to show proof that the commodity is delivered to the reserve and the sales people are satisfied with that.

Is this just an in-house policy drafted by pure racist, jealous bigots who still believe that we should all pay taxes?

Terry Bouchard, Red Rock First Nation

Calling all archaeologists

Natalie Simkin (Letter, Jan-Feb., 2011 issue) is correct in saying there are numerous First Nations archaeologists across Canada and the United States.

The statement that I had made was that "I may be the only First Nations person in Ontario to currently hold a professional archaeological license, which entitles me to legally practice archaeology at all levels in Ontario." To become a recognized and licensed archaeologist entails years of university and countless hours of supervisory experience before you are even considered and not many First Nations people in Ontario have done this. The professional license allows me to conduct all levels of archaeology without restrictions, but only in Ontario.

I would also be happy to hear if there are any other licensed professional archaeologists out there, whether they are in Ontario or anywhere else across the country.

Brandy E. George M.A., Kettle & Stony Point FN

Native inmates most frequent targets of lethal force

By Albert Dumont

A young Anishinabe man died violently in an Ontario prison recently. Whatever he was guilty of at the hour of his death will confront him now in the Spirit World.

An accounting will take place for him there as it will for each of us when this short physical life comes to an end and we find ourselves at that time, surrounded by our sins of this life. But much is known about the deceased. He was remorseful for any spiritual pain and emotional misery he orchestrated in the past, at a time in his life when he was immature and in the grips of drug and alcohol addiction. His plan upon his release was to offer a public apology to the people who were hurt by his criminal acts.

His apology would have been extended to his family and to all other people for any shame and fear his bad behaviour had caused them. He could have become a fine son-in-law to any family. He was soft-spoken and quiet in his demeanor. He was intelligent and courageous. He was patient and tolerant. Had he lived, he would have become a positive role model for the teenage boys of his reserve. His chance to prove his successful rehabilitation is gone. But what are the facts of his death?

Albert Dumont

Our chiefs must take a stand on this. No more should we blindly accept a report on the prison death of one of our band members put together by representatives of organizations who have on too many occasions in the past, proven their racism and intolerance of our peoples.

Why do we not have standing as members of the team investigating the death of one of our citizens in prison? Why is it when corrections officers shoot an offender that the Special Investigations Unit is not called in to investigate, to confirm there was absolutely no other choice for the officers but to attack the offender with lethal force?

In comparison to other offenders, how many Aboriginal inmates have been killed or wounded in this province's federal institutions as a result of staff opening fire? We need to be reminded that not all the human rights guaranteed to all of us under the constitution are shed from a prisoner at the jailhouse door.

The young man whose death has reignited the cold grey embers of prison injustice did not go to jail to die. He was doing his time in the best way possible. He was not a gang member nor was he dangerous to himself or others around him.

He was guilty of a crime but he fully expected to complete his sentence and make something good of himself. Only his corpse made the return journey home to his mother, family and friends. It happens too often to our people. Why this is so needs to be investigated.

THE ABORIGINAL PEOPLES SURVEY

THE ABORIGINAL PEOPLES SURVEY (APS) WAS CONDUCTED IN 1991 BY STATISTIC CANADA AND REPEATED IN 2001.
THE 1991 SURVEY INCLUDED 341 OF 600 FIRST NATIONS COMMUNITIES, COVERING ALL PROVINCES AND TERRITORIES.

57% OF ABORIGINAL ADULTS ARE CURRENT SMOKERS.

Daily smoking rates within the aboriginal community are double the current smokers in the general Canadian

Smoking prevalence is higher among the Aboriginal population for every age compared to the Canadian population

Smoking rates are highest among young adults aged 20-24 at 35% and 25-44 at 61%, while over half of Aboriginal teenagers are smokers at 54%

62% of First Nations and Inuit population are smokers

Breaking

THIS PROG
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BY ABORIGINAL
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FOR EXPECTING WOMEN
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**THE NORTH BAY
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Health Secretariat

Good Health for Our People

Wikwemikong mom Nikki Jacko enjoys the conference with her daughter 10 month old Nathania Mathias

Celebrating parenthood

By Perry McLeod-Shabogesic

WIKWEMIKONG – Over 100 Elders, parents, youth, children and staff from Wikwemikong Unceded Reserve gathered March 22-23 in the local arena to celebrate parenthood and the gifts it brings to family and community at the "Evolution of Parenting–Past, Present and Future" Wikwemikong Parenting Conference. "We are so happy with the turnout", says Roxanne Recollet, conference organizer. Various display booths encircled the main conference room with the concurrent workshops scattered through the building using any space available to share and pass vital knowledge to an eager group of new and experienced families.

Elder Liza Mozher opened the conference sharing her teachings on family and its place at the center of the community. Chief Hazel Fox-Recollet was also on hand to welcome community members and guests to Wikwemikong. She expressed her gratitude to the parents who have filled their community with the gift of life. "Your Children are our Future", she said. Rachel Manitowabi, Children's Service's Program Manager, also spoke to the participants encouraging them to continue to learn become even better parents.

Many presenters shared the floor, passing Western and Anishinabek knowledge on parenting and related topics from nutrition to traditional roles of family. Elder Isaac Pitawanakwat stirred the gathering with an emotional story of his great-grandmother who shared her love with him when he was just a boy. "I sat at her feet by the tree cold and shivering… when she saw this she embraced me in the warmth of her shawl… I have never felt a love more strong", he said. "Every day of my life I have tried to give a little bit of the love she gave me that day to my children, grandchildren and great-grandchildren."

Some of the other workshops included: "1, 2, 3 Parenting" - Wikwemikong Family Center and Ontario Works, "Ages & Stages" - Judith Martin, Infant Development Worker, "Childhood Illnesses Prevention & Care" – Brenda Beaudry, Nurse Practitioner, "How to Listen so Your Kids Will Talk" – Sylvia Recollet, Mental Health, Nadwadmin, "Good Nutrition for Children & Families" – Tammy Albers, Child Nutritionist, Noojmowin-Teg, "Nutrition & Fitness" – Gail Shawanda, Wellness, Wikwemikong Health Center, "Nipissing Screening & Toy Library Membership" – Family Center and Wikwemikong Hub Center, "Medicine Wheel Teaching" – Karen Manitowabi, Author, Wikwemikong and "Role of the Father" – Dan Garcia, FASD Coordinator.

The conference had prize draws throughout the two days and concluded with a slew of final ones that brought smiles to many faces.

Menzies receives Kaiser award

REGINA – Peter Menzies, Sagamok Anishnawbek First Nation, has received an award for Excellence in addiction programming for Indigenous Canadians.

Menzies has spent the past ten years building culturally congruent mental health and addiction programs in partnership with both urban, rural and First Nations communities through his work at the Centre for Addiction and Mental Health.

He is the organization's first Aboriginal Clinic Head and is responsible for creating the organization's Aboriginal Services Program providing support to communities across Ontario and nationally.

Prior to joining CAMH, Menzies worked for more than 20 years in a variety of frontline and management positions at both Native and mainstream agencies.

A skilled therapist and community developer, Menzies has experience working with individuals and families in child welfare, family counselling, and income support programs and is a member of the Ontario College of Social Workers and Social Service Workers.

Menzies received his undergraduate degree in Social Work from the University of Manitoba. He completed his Master of Social Work studies at Laurentian University and received his PhD from the University of Toronto. His thesis work focused on trauma and intergenerational trauma among First Nations peoples. He is an Assistant Professor at the Psychiatry Department at the University of Toronto. He is also an Adjunct Professor, Faculty of Social Work at Laurentian University.

Menzies regularly travels throughout northern Ontario providing assessment, capacity building and training support to health care workers in remote communities.

His research interests include Aboriginal homelessness, intergenerational trauma, child welfare, suicide prevention, addiction and mental health needs. He has published numerous articles related to Aboriginal health issues and sits on a number of Aboriginal community boards and committees both at the local and national level.

Peter Menzies

The Kaiser Excellence in Programming for Indigenous Canadians recognizes an individual or group that has made a significant contribution to reducing the impact and negative effects of alcohol and other drug use, or concurrent disorders involving substance use and mental health issues, in Indigenous communities or among Indigenous Canadians through the development or implementation of effective and innovative community programming.

Walking for scanner

Three youth from the Sachigo Lake First Nation are raising funds for a CT Scanner for the Meno Ya Win Hospital in Sioux Lookout walked 700 kilometers and have already raised $100,000 dollars. This will prevent people from the Northern remote communities from losing their life to cancer. If they had this piece of equipment then more people could be screened and cancers detected sooner.

27th Annual
Ontario Native Education Counselling Association
Conference
"Indian Control of Indian Education: A Legacy for Change"
May 17, 18, 19, 2011
Courtyard Marriott, Toronto Ontario
For More Information
Phone (705) 692-2999
Email: oneca@oneca.com
Or Website: www.oneca.com
Everyone Welcome!

Health Secretariat

Good Health for Our People

Five year-old Silas Trudeau.

Supporting Silas

Silas Trudeau is a vibrant five-year old junior kindergarten student. He loves to laugh, to make you smile and laugh with you. He is a very loving little boy with a nurturing nature...he loves to cuddle. Silas enjoys painting and drawing houses ; he enjoys building blocks with his younger sister and enjoys reading and outdoors with his two older sisters. He also loves to play games such as go fish, hide and seek, computers and X-Box with his older brother. Silas is also epileptic.

Now that you know a little about Silas maybe you would like to make a differnce in his world. Make a donation to what Silas needs in his home to monitor his epileptic seizures. Silas's seizures tend to be worse at night, so a video monitor is necessary, it also allows his mother to safely and discreetly monitor his play at any time.

A bed monitor is also needed, Silas's monitor that is specifically designed for epilepsy costs $600, called the EMFIT, but his mom found an angel care monitor that can be bought for $160, and it sounds an alarm if there is abnormal moment or the child stops breathing. Silas also needs a medical bracelet which allows others to know he is epileptic and might seizure. Any donation is greatly appreciated by all those who love Silas. You can help Silas by donating for his equipment and make a difference in his tomorrow. Lots of love and with appreciation, Shelley Trudeau and family.

http://www.facebook.com/pages/In-Support-of-Silas-Trudeau/178727208843357

Relay for life donations

Kettle & Stony Point will be holding their 2nd Annual Relay for Life in support of the Canadian Cancer Society on June 3-4, 2011 at the Kettle Point Pow-wow Grounds. We are hoping that people will be able to help us this year by donating towards costs that will help to offset a participant/volunteer appreciation dinner and a special meal for our registered survivors, and/or survivors' gifts that we present to them in honour of their participation in the event.

Relay for Life, an overnight, non-competitive relay, is a celebration of survival, a tribute to the lives of loved ones and a night of fun, friendship and fundraising to beat cancer. It has evolved into the signature event of the Canadian Cancer Society.

Proceeds from Relay for Life go to fund leading-edge cancer research in Canada and to support community services that help people living with cancer and their families in our community.

To help, contact Summer Bressette, Relay for Life coordinator (519) 786 - 4715 summerb@xcelco.on.ca

Derek's gift of life

By Bobbie-Lynn Hall
Halifaxnewsnet.ca

LOWER SACKVILLE, Nova Scotia – Erin Vaters of Lower Sackville is one person who benefited from the ultimate gift of organ donation.

Just three and a half years ago at the age of 11 and after being sick for just nine days, she underwent a heart transplant.

"She became sick on Saturday," Erin's mother Tina Vaters recalled. "She threw up again on Sunday and then Monday. We took her to the doctor on Tuesday who said she had a flu bug. Forty-eight hours later she was in the intensive care unit at the IWK diagnosed at the end stages of heart failure. They took her to Toronto where they weren't able to stabilize her and told us she would die within days or hours without a transplant. The same day a heart became available; she was prepped and had the surgery on Tuesday."

Erin Vaters of Lower Sackville is one person who benefited from the ultimate gift of organ donation. Jusat three and a half years ago at the age of 11 and after being sick for just nine days, she underwent a heart transplant. – Photo by Darrell Oake

The heart Erin received belonged to 15 year-old Derek Restoule, citizen of Dokis First Nation, who died in a coma after a bicycle accident.

"I ask that everyone consent to organ donation," said Derek's mom, Lisa Restoule. "The sorrow of losing my beautiful Derek has and is still unbearable, but knowing he has helped keep families together has helped me and my family."

Although life is moving forward, the Vaters family will forever be grateful to Derek and his mom Lisa who they are in regular contact with, for literally saving Erin's life.

Derek Restoule

For more information on organ and tissue donation and how to register visit www.legacyoflife.ns.ca

Program promotes health careers

By Autumn Watson

While the arenas in Sudbury were bursting at the seams during the Little NHL tournament over the spring break, 17 students from five Anishinabek communities were participating in the Aboriginal Health Human Resources Initiative 2010-2011 Health Career Mentoring Program.

