ANISHINABEK NEWS

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

Volume 18 Issue 7 Published monthly by the Union of Ontario Indians - Anishinabek Nation Single Copy: $2.00 September 2006

IN THE NEWS

Golf buys toys

NIPISSING FN – The Anishinabek Educational Institute has scheduled its annual golf tournament for Friday Sept. 22 at the Highview Golf Course in Powassan.

Team registration is $240, which entitles participants to 18 holes of golf and a steak dinner. Proceeds from the scramble-format event support the annual Christmas Toy Drive and AEI Bursary Fund.

Contact Vivian Naponse at 705-497-9127.

Doctors in school

SUDBURY – The second intake of 56 students – including five aboriginal learners – to Canada's newest medical school begin their first day of classes Sept. 5. During a unique orientation week, the students travelled, participated in working sessions, met physicians and community leaders, and became acquainted with their new life as students with the Northern Ontario School of Medicine. The school has campuses at Laurentian University in Sudbury and Lakehead University in Thunder Bay.

A tall order

Customers of the Eagle's Nest restaurant and gas bar are attracted to the Highway 17 establishment by a striking totem pole. The pole was repainted in August by artist Frank Polson.

– Photo by Priscilla Goulais

Pays Plat Chief John Bouchard, standing, left, joins Northern Superior Regional Grand Chief Wilfred King, Kiashke Zaaging Anishinabek, and Red Rock Chief Pierre Pelletier in TransCanada Highway protest of forestry job losses. *– Photo by Rick Garrick*

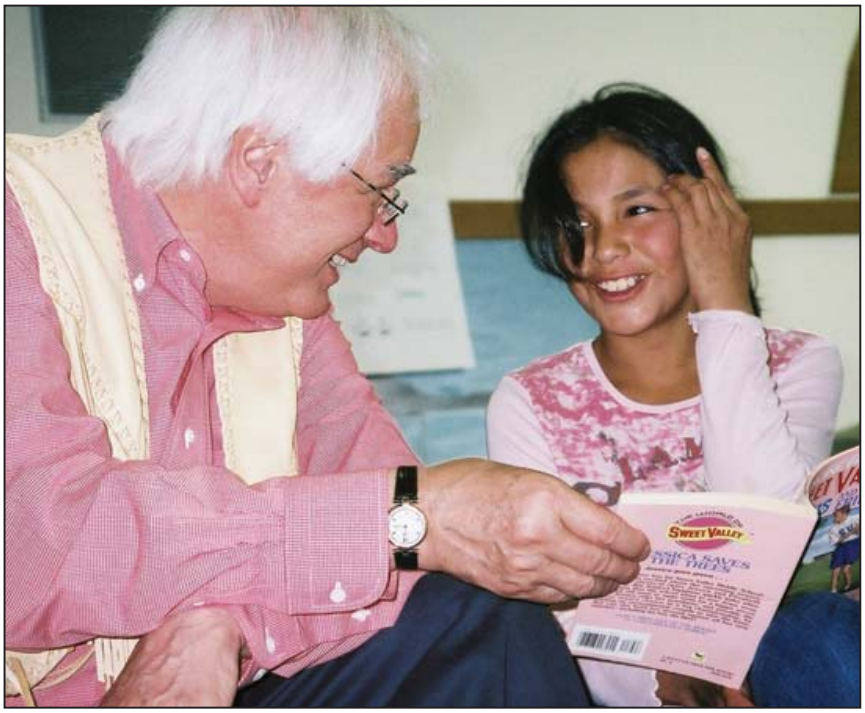
Superior protest stalls traffic

RED ROCK FN – Lake Superior region Anishinabek leaders joined forces Sept. 5 to stage a traffic-stalling protest on the TransCanada Highway .

Chief Pierre Pelletier says the recently-announced closure of Red Rock's Norampac linerboard mill and an environmental assessment of the Lake Nipigon Forest management plan will affect 35 loggers and contractors from his First Nation's 300 on-reserve population.

Pelletier, along with Chief Wilfred King, Kiashke Zaaging Anishinaabek, Chief John Bouchard, Pays Plat First Nation, and about 100 Native and non-native protesters handed out information to motorists at the junction of Highways 11 and 17 near Red Rock.

Anishinabek Grand Council Chief John Beaucage said the protest was why "We are moving to establish a resource benefit sharing regime with the Government of Ontario. I hope these discussions will include employment incentive programs for industry and a greater share of the forest allocations for First Nations to establish their own operations and employ our own people."



Reading is fun

Ontario Lieutenant-Governor James Bartleman and Rochelle Slipperjack, 11, share a laugh during a visit to a summer literacy camp in Eabametoong. More about Mr. Bartleman's successful summer literacy program on page 23. *– Photo by Sergeant Peter Moon, Canadian Rangers*

Mining company facing lawsuit

TORONTO (CP) – Platinex Inc. is being sued by its contract driller after the company was blocked from drilling on Platinex's Big Trout Lake property, which is the subject of a dispute between the mining company and a northern Ontario First Nation.

Cartwright Drilling Inc. is suing Platinex, seeking $310,073 in damages plus interest, the mining firm said.

Platinex said the Cartwright drilling crew was forced to leave the property "as a result of actions taken" by the band, and now claims it is entitled to damages under the contract.

"Platinex believes that the amounts claimed by Cartwright are excessive and Platinex intends to file a defence," the company added in a release.

In late July, the Ontario Superior Court granted the Kitchenuhmaykoosib Inninuwug First Nation (Big Trout Lake) an injunction preventing Platinex, a mining exploration company, from continuing work within the band's traditional territory.

Platinex had permission from the Ontario government to start drilling on the land about 600 kilometres north of Thunder Bay, Ont.

But the Kitchenuhmaykoosib Inninuwug First Nation argued Platinex got approval despite the fact the community declared a moratorium on resource development in 1998.

The band also pointed to a Supreme Court of Canada ruling that said companies must consult and accommodate the interests of First Nation peoples.

In May, the First Nation sought the injunction to stop all mineral exploration in their territory until a constitutional claim against the Ontario government, challenging the Mining Act, could be heard.

It was a countersuit to a $10-billion claim filed against the band by Platinex, which applied for an injunction of its own in April after protesters blocked an access road and landing strip.

Drum closes inquiry

FOREST (CP) – A decade-long effort to shed light on the tragic events surrounding the fatal police shooting of Dudley George culminated Aug. 24 in the simple wish of the aboriginal protester's brother.

"My hopes are that Dudley will be the last person to ever die in a land dispute," Sam George, who long agitated for a public inquiry, said as the Ipperwash inquiry drew to a close.

"That's one of my greatest hopes, that that never ever happens again to anyone or to any family, or community. Whether they're Native (or) non-Native."

George formed a circle with several aboriginal men at the close of the inquiry as they beat a ceremonial drum in remembrance of his brother, the only aboriginal to be killed in a land occupation in more than 100 years. Several women formed their own circle around the men, holding feathers as they sang traditional aboriginal songs and the smell of sweetgrass filled the inquiry hall.

"My journey now is ending, Dudley can rest," George said outside the inquiry.

"I fought for my brothers and my sisters, my brother Dudley. They gave me a job to do in the beginning so I hope they're satisfied with what I did."

George, 38, was killed by a police sniper on Sept. 6, 1995 after provincial police officers marched on Ipperwash Provincial Park.

Sam George

Dudley George death casts long shadow over Caledonia

TORONTO (CP) – It's been more than a decade since he was felled by a police bullet at Ipperwash Provincial Park, but the spirit of Dudley George still casts a long shadow over a small Ontario town more than 200 kilometres away.

He haunts every police cruiser that patrols the main streets of Caledonia, Ont., where Six Nations protesters stand guard at a former housing development they have occupied since February.

He's in the thoughts of provincial mediators as they work to resolve the ongoing dispute over who owns the land in the town south of Hamilton, and of residents like Dave Brown, whose house is behind the barricades.

Some say George's death taught both governments and police to use negotiations and good faith to resolve aboriginal land claims, not force. Others say his legacy has tied the hands of lawmakers and law enforcers alike.

"Two-hundred per cent, it's affected us," Caledonia Mayor Marie Trainer said of the deadly 1995 occupation of Ipperwash – the subject of a 25-month inquiry which wrapped up Aug. 24.

"It's why everyone is so afraid to enforce the rule of law for everyone, because of what happened there. They don't want to see it happen here."

The handling of the two aboriginal occupations are polar opposites.

At Ipperwash, aboriginals were protesting the expropriation of Stony Point land – taken during the Second World War for a military base and never returned – when they took over the park in September 1995.

Under cover of darkness on Sept. 6, police moved in and George was shot. Ever since, then-premier Mike Harris has endured pointed accusations that he somehow influenced the police action, an allegation he strenuously denies.

In Caledonia, the occupation is entering its sixth month. Six Nations protesters say the land was taken illegally from them more than 200 years ago. The province bought the site this year and have allowed the protesters to remain despite a court order evicting them from the property.

As negotiations continue, the occupation has been marred by barricades that cut the town in half, divided its residents and sparked frequent clashes between aboriginals and non-aboriginals.

Opinion is sharply divided on which approach worked best. But the message to aboriginal communities across Canada is the same, said land-claim consultant Cynthia Wesley-Equimaux: the squeaky wheel gets the grease.

"Unless we inconvenience people, nothing happens," said Wesley-Equimaux, an aboriginal studies professor at the University of Toronto. "Enough noise gets made in a particular arena and they jump on it."

The alternative is to wait more than 20 years to have a land claim addressed, and as the aboriginal population grows and their land base shrinks, patience is running out, she said.

"Aboriginal people at one point in time historically held the entire continent," she said. "Now, in Canada, they have 0.05 per cent of the land still in their hands. There is a sense of desperation."

That desperation helps make aboriginal occupations uniquely difficult for police and mediators.

Former Ontario premier David Peterson, who was appointed by the province to begin negotiations in the dispute, said the tense standoff in Caledonia could easily have exploded into a bloody clash.

Instead, Caledonia has become a metaphor for conciliation and "reasonableness in the midst of a lot of hotheads on both sides," said Peterson, who defended the government's approach.

"What are you going to do? Bring the army in?" he asked. "So far, I think Caledonia has been very sensibly handled. Nobody has been killed."

The Ontario Provincial Police, which came under fire for its handling of the Ipperwash standoff, have been cautious in Caledonia – moving in once to enforce a court order, but retreating quickly when the number of protesters grew.

Force isn't always the answer, lawyers for the OPP argued during the Ipperwash inquiry.

"The OPP has been criticized by some members of the public for 'assuming the role of peacekeepers' in Caledonia and for the exercise of discretion, flexibility and restraint, as if acting as peacekeepers were not an appropriate role of the OPP, and as if force were the only remedy to address such situations," said lawyer Mark Sandler said in his closing submissions this week.

Haudenosaunee and Mohawk flags flutter over the site of a Land 'reclamation' at a housing development in the town of Caledonia.
– Photo by Greg Plain

MBS Minstry of HLTC
6" x 11.75"

Anishinabek

Housing focus of OFNTSC agenda

TORONTO – Irving "Bing" Leblanc expects the 12th annual conference of the Ontario First Nations Technical Services Corporation (OFNTSC) to be the best yet.

"I've been attending, and watching over these conferences for more than a decade now, " says the organization's Toronto Branch Manager, " and they just keep getting bigger and better."

Planning for the 2006 version – Oct. 2-6 at the Sheraton Fallsview Hotel and Conference Centre in Niagara Falls – has been underway for months, under the direction of conference coordinator, Elmer Lickers and event planner Ava Hill Consulting.

Again this year, OFNTSC will be joined by the Aboriginal Water and Wastewater Association of Ontario (AWWAO).

The committee hopes that this year's event will attract more than the 400 delegates who attended last year. First Nation artisans are invited to set up booths showcasing their artwork and crafts.

April Wemigwans, Wikwemikong, works as a junior computer programmer/analyst for Ontario First Nation Technical Services Corporation

The housing component of the agenda will bring a unique focus to the needs of the Housing Managers who are managing the housing portfolios in their communities. There will be sessions on Successful Housing Management Practices, Home Maintenance and Home Ownership Options to name a few. OFNTSC and CMHC hope to see many of the housing staff attend this year's event.

Carla Robinson, from CBC Newsworld, and a member of the Haisla and Heiltsuk First Nations, has agreed to deliver the keynote address at the banquet.

The conference agenda kicks off Monday Oct. 2 with the Annual OFNTSC Student Golf Classic Fund Raiser at the Legends on the Niagara Golf Course. Please visit our website at www.ofntsc.org.

Holistic helpers

SAULT STE. MARIE – The Community Economic and Social Development Programme (CESD) at Algoma University College in Sault Ste. Marie was established in the spring of 2001. CESD uses a holistic sustainable approach to community development with a special focus on small (pop. 150 000 or less) remote, northern and Aboriginal communities that face unique challenges.

CESD Team – from left: Gayle Broad Phd. (Assistant Professor), Alice Corbiere (Research Centre Project Manager) Garden River First Nation, Steffanie Date (Research Assistant), Rosiland Johnston (Research Centre Executive Assistant)Serpent River First Nation, Meghan Boston (Research Assistant), Adolphus Trudeau (Work-study student) Wikwemikong, Lynn Tegosh (CCEDNet Work Experience Intern) Batchewana First Nation, Miranda Mayhew (Research Assistant), Derek Rice (Research Assistant), Patricia Belleau (Student Placement) Batchewana First Nation, Sheilia Gruner (2006 Spring Institute Instructor), Amy Boyer (NOHFC Intern) Batchewana First Nation.

ANCU
6 x 6

Four of the 31 graduates of the 2006 Aboriginal Education program at Nipissing University come from Sandy Lake First Nation in northwest Ontario. From left, Theresa Fiddler, Myrna Mawakeegic, Nikki Kakegamic, and Brenda Smith will work with students at Thomas Fiddler Memorial Elementary and High Schools.

Grads going to school

NORTH BAY – Graduates of Nipissing University's summer Aboriginal Education program could each influence more students in their classroom careers than the population of the largest First Nation in Canada.

"Education is the answer to all the world's problems," guest speaker Maurice Switzer told the 31 graduates. "Your influence will be enormous. If each of you only interacts with 30 students a year and your career is only 20 years, together you will be influencing 12,000 people. That's more than live on Six Nations of the Grand River, the largest First Nation in Canada." George Swanson, principal of the Aboriginal Education program, congratulated the 31 graduates of Nipissing's classroom assistant programs, who represented Anishinabek, Mushkegowuk, and Haudenausonee communities across Ontario.

Native Classroom Assistant Diploma Program

Ginger Chartrand (Academic Excellence Award) – Bracebridge; Heather Elijah (Oneida) – Southwold; Jean Hunter – Peawanuck; Marcel Jacko –Wikwemikong; Linda Kataquapit – Attawapiskat FN; Annie Loon – Marten Falls FN; Rachel Maiangowi (Valedictorian) –Wikwemikong; Mabel Manitowabi –Wikwemikong; Myrna Shebagegit – Onigaming; Aaron Simon (Growth and Development Award) – Wikwemikong; Lucy Spence – Attawapiskat First Nation; Lucy Sutherland – Kashechewan; Amos Wesley (Valedictorian) – Kashechewan.

OPP promotes Ron George

TORONTO – A police officer for 30 years, Ron "Spike" George has been promoted to the rank of Superintendent of the Ontario Provincial Police. A citizen of Kettle and Stony Point First Nation, George will be responsible for OPP Aboriginal Liaison and assisting in communications during any avoriginal-related dispute, conflict, or critical incident. He holds a B.A. in sociology from the University of Western Ontario, and a Masters of law degree from the University of Ottawa. He is a cousin of Anthony "Dudley" George.

Fox represents First Nations

TORONTO – At the 2006 Annual General Meeting in Ottawa, members of the Ontario Public School Boards' Association (OPSBA) unanimously approved the inclusion of the position of First Nations Director on the OPSBA Board of Directors.

Grace Fox, a trustee on the Rainbow District School Board which administers schools in Sudbury, Espanola, and Manitoulin Island, has been elected as First Nations Director and Cindy Fisher, a trustee from Superior-Greenstone District School Board, was elected as Alternate.

