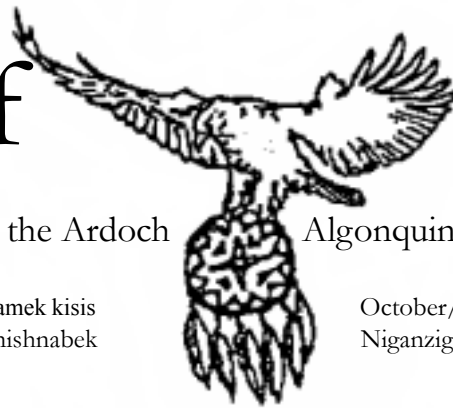


Point of Contact

A Newsletter for the Ardoch Algonquin First Nation

Namekos/Atikamek kisis
Ardoch Anishnabek

October/November 2004
Niganzig



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Ka-pishkewandemin Council Meetings

Family Heads Meetings will
Occur on the following dates:

*Oct. 24, 2004

*Nov. 28, 2004

All AAFNA members are
encouraged to attend. Meetings
are held at the band office/
Community Centre in Ardoch.

Get involved in your community!!

Potluck/Social

Sunday Oct. 24 & Nov. 28

Potluck/Social will follow
the Family Heads Meeting
and will begin at 4pm at the
Band Office/Community
Centre in Ardoch

Please bring your favorite
dish to share!!

Manomin Victory Celebration

The 2004 Manomin Victory Celebration was a huge success!

Over 1500 guests attended the unveiling ceremony, Powwow activities, and country dance held in Ardoch and Plevna on August 21st to mark the 25th anniversary of the "Rice War." The day began with the unveiling of a plaque of remembrance overlooking the water where the sacred beds of manomin lie today. The plaque is a reflection of the struggle and determination of community members along with our many allies who supported our efforts to preserve these manomin beds for future generations. The plaque was unveiled at the ceremony by elders Harold and Neil Perry who spearheaded community efforts 25 years ago to prevent the commercial harvesting of the manomin. The Opp Native Drum offered a few songs in honour of the event.

After the unveiling of the plaque, guests enjoyed an afternoon of powwow activities with drumming by the OPP Native Drummers and traditional dancing by community members and guests.

Community members and guests also enjoyed great food and a variety of vendors who came to support AAFNA and the Manomin Victory Celebration.

Thanks to the hard work of many people, The day was a fabulous success and we raised a substantial amount of money toward community goals such as the community centre and post-secondary scholarships for community members who are attending university.



There are too many people who contributed to the success of this event to list them all here by name, it would take up the entire page in the newsletter, but we wish to send out a special Chi-Miigwetch to each and every one of you who gave tirelessly of yourselves, your time and your money to support this community and remember those hard months, 25 years ago, when this community stood strong with our allies and persevered. Without your support and help this commemoration of that victory would not have been possible!!!

Manomin Victory Celebration



Chief Bob Lovelace speaks about the struggle 25 years ago to protect the manomin



The Plaque in Ardoch



AAFNA children dancing and enjoying the day



Mitch Shewell, Powwow coordinator



Photo by Kevin Weger

Perspectives on History

The Imaginary "Indian"

Within the mindsets of many North Americans, Indigenous peoples appear as nothing more than shadowy figures who exhibit primitive and uncivilized characteristics that disqualify Indigenous peoples from full membership in modern society. Daniel Frances, in his text *The Imaginary Indian*, argues that there are 8 categories under which Indigenous peoples in Canada have been classified over the centuries. These categories have been used over the years by academics and government officials to justify and legitimize the presence of Foreign peoples (Europeans; Euro-Americans; Euro-Canadians) and their foreign social, political, economic and spiritual systems in North America.

The 8 categories of the "Imaginary Indian" are the Noble Indian; the Ignoble Indian; the Vanishing Indian; the Grateful Indian; the Performing Indian; the Textbook Indian; the Environmental Indian; and the Bureaucrat's Indian. These categories define how it is that Indigenous peoples are perceived in North America. For example, the Noble Indian is the classic image of Indigenous peoples as wise and associated directly with the land (6). This is a historical image and the noble Indian, despite his honour and reverence, is destined for extinction—an ideology that leads to the notion of the vanishing Indian. The noble Indian, although pure and innocently untainted by the foibles and the sins of European excess, lacks the progressive nature that comes with the survival of the fittest and the civilization of European culture. The philosophical works of John Dryden and Jean-Jacques Rousseau serve to cement the notion or stereotype of the noble savage into the culture of the "New World."