The purpose of the program was to begin planting the seed of health careers among youth throughout the Anishinabek territory by providing them with an opportunity to grow or mentor with an experienced health professional.

Connecting to the strong community roots was vital to the success of this initiative. Students were able to work one-on-one with a local health professional. Over 13 health careers were reflected in the program, ranging from Early Childhood Educators to Senior Client Support Services.

The Union of Ontario Indians was amazed at the positive program response and the valuable time and knowledge that health professionals shared with each of the students.

One mentor said that what they enjoyed most about the program was "assisting the students with maximizing their potential and assisting them in reaching their personal and professional goals". The program offers insight and an "opportunity for senior students to learn and observe the profession before post-secondary commitment".

The program has the potential of expanding horizons; one student mentions how "the mentor program really opens your eyes to what's out there, in the aspects of jobs after secondary education".

The program wasn't all work and no play. One student explains that "we did so much program for kids, youth and Elders it was so much fun". In the eyes of the students the health professionals are mentors, but in the eyes of the community, each of these 17 students are budding role models for the future.

The Union of Ontario Indians would like Miigwetch to all the students who participated:

Candida Gigvere; Carter Sarazan; Deanna Luloff; Dieter Dominic; Dylan Malley; Erica Sampson; Felicia Wabegijik; Gregory Conway; Jacob Dayfox; Jessica Taylor; Justine Mitchell; Kari Dayfox; Kristinanne Taylor; Lindsey Kauffeldt; Ryan Peters; Sophia Endanawan; Winona McCue.

Chi-Miigwetch to Algonquins of Pikwakanagan, Curve Lake, Sheshegwaning, and Thessalon.

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Social Services

To advocate on social issues affecting our people

Child welfare changes sought

Northern Superior Regional Chief Peter Collins

By Kenneth Grierson
Special to the Thunder Bay Chronicle-Journal

THUNDER BAY – Poverty, drugs, alcohol, and the Ontario government's stringent foster care standards were all cited as problems facing aboriginal youth and their communities during the kickoff of a two-day summit taking place at Fort William First Nation.

Over 250 delegates came together for the Aboriginal Child Welfare Summit in the hopes of finding culturally relevant solutions to the many problems facing aboriginal youth and their communities.

"We need to re-establish our traditional child-rearing practices that were in place prior to the residential school era and the '60s scoop and all the tragic moments of our history," said Anishinabek Nation Grand Council Chief Patrick Madahbee during the summit's opening speech.

"We've been working with the community-driven process to develop an Anishinabek Nation child welfare law that's culturally appropriate, (and) that involves the tools that are congruent with our cultural practices, language and community values," Madahbee explained.

Ontario Minister of Children and Youth Services Laurel Broten attended the conference and said the government is exploring customary care options that would help troubled youth stay more connected with their families.

"Customary care is looking at how we would have children raised in the traditional customs of each First Nations community," Broten said during a press conference.

"We view it as an equal path to permanency for a child — whether they are with their birth family, whether they are adopted or whether they are in a customary care model, which is a broader community-based model that reflects very much the historic realties of how children were raised in our First Nations and aboriginal communities," said Broten.

Customary care is seen by delegates as a positive solution for avoiding adoption — an unacceptable alternative according to many, including Madahbee.

"Two of my brothers were actually in a situation where they had to wait for the garbage to be delivered to the local dump so they could eat because they were being starved at the foster home they were at," Madahbee recounted to the delegates.

Madahbee considers himself lucky to have been raised by his grandmother along with 14 of her own children, saying "we probably didn't meet all the standards the Children's Aid Society says you have to meet, but there was a lot of love in that house."

Aboriginal children and youth account for three per cent of Ontario's child population, but comprise 17 per cent of the 18,000 children currently in the child welfare system. Of that number, 9,000 are in foster care.

The Ministry of Children and Youth Services was unable to provide specific data for how many aboriginal children either in the Northwest or across Ontario are currently in foster care.

Despite the criticism levelled at foster care placement, Children's Aid Societies are often left with little choice but to remove children from homes due to stringent laws stipulating who qualifies as a capable caregiver within aboriginal communities.

"Many First Nations houses do not meet those minimum requirements and there are not a lot of native foster homes out there on reserves," explained John Beaucage, the aboriginal advisor to Broten.

"There is no place to put them on the reserve, so they are taken off and put in a non-native foster home. While I see that as a requirement to make sure they are safe, I also see that we need to do some changes in terms of foster homes and linking it with kinship care and customary care," Beaucage suggested.

Relaxing the rules that govern foster home standards may strike some as a backwards step in dealing with troubled youth, but Beaucage argues that room sizes are secondary to loving caregivers.

"I don't think you can equate the physical aspect of the house with a safe home. I think where you have a loving grandparent or a loving aunt and uncle, I think that's the key – not whether there is one bedroom for each child," said Beaucage.

Multiple keynote addresses and panels discussing customary care, innovative practices and ideas, and community wellness took place throughout the two-day summit.

"There's a lot of work that's going to go into protecting the most valuable assets we have in our community — our young ones," said Fort William First Nation Chief Peter Collins.

Serpent River closing door on Children's Aid

SERPENT RIVER – Effective immediately Serpent River First Nation has closed its doors to Algoma Children's Aid Society. This ends many years of child welfare service that has been overshadowed by a stressed relationship of child apprehension and displacement of many First Nations children.

The community has begun discussions with a First Nation organization that is mandated in Ontario to deliver its child welfare services. The intent will be to have services delivered that are culturally-relevant and most importantly, delivered to meet the highest benchmarks and standards of child welfare.

Serpent River First Nation Chief Isadore Day says that the community was faced with yet another situation with respect to Algoma Children's Aid Society, where the parties appeared to be at odds on issues surrounding a child welfare matter.

"What's significant about the types of issues we are facing with the agency is that we don't have this type of breakdown with any other child welfare agency. Clearly our people are saying that they want an alternative to a non-native agency" says Chief Day. The Chief also indicated that after observing this erosion with Algoma Children's Aid Society over the last decade, it is time to make a move towards asserting its responsibility on child welfare.

"This is a necessary first step in asserting our jurisdiction, essentially our responsibilities must be reclaimed by our people – we never signed treaties to give our children to the crown, we must chart a path that removes this incursion" says Day.

Sagamok retirement

Catherine Eshkawkogan after 23 years of service overseeing programs and services such as the Meals on Wheels Program and Weekend Relief Staff for the Elders Eagle Lodge

– Photo by Perry McLeod-Shabogesic

NATIVE COUNSELLOR TRAINING PROGRAM

The Ontario Native Education Counselling Association is now accepting applications for the 2011 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:	**July 4, 2011**
DEADLINE FOR APPLICATIONS:	**August 5, 2011**

For more information please contact the ONECA office at:
Ontario Native Education Counselling Association.
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Email: oneca@oneca.com website www.oneca.com

Lands and Resources

Ensuring access to natural resources

Species at Risk

Waabakwa – Polar Bear.

Waabakwa threatened

By Rhonda Gagnon

Name: Waabakwa – Polar Bear

Features: The Polar Bear have excellent senses of smell and eyesight. They have fur-covered footpads that provide them the grip that is needed for ice. Polar Bears are generally solitary animals, and an adult male can weigh 700 kilograms.

Habitat and Food Sources: The Polar Bears are predators of mostly seals, but do scavenge dead animals such as beached whales. They also rely on some berries and grasses.

Status: Threatened Provincially, Special Concern Nationally

Range: the Polar Bear lives on all Arctic Seas and Coasts. They are found from the Yukon to Labrador, north to Ellesmere Island, and south of James Bay. There are approximately 15,000 Polar Bears in Canada.

Threats: There are many threats to the Polar Bear and their populations and includes: Oil Spills, bioaccumulation of contaminates from eating their prey. Hunting, reduced sea ice from Climate Change, which in turns reduces their habitat. Reproduction rates is also an issue, Polar Bears have a naturally low reproductive rate, which affects population recovery. Females do not breed until they are five years of age, and then only produce one or two cubs about every three years.

Protection: In Ontario, First Nations people are the only ones who can hunt polar Bears, with strict enforced quotas set each hunting season. The protection of the Polar Bear is complex because the species comes under many jurisdictions. Bear dens are protected, and the Polar Bear Provincial Park protects approximately 70% of the maternity denning area.

Traditional Aspects: To the Inuit, the Polar Bear is called the Dawn Bear, who is the ancient ancestor of all bears.

What is Species at Risk?

Wildlife species that are considered threatened 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 longer exist.

Western Water Walk send off on April 10, 2011 in Olympia, Washington. – Photo by Marci Johns-Colson

Southern Water Walk send off on April 20, 2011 in Gulfport, Mississippi – Photo by Jeff Bear, Urbanrez Productions.

Does your child have Nature Deficit Disorder?

Sarah Blackwell

In Richard Louv's book entitled "Last Child InThe Woods: Saving Our Children From Nature-Deficit Disorder", he asserts that many children suffer from Nature Deficit Disorder. In fact, other medical and mental health experts and a growing body of researchers are also concerned about how little time our children are spending in the great outdoors.

As Louv sees it, when kids spend less time in nature they can suffer from weight problems, attention problems, depression, anxiety and stress. Children are more sedentary than before and its leading to social/emotional problems and health concerns.

There is research that states spending time in nature can help relieve stress, and helps kids focus. The University of Illinois found that children with attention problems focus better after outdoor activities. Other studies point to increased cognitive ability among kids who have access to natural settings and display fewer attention lapses (such as interrupting, not listening and distraction). In addition, further research has found that unstructured play (the kind that takes place when kids roam the great outdoors) leads to enhanced emotional and social development.

So the next time your children bicker, or say they are bored, take a walk as a family. Go with them and take the time to listen about their day, school or problems they are having with friends. Younger children will love it if you make it picnic or a scavenger hunt for local plants, trees and animals. Have your children help you hang laundry, rake the yard or plant a garden. These are a few ideas that can help your children learn to love being outside, and be healthier!

Water Walk update

Josephine Mandamin and the water walkers began their trek April 10 on the west coast.

The 2011 Water Walk unites all the waters of our Mother Earth. Water from the vast Pacific Ocean, from the Gulf of Mexico, from the Atlantic Ocean and from Hudson Bay will be gathered in copper pails and carried by hand to the shores of Lake Superior. Ocean water from the four directions will travel the miles with Anishinaabe women and men walking side by side.

Walkers from the East left Machais, Maine on Saturday, May 7.

Water from Hudson Bay left on May 21 by train toward the south to Winnipeg.

The walkers, journeying over 10,400,000 steps and carrying the healing and sacred salt water from the four directions will converge June 12 in Bad River, Wisconsin.

To track the walkers, visit www.emptyglassforwater.ca/map

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MISSION

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

DOHM-NUK/LET'S PLAY

Things to do when bored

Eden Beaudin

"Mom, I'm bored!" How many times have you heard this? Well, you don't have to worry anymore! Here are some great ideas to stay occupied while bored.

The first thing you could do is if you have sibling(s) (or you could invite a friend over) is to go play a game outside with your friend/sibling such as go play on the trampoline or 'climber' if you have one. If you don't you could play a game of tag, hide-n-go- seek, red rover, or make up your own game.

You could try out this new game called Dox and I. All you need for this game is a stick and some friends. The object of the game is to try NOT to laugh. First you split into equal teams. Second figure out who is going to call over someone first (rock, paper, scissors?) The one who wins takes the stick and calls someone from the opposite team and tries to make them laugh. If the person laughs they have to go on your team (one who called over the person.) If they don't laugh they get the stick that you are holding and walk back.

If it is raining outside you could read a book, do your homework, make a picture, bead a necklace, make a book, write a poem, bake a new recipe with your mom/dad, or build something with your dad/mom. You could also play a board game, play a game of cards, clean your bedroom. Do some chores around your house.

Why don't you go outside on a nice, warm, sunny day? Go for a bike ride with a friend, practice running for track and field, or practice kicking the soccer ball around. Play road hockey with the whole neighbourhood. In the winter why not go sliding, build a snowman. In the spring jump in the puddles, make sure you have your rubber boots on. On a summer day go for a swim or hike up the bluff, make sure you have adult supervision for this. In the Fall, rake up all the leaves or jump in the leaves! Go walk your dog or play fetch with him/her. Why not teach your dog a new trick? Watch a classic movie or Academy Award winning movie. Clean up the sidewalks, visit an Elder, go to your grandparents' house.

There are so many things to do. Just use your imagination. Now you won't have to worry about being bored anymore!

Eden Beaudin, 11, is a citizen of M'Chigeeng First Nation. She is the founder of the Pegasus Literary Writing Award, an annual award showcasing children's literature.