"I have a passion for education and for the rights of First Nation children and I will use it to ensure that our children experience achievement, a sense of belonging and, above all, respect in Ontario schools," Fox said.

Shawbonquit on Trillium team

SUDBURY – Business veteran Suzanne Shawbonquit has been appointed as a member of the Ontario Trillium Foundation's Grant Review Team for Algoma, Cochrane, Manitoulin and Sudbury. A resident and citizen of Whitefish Lake First Nation, she is CEO of Sage Management Solutions, which provides change management and leadership development services to First Nations.

Shawbonquit is also a seasoned communications production manager and associate producer who holds diplomas from Cambrian College of Applied Arts and Technology, Laurentian University and Queen's University. The Ontario Trillium Foundation is an agency of the Ministry of Culture and receives $100 million annually from Ontario's charity casino initiative.

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

The Anishinabek News is a monthly publication of the Union of Ontario Indians (UOI). Views expressed are not necessarily the opinion or political position of the UOI.

No portion of this paper, including advertisements, artwork, photos and editorial content may be reproduced without written permission of the Anishinabek News Editor or UOI Executive.

Readers are invited to submit letters, articles, and photos for publication. Please include your name, address and telephone number on all material submitted. All submissions will be reviewed for publication based on priority of interest and edited for clarity of thought, taste, brevity and legal implications. Remuneration will be paid for submissions only if a written agreement with the Editor is made prior to publication.

Editor: Maurice Switzer

Contributors: Joyce Atcheson, Quazance Boissoneau, Holly Brodhagen, Rolf Cohrs, Denise Desormeaux, Ray Fox, Rick Garrick, Shirley Honyust, Perry McLeod- Shabogesic, Peter Moon, Ron Plain

Editorial Board: Fred Bellefeuille, Les Couchie, Cathie Favreau

Production: Deb Sullivan

Co-ordinator: Priscilla Goulais

Telephone: (705) 497-9127 Toll Free: 1-877-702-5200
Fax: (705) 497-9135 e-mail: news@anishinabek.ca
Anishinabek News
P.O. Box 711, Nipissing First Nation,
North Bay, ON P1B 8J8

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

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.

NOTE: The Editor reserves the right to edit all submissions for brevity, clarity, and suitability for publication. All formal comments and complaints must be addressed to Editorial Board c/o Anishinabek News.

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.

DEADLINES FOR OCTOBER ISSUE

Advertising

Bookings:	September 20
Final Art:	September 25

News

News submissions:	September 20
Scheduled printing:	September 29

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

CANADA POST CUSTOMER #1905929 AGREEMENT #0040011021

Maanda ndinendam/Opinion

Let's remember lessons learned from best teachers

School is in.

The most important activity anyone can pursue – learning – is underway in classrooms around the world. Nothing is more important for the future of First Nations than the success our children can achieve in their schools.

This past summer I was asked to impart some words of wisdom to 31 graduates of Nipissing University's Aboriginal Education summer program, which provides certificates to classroom assistants. I thought that the best message I could offer them would be my assessment of some teachers who made a lasting impression on me during my formative school years.

Maurice Switzer

Miss Elsie Kidd was my kindergarten teacher – she also taught my mother and came within one year of teaching my son, which gives you some idea of her classroom longevity. Her face is still etched in my memory, with kindly features that would look right at home on a box of flour or baking powder. Her snow-white hair was neatly collected in a bun, and her blue eyes twinkled behind rimless, octagonal-lens spectacles.

She could be seen walking to school each morning and afternoon surrounded by a flock of first-year pupils who buzzed like bees around a honey pot.

Long before educational gurus discussed things like different learning styles and outcome-based teaching, Miss Kidd had an innate understanding that not all children digest information at the same rate, or in the same way. She demonstrated supreme patience with tykes who were clearly uneasy about leaving the safety of home for the first time, and motherly gentleness in encouraging a few who were clearly unprepared to tackle any of the three R's.

My first day at school was so overwhelming that by lunchtime I decided I'd had enough, and barricaded myself in the outhouse behind my grandparents' little stone dwelling just down the street. My escape must have been anticipated, because my Aunt Elsie soon rousted me out of my hiding place and marched me back to resume my formal education.

In time, I was glad she did. Miss Kidd mesmerized us by illustrating her lessons with magical blackboard drawings in coloured chalk, which were as impressive to us as slick powerpoint presentations. Her reward for even the shakiest attempts we made at printing letters of the alphabet was to impress an animal stamp image on each completed assignment, which we would then try to colour with crayons as skillfully as she had crafted her blackboard masterpieces.

On the final day of our first year at school, we were stunned when she presented all 40 of us – the Ontario Teachers Federation obviously hadn't negotiated maximum class sizes yet – with shiny new five-cent pieces. Most parking meters don't accept nickels these days, but on that sunny June afternoon in Lakefield, Ontario, a windfall of that magnitude would purchase a large Pure Spring Ginger Ale, or a cone with two scoops of chocolate ice cream from Hamblin's Dairy.

I've never been taught by a better teacher than my first one, whose critical task it was to make students want to come back for more.

Others that stand out in my memory include Grade 8 teacher Everett Sloan, who wore double-breasted grey suits, and whose duties as school principal included ringing a brass hand-bell to announce recess and resumption of classes, administering the dreaded strap to a few boys who tested the teaching staff's authority in a variety of naughty ways, and calming down Gloria Carey who flew into bouts of hysteria whenever the pubic health nurse came to inoculate the student body against polio, diphtheria, or smallpox.

Mr. Sloan was as stern as Miss Kidd was serene, but he was willing to go beyond curriculum requirements to educate students who proved they could handle everything Grade 8 could throw at them. Thanks to him, I entered high school with a grounding in geometry and the ability to play "You are my sunshine" on the Hawaiian guitar.

We didn't have guidance counsellors, but Grade 10 English teacher Andy Harris recognized signs of journalistic competency in my skill at précis-writing – trying to boil down 1,000 dull words into 200 interesting ones. He also opened the world of Shakespeare to us by serving sandwiches and snacks in his living room while the voice of Alec Guinness on a 33-rpm recording helped us understand Macbeth more than reading it a hundred times on a printed page ever could.

Another inspiring English teacher, Prof. John Pettigrew, taught me one of my most important life lessons – sharing. When he heard that I was about to leave Trent University for personal reasons, he called me into his office and offered to pay my tuition, which amounted to a year of my stepfather's annual salary at the time. "People who think they're coming back seldom do," he warned, and he was right.

So when my granddaughter and I were watching a performance of Twelfth Night this August in Stratford's Festival Theatre, I was delighted by the inscription on a brass plate on my arm-rest informing occupiers of that seat that it represented a donation in memory of John Pettigrew.

I would like to think that my late professor knows that, despite dropping out of school, I've never stopped learning.

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

Maanda ndinendam/Opinions

Excluding women on moon time discrimination, maybe hate crime

Editor:

I think that many of the present-day native traditions, teachings and practices regarding women have crossed the line from just being offensive, into violations under the Charter of Human Rights and Hate crimes under the Criminal Code.

Native women and girls are being subjected to ever-increasing amounts of degradation under the guise of so-called "native spiritual beliefs". Here are some examples of these practices;

- women and girls asked at open, public ceremony (not closed private ceremony) if they are on their moon time (menstrual cycle) and being denied entry if they are;
- "traditional, spiritual leaders" announcing at public gatherings that " women on their time" are not to go in or near their sweat lodge or it would cause the conductor to go blind, be paralyzed, or become very sick or dizzy;
- open, public graduation ceremonies (school and treatment program graduations) where the graduate who is supposed to be the one being honoured is not allowed to be present in the room for most or all of the ceremony if she is "on her time";
- women and girls being required to wear skirts and prohibited from sitting cross-legged at public ceremony or public gatherings, or required to sit for hours in positions that are the most hurtful or harmful to their backs;
- children being taught in the school that women and girls are not allowed to dance at a pow-wow if they are "on their time";
- teachings that if women or girls "on their time" touch feast food it will cause people eating that food to become very sick;
- passing around the smudge at a public gathering and prohibiting a women or girl from smudging if they are "on their time", or asking that women or girls "on their time" step outside the circle or room altogether;
- passing around an eagle feather or fan at a public gathering and prohibiting a women or girl who is "on her time" from touching it;
- prohibiting women or girls at any time from sitting around or playing the 'big drum";
- excluding women and girls from all ceremony or gatherings if they are "on their time";
- saying that women and girls "who are on their time" should not be allowed to go into an all-purpose, publicly-funded building, where ceremony is held, even if ceremony is not being held there at the time.

How can anyone not see this as discrimination based on sex, which is a clear violation of the Human Rights Code? The Supreme Court of Canada defines hatred in its Hate Crime definition as: "an emotion that, if exercised against members of an identifiable group, implies that those individuals are to be despised, scorned, denied respect and made subject to ill-treatment on the basis of group affiliation."

By that definition, I believe that the above-mentioned teachings and practices are "hate crimes".

Most people will not identify these practices as "hate crimes" because the people who are practicing and promoting this often "love and care about" the women and girls that are being subjected to this. I am sure that many of the slave owners loved and cared about their slaves, but that did not make slavery any less of a hate crime.

I have witnessed and experienced the most beautiful, amazing, and miraculous healing and recovery take place through native ceremonies.

There are things that can be done so that these practices do not violate the rights and freedoms of women:

- confine the practice of excluding women who are on their menstrual cycle to closed, private ceremony;
- organizations who bring in "traditional spiritual leaders" who express oppressive teachings about women have an obligation to make it known that the beliefs expressed by this individual are not representative of all native people;
- the onus should be on the people who practice these beliefs to protect their own sacred items. If you believe that harm will be brought to your sacred items by the presence of a woman on her time, then don't bring them out to a public function where women are going to be. If you don't want your feather or fan touched by a woman on her time, then don't pass it out at a function where there are women ;
- be up-front and in the open with everyone. If in fact all women and girls who are on their menstral cycle are not allowed to dance in the pow-wow then you have an obligation to let the public and the funders know that. This way the public and the funders can decide ahead of time if this is something that they want to support. (I can just imagine what would happen if the posters and program for the Skydome Pow-Wow said "women and girls on their menstrual cycle are not allowed to dance.)
- It is not food that is handled by women on their time that causes sickness – it is the belief itself that causes the sickness. From the time of planting to processing, that food has likely been handled by dozens of women who are on the menstrual cycle. When people are bringing feast foods from restaurants how do they know the cooks and restaurant staff weren't "on their time?"

I hope that we can find good, healthy ways of addressing these problems because the dignity and respect of all of our people is well worth standing up and speaking up for.

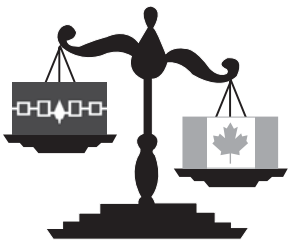
Name withheld by request

Canada's courts vs. Native 'rule of law'

Editor:

Re: Ontario court orders natives off disputed land to restore the 'rule of law', August 9, 2006

A Canadian court is effectively an alien court, imposed on indigenous peoples. There are, I submit, three existing laws right now in Canada (Kanata): Indigenous law, inter-societal law (Canadian law dealing with exclusivity to indigenous) and every other law as it relates to "Canadians". The Indigenous law-fire is not extinguished.



The "rule of law" applies to all Canadians. Indigenous peoples are not "Canadians". Treaties are between nations. Canadians cannot sign treaties amongst each other. To call an indigenous person a "Canadian" necessarily undermines their treaty rights and status. To apply the rule of law to indigenous peoples is judicial ignorance, garbed in legal fiction, the wishing-well of colonialism. Indigenous people know this land as Turtle Island.

The "rule of law" is a code word that it is "business as usual" in Canadian constitutional law, with respect to the indigenous people. The rule of law, meaning the law applies to everyone, is a red herring and a distortion of legal and political history. Ancient land disputes such as Caledonia, in my view, will continue until Canadian journalists, editors, lawmakers and judges stop hiding behind the greatest myth ever sold, and take responsibility for the greatest land theft in the history of the world.

Something is rotten in Canadian constitutional law and politics. The evidence: Six Nations people have waited patiently and relatively peacefully for over 222 years now. All things being unequal, Canada made it illegal for indigenous people to take the government to court for a land "claim". Justice Marshall was reared so I question his notion of justice on, this justice system. Any country that develops a system of justice that takes over 200 years to settle a land dispute should be out of the justice business.

The real issue: The Crown has questionable authority and jurisdiction over Six Nations people, in the First Place.

The judicial myth, the "noble lie" that is Canada is never discussed, namely, the legal constructed doctrine of "discovery". The indigenous peoples were there when the newcomers arrived. It makes good sense – not common sense – that the original people have the "prima facie" land right.

Indigenous people retain less than 1% of their original land. They suffocate every day under federal legislation, with no recognized power, so what other choice do they have but to protest?

Put the moccasin on the other foot: Would you as Canadians trust an all-indigenous court to adjudicate your "claim" to the land, using our language, our laws, our legislatures, our executives and our judges?

David Fullerton-Owl
Sagamok Anishnawbek

Ask what you can do for your community

Editor:

Re:June/06article "We are our own worst enemies"

The above commentary has been around for many years and it will not change in the foreseeable future.

Why? Simply because of the "system". First Nations select leadership by and large every two years and in some cases every three years for those under Band Custom.

First Nation members have daily access to their Chief and Council members. If a particular Chief or council member does not or does not wish to see your point on a given situation then that individual goes on the "get rid of " list.

Maturity to accept decisions and the long term goals of leadership through their administrative bodies is a real learning process.

Many years ago, when there was high and accessible employment in the U.S., many young First Nation members went to seek their fortunes due to what appeared to be a stagnant environment in their home communities.

However, others stayed behind and became involved in program management to improve the standard of living in our communities. This was at great peril given that by and large there were no pension plans and government funding could be withheld at any time.

The difference was, community members saw the need for continuity in their community and so voted for basically stable leadership with maybe the exception of changing one or two seats on the council. Generally speaking, community members understood the difficult task of moving the community foward, respecting the Land, and understood the Elder-oriented roots of our communities. In return, Elders always promoted higher education as the future to enrich our communities.

Have we enriched our communities or have we only decided that we need a policy to resolve a situation if we can't think it through? Are the good times over for good? Maybe the next generation will have their good times but let us not forget the past – our language – our Elders.

If Chief or council do not see the "situation", ask not what my community can do for me, but rather what can I do for my community.

Eugene Manitowabi
Wikwemikong Unceded Indian Reserve

Anishinabemowin/Language

Gchi-Miigisaabiigan: The Great Wampum Belt

By Alan Corbiere
(First of a series)

In July 1862 at Michigiwadinong [old name for M'Chigeeng] the Chiefs and warriors of Manitoulin gathered for a council to oppose any proposed treaty to cede Manitoulin. The Chiefs had noted that their grievances were no longer being addressed by their Indian Agent and took matters into their own hands.

A very interesting document was produced at this council, one that I feel is of paramount historical importance to all Anishinaabeg. This document is important because it was written by the Chiefs of Manitoulin in Ojibwe and it details their understanding of two wampum belts that were given to the Anishinaabeg at Niagara in July of 1764. These two wampum belts are called the "Covenant Chain" and the "24 Nations" Wampum Belts.

A lot can be said about these two belts because they are the original foundation of the treaty relationship between the Anishinaabeg and the British. The Chiefs recited their understanding of the belts annually and most, if not all, of the Chiefs knew the "talk" on these belts, that is, they could recite what the belts represented. There are numerous speeches written in English about these belts, speeches delivered by Odawa Chiefs Ocaita (Okeda), Niskajiwenini, Mokomanish, Assiginack, and Ojibwe Chief Shingwaukonse. However, I believe this is the only Ojibwe version written down.

