ANISHINABEK NEWS

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

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IN THE NEWS

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Fleeing flooding

ATTAWAPISKAT – An estimated 900 residents of this James Bay First Nation were evacuated due to the threat of severe flooding during the spring breakup of the Attawapiskat River.

The airlift was beginning as 1400 residents of Kashechewan and Fort Albany were returning to their homes after being evacuated in April due to threats of imminent flooding of the Albany River.

Evacuees have been housed in communities as far south as Stratford.

Chief Henry on board

Chief Henry

OTTAWA–Rama Mnjikaning First Nation Chief Sharon Stinson Henry has been appointed to the National Aboriginal Economic Development Board.

The board's role is to advise the federal government on policy, programming and program co-ordination matters related to aboriginal economic development.

Stinson Henry, first elected chief of Rama Mnjikaning in 2000, is currently serving her fourth term..

Anishinabek united

Anishinabek Grand Council Chief John Beaucage, left, and Deputy Grand Chief Glen Hare flank host Chief Bryan Laforme, Mississaugas of New Credit during April 23 Unity Rally at the Ontario Legislature in Queen's Park.

Gull Bay says'No staking!'

Chief Wilfred King of Kiashke Zaaging Anishinaabek (formerly Gull Bay FN) says his community will not permit mining exploration activity – including staking – in its traditional territory until they have been "fully consulted and accommodated with respect to potential infringement of its Aboriginal and treaty Rights."

In a media release, Chief King said he is "shocked and disappointed" that the government of Ontario has awarded Platinex Inc. 72,000 acres of new mining claims within its traditional territory, about 250 miles north of Thunder Bay, and that neither the Ontario government nor Platinex has ever informed his community of potential mining claims in its traditional territory or that any exploratory work was being conducted.

Native rights come before mineral rights

By Maurice Switzer
Anishinabek News

TORONTO – Grand Council Chief John Beaucage told an April 23 rally of First Nations citizens and supporters that the exploration interests of mining companies cannot take precedence over the constitutionally-enshrined rights of aboriginal peoples.

"Mineral rights cannot trump our rights," Beaucage told a gathering of some 300 people in front of the Ontario Legislature. "The mining act must be changed."

The Grand Council Chief brought a busload of Anishinabek supporters from North Bay to join demonstrators demanding the release of six citizens of Kitchenuhmaykoosib Inninuwug First Nation who were jailed for preventing mining activity by Platinex Inc. on their traditional territory.

"We have the right to say 'No' to any development," Beaucage told the gathering. "Ontario's mining act was legislated 150 years ago at a time when it was legal to steal our resources. That is no longer acceptable."

Speaking on behalf of 42 Anishinabek First Nations, Beaucage said the six-month jail terms given the "KI 6" has increased the urgency of ongoing Anishinabek/Ontario talks about land use and disposition.

"We will be continuing these discussions with the Province with a specific focus on mining and exploration. We will be working toward comprehensive changes to the Mining Act that reflect the obligation on other parties to consult with First Nations and accommodate our interests before they undertake exploration on our traditional lands.

"Our citizens do not want to block economic progress, we want to be part of it. However, the rule of law in Canada -- as outlined by the Constitution and the Courts – and Anishinabek Traditional Law indeed support our aboriginal right to protect our traditional territories, as well as our treaty rights to share in the wealth derived from them. As far as we're concerned, human rights will always trump mineral rights."

The Grand Council Chief said that the incident sends a message to the world that the rights of indigenous peoples are not as valid as those of others who live in Canada.

"This is precisely why Canada should have been a signatory to the UN Declaration on the Rights of Indigenous Peoples."

The Grand Council Chief said a consultation process involving the 42 Anishinabek First Nations will provide the basis for a position paper on mining exploration to be tabled at June's annual Anishinabek Grand Council Assembly.

Theresa McKay said her community, located about 400 miles north of Thunder Bay, experienced "shock, disbelief and sadness" when her husband Jack , who is KI deputy chief, Chief Donny Morris, three other councillors and a community member were sent to jail for defying a court order permitting the Platinex mining activity.

LaForme starting truth commission job June 1

OTTAWA – Justice Harry LaForme – who has been appointed to head a federal truth and reconciliation commission exploring the legacy of "horrendous" abuse in Indian residential schools – says he hopes the process will allow the country to come to terms with its past and move forward.

LaForme, whose appointment was announced by the federal Conservative government, is a citizen of the Mississaugas of New Credit First Nation.

A graduate of Osgoode Hall Law School in Toronto, he is currently a member of the Ontario Court of Appeal, making him the first aboriginal to be appointed to an appellate court in the history of Canada.

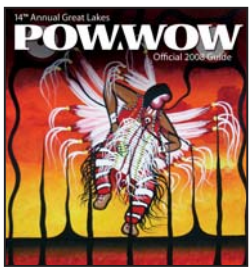
"Your pain, your courage, your perseverance and your profound commitment to truth made this commission a reality," said LaForme,in paying tribute to the thousands of survivors of the notorious network of government schools operated by various church denominations.

Harry LaForme

"If there was one child that was treated in the fashion that we know some children were treated, that's enough, that's enough to describe it as horrendous," LaForme told reporters, referring to the accounts of physical, sexual and other abuse that occurred at the schools.

On June 1 Justice LaForme and Commissioners Claudette Dumont-Smith and Jane Brewin Morley will formally begin their five-year mandate to provide a public forum for the stories of those involved in the operation of Indian Residential Schools.

The commission flows from an out-of-court settlement reached two years ago with former students of the schools that also includes lump sum payments that to date average $26,000 for some 68,000 school survivors.



Anishinabek News subscribers will get their complimentary copy of the 2008 Great Lakes Pow-Wow Guide inside this issue of the Anishinabek News.

Anishinabek

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NIIGAAN ZHAAMIN — "Moving Forward, Together"

Tobacco legitimate business that needs regulation

NIPISSING FN – In response to government and RCMP concern over alleged trade of illicit tobacco, a First Nations leader is proposing a plan that would legitimize tobacco products produced and sold by First Nations.

Grand Council Chief John Beaucage is proposing the legitimization of the First Nations tobacco industry, involving self-regulation process whereby the First Nations tobacco industry would implement controls on tobacco such as marketing bans, licensing of tobacco retailers and implementing a taxation regime that would bring more competitive pricing to the industry and directly benefit First Nations health programs.

"First Nations have grown and traded tobacco for millennia and it has been an important part of our economy. We have never given up that right," said Beaucage, who represents the 42 member First Nations of the Anishinabek Nation. "This proposal will, in effect, legitimize the First Nations tobacco industry. I hope the government will be willing to support a 'Made-in-First Nations' solution to this matter in order to avoid confrontation."

One of 11 tobacco retail outlets on Nipissing First Nation.

– Photo by Marci Becking

Although the Anishinabek Nation does not represent any tobacco-growing communities, Beaucage said he will be speaking to First Nations leaders, First Nations tobacco industry and Cabinet Ministers about his proposal.

Everyone needs to be mindful that there may be negative consequences to any unilaterally imposed government solution to this matter.

The Hon.Stockwell Day, federal Minister of Public Safety and RCMP Assistant Commissioner Raf Souccar have announced the establishment of an RCMP Contraband Tobacco Enforcement Strategy, as well, a new government task force to address so-called trade of "illicit tobacco."

Grand Council Chief Beaucage said he takes offence to categorizing the First Nation tobacco industry as part of organized crime.

"There is a marked difference between true organized crime, and those who produce, distribute and market First Nations tobacco products. Some of these manufacturers already pay significant taxes.

Most of the distributors and retailers are legitimate and upstanding business people. For the most part, the First Nations tobacco industry is not contraband or illicit in any way.

"By all means, if criminal organizations are involved and are benefitting by our tobacco industry, crack down on them," said Beaucage.

Elements of the Anishinabek Nation proposal will include:

– Restrictions on Tobacco Advertising and Marketing. In the spirit of similar provincial and federal regulations, advertising and marketing of First Nations tobacco products would be regulated. On-reserve highway signs, previously out of the reach of provincial and federal regulations, and advertising targeting "Cheap Smokes" could be prohibited.

–Licensing of Tobacco Retailers. Tobacco-only "Smoke Shops" or retailers that sell tobacco as their majority product could be prohibited. In order to sell First Nations tobacco products, a retailer must sell more than just cigarettes and tobacco products. i.e. groceries, convenience and motor fuels. – First Nations Health Tax. In cooperation with the federal and provincial government, manufacturers would be licensed to levy a First Nations Health Tax on First Nations tobacco and tobacco products. Tobacco tax revenue would go directly to First Nations government and health programs.

First Nations would maintain their competitive advantage to benefit their economy, while ensure prices are prohibitive. First Nations would continue to make purchases tax exempt for their personal use.

In 2006, the First Nations of the Anishinabek Nation unanimously passed a resolution calling for the establishment of Smoke-Free First Nations.

They are currently working on a health promotions strategy and self-regulation framework that will be introduced in the fall.

Grand Council Chief to chair new housing fund

OTTAWA – Anishinabek Grand Council Chief John Beaucage will chair a $300 million fund designed to make home ownership more feasible for more First Nations people living on reserve.

On May 5 Monte Solberg, Minister of Human Resources and Social Development and Minister responsible for Canada Mortgage and Housing Corporation (CMHC) and Chuck Strahl, Minister of Indian and Northern Affairs Canada and Federal Interlocutor for Métis and Non-Status Indians announced the official opening of the First Nations Market Housing Fund.

The plan for the $300 million Fund was first announced in Budget 2007. It is a new and innovative way to give First Nations members the opportunity to own their own homes on reserve or on settlement lands, where appropriate. It is anticipated that up to 25,000 new homes over 10 years will be provided through this Fund.

"Our Government understands how important home ownership is in Canada, which is why we wanted to give this opportunity to First Nations people living on-reserve," said Minister Solberg. "By creating this First Nations Market Housing Fund, more First Nations families and individuals living on-reserve will be able to own their own homes — homes suited to their personal housing needs, financial situations and choice. We expect that in 10 years, this Fund will help to build 25,000 new homes."

"Our Government has created this important new opportunity for First Nations families to obtain loans from financial institutions and build, buy or renovate a house on-reserve. First Nations members will now have the same housing opportunities and responsibilities as other Canadians, and a new ability to meet housing demands," said Minister Strahl. "I would like to recognize the leadership and innovative thinking of our partners who have worked with our Government to achieve this, including the Assembly of First Nations and Canada's financial community."

Grand Council Chief John Beaucage at the First Nations Market Housing Fund announcement May 5.

–Photo by Canada Mortgage and Housing Corporation

"The Assembly of First Nations have had an active role in creating the Trust Fund parameters and must now consider the more important role of how First Nation communities can use this new optional tool available to them in the near future," noted Assembly of First Nations Regional Chief of Nova Scotia and Newfoundland, Rick Simon.

"We're hopeful that the success of the First Nations Market Housing Fund will demonstrate the value of investing in an on-reserve housing market and promote home ownership. Our emerging middle class needs to have access to the same quality of life that other Canadians take for granted." said Grand Council Chief John Beaucage, Chair of the First Nations Market Housing Fund. "Good housing for a First Nation family isn't just built on a foundation — it is a foundation that contributes to the health and self-sufficiency of our community members."

Grand Council Chief Beaucage has extensive experience in the housing field. Before being Elected Chief of Wasauksing First Nation and Grand Council Chief of the 42-member community

Anishinabek Nation, he spent more than 15 years with Canada Mortgage and Housing Corporation in Ottawa, Toronto, Regina and Saint John, New Brunswick. He co-chairs the National Chiefs' committee on Housing, holds the Ontario region portfolio in Housing and Infrastructure and serves as Chair of the Ontario First Nation Steering Committee on Housing. Grand Council

Chief Beaucage is a graduate of the University of Western Ontario with degrees in English and Economics, and he completed post-graduate work in First Nation planning from the University of British Columbia.

BMO Bank of Montreal National Director of Aboriginal Banking Stephen Fay says this new initiative with the federal government enables BMO to enhance its existing housing on-reserve loan program and respond to the specific needs of First Nation communities.

The Government of Canada also acknowledged the new Fund's Board of Trustees — with its Chair John Beaucage and Vice-Chair Ruth Williams.

CMHC will support the day-to-day activities of the Fund in the initial years, under the direction of the Board of Trustees.

For further information on the First Nations Market Housing Fund, please call 1-866-582-2808.

GIMAA/POLITICAL

Economic blueprint tool to eradicate poverty

By Marci Becking
Anishinabek News

PARRY SOUND – At an April 25 launch, the Anishinabek Nation unveiled an economic plan designed to support Grand Council Chief John Beaucage's pre-election pledge to eradicate poverty among the 42 member communities within the next twenty years.

"Today is a historic occasion," said Beaucage. "This marks the first step in our twenty-year strategic plan to establish self-sufficient regional and local economies."

The Grand Council Chief said the blueprint would also pave the way for self-government.

"The Anishinabek understand that building an economy is critical to the self-government process. Today's launch of our own economic development strategy is an important step on a path that will lead to prosperous communities and a stronger nation."

Cabinet members of Ontario and Canadian governments were represented at the launch of "Our Economic Blueprint", a 100-page outline of the Anishinabek Nation Economic Strategy.

"This is the most important blueprint produced for First Nations success," said Ontario Aboriginal Affairs Minister Michael Bryant. "[This blueprint] maps out specific metrics, from the amount of revenue produced internally, specific education and employment numbers, technology measures and infrastructure.

Ontario Minister of Aboriginal Affairs, Michael Bryant, General Manager of Waubetek Business Development Corporation and co-chair of the blueprint process, Dawn Madahbee, Grand Council Chief John Beaucage and Tony Clement, federal Minister of Heath and Minister responsible for FedNor.

This isn't something that a provincial or federal government said would be in the interest of First Nations, this is something the Anishinabek Nation said is in the best interest of the Anishinabek Nation."

Dawn Madahbee General Manager of Waubetek Business Development Corporation and co-chair of the blueprint development process, spoke about practical application of the 102-page document.

"As aboriginal people we aspire to be self-sufficient, self-government and in full control of our destiny. We can only do that through economic and business development," said Madahbee. "We really need to take a picture of where we are right now – the communities and the Anishinabek Nation need to look at what we can do right now. Sometimes we don't realize the economic influence we have."

Financial support for the development of the Economic Blueprint was provided by Industry Canada's FedNor, Indian and Northern Affairs Canada, the Northern Ontario Heritage Fund Corporation and the Ontario Ministry of Northern Development and Mines.

Both Ontario Aboriginal Affairs Minister Michael Bryant and federal Minister of Health and FedNor, Tony Clement, attended the launch and congratulated Grand Council Chief John Beaucage and the Anishinabek Nation.

"This investment is an excellent example of how our government as delivering on its commitment to support self-reliant First Nations businesses and communities in Northern Ontario and across the country," said Minister Clement.

"Our Economic Blueprint" was the product of two Think Tanks staged across Canada that obtained the input of such recognized authorities on First Nation economic development as Chief Clarence Louie, Osoyoos Indian Band; Bernd Christmas, Membertou First Nation; David Tuccaro, Mikisew Cree Band; Jason Calla, Squamish First Nation; Rodney Nelson, Conference Board of Canada; Bob Dickson, Lac Seul First Nation; Professor John Borrows, Cape Croker First Nation; R. Martin Bayer, M'Chigeeng First Nation; Ruth Williams, All Nations Trust Company; and William Dunning, Economist.