ASK HOLLY

BY HOLLY BRODHAGEN
askholly@gmail.com

Moms know best

It is time to pay tribute to the women who have done so much for us. I would personally like to say thank you Mom and Moms for everything that you do.

After many funny conversations with fellow moms I have come to realize that as moms we feel we need to be the best or at least keep up with the other moms. We talk to our children about peer pressure but maybe it is time someone talked to us about Mom Pressure. Not that we go out whispering behind each others' backs and forcing each other to do something we don't want to. Nope, we do it to ourselves and sometimes the kids help.

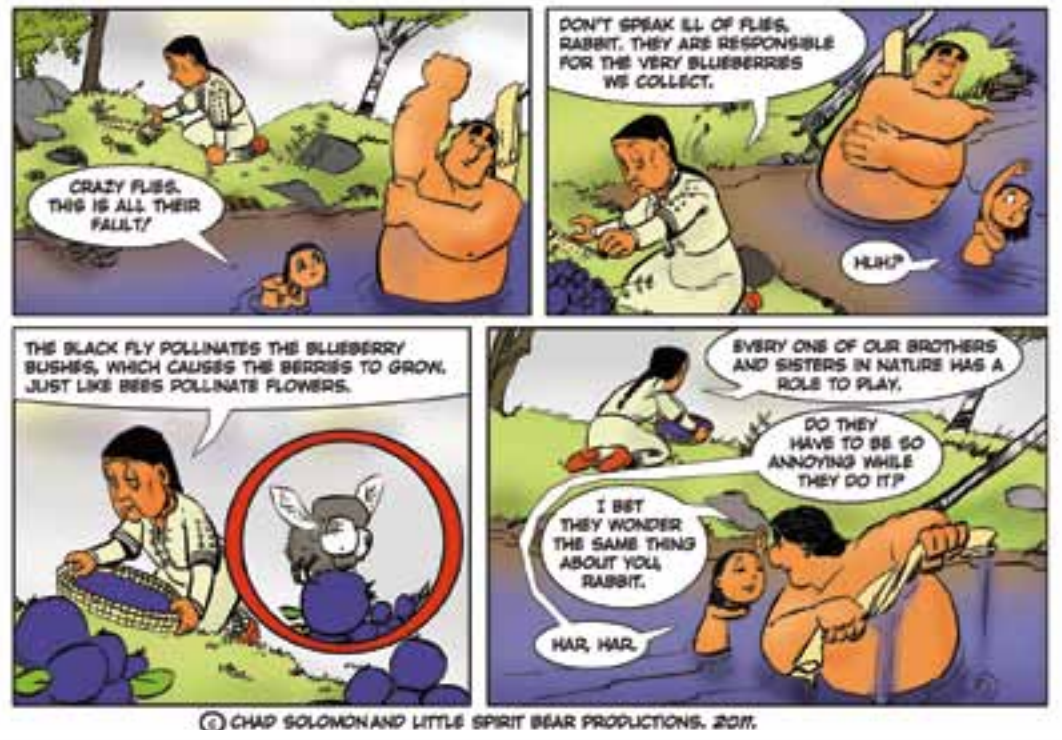
Case 1: Little Suzy comes home and says that Liz's mom makes the cutest hairclips for her. Could you make some? You answer why not if Liz's mom makes them. Hours later, glue is everywhere and that thing you created might in the cover of darkness resemble a hairclip.

Case 2: At the previous class party all the rest of the parents brought homemade treats while you brought a box of store-bought cookies. This time you fit in a late-night baking session that has you up until the wee hours cleaning up.

Now some people might not understand what I am talking about but I would venture to guess that most moms understand. We question how the other moms can do it and I can't. How can she work, keep a clean house and look like that, everyday? How can she have time to make those cute crafts? And her children don't seem to throw tantrums about clothes or food. None of us want to be the mom who didn't or couldn't

While meeting over coffee with fellow mothers or girlfriends, the truth comes out. That mom who makes hairclips does it as a business and those cookies that the other moms made were actually made by the grandmother. Amazingly, many of those moms will also be asking you how you do it. .

Rabbit & Bear Paws



© CHAD SOLOMON AND LITTLE SPIRIT BEAR PRODUCTIONS, 2011.

Waagosh gaye Zhoominan

Waagosh ningoding giiwenh bakadegobanen ogii-waabandaanan zhoominan e-goojinininginzhoominaatigoong ishpiming.
One day a hungry fox saw grapes hanging high up on a grape tree.
Ani-nandakwaandawe, anishaa go; awashime wiikwajitoo ji-de-miijid.
Just for kicks, he climbed; he increased his efforts in order to eat.
Eshkam, eshkam ishpiming gwaashkwani, anishaa go apine.
Higher, and even higher he jumped, always in vain.
Gaawiin ningot gegoo zhoominan ogii-taangandaziin; gii-ani-maajaa.
He did not get any taste of that grape; so he left.
Maajaapan dash, mii gaa-ikidod: Booch go, ozaam mashkawizinoon zhoominan."
As he left, he said: "For sure, grapes are too powerful."
Mii e-kidowaad bwaanawitoojig gegoo wenizhishing zenagak dash ji-de-oditamowaad.
This is what they say, those who have failed in attempting to get something good, it is hard for them to meet up with it [their goal].

Anishinaabemowin storytelling

Waagosh gaye Aandek

Netaa-maamiikwadangig o wayezhimaawan apine menotaagowajin.
Those that are good at praising always cheat those that like the sound of praise.
Ningoding aandek miijim ji-wiisinid gichi-mitigoong boonigobanen,
One day a crow had landed on a big tree to eat food
oganoonigoon Waagoshan bekadenidjin:
He was addressed by a fox who was hungry:
"Taya! Gi-minwaabaminaagos, O aandek!
"Holy smokes! You look very pleasing, O crow!
Gi-sazegaakwanaye gaye;
You are dressed splendidly!
geget gidogimaakandawe omaa nitaa-nagamoyan giishpin?"
Truly you are the ruler here as you are a great singer, if?" [asked as in 'would you show me your talents']
Aandek ominotawaan Waagoshan;
The crow really liked what the fox said.
gichi-izhi-onaanigozi ji-aagawaadizid, onjida wiin wii-nagamo:
He joyfully acted up, intent on singing:
"Kaw! Kaw!" Megwaa dash goji-nagamod, miijim obaninaan.
"Kaw1 Kaw!" as he tried to sing he dropped the food.
Waagosh ogondaan miijim wewiib ogichi-baapi'aan gaye Aandekan.
The fox quickly swallowed up the food and really laughed at the crow.
Mii dash Aandek ozaam wiikaa mawi gii-wayezhimind.
Then it was too late for the crow, crying when cheated.
Anishinabe Enamiad, Vol. 1, February 1897, (Re-transcribed and translated by Alan Corbiere)

Courtesy of the Ojibwe Cultural Foundation

Community Profile
M'Chigeeng First Nation

Eden Beaudin

'We had no hydro, no T.V, we went to bed early.'

By Eden Beaudin

M'Chigeeng First Nation is located on the largest fresh-water island in the world, Manitoulin Island. There are two bluffs on both sides of M'Chigeeng and a small river runs through in the middle, That is also what our flag is comprised of, two bluffs. M'Chigeeng has emerald green forests, aqua blue lakes; on the outskirts of town we have lots of maple trees and GREAT PEOPLE!

The Chief of M'Chigeeng is Joe Hare, CAO is Brenda Ense, Deputy Chief is Brian Bisson, and Council are: Victor Migwans, Melanie Debassige, Henry Panamick, Gmewin Migwans, Kevin Eshkawkogan, Terry Debassige, Charles Beaudin, Sam Debassige, and Robert Beaudin.

Chief Hare has served for 14 years, first in 1979. He is the longest serving chief. "The issues we have are drugs, not enough jobs, not enough training programs," he says.

The biggest project M'Chigeeng is working on is The Mother Earth Renewable Energy (M.E.R.E) Project. On the upper bluff of M'Chigeeng two mega watt turbines will be put there to make clean energy for up to approximately 1000 homes! MERE, is 100% owned by M'Chigeeng First Nation. Another project M'Chigeeng is working on is the installation of solar photovoltaic supply on the rooftops of the Community Complex, Lakeview School and the Band Administration Office. Hare believes these projects will bring much-needed employment to the community. Another large project is the hotel project starting in Little Current.

"I remember when I was young we lived in a small home made of square timber log homes," says Chief Hare. "Where I was born, we had no hydro, no bedrooms, no water, no T.V., no hot water, and no toilets. We had to use outhouses and had to get water from the well. When we had to wash our clothes we had to use snow for washing clothes in the winter time. We had no heat in our home, we used candles for light. We had horses, we grew and saved food. We went to bed early. There is a lot of difference between then and now.

"The thing I like most about M'Chigeeng is the people, lots of great people."

Neil Debassige is the principal/education department manager. "Lakeview School is the best school in all of the world. We have the best students, we are on the top of our game. We have won every island event yet. And lots of talent," he says proudly.

"The biggest projects we are working on are: preparing our budget for the next five years, a literacy plan, hiring staff and the Anishinabek Revival Plan (ARP). When asked about what is the best thing about M'Chigeeng, Debassige says, "I have the best job in the world, because I am close to home, I get to hang out with kids every day and with my family. It's fun to hang out with kids because they see the world in a different and cool way. We have the best students, strongest staff, and number one facilities. We have a strong community, and lots of support, it is awesome."

Brian Bisson is the deputy chief of M'Chigeeng and is also the Educational Counsellor at Kenjgewin Teg. "I help them with their career, courses that students need to finish high school," he says. "Our issues are unemployment and drugs. Get rid of the drugs to try to help unemployment.

"What I like most about M'Chigeeng are the good people. M'Chigeeng is a good place to raise a family. Lots of things for family and kids to do. This is where my family came from," Bisson says.

"Things I remember when I was young? On New Year's Day we went out and said 'Boozhoo' to everyone, shaking hands and saying hello and getting an apple after that. This was our way of wishing everyone a Happy New Year. And on school trips we would have to sleep on the floor in the school gyms. I also remember going to church every Sunday."

Ann Beam is a professional artist and works all the time. She learned early how to do a lot of creative things to earn a living.

Her job is to be aligned with positive creative forces, to create an art that uplifts the hearts and minds of others.

Beam has recently installed solar panels for her home and art studio.

"What I like about M'Chigeeng is that family is close by and lots of family gatherings," says Shirley Ense, Manager of the M'Chigeeng Community Complex, "I run the office, do bookings, workshop, weddings, dances, community events, bingo, conferences.

"My issues are that people are not motivated, they are dropping out of school, and we need more funding for jobs," says John Ense, Ontario Works Department Manager. "My job is to help people get back on track. I travel a lot to other First Nations, teaching about how we run our program. Some upcoming events are canoe-making and gardening. We are working on an independent learning /employment / school /training centre. A training hub centre," says Ense. "What I remember about M'Chigeeng was that the kids would always be outside playing lots of games with each other. Swimming all day, having bonfires, and making up games," says Ense. "What I like most about M'Chigeeng is when I am coaching the kids hockey team."

Roger Beaudin is the Health Director for the M'Chigeeng health services. "My job is to look after the Health centre and make sure the programs get delivered to the community members," says Beaudin. "My issue for M'Chigeeng is the prescription drugs. Too many young people addicted. Have to get them away from drugs," says Beaudin. "What I remember when I was younger was when I played with my friends and played lots of sports. Everything. What I like about M'Chigeeng is the beautiful community, they are friendly, helpful, and the beautiful landscape."

Lynzii Taibossigai is a student at Trent University studying indigenous environmental studies. She is also part of the Ontario First Nations young people 's council. Her passion is the environment. She wants to inspire people to make a change and to do the five simple 'R's every day. "There are so many issues, the environmental problems are always at the bottom of the list. Small changes are happening," says Taibossigai. "I love everything, the people, trees, lake, and how we all know and help each other.

M'Chigeeng community members enjoy outdoor activities such as: ice fishing, snowmobiling, maple syrup making, smelt fishing, boating, hockey, walking on the walking trail, taking hikes up on the bluff, hunting and fishing

M'Chigeeng has an arena, community complex, Ojibwe Cultural Foundation, Lakeview School and library, band office, post office, youth centre, pow-wow grounds, water treatment, marina, Day Care, Wellness Centre, Elders Centre, Sasswahns Cultural Centre. M'Chigeeng has lots to offer.

M'Chigeeng Anishnabek are a vibrant, progressive, proud, Ojibwe speaking First Nation. The people are healthy, self-reliant, respectful of our obligations to Mother Earth and culturally-grounded showing mutual respect and support for all people.

To learn more about M'Chigeeng, visit: www.mchigeeng.ca

M'Chigeeng First Nation Chief Joe Hare.

Display on dance styles and pow-wows at Lakeview School.