Numerous times, the Anishinaabe Chiefs were recorded calling this treaty sacred. This is indicated a number of times in this Ojibwe Petition as written by Chief Bemigwaneshkang:

Ambe ni-niijaanisidig. Gichimanidoo ni-noondaag ezhi-ganooninagog. Baanimaa pashagi-ishkibikag michi-booni-izhiwebak maandaezhi-ganooninagog.Gichimanidoo ni-noondaag nindikid gosha ni-niijaanisidig. "Come on my children the Great Being is witness of what I say to you. When the world shall return to darkness it is then only that these things [that I say to you] will end. The Great Being hears me I say so my children."

The Anishinaabeg considered the treaty that these wampum belts represented as sacred. Bemigwaneshkang here is reciting the words of the British representatives. The colonial authorities referred to the Anishinaabeg as 'children' and the king and his representatives were the 'great father'. Although this terminology is paternalistic to us nowadays, back then it was a metaphor. So even though the Anishinaabeg are referred to as 'children' they understood that these belts represented our autonomy and that they represented our Aboriginal Title to the land. Chief Bemigwaneshkang wrote to this effect in the first lines of the petition:

Geyaabi ningikendaan gaa-izhi-gaganoonadwaaba ningitiziimag apii ji-waakwajiwinadwaa awi-miigaazoyan. "Niwii-ako-naazhkawaa maaba gigichigami-imiwaang waa-bi-madaabiid. Oga-ni-dibendaan gidabinoojiim odakiim wadi wayaanag agii-ga-ganoonadwaaba ningitiziimag. Mii maanda ge-izhiwebiziyan. Mii sa maanda gaa-inadwaaba ningitiziimag, giin Zhaaganaash egooyan. "I know how you have spoken to my forefathers when you bid them go to war. "I wish to chase anyone [away] who comes near your lake." Your children shall possess their lands yonder – did you say this to my forefathers at the place where the water runs into the sea [Niagara]? Here is the place that will be yours [literally - this is what will happen to you (a.c.)]. This is what you said to my forefathers, you whom we call the English."

In this passage Chief Bemigwaneshkang referred to the boundary line that would come to be known as the "Royal Proclamation Line" which was an artificial boundary made by Great Britain after they defeated the French in 1760. Although this boundary was imposed, the significant fact here is that the Anishinaabeg retained Aboriginal Title to the land outside of the 13 colonies (which eventually became the United States of America). Manitoulin Island, the north shore of Lake Huron and Georgian Bay were lands proclaimed by the King of England as "Indian Lands". The Chiefs knew this already, of course, and they worked to assert their rights. After the government made its intentions known in 1861 that they wanted to open up Manitoulin to non-Natives, Chief Bemigwaneshkang made a declaration in his petition about Anishinaabe land ownership:

Nongo aapiji agidimaa-giziyaang azhonda ada-zhi-naaninaawitooyaang gaa-bi-dazhi-bimaadiziwaad ningitiziiminaanig ogii-dibendaa-naawaa maanda minis gayad zhaazha'ii biinish dash go nongo. Miinawaa dash eko niizhi-tana-ashi-ningodwaaswi eko-daso-biboonagag miinawaa ningii-bi-odisigonaa gichi-ogi-maa, ningii-bi-zoongitamaagonaa maanda ni-minisiminaa ji-aapiji-dibendamaang niinawi e-nishinaabewiyaang. Wiikaa wayabishkiiwed ji-wii-bwaa-bi-magoshkaajiiyamind. "Now I say that we are miserable here living in anxiety here where our forefathers lived, they were the masters of this Island since a very long time and are still at present. Twenty-six years have elapsed since the governor came here to assure us the possession of our Island that we Indians should be the absolute masters of it and that no whites should disturb us."

The "twenty-six years" and "governor" are references to the Sir Francis Bond Head Manitoulin Treaty of 1836. This was a treaty in which both the British Crown and the Anishinaabeg relinquished their claims and title to the land in order to make it a "haven" for all Anishinaabeg. Bond Head's plan was to remove all the Indians in Ontario to either the Saugeen (Bruce) Peninsula or Manitoulin Island.

The first lines of the 1836 treaty are "Seventy snow seasons have now passed away since we met in council at the Crooked Place (Niagara), at which time and place your Great Father, the King, and the Indians of North America tied their hands together by the wampum of friendship."

I consider the 1836 treaty to be the second treaty for Manitoulin, the first being these Wampum Belts. So as you can see, these belts are actually quite important and represent more than two people holding hands.

Visit www.mchigeeng.net for full transcript of the speech.

More next month.

Historian Alan Corbiere did presentation on Anishinabek treaties and wampum belts to Grade 7 class at Lakeview School in M'Chigeeng. *– Photo by Bnehns Gordon-Corbiere*

Hear the one about the suicidal muskrats?

By Ron Plain

We are not "Environmentalists," we are Aanishnaabek; our reverence for the land is not a conscious decision, it is a genetic predetermination.

This month thousands of Aanishnaabek youth will be making decisions that will point them in the directions of their professional lives; they are in their senior years of high school.

Ron Plain

Over the last few years I have had the pleasure to meet and work with a few Aboriginal Environmental Scientists. They are in demand, respected and have the pride of all of us. They have the knowledge of the Elders and the knowledge of a university education, a powerful combination. Regardless of which community you are from, I can say with confidence that your community, your family, your friends and we as Aanishnaabek people need you to look to the sciences as an academic and professional direction.

We are at a very important place in our path. Decisions made by government officials in the 1950s and 1960s pertaining to our resources, environment and culture are today up for renewal. We need the expertise in these fields to advise us. There is a limitless group of non-Aboriginal people who are willing to step in and advise us but it is with our own that we know that our best interests are truly at the forefront.

Two dead muskrats and a beaver were found dead together beside a creek. It sounds like the bad opening to a joke, however it's true and even for Aamjiwnaang this was an unusual sight. The Ministry of Natural Resources was called in to investigate.

The explanation offered from the MNR was that the muskrats had killed themselves. Suicidal muskrats – now that is a strange fact of muskrat life I didn't know. We should develop a muskrat suicide prevention program.

Wait, how does the dead beaver fit? Please, don't tell me beavers too have this suicidal tendency. The beaver was waddling along the creek bed, saw his two friends lying there and was so distraught he couldn't help himself – he too took the big leap into the great unknown. Sound far-fetched? We were attending a meeting with a group of government people and some First Nations representatives. I began to tell the story I've just relayed to you and was stopped by one of the Health Canada workers. "Hold on," he said with a chuckle, "I was just told this story by the MNR guys the other day". All at the meeting shared a laugh at the story. Ada Lockridge and I looked at each other with a smile and then it dawned on me. Are these people getting together after work and saying, "You won't believe what I got the Indians to believe today"?

Suicidal muskrats? C'mon now. The more this story is told, the more I realize it is not a funny story but a sad commentary on how we are still perceived as uneducated.

Ron Plain is a member of the environment committee of Aamjiwnaang First Nation.

Pesticides poisoning medicinal plants

CORNWALL – Researchers have begun compiling what promises to be the most comprehensive inventory of native medicinal plants in Eastern Ontario, starting with a small plot of land in a maple bush north of Cornwall.

The ambitious project is in response to concern among the Mohawk of Akwesasne over what they say is decreased potency in their traditional medicines.

People living on the reserve, which straddles Ontario, Quebec and New York state, suspect pollution along the St. Lawrence River has weakened plants in their area. So the community is working with South Nation Conservation and other partners to prepare a Naturalized Knowledge Systems Ethnobotany Inventory.

Richard David, assistant director of the environmental division at Akwesasne, says the Mohawks have tested the plants before, yielding some disturbing results.

"We discovered high levels of mercury and (the pesticide) myrex, and fluorides," David told CBC News.

"We decided if we have high levels here, is that a natural level, or is that something brought on by the industries?"

The two-year project, officially launched last week, is partially funded by a $147,000 grant from the Ontario Trillium Foundation.

Officials with the reserve and the conservation authority say they want to make sure the plants aren't accidentally over-harvested.

They want to prevent people hunting for wild garlic or ginseng, for example. Once they have all the data in hand, it will be closely guarded information. Even the community's experts in native medicine will only learn where the plants are on a need-to-know basis.

Ak'i/The Land

Renee Gurneau and Josephine Mandamin prepare for a traditional water ceremony, Mandamin has led groups of walkers around four of the five Great Lakes to call attention to the pollution and degradation of the water supply.

Our children need to learn about sites of cultural significance

By Ron Plain

LEECH LAKE, Minn – Standing on the pow-wow grounds of Leech Lake, Minnesota, site of the 14th annual Indigenous Environmental Network Conference, one is surrounded by the beauty of Mother Earth. Tipis, tents, trailers and a casino, this outdoor conference has all the makings of a pow-wow. This coming together of people is not a celebration though, more an opportunity to learn from the leaders and grassroots people of the Aboriginal Environmental Movement. They, we, are not an organized group of people but a haphazard collection of people who have had some victories, some losses in the fight for a say over the environmental conditions of our communities.

It is postcard pristine, tall deep green trees, an Eagle makes its way over to say hello and the faint smell of the cedar and wildflowers surround us. I do have to post a warning about the mosquitoes, who seem to treat insect repellant as an aperitif before the real feast.

Being invited to this conference is an honour. Facilitating workshops and being asked to be an opening plenary speaker is an affirmation of the work of the Aamjiwnaang Environment Committee.

The workshop was on a topic that is dear to me, one that I didn't know I would be co-facilitating until the same day – Sacred Sites.

What is a Sacred Site? That was the question asked of the participants at the beginning of the workshop. The answers were, not surprisingly, the same. It didn't matter if the participant was Lakota, Pima, Navaho, Aanishnaabe or Cree the answer was, "Everything is sacred." The Creator made everything about Mother Earth sacred. Following that statement each went on to explain in more detail the particular reasons for attending the conference and the situations regarding "Sacred Sites" on their home communities.

If everything is a "Sacred Site" then how do we define these sites that have greater significance to us? It doesn't matter the size of the site or how many use or acknowledge it – if we do not have a manner of adequately defining it then no one will ever know its significance.

For the time being I will use the term "Site of Spiritual or Cultural Significance". We learned of places like Bear Butte, (http://defendbearbutte.org), in the Dakotas, San Francisco Peaks, (http://www.savethepeaks.org), of Arizona and too many burial grounds under threat of development.

Who among us would have the knowledge and teachings of a "Site of Spiritual or Cultural Significance" in a community? A member or even an Elder of that community would be the logical answer, correct? There is a movement within the government to allow church leaders or government officials make that declaration for us.

One conclusion reached at the workshop was to have our children educated on our past. If your community is fortunate enough to have a school then work to insure that these teachings are a part of the curriculum. If there is no school use any means necessary to get these teachings out. On reservation or off reservation, within our traditional territories or within urban settings, "Sites of Spiritual or Cultural Significance" are everywhere and only we can define them.

Horrific environmental stories from communities all over North America were shared, some speaking with anger in their voices, some tears in their eyes, but all passionately and emotionally impacting stories.

I spent an afternoon with a coordinator from a group called, "Environmental Association for Great Lakes Education", EAGLE for short, who spends her time developing educational programs for students. Aamjiwnaang's story will now be included in her material. We learned communication is the key. How can I be expected to help if I hear nothing of an event? We learned about the Indigenous Environmental Network, (IEN), http://www.ienearth.org. An organization of dedicated people who work everyday to bridge the communication gap between communities. I learned that Aamjiwnaang is not alone. I learned that as I felt what others were saying they too felt what I was saying. Connections were made that will impact each of the participants. I learned there is hope.

Mno-bmaadziwin/Health

Teacher shares anti-flu 'recipes'

By Joyce Atcheson

EDMONTON – When David Gehue arrived at the Indigenous Peoples' "Healing Our Spirits" Worldwide Conference held Aug 6-11, the Mi'kmaq traditional teacher and medicine person said he was guided through the shaking tent to bring this message to the Peoples:

David Gehue

The Pandemic Avian (bird) Flu is to arrive in North America in October 2006, to last 30 days and will be spread by an airborne route.

In preparation, we are to store 30 days of food and good water in our homes. Do not use tap water at that time; it will not be safe. He suggests that when you go to the store, if you need such items as rice, flour, beans, nuts, seeds, etc. that you buy two of items at a time, keeping one for October. Don't forget the family pet's food.

Economics in North America are expected to drop significantly at that time so don't invest prior to November.

Five shaking tents will be in New Brunswick Sept 11-17 to consult the next 500 years' prophesies and anyone who wishes to attend is welcome.

Recipes to help us deal with the Avian Flu

1. Medicine for the Public to avoid contracting the flu:

It is to be worn on the person in a deer hide pouch, keeping the shiny side of the leather facing outward. Women who are on their cycles can use it too.

Find white water lily root, pull it out of the mud, dry it, and place ½ tsp of ground root into the pouch. Wear continuously.

2. Medicine to use by those over 5 years of age if we get the flu:

- ¼ tsp of dry powdered Weekay, also known as Calamus Root or bitter root
- ½ tsp of powdered sweetgrass
- ¾ tsp powdered white yarrow
- 1 tsp of Labrador tea

Boil 1 gallon of distilled water. Add the above medicines, boil for about 30 seconds and cool. Each affected person is to drink this 4 times a day. (amount to consume, not specified)

3. Medicine for children under age 5 years:

Use an amount of bear grease the size of a quarter (coin). Mix into it, 2 pinches of cayenne and the amount of honey that sticks to the end of your finger. Rub this on the child's chest and feet.

4. Medicine to cleanse the house:

Use 8" of blue spruce bough to burn in a 5-gallon metal bucket. Light the bough from below and take this smudge throughout the house. The smoke will purify the air.

UOI lobbied for flu pandemic funds

The outbreak of SARS several years ago in Toronto underlined the urgent need for First Nations communities in Ontario to take the necessary steps to ensure the protection of their citizens against any widespread disease outbreak in their communities.

Lobbying by Aboriginal political organizations including the Union of Ontario Indians led to $250,000 being secured from the First Nations and Inuit Health Branch (FNIHB) of Health Canada in fiscal 2005-2006 to undertake community planning in the face of the imminent Avian Flu pandemic. The 42 member communities of the Anishinabek Nation will share $78,300 to assist their pandemic planning efforts.

Ontario's Ministry of Health And Long Term Care has also developed a First Nations annex to the province's existing Pandemic Plan. Most Anishinabek communities have completed and submitted their pandemic plans, but federal and provincial health officials say First Nations in other provinces are lagging behind their Ontario counterparts. Nearly half of the 33 reserves in Saskatchewan's Northern Intertribal Health Authority do not have any pandemic emergency plan.

Dr. Kim Barker, a public health advisor to the Assembly of First Nations, blames bureaucratic squabbling over jurisdictional issues and resources.

Barker says the lack of clarity puts everyone at risk, as people need to know what to do and who to call in an emergency situation.

Bidaahban Healing Centre
4 X 4.5

Cossette Media
Far forward right
FRENCH
6 x 10

Mno-bmaadziwin/Health

Debbie Lipscombe, Orpha McKenzie, Sheila McMahon, and Dr. Roger Strasser at the conclusion of the Mii Kwen Daan ("Continuing the Dialogue") workshop outside Fort William First Nation's community centre building.

Cossette Media
Far forward right
ENGLISH
6 x 10

New medical school places high priority on Aboriginal links

By Rick Garrick

FORT WILLIAM FN – Better communications, more community engagement, and greater financial support for Aboriginal medical students.

Those were three of the recommendations to come out of the Northern Ontario School of Medicine's Mii Kwen Daan – Continuing the Dialogue workshop, which brought together about 100 Aboriginal, community, and health care leaders from across northern Ontario to discuss how to further engage Aboriginal communities in the ongoing development of the medical school.

"Community engagement is very important," said Sheila McMahon, co-chair of the school's Aboriginal Reference Group. "That's what I heard through the whole workshop."

Dr. Roger Strasser, NOSM's founding dean, was pleased with the results of the workshop, noting that there was a sense of satisfaction and excitement among the Aboriginal community regarding the medical school's four-week Aboriginal placement module, a component which had never been implemented in a medical school program before NOSM's successful experiment this past April.