The 10-month process was facilitated by Dawn Madahbee (Aundeck Omni Kaning FN) of Waubetek Business Development Corporation on Birch Island, Ray Martin of Indian Hill Golf Club in Forest, ON (Chippewas of Nawash First Nation) and Greg Plain, Executive Director of the Anishinabek Nation Management Group Inc.

Anishinabek Nation leaders will discuss next steps in their economic strategy during their June Annual General Assembly in Whitefish River First Nation.

Gas sales to involve less paperwork, faster payment

By Bob Goulais

NIPISSING FN – Under a new system developed by the Union of Ontario Indians and the First Nations Independent Fuel Handlers Cooperative, First Nations are providing their own solutions to the complicated issue of motor fuel tax rebates.

"Assure Fuel Rebate Solutions" is the new electronic solution for processing rebates for the provincial motor fuel tax. The system is in its late stages of development and integration with the Ministry of Revenue's Motor Fuels Tax Branch, and is expected to go online this summer.

"For years, the fuel handlers have told us that the tax rebate system is a problem. The government didn't see this as a priority, but we fought for it and we got it," said Deputy Grand Chief Glen Hare of the Anishinabek Nation.

Deputy Grand Chief Hare, along with Randy Naponse and Willy Pine worked for many years establishing the First Nations Independent Fuel Handlers Cooperative, lobbying government and proposing various solutions to the current rebate problems.

The main benefit to consumers will be convenience – elimination of the need to provide personal information (i.e. licence plates) and signing those annoying fuel rebate slips.

But First Nation fuel retailers will immediately enjoy the benefits of less paperwork and faster cash flow.

"Gone will be the fuel rebate slips, the fuel rebate processing forms, an eventual phasing out of the white gas tax card, and eliminating thousands of hours of tedious processing and calculations," said Randy Naponse, President of the First Nations Independent Fuel Handlers Cooperative. "More importantly, retailers may see their tax rebates deposited in their bank accounts every day."

Most people are not aware that First Nations fuel retailers on-reserve must pay the 14.7 per cent provincial fuel tax upon delivery. To pass on the right to tax exemption to their customers, the retailer must go through a complicated process to receive a fuel tax rebate.

Under the current Ministry of Revenue rebate system, claims for fuel tax exemptions require an arduous system involving swiping the white gas card and filling out those little rebate slips. The retailer calculates and compiles all these little slips and submits a claim through a rebate form.

In turn, the Motor Fuels Tax Branch receives the claim and processes the rebate forms and slips manually as well. All in all, it takes between 6-14 weeks to receive a cheque from the Ministry of Revenue.

"Sometimes on-reserve fuel retailers are out substantial amounts of money waiting for their fuel rebates," said Naponse. "Many retailers are frequently owed tens of thousands of dollars at one time."

Under the new system, the white gas card number is punched into the point-of-sale (POS) device (like a credit card machine) along with the number of litres purchased and simply pressing enter. The process will be even simpler when the new Certificate of Indian Status card is unveiled in the fall of 2008. Quite simply, the new status card is swiped into the POS system, along with the number of litres purchased.

Under the old system, sometimes claims are rejected for various reasons and the government holds back the taxes. This can result in serious financial hardship for the retailer.

The processing of the new system is done electronically through a company called Telus Emergis. The information acquired by the POS device is sent to Emergis, who will submit the claim daily to the Motor Fuels Branch. The electronic claim (because it has already been processed, verified and transmitted) will be paid within 6-7 business days.

Information sessions on the Assure Fuel Rebate Solutions throughout Ontario will be held in the following locations:

* Community Center (log building), Ojibways of Garden River - May 28 from 7-9 p.m.

* UOI Offices, Fort William First Nation Thunder Bay - June 3 from 7-9 p.m.

* Casino Rama, Mnjikaning First Nation - June 10 from 7-9 p.m.

*Council Chambers, Whitefish River Community Centre - June 24 from 7-9 p.m.

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

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

DEADLINE FOR JUNE

Advertising
Bookings: May 20
Final Art: June 10

News
News submissions: May 20

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

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MAANDA NDINENDAM/OPINION

Does light stay on when you close the fridge?

Maurice Switzer

You know that little light that is on whenever you open your fridge door?

Do you believe it really goes out when you close the door again? Why?

How do you know the light isn't on all the time, a plot by the manufacturer to make you replace those costly little bulbs more often?

The amount of information people accept at face value in our society is mind-boggling. And our trust in what others tell us is starting to bite back.

There's an old saying that we shouldn't "assume" too much because that could make an "ass" out of "u" and "me". But our daily lives are filled with assumptions, which often results in some very rude awakenings.

Take our food supply, for example. It wasn't until I stumbled across the information buried in a magazine article that I learned that farmers pump cattle, pigs, and other livestock full of antibiotics. I never dreamed that the animals we eat are so drugged up. Could this be why doctors almost need a court order to prescribe patients penicillin these days – because we are ingesting so much medicine through our food supply that we are in danger of developing immunity to it?

After a stabbing at a Toronto high school, politicians looking to exploit the tragedy for votes started calling for a "zero-tolerance policy" against guns in the city's schools.

The newspaper I was reading almost hit the ceiling – "You mean there hasn't always been one?" I bellowed at no-one in particular.

See what I mean about making assumptions?

We tend to trust some information sources more than others – like anybody who manages to get their ideas and opinions in print. That's why you never want to have your name in the newspaper being charged with a criminal offence – your neighbours will have you convicted and hung before you even come to trial for running a red light.

Not to forget the flimsy publications that inform me while I am checking through my groceries that Angelina Jolie has been impregnated by a space alien and about to bear triplets.

The harder a publication's cover, the more weight its words seem to carry with a gullible public, and there's nothing more rigid than the jacket of a scientific textbook.

I'm in a Native-issues workshop with

teachers from the Near North District School Board, and can see doubt cloud some faces when an Elder is talking about the Anishinabek creation story, the one that says our ancestors did not put on their galoshes and hike across a temporary land bridge from Siberia 12,000 years ago.

I try to convince them by pointing out some other instances where western science has proved to be less than infallible.

"Scientists often draw weighty conclusions from the flimsiest evidence," I plead my case. "They find a tooth or shard of pottery and next thing you know they're drawing your family tree with a bunch of monkeys as your uncles."

I tell them that my high school chemistry teacher swore to us there were only 87 elements known to mankind. Today the periodic table is up to 118… and counting.

Last year my faith in formal education was forever shattered when some astrologer revealed to the world that Pluto isn't really a planet – the carved-in-stone club of nine orbiting the sun was abruptly slashed to eight.

Surely this kind of evidence would lend credibility to Native versions of our own history, I reasoned.

For a second I thought I detected a faint flicker of belief on the faces of some of the skeptics in our circle – did the little light in their brains just click on?

Or would it go out again as soon as they closed the meeting-room door behind them?

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

Riding Dimples matter of mutual respect

Richard Wagamese

I've always loved horses and when I was thirteen I learned to ride. My adopted family left for a summer vacation and I was dropped off to stay with relatives who had a small farm.

It wasn't a large farm but they had stock, some chickens, a few dogs, and a knot of barn cats. But it was the pony that fascinated me. She was a small Shetland cross and the first time I saw her, alone in a stall near the back, she was dirty and her tail and mane were knotted. She started when I approached her, shrank to the back of the stall and eyed me nervously. Still, I felt drawn to her.

Aunt Peg told me that her name was Dimples and that she'd been beaten as a colt and was unrideable. But there was something about her that drew me. I knew nothing of horses or ponies but at thirteen I understood something about feeling displaced and lost and frightened. I saw that in her and I started to visit her.

At first I stood by the rail of the stall and talked to her. She wouldn't move from the back of the stall but after a few days of this she seemed to calm. Then, I opened the gate and stood there, talking soft and low and gentle. It took another few days for her to get used to this and eventually I moved a yard or so closer.

The day I touched her for the first time was magical. She shivered and twitched, but I kept my voice low, moved slowly and rubbed her flank. I could feel her anxiety but the more I stroked her the more she calmed and settled. Within days she let me curry- comb her mane and tail, all the while talking all soft and low and reassuringly.

I got on her back the next day. I mounted off the fence rail and eased down onto her. She shivered, shifted her feet nervously but she stood there and let me find my seat. We never moved. I sat there and rubbed her and talked to her for half an hour and did the same the next day. Then I walked her out into the field.

I rode her every day of that vacation and she seemed to come alive and learned to love it as much as I did. Riding Dimples was a challenge and I met it and I won. But it was more than that. It was the first time I felt a kinship with a creature, a joining that went far beyond mere domestication, a union of spirits that transcended earthly things like loneliness, sadness and hurt. I felt like a healer even though I didn't have the words for that yet.

I learned that we heal each other by our kindness, gentleness and respect. It works for creatures just as it does for us, the higher beings – or so we tell ourselves.

Richard Wagamese is Ojibway from Wabassemoong First Nation in Northwestern Ontario.

Maanda ndinendam /Opinion

LETTERS

'You have all that money...you guys bury her!'

My sister-in-law, Rita Spence, passed away on April 8, 2008. She left no will, but had received her Common Experience Payment just six weeks earlier.


Rita Spence

The Ontario Disability Support Program (ODSP) covered the cost of the funeral the day she passed away. Arrangements were made with Rosar-Morrison Funeral Home in Toronto on April 9th. We were to have the service from 5-9 with a burial on the Friday at 11 AM.

On the afternoon of the 9th we got a call from the funeral home saying that ODSP had cancelled the funeral, saying "You have all that money, you guys bury her!"

We had to cancel the drummers, the minister – the entire traditional ceremony because of ODSP.

My family called Aboriginal Legal Services who helped us – we called Service Canada who confirmed that Rita's money didn't have to – and shouldn't have to be used for her funeral. It is not considered income or an asset.

Finally on Friday, April 11th, ODSP agreed to bury our sister, but wanted the reimbursement from her monies.

We buried Rita Spence on Tuesday, April 15th at 9 AM. She was 55 years old when she passed into the spirit world. A citizen of Fort Albany First Nation, Rita attended residential school at St. Anne's in Fort Albany. She is survived by four daughters.

ODSP caused us a lot of unnecessary pain and suffering on top of losing our sister.

Joyce Carpenter
Alderville First Nation citizen
Toronto

Where does your drinking water come from?

The Ontario government's announcement on April 22, 2008 to ban the sale and cosmetic use of pesticides on lawns and gardens is a step in the right direction but does not go far enough. If you live in Northern Ontario you will still be very much exposed to chemical herbicides as the forest industry has been given a free pass to continue spraying vast quantities in our back yard.

Typically government and industry would deny it's a health-for-profit trade-off or has any connection with my daughter's thyroid cancer, my niece's leukemia or the fact that Northern Ontario has one of the highest cancer rates in North America.

These chemicals migrate into the air, water, fish, and wildlife making there way into the food chain.

What about treaty rights to eat uncontaminated fish, wildlife, berries, and drink clean water? Where was the consultation or consent from First Nations that will continue to be exposed to multiple non-essential chemical pesticides when the sole justification is a slight increase in shareholder profit margins for multi-national corporations?

Where does your drinking water come from?

Al Simard, president
STRONG
Kapuskasing

Native litterers have lost their way

Re: "City not so pretty when seen from mall's-eye-view" –03/08

In his article, Mr. Hebert describes works of art, with a wolf theme, created by artist Robert Bateman and others in the small city of Thomson, Manitoba. They were "magnificent cultural and artistic attractions" he wrote, "and to see them is to love them".

Mr. Hebert tells his readers that later on he finds himself in a mall "where all the shoppers were Natives". He describes the litter found there "garbage, garbage everywhere" and describes the shops "festering in squalour".

It is true that it is disappointing to see Native people littering or even not recycling. You must remember, however, that we are a people who have lost our way.

Today, if we see the "wolf" only in a way of artistic beauty it is because we no longer have the teachings of wolf clan people to direct us. Because many of us have left the wisdom of our ancestors. Somewhere along history's pathway they have become people who litter and wander hopeless on the streets.

Albert Dumont
Ottawa

Is it Rama or Mnjikaning?

By Irene (Simcoe) Snache
and Cheryle Graham Snache

RAMA – In 1996, the Chippewas of Rama Chief and Council changed the name Rama to Mnjikaning without consulting the community. The whole matter of our name and who we are has created stress for many, particularly our Elders, who were not consulted on this name change.

We were known as the Ojibwes, or Chippewas, of Lakes Simcoe and Huron. We came into this area in the 1700's. Our Chief was William Yellowhead (Sr), known as Musquakie (Mayawassino, Waisoindebay, who died in 1864, aged 95 – 100 yrs.

The elder Yellowhead , maintaining his alliance to the British, was wounded in the War of 1812 defending York (present-day Toronto). Four years later, at the desire of his father, the son, also called William Yellowhead, assumed the position of Chief of the Ojibwas of Lakes Simcoe and Huron.

In the early 1800's, while treaties were signed by Chiefs Yellowhead, Snake and Assance, Yellowhead's people continued to move around and for a time, there was a settlement on Chief Island (then known as Yellowhead's Island).

In 1830, the Chippewas of Lakes Simcoe and Huron, under Chief Yellowhead, settled at the Narrows (present- day Orillia) while Chief Snake and his group went to Snake Island and Chief Assance took his people to Coldwater.

Under pressure from non-native government, in 1836 the surrender of the Narrows took place. With no land base, in 1838 Chief Yellowhead and his people combined their annuity money to purchase 1600 acres on the eastern shore of Lake Couchiching, and moved there in 1838-39. The written record calls us the Chippewas of Lakes Simcoe and Huron, and we moved to the eastern shore of Lake Couchiching, present-day Rama Reserve, located within Rama Township, Simcoe County and Huronia.

Our people, the Chippewas of Rama, worked hard to build a new community on land deemed uninhabitable by settlers. We are still here in Rama. Our churches, businesses, our sports teams are named after Rama, our mail comes to Rama, Rama Road runs through our community. Need l go on?

The Chippewas of Rama Chief and Council passed a Band Council Resolution (BCR) in 1996 officially changing our name to Chippewas of Mnjikaning. The people of the community were not consulted about this, nor were the people informed of this when it happened.

A community survey in 2004 05 found that 151 respondents identified with Rama while 56 people preferred Mnjikaning.

In 2006, the Chief and Council formally changed our name to Chippewas of Rama Mnjikaning. Some saw this as an attempt to pacify the people.

In October 2007, a petition, with 244 signatures, supporting our name as Chippewas of Rama, was submitted to Chief and Council. While the Council could change our name back to Chippewas of Rama via a new BCR, the Council decided we would have a referendum in three months. I suppose l should be glad that we finally get to have a say. The referendum is on May 23rd, 2008.

As an Elder in Rama, having lived here all of my life, l know Rama as Home. According to our Elders, who have been left out of this whole matter, we have always been the Chippewas of Rama.