Lakeview School.

Time capsule being buried. To be opened in 25 years. Summer 2010

Restoration of Jurisdiction
Implementing the Anishinabek Declaration of 1980

Success with Community Engagement Sessions

By Andrea Crawford – ROJ Communications Officer

Community engagement and awareness are critical elements to the success of Anishinabek Nation projects and initiatives.

Without the participation of leadership and citizens, the process of restoring jurisdiction to the Anishinabek would not be possible.

As such, the success of the 2010-2011 Community Engagement Strategy (CES) is a welcome achievement within the Restoration of Jurisdiction (ROJ) department.

Throughout the last year, the project succeeded in engaging record numbers of community members in discussions about ROJ initiatives and the prospect of building a collective future.

More than 950 Anishinabek citizens took part in the Community Engagement Strategy throughout the fiscal year, which generated participation from all of the Anishinabek Nation's 39 communities.

The main goal of the CES is to compliment and support the work plans for the Governance and Education Agreements, as well as other Restoration of Jurisdiction initiatives.

The project interfaces with all subjects under negotiation with Canada and the initiative on self-government.

The events of the 2010-2011 Community Engagement Strategy consisted of a facilitation and training workshop in November 2010; a series of nine community information sessions from November 2010 through February 2011; a conference on self-governance and the constitutional process in January 2011; and the Constitutional Convention II in March 2011.

The objective of the Facilitation and Training Workshop was to involve and inform key participants on some of the most significant jurisdictional initiatives taking place. Participants attending the three-day training event became extended supportive bodies for the Community Engagement Strategy and its mass distribution of information throughout the Nation.

Community Engagement sessions were then held in eight First Nations and at the Union of Ontario Indians' Head Office, with more than 550 citizens and leadership attending. Each session offered information and presentations on the Anishinaabe Chi-Naaknigewin, the Anishinabek Education System and the Clan System.

In January 2011, the Inclusion and Representation in Anishinabek Self-Government conference was held at Nbisiing High School in Nipissing First Nation. Roughly 150 people attended the conference to hear academic scholars and professionals speak about the constitutional process and the concept of Anishinabek citizenship in government.

Pic River participants stand behind the banners of their respective clans in a group activity during the clan system teaching at a Community Engagement session on February 8, 2011.

The final event of the 2010-2011 CES took place in March 2011, in the Territory of Garden River. The Constitutional Convention II saw the ratification of the Anishinaabe Chi-Naaknigewin by 30 of the Nation's communities. More than 150 Anishinabek citizens attended as witnesses to the historic event, which will be followed by a final proclamation in June, at the Grand Council Assembly in Alderville First Nation.

The Restoration of Jurisdiction department plans to continue the Community Engagement Strategy through the next fiscal year, with a focus on communications enhancement, an increased social media presence and additional community-based sessions.

Public "Question and Answer" documents from this year's events have been developed for the Anishinabek Education System and the Anishinaabe Chi-Naaknigewin. A full report of the 2010-2011 Community Engagement Strategy will be available online in May 2011. Please contact Andrea Crawford, ROJ Communications Officer at andrea.crawford@anishinabek.ca for more information.

ROJ Word Search

D B Q K N I B C W U S O K E B A N I H S I N A O Y W T
T K S N O I T A T L U S N O C X C C F R H I C T G D D
N O T U I Z G C M N E G O T I A T I O N S O I O O Z E
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AGREEMENTS
ANISHINABEK
APPEALS
CITIZENSHIP
COMMUNITIES
CONSTITUTION
CONSULTATIONS
DECLARATION
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EDUCATION
GOVERNANCE
IMPLEMENTATION
JURISDICTION
NATION
NEGOTIATIONS
RATIFICATION
REDRESS
RIGHTS

Restoration of Jurisdiction
Implementing the Anishinabek Declaration of 1980

ROJ UPDATES

Education Negotiations

The Education negotiations team continues to work with Canada to discuss any changes that the Anishinabek or Canada would like to see in the Final Agreement. Canada has invited the Anishinabek negotiation team to attend a Federal Caucus meeting in April to present the Anishinabek Nation vision of the Anishinabek Education System and to answer any questions. The federal caucus is the steering committee for Canada's self-government negotiation.

The Anishinabek also continue to work with Ontario to develop practical arrangements so the Anishinabek Education System will run smoothly.

The Fiscal negotiations are continuing on a positive note and the Anishinabek expect a proposal from Canada before June. Once both of the above documents are completed, negotiation of a final Implementation Plan will begin.

The ratification process can begin as soon as the Education Agreement is initialed by the Parties. The Effective Date is expected in 2013.

Chiefs Committee on Governance

In January, the Chiefs Committee on Governance met to receive updates from the Restoration of Jurisdiction staff, with the focus of strategizing the implementation of current Anishinabek Nation initiatives.

Other projects supported by the Chiefs committee on Governance include the January 20th signing of a Memorandum of Understanding between the Anishinabek Nation and Statistics Canada, and the Inclusion and Representation in Anishinabek Self-government conference held January 21 & 22, at Nipissing First Nation. Finally, prior to the Constitutional Convention II held March 1-3, the committee met with the Governance Working Group to review convention items and discuss input gathered from Anishinabek citizens during the Community Engagement Strategy sessions.

The next meeting scheduled for the Chiefs Committee on Governance will take place prior to the Anishinabek Nation Grand Council Assembly in Alderville First Nation, May 31-June 2, 2011.

Constitution Development

The Anishinabek Nation Constitution was adopted on March 3, 2011 at the Constitutional Convention II, held in the Territory of Garden River. The next steps for the Anishinaabe Chi-Naaknigewin are about implementation, which will focus on bringing the Anishinaabe Chi-Naaknigewin to life and restoring the common cultural practices which have been lost as a result of colonization and the impacts of the Indian Act.

In the constitutional development process, the next steps will be to assist First Nations with the adoption of their individual constitutions. The individual constitution establishes the local government's authority to make laws in areas within their jurisdiction and lands. The adoption of a First Nation constitution must be achieved through the involvement and approval of the citizens belonging to that First Nation.

Assistance with the development of your First Nation's constitution is available through the Union of Ontario Indians.

Capacity Development

A series of three Capacity Development workshops, attracting roughly 100 participants, were conducted between January and February 2011. Each of the workshops focused on the Anishinabek Education System.

The first of the series centered on the administration of the system, including the planning, organizing, directing and controlling of all resources in an educational setting. The roles and responsibilities of the Kinomaadswin Education Body, the Regional Education Councils and the Local Education Authorities were also reviewed.

The second workshop related to Anishinabek Education Laws and the roles of the parties responsible for child education in the community, including Chiefs, councils and parents.

The third workshop assisted in clarifying the roles and responsibilities of the Province, Canada and the Anishinabek, as well as their division of powers and shared responsibilities.

Members of the Ontario Ministry of Education and a representative from the Government of Canada participated in the workshop.

A fourth workshop, Financing Anishinabek Nation Education, has been postponed pending completion of the fiscal arrangements and funding package.

All of the workshop materials are available by contacting Terry Restoule, Capacity Development Coordinator, by phone 705-497-9127 or by email rester@anishinabek.ca.

Basil Johnston, lower right, autographs his children's book for Sarah Blackwell and Fred Bellefeuille and their children Sarita, Kiigan, and Nova at the January 2011 Inclusion and Representation in Anishinabek Self-Government conference, held in Nipissing First Nation

Working Groups

Members of the Education Working Group (EWG) who make up the Board of Directors for the Kinomaadswin Education Body (KEB) will be looking to begin preliminary developmental work for the implementation of the Anishinabek Education System (AES) this coming year 2011/2012. They will also be providing input to finalizing the Education Fiscal Transfer Agreement (FTA), as well as the new arrangement with the Province of Ontario, which will support the relationship of the AES to the Ministry of Education.

The EWG will also be supporting the FTA consultation sessions that will be taking place in each of the First Nations, in order to review the details of funding to support the AES. EWG members will also support the implementation of the Community Engagement Strategy, in order to develop awareness and informed consent for a successful ratification of the Education Final Agreement.

The Governance Working Group met six times throughout the year to receive updates on the Governance Agreement, as well as the Anishinabek Nation Constitution, the Community Engagement Strategy and other projects. Governance Working Group members played a key role in the Community Engagement Strategy and the development of the Constitutional Convention II.

The GWG will be meeting on May 17/18, 2011 in Sault Ste Marie as a follow up to the Constitutional Convention to discuss the proclamation of the Chi-Naaknigewin in June 2011.

The group will also be reviewing their 2011/2012 work plan which includes determining an implementation plan for the Chi-Naaknigewin, providing input to the development of the Fiscal Transfer Agreement, supporting the Governance Final Agreement and First Nation's constitution development, and implementation of the Community Engagement Strategy.

Fiscal Relations

The Education Fiscal Transfer Agreement has made considerable advancements, with 50 per cent of the Agreement schedules completed in 2010-2011. A risk assessment for the Anishinabek Education System related to proposed adjustors was conducted as well as an external review of the Kinomaadswin Education Body (Structure and Human Resources requirements). The Education Gap Analysis was also updated.

Fifty per cent of the Governance Fiscal Transfer Agreement and seventy-five per cent of the Participating First Nations Fiscal Contribution Agreement have been realized, while the Anishinabek Nation Revenue Generation Study was completed. Five focus group discussions were also conducted with select First Nations on the proposed Anishinabek Nation Investment Fund.

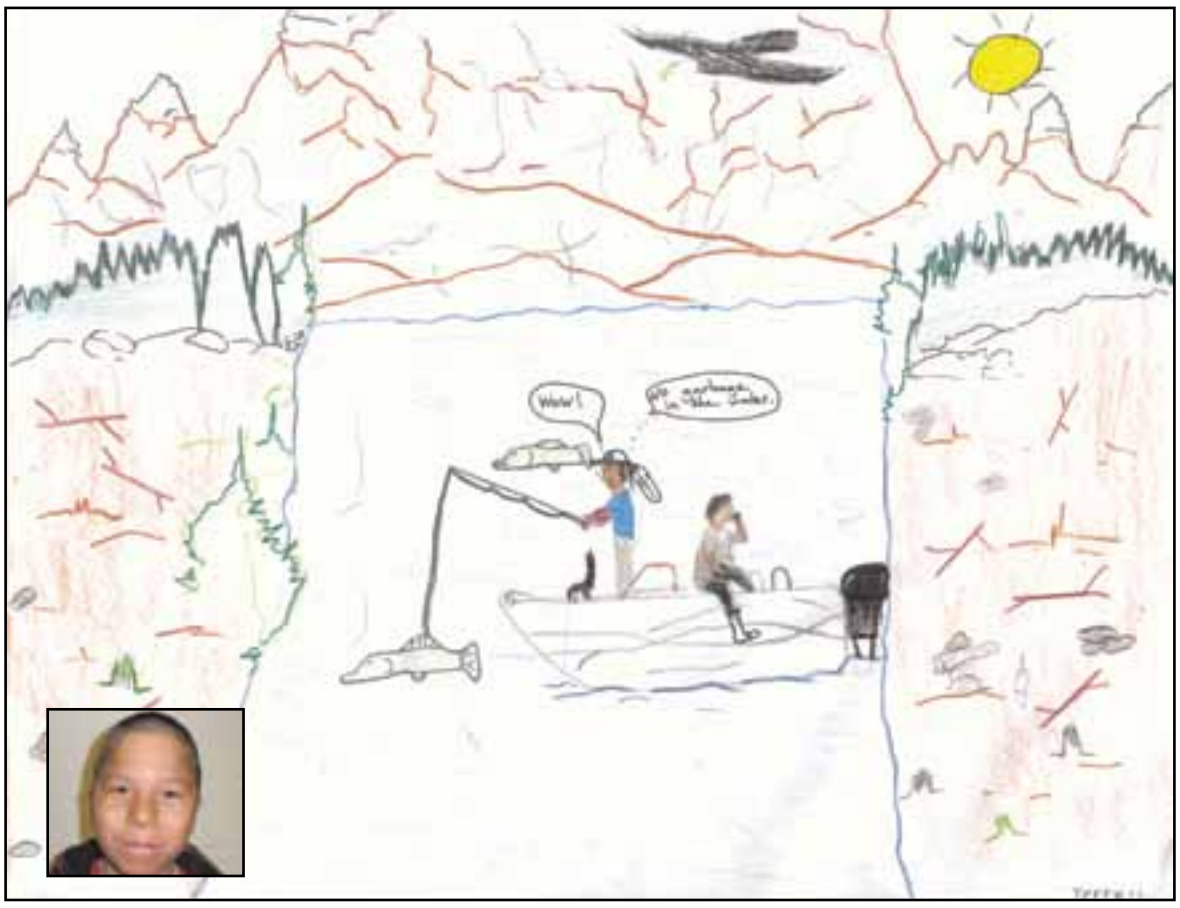
Three more focus groups are expected to occur throughout Spring 2011. Upon completion of the focus groups, the collected information will be used to determine the next steps of the Business Investment Development Fund.