"It was a breaking of new ground," Strasser said. "The Northern Ontario School of Medicine has a mandate to be socially accountable reflecting the cultural diversity of northern Ontario. Workshops like this help to ensure that the School of Medicine is succeeding in its efforts to engage Aboriginal communities into the school's programs. We look forward to working with the Aboriginal Reference Group to review the recommendations arising out of this workshop."

Both the Aboriginal Reference Group and the Aboriginal placement module were developed from recommendations suggested during NOSM's 2003 Follow Your Dreams Aboriginal workshop.

"The school's efforts to engage the Aboriginal communities of northern Ontario into its curriculum and administration are truly progressive," said Rosie Mosquito, chair of the Aboriginal Reference Group. "With a 'think-outside-the-box' approach, NOSM leadership has pushed the parameters for a successful medical education program."

The Mii Kwen Daan workshop, held Aug. 1-3 in Fort William First Natio, generated a series of recommendations in five key areas: communications – evaluate the mechanisms used to communicate with Aboriginal communities to maximize their impact and effectiveness; community engagement – provide further opportunities for students and community staff to interact and learn from each other to prepare them for community and cultural learning experiences; admissions – advocate for greater financial support for Aboriginal medical students and applicants; curriculum – develop additional opportunities to increase and sustain cultural awareness; and research – establish an Ethics Review subcommittee of the Aboriginal Reference Group. A final report on the workshop will be available at www.normed.ca in a few months.

Debbie Lipscombe, a member of NOSM's Board of Directors from Grand Council Treaty #3, explained that some Aboriginal youth may be encouraged to pursue their own medical school dream after interacting with medical students in their community over the four-week Aboriginal placement.

"It's important that the Northern Ontario School of Medicine offers Aboriginal students that opportunity," Lipscombe said, noting that financial support may be the only issue preventing them from pursuing their dream.

Although Aboriginal students are currently guaranteed two of the 56 seats available each year at NOSM, any that qualify for the remaining 54 seats are accepted. Six Aboriginal students were enrolled at NOSM this past year. The first medical school to open in Ontario over the past 30 years, NOSM has two campuses, one at Laurentian University in Sudbury for 32 students, and the other at Lakehead University in Thunder Bay for 24 students.

Bad drinking water blamed for cancer

THUNDER BAY, Ont. (CP) – The former chief of a northwestwern Ontario First Nation has a theory that the high rate of cancers among Nishnawbe Aski Nation communities is directly related to the water they drink.

"I know what I'm talking about," Frank Beardy of Muskrat Dam said in a presentation to an expert panel on safe drinking water for First Nations.

"It (cancer) was unheard of 20 to 30 years ago," said Beardy who lost his wife Lucy to cancer. ``Now, we have the highest cancer rate per capita among Canadian society.''

Nishnawbe Aski Nation covers an area that is about two-thirds of Ontario and includes 49 First Nation communities. Of these 49, 19 are under a boil water advisory.

Kinoomaagewin/History

THE RAINBOW picked up passengers at different government wharves and dances were held at an outside pavilion. Either Enock or Albert Crowe played the violin and passengers danced on rough pine floors – dancers of the day did not demand polished hardwood. Square dances were more in vogue then. The orchestra consisted of a violin and someone chording on a reed organ.
– from Life on the Lake by Mary Jane Muskratte Simpson (1953)

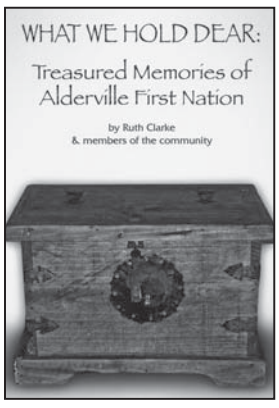
FRED SIMPSON was a marathon runner from Alderville who competed in the 1908 Olympic Games. In Peterborough a Simpson Olympic Fund was set up to raise $250 (to send Simpson to London). Once he was running along a road, a driver stopped in his horse and buggy to ask if he wanted a ride. "No thanks," said Simpson, "I'm in a hurry."
– from an essay by David Mowat

Community helped write Alderville history

ALDERVILLE FN – Author Ruth Clarke has produced the second volume of a creative non-fiction history of her adopted community: "What We Hold Dear: Treasured Memories of Alderville First Nation."

The first installment, published in 1999, was titled: "Before the Silence: Fifty Years in the History of Alderville First Nation 1825:1875," and depicted life for the Mississauga Ojibway during those times, including their migration from Grape Island in the Bay of Quinte to their settlement in Alderville.

Featuring 125 photos in its 128 pages, "What We Hold Dear" resumes the story in the late 1800s and continues to present-day life in Alderville, an Anishinabek Nation community located on the south shore of Rice Lake. It continues in the style of "Before the Silence", written from the point of view of fictional characters.



Two women figure prominently in the sequel. Aged but spry Kathleen Franklin, or Gate-gan as she is called, and Katie Chase, her great-granddaughter, narrate the story.

The two women are at home alone for a month during the summer when Gate-gan gives a trunk full of what she holds dear: photographs, newspaper clippings, university papers, recipes and memorabilia that she has collected throughout her lifetime, to Katie. As they go through the contents of the trunk their stories and lore become threads that weave a rich textured history of Alderville's past and recent history. Though Gate-gan and Katie are fictional characters, all that the two women discuss throughout the book is factual.

Members of Alderville First Nation share the by-line on this book in which they have either written chapters or provided information or photographs. In 1953, Mary Jane Muskratte Simpson completed a manuscript, "Life on the Lake", from which chapters have been excerpted and enhanced with photographs from Peterborough Centennial Museum and Archives of paddleboats, steamers and riverboats that once plied the Kawartha Lakes.

Dave Mowat, great-grandson of Fred Simpson, the marathon runner who ran in the 1908 Olympics, wrote an essay celebrating his ancestor's illustrious career. Research that Melody Crowe and Arlene Beaver conducted in 1981 during a summer project appears throughout the book; from the construction of the monument to recollections elders had about gathering wild rice on Rice Lake and other practices and traditions.

"What We Hold Dear" contains more than 125 photographs in 128 pages, and the paperback sells for $17.95 and is available from Sweetgrass Studios, contact sweetg@eagle.ca

Childrens Aid Society
job posting
6 x 6

Intergovernmental Affairs

In Brief

Chiefs and fishermen discuss authority

BLIND RIVER – Lake Huron Chiefs and fishermen met at the North Shore Tribal Council Head office in Blind River, Ontario on July 26th, 2006 to discuss the growing harassment of Anishinabek First Nation commercial fishermen.

Fisherman expressed extreme frustration with the system of the Ministry of Natural Resource's Aboriginal Communal Fishing Licenses.

Elders at the meeting expressed that fishing is more than just a trade to First Nations - it is an integral part of First Nation culture.

First Nation leadership described the situation as another example where First Nations are marginalized and the Ontario government obtains the wealth of resources over traditional territory.

Other discussions that arose from the meeting include the need for a First Nation based means of management of fisheries to protect the habitat of fish and include fish data analysis.

The goal is to develop a Lake Huron First Nations Fisheries Authority model by March 2007.

Staff

Allan Dokis
Director

Jason Laronde
Resource Management Council Coordinator

Melissa Stevens
Treaty Research Clerk

Nadine Roach
Forestry Coordinator

Barb Naveau
Forestry Assistant

Hazel Trudeau
Operations Support Officer

Website

http://www.beahr.com/aec/index/html

The Aboriginal EnviroCareers product has been developed as the pillar of Building Environmental Aboriginal Human Resource's (BEAHR's) career awareness activities. Its purpose is to provide both educators and students with a resource to explore environmental careers and gain a greater understanding of the breadth of the environment section. Find an EnviroCareer that suits you.

Hunters need to consider their ethics

Hunting season is upon us and during the months of September, October and even November the highway is owned by hunters, literally! Trucks, campers and trailers with ATV's are a common theme. It is hard to place a finger on what the buzz is all about, is it the thrill of shooting a moose, is it being one with nature, is it to get away from your spouse? Who knows? One thing is for sure, there are guiding principles each of us must follow when exercising our rights or a privilege to hunt for our non-native friends. We have heard Elders speak about being responsible harvesters and respecting mother earth and its creatures. There are many unwritten principles First Nation harvesters follow already and there are some general ethics both native and non-native follow. This article will look at the parity of hunting ethics for both First Nation and non-native harvesters.

Harvest with Respect

This principle is the hunter's honour and regard for wildlife. Having respect for animals is very sacred with First Nation harvesters. Giving respect for a harvested animal is important and the use of medicines such tobacco is a good way to honour the spirit of that animal. By placing tobacco around the harvested animal we are giving thanks for giving its life and sometimes a harvester might hang a piece of that animal on a tree for this animal to continue to prosper.

There are other aspects of respect that is common for all people and these include respect for fellow harvesters/hunters, the non-hunting public and a really important one, respect for the habit of these animals.

Hunt Responsibly

Responsible hunting begins with knowing what you are harvesting. Bringing different rifles with you to shoot different animals by the chance you stumble upon one is not being responsible. Know your game, know its habitat, and know how it migrates. Harvesters are obliged to gain the knowledge and skills to hunt confidently.

Shooting an animal from 300 yards is a bad idea and the chance of wounding the animal is increased. Using the right caliber rifle to shoot your game is another important factor in minimizing the chance of wounding an animal.

Be prepared; if you are out hunting ensure you have the resources to retrieve your animal. By being prepared one lessens the chances of spoiling their animal. First Nation harvesters are well-known within the community for ensuring that the animal being harvested is not spoiled. There are some teachings that are past down to today's harvesters on how to cool down an animal to avoid spoilage. In a First Nation community all parts of an animal are used, nothing is wasted. A moose for example, one might see the hide, hoofs, antlers, bones, and even some organs being used.

It is important for our youth have the teachings to hunt responsible. A hunter safety course for youth is a good idea if teachings can not be achieved from experience harvesters or Elders. In today's society, our youth have become more accustomed to a broad range of activities outside of traditional hunting and gathering.

Hunt Safely

Hunting safely has been a touchy subject for years between enforcement officers and First Nation harvesters. However, common sense and the know how to implement wise decisions is what separates a veteran harvester from the ill advised harvester. Knowing what you're harvesting is one thing, but knowing how to harvest is a completely different matter. An experienced harvester knows how to handle firearms and other instruments safely. Knowing the surroundings of where you are hunting is important and knowing your group or party's hunting methods increases our individual safety as well as the safety and health of others, hunters and non-hunters alike.

Although, traditional hunting methods such as night hunting has been the topic of scrutiny by the provincial government, veteran harvesters have shown the safe way of conducting this type of harvesting, while inexperienced harvesters have shown an improper way to this craft. Safety is the main characteristic when hunting and following safe procedures can be the difference in a harmonious livelihood.

Harvesting and Conservation

First Nation harvesters have demonstrated a continued stewardship to the land and conservation is of the utmost important practice for First Nation communities. Again, there many teachings within a community that are entrenched into the social and ecological well-being of its members. Medicine wheel teachings for example connect the land, water animals, seasons and other facets of the natural world to one another thus maintaining the balance of life.

All hunters should continue to ensure that hunting helps to sustain wildlife such that each animal, flora and other living things depend on one another. For example, when a harvester is ready to pull the trigger in site of a moose cow and calf together by sacrificing the cow you increase the chances for the cow to have new offspring, where as if the cow is taken then you would increase the chance of the calf's fatality. There are more guiding principles for ethical harvesting and more teachings that can be explored. Each harvester will have their own views on ethics, however by keeping the few in check identified in this article is a start towards managing a healthy environment for hunting.

Anishinabek harvesters Alan Ozawanimke of Sagamok Anishnawbek and Charles Serre of Nipissing First Nation.

MNR Bearwise
4 X 6

Shell Canada
full page
no colour requested for this ad

Anishinabek

Anishinabek Nation Political Office
Grand Council Chief, **John Beaucage**
Deputy Grand Chief, **Nelson Toulouse**
Chief-of-Staff, **Bob Goulais**
Executive Liaison Officer, **Monica Lister**
Executive Secretary, **Patricia Campeau**

UNION OF ONTARIO INDIANS Nipissing First Nation P.O. Box 711, North Bay ON P1B 8J8 Ph: 877-702-5200 Fx: 705-497-9135 E-mail: goubob@anishinabek.ca

NIIGAAN ZHAAMIN — "Moving Forward, Together"

Directors may become members of first cabinet

By Bob Goulais
Chief of Staff

NIPISSING FIRST NATION – In preparing for the first Board of Directors meeting for the new three-year political term, Grand Council Chief John Beaucage is proposing changes to the Portfolio System and a change in philosophy in preparation for a future Anishinabek Nation Government.

"If we are going to be governments, we are going to have to look like and act like governments," said Grand Council Chief John Beaucage. "The Union of Ontario Indians is the Executive Branch of the Anishinabek Nation Government."

Under Grand Council Chief Beaucage's proposal, the Board of Directors will be known as the Provincial Executive Cabinet of the Anishinabek Nation.

"When the time comes for the Anishinabek Nation to adopt an Anishinabek Nation constitution, we will already have a working model that will govern the Executive branch of our Government."

These proposals are consistent with the Political Manifesto which states (Article 10): "The day-to-day executive and administrative branch of the Government shall rest with the duly-elected Office of the Grand Council Chief and the Union of Ontario Indians."

A new portfolio system of the new Cabinet/Board will be loosely based on the Clan System and the responsibilities of the seven original clans:

- Anishinabek Nation Government (Crane Clan)
- Intergovernmental Affairs (Loon Clan)
- Lands, Resources and Justice (Fish Clan)
- Health and Healing (Bear Clan)
- Social Development and Communications (Marten Clan)
- Revenue, Finance and the Economy (Deer Clan)
- Employment, Training and Lifelong Learning (Bird Clan)

Chiefs Committees and/or Working Committees will be established to support the civil service and the portfolio holders. These would include a new Chiefs Committee on the Economy which was mandated at the June Grand Council Assembly as well as the new Chiefs Committee on Health. Other established committees will be integrated into the new portfolio system including: Child Welfare/Social Working Group, Chiefs Committee on Governance, Treasury Board.

A new Education Working Group will be established to oversee the operations of the Anishinabek Educational Institute.

The Board of Directors will be meeting on September 25, 2006 in Toronto to discuss Grand Council Chief Beaucage's proposals.

The 1st Provisional
EXECUTIVE CABINET
OF THE
ANISHINABEK NATION
and
UNION OF ONTARIO INDIANS BOARD OF DIRECTORS

John Beaucage, Grand Council Chief
Wasauksing First Nation

Glen Hare, Deputy Grand Chief
M'Chigeeng First Nation

Gordon Waindubence,
Grand Council Elder
Sheguiandah First Nation

LAKE HURON REGION

Patrick Madahbee, Regional Grand Chief
Aundeck Omni Kaning

Isadore Day, Board Member
Chief, Serpent River First Nation

Martin Assinewe, Elder
Sagamok Anishnawbek

SOUTHEAST REGION

James R. Marsden, Regional Grand Chief
Chief, Alderville First Nation

J. Edward Williams, Board Member
Chief, Moose Deer Point

Merle Assance-Beedie, Elder
Beausoleil First Nation

NORTHERN SUPERIOR REGION

Wilfred King, Regional Grand Chief
Chief, Kiashke Zaaging

Pierre Pelletier, Board Member
Chief, Red Rock First Nation

Frank Lewis, Elder
Pic Mobert First Nation

SOUTHWEST REGION

Tom Bressette, Regional Grand Chief
Chief, Kettle and Stony Point

Patrick Waddilove, Board Member
Chief, Munsee-Delaware

Ray Rogers, Elder
Aamjiwnaang First Nation

Long Lake settles with OPG

LONG LAKE #58 – The Long Lake No. 58 First Nation and Ontario Power Generation (OPG) are pleased to announce the signing of a Settlement Agreement that resolves past grievances. The settlement is an important step forward in exploring the potential for an ongoing relationship between the Long Lake No. 58 First Nation and Ontario Power Generation that could lead to a commercial relationship for pursuing the development of clean, renewable hydro power.