The name Mnjikaning was not heard of until the fish weirs were re-discovered in 1972. Simply put, Mnjikaning means "place of the fence." As a descriptive language people, this tells me that our people did not know a lot about the fish fence.

In history books, the Narrows refers to present-day Orillia, where we lived from 1830 – 1836. This is not present-day Atherley Narrows, where the ancient weirs are located. We did not live there as it was too marshy.

The Name Referendum process included a video of children, from Mnjikaning Kendaaswin Elementary School, discussing the names Rama, Mnjikaning and Rama Mnjikaning. It is great that our young people are developing their public-speaking skills. Unfortunately, it is clear that they are not being taught their own history of who we are and how we came to be here.

Lands and Resources

First Nations discuss how to get into energy business

WIKWEMIKONG – Twenty-eight Ontario First Nations representatives interested in developing their renewable energy resources are exploring ways in which to exploit Toronto's ever-increasing need for electricity.

"We have before us a golden opportunity to get into the transmission business and if the member First Nations under the First Nations Energy Alliance (F.N.E.A.) do not capitalize on this opportunity it is definite that another power company simply will because the demand for energy in the greater Toronto area is forever increasing," says Chief Robert Corbiere of the Wikwemikong Unceded Indian Reserve.

When gathering in the Sault for the second annual F.N.E.A. Forum for two days in late February, the 20-community F.N.E.A. group learned more about Ontario's ambitious energy action plans.

According to the Ontario Power Authority (OPA), the plan's estimated 20-year, $60-billion capital costs will be directed toward conservation initiatives, new renewable generation, natural gas-distributed generation, nuclear generation and the $7-billion transmission capacity required to deliver the electricity to Ontario consumers. This equals opportunity for First Nations who are serious about moving in this direction.

Wikwemikong Chief Robert Corbiere has championed the First Nations Energy Alliance since its inception in 2006.

Anishinabek Nation Grand Council Chief John Beaucage suggested an "Anishinabek Energy Consortium" to those at the Forum. In his concept, member First Nations would obtain 51 percent majority ownership of their energy projects while partners would retain minority interest, or 49 per cent.

"I see the energy consortium as complimenting the work of the F.N.E.A.," said the Grand Council Chief.

All presentations during the Forum were focused on providing insights for First Nations seeking information about developing their renewable energy projects.

"The Forum was beneficial by bringing those interested together, providing a venue for announcements, and letting everyone know that the financing of projects is more readily available for First Nations projects," said Grant Taibossigai, Project Manager for the M'Chigeeng Mother Earth Renewable Energy Project. "I felt it provided people with a better understanding of the energy organizations that are out there such as the OPA and Hydro One that have specific responsibilities."

Wikwemikong has been the F.N.E.A. champion since its establishment in 2006.

"I really want to thank the people of Wikwemikong because they are the glue that pulled the whole group together," said Byron LeClair, Economic Development Officer, Ojibways of Pic River and F.N.E.A. Working Group Member.

The group's success depends in a large part on First Nations in the region working together in advancing their growing interests in developing community-based and owned renewable energy projects. These renewable energy interests involve wind, solar, biomass and water power.

Plans for the immediate future include hiring an executive director and staff, as well as participating in the Ontario Energy Board hearings on Ontario's 20-year energy plan. Hearings are expected to continue over the next year with approval for implementation of renewable energy projects to commence next year.

More information is available at the F.N.E.A. website: www.firstnationsenergyalliance.org/

Brookfield Power, a sponsor of the 2008 F.N.E.A. Forum, provided delegates with a tour of the Prince Wind Farm, the largest operating wind farm in Canada with 126 wind turbines situated northwest of Sault Ste. Marie, Ont. overlooking Lake Superior.

– Photo by Kris Stevens

Be on the lookout for forest fires

Fire plays an important role in most forest ecosystems. These ecosystems have evolved over the last 10,000-15,000 years (since the glacial retreat at the end of the last ice age), and fire has helped to maintain their health and diversity.

From a socio-economic perspective fire can, however, have negative or undesirable effects on public health and safety, property and natural resources.

Forest fire season Ontario is April 1 to October 15, making spring and summer the most conducive times for forest fires. The most fires and the largest areas burned happen in June, July and August.

Many First Nation communities are in or near forested areas, fires and their control directly impact many Aboriginal people each year.

Aboriginal People who use the forested areas for hunting, gathering, and recreational purposes need to know how to protect themselves in the event of a forest fire.

Tips for Fire Protection:

· avoid building fires on days of low humidity and high temperature
· observe burning authorizations recommended for your area by Manitoba Conservation
· do not build fires close to homes or other property
· build fires away from trees and dry bushes
· never leave a fire unattended
· always make sure a fire is completely put out before leaving

For further information, you can visit the Natural Resources Canada Website at: http://fire.cfs.nrcan.gc.ca/index_e.php

Lands and Resources

Anishinabek awarded 19 fisheries projects

By Perry McLeod-Shabogesic

ROCKY BAY FN – Last year marked a new direction for the Anishinabek/ Ontario Resource Centre (A/OFRC) that was designed to better serve and train new fishery workers throughout Anishinabek territory.

Investing in these workers continues to be key to this initiative. Highlighting this was a capacity-building strategy that saw five new workers hired from across Anishinabek Nation territory for the project season. Two have since moved on, with two more being hired this year.

Along with the new direction came a face-lift for both the A/OFRC offices. The office in Kiashke Zaaging Anishinaabek (Rocky Bay First Nation) was the first to be up-graded with new paint, office furniture and equipment. The head office in North Bay then saw the same type of improvements.

The Centre is also announcing the annual project list for the 2008-09 field season. This year 20 projects have been recommended by the A/OFRC projects committee and approved by the board of directors.

A/OFRC Fisheries Technician Frank Hardy Jr. sits in his newly-renovated office in Biinjitiwaabek Zaaging Anishinaabek (Rocky Bay First Nation) preparing for the 2008-09 field season.

A total of 15 First Nations from all four Anishinabek Nation regions will be funded to conduct fisheries projects, some in collaboration with A/OFRC staff, and others managed by individual First Nations in cooperation with the A/OFRC.

The 19 Anishinabek projects for 2008-09 will be within the territories of Sagamok Anishnawbek, Aundeck-Omni-Kaning, Pays Plat, Algonquins of Pikwakanagan, Pic River, Biinjitiwaabek Zaaging Anishinaabek, Chippewas of Kettle and Stoney Point, Henvey Inlet, Namaygoosisagagun, Nipissing, Serpent River, Sheguindah, Red Rock, Whitefish River, and Wikwemikong First Nations.

Gitchi Gami get grant

FORT WILLIAM FN – The Anishinabek of the Gitchi Gami Environmental Programs (AGG) has received a $150,000 grant from the Ontario Trillium Foundation to increase awareness about environmental issues affecting Fort William First Nation and engage citizens in improving and conserving their local environment.

The AGG is a community-based environmental not-for-profit organization in Fort William First Nation, adjacent to Thunder Bay, Ontario, working to empower Fort William First Nation community members as stewards of the environment.

On April 22 Wikwenikong Unceded Indian Reserve celebrated Earth Day with a pow-wow honouring Mother Earth.

Wiky sets environmental standard

By Heidi Manitowabi

WIKWEMIKONG – The Earth Day Celebration Pow-Wow "Nakdowin Mungit Shkakamig Mama – Caring for Mother Earth" took place on April 22 in the Wikwemikong High School Gymnasium. Through games, dancing, singing, eating and browsing, 300 members of the community were gathered together in a positive environment for a positive cause.

As the Earth Day pow- wow coordinator, I opened with "as Anishnabek people, we should be the stewards in caring for the environment, but as you can see by the garbage all over the ground, we're sort of falling behind."

The pow wow was a huge success. Hundreds of people were in attendance, four big drums in the center of the gymnasium, several hand-drums, beautiful dancers in their regalia, surrounded by an abundance of laughter and full tummies. Community members filled out surveys regarding personal environmental practices and asked if they were interested in joining an environmental group. This group would promote awareness about environmental stewardship and assist in cleaning littered parts of town, as well as brainstorm ways to "green" our community.

Wikwemikong is on its way to setting a good environmental example. An organic orchard is being developed by Genevieve Eshkibok, which will provide fresh produce to communities on Manitoulin Island. She is also working on a community garden, providing an organic gardening experience for 25 families. A windmill project is also in place, shifting Wikwemikong's energy source from conventional to natural. Windmills use what the Earth is already giving us rather than extracting more natural resources. A recycling program is also being developed; bins are available at the local dump, the challenge being getting the community's recyclable materials to the bins, since there is no household pick-up.

Every community member can play a part by taking care of their surroundings: keeping the area around their yard free of litter, and educating family members, especially children, on the negative impact of throwing their garbage onto Mother Earth. With the spring warmth, the winter snow melted away and exposed the trash piling up in our ditches. An estimated 40 bags of trash was collected on Wikwemikong Way.

Earth Day in Serpent River

SERPENT RIVER FN – This year's Earth Day theme at Serpent River First Nation was "Wildlife Wise".

Jim Johnston of the Friends of Algoma East provided community members a presentation that outlined bear biology and behaviour, and how to respond to bear encounters and avoid attracting nuisance bears. His display included nesting boxes, bear skulls, literature on how to protect your pet and bear tips.

Erwin Meisner of the Spanish Horticultural Society, presented on the Flora and Fauna of the North Shore area with a focus on bird species. He also discussed some native plant species and species at risk such as the Blanding's Turtle which is found within the Serpent River watershed.

Serpent River 'No' to uranium

SERPENT RIVER FN – Community members of this First Nation say they are opposed to any uranium or mineral exploration on their traditional territory.

Elected Chief Isadore Day, Wiindawtegowinini, says he is concerned that private sector proponents for development are moving faster than government responses to consultation requirements for First Nations.

"It poses real challenges between industry and First Nations when government moves slower in First Nation negotiations than it does when pushing through approvals for expropriation of Crown lands" Day says. "What's worse is that consultation and accommodation requirements are not even in the form of mutually-agreed policy between the Crown and the First Nations, and yet government is approving land expropriation in favor of development in traditional lands"

"We have experienced a number of tragic incidents with respect to uranium mining impacts in our community's history" says Day, "and we are determined not to allow any of that damage to be inflicted upon our people or our lands ever again." The community realizes that the short term gain and the economic benefit is suspect of being "not worth the impact."

Chief Day said he realizes that there will have to be discussions regarding changes to the Ontario Mining Act but for now the community has said that it is opposed to any uranium or any mineral exploration. This position has been supported by a strongly-worded band council resolution carried by consensus in a community meeting. He says that in recent weeks and months, the First Nation has been in direct dialogue with the Ontario Ministry of Northern Development and Mines to begin discussions on how to work through a framework that details the legal requirements of consultation in the exploration phase. All other mining potential matters are considered non-starters at this time for Serpent River.

Currently in Serpent River traditional territory, proposed developments range from cottage lot development, quarry projects, forestry and hydro projects.

B.C.bans exploration

VANCOUVER – British Columbia has slammed the door on exploring for radioactive minerals, saying companies cannot claim rights to them even if the discovery is by accident.

The western Canadian province does not have uranium mines, but several companies have been doing exploration work and the mineral can be found when looking for other resources. The country's only active uranium mines are in the Prairie province of Saskatchewan.

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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.

Dnakmigziwin/Sports

Ontario girls golden again

By MIKE DAVIES
Peterborough Examiner

PETERBOROUGH–Three local girls and a coach had plenty to celebrate at the National Aboriginal Hockey Championships.

Hiawatha's Taylor Edwards, 15, and Curve Lake's Brianne Jacobs, 14, and Julie Williams, 17, helped Ontario South capture gold at the tournament April 27 to May 3 in Sault Ste. Marie.

It was the second time Jacobs and Williams have won gold at the annual event. It was Edwards's first trip to the tournament. Ontario South has won gold six straight years and silver the inaugural year. The age range for teams is 14-20.

The team completed a perfect 6-0 record by beating Ontario North 6-1 in the final. They survived a tough semi-final beating British Columbia 5-3 with two goals in the final 40 seconds.

Edwards, a St. Peter's student, had four goals and three assists in the tournament, Jacobs three goals and four assists and Williams a goal and five assists. Jacobs and Williams attend Lakefield District Secondary School.

Jacobs enjoyed her experience for the second year in a row.

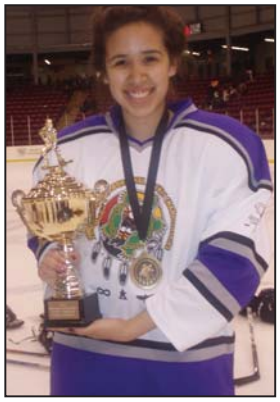
"It was a challenge because there were so many good players," said Jacobs.

"I had to get adjusted at first because it was so fast."

Williams played for the team for the second time in three years.

"I like how it is native girls you're playing against," Williams said. "There aren't a lot of native girls who are good at sports, but there were a lot of good players at this tournament and that was nice to see."

Team Ontario South won the women's title for the sixth straight year at the National Aboriginal Hockey Championships in Sault Ste. Marie.



Rachael Renee Simon, Aamjiwnaang First Nation, was a member of the Ontario South championship team. Now 15, Rachael is an "A" student at Sarnia Collegiate, studies piano, designs and sews clothing, is a reigning Aamjiwnaang Princess and a "Fancy Shawl" dancer. Proud parents are Ron and June Simon.

Gold medal winners

Gold medal winners for Ontario South at the Canadian Aboriginal Hockey Championships include (front l-r) Taylor Edwards, Brianne Jacobs, Julie Williams and (back) assistant coach Kirk Edwards, Taylor's father.

– Photo by Mike Davies, *Peterborough Examiner*

Ngamwinana/Honour Songs

Nipissing pursues responsible lake stewardship

(MEDIA RELEASE)

Nipissing First Nation recently unveiled a new business model for their fishery.

With a mandate of conservation and responsible stewardship, the new fishery features the strongest restrictions and enforcements of any community in Canada, ensuring that the fish population remains healthy and is able to replenish itself naturally.

The new model reinforces the fact that the spring netting moratorium, harvest reporting-harvest limit systems, and gear restrictions must be followed in order to maintain a healthy, independent fishery that benefits the entire community.

"Our community has been fishing this lake for hundreds of years and we realize that while the lake has always taken care of us, we must also take care of the lake," said Nipissing First Nation Chief, Marianna Couchie.

By registering and following the laws, members of Nipissing First Nation will receive a commercial fishing benefits package that includes free flake ice for the fishing season; use of a food grade cooler for the ice and catch; use of a GPS System and boat safety kit; and letters of endorsement to help sell catch to fish markets.

A new symbol has also been developed to help promote the Nipissing First Nation Fishery and their compliance with regulations.

The brand is seen as an exciting step towards legitimizing the fishery and promoting their product to retailers and restaurants throughout the region.

"This new brand is the first step in a new and exciting direction for us and we are looking forward to maintaining our ability to manage our fishery while also taking it in new directions economically," said Commercial Fisheries Technician, Rodney Beaucage

The new rules and guidelines will further cement Nipissing First Nation's ongoing commitment to responsible environmental stewardship.

They will also help the community secure funding to construct a fish cleaning building that is up to federal standards.