Restoration of Jurisdiction

Mike Restoule – Restoration of Jurisdiction Director
Esther Gilbank – Chief's Committee on Governance Coordinator
Andrew Arnott – Fiscal Relations Analyst/Fiscal Negotiator
Monica Lister - Fiscal Policy Analyst
Bernadette Marasco – Education Negotiations Admin Assistant
Lisa Restoule – Governance Administrative Assistant
Lorie Young – Ratification Coordinator
Mary Laronde – Communications and Policy Analyst
Jason Restoule – Community Relations Coordinator
Andrea Crawford - ROJ Communications Officer
Dave Shawana – Working Groups Coordinator
Terry Restoule – Capacity Development Coordinator

1-877-702-5200
UOI Head Office, Nipissing

Arts/Ezhoosgaged



Terrel Towegishig, Grade 4, Migizi Wazisin Elementary School, Long Lake #58 First Nation. Terrel received a Sony Cyber-shot 14 MP Digital Camera for his artwork.

Artwork reflects children's ideas of futuristic fishing

By Maureen Peltier

The Anishinabek/Ontario Fisheries Resource Centre received amazing pieces of artwork from our Anishinaabe youth this past January. The concept of the "Fishing and The Future Art Contest" was “what do you think fishing will be like in the future?” Entries were received from across Ontario and ranged from the bleak empty lake to many creative fishing inventions.

Participating communities included Algonquins of Pikwakanagan, Zhiibaahaasing, Long Lake #58, Wikwemikong, Beausoleil, Biinjitiwaabik Zaaging Anishnawbek, Muncey-Delaware, Chippewas of the Thames and M’Chigeeng First Nation. Selected artwork will be featured in a 2012 calendar that will be available this summer. www.aofrc.org/

The roles of the A/OFRC are to report on stock status, evaluate stresses on fish populations and habitats, promote the use of state of the art science and technology, and to provide a forum for information-sharing and participation with stakeholders. The Centre also plays an important role in offering management recommendations to promote sustainable fisheries and resolve conflict.

Aubrey Panamick, Grade 7, Biinjitiwaabik Zaaging Anishnaabek School, Biinjitiwaabik Zaaging Anishinaabek. Aubrey received an 8GB Ipod Touch for her artwork.

Dylan Willet, Grade 11, Algonquins of Pikwakanagan. Dylan received a Compaq Presario 15” Laptop for his artwork.

Picture this!

Frank Polson and filmmaker Marc-Andre Pauze at K-Brothers gallery in North Bay for the launch of “Frank’s Journey”, a 12-minute documentary on the life of the Algonquin artist. Pauze was working as an addiction treatment worker when he met Polson in his Quebec community of Winneway.

–Photo by Maurice Switzer

Nishnaabewin/Culture

Production shares tales of an Urban Indian on the move

By Kristin Grant-Smith

BARRIE – Tales of an Urban Indian is guaranteed to move audiences when it rolls into town. The one man show is produced by Talk is Free Theatre (TIFT) written by Darrell Dennis and directed by his CBC's The Rez co-star Herbie Barnes.

Part of what makes this tale special is the unique setting. The aisle of a city bus serves as a stage while it drives around town telling the story of Simon, an aboriginal youth in Vancouver. Because of the presentation style, TIFT artistic producer Arkady Spivak says "the audience collectively becomes a cast member." Previously traditionally staged, TIFT's innovative production of Tales was born out of necessity because they didn't have a permanent theatre venue during their seventh season.

Founded in 2003, Barrie's Talk is Free Theatre is known for its award-winning cutting edge shows. Tales has proven to be a success with the last run in 2009 being extended to ten weeks, with sold-out shows. This second run has already been extended into early June.

Herbie Barnes, an Ojibwa from Manitoulin Island, has the unique distinction of having both acted in and directed Tales of an Urban Indian. He was the original actor to play Simon in first reading. On acting in the TIFT production Barnes feels because of the "close proximity, there is a rare connection with the audience." Barnes admits he and Dennis are particular about the casting of Simon because "it's not an easy role being up there for an hour and half talking about your faults." Casting is currently being finalized.

Simon's story is one that is at times funny, touching, gritty and raw. Spivak feels "the issues [Simon] encounters having chosen that lifestyle is unavoidable, very direct, very honest." Director Barnes says the main message is "no matter how many mistakes, how often you fail, there is always a tomorrow." Barnes believes Simon's story transcends cultures and is relatable because "he's a guy who happens to be First Nations." Barnes who has taken the show to the United States observes "when there is a Native contingency they laugh at different places." He also adds "I have never had an audience member who hated the show."

As a First Nations actor Barnes says he wants "to open up classic work, because we don't have the opportunity". He cites Shakespeare's plays as an example. Barnes' next project is with Peterborough's Fourth Line Theatre's production Berlin Blues, a comedy written by Drew Hayden Taylor. Blues tells the story of Germans who come to a reserve planning to build an amusement park.

With a tour of Tales of an Urban Indian in the works Barnes says "I wouldn't mind being the actor or director." With the TIFT production they can bring their own stage to communities that don't have a theatre. "It only makes sense that it becomes a traveling show," says Arkady Spivak. The tour would allow Simon's story to be shared with both Native and Non-Native communities.

For ticket information for Tales of an Urban Indian please visit tift.ca or call the box office 705-792-1949.

Kristin Grant-Smith is of Split Lake Cree background, an avid theatre goer and has volunteered for Talk is Free Theatre for the past three seasons.

Darrell Dennis during the original Talk is Free Theatre production of Tales of an Urban Indian. – Photo by Susan Benoit.

"Why do you feel the Anishnaabemowin-Teg Conference is important?"

Kay N. McLeod-Shabogesic, Elder - Nipissing First Nation.
"It brings Native people together to keep the language alive"

J. P. Chalykoff, Algoma University Anishnaabemowin Student - Michipicoten FN.
"This conference puts language on the map, promotes awareness and brings people in the language field together to share their work"

Vincent Peltier, Highschool Student in Sudbury, - Wikwemikong Unceded Reserve
"It helps us preserve our language and culture and better plan our future"

Charlene Akiwenzie, Student of the Maatookiidaa Anishnaabemowin Teacher Program - Cape Croker
"The conference rejuvenates our language and provides an opportunity for teachers and learners to develop and share language resources"

– Photos by Perry McLeod-Shabogesic

Signs set good tone

By Tanya Lee
Indian Country Today

BEMIDJI, Minn. – With a population of 14,000, this town is located at the center of the triangle formed by the reservations of the Red Lake Band of Chippewa, Leech Lake Band of Ojibwe and White Earth Indian. Subtle and not-so-subtle racism against Indians has always been a problem here, said Michael Meuers, who works for the Red Lake Band of Chippewa in government and public relations. "There have been lots of grandiose ideas over the years about what to do," he said, "put more Native Americans on the boards of corporations, hold a big pow wow, create jobs—but they never happened."

Official Court Notice

September 19, 2011 is the deadline for Common Experience Payment applications.

The Indian Residential Schools Settlement Agreement. The healing continues.

On September 19, 2007 the Indian Residential Schools Settlement became effective. At the time, it was estimated that 80,000 former students were alive in 2007. As of January 1, 2011, Common Experience Payments have been issued to 76,623 former students. An important deadline is now approaching.

Under the terms of the Settlement, September 19, 2011 is the Common Experience Payment (CEP) Application Deadline.

What is a Common Experience Payment? It is a payment made under the Indian Residential Schools Settlement Agreement to former students who lived at a recognized Indian Residential School under the Indian Residential Schools Settlement Agreement and who were alive on May 30, 2005. Payments are $10,000 for the first school year (or part of a school year) plus $3,000 for each additional school year (or part of a school year).

Which schools are included? The list of recognized Indian Residential Schools has been updated. Six Indian Residential Schools have been added; decisions regarding a number of other schools are in progress. A complete and updated list of recognized residential schools is available at the website listed above.

How do I apply for CEP? To apply for a Common Experience Payment, please complete and submit an application form by **September 19, 2011**. To get an application form, please call 1-866-879-4913, go to the website or visit a Service Canada Centre. Service Canada staff members are available to help applicants complete the CEP application form.

What if I have already applied for a Common Experience Payment? If you have already applied please do not submit a new application. If you have not received a decision or have questions about your CEP application, please contact the phone number below.

What about the Independent Assessment Process? The Independent Assessment Process (IAP) is a separate out-of-court process for the resolution of claims of sexual abuse, serious physical abuse, and other wrongful acts suffered at residential schools. The IAP is a complex process and it is strongly recommended that you hire a lawyer if you wish to submit an IAP application. CEP and IAP are separate processes and former students may apply for the CEP, or for the IAP, or for both the CEP and IAP. The deadline to apply for an IAP payment is **September 19, 2012.**

More information on both processes is available at 1-866-879-4913 and at the website. The IRS Crisis Line (1-866-925-4419) provides immediate and culturally appropriate counselling support to former students who are experiencing distress.

For more information call 1-866-879-4913 or visit: www.residentialschoolsettlement.ca

Intergovernmental Affairs

Ensuring access to natural resources

Treaties and mining

By Dr. David Shanahan

Chief Shingwaukonse

In the mid-1840's large mineral deposits, particularly of copper, were discovered on the American side of Lakes Huron and Superior. This naturally provoked interest on the Canadian side of the border, and a number of mining interests began to seek licences to explore for minerals in the area. The Crown began issuing licences for mineral exploration to white mining interests from about 1846. This exploration was seen as trespass by the Indians, and was resisted both in written protests to the Crown, and in physical confrontations with the mining interests. Some of the mining locations were found to be on village sites, and the incursion of uninvited miners, particularly at Mica Bay, resulted in Chiefs Shingwaukonse and Nebenaigooching leading a partyof armed men to the site and having the miners, their families and equipment removed from the mining location. At first, the authorities were prepared to view this event as a local issue to bedealt with locally. But the mining company involved at Mica Bay insisted that the Government act against the "conspiracy and insurrection"of the Chiefs. This resulted in both men being arrested and brought to Montreal for trial.

However, both Chiefs were well known and respected and, with both aboriginal and European backgrounds, were deeply experienced and able in the ways of both cultures. Public opinion, as expressed in the press, gradually came to sympathize with them and the charges were quietly dropped. The Government looked for ways of dealing with the fall-out from the mining licences controversy. It was finally decided by the Crown to solve the problem by taking a surrender of the coastline of Lakes Superior and Huron by way of Treaty.

The treaties negotiated by W. B. Robinson in 1850 covered a much wider area than originally expected, and had far-reaching consequences for the First Nations north of the Lakes.The money used to pay the treaty annuities were taken from revenues the Crown had made from the mining licences: paying the Indians with their own money. Shingwaukonse and Nebenaigooching had argued for broader aboriginal rights in the months leading up to the Mica Bay incident; but the Robinson Treaties effectively enshrined a much more limited Government view of native title and aboriginal status.

The main beneficiaries of the treaties were neither white settlers nor the Crown itself. These lands were not bought to provide land for settlement. Instead, the treaties were made to clear the way for commercial operators to exploit the mineral and timber assets of the area. The rights of the original inhabitants of the land were brushed aside in a very obvious manner. There was an underlying assumption that, unless land was being exploited by farming, or commercial operations like mining, then it was being neglected and underused. In other words, traditional Indian land use patterns were not recognized as valid. Worse, they were a reason in and of themselves to justify taking the land away and making it "useful".

Dr. Shanahan

Treaty maps available

Copies of the Anishinabek Nation Treaty Maps are available from the UOI head office. Please contact Michael Sawyer at michael.sawyer@anishinabek.ca for more information

Revenue-sharing negotiations key part of Ipperwash process

By Nicole Latulippe

Dudley George was the first Aboriginal person to be killed in a land rights dispute in Canada since the nineteenth century.

Released in 2007, the Report of the Ipperwash Inquiry includes recommendations directed to the avoidance of violence in similar future circumstances.

Important steps were taken to advance priority recommendations at the Ontario Special Chiefs Assembly, April 12-14 in Toronto.

Resource Revenue/Benefit Sharing

The Ipperwash Report recommends that the provincial government work with First Nations to develop co-management arrangements and resource sharing initiatives.

For months prior to the Assembly, First Nation and provincial representative had been engaged in negotiations to secure an agreement on resource sharing. First Nation leadership determined that the province did not engage this work with a mandate consistent with the spirit of the Ipperwash Report. As a result, an agreement has not been reached.