"We are pleased to have reached a settlement with OPG," said Long Lake No. 58 First Nation Chief Veronica Waboose. "And we look forward to building, together, a new trusting relationship based on mutual respect."

OPG's John Murphy, Executive Vice President - Hydro said: "This settlement comes as a result of a lot of hard work, cooperation and dedication by all involved. It recognizes the past and allows both parties to move forward together.

OPG looks forward to discussions that may lead to a future business relationship with Long Lake No. 58 First Nation that will benefit both parties.

The dispute, partly over the loss of some traditional land, dates back to 1938 and the First Nation announced the signing of the monetary settlement Aug. 31. The amount of the settlement has not been disclosed.

First Nation leaders hope the agreement will signal to other industries that they would like to plan resource development projects with them. A band spokesperson says they will be working with OPG to see a hydro generation plant built on the south end of Long Lake.

Anishinabek tackle matrimonial rights

By Bob Goulais
Chief of Staff

NIPISSING FIRST NATION - The Anishinabek Nation leadership didn't take much time off this summer, moving forward on a number of significant initiatives that have great implications for Anishinabek Nation communities. This includes the development of Matrimonial Rights and Equity Law to deal with the complex and difficult issue of division of real matrimonial property.

Wendy Grant-John

The Minister of Indian and Northern Affairs Canada, The Hon. Jim Prentice has taken steps to address the issue of equity and real matrimonial property on-reserve.

This has always been an issue for many First Nations people as the Indian Act prohibits non-status individuals from owning property on-reserve. When "mixed marriages" dissolve or the spouse with Indian Status dies, often the non-status spouse is unable to obtain equity from the matrimonial home and other marital assets. There have been reports of some First Nations forcing spouses and children out of the home and off the reserve following dissolution of the marriage or death of the status spouse.

Unfortunately, the Government of the day is approaching this from a typical conflict point-of-view, equitable division of marital assets and pitting the rights of women and children against the rights and jurisdiction of the First Nation.

"This government, when it sat in opposition, used scare tactics and worse case scenarios to bring light to this issue. This is not an issue of women and children," said Grand Council Chief John Beaucage.

Grand Council Chief Beaucage has been talking with members of the Anishinabek Nation Women's Council, the AFN Women's Council and women Chiefs about this controversial issue.

"Our women have been very clear about this. This is about status and citizenship. Our First Nations have the right to define who our citizens are and provide our own solutions in this area."

The Anishinabek Nation will be meeting with Wendy Grant-John, the Minister's Special Advisor on Real Matrimonial Property. Grand Council Chief Beaucage will be proposing the passing of an Anishinabek Nation law to address these issues."

"In all cases, the children will always be the priority, and in most cases, non-status spouses would be considered citizens and be subject to Anishinabek Nation law and citizenship codes. Grand Council Chief Beaucage hopes that the Matrimonial Rights and Equity Law will be ratified under the Governance Final Agreement that the Anishinabek Nation is currently negotiating with Canada.

"Equity and fairness will be at the heart of the law, rather than a focus simply on land transactions. Land will always be held in trust by the First Nations government. That is the basis of our communal society," added Grand Council Chief Beaucage.

Restoration of Jurisdiction

Chief Madahbee urges First Nations to occupy the field

By Mary Laronde

Aundeck Omni Kaning's Chief, Patrick Madahbee, says moving forward on governance processes and developing a First Nation constitution are crucial to the future of Anishinabek. "Governance processes are very important. These are community-driven processes about how the community wants to run its affairs now and for the next fifty years and more. By developing constitutions, First Nations are engaging in self-determination with a state of mind that we believe in ourselves and our rights and we have the capacity to govern ourselves."

Chief Patrick Madahbee of Aundeck Omni Kaning has served on its Council for 17 years, 15 as Chief. At 26, he became the youngest Anishinabek Grand Council Chief, a post he held from 1980 – 82.

Developing its own governance processes is old hat to Aundeck Omni Kaning. In 1992, the community adopted a custom election code and a membership code. "We even have a matrimonial property by-law and in some cases we are re-visiting governance items and modernizing them."

"All of these processes are part of an overall constitution," Chief Madahbee explained, adding that his community is about two years away from completing its constitution. "I strongly urge people to develop how things will progress in their communities. Occupy the field. If you don't it will be forced on you from the outside."

The Indian Act, the ill-fated First Nations Governance Act, and the newly proposed First Nation Governments Recognition Act (Bill S-216) are cases in point. A final agreement on governance would replace sections of the Indian Act dealing with elections, citizenship, and the operation and management of First Nation governments. A final agreement would also achieve Canada's recognition of two levels of government – one at the First Nation level and the Anishinabek Nation government level.

Chief Madahbee sees the Anishinabek Nation government as a central, neutral body that would be delegated certain authorities by the First Nations. "First Nation authority is paramount," he said, adding that economies of scale and the need for non-partisan responses to issues would determine the delegated authorities of a nation-level government.

"Justice and dispute resolution would be one area. I also see the Anishinabek Nation government as having secretariat, advisory and advocacy roles."

He also sees a role for tribal councils in the new, proposed governance structure of the Anishinabek Nation. "This is also part of the First Nations' delegated authority but on a more localized and regional basis to deal with shared issues, for example, on Manitoulin Island."

Regarding the traditional clan system of government, Chief Madahbee is a staunch supporter. "The core of our constitution may not be part of the written constitution. These written constitutions are practical and about management and administration of government. A written constitution clearly articulates how we are going to operate. But it's what's in our hearts that is the core of who we are. You can't drop out of being Anishinabe."

What differentiates Anishinaabe traditional governance from Canadian governance is spirituality, according to Chief Madahbee. "We understand our inherent rights as God-given rights. This is our way, given to us by the Creator, so we have to do things this way. For white people, the motive is often power and money, greed."

Aundeck Omni Kaning's recent Band Council Resolution supporting the *Anishinabek Nation Agreement-in-Principle on Governance* ("Governance AIP") makes a total of 23 First Nations now indicating they want to continue negotiations with Canada toward a final agreement.

"Up until the Kettle and Stony Point assembly in 2005 where the Grand Council adopted the resolution to implement comprehensive self-government negotiations, our Council was leery of the Restoration of Jurisdiction negotiation process because of its linkages to the parameters of the proposed First Nations Governance Act," said Chief Patrick Madahbee. "With this more comprehensive approach there is a greater comfort level."

ANISHINAABE GCHI-NAAKNIGEWIN

In this, our monthly column documenting the development of the Anishinabek Nation Constitution, we draw attention to the draft articles 8, 9, and 10. Article 8 covers the areas of Jurisdiction and Law Making Authority.

In the first part, article 8, very simply, details the areas of law that the Anishinabek Nation Government will have authority over as well as any other jurisdictions as delegated to it from time to time by the Anishinabek First Nations. The second part of article 8 outlines, in detail, the process of law making that the Anishinabek Nation Government shall use to enact laws. The Committee intended these to be very strict and stringent provisions so that there would be consistency in the manner that the Grand Council would perform its law-making function.

Article 9 provides for a short and simple means for the Grand Council to create the institutions necessary to efficiently and effectively operate the Anishinabek Nation Government.

In article 10, the Committee proposes strict provisions to govern the accountability of the government in the financial administration of the Nation's affairs. Principles such as prudence, openness, accountability, efficiency and effectiveness are the cornerstones of operating the government's affairs on behalf of the citizens. This article outlines the terms for the establishment of a Treasury Board and provides for the creation of rules and terms of reference to guide the Treasury Board. The Committee also felt that there needed to be a law created to provide for a system of financial administration that follows recognized elements of accountability such as budgeting and auditing.

The Committee invites your input – this is YOUR constitution. Please send your comments and/or recommendations for changes on the draft Anishinabek Nation Constitution to Mike Restoule at resmik@anishinabek.ca or rojinfo@anishinabek.ca or call, toll free 1-877-702-5200. You may view the entire rolling draft constitution on the website at www.anishinabek.ca/roj.

Article 8 – Jurisdiction and Law Making Process Jurisdiction

8.1 The Anishinabek Nation Grand Council shall have jurisdiction in the following areas:
- i) Administration and Management of Anishinabek Nation Government Operations
- ii) Anishinabek Nation Elections;
- iii) Anishinabek Nation Culture and Language
- iv) Other jurisdictions as delegated to it by the Anishinabek First Nations

Law Making Process

8.2 Any member of the Anishinabek Nation Grand Council may propose the creation, repeal or change of an Anishinabek Nation law in accordance with this Constitution. This shall be called the first reading;

8.3 Provided the Anishinabek Nation Grand Council has such law making authority, it shall either accept, in principle, as a proposed Anishinabek Nation Law or amend or reject the proposed law.

8.4 Within seven days of accepting in principle the Proposed Anishinabek Nation Law, a copy of the Proposed Anishinabek Nation Law and a Notice of the proposed law and impact analysis shall be forwarded to:
- i) Members of the four (4) Standing Advisory Councils
- ii) to the Chief and Council of each First Nation a notice of the proposed law and a copy of the proposed law

8.5 Within seven days of accepting in principle the Proposed Anishinabek Nation Law, a Notice of the proposed law shall be posted in public places as determined by Grand Council and such notice shall include:
- i) the title of the proposal law
- ii) a summary of the proposed law
- iii) the date, time and place at which Grand Council shall hear and consider submission respecting the proposed law
- iv) the address to which submissions concerning the proposed law may be sent.

8.6 Thirty days (30) after the notice of the proposed law is distributed according to the above, or such additional time as the Grand Council may decide, the Grand Council shall consider the proposed law by holding one or more meetings as provide for in the notice of the proposed law open to all Anishinabek Citizens.

8.7 All Anishinabek Citizens may make oral or written submissions to the Grand Council at the meeting held for this purpose.

8.8 After opportunity for Anishinabek Citizen comment, the Grand Council may, with respect to any proposed law,:
- i) approve or reject the proposed law, with or without amendments; or
- ii) defer approval or rejection of the proposed law to some later date that is set;
- iii) arrange to hold additional meetings to hear and consider the law further;
- iv) establish a committee to hear and consider further submissions.

8.9 When a proposed law is approved by the Grand Council, the original copy of the law shall be certified when signed by the member of the Grand Council presiding at the meeting at which the law was approved.

8.10 A law is approved by a majority of Grand Council and is in force on the date of approval or on a date specified in the law.

8.11 A procedural irregularity does not affect the validity of the law

8.12 Grand Council shall send a certified copy of the approved law to each First Nation and arrange to post a copy of the law in a public place in each First Nation within seven days of the law being approved.

Article 9 – Institutions of the Anishinabek Nation

9.1 The Grand Council under the terms of an Anishinabek Nation Institutions Act may create boards, agencies, or other institutions of the Anishinabek Nation Government.

9.2 The Anishinabek Nation Institutions Act, at a minimum, includes the requirement to state:
- Purpose, function and responsibility
- Duration or term
- Membership or makeup of an institution
- Relationship to the Anishinabek Nation Government
- Authorities of the institutions

Article 10 – Anishinabek Nation Financial Administration

10.1 Anishinabek Nation financial management and administration shall be:
- a) prudent;
- b) open, transparent and accountable to Anishinabek Nation Citizens;
- c) effective and efficient in the use of financial resources of the Anishinabek Nation.

10.2 Anishinabek Nation Treasury Board
- a) The Anishinabek Nation shall establish a Treasury Board which shall make recommendations to the Anishinabek Nation on any financial matters related to the Anishinabek Nation;
- b) The Treasury Board shall be chaired by an executive member of the Anishinabek Nation Government;
- c) The Anishinabek Nation shall establish rules and terms of reference for the Treasury Board, including as a minimum such matters as:
  - a. Composition and Frequency of meetings;
  - b. Rules of Procedure;
  - c. Accountability to Anishinabek Nation.

10.3 The Anishinabek Nation shall establish a law that will provide for a system of financial administration that shall as a minimum provide for the following:
- a) Presentation to the Anishinabek Nation and its citizens of the annual audited financial statements of the Anishinabek Nation Government;
- b) Presentation and approval by the Anishinabek Nation of draft financial budget of the Anishinabek Nation;
- c) Appointment of an Auditor;
- d) Tendering of contracts;
- e) Regulations concerning access to financial information.

Restoration of Jurisdiction

Garden River First Nation constitution development committee members discussed their project with UOI technical support staff. From left to right, back row: Merle Pegahmagabow, Fred Bellefuille, Joe Jones, and Mike Restoule. Middle row: Jackie Richard and Kristen Jones. Seated: Chris Belleau and Mary Laronde.

Garden River committee eager to move forward on constitution

By ROJ Staff

Garden River First Nation's constitution will mirror what the community wants, according to the members of its newly-formed consitution development committee.

Committee chairperson, Chris Belleau, sees a First Nation constitution as a means to "displace the laws of foreigners." "Our constitution will protect our people even further," he said, adding that Anishinabek are exercising authority on the ground now. "If our laws are good they will stand."

The Garden River First Nation committee hosted Restoration of Jurisdiction (ROJ) technical staff at a meeting in their Council Chambers July 13. Union of Ontario Indians Legal Counsel, Fred Bellefeuille offered a PowerPoint presentation on the background of the ROJ project and why it is timely for Anishinabek First Nations to establish constitutions.

Education Head Negotiator, Merle Pegahmagabow gave a update on the negotiations for a final agreement and a fiscal transfer agreement on restoration of our jurisdiction over education.

Pegahmagabow explained the requirement in the agreement for a participating First Nation to have the constitutional authority to enact an education law. Mary Laronde discussed communication and consultation principles and gave some practical examples for involving First Nation citizens. Special Projects Coordinator, Mike Restoule and Kristen Jones, Garden River Constitution Development Coordinator, organized the meeting.

Anishnaabe Kinomaadwin Nongo - Anishinaabe Pane

Anishnaabe Education Today - Forever Anishinaabe!

Anishinabek

A 3-day Education Conference, Oct. 3-5, '06

hosted by the Restoration of Jurisdiction Project and the Education Working Group to discuss the implementation of our Anishinabek Education System

CONFERENCE **GOALS**

To solicit input and support for the:
- Participating First Nations Delegation Agreement
- Participating First Nations Funding Distribution Agreement
- Participating First Nations Community Ratification

CONFERENCE **SPECIFICS**

Location: Holiday Inn, Sault Ste. Marie, Ontario.
To book a room please call the Holiday Inn Toll-Free at 1.888.713.8482
Registration Fee: NONE. Conference participants are responsible for travel expenses.

Who Should **ATTEND**

- Anishinabek First Nations Chiefs and Councillors
- Band Managers, Finance Officers
- Education Directors/Counsellors
- Principals/Teachers

Conference **HIGHLIGHTS**

Keynote Speaker: Dr. Seymour Epstein, Executive Director, Board of Jewish Education
Vice-President for Jewish Education, Board of Jewish Education

Who to CONTACT to **REGISTER** or for more **INFORMATION**

Dave Shawana, Education Working Group Coordinator
Toll-Free at **1.877.702.5200** Email **shadav@anishinabek.ca**
Website **www.anishinabek.ca/ROJ/education**

Governance forum celebrating First Nation successes

On August 15-17, 2006, Wikwemikong Unceded Indian Reserve played host to a fantastic conference entitled "First Nation Governance Forum – Best Practices Fostering Community Success." The ambitious three-day agenda was delivered to conference participants by an impressive lineup of keynote speakers and workshop facilitators.

One of the key themes of the conference was the focus on aboriginal communities succeeding in ventures thereby bringing growth, prosperity and stability to their economies. As presenters highlighted on more than one occasion during the conference, many of these ventures were accomplished through good decision-making, which was based on strong governance structures.

Success Stories

"Sharing the great successes communities have achieved is one of the best ways to move forward as a Nation," said Self-Government Project Manager Jamie Restoule. "This conference is a perfect example of community leaders, technicians and membership coming together to share, learn and plan for the future," he added.

Keynote speakers Chief Clarence Louie of the Osoyoos Indian Band and Bernard Christmas of Membertou First Nation shared their respective economic development success stories. While each stressed that economic development is one of the keys to moving forward, they also focused on the importance of developing the lines of communication within communities.