The facility will be used to clean and pack caught fish in a federally registered building, thereby improving the ability to sell to local fish markets and restaurants.

Nipissing First Nation arranged a special media tour on May 1 in Garden Village to demonstrate first-hand how the community is managing their resources and actively promoting a healthy fish population in Lake Nipissing.

Enforcement next challenge for First Nation

By Rodney Beaucage

Every spring for the last several years, Nipissing First Nation gets lots of attention from outside communities. Will there be a ban on gill netting during the walleye spawn on Lake Nipissing? How will we enforce it? Who will enforce it? Is spearing allowed?

This is usually the only attention we get over here in fisheries. People need to know that what happens in the spring is a small part of a much bigger picture.

Everybody knows that Nipissing First Nation has been fishing Lake Nipissing forever. But ask any elder and they will tell you: fishing is not like it was 20-30 years ago. The walleye population is stressed. The environment has changed. The demand for fish has changed. Nipissing First Nation recognized these changes early in the new millennium. In 2005 the community voted heavily in favor of regulating our fishery and a new era of modern fisheries management began.

We have enacted a fisheries law, hired a biologist to give a scientific foundation, and started our own fisheries assessment and management program. Commercial fishermen now fish with defined seasons, gear specifications and a mandatory harvest reporting system. Daily catch reports get submitted weekly so that we can monitor harvest and make sure it does not go over a safe limit set by our biologist.

Most Nipissing First Nation fishermen follow our regulations with no problems. They realize that this strengthens and protects our rights; and protects our fishery from regulation by external agencies. But we are not perfect. Compliance is not perfect. We still have many challenges to face in the near future. Our commercial harvest was higher than our harvest target in 2007. Our spring gill net moratorium didn't work last year. The good news is that the walleye population continues to improve.

Our next big challenge is compliance and enforcement. A penalty system to accompany our regulations is being developed this year. Our harvest reporting and harvest limit system has been improved for 2008. We offer a commercial fishing benefits package to commercial fishermen that follow the rules. We are setting up a certification system with a unique "Nipissing First Nation Certified" symbol, so that fish buyers can recognize our sustainable fishermen and support responsible fish harvesting.

As a member of Nipissing First Nation, I am proud of what we have set up so far and would put our regulations against any in Canada. We have lots left to do, but we are moving toward our vision: "A healthy lake Nipissing, fished proudly and profitably by Nipissing First Nation fishermen, who are respected by all surrounding communities."

This is an exciting time to work in fisheries at Nipissing First Nation. The system we are developing will protect the fishery for my son, who I will teach to fish proudly and responsibly. And this is what it is really about: passing on traditions; passing on a healthy fishery.

Nipissing First Nation fisheries technician Rodney Beaucage checks out a small sturgeon in Lake Nipissing.

And yes, there is a gill net moratorium from April 10 to May 10 inclusive. Any net found in Lake Nipissing during that time will be lifted by our nightly patrol. We are supported by the Anishinabek Police Service and the Ontario Provincial Police. They are patrolling with us and will keep the peace if there are any disputes. We also have the support of Dokis First Nation. Spearing is allowed and we encourage community members to bring their children and keep this right, tradition and connection to the lake alive.

Rodney Beaucage, Nipissing First Nation, is a commercial fisheries technician.

Restoration of Jurisdiction

Capacity Development: Are we effective? What's your priority? Let us know!

On behalf of its member First Nations communities, the Anishinabek Nation is currently negotiating self-government agreements on Education and Governance with the Federal Government.

To effectively prepare for implementation of these sectoral agreements, and self-government generally, the Chiefs Committee on Governance directed that First Nation capacity to be self-governing be addressed.

In 2002, a Capacity Development Advisory Committee was formed to identify crucial areas in which training was needed. More topics were added to the initial list based on community input.

As further capacity development is necessary, the Capacity Development Advisory Committee will continue to offer First Nations training that is relevant to community needs and the additional responsibilities of self-government.

Your help is required to assess the effectiveness of past Capacity Development Workshops and to confirm what Capacity Development and training is still required.

EVEN IF YOU HAVE NOT ATTENDED A WORKSHOP, WE WANT TO HEAR FROM YOU – JUST SKIP PART 2.

Please complete the following questionnaire and return it to:
Union of Ontario Indians, Box 711, North Bay, ON, P1B 8J8 Attention: Terry Restoule, Capacity Development Coordinator

____ Strategic Planning, Effective Evaluation And Quality Management
____ Development Of Code Of Ethics And Dispute Resolution Mechanisms
____ Separating Political And Administrative Bodies At The First Nation Level
____ Community Constitution Development
____ Public Administration And Governance
____ Reading And Analysis Of Financial Information
____ Legal Issues And Their Impact On First Nations
____ Policies And Procedures Development
____ Orientation For New Chief And Council
____ Orientation For New And Existing Band Administrators

____ School Board Trustee Training
____ Membership And Citizenship
____ Assimilation And Sovereignty
____ Comprehensive Community Planning
____ Fiduciary Responsibilities Of First Nation Leaders
____ Youth Mentorship
____ Drafting First Nation Laws
____ Dealing With Difficult People
____ Access To Information/ Privacy Act
____ Exercising Jurisdiction

Restoration of Jurisdiction

1. Location of workshops.

What Region of the Anishinabek Nation territory are you from:

Northern Superior Region Lake Huron Region
Southeast Region Southwest Region

Have you attended a Capacity Development workshop held in your First Nation? Yes No

Have you attended a workshop held in your Region? Yes No

Is travel an obstacle for you to attend a workshop? Yes No

Given a choice, would you prefer: (check the boxes that apply)

To have a workshop in your own First Nation? ☐

Delivered by a teacher/facilitator from your First Nation? ☐

To have a workshop in your own Region? ☐

Delivered by a teacher/facilitator from your own Region? ☐

To have a workshop at an urban site (i.e. Sault Ste. Marie, Orillia, London) ☐

Comments:

2. Effectiveness of Capacity Development workshops and training.

Did the workshop(s) you attended meet your expectations? Yes No

Did the workshop you attended help you in your work? Yes No

Did the information provided at the workshop help your community? Yes No

Did the information provided at the workshops result in policy changes for your First Nation? Yes No

Comments:

3. Priorities for future Capacity Development Workshops.

Since the Education and Governance negotiations will soon enter the Ratification and Implementation stages, what do you see as your First Nation's needs, regarding future capacity development workshops and training?
Please list three priorities:

1.

2.

3.

Others:

General comments about the ROJ Capacity Development initiative:

Thank you for your participation. Our Nation. Our Way. Your Say.

Bayer tells students:'You are clearly the majority'

NIPISSING FIRST NATION - R. Martin Bayer, Chief Negotiator for the Anishinabek Nation, told students at Nbisiing Secondary School that on their own, they could determine Chief and Council.

"You are clearly the majority," Bayer remarked to about 25 students in the Governance course offered at Nbisiing Secondary School at Nipissing First Nation.

Bayer made a presentation on the governance agreement and the self-government negotiation process the Anishinabek Nation and Canada are currently engaged in. Providing historical background about traditional Anishinabek governance and the nation-to-nation relationship with the British Crown, he then listed the social and economic problems now faced by First Nations as a direct result of living under the Indian Act for 132 years.

"The basic premise of this negotiation process is to make things better," he explained. The Indian Act is not giving us what we need – things aren't good."

Sawyer remarked, "If we really take a look at this, Chief and Council are part of the federal government. This system has to be abandoned but there has been 500 years of annihilation. Where are you at with this?"

"The hardest part is convincing people there is a different way of doing things. More and more bands are just doing it and not getting caught up in whatever the governments do," Bayer responded.

"Our youth are realizing that poverty is not the norm and they are not going to accept it any longer. We are at a critical point about how we are going to govern ourselves."

Canada and the Anishinabek Nation signed a framework agreement in 1998 and an agreement-in-principle in 2007. A ratified final agreement will establish an Anishinabek Nation government and recognize First Nation law-making authority over selection of leaders, citizenship, language and culture, and the operation and management of government.

Principal Muriel Sawyer and Nbisiing Secondary School students enrolled in the course on Governance show their appreciation to R. Martin Bayer, Anishinabek Nation Chief Negotiator.

Restoration of Jurisdiction

Education update

Patricia Stirbys, Canada's new negotiator on the education fiscal transfer agreement says INAC is committed to success at the table.

"Our fiscal negotiations deadline is September-end 2008 and we have set an aggressive schedule between now and then. Deadlines and agenda items have been set."

Twenty days of fiscal negotiations have been scheduled beginning May 14 to 16 in Sault Ste. Marie and ending September 25. By May 9, Canada is to officially respond to questions posed by the Anishinabek negotiation team in November 2007. There has been much discussion but no agreement on key principles that would drive the amount of funding in a negotiated fiscal transfer agreement (FTA). "Eligibility" - who gets funded and who has access to the programs and services offered by First Nations under the education self-government agreement - is one major outstanding issue. And "own-source revenue" has proven to be a perennial source of disagreement even though several renditions of OSR have been tabled by Canada.

Key terms like "comparability" have yet to be defined and agreed to, although the principle of "comparability" [to Ontario's education system] was first tabled by Canada shortly after the education self-government negotiations commenced in 1998.

In 2002, a funding gap analysis, comparing how INAC funds band-operated schools to how the province funds one-school public boards, was completed by the Anishinabek Nation. The study showed a gap of around $10 million annually for 16 schools operated by Anishinabek First Nations who signed the AIP. The education directorate of INAC Ontario Region is just now reviewing the Anishinabek gap analysis.

"Canada is undertaking an

Mike Eshkakogan with fellow Wiky-ite, Adrienne Pelletier, Governance Administrative Assistant, at his farewell luncheon organized by ROJ colleagues.

Farewell to Manitoulin Community Facilitator

Michael Eshkakogan, Kenoje (Northern Pike), community facilitator for the Manitoulin Island First Nations is moving on.

Mike was first assigned to work with the North Shore First Nations in November 2002 when he became employed as a community facilitator with the Restoration of Jurisdiction project at the Union of Ontario Indians.

"It was challenging to learn the overall negotiations process," he says, "like why we were doing things this way and not another. You had to read up on the topics, get ready, and really know what you are talking about before you open your mouth."

Another challenge, albeit an enjoyable one for Mike, was language. A fluent speaker of the Odawa-Ojibway language, Mike said he had good but hard practice translating into Anishinaabemowin and then back to English again.

"I saw my role as getting people thinking and interested so they could come up with their own answers and solutions. Getting people motivated to talk and keeping their interest was at times difficult."

"What I really enjoyed was meeting different people and learning from them. And I learned a lot about our rights. I share everyone's frustration about getting the government and society in general to understand what we are trying to do. But I think we are getting there."

Mike's options for the future include "going back to school to become a language teacher or a chef - or maybe I will continue as a professional facilitator because facilitation allows me to get involved in community development."

Mike, his wife of 21 years, Daphne Enosse, and their two sons, aged 18 and 13, are citizens of Wikwemikong Unceded Indian Reserve.

Traditional values and spirituality foundation for good governance

By Mike Restoule

Good governance is not simply left to the good will of the individual or individuals in power. Quite the opposite, good governance is a mandatory set of rules the government must follow to satisfy the people that fundamental principles of fairness and equality will be intrinsic in the laws, policies and regulations that the government will proclaim.

In this day and age, good governance is recognized, at least in western countries, as consisting of, among other things: constitutional legitimacy; public participation; fair elections; transparency; predictability and stability; administrative neutrality and accountability.

In terms of already established aboriginal governments in Canada, many eyes will be watching the newly established self-government of the Nisga'a Nation of British Columbia, the Westbank and Tsawassen First Nations. There are those who view the establishment of these aboriginal governments in Canada as similar to creating 'banana republics'. It will be a challenge to self-governing first nations to win over those critics. If this is to be accomplished, it will only be done by means of solid governance rules based on the principles of fairness and equality.

At a recent conference Anishinabek gathered to review the draft constitution of the Anishinabek Nation that is entitled Anishinaabe Chi Naaknigewin. In Anishinabemowin, the conference was named Chi Naaknigewin Maawanjiidiwin. Breakout groups at the conference discussed such things as: the makeup of the Nation's central government; how first nations would be accepted into or removed from the Anishinabek Nation; how First Nation constitutions would be connected to the Anishinabek Nation constitution; and how traditional and cultural forms of governance would be reflected in a central government. In short, conference participants were asked to provide direction on governance rules to those who are charged with writing the constitution.

Conference participants described the Anishinabek Nation as progressive, dynamic, well-structured and organized. They stated emphatically that our system of government must include protection of the land, culture and language of the Nation as the basis for continued existence. Spirituality must be the foundation of the laws and policies we establish. Speakers enunciated the importance of reviewing and learning the structures we had prior to contact with European culture. Governance for the Anishinabek Nation must be founded on those principles and, so long as they are reflected in the attributes of our government's systems, it was felt that good governance will be achieved.

The challenge before us now is to refine our draft constitution to reflect the values and principles articulated by the conference participants so that we can build a strong and accountable administration system that reflects acceptable forms of good governance. We are up for the challenge and we will go forward with the support and guidance of all those who participated in the success of Chi Naaknigewin Maawanjiidiwin.

Ratification Coordinator joins the ROJ team

Lorie Young

Ahnee! My name is Lorie Young and I was recently hired in the UOI Restoration of Jurisdiction department as the Ratification Coordinator. I am a member of the Dokis First Nation (maiden name Restoule) and have just recently moved to North Bay. I have been married to my husband Brian Young for 13 years and have 3 children, Brian Young Jr., Presley and Melanie.

As the Ratification Coordinator, my ultimate goal will be to conduct a ratification vote on the Education Final Agreement by the First Nations of Anishinabek Nation.

In order to do this, all eligible voters of the Participating First Nations must be provided with sufficient information in order to make an informed decision about the Education Final Agreement and the Anishinabek Education System. The main objectives of my job will be to build political leadership and community awareness and knowledge of the Education Final Agreement and the Anishinabek Education System. This will be done through numerous meetings with Chiefs and Councils; band staff – specifically finance managers and education counselors –and community meetings for the eligible voters.

In preparation for the information campaign, a Ratification Committee will be established, information kits, community presentations and media releases will be developed to ensure all membership of the Participating First Nations are fully informed about approving the Education Final Agreement and what impact it will have on the First Nations.

A letter will be forwarded soon to inform the First Nations on the ratification communication strategy and what activities will be planned over the next few months.

If you would like information on the Ratification Communication Strategy, please feel free to contact me toll free 1-877-702-5200 ext 2316.

Mno-Bmaadziwin/Health

The 2008 Chiefs of Ontario Health Recognition Award winners, from left: Doug Graham, Chief Executive Officer, Mnnadodzawin Health Services-UOI; Chief Donald Maracle, Mohawks of the Bay of Quinte-AIAI and Deputy Grand Chief Alvin Fiddler-NAN.

'Chidamo' honoured

TORONTO – Doug Graham was given the Chiefs of Ontario Health Recognition Award in April at the Provincial Health Policy Forum for demonstrating an outstanding commitment to the betterment of the overall health status of First Nation communities and citizens in Ontario.

Graham, who hails from Manitoulin Island, was the first male graduate from the Registered Nursing Program of the St. Elizabeth School of Nursing in Sudbury in 1968.