Despite this setback, the First Nation leadership reaffirmed their commitment. They adopted a resolution to direct the development of a comprehensive strategy on resource revenue and benefit-sharing consistent with their Treaty Nations Declaration. The Declaration speaks to First Nations inherent rights and jurisdiction over lands, resources, water and air; and also to the principle of sharing embodied within the Treaty relationship. This principle requires a fair and equitable allocation of all resources derived from resource development.

Signaling what is to come, Anishinabek Grand Council Chief Patrick Madahbee was clear. "Our generosity and willingness to share our resources has made Canada one of the richest countries in the world. It's time for us to implement our Treaty rights and assert our jurisdiction over our lands and resources."

Treaty Commission of Ontario

A cornerstone recommendation of the Ipperwash Report calls for the provincial government to establish a permanent, independent and impartial agency to facilitate and oversee the settling of land and treaty claims in Ontario.

Discussions have been occurring to develop an engagement process that would scope out aspects relating to the mandate, structure and authority of a body to oversee Treaty grievances.

A resolution was passed at the Assembly mandating a unified and staged approach to this process. A key aspect of the staged approach includes an engagement process with Treaty Regions and First Nation governments. The results of engagement will guide First Nation leadership in determining the way forward.

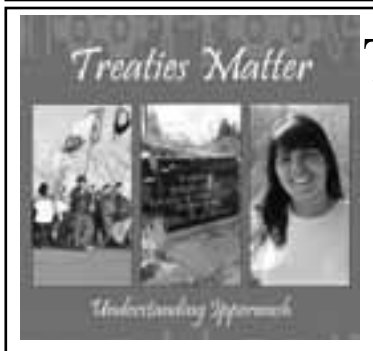
First Nations Policing

The Ipperwash Report stresses the need for federal and provincial governments to recognize self-administered First Nation policing services as the primary police service providers in their communities.

A series of policing Forums with First Nation citizens, First Nations Chiefs of Police and First Nation leadership was held recently to explore the recommendations. Feedback reiterates the Ipperwash recommendations, particularly the call for First Nation police services to be considered essential government services, not "second class" programs, and to be afforded the appropriate framework of governance, funding, policing standards, and appointment and powers of officers.

First Nation leadership passed a resolution directing the First Nation Ipperwash Task Force to develop a First Nation Policing Strategy that will include research on a vision for First Nation police services, information about funding, and a legal opinion including options for a legislative basis.

For more information on the Ipperwash Inquiry and the role of the Union of Ontario Indians in the implementation process, visit: http://www.anishinabek.ca/ipperwash.asp



Treaties Matter

Copies of the Ipperwash resource booklet called Treaties Matter: Understanding Ipperwash are available from the UOI head office. Please contact Nicole Latulippe at Nicole.latulippe@anishinabek.ca for more information

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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.

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September 2011

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EDUCATION Kinoomaagewin

A SUPPLEMENT TO THE ANISHINABEK NEWS
May 2011

Aanjiiwin: Transition Supports for First Nation, Métis and Inuit Students

Rainbow Schools

Rainbow board supporting Native students

SUDBURY – Rainbow District School Board continues to establish First Nations-friendly relationships with parents, students and teachers.

The board has launched "Aanjiiwin: Transition Supports for First Nation, Métis and Inuit Students", a helpful handbook for educators. The publication indicates that "The cultural context from which these students may be coming requires teachers and other staff members to ensure that First Nation, Métis and Inuit students feel comfortable in order for them to make a smooth and successful transition into whatever new learning environment they are entering."

Award-winning educator Kathy Dokis-Ranney – who is the Principal of First Nations, Métis and Inuit Education for Rainbow Schools – beams with enthusiasm about the many irons she has in the educational fire.

"We recently hired our tenth fluent Ojibwe language teacher," she says, "and we had a wonderful number of Native candidates apply for teaching positions in the Board last spring. Some of them made the short list and/or supply teaching list and some got jobs. This is so exciting for our students and our schools."

"I can really feel some momentum in the Board," she adds. "Many Aboriginal families are enrolling in Rainbow Schools, which is great news. We also have an increase in the number of phone calls from parents asking about Native language programs. We welcome the input and feedback."

While Dokis-Ranney acknowledges that there is still a lot of work to do in First Nations, Métis and Inuit education, she believes that staff members understand the importance of making their schools inviting, welcoming and comfortable places for Aboriginal students and families.

Last fall, Rainbow District School Board invited First Nations actress/TV producer Jennifer Podemski and her partner Doug Bedard (also known as rap artist "Plex") to work with students to develop eight broadcast-quality public service announcements that focus on poverty. In addition to teaching participants skills in writing, filming, editing, and video production, the initiative helped students build confidence and self-esteem. Students screened their PSAs for the public and continue to work together to promote equity.

"We will continue to look for opportunities for our students to learn and grow as we build on our successes and reach higher," says Dokis-Ranney.

Going back to school?
www.aeipostsecondary.ca

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

Responsible Gambling

AIAI:
RESPONSIBLE GAMBLING
PROGRAM 2010

AIAI • RESPONSIBLE GAMBLING PROGRAM

WINNING STRATEGY

All gambling has potential risks. If you are experiencing financial, family, emotional or physical health problems because of your gambling you should consider taking a break to fully understand its impact on your life and to help you gain control.

WAYS TO CONTROL GAMBLING:

Set a budget on your time and money. Spend only what you can afford to lose. Leave your bank and credit card at home. When your budget is gone and your time is up, walk away!
Keep a diary of how much time you play and record your wins and losses—memory is selective in remembering the wins. View gambling as entertainment—not a way to make money.
Play knowing that you will almost certainly lose. See the money lost as part of your entertainment budget.
Understand the odds—the "house" always has the edge. Make your gambling decisions based on an accurate understanding of your odds of winning. Expect to lose. You cannot change the outcome, there are no winning strategies and you cannot influence luck. The odds are stacked against you and always favour the house.

RECOGNIZE RISK FACTORS

Do not gamble when you are feeling vulnerable, depressed, bored, lonely, anxious or angry. Be careful not to use gambling as a way to escape problems or avoid difficult feelings or situations. Mixing alcohol and gambling is very risky. Take frequent breaks from gambling. Walk outside to clear your head.

HELP IS AVAILABLE:
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www.opgh.on.ca

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To see if you qualify, Call Now!
Toll Free: 1-877-988-1145

Cover of 'We are all Treaty People' shows artist's rendition of British official Sir William Johnson presenting Treaty of Niagara Covenant Chain Wampum Belt to leaders of 24 Indian Nations in July, 1764

New book on Treaty education launched

NORTH BAY – "We are all Treaty People" – a glossy, 36-plage graphic novel that was designed to present a First Nation perspective on treaty rights in an easy-to-read format, was launched on May 28.

"Writer Maurice Switzer and illustrator Charley Hebert have produced a book that will serve as an excellent resource for teachers, as well as provide Canadians with a greater understanding of issues that make headlines in this country with increasing frequency," says Gulliver's bookstore owner Suzanne Brooks. "We are pleased to be able to host its debut and make it available to our customers."

Every page of "We are all Treaty People" features an original watercolour by Charley Hebert, a citizen of Dokis First Nation currently living in Powassan, Ont. A graduate of the Sheridan College Classical Animation program, Hebert is the author and illustrattor of the children's book series "Bush Buddies".

Copies of his paintings can be purchased at the Englehart and Area Historical Museum and the Temagami Tower.

The text was compiled and re-written in a vernacular voice by Maurice Switzer, a citizen of the Mississaugas of Alderville First Nation who serves as director of communications for the Union of Ontario Indians and editor of the Anishinabek News.

A journalist for over 40 years, Switzer was inducted into the Nipissing District Human Rights Hall of Fame in 2003 and in 2010 was the recipient of an Anishinabek Nation Lifetime Achievement Award.

"We are all Treaty People"; ISBN: 978-0-9868211-0-3; Genre: History, graphic novel; Soft cover: 11x8.5- 36 pages, glossy watercolours throughout. $25.00 (Cdn.) plus shipping. Bulk orders available upon request. Union of Ontario Indians, 705-497-9127 ext. 2288.

Reviews

Our heroes

Heroes are not all men, dead people, white or well-known.

Heroes challenge bullies, risk their lives or health for others, fight for human rights, and take steps to improve the world for all.

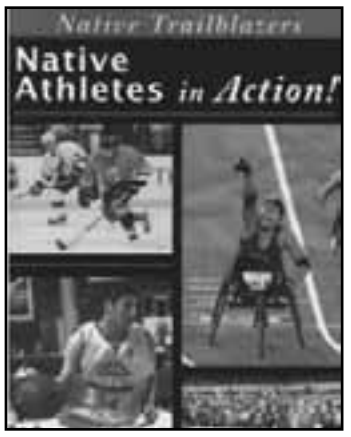
The stories in this book include June Caldwell, a journalist whose compassionate heart led to homes for people with AIDS,.

Children contribute in a major way. Hannah Taylor at age five started the Ladybug Foundation to help homeless people and Craig Kielburger at age 12 began a movement to free children from child labour and miserable living conditions.

This book for Grades 3-6, reminds us that we all can be heroes; it takes following one's heart and working for a goal.

Courage and Compassion: Ten Canadians Who Made a Difference – Rona Arato (Maple Tree Press, Toronto, ON; 2008; ISBN 978-1-897349-35-9, paperback; 96 pages, $29.95)

–Joyce Atcheson



Personal best

Every strong person faces adversity and overcomes it.

Athletics is a physical way to learn to achieve one's personal best. Successful people learn to handle racism, setbacks, injuries, failure, and costs as these athletes show.

The stories include such athletes as hockey, ringette, basketball, and lacrosse players; swimmers, runners, skiers, and dancers.

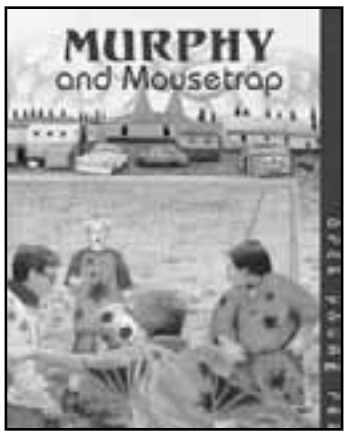
Their success has been triggered by a mentor with wise advice, a family who believed in them, or teams that egged them on both positively and negatively as they showed they weren't quitters.

These First Nations athletes are in wheelchairs or have more temporary injuries, medal winners, Olympians, and those who were the first Native persons to win.

All of them dared to dream and never gave up their dreams.

Great Athletes from our First Nations – Vincent Schilling ; 2007; ISBN 978-0-9779183-0-0; 125 pages; $10.95)

–Joyce Atcheson



Cat on the rez

Moving to the reserve for his mother's new and better job leads to Murphy's discovery of a skill no one else on the reserve possessed.

Even his cat, Mousetrap, adjusts to reserve life, going from snow white to dirt brown.

Through none of his doing, Murphy is small and white like his dad while his mom is dark like everyone else on the reserve. This means he is a target of bullies who try to prove he is worthless and do everything they can to make his life miserable.

Murphy's attempts to protect himself from the bullies on the soccer pitch leads to him being hailed and celebrated as the soccer hero while he just wants to go the beach and collect stones. But he can't get his body to cooperate; it keeps getting in the way of the ball and soon he is the best keeper they have.

Murphy and Mousetrap – Sylvia Olsen 2005; ISBN 1-55143-344-3; 122 pages, $7.95)

–Joyce Atcheson

James Bartleman
Aboriginal Youth Creative Writing Award

Your original creative writing piece – this may be a short story, poem, essay, play, or song. A brief description about your creative writing piece, which may include what inspired you and what it means to you.

PLEASE NOTE: all materials must be submitted unbound (no staples), single sided and in 8.5" x 11" (letter size) format. Fax copies will not be accepted.

Send completed submission forms and materials to:
Ontario Honours and Awards Secretariat
Ministry of Citizenship and Immigration
400 University Avenue, 4th Floor
Toronto ON M7A 2R9

For more information, contact the Ontario Honours and Awards Secretariat at 416 314-7526 or visit www.ontario.ca/bartleman

Deadline May 31, 2011

Kinoomaagewin/Education

Back row from left: Becky Big Canoe, Ellie Big Canoe, Deanna Big Canoe, Lenora Charles and Michelle Charles. Front: Heather Charles, Trish Big Canoe, Shianne Oakley, Loretta Carleton, Lylah Big Canoe, and Vicki Wolske.

Greening Georgina Island

By Becky Big Canoe

GEORGINA ISLAND FN – Twelve women from Georgina Island First Nation took part in a unique program this winter, enjoying 13 weeks of employment training in aspects of the "green" economy.

As part of their employment experience they spent four weeks clearing roads for the windmill project that is taking place on Georgina Island. Pukwis, Inc., a company formed after the province awarded the Chippewas of Georgina Island a multi-million dollar Feed in Tariff contract, is going to erect ten wind turbines to generate electricity to feed back into the provincial grid.