In addition to the keynote speakers, participants were treated to enlightening workshop presentations focusing on themes such as effective administration practices, community decision making processes, redress mechanisms and community development and governance. All featured the progressive development that First Nation communities are making, both within Ontario and across Canada.

Strong governance structures and practices

The 23 Anishinabek Nation First Nations currently supporting the Anishinabek Nation Governance Agreement negotiations through BCR support can certainly attest to the importance and benefits of strong governance structures. With the Governance Agreement-in-Principle signing scheduled for November 2006, Anishinabek Nation communities will be one step closer to determining and implementing governance structures under their own jurisdiction.

Closing comments by both the conference chairs and participants highlighted three main points: be proud of the accomplishments First Nations have made and continue to make; take the information and knowledge from this conference and put it to good use; and, remain focused on the long-term goals, as change takes time.

2006-07 Capacity Development Committee workshops

The Capacity Development Committee met on July 6, 2006 to determine the workshop topics for this fiscal year. The topics discussed came from a list previously developed in 2002 and over the last three years there have been approximately 12 topics addressed with some of the topics being offered more than once.

The discussion with many if not all of the topics stems from a history of lack of funding and resources in our communities. In the area of Community Development, for example, we talked about the barriers preventing communities from advancing – things like government funding not being made available on a timely basis, questions like why do we have to operate on year-to-year funding and never sure if funding will be made available to continue. Communities are busy trying to maintain the basics resulting in the community agenda not being able to move forward. There is a need for comprehensive community planning and the communities must take ownership in order to advance themselves.

These two-day workshops are aimed at providing the First Nation communities within the Anishinabek Nation with an opportunity to further develop capacity levels in key identified areas.

Workshop themes: (1 theme per two-day workshop)

1) Community Development
2) Language (Maintaining our language,
   Strategies for teaching the language)
3) Assimilation and Sovereignty
4) Youth (Mentorship)
5) Membership and Citizenship
6) Economic Development

Once again the plan is to hold each of the workshops in the First Nation communities and, as in the past, a call for proposals will go out to the First Nations to host a workshop in their community.

When funding is secured a complete schedule of the dates and locations will be made available.

Ezhoosgaged/Arts

Hiawatha seen by Anishinaabe eyes

GARDEN RIVER FN – From 1900 until 1967 the Garden River First Nation collaborated with local entrepreneurs from the Sault Star and the Canadian Pacific Railway to mount a stage performance of Longfellow's epic poem "The Song of Hiawatha." The play became an international sensation and toured major cities in Canada, the United States, Europe and England.

In August, the community invited Alanis King – playwright in residence at the Indigenous Theatre School in Toronto – and Floyd Favel – from CBC Radio's "Dead Dog Café" – to work with 12 youth from the Garden River and Rankin First Nations to re-write Longfellow's original epic – exploring this legacy for a new generation. They staged three 45-minute performances of the new interpretation of "The Song of Hiawatha," as seen from the Anishinaabe perspective.

King and Favel have explored the original mythology and history on which Longfellow based his epic in order to highlight the major themes to be addressed in a contemporary version of Hiawatha.

Research suggests the main stories in the poem come from the Anishinaabe tradition and that Longfellow incorporated the Haudenosaunee (Six Nations) name 'Hiawatha' for the work to be more accessible to a white audience. This project focussed on highlighting these local origins and history, rather than the Haudenosaunee history of 'Hiawatha.'

Hustling their bustles – Dan Commanda and Susan Fitzmaurice conducted a bustle-making workshop in Nipissing First Nation. Participants were walked through the difficult process of creating a traditional dance bustle from scratch. Dan, left, a long-time traditional dancer, is a also a professional crafts person who specializes in beadwork, leatherwork and regalia-making. This workshop was a part of a series that was presented across Anishinabek Nation territory. *– Photo by Perry McLeod-Shabogesic*

Bebonang's self-taught art does reflect his life

By Ray Fox

M'CHIGEENG FN – Variety is the spice of life for self-taught artist Stephen Bebonang.

Working out of his home-based studio in M'Chigeeng First Nation, he produces art from birchbark, wood, leather, canvas paper, and more recently, mirrors.

He says his mirror art is a reflection of his healing journey as an Anishnaabe.

To start, he draws an image on the back of a plain mirror, a design that has some personal significance. Then, with a fine tip, he traces the drawing once, erasing the pencil marks, then continuing to widen the line. Once the etching is complete, he uses paint to fill in.

Stephen Bebonang and his mirror art.

Stephen regularly uses the clan system in his imagery.

"Using what I know, the animals that I draw bring more of an inspiration into what I do."

The more he uses an animal, the clearer he understands and identifies with it, he says. His art doesn't only come from Aboriginal images, but also interpretations of other peoples' comfort zones, and comfort motifs.

"The mirror is an everyday accessory," he says. "We look in the mirror every day. I'm proud of what I see when I look into the mirror. I can tell myself I am succeeding in what I do, and I am succeeding in my healing journey."

Stephen says his wife and three children – one child on the way – play an important role in his artwork by providing him courage and inspiration.

"When I'm working on my mirrors, and they're up on the wall, I see my family. It brings great pride in me; it makes me proud to be who we are, to be Anishnaabek."

Anishnaabek are all survivors, he says, and all native people are gifted with artwork, culture, and beauty. He sees his mirror art as a "mere reflection" of Anishnaabek identity, knowledge, and understanding of who we are, and the healing journey that we are all on today.

Stephen hopes to be more involved in exhibiting his work on Manitoulin Island, where he was working for the Great Spirit Circle Trail at the Ojibwe Cultural Foundation and also the OCF Artist-in-Residence.

Public Energy Peterborough
Honouring Theatre
6 x 8

Nishnaabewin/Culture

Grandfather drum comes back to Kettle Point

By Bob Goulais

KETTLE AND STONY POINT – This October will mark the first time full-fledged Midewiwin ceremonies will be held on Kettle and Stony Point territory in over 80 years.

Three Fires Midewiwin lodge members, consisting of Anishinabek from across Turtle Island, including Ontario, Michigan, Wisconsin, Minnesota, and Manitoba, will conduct.Harvest Thanksgiving Ceremonies at the Lambton Centre in Kettle and Stony Point October 5-8. Lodge building will take place earlier in the week with the sacred fire being lit Thursday, October 5 at sunrise.

"1926 was the last time there was a Midewiwin ceremony at Kettle Point," said Jason Henry, a Kettle Point citizen and one of the organizers for the Harvest Thanksgiving Ceremonies. "1929 was the time the Grandfather Water Drum left."

The Grandfather Water Drum is the presiding drum of the Midewiwin Lodge and is the embodiment of Mide-manidoo, the Midewiwin Spirit. Three Fires Society Grand Chief Edward Benton-Banai and Eastern Doorway Chief Jim Dumont will lead the ceremonies over four days.

"Our community is so ready for this, ' said henry. " The general feeling is that these ceremonies would be beneficial. People are saying it's a good thing and they support it, including a lot of youth." The people of Kettle and Stony Point have had their share of challenges including the annexation and reclamation of Camp Ipperwash and Ipperwash Provincial Park, culminating in the 1995 shooting death of Anthony 'Dudley' George. Most recently, according to Henry, the First Nation is dealing with prescription drug abuse and coping with the seemingly endless deaths of elders and community members.

Grand Chief Bawdwaywidun (Edward Benton-Banai) gives traditional Midewiwin teachings at Three Fires ceremonies.

With the hosting of the 2005 Anishinabek Nation Unity Gathering, and now with the hosting of Three Fires Midewiwin Ceremonies, the fortunes of the community are beginning to change and community healing is taking place.

"There is still a lot of healing work that we all must do," said Henry. "The hosting of these ceremonies will go a long way to deal with our social problems."

Among the ceremonies that take place include pipe ceremonies, women's water ceremonies, feasts, socials and sweat lodges. Initiates of the Three Fires Midewiwin Society will be presented with their sacred Megis Shell, which symbolizes new life and a link with the Spirit World.

"As one of the first few Midewiwin people, we had to go out somewhere and find that life and bring it back. But this year, we have ten new initiates," said Henry. "They are going to experience part of their journey in their own community and with their family." A lot of preparation went into simply exploring the idea to host such an event, which will bring in between 800-1000 traditional people, local participants and visitors. Part of that preparation includes learning more about the significance of their own First Nation and its role in Midewiwin history.

Eastern Doorway Chief Jim Dumont shares teachings at Bad River ceremonies of Three Fires Midewiwin Lodge.

"We talked about the Migration and our ancestors that were established here in Kettle Point," said Henry. " At some point in our history, some of our people moved across Lake Huron to Black Swan Creek (present day Mount Pleasant). That was where the name Aazhoodenah, crossing over town, came from. That's where the Migration left here and went towards the west."

Henry says the mysterious round stone formations called "Kettles" are evidence that the Midewiwin Lodge and Grandfather Water Drum will be at home in their surroundings this October.

"No matter where those round stones are, the Grandfather (water drum) was there," he says.

Spirits attend wedding

By Shirley Honyust

SUDBURY – The spirits attended the July 15 traditional wedding of Herb Nabigon and Annie Wenger.

Herb is from Pic River First Nation, a member of the Loon Clan, who follows the traditions of his ancestors. He is a member of the faculty at Laurentian University where he teaches Aboriginal Healing Methods to students in the Native Human Services Social Work Program. He and Annie met approximately a year and a half ago, at the home of their mutual friends, John and Beth Beams, of Fort Wayne, Indiana.

Vince Pawis, Shawnaga First Nation, Eagle Clan, officiated at the traditional wedding ceremony for them. Herb works as a visiting Elder at Sudbury Jail, where Vince coordinates Traditional Aboriginal Healing Programs for Native Inmates.

Vince stood in the east, aided by pipe carriers Doug Williams (north), George Sioui (west), and Leo Yerxa (south). By performing the pipe ceremony Vince was able to call in the spiritual Grandfathers to witness the marriage.

"In our tradition we are not allowed to marry within the clan," said Herb, "and the witnessing by the spiritual Grandfathers is a very deep and honoured tradition, at least 15,000 years old.

Wedding party, from left: Georges Sioui, Leo Yerxa, Herbert Nabigon, Annie Wenger-Nabigon, Vince Pawis, Doug Williams.

The main purpose of joining the eagle feathers is not only to connect with each other but with all of creation."

Two golden eagle feathers were given to Herb by Leo Yerxa, and these were used in the wedding ceremony.

Best man was Duncan Michano from Pic River, and his wife Dorothy – Herb's sister – was Annie's matron of honour and official wedding planner. She picked the site at Burwash Landing, and gave instructions on how to construct the wedding arbour, with the assistance of Tim Simon. Dorothy Jr. Nabigon prepared cedar tea and blueberries for the ceremony.

Herb and Annie wanted a very traditional wedding that did not incorporate Christian customs, and their wedding arbour was left standing for the next happy couple, whoever they might be.

Herb's son and daughter, Clem and Alana, did a fantastic job of emceeing the wedding feast, held a couple of hours later at the Jubilee Centre in Sudbury. The foods for the traditional feast were all chosen and prepared by Marsha Nawash, and a Spirit dish was made up before the guests were served.

Instead of having a civil ceremony, Herb and Annie chose to have their traditional marriage recognized as equal to marriage by the state. In this regard, a letter was written by Chief Dan Couchie to the Hon. Jim Prentice, Minister of Indian Affairs to express the council's support and recognition of this type of marriage.

Shirley Honyust, Oneida of the Thames, B.A., is continuing her studies at Laurentian University in Sudbury.

Augustine Lexie (LuLu) presents his large donation for the Blue Sky Teaching Lodge to sister Norma Fawcett just before the powwow in Lake Helen.

Teaching lodge on the web

By Cindy Crowe

RED ROCK – The Ozhaawashko-giizhig (Blue Sky) Traditional Teaching Lodge has a website-- www.blueskyteachinglodge.ca.

Jeanette Posine and her business www.netbizconsulting.com has helped lodge organizers create the temporary website until a college media class creates a permanent site as a fall semester project.

The first personal "donation" to the Teaching Lodge was made by Augustine Lexie (affectionately known as "LuLu") and his gift will be publicized with a large cheque posted at the Nipigon Tourist Information Centre.

Blue Sky's incorporation is being prepared at the office of Thunder Bay lawyer Kevin Brothers. The four officers will be Norma Fawcett (President), Cindy Crowe (Vice-President), Andrina Couch (Secretary) and Tom Borg (Treasurer), and plans are to create a board of seven directors and develop a set of corporate by-laws.

One of Blue Sky's strong supporters, Elder Glenda Haskell of the Red Rock Indian Band, has passed away, and we will miss her. We would like to express our sincerest condolences to her family and friends.

The next open meeting will be at the Community Hall at the Ojibways of Pic River First Nation, in Heron Bay, Wednesday, Sept. 20 starting at 12 noon. For more information contact Norma Fawcett at (807) 887-2205 or Cindy Crowe toll-free at 1-888-852-5856.

Dnakmigziwin/Sports

Team Ontario ends second overall

OHSWEKEN – Team Ontario finished second overall of the 34 delegations competing in the 2006 North American Indigenous Games.

Over 7,000 Indigenous athletes representing 500 Nations from across Turtle Island – 23 from the United States, and 11 from Canada – competed in the July 2-8 event in Denver, Colorado. Team Ontario captured 96 medals – 30 gold, 38 silver, and 28 bronze. Team Saskatchewan's 209 medals far outdistanced their competition. New Mexico finished third with 89 medals.

"Thank you to all of the athletes, sport leaders, coaches, managers, parents, mission staff, and host tryout communities and volunteers for making Team Ontario 2006 a huge success," said Kris Johnson, Team Ontario Chef de Mission.

"We are also very thankful to the Ministry of Health Promotion, Dreamcatcher Fund, Ontario Federation of Indian Friendship Centres, Darren Harper, and board of directors and staff of the Ontario Aboriginal Sports Circle for all of your financial and moral support generously offered to Team Ontario 2006."

Results are available on the OASC website www.oasc.net and the N.A.I.G. website www.naig2006.com

Team Ontario juvenile girls' basketball team members: Lindsay Hill, Jazi Folgers, Mekwan Tulpin , Danielle Vanevery, Emily Nakogee, Rosie Nakogee, Tessa Matthews, Quazance Boissoneau, Mariah Jourdain, and coaches Sara Levesque and Sarah Jackson.

Juvenile girls had hoop success

By Quazance Boissoneau

GARDEN RIVER FN – I have returned home after competing at the North American Indigenous Games. It was a terrific experience. I tried to wave when cameras went by, but there were over 10,000 Anishinabek in attendance.

Our juvenile girls' basketball team finished sixth of 23 teams competing. I averaged six points a game, and maintained strong defence for Team Ontario. The girls finally got a coach the night before our first game, but we still finished first in our division with a 3 - 1 record, demolishing Team New York 59- 7, beating Team Wisconsin 40- 34, killing Team British Columbia 42-28, but losing to Team Michigan 34- 40.

I would like to thank Kewadin Casino and Basketball Canada for lending their support to my raffle. Also, to the raffle ticket buyers for helping me fundraise. Also I acknowledge the contribution, of the Dream Catcher Fund for helping our teams financially. I also would like to say miigwetch to the Ogema of Garden River First Nation for supporting the fundraising efforts by contributing financially. Lastly I would like to thank everyone who wished me luck from the community.

Thanks to all those people for allowing me to travel and play a higher level of basketball. I have been playing high school, and spring league level basketball with the White Pines Girls basketball team. I was very excited when I was invited to play on Team Ontario.

In the fall of 2005 I competed in the regional tryouts and was invited to the provincial in Rama First Nation. After our tryouts, I was then invited to be on Team Ontario.

Although we did not receive medals, Team Ontario was the highest ranking team from Canada. I am happy to have played with a terrific group of girls, and pleased to have met so many other basketball players from Ontario and across North America.