In 1996 he returned to become the first Executive Director of the newly formed aboriginal health organization, the Noojmowin Teg Health Centre.

In 2005 he became the Chief Executive Officer for the Mnaamodzawin Health Authority, a post he still holds today, despite his best efforts to retire. Mnaamodzawin oversees the provision of health care services to five First Nations on Manitoulin Island: Sheshegwaning, Zhiibaahaasing, Aundeck Omni Kaning, Sheguindah, and Whitefish River.

"Doug Graham is a very humble man who has spent his life deflecting credit away from himself and onto others," says Tony Jocko, Health Policy Analyst for the Union of Ontario Indians. "He is a true leader who leads by example. He leaves no stone unturned as he seeks new ways to better serve our people.

"When many of his current and former colleagues learned of the Union of Ontario Indians' plans to honour this gentleman at this gathering, we were overwhelmed with tributes to him," says Jocko. "I call Doug 'Chidamo' because he is always busily scurrying around and gathering stuff like a squirrel. That's the way his professional life is arranged. Doug is always gathering resources for our people."

Chief Shining Turtle of the Whitefish River First Nation wrote: "I am pleased to provide a testimonial for Doug Graham.

Doug has always maintained a positive disposition in trying to close the health gap between First nation members and mainstream society. Healthy First nation citizens have always been one of Doug's long term goals.

Finding peace in the workplace

By Shirley Honyust

LONDON – Wendy Hill, a motivational speaker and traditional healer, delivered an April presentation called "Finding Peace in the Workplace" to an April 9th audience of health care and service workers at the local public library.

A Cayuga citizen of Six Nations of the Grand River, Hill was invited by the Shki Maajitaawind (New Beginnings) program of Nokee Kwe, a local occupational skills development organization.

Hill said the roots of conflict in the workplace stem from the clash between Ancestral Mentality and Eurocentric Thinking.

Originally all peoples had ancestral thinking, she said. "Everyone's knowledge was helpful and their thinking was deemed important to the goal of survival."

Eurocentric thinking – the belief that success is gained through individualism, through climbing the ranks of the hierarchy – evolved from the days of ancient Rome, when Caesar wanted more power which he gained through killing and destroying villages.

Wendy Hill
–Photo by Charlene Beatty

Riches were gained through competition and the devaluation of healthy relationships.

Indigenous peoples understand through ancestral thinking that failures are a necessary part of life. Through failures we learn that life is not perfect, nor any individual. We are meant to reflect continually on what the day has offered, the chances and opportunities that have been given to improve our life and our relationships, including our relationship with ourselves.

This ancestral mentality feeds and strengthens your spirit through acknowledging kind thoughts and rewarding helpful behaviours in a healthy environment. Eurocentric thinking results in organizational policies and procedures that are not always compassionate, Hill observed.

In the workplace we often encounter people with a weakened spirit, following policies and procedures with no enthusiasm. Because Native people are communal, we often put expectations on others at work, home and school because we are working towards a common goal.

Communicating through negotiation is the key to ending workplace conflict, says Hill. Effective listening and non-verbal communication are important tools.

Another key to healthy relationships is being truthful – "even when it hurts", she advised. Have the courage to say what the problem is and to speak about it. Take a risk for the benefit of the relationship, whether at work, at home, or at school. Not being open about issues results in gossip, slander or character assassination.

Biidabaan Healing Centre 4x4.5

Ministry of health

Mno-Bmaadziwin/Health

Participants in Corrections Canada FASD training, back, left: Alana Marshall, Audrey Milliea, Deborah Tessier, Shirley Kemeys-Jones, Doreen Reid, Kelley Stephens, Linda McGregor, Deb Recollet, Valerie Magee, Verna Hunter, Autumn Watson. Front row, left: Victor McCoy, Reg Babcock, Elder Dan Ross, Mary Alainga-Fraser, Donna Bishop, Mike Gauthier; foreground: Joseph Cloutier . (Camera-shy: Kathy Beddows, Arlene Jacobs).

Corrections workers take FASD training

By Autumn Watson

From March 12-14, 2008, Aboriginal Liaison Officers, Aboriginal Community Development Workers, Intake Parole Officers and Registered Nurses who work in various federal correctional facilities across Ontario received front-line training with respect to Fetal Alcohol Spectrum Disorder (FASD).

A partnership was developed between the Union of Ontario Indians (UOI) and Correctional Services Canada (CSC) when Jamie Contois, Regional Administrator for Aboriginal Initiatives made a decision to take a more proactive approach to begin addressing the issues of FASD within the region.

The training was facilitated by Autumn Watson, FASD Southeast/west Regional Program Worker for the Union of Ontario Indians and held in Kingston Ontario. Co-facilitators included: Joseph Cloutier, FASD Consultant from Sudbury; Donna Bishop and Deborah Tessier (Brazeau), program facilitators from Bowden Institution in Alberta; Doreen Reid, FASD Project Coordinator for the Government of the Northwest Territories; and, Aliza Rudner, FASD Team with the Public Health Agency of Canada.

Although not all individuals who have FAS will come into contact with the law, research suggests that a significant proportion will enter the criminal justice system. Participants learned of a preliminary study that was conducted by CSC's Addiction Research Centre, in Prince Edward Island.

Participants gained: an increased understanding and appreciation of the mental, physical, emotional and spiritual impacts of FASD. Joseph Cloutier, an Ojibway from Sagamok shared his life story with the group. As he stood in front of the room speaking from his heart, he drew tears to the eyes of his listeners, came to realize that one of his life's greatest challenges was not living with FAS but coping with society's perception towards FAS.

Doreen Reid and Shirley Kemys Jones, flew all the way from Yellowknife to join the front-line training. Doreen has been educating justice and correctional officials for several years in the Northwest Territories. The presentation she shared was understanding FASD through a disability lens.

Donna Bishop and Deborah Tessier, have advocated for individuals who have been diagnosed or, undiagnosed with FASD for several years within federal corrections. They also facilitate a unique and innovative program that is being delivered to Aboriginal men at Bowden Institution. It is a program that is designed and delivered in a way that will engage students, allow them to internalize and learn from their behaviours. It takes a "common base-line approach", which integrates visual and tactile elements that are proven to be particularly important to assist individuals with FAS to learn. The learning environment promotes: structure, routine and repetition, delivered at a pace that meets the student's expectations.

Suggestions included a FASD team within corrections to help increase awareness and share information, an FASD training manual to become apart of a national initiative for core training, training programs for all front-line workers and members of the National Parole Board, and appointment of a regional advocate and/or ombudsman to support clients with FASD.

For a copy of the report and/or further information please contact: Autumn Watson, FASD Regional Worker for the Union of Ontario Indians at (705) 657-9383 or wataut@anishinabek.ca

Will blueberries be illegal?

By Ada Tinney

BANCROFT – Proposed federal legislation could threaten the work of traditional Native healers and medicine people.

Bill C-51 would make amendments to the federal Food and Drug Act to replace the word "drug" with "therapeutic product" throughout the Act and give the Canadian government broad-reaching powers to regulate the sale of all herbs, spices, vitamins and supplements.

It could result in the outlawing of thousands of beneficial low risk natural health products and would grant alarming new enforcement powers to federal inspectors to "protect" Canadians from so-called "dangerous unapproved therapeutic agents". Products as benign as say, dandelion greens, blueberries, any plant-derived substance, bottled water or Vitamin C could become illegal to possess or distribute.

C-51 would require all therapeutic products to go through a costly approval process that would be financially impossible for many natural health product manufacturers. These would then be unavailable to the public. Then, only "government-approved natural health products", considered a prescription drug, would be made available by prescription only.

Intergovernmental Affairs

Mahng LOON

Geospatial Project Manager, Cheryl Recollet checks out Mississauga #8 First Nation's page on the GIS site.

GIS website up and running

By Marci Becking
Anishinabek News

NIPISSING FN – The Union of Ontario Indians' Geospatial Information System (GIS) website is now up and running for First Nations to start putting in information about their land base, people and culture.

"The possibilities are endless," says Cheryl Recollet, Geospatial Project Manager for the UOI. "First Nations can add in their burial grounds, forestry, housing, infrastructure, traditional values…the list goes on."

GIS is like an onion with layers. Each layer tells a different story. First Nations can use the system to plan economic development, use information in land claims or to monitor high-crime areas.

"Right now the public site has just the basics. You can click on a community to see who the Chief is, where it is located, listen to an audio file to hear the pronunciation of a traditional name. There is a separate private site that First Nations will be storing their data in," says Recollet.

With all that data to store, Recollet had to get the help of Confederation College which has the server capacity for the system.

"Already a few of our communities have been testing the system like Whitefish Lake and Wiky. Also some of our staff members have done some testing for me," says Recollet.

Recollet admits that there will be some challenges in those communities who still have dial up internet access.

"Things will be very slow," says Recollet. "There's a lot of information on the site."

The website is now available for everyone to look at. Check out www.ccgain.ca/uoi

Metis postpone assembly

TORONTO – The newly-elected provisional council of the Métis Nation of Ontario is delaying the organization's annual general assembly until this fall.

President Gary Lipinski, who was acclaimed to replace long-time MNO leader Tony Belcourt, said the decision was taken to increase the participation of Community Councils and all segments of the Métis Nation in governance structure and decision-making processes.

"In my acceptance speech, I committed that the new leadership of the MNO was going to make it a priority to increase support to and empower the MNO Chartered Community Councils.

It made logistical and fiscal sense to consolidate this meeting with the MNO annual general assembly and hold them both in the fall of 2008."

Gary Lipinski

Whitefish Lake claim for land, resources worth $550 billion

WHITEFISH LAKE FN -- The Gimaa (Chief) and Council of the Atikameksheng Anishnawbek – Whitefish Lake First Nation -- have announced they have commenced litigation against Canada and Ontario for the failure of the Crown to provide the Atikameksheng Anishnawbek with a reservation consistent with the terms of the Robinson-Huron Treaty of 1850.

The Atikameksheng Anishnawbek reservation is located 20 kilometers southwest of Sudbury and is currently 45,000 acres in size.

In 1850 the Atikameksheng Anishnawbek entered into the Robinson-Huron Treaty with the Crown which was to have set aside a reservation that is more than five times larger than the current reservation that was set aside in 1885. The claim covers an area 1,000 square kilometers, and includes the city of greater Sudbury

The Crown has failed to honour the terms of the Treaty and the Atikameksheng Anishnawbek seek financial compensation for the loss of use of the land as well as the return of Crown land to the Atikameksheng Anishnawbek.

The loss of use of the land in question has been conservatively valued at $550 billion and is based on an amount owing for all mineral and timber extraction that has taken place from 1850 to date.

"The Atikameksheng Anishnawbek are not seeking to displace anyone from their home or business," says Chief Arthur Petahtegoose. "We are currently engaged in identifying pieces of Crown land that can be returned to the Atikameksheng Anishnawbek."

The Atikameksheng Anishnawbek are also actively engaged with local industry and business to ensure that consultation and accommodation are undertaken pending the outcome of this litigation.

Joining the rally

Among the delegation of Anishinabek Nation citizens participating in an April 23 Unity Rally at the Ontario Legislature in Queen's Park were, left, Miigwans Assance-Goulais, 6, Griffin Assance-Goulais, 8 --both citizens of Beausoleil First Nation -- and Cole Stevens, 9, Nipissing First Nation.

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MISSION

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

DOHM-NUK/LET'S PLAY!

ASK HOLLY

BY HOLLY BRODHAGEN
askholly@gmail.com

Blame game not helpful

A recent column about racism has sparked some interesting responses from readers.

Some of you may have seen a racially-motivated YouTube video that was making the rounds just after my article went to print. It showed a group of young female hockey players from the Fort Frances area mimicking a pow-wow dance while intoxicated. Needless to say the public outcry was varied and heated.

This column is not about the video or the girls but rather the public response to the incident. When such incidents like this become public, people want to weigh in with their opinions. This is normal. In fact, it is this system of public response that helps us determine "normal" behaviour and, to some extent, our laws.

We all want to find the cause or reason for such behaviours. No-one wants to believe that such things just happen. But when the focus switches to blame we begin to tread into deep waters.

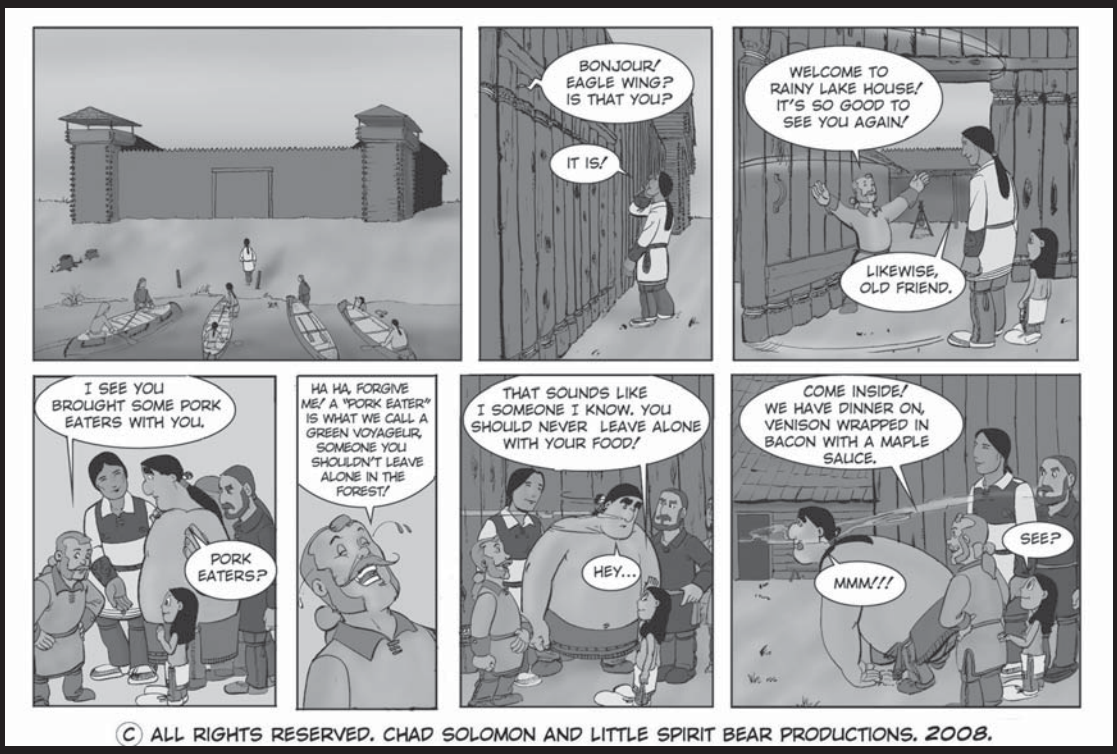
In the Fort Frances incident, for example, the discussion became a broad concern about racism in schools, and lost focus about the native students from one particular school who have to walk those halls each day and look into the eyes of their fellow students. Many wanted to punish the girls involved for racial discrimination. But was it really the appropriate time and place for such a major public statement?

Native communities are affected by a wide variety of problems and many times these problems become public knowledge after a crisis or through the media. Immediately the finger-pointing begins. Politicians, the media, and the general public weigh in with their opinions and generally that includes who should get the blame for the problem.