The Ignoble Indian is the concept promoted and celebrated by John Locke and by Thomas Hobbes who is quoted by Frances as claiming that the life of the Indian is said to be "nasty, brutish, and short" (6). The stereotype of the ignoble savage is often heralded in adventure tales, dime-store novels, and is a recurring theme of classic westerns of television and film. Although the current politically correct era limits the use of the ignoble savage, it is often employed to glorify the noble savage. For Frances, "Indians are identified with the wilderness: portrayed without subtlety as savage, bloodthirsty, superstitious enemies of white society" (74).

Then there is the Vanishing Indian which is an image that can be linked to Darwin's *Survival of the Fittest*, Christian conversion zeal, and the concepts of Manifest Destiny, not to mention the White Man's burden. The Indian is seen as vanishing physically from disease and genocide, vanishing culturally thanks to colonialism, and vanishing geographically from land due to displacement and imperialism. Frances notes that "some believed that it was the Indian's traditional culture that was being eradicated by the spread of white settlement, while others believed the Indian's themselves to be literally dying out. Some found the idea appalling; some found it regrettable; some found it to be desirable. But all were agreed that the Indian was doomed." (23). Often, artists, photographers, and writers attempted to immortalize the "Indian" before they completely vanished.

Next is the image of the Grateful Indian which highlights, that they, the Indians, need to be protected from the depredations of unscrupulous Whites (68). The job of protecting the grateful Indian often fell to the Mounties, Government agents, and Christian missionaries. Following the paternalism that is inherent in the Eurocentric mindset, "Indians" were considered child-like and needed to be protected from the evil effects of alcohol and they also had to be guided in matters of land use. The "Indians" also needed to be saved from heathenism and were considered to be immoral, unintelligent, and without history. "Indians" should also be grateful to the European for bringing them into the age of civilization and economic prosperity. Often, "Indians are presented as wild, savage people, gullible and inept in their relations with white traders and pathetically addicted to alcohol" (75). And, thanks to the arrival of Europeans, "Indians were being offered progress, the gift of civilization. They should be thankful, not resistant" (81).

The performing Indian is a type of identity which is often found in the wild west shows and where the Indians were seen as novelties such as the CNP pageants, and the Calgary Stampede (97). Frances claims that "prior to the Hollywood movie, no other entertainment medium was as popular a purveyor of the Indian image than the Wild West Shows" (93). The result of such stereotyping is that it fixes the performing Indian as a stereotype in the public's mind (94) and this presentation of the "aggressive and bloodthirsty, an attacker of wagon-trains, a torturer of innocent captives" (94) results in nostalgia, entertainment, and fantasy for Canadian society. Frances stresses that "movies aimed to amuse, not to edify: they used Indians for their entertainment value, chiefly as villains. Hollywood Indians attacked wagon-trains, scalped soldiers, slaughtered settlers and generally created mayhem wherever needed by a script. Little thought was given to historical or cultural accuracy. Indian roles invariably went to white actors. It was assumed audiences wanted stars not unknown Native performers" (105).

Another category is Textbook Indians who are often the result of the fact that history is written by the "winners" or should we say "colonizers?" In the case of the "Indian," the term "winner" is an unknown concept in the European recounting of history. The reality is that most children (and the resulting adults) learn about Indians at home, at school, in books, and on tv and film. The textbook Indian stereotypes found in schoolbooks and other educational sources, are, according to Frances, both negative and positive but neither are authentic (145)—however, some scholars, such as Emma Laroque, author of *Defathering the Indian*, would argue that there is no such thing as a positive stereotype because stereotypes are essentially "always very destructive" (33).

The environmental Indian is a notion that can be linked directly to the stereotype of the noble savage but stresses upon an ideal of a "Green Indian." Frances highlights that stereotypes sell and result in a "self-repeating loop" (189) that reproduces the representation of the Indian as the child of nature, and the "original

environmentalists”(222). The environmental Indian is often associated with advertising, commodification, and commercialization which reduces culture and people to their most simplistic elements(174). Often, this image of the Indian as eco-warrior and protector of the land results in the environmental Indian becoming totemic and fetish-ised-the “Indian was used as an all purpose symbol”(174).

The Bbureaucrat’s Indian is the official Indian of government policy. It is an example of how government policies such as the Indian Act define and shape contemporary understandings of who is and is not an Indian, who is or is not Indigenous in terms of status/non-status, assimilation, enfranchisement, language and religion, marriage, blood quantum, urban/reserve. Frances quotes Duncan Campbell Scott(poet and Department of Indian Affairs representative in the early 1900’s) as follows in regards to the characteristics of the official Indian: “Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question”(211). Thus, the official Indians is an assimilated Indian.

Is the Imaginary Indian in the Minds of Contemporary Government Officials in the Context of the Current Land Claims Process?