Jordan 'Gar' Penasse of Nipissing First Nation stands with his medal haul beside Lake Nipissing where he first learn to swim

Penasse collects record 8 medals in swimming

By Perry McLeod-Shabogesic

NIPISSING FN – Jordan Penasse – his friends and family call him "Gar" as in Gar Pike – is a very tall, shy and modest young man. Even after capturing a record eight medals in the swimming competition at this summer's North American Indigenous Games (N.A.I.G.), Jordan was reluctant to boast about his amazing feat.

"I knew I would do well after the first few races and getting to know my competition," the 15-year-old said. "I am more of a sprint swimmer but I did okay in the distance races too."

"Okay" translated into medals in all six individual and two team relay races he entered in the Denver, Colorado event – three gold, three silver, and two bronze.

"Eight medals for his first time competing at this national level is incredible," says mother Karen Penasse who nervously traveled down to Colorado with him through "Tornado Alley." "We never expected anything like this and we are so proud of him."

Jordan was late jumping into the pool and started competitive swimming at age 13. After accompanying his mom to watch some swimming at the local pool in Sturgeon Falls, Jordan was bitten by the water bug. Usually not too excited about anything he quickly began to love the water and the competition. It was only a matter of time before he made his presence felt in the pool. He was the first swimmer in his local club to ever win the high points trophy in his first year on the team.

Now six feet, two inches tall Jordan is a natural in the water. Because of his height, slim build and aggressive nature in swimming competition, he was given the local nickname "Gar Pike", or "Gar" for short.

Playing the Creator's Game with spirit, skill

By Denise Desormeaux

LONDON – Magnificent displays of skill, spirit, team unity, and respect were demonstrated July 14 to 22 during the 2006 Warrior World Lacrosse Championships.

Twenty-one teams travelled from the four-corners of the world to play "The Creator's Game" at the University of Western Ontario's TD Waterhouse Stadium and North London Fields.

Lacrosse is a spiritual tradition for the Iroquois "Haudenosaunee" people. Their belief is that lacrosse is played for Creator's enjoyment, to heal and restore harmony to the people, as well as the Natural World. The French Jesuits, when first witnessing the game, referred to the ball and webbed stick play, as "le jeu da crosse." In Mohawk, it translates to "the hon tsi kwaks eks," in Onondaga: "guh jee gwah ai", and in Oneida: "kahl^s."

Tracy Shenandoah, Onondaga, the Iroquois team's Spiritual Advisor, was pleased with the team's effort in placing fourth behind Canada, the U.S.A. , and Australia.

"It was very emotional for me, to watch them. You could feel the energy building all the time. It was a really good feeling. I reminded the team of the game's origin, and to keep a good mind when they play."

Sim Elijah, Oneida, described the advantages of London hosting the World Lacrosse Championships. "I think it's good for lacrosse in our area, especially because we've been bringing it back to our community within the last 13 years, or so. It's good for the younger guys to see players from all the Six Nations communities, from all Haudenosaunee territory. It's hard for our young people to look up to people – but here, you're looking at a world-class event that we're involved in, and that feels pretty good."

The Iroquois were encouraged by their fans waving Hiawatha and Confederacy banners.

JD Jones and other Iroquois Team players were encouraged by fans waving flags.

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

Boutique's best sellers moccasins, birch baskets

By Rick Garrick

SIOUX LOOKOUT – Ronna Bruyere has always enjoyed shopping in the big-city's one-of-a-kind gift shops.

Because she's enjoyed the experience so much, Bruyere recently brought her own taste of the city, Northern Imports n-Boutiques, to Sioux Lookout, where she has lived since the early 1990's.

"I'm trying to bring a little of the city shopping atmosphere here to Sioux Lookout," the Couchiching First Nation band member and nurse/health care worker says, explaining that she sells unique, one- of-a-kind gift items in her shop. "I don't buy anything by the case lot."

Bruyere's 700 sq. ft. shop is filled with a wide variety of Canadian handmade gifts, ranging from Native artist Debbie Kakegamic's handmade Deboriginals greeting cards to refurbished antiques to moccasins and dreamcatchers by Native craftspeople from many of northern Ontario's fly-in First Nation communities, including an Elder from Bearskin Lake who now lives in Sioux Lookout.

"I can order anything from her and she will make it," Bruyere says. "It's excellent quality."

Ronna Bruyere's boutique, *Northern Imports*, features one-of-a-kind Canadian handmade gifts.

Bruyere also sells Indonesian ornaments and vases, wall hangings, a line of golf wear, her own line of faux stained-glass lamp shades, and a line of Intarsia inlaid wood art pieces depicting designs by North Caribou Lake First Nation artist Saul Williams and carved by Terry Reynolds, a longtime Sioux Lookout woodworker who now lives in southern Ontario. "My big sellers are the Native crafts," Bruyere says. "The dreamcatchers, moccasins and birchbark baskets. I get a lot of tourists from the States."

Bruyere also sold out of her line of faux stained-glass lanterns and most of a line of blueberry prints this summer, which was a far busier season than when she first opened her shop last September in a former hair salon on Front St. near the entrance to Sioux Lookout's downtown business area.

"My gift baskets were a big seller too," Bruyere says, adding that the baskets, which range in price from $25 to $100, are all uniquely designed, with the contents selected according to the recipient's needs. "I'll get a little story of who they are, what they do."

Bruyere, who recently designed a gift basket for a fishing guide which wasn't a basket at all – it was an antique tin filled with chapstick, guiding supplies and a fishhook covered with beadwork – and a set of 19 gift baskets for a family reunion, finds that her creative efforts are helping her business grow. She now employs two staff and her store contains $15,000 to $20,000 in stock.

Before opening her business last fall, Bruyere paid about $10,000 for a complete interior renovation of her rental space to meet Sioux Lookout's fire code.

"We had to double drywall," she says. "That was a major expense. I'm not funded by anybody – it's all out of my pocket."

She also recently renovated the front of the building with about $2,500 of her profits to blend in with the other businesses on the block, which include an upscale coffee shop and a long-established sporting goods store, by painting the white siding blue and setting up an arbour along the sidewalk.

"Everybody here just loves it," Bruyere says. "I'm trying to blend in with everyone here on the block. It's a very good location."

Masonry trade school trains over 500 Natives

By Rolf Cohrs

GRAVENHURST – It was 1997 when I decided to retire and take life a lot easier. I had been spending the preceeding seven years running a masonry company and also working as an apprenticeship instructor at the same time.

But I decided to admit an application to set up a trades school in Gravenhurst but with a slight twist – it would only be accessible to Metis and Native clients. It was a very hard sell to get the Ministry of Training, Colleges and Universities (MTCU) to accept this concept. A compromise was reached whereby the school would receive no financial aide from the province to operate. We were now in business.

By the end of the first year, an additional instructor was hired for Gravenhurst and a new training centre with an instructor was set up in the old fire hall at Matagami FN. Year two saw an expansion to Sault Ste. Marie and another expansion to London, Ontario, the following year. None were permanent. Each location ran for a year or two.

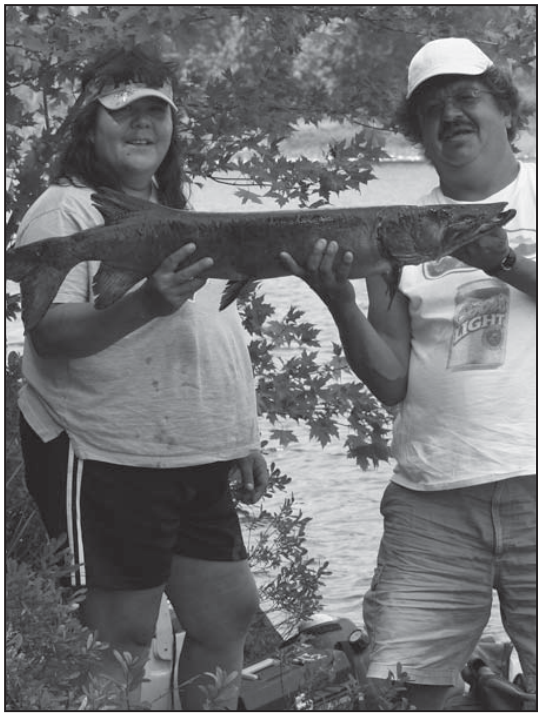
In the nine years of the school's operation, we have trained Navaho from Oklahoma, Piute from Nevada, Deni of the Yukon, Innu of Labrador, Mohawks from Vermont, Inuit of Nunavut and Natives from right across Canada. One student was a Native from Peru, who completed his first-year apprenticeship this past spring. In nine years, we have trained over 500 people with about 50 apprentices. Each instructor's class size is about 8 students.

Ontario School of Masonry
4 x 2

First-year apprentice graduates of the Ontario School of Masonry in Gravenhurst were quick to land employment. Louanne Andrews, left, Whitefish Falls First Nation(Birch Island) worked as a bricklayer in Parry Sound, Craig McGregor, right, also from Whitefish Lake, was hired by The Stoneman at Sheguiandah FN, and Sam Hughes, Iqualuit, accepted a mason's job in Barrie. Chief OSM instructor Andrew Cohrs is in the background.

Rolf Cohrs, right, founder of the Ontario School of Masonry, was presented an Anishinabek Nation flag to recognize the school's record of training 500 Native students in its nine years of operation. Gravenhurst Mayor John Klinck and Wahta Mohawks' Elder Lila Commandant help display the flag during the town's second annual Native Celebrations, organized by Cohrs. *– Photo by Maurice Switzer*

Giigoonh/Fishing



Muskie surprise
John and Mabel Dokis from Dokis First Nation hold up a surprise Muskie catch in Lennon's Lake during the Dokis Lakes Assessment Project. Eleven lakes in total were surveyed to assess what species resided in them. "Our lakes both big and small seem to be doing okay" says fisheries technician John Dokis. The project ran five weeks from July 31 to September 1. Bass, pickerel, suckers and minnows were the main species documented. Dokis will now move into a second part of their project with the Anishinabek/Ontario Resource Centre (A/OFRC) this fall where they will begin the development of a resource management plan by collecting any relevant data pertaining to their waters. *– Photo by Perry McLeod-Shabogesic*

Fisheries Survey Technician Gary Bouchard interviews Chief John Bouchard of Pays Plat First Nation during TEK Community Survey.

Surveys launched around Superior

LAKE SUPERIOR – The documentation of traditional fishing practices and identification of emerging fisheries issues through a Traditional Ecological Knowledge Survey has been undertaken in two area First Nations as the first step in developing community-based fisheries management strategies.

Pays Plat citizen Gary Bouchard was hired mid-August as a fisheries technician to survey local First Nation fishers and community members. A questionnaire was developed to identify fishing practices and fisheries-related concerns. During the first half of the four-week project, Gary contacted commercial, sport and subsistence fishers throughout the community and also helped them complete the questionnaire.

Lorne Charlie of Fort William First Nation was hired by the A/OFRC as a Fisheries Survey Technician to complete a TEK project in his community, where 58 persons completed the survey.

Lake Huron fishers fight harassment

BLIND RIVER – Lake Huron Chiefs and fishermen are working toward the establishment of a Lake Huron First Nations Fisheries Authority.

The decision came out of a July meeting at the North Shore Tribal Council Head office in Blind River to discuss the growing harassment of Anishinabek First Nation commercial fishermen.

Various strategies were discussed and developed to address immediate issues, but, as a longer-term goal the participants agreed to develop a Lake Huron First Nations Fisheries Authority model by March 2007.

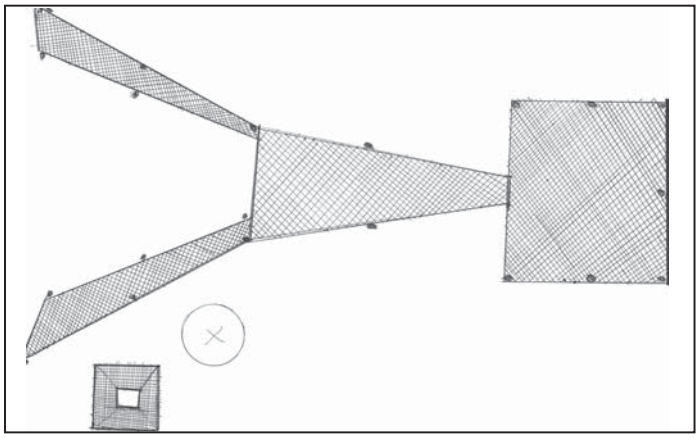
Establishing the new authority was seen as fundamental to the treaty right to fish. Lake Huron First Nations are signatories to the Robinson-Huron Treaty, which includes the constitutionally-protected right to hunt and fish.

Fisherman expressed frustration with the Ministry of Natural Resource's management of Aboriginal Communal Fishing Licenses. First Nation fisherman described situations where they were being restricted in the operation of their small-scale commercial fishing activities while large-scale non-Natives were licensed to fish.

Elders at the meeting expressed the view that fishing is more than just a commercial activity for First Nations – it is an integral part of First Nation culture. Restrictions against First Nation commercial fishing was seen as a restriction from practicing culture.

First Nation leadership described the situation as another example where First Nations are marginalized and the Ontario government benefits from the wealth of resources in traditional territories. Fishermen described situations where First Nations communities have not received acknowledgement for their fish-restocking activities while media attention is given to non-Natives engaging in similar practices.

Discussions also touched on the need for a First Nation-based means of fisheries management to protect the habitat of fish and include fish data analysis.



WHITES USE NETS TOO "The Whites always say they fish with rods, complaining that the Natives are fishing with nets. One time we went to help this (White) man put his nets away – he had 35 pond nets – I drew this one myself. I asked this man 'How much do you get on a lift?' He said seven to nine tons a lift. How do you like that?"
– By Hubert Tabobondung, Wasauksing First Nation

OFNTSC
Conf and Trade show
4 x 8.75

Jiibay-miikou/Spirit Journey

FRED PLAIN: A guiding conscience for leaders

Fred Plain: 1924-2006; Elder, served as Chief of Aamjiwnaang First Nation and Grand Council Chief of the Anishinabek Nation.

Elder Fred Plain entered pow-wow grass dance competitions when he was 75.

By Ronald Plain

"Are you related to Fred?" That question has been asked from the four directions of Turtle Island, Vancouver to Prince Edward Island, and Chisasibi to Portland, Oregon. It is difficult to understand the reach of his name.

My answer to that question brought one of two possible responses; if the person did not know Uncle Fred they would acknowledge what a good man he is, or if they knew him they would have a story to tell of him, usually a funny one. I am saddened by his passing, richer for his company, and filled with a steady stream of smiles for memories of the laughter he brought to my life.

Fred's skills as an orator are legendary, his unknown skills as a photographer were, with in the family, equally legendary.

Jackie Joseph recalls the trip to the zoo where Fred was trying out his new Polaroid Instamatic Camera. There were groups of people taking pictures of the ostriches she says. Dad wanted a picture as well so he carefully lined himself for that perfect shot and snapped the picture. They anxiously waited the development time of the instant picture and when ready he peeled the paper off to reveal the perfect shot. It was the very best picture of an ostrich neck she had ever seen, no head on the ostrich, or body, just a grey neck in the middle of the frame.

Lamar and Freddie tell a story of their dad taking them to Ontario Place. As the boys boarded one of the rides their dad said he would take their picture. Time passed and the film came back from the store. They sat around looking at the pictures and remembering the great day when a picture of an unknown child appeared. "Who's that?" asked the boys. In the picture was a young Asian boy riding the ride, "I don't know" said their dad. He had taken a great picture of the boy in front of Freddie.

Sticking with Uncle Fred's photographic prowess Mike tells the story of his dad, Mike, his wife and son visiting Marineland. They were below where the whales swim in the large viewing tank. The whale swam by a couple of times and Fred wanted a picture of the whale. Mike, he says, "Let me know when the whale is coming and I'll take the picture." The whale swam by but he wasn't ready. Mike watched carefully as the whale rounded the corner, "Get ready dad" he said, Fred got the camera perfectly situated and waited the word from Mike. As Mike was about to say, "Now," the whale turned upwards and splashed a huge wave of water over Uncle Fred, soaking him. Uncle Fred looked to Mike, confused and angry, "Why did he do that, Mike?" he asked.