Does this solve the problem? Rarely. But in most cases, it takes the focus away from the incident and the people directly involved. The result is a lot of talking and not a lot of constructive action.

What can we do? Pay attention to the problem and the people involved first. Help the people address the issues even if this only involves providing support. Leave the blame until later. If you are spending more time casting blame than helping then your energy is probably being wasted.

Rabbit & Bear Paws



"Hey, that looks like our best blanket!"

Stop talking, start listening

Penny Tremblay
pennytremblay.com

Communication is the key to successful relationships with those around us, such as our clients, co - workers, bosses, spouses, children, and neighbours.

If we break down the model of communication, there is a sender and a receiver. The receiver should actively listen to what is being said and provide some type of feedback to the sender to convey that they have understood the message.

Listening is to hearing what seeing is to reading.

When someone is talking are you just hearing or are you really listening?

Hearing is merely one step in the listening process. Other important processes include receiving, organizing, interpreting and responding to what has been heard. Active listening is hard work and requires your full attention.

The human mind is capable of thinking up to 1000 words per minute, yet speaks at only one third that rate. So we have extra brainpower to think other stuff -- right? Wrong. The extra power can be effectively used to interpret, organize, empathize and form a response to what has been said.

Evaluate yourself the next time someone important in your life is talking to you. Are you thinking of a different subject? Are you thinking of what you will say next? Many people are "ping - pong communicators " whereby one person talks, then the other person talks, continuing back and forth. This is what I call the "dialogue of the deaf " because no one is really listening. -- people are just taking turns talking.

First Nations people – especially older ones – are often good listeners because they have been brought up believing it is rude to speak before their conversation partners are finished.

Have you ever said something similar to this, "I don't understand so-and-so; he/she won't listen to me"? This is a common complaint between two people, but the reality could be that is that you don't understand someone because you aren't deeply listening to them.

If you really want to build rich relationships, take the time for deep listening. You can have a conversation with someone, listen to what they have to say, ask them questions about what they have said to help you understand, or encourage them to continue the conversation. What you are doing is satisfying the greatest need of the human spirit – the need to feel understood.

More secure status cards to be renewed every 5 years

The Certificate of Indian Status (CIS), more commonly referred to as the Status card, is an identity document issued by Indian and Northern Affairs Canada (INAC) to confirm that the cardholder is registered as a Status Indian under the Indian Act.

The Status card is provided to assist registered Indians in accessing a wide range of entitlements, programs and services administered by federal agencies, provincial governments and other private sector program and service providers.

Annually, about 85,000 Status cards are issued and about 75,000 life events (such as births, deaths and marriages) are recorded in the Indian Registration System (IRS).

The security of the Status card has been questioned for a numberof years due to concerns over forgery and counterfeiting. In 2001, INAC in partnership with the Treaty 7 First Nations of Alberta, created a pilot project to introduce a more secure Status card and issuance process.

The pilot project has four phases: re-engineer the IRS, enhance the Certificate of Indian Status cards, deploy the re-engineered IRS and launch the secure Status card nationally. The first three phases have been completed.

This new, more secure Status card features several security improvements that significantly reduce the risk of unauthorized alterations or duplication. This helps to ensure the ongoing integrity of the programs and services by protecting them from fraud and identity theft.

Status Indians will have easier access to the services and benefits they are eligible to

receive since service providers will be more assuredthat these cards are legitimate.

Indian and Northern Affairs Canada intends to begin implementingthe secure Status card nationally in 2008. This will likely take up to a year to complete. Progress reports will be regularly posted on the INACwebsite.

The secure Status card represents the Government of Canada's continued commitment to strengthening its relationship with First Nations individuals and organizations.

All partners continue to work to address concerns around the current Status cards and the broader goal of improving their quality of life by ensuring that eligible individuals receive services and benefits quickly and efficiently.

One of the new security features on the card is a hologram – a 3 dimensional image enhanced to give the illusion of depth. Depending on the angle of viewing of the image and the way the light hits it, the objects within the image appear to pop out

The large semi-circles represent four people reaching out to each other and forming a seamless circle. They represent First Nations from the North, South, East and West.

The inner circle contains a stylized image of the medicine wheelused among many First Nations and easily recognizable to most members.

Unseen within the above 2 dimensional picture and within the circle formed by First Nations, there are seven icons on a circle. These represent seven generations of First Nations people – a concept used among many.

First Nations to reflect the importance of past and future generations. These icons are also meant to represent the large youth population among First Nations, and their worth to First Nations communities.

Will the secure Status card contain a microchip or "smart card" features?

No.

What will the magnetic strip contain and how will it be used?

The magnetic strip on the back of the secure Status card will contain no more information than is already clearly visible on the card. Indianand Northern Affairs Canada will use the magnetic strip solely for activating and deactivating the card.

An Indian Registry Administrator or an INAC officer will verify that the individual is the person noted on the card before "swiping"the card to activate it immediately prior to delivering it to the cardholder. On activation of this new card, any previously issued card to this cardholder will be deactivated.

Are there any changes in the type of personal data on the secure card?

No. The secure card will contain the same data as the current paper laminated Status card.

Will the secure Status card be accepted for Canada-United States border crossing?

INAC understands that this is an important issue for First Nations citizens. There is not a definite answer to this question at this time. Discussions between Canadian and U.S. officials are ongoing.

The Government of Canada is working with U.S. officials to ensure that the secure Status card can be used for crossing the border. However, this U.S. Homeland Security decision is beyond the jurisdiction of the Government of Canada.

When U.S. authorities make a final decision, INAC will inform all First Nations.

For more information: www.ainc-inac.gc.ca/pr/pub/ywtk/ifk-eng.asp#quas14

EDUCATION Kinoomaagewin

A SUPPLEMENT TO THE ANISHINABEK NEWS
May 2008

Teachers beat drums to make classrooms Aboriginal-friendly

By Maurice Switzer

NORTH BAY – School boards across Ontario have literally started beating the drums to improve the success rates of aboriginal students, and curriculum content on aboriginal issues.

The Ministry of Education has begun rolling out the Ontario First Nation, Metis, and Inuit Education Policy Framework to address the fact that over 40% of Aboriginal people over 15 in the province do not have a high school diploma. The strategy also is aimed at "a lack of understanding within schools and school boards of First Nation, Metis, and Inuit cultures, histories, and perspectives."

Part of the problem facing provincial educators is that they don't always know who their aboriginal students are. Census figures suggest some 50,000 aboriginal students attend provincial schools, but there may be many more who have not self-identified for various reasons including concerns about facing racism.

'We don't know exactly who all of our aboriginal kids are," says Patrick Bocking, superintendent of schools and programs for the Near North District School Board, who says the new initiative is designed "to bring aboriginal students to levels other students take for granted."

Bocking's response to the ministerial directive was to hire experienced First Nation teacher and student counsellor Dianne Wissler as the board's first Aboriginal Education advisor. Her job will be to identify aboriginal students, track their progress, and educate teaching staff about their unique needs.

In April, Wissler got the go-ahead to stage five workshops involving 250 teachers from every one of the board's 40-plus schools between North Bay and Parry Sound. Teachers who admitted they didn't know much if anything about treaties or residential schools found themselves trying their skills at hand-drumming and handling wampum belts. They experienced smudging ceremonies conducted by Elders, and sampled wild rice and bannock.

And they took home teacher's "toolkits" giving them tips about how to "infuse" aboriginal perspectives into their courses, and to look to nearby First Nations and Metis communities and organizations for resources to help them effectively meet their new classroom objectives.

Over 250 teachers from the Near North District School Board participated in five Raising Cultural Awareness workshops organized by Dianne Wissler, left, the board's Aboriginal Education Advisor. Four of the sessions were held in the gymnasium of the North Bay Indian Friendship Centre and included presentations by Bryon Brisard, Sudbury Aboriginal Education Office of the Ontario Ministry of Education; Maurice Switzer, director of communications, Union of Ontario Indians; and Darlene McIsaac, Region 5 Employment and Training Coordinator, Metis Nation of Ontario.

–Photo by Marci Becking

Teachers try their skills at hand-drumming during a Raising Cultural Awareness workshop staged at Wasauksing First Nation by the Near North District School Board, through the office of Superintendent of Schools and Programs Patrick Bocking, second from left.

– Photo by Thom Morrissey

Traditional teacher John Rice was a presenter at the Wasauksing First Nation workshop.

–Photo by Thom Morrissey

Kinoomaagewin/Education

Native Human Services Program staff: front, left: Professors Cheryle Partridge and Herb Nabigon; second row, left: Lissa Lavallee, Seven Gererations Manger; Sheila Hardy, Director of Academic Native Affairs, Laurentian University; Professor Susan Manitowabi, Native Human Services; Freda Recollet, Native Human Services departmental secretary; Taima Moeke-Pickering, visiting from New Zealand; Sharon Corbiere-Johnston, Access Supervisor for Native Human Services; rear:Gord Bruyere, Canadian Schools of Social Work Education Board of Accreditation.

Native Services plans reunion

By Sharon Corbiere-Johnston

SUDBURY – The Native Human Services program at the University of Sudburyis planning a 20th anniversary celebration this summer.

"Returning Home: Celebrating our past, present and future graduates," gets under way Friday evening, July 18 on the Laurentian University campus with a Graduate Meet and Greet event, and continues all day Saturday, July 19, beginning at 9 a.m.

The program includes opening and honouring ceremonies, graduate seminars and a banquet. Keynote addresses will be given by Leona Nahwegahbow and John Beaucage, Grand Council Chief of the Anishinabek Nation.

The Native Social Work Project began with the endorsement of Robinson-Huron Chiefs Philip Goulais and Roger Jones, and was guided by the vision of Elders like Art Solomon.

The curriculum was developed by the 23 First Nation communities in the Robinson-Huron treaty area, in collaboration with aurentian University's School of Social Work and the University of Sudbury's Department of Native Studies.

The Native Human Services Honours Bachelor of Social Work program received support from the Laurentian Senate in September of 1987, and the first course offering was in September 1988.

The program – a model of First Nation development of First Nations education -- has grown to the point where it has 196 graduates at the 2008 spring convocation ceremonies. Program alumni come from Algonquin, Ojibwe, Cree, and Iroquois nations.

July's reunion is being coordinated in collaboration with the Laurentian University Office of Alumni Relations.

Graduates who have not received an invitation should contact Alumni Relations at (705)-675-4818,by e-mail at alumni@laurentian.ca or by fax at (705)-671-3825.

Registrations for the banquet must be received on or by July 11th, 2008. There will be no tickets sold at the door.

Credit union winner

Patricia Nahwegahbow was this year's recipient of the Anishinabek Nation Credit Union scholarship for a promising aboriginal student in the Sault College business program. Patricia, a first-year business student who also was awarded a scholarship donated by CTV. In presenting the second annual ANCU scholarship, general manager Allan Moffatt said: "This bursary reflects the credit union's commitment to post-secondary education and to the next generation of business leaders." In 2001 the Anishinabek Nation Credit Union became the first on-reserve credit union to be granted a charter by the Province of Ontario.

Kinoomaagewin/Education

Students launch a new Aboriginal Tourism program at Kenjgewin Teg Educational Institute

From left: Ivan Fox, Paul MacIntyre, Dan Simon (faculty), Falcon Migwans, Candace Kaiser, Debra Tate (faculty), Andrea Panamick, Dane Bebamash, Shannon Wilson, Mark Debassige. (Missing from photo - Beverly Abotossaway).

Tourism program a borrowed idea

By Melissa Cooper

M'CHIGEENG FN – The Kenjgewin Teg Education Institute is not afraid to borrow ideas from elsewhere.

Christine Migwans says Kenj-Teg planners launched their Aboriginal Tourism Program after they saw one at Barrie's Georgian College.

"Their program was advertised for a number of years, but unfortunately they never delivered the program because of the lack of enrolment," says Migwans, the institute's Adult Education Coordinator. "Because we were interested in opportunities to create employment in the area specifically in tourism we put a strategy in place to bring this particular program to Manitoulin Island."

Over the long-term, Kenjegewin Teg perceives a need for site-based education programs that meet the needs of the students and communities for whom they are providing educational services.

"The existing curriculum had to be revised and redefined from a three-year program to a two-year one," she says. "They had a lot more management courses that we did not put into ours."

One of the major changes made to the curriculum was the inclusion of Aboriginal specific culture, heritage, language and attractions specific to Manitoulin Island.

"This new program is good because it incorporates our traditional teachings and our cultural knowledge," says student Falcon Migwans. "Kenjgewin is doing a fine job in delivering the program here in M'Chigeeng."

Graduates have an opportunity to obtain employment with an existing eco-tourism business on the island, in food services, working at bed-and-breakfasts or starting their own tourism operation.

Institute programs go where the interest is, and have been offered in Wikwemikong and Sagamok, as well as at the M'Chigeeng home base. Other successful programs have included Personal Support Worker, PC (computer) configuration, and the Aboriginal Education Teacher Program.

"It's really convenient to have the school here because I don't have to worry about bus fare or the high rent associated with living in most cities," says Mark Debassige, 26, a M'Chigeeng citizen.

Timing means everything in promoting new programs.

"We had 45 students wanting to come in but the time frame was short and funding for sponsorships made it hard for them to get funding from their bands," says Migwans.

In September 2007, 13 students enrolled in the new Aboriginal Tourism Program, and eight students remain in the course.

Capital drive launched

M'CHIGEENG FN–Kenjgewin Teg Educational Institute haslaunched a capital campaign to build a $2.8-million facility instead of offering programs for Manitoulin-areastudents out of nine portable classrooms.

The institute opened 17 years ago with two people on staff. Today, it operates at full capacity with 17 staff members and between 30 to 75 students.

"We want to expand, we want to grow and we want to be able to meet the needs of our communities in terms of educational services, programs, training, business development initiatives," said Stephanie Roy, the institute's executive director.

Kenjgewin Teg is one of eight aboriginal institutes in Ontario that delivers university- and college-accredited programs, pre-employment training programs, employee training and professional development workshops.

Did you know?

The Anishinabek News is FREE to all citizens from the 42 member First Nations in the Anishinabek Nation. E-mail cyoung@elliotlakestandard.ca or call 1-800-463-6408

Restoule nets winner

ARNPRIOR – Denis Restoule scored the game-winning goal as his Sudbury Nickel Capital Wolves beat Winnipeg Thrashers 6-4 to win the Telus Cup and the national Midget AAA championship.

"It was the greatest goal of my life and it's something I'll never forget," said Restoule, 17, who finished third in scoring in the Great North Midget League this season with 37 goals and 81 points in 34 games.

"I expect to play hard every shift," the Lockerby Secondary School student said. "If I don't, I'm not happy with myself at all. This year, I've learned I can't take any time off and I have to work hard every day… doing those things has made a difference in my game."

Restoule is hoping to play junior hockey next season.

Wins twice

Mi'ingen Akiwenzie from Cape Croker won his age group – and a new bike – in the May 4 Springbank Road Race in London, Ont.