The move towards a greener economy, in particular the energy generation field, is creating opportunities in non-traditional occupations. The Ontario Native Women's Association noticed this trend and saw an opportunity to create a program that would encourage women to take up these non-traditional jobs and become ready for the workforce of tomorrow.

The women in the program received training in conventional construction skills such as carpentry, dry-walling, electrical wiring and plumbing. They also took field trips to local colleges to explore what is available to them in post-secondary training and education. They have toured the famous Kortright Centre for Conservation which has a diverse display of sustainable buildings as well as examples of many different types of green energy, wastewater and sewage treatment options that are becoming more available. The training is being delivered by Georgina Trades Training Inc. in a unique venture with the Chippewas of Georgina Island.

CHIPPEWAS OF THE THAMES
FIRST NATION

320 Chippewa Road, Muncey, Ontario N0L 1Y0 Tel:(519) 289-5555 Fax:(519) 289-2230

EXECUTIVE OPPORTUNITY

Chippewas of the Thames First Nation is seeking a dynamic individual to fill the role of Executive Administrator. Chippewas of the Thames First Nation is an Ojibwe community of nearly 2500 members located along the Thames River and approximately 25km southwest of London, Ontario.

POSITION: Executive Administrator
REPORTS TO: Chief and Council
WORK HOURS: Monday to Friday (8:30 am to 4:30 pm) with some evenings
SUPERVISES: Program Managers/Directors
SALARY: $80,000-$120,000

GENERAL DESCRIPTION:
The Executive Administrator provides management leadership to all of the programs/services within Chippewas of the Thames First Nation. The Executive Administrator ensures that all programs and services are developed, enhanced and managed in an effective and efficient manner that provides for a better quality of life for all members of Chippewas of the Thames First Nation. A key responsibility is to provide a supporting link between Chief and Council, the Board of Education, all current and future COTTFN Trusts, committees and the program/services.

QUALIFICATIONS:
- Well-developed managerial skills
- Ability to provide leadership and motivate others, ability to organize time and work, sound decision making capability, ability to provide effective supervision and ability to develop policies and procedures
- Possess capabilities needed for short and long term planning, including the ability to guide planning sessions
- Must have a sound working knowledge of: the community organizational structure, laws, policies and programs, Aboriginal and Treaty Rights, and DIAND regulations and procedures
- Must have a good working knowledge of the community culture, customs, and a thorough understanding of the issues facing the community and of the community's present and future needs
- Must have strong knowledge and experience in human resource management
- Must have the ability to guide initiatives in all areas of the community's development including Land use Planning, Consultations and Governance
- Excellent communication, diplomacy and interpersonal skills
- Must have knowledge of performance management IT software and process
- Computer literate

EXPERIENCE:
- Minimum of five years relevant experience
- Three years working with a Native Community considered an asset

EDUCATION:
- Post-graduate degree in Public Administration or related field preferred
- Under Graduate Degree in Public Administration or related field accepted along with exceptional experience

WORK CONDITIONS:
- Interacts with clients, staff, visitors, government agencies/personnel
- Travel required
- Overtime as required

Full Job Description available upon request.
INTERESTED CANDIDATES:
All qualified candidates can submit their resume, covering letter to the attention of:
Raymond Deleary, Policy Analyst
rdeleary@cottfn.ca
Chippewas of the Thames First Nation
320 Chippewa Road
Muncey, ON N0L 1Y0

Application Deadline: Open until filled
Successful candidate will be asked to provide current references and CPIC.
Please clearly mark envelope "EXECUTIVE ADMINISTRATOR"
NOTE: We thank all candidates for applying; however only those selected for an interview will be contacted.

REMEMBERING

FRAN (Karihwaye'was) LONGOAT 1935-2009

Do not let our hearts be troubled. Have faith in God, our Creator, as we say farewell to a well-loved wife, mother and grandmother. A remarkable woman who was committed to the world above and the world she knew so well. A dearly-loved , warm and giving friend. A respected and cherished person.

There is a certain fitness that Fran should leave us now. There is a vibrance, vitality, growth, energy and hope....all qualities that so richly describe Fran's personality. It seems ironic that her death is blamed on heart failure. Fran's heart never failed her or anyone else. Her heart was never a failure, but rather her greatest success. She had room in it for every joy and everyone else's joy and sorrow as well. Her great heart spilled over in countless good deeds, in constant generous giving. It was exhibited in her gentle wit, a wit filled with old women's wisdom and young women's hopes, a wit that had no time and no room for hatred and arrogance, bigotry and prejudice, a wit which had the humility to laugh mainly at herself.

In the Creator's vision, death leads to life. Fran has not died altogether, totally and utterly. She has, rather, reached the unique point of eternal life where God, her Creator, has finally taken complete possession of this kind and gracious lady.

In the silence of death, Fran tells us of her high hopes. In an age so troubled with an identity crisis, Fran never doubted her basic identity. Fran was a Mohawk woman dedicated to serving her Creator, her family and her neighbor. Fran tells us to remember: Life is a precious gift from our Creator, a fragile and perishable gift, so do not take each other or the important things of life for granted. She tells us to persevere, day by day with affection and love for each other, as we complete our journey to our Creator, to be united with her again.

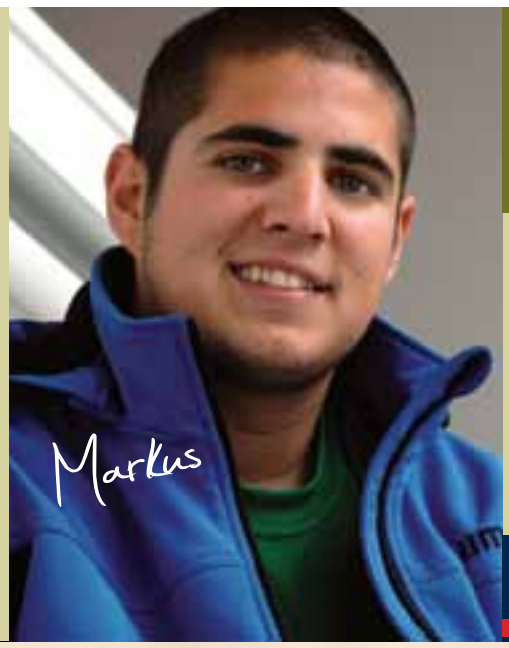
In the silence of death, Fran teaches us tolerance for life's refugees with human faults and foibles, for in her we recognized a woman who loved people as her Creator loves them, knowing even the worst. Fran tells us to keep faithful to our commitments, especially to our commitments made to each other in love, for Fran's loving nature was her greatest asset. She was always giving, never taking. She knew so well that "People who need people are the luckiest people in the world." Fran lived that truth.

Her love was so often shown with her hands....strong and sturdy hands, reaching out to help, to work for others, to support and embrace. They were hands adept at holding the hands of those she loved. Fran will remain a cherished and blessed part in the lives of her family, friends and Nation. All of our lives, so variously touched by this wonderful woman have lost a dimension. Some measure of our experience has been taken from us and so there is profound sorrow. But our sorrow is not "like those who have no hope." And we are grateful. Yes grateful. Grateful to the Creator for all the good things he gave Fran, grateful for all the good things he gave to each of us through Fran. Each of us will miss her, but she will go on living in each of us and in the memories she has left.

"We give Fran back to you, God, who first gave her to us. We ask you only to take care of her as she took care of us and to give her a place of rest and peace with you forever." Continue your journey to Heaven, my love. With God's grace I will meet you there.

Rudy

2nd Year Police Foundations



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NIPISSING UNIVERSITY

The Office of Aboriginal Initiatives—Enji giigdoyang is dedicated to the success of Aboriginal students at Nipissing University. Through the delivery of specific programs, academic and cultural supports and leadership opportunities for students, Enji giigdoyang continues to meet the needs of all current and future Aboriginal students at Nipissing University.
Check our website for upcoming events at www.nipissingu/ca/aboriginal/UpcomingEvents.asp

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- Teacher of Anishnaabemwin as a 2nd Language
- Native Classroom Assistant Program
- Native Special Education Assistant Program

Email: aboriginalprograms@nipissingu.ca
Phone: 705-474-3450 ext. 4368

Aboriginal Services
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- Cultural Supports
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Email: dougd@nipissingu.ca
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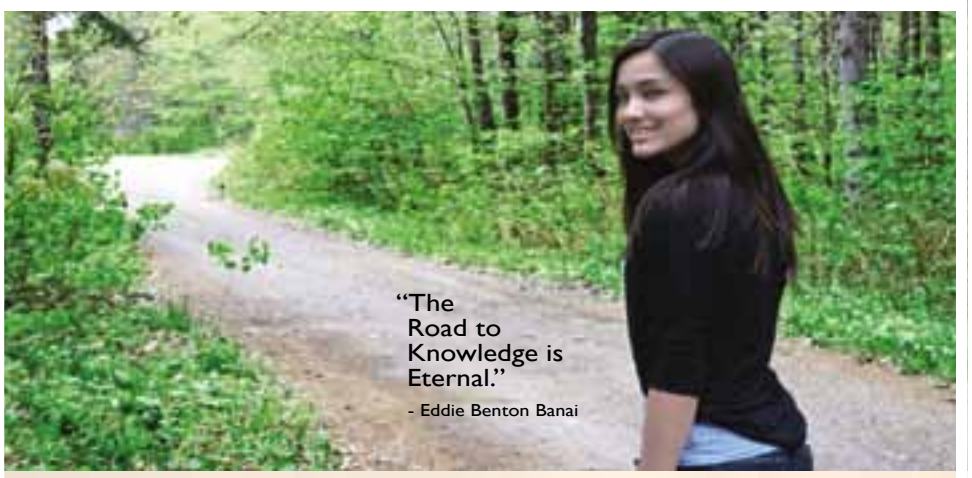

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Tenants move into Christian Island six-plex

By Sharon Weatherall

BEAUSOLEIL FN – Justin Jackson and Robyn Copegog, are among the lucky tenants who moved into a recently completed six-plex on Christian Island. The new complex was built to meet a growing need for housing on the reserve which has a population of over 600 permanent residents and numbers that shoot even higher during the summer tourist season.

Expecting a baby anytime, Jackson and Copegog are excited to be moving into a home of their own before their child is born. This one bedroom apartment is the young couple's second home together.

"We love the new apartment and can't wait to move in – it is so much bigger than our other place," said Jackson.

Earlier this spring a total of 24 families applied for the apartments and six were identified for a screening process.

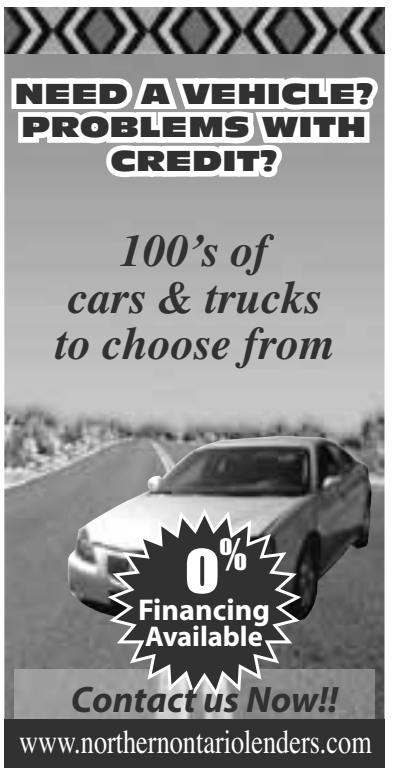
The new six-plex was funded with $979,000 through 'Canada's Economic Action Plan' and was completed by mid-February to meet the funding criteria deadline. It features two-one bedroom, two-two bedroom, two-three bedroom apartments and a laundry facility with coin operated washers and dryers.

One bedroom apartments rent for $300 per month, a two-bedroom is $350 per month and a three-bedroom is $400 per month.

The six-plex project was built by Christian Island contractor Ted Marsden of 'Theo's Contracting', with outside contracting hired for plumbing and electrical.

Chief Roly Monague says six more single dwellings will be coming up for rent through Beausoleil First Nation.

Tenants Justin Jackson and Robyn Copegog have a new one bedroom apartment



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Strong project management skills are required as you contribute to, and monitor academic and administrative developments of NOSM, ensuring that NOSM programs and activities are sensitive and responsive to the needs of Aboriginal communities, students and prospective students. Overseeing the efforts to recruit Aboriginal students into medicine, you will develop programs to increase the Aboriginal applicant pool in collaboration with the Office of Admissions and Learner Recruitment.

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NOSM is the Medical School for Northern Ontario, therefore a passion for living and traveling through Northern Ontario and working with rural communities is essential. The ability to communicate in French and Ojibway or Cree will be considered an asset.