Lea had given him a denture-cleaning tablet just prior to bed. She told him to soak his dentures in a cup of water with the tablet. He was tired and so used to her giving him his meds he ate it. He came out of the bathroom with the foulest of looks on his face, she said.

Fred Plain sits surrounded by family, (counter-clockwise from bottom right), Mike Plain, Steve Plain, Fred McKay, Lamar McKay, Jackie Joseph, Tim Plain and Lea Bressette

Finally there was the time at the casino in Bad River, Wisconsin. It was a cold snowy night when they left the casino. Uncle Fred was outside cleaning snow off the windshield. Mike walked to the van and yelled at his dad, "What are you doing?" Fred looked at Mike getting into the van and nonchalantly walked over to Mikes van. "That guy has some clean windshield" he said. He cleaned the wrong van off.

There are hundreds of stories of the misadventures of Fred Plain. He was a character who enjoyed making his family laugh, even when he didn't mean to. There was also the serious side to him, a man who moved mountains of political bull to improve the lives of Aboriginals from coast to coast.

"I flew to Switzerland on a homemade passport" he would say. "The Swiss acknowledged the passport, however when I flew home, Canadian Customs wouldn't." His immovable stance that we are an unceded territory and therefore a Nation within a Nation rings up to his last public speech. Others have stated the same however none so full of confidence and conviction as Fred.

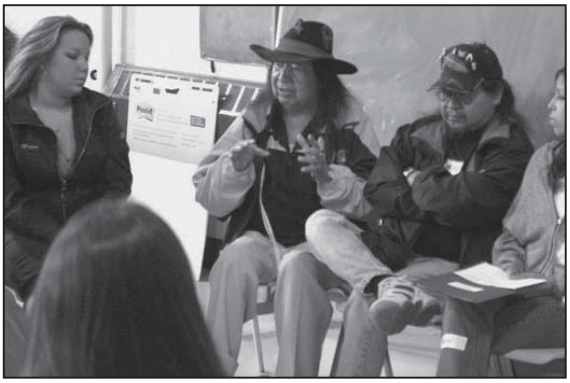
He was competing in the pow-wows as a grass dancer at 75 against young bucks of 55 and placing. He asked for no special treatment from pow-wow committees or us, the Weengushk Drummers. We traveled and slept in tents and so did he.

Fred is a member of the Weengushk Drum. Just three weeks before his crossing we sat together and sang one of his favorites. That song will now have a very special memory for all of us. His life was a testament to what one man could do. "I was saddened to hear of his passing, and that prompted me to think of a few things that Fred taught me about being a leader:

"First and foremost is do not forget who you are and where you came from. Even though we can move in circles with other leaders of government and industry we must be mindful that we work for the people."

"Fred's oratory even when his health was failing was always strong, and he epitomized the concept and tradition of an Elder being a teacher and providing a guiding conscience for us as leaders." – *Grand Chief John Beaucage Union of Ontario Indians*

"Fred Plain will be remembered by Nishnawbe Aski Nation" (NAN) as an International Ambassador, a valued community member and as an integral part of NAN history. His contribution to NAN was invaluable and he will be remembered fondly by all." – *Grand Chief Stan Beardy Nishnawbe Aski Nation*



Elder Fred Plain participated in several educational forums during the Ipperwash Inquiry into the 1995 death of Dudley George.

Native Studies Page 1
full page

Summer reading success

By Peter Moon

EABAMETOONG, Ont. - Up to 3,000 children took part in 35 literacy camps this summer in 29 Nishnawbe-Aski Nation communities in Ontario's Far North as part of the Lieutenant-Governor of Ontario's Aboriginal literacy program.

"I'm really pleased that the response of the communities has been so good," said Lieutenant-Governor James Bartleman after visits to camps in Wunnumin Lake, Nibinamik, Neskantaga and Eabametoong.

"It was something to go there and see the joy in the eyes of the children and the enthusiasm on the part of their parents for this program," he said. "Success will only be achieved if the program is a partnership with the community and in those four communities that is something that is the case."

Councillors at the camps include members of the communities and Aboriginal and non-Aboriginal councillors from Frontier College.

"It's been a great experience for me and the kids," said Kelly Roote, a 20-year-old councillor in Eabametoong and a member of the Saugeen First Nation, near Southampton, who was seeing Ontario's Far North for the first time. "I've learned a lot by coming up here and it's been great to see the way the kids respond."

The camps are a key part of the lieutenant-governor's Aboriginal literacy program, which has included collecting and distributing 850,000 good-quality used books, twinning Aboriginal and non-Aboriginal schools, and Club Amick, a program to ensure that every child who attends the summer camps will receive an age-appropriate book every month as well as other reading material.

Rosanne Goulais, Nipissing First Nation, reads to young girl at Poplar Hill First Nation as part of the Lieutant-Governor's summer literacy program. Rosanne is a third-year Environmental Studies student at Trent University, Peterborough.

The summer literacy camps began last summer with five pilot projects in Fort Albany, Kingfisher Lake, Muskrat Dam, Neskantaga and North Caribou Lake. Their success led to the establishment of 35 three-week camps this summer in 29 fly-in communities in Nishnawbe-Aski Nation.

The morning camps are open to children aged five to 10 and the afternoon camps are for adolescents aged 11 and up. The camps offer reading and structured activities such as sports and games.

A lack of reading skills has been established as a major contributor to the high school drop-out rate among Aboriginal children.

"Literature and reading is a ticket out of this whole problem of poverty and despair and the way to an education," Mr. Bartleman said.

"What this program does is help them to read and then when they go back to school they have learned something," said Harry Papah, a band councillor in Eabmetoong, whose three children are enrolled.

"At first my children didn't want to come to the literacy camp. But they came and ever since the first day they have enjoyed it and now they want to read books. It's a benefit for my kids. I want them to have careers when they grow up and this is going to help them."

Mr. Bartleman, whose five-year term as lieutenant-governor ends in March, has raised almost $6-million from private and government sources to ensure the summer camps and his other literacy initiatives can continue for at least another five years. A member of the Mnjikaning First Nation at Rama, he is Ontario's first Aboriginal lieutenant-governor.

Sergeant Peter Moon is the public affairs ranger for 3rd Canadian Ranger Patrol Group at Canadian Forces Base Borden.

Skoonwiwin/Education

Hardy developing programs

Sheila Hardy

SUDBURY – Sheila Hardy has been appointed to the newly-created position of Director, Academic (Native Affairs) for Laurentian University.

In her new role, Hardy will be responsible for promoting and assisting with the development of Native academic programming across various disciplines, as well as the development of a Native education centre which will be dedicated to Indigenous learning, culture and scholarly pursuit at Laurentian University.

She will continue to strengthen the University's relationship with the Native community within the institution and externally while working to forge new partnerships.

Born and raised in northern Ontario, she is a member of the Teme-Augama Anishinabe. She holds both a Bachelor of Science in Nursing (BScN) and a Masters in Business Administration (MBA) from Laurentian University, and is currently working on her Doctorate (PhD) in Sociology and Equity Studies from the University of Toronto.

"I am honoured to accept this inaugural position," said Hardy, "I'm looking forward to the opportunities the position will bring."

Sheila Hardy can be contacted at (705) 675-1151, ext. 5049 or via email at shardy@laurentian.ca.

O'Bumsawin wins $4,000

Nicholas O'Bumsawin

SUDBURY – Nicholas O'Bumsawin, Abenaki from Odanak, Québec who lives in Sudbury, is the winner of a $4,000 Excellence Award from the Canada Millennium Scholarship Foundation.

Nicholas, an accomplished jazz and classical guitar player, was named Athlete of the Year at Lasalle Secondary School in Sudbury. He also excels in the math and sciences, has placed first and second in local and regional math contests and was a winner at the Regional Science Fair in physics.

He will receive a cash award of $4,000 towards the cost of studies at any Canadian university or college this fall, and intends to pursue a career in Computer Engineeringat the University of Western Ontario in London.

Ministry of Education
Day Advertising
6" x 5"

The Debwewin Citations Bursary

An annual $1,000 bursary will be presented in the names of Debwewin Citation winners by Osprey Media Group and the Anishinabek Nation to an aboriginal Communications student selected by the Debwewin Citations Selection committee. Nominations will be solicited from Anishinabek Nation communities for consideration for this bursay. The Anishinabek News will publish freelance articles submitted by winners of the Debwewin Citations Bursary.

Application Form

Name of Applicant: _____

Address: _____

City: _____ Prov: _____ Postal Code: _____

Tel: _____ E-mail: _____

What First Nation are you from? _____

☐ Journalism - Print ☐ Journalism - Broadcast

☐ Broadcast - TV ☐ Broadcast - Radio

☐ Media/Communications ☐ Other: _____

School: _____

Academic Reference: _____

Telephone: _____

Please provide a one-page essay on why Debwewin (truth) and public education is essential to the effective and accurate portrayal of Aboriginal people in the media. How will this bursary help you contribute to Debwewin?

Send your completed application to:
Communications Unit
C/o Union of Ontario Indians, P.O. Box 711, North Bay, Ontario P1B 8J8
Fax: 705-497-9135 – Email news@anishinabek.ca

ASK HOLLY

BY HOLLY BRODHAGEN

We can agree to disagree

I have noticed an interesting phenomenon since I started writing for the Anishinabek News – reporters or columnists spend a lot of time justifying their work. My short monthly column doesn't deal with hard-hitting facts, but even I have to defend my opinions.

There are those who like my column, people who think it is just filling space, and, yes, some who disagree with what I write. I thank the first group for their encouragement, accept the second group's opinions and sit down for a talk with the third group.

I enjoy debating with someone who has a different opinion than me. I often encourage them to write a letter to the editor if they really disagree with me. In a free country people should be encouraged to express and defend their own opinions. By defending your opinion, you might be able to change someone else's mind – or they might be able to change yours.

I am encouraged when someone doesn't like what is written and is willing to say so. Too often people accept what the media publishes without questioning the source or the bias. We need to remember that mass media – newspapers, radio, television – are businesses, and operate to make money.

When I started writing my editor encouraged me to write articles that provided interesting information in a way that attracted the attention of readers. What I didn't know at the time was how carefully you have to choose your words to ensure that my articles provide the information and the tone I intend to get across.

Sometimes I have had to re-write articles because their tone implied the opposite of what I intended to say. Writers need to keep their audience in mind, as well as their editor. Hopefully, you have an editor who is willing to allow you free license in stating your opinion.

To be honest, I rarely read a newspaper or watch the evening news without questioning what was left unsaid. When you have 500 printed words or less than 60 broadcast seconds to tell a story, something is being left out. When a story catches my interest I will generally go looking for the same story in other sources to find more information or to see how others interpret the same event.

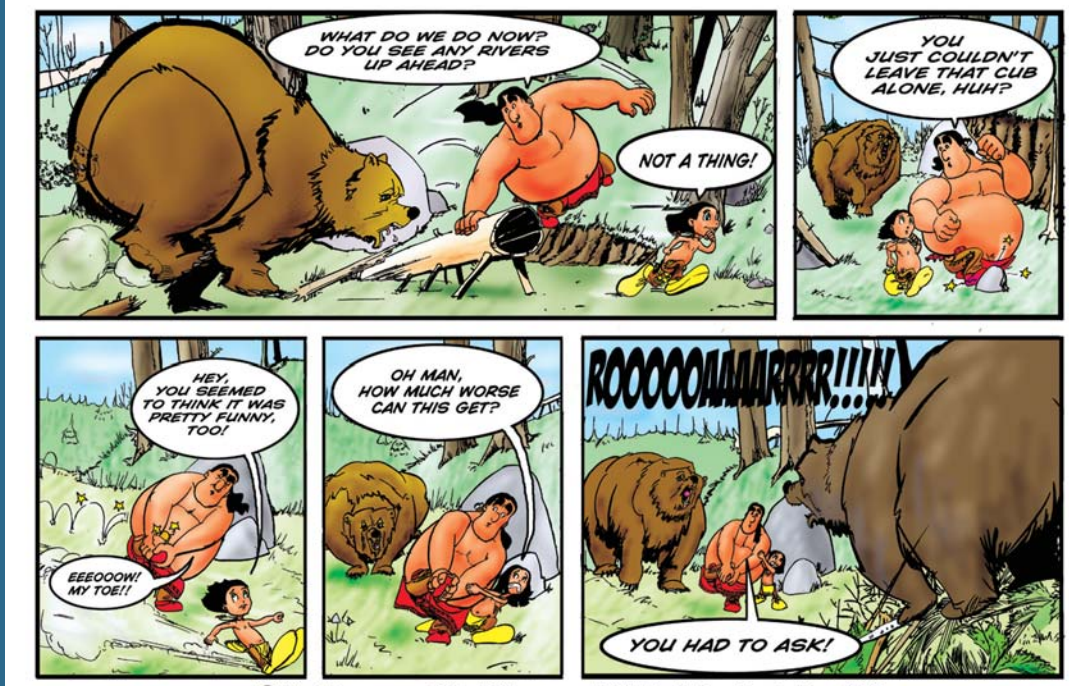
Someone once said there are two sides to every story… and then there is the truth. It is up to the reader to put together all the pieces and come up with what they believe is the truth of the situation.

I encourage everyone to share their opinions with me about what I have written, and suggest ideas for future topics for me to tackle. If we agree, we can have a friendly conversation. If not, we can have an interesting debate.

Holly Brodhagen, Dokis First Nation, holds an Honours bachelor of Social Work degree. Questions or comments can be addressed to her at the Anishinabek News.

DOHM-NUK/LET'S PLAY!

Rabbit and Bear Paws



© All rights reserved. Chad Solomon and Little Spirit Bear Productions.2005.

Migizi on pine perch

An Eagle sits on a large pine overlooking Ben's Point on Nipissing First Nation just four days before July's big storm hit the area and lopped the top off the tree. Was this a sign?

– Photo by Perry McLeod-Shabogesic

Wolf says 'cheese'

Perry McLeod-Shabogesic took this photo of a beautiful wolf casually trotting along Trans-Canada Highway 17 just outside of Pays Plat First Nation. Perry, a Community Liaison Specialist for the Anishinabek/Ontario Fisheries Resource Centre, wasn't sure if it was a wolf or coyote, but was surprised at how unafraid the animal was of its human observers before it trotted into the thick bush.

Good news rare

Youth need to see role models in media reports

By Rick Garrick

I continue to hear the same message from Aboriginal youth.

They want to see more stories about what Aboriginal people are doing.

They say they never see any such stories.

They have a hunger for this information.

And no wonder.

Read any newspaper or magazine, watch any TV channel or movie, or listen to any radio station and you get the same message.

It's always about what the mainstream population is doing, be it good, bad or just plain boring. Whenever a story about Aboriginal people does make it to the mainstream media, it usually isn't a positive one. We read about the Ipperwash Inquiry, bad drinking water, inadequate housing, below-par education, and diabetes or other health problems.

Your average Canadian can pick up their paper just about every day of the year and see a good story about someone, whether it be a hockey player, a ballerina, a musician, a politician, a business owner, or just a person from down the street, people they can relate to as role models.

Even though Aboriginal peoples account for one out of every 30 people in Canada, you rarely ever see their faces or hear their voices in the mainstream media.

The result? Aboriginal youth don't often get the opportunity to see someone to whom they can relate as a role model. That's why they want to see more media stories about what Aboriginal people are doing.

I clearly remember the first Aboriginal role model I encountered. When I was in Grade 11 Daphne Odjig, the famous woodland artist, came to my high school to exhibit and talk about her art. I remember being in awe around her. I didn't speak with her, but I still remember being very impressed.

Recently, I wrote a story about a resurgence of the traditional ways in some of northern Ontario's isolated fly-in communities, a story which many Aboriginal youth read and raved about. I believe that we need to hear more of these types of stories.

As the recently-appointed Madam Justice Joyce Lynn Pelletier said, there are many Aboriginal role models out there.

We just need to tell their stories.

Today's Aboriginal youth need to understand the world from their own perspective, as well as through the eyes of others.

Rick Garrick, Lac Seul First Nation, is an award-winning freelance writer currently based in Thunder Bay.