–Photo by Bill Salter

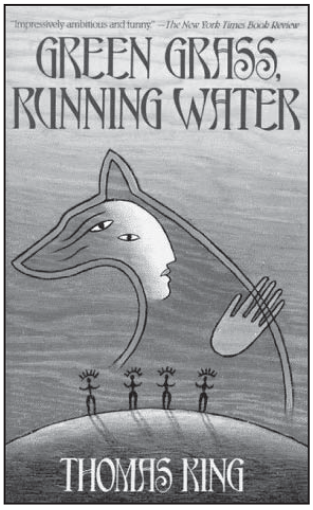
Mighty atom

Anthony Pelletier from Birch Island, Whitefish River First Nation helped his Valley East Rebel team won the OHF Major Atom A trophy in April in St. Thomas with a double-overtime win over Port Perry. Anthony was tied for second in overall points in the tournament.

Masinaigan/Books

CHRISTIAN'S READING ROOM

Title wet, humour dry



Title: Green Grass, Running Water
Author: Thomas King
Paperback: 440 pages
Publisher: HarperCollins Publishers Ltd. 1993
ISBN: 0-00-647506-X

By Christian Hebert

When I first read this novel a few years ago, I had two opinions of Thomas King.

First of all, the man is a genius who could make obituaries humorous, and secondly, he's extremely gutsy. His satire is as sharp as anyone I've read and sometimes you simply sit back and wonder what your reaction should be to the words that have just penetrated your thoughts.

In this novel he has the Lone Ranger, Hawkeye, Robinson Crusoe, and Ishmael (with some possible...er..."help"from Coyote) on a mission to fix up the world. He's got characters searching to find themselves and each other. There are reservations, borders, traditions, and a prosthetic nose to "help" a man look supposedly more like who he already is. There are powerful women. Mythology is explored. Also, that guy who walks on water shows up.

So do college professors, television salesmen, a lawyer, a wife-beater, a restaurant owner, a doctor and the police. The missing Indians even show up. Repeatedly. Questions get raised: Who is a sellout, what does that even mean? Where is home, can you go back, and what does it mean if you do? If you don't?

It is a magically-twisted world in Green Grass. Water may be everywhere, but the humour is very dry. And everyone is trying, over and over again, to get it right this time. Well, nearly everyone.

If you like reading the kind of stories that at first seem effortless, but really seep into your brain and make you think, make you grimace in recognition, and make you want more, you should read this book. Highly recommended.

Christian Hebert is an avid reader and a citizen of Dokis First Nation, living in Sturgeon Falls.

Still prefers written word


Richard Wagamese

By Richard Wagamese

KAMLOOPS – If you know nothing about me, let me start by telling you that I am a proud member of the Ojibway Nation. My traditional home is in northwestern Ontario, north of the Lake of the Woods. The settlement is called Whitedog and in the last few years my people have returned to their traditional name for their territory. It's known as Wabaseemoong now.

I've been writing professionally since 1979. In the beginning I was a print journalist then moved to radio for a few years. Television came along in the late 1980s. But my heart has always been with the printed word. In 1991 I became the first Native Canadian to win a National Newspaper Award for Column Writing while I was with the Calgary Herald.

You know, I always wanted to write stories. In 1993 armed with an old computer, I stayed in a friend's basement and wrote what would become my first novel, Keeper'n Me. It was published in 1994 and to date has sold over 24,000 copies. I was honoured with the Alberta Writers Guild Best Novel Award for that story.

My second novel, A Quality of Light was published in 1997 and in 2002 my memoir, For Joshua: An Ojibway Father Teaches His Son arrived.

Right now I'm busy in radio, television and newspapers – including the Anishinabek News -- which are publishing reminiscences I call One Native Life.

I am currently in the process of developing a book and documentary project. The project is called "By Reservation Only" and is a tour of Canada's most impoverished Indian reserves.

Anishinabek News *Announcements*

Births, graduations, weddings, anniversaries, and obits

Fox - Joe and Mary Fox of North Bay would like to introduce their new son, Christopher Joseph, who came into the world on March 3, 2008 in Sudbury. Christopher weighed in at 8lbs even. Big sister Suzie is very excited. Proud grandparents are Margaret and James Fox of Wiky and Sally Smith of Garson.
The family would like to thank Dr. Green at the North Bay General Hospital - Maclaren site.

Congratulations to Mary Smith of North Bay who just completed the Anishinabek Governance and Management program at the Anishinabek Educational Institute - Nipissing Campus.
Mary will be continuing her studies at Nipissing University in the fall where she will be enrolled in the Regional Planning and International Development Geography program.
Your family is very proud of you!

Fox-Smith - Sally Smith of Garson along with Margaret and James Fox of Wiky would like to announce the marriage of their children, Mary Jane Smith to Joseph James Fox.
The ceremony took place on Saturday, June 2, 2007 at Trinity United Church in North Bay.

Celebrating 50 years!

Ken and Dorothy Fisher are celebrating their 50th wedding anniversary this July and wish for friends and family to come celebrate with them on their farm on Green Acres Road on July 16th.

Carol Ella Brown

Carol Ella Brown passed into the spirit world last Tuesday in her 96th year.
Carol had a great love for her children George (Sally), Beth (Carl) and Dorothy (Ken).
She will be missed by her five grandchildren and two great-grandchildren.
In lieu of flowers, the family is asking for donations be made to the lung association.

Announcements this size, including photo, can be booked for $50. Additional inches are $15.
Send text and photos to the Anishinabek News c/o Elliot Lake Standard, 14 Hillside Drive South, Elliot Lake, Ontario, P5A 1M6 or email anishinabeknews@elliotlakestandard.ca. All ads must be pre-paid by cheque, money order or credit card. For payment information and advertising deadlines, call 1-800-463-6408 or 1-705-848-7195.

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Native Studies Page - colour

Native Studies Page - colour

Nishnaabewin/Culture

Case donated for war bonnet

By BOB BOUGHNER
Chatham Daily News

WALPOLE ISLAND – A valuable piece of First Nations history is now on display in an air-tight display case at the Heritage Centre on Walpole Island.

The oak case was sponsored by a Sarnia firm and built by a Brigden-area craftsman after a recent article appeared in The Chatham Daily News.

"We are very grateful for the case donation,'' said Cindy Glover, outreach co-ordinator at the museum.

She said the case houses an authentic Sioux war bonnet, made in the late 1800s on a Sioux Reserve in North Dakota.

Dean Jacobs, director of the Walpole Island Heritage Centre, loaned the war bonnet to the museum this winter in the hopes of creating a better understanding that First Nations people are made up of various tribes, who speak different languages but have a common thread.

Although the war bonnet comes from the Plains of Dakota, Jacobs said it still represents the culture, spiritual beliefs and traditions of members of the Walpole Island First Nation Reserve.

Glover was pleased Jacobs loaned the war bonnet to the museum for an Aboriginal education program she ran in late January.

"I wanted the children to have a visual, interactive experience with Aboriginal culture,'' she said.

Glover said it was the first time the war bonnet had been loaned out. She said the reaction from those who saw it at the museum was "overwhelming.''

Jacobs said he received the war bonnet from Myrtle Hess of Pontiac, Mich., who was a good friend of his grandparents, John and Ida Solomon.

Jacobs said his grandparents operated a general store and hotel and sold crafts, which is how they met Hess, adding his grandmother and Hess used to travel together.

Jacobs said he received the war bonnet as a gift from Hess in 1969 because she knew he was involved in heritage preservation and wanted to see the important piece of history saved.

John Lopp of Anwiss Architectural Products of Sarnia sponsored the display case and it was built by Rick Howlett of Brigden.

"Manitowahbay" painted by Paul Kane in 1845, Glenbow Museum.

Manatowaube: Anishinaabe warrior

"Manatowaube - you were but a young warrior when you helped drive the "Big Knives" from Detroit, but the Red Coats saw how brave, how fearless, and how obedient you were to the "Great Red Coat" who commanded you. Your name with the names of many equally brave have not been forgotten, here is a mark of distinction...this is one of the highest honor conferred on British warriors - be proud of it - be careful of it - let it be handed down to your children's children that they may know how brave a man their ancestor Manatowaube was." - T.G. Anderson, 1849.

Reprinted courtesy of the Ojibwe Cultural Foundation www.theocf.ca

Cross-cultural Awareness Training

Presented by the
NIIJII CIRCLE INSTITUTE
A public education initiative of the Communications Unit of the Union of Ontario Indians.

Anishinabek

Cross-Cultural Awareness Training Overview

Did you know that there are three main constitutionally-recognized Aboriginal groups in Canada? (First Nations, Metis and Inuit). Did you know there are 13 different Nations within Ontario alone, represented by 134 First Nation communities across the province?

The Niijii Circle Cross Cultural Awareness Training will provide awareness and foster a better understanding of Aboriginal peoples of Canada, in a respectful, interactive atmosphere. Group discussions as well as question-and-answer sessions are an important part of the training.

Our training can be customized to meet your needs. Among the groups that have participated in training: Ministry of Natural Resources, Canadian Armed Forces, journalists from CTV's northern Ontario network, Near North District School Board, Ministry of Community and Social Services, United Church of Canada and citizens from the Debwewin anti-racism project's three participating communities – Timmins, North Bay and Sault Ste. Marie.

What topics will be covered?

Aboriginal 101: Who are the Aboriginal peoples? Terminology, protocols, legislation, treaty rights, contemporary issues. An "everything-you-wanted-to-know about Aboriginal people but were afraid to ask?" session. Questions and answers.

Introduction to Anishinabek Society: History, culture, teachings and way of life of the Ojibway, Odawa and Pottawatomi people of the Great Lakes area.

Debwewin (Truth) - A study in Communications ethics: The treatment of Aboriginal issues by the mass media in Canada.

The Missing Chapter: Experience history from a truly Aboriginal perspective by discussing the important contributions of Native peoples and issues such as treaties, land claims and residential schools.

To register, or for more info.

COMMUNICATIONS UNIT
Union of Ontario Indians
(877-702-5200, ext. 2272
Email: info@anishinabek.ca

Anishinabemowin/Languages

Language violation genocide: UN

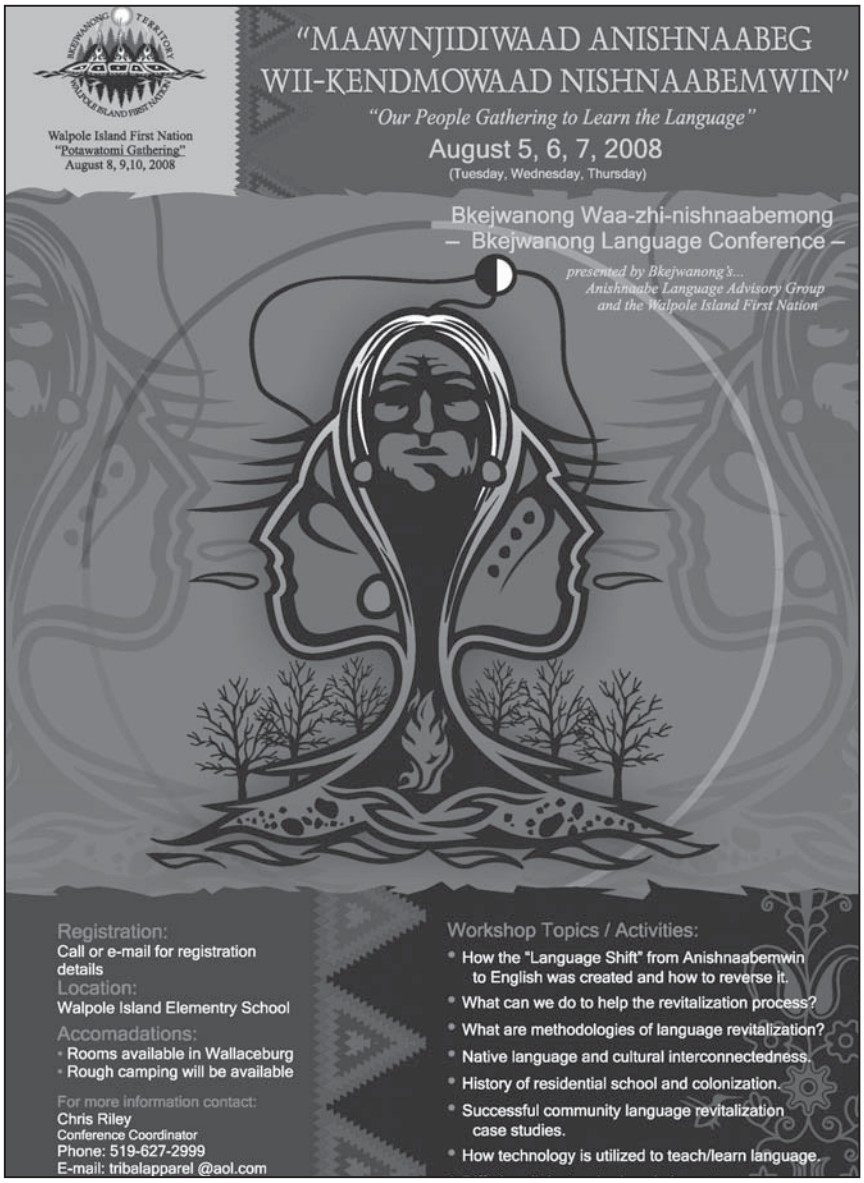
NEW YORK – Language rights should be implemented as a collective and individual right since they were integral to self-determination, a member of the United Nations Permanent Forum on Indigenous Issues said during a half-day debate devoted to indigenous languages.

Implementation of language rights must be viewed from a holistic perspective, Lars Anders Baer, the Forum member from Sweden, continued, saying it could not be enjoyed in the absence of other human rights.

Some States were promoting the use of indigenous languages, but programs were underfunded. He called for the drafting of a convention to protect indigenous languages, identities and cultural rights and for the creation of an authoritative body on the matter.

A special rapporteur on language rights and a commissioner on "language discrimination" should be named. He added that violation of language rights was a form of cultural genocide and the Forum should consider appropriate action.

Other speakers also made the connection between loss of language and loss of culture.



Why did God make mothers?

Aaniish gaa-nji-zhi"aad mino-mnidoo gaashoon?

Shirley Williams

Gii-kwejimaawag ebmiyaajig eko-niizhing nandan kwediwenan:
Answers given by 2nd grade school children to the following questions:

1. Aaniish gaa-nji-zhi"aad mino-mnidoo gaashoon?
Why did God make mothers?

Mii go eta aw ekendaang goosegan teg.
She's the only one who knows where the scotch tape is.

2. Aaniish Gzhe-mnidoo gaa-nji-zhi'aad gaashoog?
How did God make mothers?

Gchi-gego go miinwaa go oshime mshkoziiwin miinwaa niibino ndaajiigewin.
Magic plus super powers and a lot of stirring.

3.Aaniish digoongaanan gaa-nokaazod gii-zhi'aawaad gashoon?
What ingredients are mothers made of ?

Nini-doo-kananmon gii-nji maajtaawag. Mii dash miinwaa gii-ni-nokaazwaad saababiinsan, ndi-nendam!
They had to get their start from men's bones. Then they mostly use string, I think.

4.Aaniish Gzhi-mnidoo gaa-nji-miinig gaashoom miinwaa maage aw bekaanzid gaashi?
Why did God give you your mother and not some other mom?