This is an important question that will have a bearing on current negotiations for the land claim and any eventual treaty that may or may not result between the government of Canada and the Algonquin people. If we explore the categories of the Imaginary Indian, we will find that most of them if not all are in the minds of the government representatives who are currently negotiating with some Algonquin communities who have chosen to embrace the land claim/treaty process.

For instance if we look at the position of the Algonquin communities in the current claims process, they do not appear to be autonomous entities who are deciding whether Canada has a right(as a colonizing nation) to remain in Algonquin territory(which they appropriated illegally), Algonquin people are instead seen by the Canadian government as colonized people who exist in an inferior political position to the Crown. Any settlement under this “claims Process” will remove Algonquin title and jurisdiction forever over billions of acres of lands and resources and transfer them to the Crown(ie..Canadian government).

Canadian Indian policy and the Indian Act in particular exist as a reflection of Canada’s continued belief in the existence of the “Imaginary Indian.” Which if we remember, is a constructed perception of Indigenous peoples by European colonisers to justify and legitimate the taking of Indigenous lands and resources in North America-including those of Algonquin people. French and English colonial authorities could not justify their behaviour in any other way than to say that we were incapable of caring

for ourselves. In the minds of contemporary North Americans, we are not still not socially or politically sophisticated enough to govern ourselves.

A prime example of this discriminatory mindset is the current process for selecting community representatives for the land claims negotiation table. Communities were told that they must use an electoral process and hold elections. Elections are not a traditional form of Algonquin governance. If a community such as AFFNA is forced to adopt elections instead of using the traditional decision-making principles based upon consensus, that community(ie..AAFNA) must corrupt its social, spiritual, and political structures to participate in the electoral process(and ie...the land claim). In this respect, Canada, through the land claims process, is forcing Algonquin communities such as AAFNA to leave our Algonquin social and political, and spiritual selves at the door to sit at that negotiation table.

To enter, we must appear(on all levels) as the “Imaginary Indian” who has no organized social, political, or economic structures. We must appear as colonized peoples who have no rights that are not delegated to us by the Crown. Finally, incorrect Perceptions of Algonquin people as “Imaginary Indians” exists in the minds of government officials in charge of the land claims process because the “Imaginary Indian” is a powerful tool that the Canadian government can use to extinguish Algonquin autonomy and jurisdiction over our traditional territory and over the vast resources within that territory which are worth billions and billions of dollars in revenue for Canada.

Are we going to let them classify us as Imaginary Indians? Or are we going to stand strong as the Algonquins that we all know we are?

**Are You Attending University?
Are you in Need of Funding?**

AAFNA has established a scholarship fund and is anticipating funding which will enable the community to offer modest scholarships to our members who are attending post-secondary institutions in the near future. Send an e-mail with the following:

- *Your Name/Contact Info
- *University
- *Course of Study
- *Plans for the future

Send e-mail to: AAFNA@kingston.net

Algonquin Language Lesson

Omami winini: People of the Lower River, Downstream

Omamiwininimowin: Algonquin Language

Omamiwininimo: Speaking Algonquin

Omamiwinininang: Algonquin Land

Tanakiwin: Homeland

Aki: Earth

Aking: On the earth, in the world

Ode: Nation, family

Nindodem: my nation, clan, or family

Nindodemag: the members of my Nation, or clan, family

Donations Are Still Needed for the Band Office/Community Centre

The Following Items are Needed:

- *Desks/chairs
- *tables/Chairs
- *Fridge
- *Stove
- *Kitchen Table/Chairs
- *Curtains or material for curtains
- *Childrens toys and games
- *Sewing machines
- *TV
- *Computers
- *Printers
- *Phones
- *DVD/VCR

If you have any of these items that you would like to donate contact AAFNA@kingston.net

Community Centre Activities

What would you like to see happen in the community centre for activities this fall and winter? What days or evenings would you be able to participate? Are there particular crafts or skills that you would like to share with other community members?

Here are some possibilities:

- | | |
|------------------------------|------------------------|
| *Making or repairing regalia | *Beading |
| *Quillwork | *Quilting |
| *Sewing lessons | *Drum Workshop |
| *Women's circles | *Men's circles |
| *Children's circles | *Traditional teachings |
| *Drumming | *Singing |

There are many other possibilities.....

Please e-mail your ideas to paulasherman@trentu.ca

Traditional Stories

The First Butterflies

Long ago, when human twins were born to Spirit Woman, she relied on the animals to help her take care of them. All the animals loved the first human babies and did everything they could to help them.

The dog watched over them. The bear gave his fur to keep them warm. The wolf hunted for them. The doe provided them with milk. The beaver and the muskrat bathed them. The birds sang lullabies to them.