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NOSM is committed to equity in employment and encourage applications from all qualified applicants, including women, aboriginal peoples, members of visible minorities and persons with disabilities. While all responses will be appreciated and handled in strictest confidence, only those being considered for interviews will be acknowledged.

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Dr. Olive Dickason

Olive Dickason: a literate legacy

By Suzanne Keeptwo

When informed of the passing of Dr. Olive Dickason, I was struck with a sense of loss, then honour - to have come across her wide path. Years ago, while on the Aboriginal Education Council at Brock University, I took issue that a Canadian Studies conference lacked First Nation, Inuit or Métis representation. I was challenged to find an Aboriginal scholar to participate. I had just watched Olive Dickason receive an Aboriginal Lifetime Achievement Award on television. It was 1997. I tracked her down in Ottawa and, to the university's pleasant surprise, booked her as keynote speaker. She was 77 years old. Out of old-fashioned Anishinaabe hospitality, I became her host, chauffeur and escort. Olive was warm and grateful; a true friendship was born.

Later, I moved to Ottawa, thus able to expand my friendship from the confines of greeting cards and phone chats to one-on-one encounters. Olive and I went to the theatre, dinner or lunch, and attended Aboriginal events together. We spoke of many topics, including her early days during the Depression when her family was dependant on the bounties of the bush. She said "If it weren't for my Métis mother and her skills, my British father would have perished". Olive was born on a Manitoba trapline in 1920. She attended residential school, and only once made reference to the harsh realities of that setting. Instead, Olive lost herself in the world of literature and proved a quick and eager mind. Like a true Elder modelling positive behaviour, Olive taught me about perseverance and positivity, and attaining what may seem unattainable, no matter what age.

At the age of 57, Olive, an accomplished newspaper journalist-turned-mature-student and obtained her doctorate in History. She proceeded to teach, lecture, and author ten books and numerous articles and monographs. For her contribution to Canadian history, Olive was awarded the Order of Canada in 1996.

When Olive and I were gallivanting, she was approached by admirers in awe of her celebrity. They remarked how her book, Canada's First Nations, impacted them as persons of First Nations identity. I marvelled at how humble Olive was with the many complimentary individuals whose sense of self was enlightened by the fact that our history was, for the first time in Canadian academia, offered from an Aboriginal perspective. Her accomplishments and encounters taught me about Bravery and Humility.

Knowing her best in her eighties, I admired Olive's insatiable curiosity. She read three newspapers daily and often attended tribunals at the Supreme Court. She continued her research of indigenous peoples into South America. As she walked her way around the city, to the National Library, or the Museum of Civilization, I like to think she needed that "quiet" time to absorb the information she was forever feeding her mind with, and allow seeds to root.

Although Olive's warmth of personality, quick wit, ready laugh, and Wisdom will be missed by an abundance of friends and acquaintances, her legacy will continue to inspire many.

Suzanne Keeptwo, (Métis/Algonquin & Irish) is a freelance writer & editor living in the National Capital Region.

Belize claiming Mayans squatters

By Christine McFarlane-

BELIZE – "We don't need to be told how to live and the government needs to recognize our rights – especially now when the land we live on and use is insecure" says Mayan activist Pablo Mis.

It's a sentiment that easily could have been heard from one of many First Nations leaders in Canada. But this time we were hearing it in the Mayan village of Laguna, a community surrounded by the jungles of Belize.

Thirteen University of Toronto students learned about Garifuna spirituality, cultural drumming and snorkeling along the world's largest barrier reef in the coastal village of Hopkins. Ted McKoy, a local entrepreneur engaged students in a lively discussion on poverty, development and youth specifically to the Garifuna village, while also relating the topics to Belize as a whole.

After Hopkins, the students spent four days in the Mayan village of Laguna, hosted by the Toledo Eco-Tourism Association (TEA) The group explored indigenous politics, land rights issues, sustainable agriculture and gender roles within Mayan communities. In addition the students learned about cacao farming, had discussions on the modern world encroaching on the Mayan culture, were treated to traditional Mayan food and its preparation, hiked to a Laguna cave, and interacted with the school children at the primary school in Laguna.

Host Pablo Mis spoke about issues facing Indigenous Organizations and Community Development and what poverty, development and identity mean to the Mayan people, while Cristina Coc spoke about land rights and made mention of the current fight before the Belize courts that initially started with Conejo and Santa Cruz lawsuits where the Supreme Court ruled that 'the Belize Constitution,

Mayan activist Christina Coc

the mother of all laws, protects the rights of the Maya villages to the lands they occupy under the rights of property, equality and life."

In light of this issue Coc says that "For years, the basic human rights of the Maya of Belize have been under attack from the Government of Belize, specifically the government's neglect to respect indigenous land rights," On June 28th, 2010 the Supreme Court of Belize ruled for the second time in favor of Mayan land rights, again affirming constitutional protection for ancestral land rights for 38 villages in Southern Belize.

This was a positive step forward for the Maya, the traditional stewards of the land now called Belize, yet at this time, the Belize government is appealing the court's decision. The government is asking the Court of Appeal to declare that the thousands of Maya Belizeans, who have been living in their villages their whole lives, and their parents before them, are nothing but squatters and can be removed at any time, at the whim of the government.

One of the First Nations students who participated in the Belize program Krystine Leah Abel, a first-year student undertaking a course in Aboriginal Health Systems says, "This gave me first hand experience in how local indigenous culture shapes food sustainability and how development offers both successes and challenges to traditional Mayan and Garifuna customs."

Indigenous peoples in Belize define their own development

By Christine McFarlane

BELIZE – Aboriginal students had the opportunity of a lifetime during Reading Week at the University of Toronto when they were offered a ten-day internship to visit the Institute for Sustainable International Studies in San Ignacio, Belize, Central America.

Belize is a developing country and the visit took the three students into two different communities, Hopkins and Laguna, which are facing the issues of poverty and development. Hopkins is a Garifuna Community and is located on the coast of Belize, and Laguna is a Mayan village in the district of Toledo.

They are a part of a group of villages called the Toledo Ecotourism Association (TEA) and students stayed in the Laguna Village Guesthouse where the villagers supplied meals. Hosts were Pablo Mis and his wife Christina Coc, prominent Mayan activists.

Mis spoke to the students on the issues facing Indigenous Organizations and Community Development where he outlined what poverty, development and identity mean to the Mayan people of Laguna and surrounding area, while his wife Christina Coc spoke about land rights and also outlined stereotypes that people have about the Mayan people that are very similar to those of First Nations people in Canada.

Some of the these stereotypes says Christina Coc, are "Mayan people have been considered as illiterate and backwards, " and it is this assumption that Mis and Coc work hard to overcome.

Coc and Mis are emphatic when they state "Mayan people know exactly how to live, we do not need to be told how to live and the government needs to recognize our rights, because right now "the land that we live on and use is insecure," and "Mayans cease to exist if they have no land."

Jaustina and Justin.

Ron Wakegijig: Living on the land that he loved

Anishinabek are mourning the passing into the Spirit World of Ron Wakegijig (Shawani-biness—Bear Clan), a respected political leader and traditional healer in Wikwemikong Unceded Indian Reserve.

"Ron's death represents a tremendous loss for his family, his community, and the Anishinabek Nation," says Grand Council Chief Patrick Madahbee. "When I first got involved in politics I sought him out for advice and have regarded him as a mentor for over 40 years. He was the greatest leader I knew on the First Nations political scene in Canada."

Wakegijig, 67, served Wikwemikong as Chief for 18 years and was regarded as an exceptional orator in both English and Odawa.

In recent years he was widely respected as an Elder and healer, instrumental in launching the first mental health program for First Nations youth and Rainbow Lodge, an alcohol treatment centre in Wikwemikong. His advice was sought in the design of the Mshkikii-Gamig – Medicine Lodge – in the new Sudbury Regional Hospital.

In 2006 Ron Wakegijig was honoured with an Anishinabek Nation Lifetime Achievement Award, and this past January he received the Order of Ontario.

John Ronald Wakegijig was born on May 29, 1943 to John and Agnes (nee Manitowabi) Wakegijig in Wikwemikong. Aunt Margaret Manitowabi, and Nancy Naokwegijig, both midwives, assisted with the birth. He passed into the Spirit World on May 5, 2011, survived by wife Rosemary (nee Jackson) and children Annelind (John), John (Jennifer), Lara (Jonathan), Amy (Earl), Kristen and Ronnie, and grandchildren Gabby, William, Jeffrey, Lea, Peter, Grace, Connor, and Codie Jane.

The following is an excerpt from an article published in The Manitoulin Expositor, based on a conversation writer Petra Wall had with Ron Wakegijig.

****

"Both my great-grandmothers were Irish and they likely arrived in North America during the great potato famine in Ireland. Their destination was Cleveland Ohio, where they attended a girl's residential school run by nuns. This organization likely had ties with Wikwemikong because both great-grandmothers were among the young ladies that were sent to Wiky as wards of the nuns.

"I have always had a strong compulsion to help the people of this reserve, both from a traditional medicine perspective and politically, as chief. My father was chief for 19 years. I was very close to my father who was my role model. In 1943, he was a soldier in World War Two, serving in Italy, in the Sicilian campaign. I can still see him arriving home in 1946. Mrs. Ballantyne from Little Current, drove her taxi into the yard at the Rabbit Island School where my mother was teaching. A man, a lean soldier in uniform, my father, got out of the taxi and opened his arms for my sister, my mother and me. I was only three years old at the time but the excitement of that moment is still there.

– Photo by Laurie McLeod-Shabogesic

"I resolved to learn more about traditional medicines. I had seen the good that it could do, firsthand, and realized in time this could complement Western medicine in a way that could be extremely effective. Single medicines are good for specific ailments such as elevated blood pressure but sometimes a combination of plants is needed for more complex conditions such as diabetes.

"When I was a boy, it was harder to be who we are. To leave the reserve, one needed permission from the Indian Agent in Manitowaning 24 hours in advance. If you were stopped and could not show a permission slip, the RCMP put you in jail. In addition, there was no financial government assistance in rough times, so you had to be creative. I used to sell a drink powder, called 'Veri-Best' for five cents a package. I remember getting a prize for the most sold.

"I can remember hydro coming in 1949. Three of us were sitting on the hill looking down at Wiky to see the lights come on. That was an amazing sight.

"The best job I had in my early twenties, was working for the MNR in Chapleau from January to May in 1966. John Zahorec hired seven fire-fighters, including Bon and Glenny Corbiere and myself. As camp foreman, I supervised, ordered supplies, and operated the radio. We cut brush for two hours a day but were up from five in the morning to ten at night.

In 1965, back home, while playing with his band, the 'Odawas', Ron caught the eye of an attractive young lady in the audience.

"It was a few more months before I called Rosemary Jackson and we started dating." The couple married on June 29, 1968 in Wikwemikong.

"My dad died very tragically on August 19, 1971. He and three of his councilors – Henry Hill, Onesine Bebamsiwe and Anton Nahwegahbow-- were coming back from a meeting when their car crashed in a construction area in the centre of Wikwemikong and all four occupants lost their lives.

On November 16, 1971 Ron became chief of Wikwemikong, for the first of seven terms.

"I am proud to say I helped with the funding and design or our health centre. It is shaped like an eagle when viewed from the sky."

Dr. Jack Bailey had teamed up with Ron for the operational concept of this program and their mutual knowledge created a synergy that came from the blend of traditional and western medicine. In 1994 Wikwemikong became one of the first First Nations to have a transferred health program, giving the community more responsibility for their own health.

"My last big project in my last term as chief was upgrading the water system. By this time, we urgently needed a tower for our community of 3,000 band members. After many months of deliberations, we finally got a top-of-the-line system that was much safer and more effective than its predecessor.

"We have come a long way from the first stages as a reserve. Our infrastructure has been greatly enhanced and our people are becoming better-educated. My message to our Shkiniigi stresses the importance of staying in school, as we were bid to do by the church and the government. It's a 'dog-eat dog' world and without education you have no future. A good education will also help protect our heritage.

"Looking ahead, I would like to see some baseball teams set up to keep our youngsters happy this summer. I would like to see the marina dredged or moved to Prairie Point so that it can attract the bigger boats. I would support a more comprehensive diabetic program here with a dialysis clinic and interdisciplinary check-ups. I would like to see the mental health program enhanced. Lastly, I would urge men over 50 to get a prostate exam once a year. Our men's health program helped five or six men with BPH, benign prostatic hypertrophy, get thorough exams, and find treatable cancers."

"I wouldn't leave Manitoulin Island for anything. We are living on our ancestors' land on an Island full of freshwater lakes surrounded by fresh water. I am just where I want to be, in Murray Hill, in the Wikwemikong Unceded Indian Reserve that I love."