Ngii-nwendaasidimi.
We're related.

5.Wegnesh gewii gaa-zhi-bi-kwezensiswid gaashim?
What kind of little girl was your mom?

Gaawiin ngii-kensiin,gaawiin zhiwe ngii-yaasii, nda-kwejtoon dash wii go, aapj go da-gimaakaazo.
I don't know because I wasn't there, but my guess would be pretty bossy.

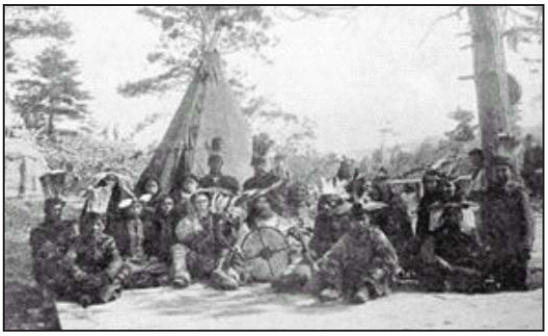
6. Aaniish ggashi gaa-minwezid wii-kendimod goosim jibwaa niibiwitwaad?
What did Mom need to know about dad before she married him?

Shkwaaj di-nooswen.
His last name.

7. Aaniish ggashi gaa-nji niibiwitwaad gooshim?
Why did your mom marry your dad?

Nooshim neta zhitoon e-saabaabiinswang e-bkwezhigankaadeg maan pii mswe kiing.
My dad makes the best spaghetti in the world. And my Mom eats a lot.

Ezhoosgaged/Arts



Garden River actors performed The Song of Hiawatha in 1900.

Hiawatha pageant seen as act of defiance

By Michael Purvis
Sault Star

Karl Hele looked deep into the history of Garden River's historic connection to the Song of Hiawatha and found far more at work in those early plays than a simple yearning for tourism dollars.

The elaborate pageant was first held in Garden River around 1900 and lasted until sometime in the 1960s, drawing crowds of well-heeled Americans to the small community adjacent to Sault Ste. Marie.

On the surface, the play was stereotypical, but behind the scenes it signified a simmering defiance of the federal government and an effort to hang on to traditional language and culture that were under siege, said Hele, director of First Nation Studies at the University of Western Ontario.

"To participate in the play you had to speak the (Ojibwa) language, so that immediately is counter to what the government is up to, trying to get rid of the language, trying to get rid of the culture," he said.

"On one level, it's bringing in tourists, but on another level, it's doing things for the community, and that's what I'm trying to show to people," said Hele.

Hele, a Sault native and member of Garden River First Nation, presented what he has found about the play's significance in terms of community, cultural, political and economic development at Algoma University College in April.

As part of his research, Hele amassed a large collection of photographs on his laptop computer, some of them more than a century old, depicting the various Garden River actors who performed the Song of Hiawatha pageant.

The Song of Hiawatha pageant is based on Henry Wadsworth Longfellow's 1855 epic poem of the same name, the poem having been based on legends Longfellow got from Henry Rowe Schoolcraft, an Indian agent in the region.

Odjig exhibit heading west

"Spirit renewal" – Photo by Krista Young

KAMLOOPS – The Kamloops Art Gallery announces the June 8 opening of the much - anticipated summer blockbuster exhibition – The Drawings and Paintings of Daphne Odjig: A Retrospective Exhibition, organized by the Art Gallery of Sudbury and the National Gallery of Canada .

Running until Aug . 31, the exhibition, curated by independent curator Bonnie Devine, comprises 58 works of art that span four decades of Ms . Odjig's career.

This exhibition debuted at the Art Gallery of Sudbury in the fall of 2007 to rave reviews. In addition to the Kamloops Art Gallery, the nation-wide tour currently includes the National Gallery of Canada (autumn 2009) and the McMichael Canadian Art Collection in Kleinburg, Ontario. Visitors who recall Odjig's stunning exhibition of prints organized by the Kamloops Art Gallery in 2005 know they are in for a most stimulating and inspirational treat.

Ms Odjig is one of Canada's most celebrated artists. She was awarded The Order of Canada in 1986, and that same year was one of only four artists chosen to paint a memorial to Pablo Picasso in Antibes, France. In 1998 she was awarded a National Aboriginal Achievement Award. She has received five honorary doctorates from Canadian universities, including Laurentian in Sudbury and Nipissing in North Bay. Also in 2007, she was awarded both the Order of British Columbia and a Governor General's Award in Visual and Media Arts.

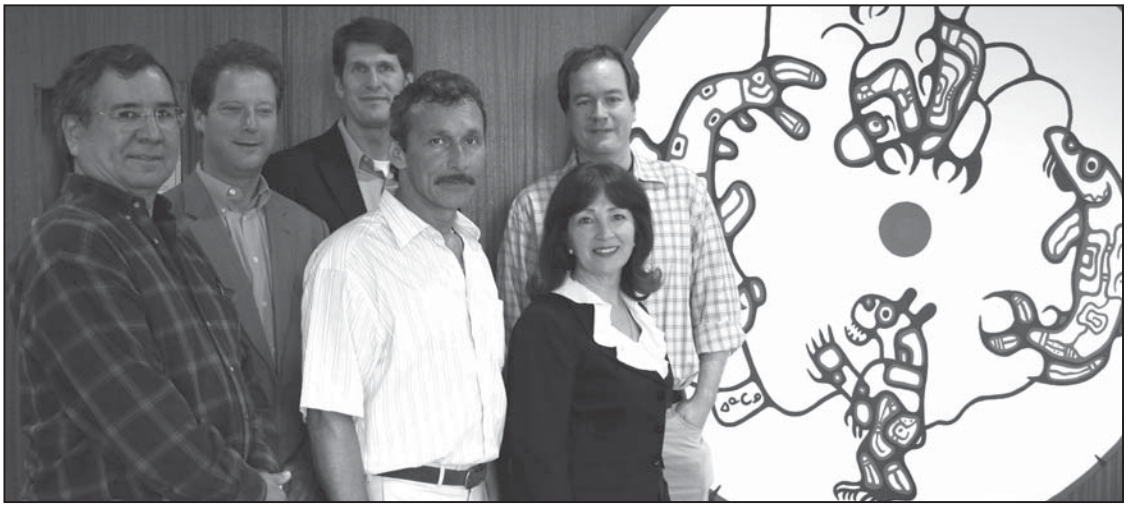
Daphne Odjig

Born and raised in the village of Wikwemikong, on Manitoulin Island, Daphne Odjig has strong traditional roots in her Native culture (she is Potawatomi, Odawa, and English) and is proud of the artistic tradition of her ancestors.

Her grandfather, Jonas Odjig, carved tombstones for the nearby church and later sketched and painted church landscapes. Her father painted war scenes and portraits of soldiers from the Great War, and was a talented musician.

Daphne has said that she "was born with a paintbrush in her hand" and that, as a child, she lived for Friday art class at school. Her early paintings and sketches were in the realist style, mostly as a result of encouragement from teachers to create "realistic" paintings. Daphne felt that these instructions were rigid however, and she wished to paint how she "felt."

Aboriginal Ontario
www.aboriginalontario.com
Open for Business
A Special Report on Economic Development by OSPREY media group inc and ANISHINABEK NEWS



Members of the Niigon Lobby Group; back row, left: Bob Dickson, Peter Kendall, Steve Roodvoets, Steve Mason; front row, left: Chief Barron King, Minister Leona Dombrowsky.

Province provides stable power supply

MOOSE DEER PT. – The province of Ontario is contributing to the long-term viability of Niigon Technologies by funding the installation of an Uninterruptible Power System.

"Because of our remote location, power problems cut into productivity and get in the way of around-the-clock operation," said Chief Barron King. "Higher productivity will mean more money reinvested in social, environmental, wellness and infrastructure projects within our community."

"We can not overstate the importance of the Province's investment in stabilizing our electricity supply. It means we can now move forward with planned plant expansions and automation upgrades."

The announcement was made during a May 6 visit to Moose Deer Point First Nation -- located south of Parry Sound) -- by Leona Dombrowsky, Minister of Agriculture, Food and Rural Affairs .

Established in 2001, Niigon remains Canada's only QS 9000 registered First Nation - owned and operated injection molding facility that manufactures computer, electronics, automotive and medical components for companies across North America. The company grew out of the shared vision of former Chief J. Edward Williams and Robert Schad, founder of Husky Injection Molding Systems Limited, to create a centre for developing highly skilled, knowledge-based career opportunities in the Moose Deer Point community. It is wholly - owned by the First Nation and all dividends are reinvested into community social, environmental, wellness, and infrastructure projects.

After touring the production facility, Minister Dombrowsky delivered news of the approval of $500,000 to install a new standby generator and an Uninterruptible Power System (UPS).

"This new power supply project will lead to the retention of 13 full-time positions and result in a $28 million investment in the community. ," she said. "It will ensure that Niigon and Moose Deer Point First Nation are viable for the long-term."

Chief King added, The backup power system, which includes a Caterpillar 1200 KVA UPS, will provide a buffer from power surges and voltage flickers. With over 70 power interruptions last year, addressing electricity reliability is critical to reducing feedstock waste and maximizing the performance of the automated systems and specialized equipment. The UPS is expected to substantially reduce production downtime and increase output.

When thanking Minister Dombrowsky for her interest and attention to economic development in this First Nation, Chief King, emphasi zed that, "higher productivity will mean more money reinvested in social, environmental, wellness and infrastructure projects within our community. "

First Nation Tax replaces GST on reserve

By Jason Luciw
Capital News

KELOWNA – The Westbank First Nation has responded to criticism about the First Nation Tax, essentially an abridged form of the GST.

Earlier this month, a Westside businesswoman said she feels non-natives should not have to pay the First Nation Tax on reserve land.

But, WFN Chief Robert Louie said anyone who has bought alcoholic beverages, tobacco products or fuel on WFN reserves has paid the FNT, whether they realize it or not. The tax has been in place for 10 years, according to the Canada Revenue Agency's website.

And it is charged in place of, not in addition to, the federal GST, Louie said.

"No one is exempt from that, status or non-status or anybody, no one's exempt."

And First Nations members do not get reimbursed after they pay the FNT, Louie added.

The WFN uses revenue generated from the tax for programs and services on its reserves.

"Money can be used for things like sending the elders to various meetings, for community events, we could look at a hockey arena, a skateboard park, any number of things for community purposes."

The FNT came as a surprise to the Westside woman when it was listed on a recent restaurant bill.

The woman, who asked not to be named for fear of reprisals against her own business, said "I don't think it is right that non-natives should be paying a First Nation Tax."

The woman paid 84 cents in FNT for three lagers. It wasn't the money she took issue with, it was the principal, she said.

Everybody everywhere should be paying the same taxes, she argued.

"We can't charge (WFN members) a non-native tax."

But the First Nation Tax simply identifies a form of the GST which is earmarked for First Nations, as opposed to general federal government revenues.

And all businesses that sell liquor, tobacco products or fuel on WFN reserves charge the tax, directly or indirectly, Louie said.

"It's up to the retailer to do reports that go into the government agency. It's all regulated by government and we get a reimbursement so we don't handle any of that until the revenue comes back."

The Canada Revenue Agency administers the tax.

The levy can be charged if a First Nation council has passed a bylaw to enact it.

Once the bylaw is in place, the tax must be charged on all the band's reserve lands to everyone who buys alcohol, tobacco or fuel.

The rate is the same as the GST, which as of Jan. 1 dropped to five percent.

Meanwhile, the restaurant where the FNT appeared on the bill has had complaints from customers about the tax in the past.

But Westbank White Spot's owner said his staff is happy to explain how it works and why it must be charged.

"It's a misunderstood thing," said restaurant owner Al Mansfield.

"If you come in and order liquor and the bill is $10, you'd pay five percent GST or 50 cents in any place in B.C. It's the same thing here but instead of the GST, you'd pay the FNT."

People are paying exactly the same amount everywhere, he said.

Natives closing job gap

MONTREAL – Human resource practitioners from the public/ private sector and Aboriginal communities gathered in April to celebrate successes and share best practices in recruitment, retention, advancement and career development practices at the second annual National Aboriginal Human Resource Conference; Advancing Aboriginal Inclusion.

"This conference services the grassroots perspectives of Aboriginal Inclusion, said Kelly Lendsay, President and CEO of the Aboriginal Human Resource Council. "The unique group of practitioners attending this conferenceare so important to Canadabecausethey aredoing what so many others acrossthe nation just talk about... closing the socio-economic deficit byaccelerating employment opportunities for Aboriginal people."

Canada's employment gap between Aboriginal and non-Aboriginal people grew smaller by 3.3% between 2001 (19.1 %) and 2006 (15.8 %). Employers that have awaken to the business opportunities available through Aboriginal inclusion in their workplace have helped close the Aboriginal employment gap and raise the bar for other businesses to follow. But more needs to be done.

"The reality for Aboriginal people in Canada is best described as two polar opposites, said Lendsay. "Many First Nation, Métis and Inuit people in Canada have an engaging career that gives them a rewarding and independent lifestyle, while others are ready and waiting for training and employment opportunities.

More and more Aboriginal people are achieving success in school and in the workplace. Unfortunately far too many must deal with Third-World health and social barriers that limit their ability to receive education, employment and independence -- a life many Canadian's take for granted."

Employers want and need practical solutions that will help them transform their workplaces into welcoming, creative and productive work environments that are inclusive of Aboriginal people.

Aboriginal communities are looking for solutions that will help them transform their communities into healthy environments that breed opportunity for hope and employment... Advancing

Aboriginal Inclusion will address both issues.

10th Annual Lifetime Anishinabek Achievement Scotiabank/Casino Rama Award Nominees

Alton Bigwin—Alderville First Nation

The Late Lawrence Dokis—Dokis First Nation

The Late Dominic Eshkakogan—Sagamok Anishinawbek

Marshall E. George—Chippewas of Kettle and Stony Point

A. David Henry—Chippewas of Kettle and Stony Point

Anne McCue—Beausoleil First Nation

The Late Alfred King—Beausoleil First Nation

Allan Manitowabi—Beausoleil First Nation

Tom Meness—Aamjiwnaang First Nation

Brian Monague—Chippewas of Kettle and Stony Point

William Monague—Beausoleil First Nation

Barbra Nahwegahbow—Whitefish River First Nation

David Nahwegahbow—Whitefish River First Nation

The Late Richard (Rick) Nolan—Garden River First Nation

Carleen Partridge—Wasauksing First Nation

Elaine Recollet—Whitefish River First Nation

John Recollet—Whitefish River First Nation

The Late Lawrence (Larry) Sandy—Beausoleil First Nation

Awards to be presented on June 11th at the Silvernightingale Room – Casino Rama
Tickets for the even are $25 each, plan now to be a part of our 10th anniversary celebrations

Guest Speaker Eric Schweig

Eric Schweig has appeared in several features and will appear in the upcoming film "The Stone Child". A renowned master carver of Inuit masks and carvings, Schweig frequently does personal appearances all over North America speaking to Indigenous, Native American and First Nation youth. He will be speaking at the Lifetime Anishinabek Achievement Awards about determination.

CASINO RAMA

For tickets contact:
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E-mail: ansgc@anishinabek.ca

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