The dog was an excellent guardian. The twins had only to cry out and the dog jumped to his feet, his tail wagging. When he found out what was troubling the children, he set it right-or called someone else who could help.

When the babies needed fresh moss to keep them comfortable, the dog appeared to the muskrat and beaver. When the babies were hungry, the dog ran to the wolf, or to the doe who gave the babies milk. When the flies were bothering the babies, the dog asked the spider to help.

When the babies were bored the dog did his best trick for them. He would make them laugh by tickling them. When the babies were quiet or sleeping the dog would sit beside them.

After a while, it became clear that something was wrong with them. The bear summoned all the animals and held a council. "Brothers," said the bear, "the children cannot walk and play as our children do? What can we do to help them?"

The wolf spoke first. "They eat the meat I bring them, so they are not weak."

The doe agreed. "They have milk every day."

The beaver and the muskrat told the others that the babies waved their hands and legs at bath time. They often splashed water all over them in fact.

When Wesakedjak came to play with the children, the animals explained their concerns about the children. Wesakedjak thought for a while and then said, "You have cared for the children very well. In fact, you have completed your responsibility so well that the children have never needed

Family History Project

Carol-Ann Bate is still in need of your family histories!!!

**Please contact her with your old photoes, documents, and such.
cabate@kingston.net.**

Are You a Plumber???

The Band Office/ Community Centre is in need of a plumber to update the washroom as soon as possible. Please contact AAFNA@kingston.net.

to do anything for themselves. All they need to do is learn to do things for themselves. I will see what can be done about helping them learn to walk.

Wesakedjak journeyed far into the west, to the land of high mountains, where the tops reached the sky. There he called upon Ka kijigokedji, the Creator, for help.

The Creator told Wesakedjak to search along the slopes of the mountains where he would find thousands of sparkling stones. Wesakedjak did as he was told. He collected hundreds of stones-blue ones and green ones and yellow ones and red ones. Soon he had a large pile that gleamed through the clouds.

Wesakedjak sat beside the pile of stones and watched them for a while-but nothing happened. Wesakedjak grew bored and began to throw the stones into the air. As they fell back to the earth he caught them.

Then Wesakedjak tossed a handful of stones into the air, catching them as they fell back. He threw a second handful, but his time they did not fall back to the earth. Wesakedjak looked up. To his astonishment, he saw the stones changing into winged creatures of many shapes and colours.

The beautiful creatures fluttered here and there before they came back to rest on Wesakedjak's shoulders. Soon he was surrounded by clouds of shifting colours. And these were the first butterflies.

The butterflies followed Wesakedjak back to the twins, who waved their arms and legs at the sight. But the butterflies always fluttered just out of reach of the small fingers. Soon the twins began to crawl, and then walk, and even to run in their efforts to catch the butterflies.

Story from Maniwaki

The Department of Native Studies
Presents:

Spider Woman Theatre
October 13,14,15,16
8pm

Nozhem: The First Peoples
Performance Studio

@

Trent University
Peterborough, On

705-748-1011 ext. 7310

Upcoming Events

**Nishinaabe-Kweg Ngamowinan
Indigenous Women's Songs**

Featuring:
Otonaabe Women's Handrum
Asani
Spirit Wind
& Others

Asani Residency: Nov. 15-21, 2004

Concert: November 19, 2004

Aboriginal Women's Symposium: Nov. 20-21

@

Nozhem: The First Peoples Performance Studio
at the First Peoples House of Learning
Trent University
Peterborough, Ontario

Contact: Marrie Mumford:
marriemumford@trentu.ca
705-748-1011 ext. 7310

Rosalie Jones,
Founder & Artistic Director
DAYSTAR
Native American Dance Theatre

Residency January 4-April 10, 2005

Indigenous Dance Class Offered

@

Trent University

Nozhem: The First Peoples Performance Studio
at the First Peoples House of Learning
Trent University
Peterborough, Ontario

Contact: Marrie Mumford:
marriemumford@trentu.ca
705-748-1011 ext. 7310

**The Ontario Women's History Network,
Partnered With Trent University
Department of Native Studies and Trent
University Faculty of Education Present**

**Repositioning Native Women in Canadian History
Enhancing the Curriculum**

Friday (Evening), October 22 & Saturday October 23, 2004

Friday Evening Keynote Speaker:

Paula Sherman

Trent University

Department of Native Studies

Vendors

**Curriculum
Available**

Otonaabe Women's Handrum



Friday Evening Dinner

**Saturday
Workshops**

Saturday Morning Keynote Speaker:

Nicole Bell

Trent University

Department of Native Studies

Anishinaabe Bimaadiziwin Cultural Healing Program

At

Trent University

First Peoples House of Learning

Contact: Paulasherman@trentu.ca