

I keep hearing from Indian Act Leaders that we need Educated Young People however we now have a whole generation of educated young adults and more to come. We can have a whole community of Einstein's but that's not going to do us any good when the people leading in this Indian Act way harbor the same values that have been keeping us down for so long. I promise to make you no promises

We demand Accountability from Leaders but that works both ways. Are we ready for the responsibility to get involved and make changes for ourselves to make change happen. Are we ready to stop being dependent on others especially Canada?

Many do not want this kind of Leadership that I am for. I wish to remain Anishinabek and No Surrender. Don't Vote for Me.



Anishinabek Confederacy to Invoke our Nationhood/ACTION
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DO NOT

VOTE FOR KAI KAI KONS JOHNNY HAWK



“Oshkibimaadiziig Biiskabiiaang”

(The New Life People of the Seventh Generation Prophecy who are Returning)

ANISHINABEK INTERTRIBAL TREATIES

The Friendship Belt:

This is the Friendship Belt and the symbols on the belt represent two



Nations joined together by the Path of Peace. One square represents the Anishinabek and the other square represents the Haudenasaunee. There will always be an open path between them. If one Nation is in need of assistance in times of war the other Nation will help and uphold this alliance.

The One Dish One Spoon Belt:

This Treaty is between the Anishinabek and Haudensaunee. The purple



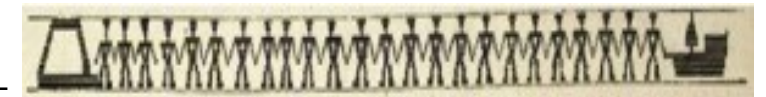
and white beads represent friendship and peace. The purple “dish” represents the Continent and the different Nations. The white centre represents the resources. Our Nations are to eat from the dish with one spoon which means that we are to share the resources and respect each others territories where we will not war with each other for the dominion of the resources.

The 1764 Treaty of Fort Niagara:

This agreement establishes our alliance with the British Crown where the Canadian State is its current Representa-



tative. In this Agreement the Crown offered us the Great Lakes Covenant Chain Con-



federacy Belt and The Twenty



Four Nations Belt where we as those Twenty Four Nations accepted and exchanged with

the Crown the Two Row Wampum Belt. By agreeing to this our Nations and the Crown accepted a Nation-to-Nation relationship rooted in a policy of Peace, Co-existence and Non-interference. This was used to end the Anishinabe War Chief Pontiac's Rebellion which helped give birth to the Royal Proclamation eventually Canada.

Gchi Miigwetch:

Kai Kai Kons Ndiizhniikaaz, Maang Noodum. This name was given to me from my Miishom Joe Hawke which belonged to his Miishom. It is a name which connotes a Messenger and a Strategist. My Patriarchal Clan's role is also a Messenger. My Matriarchal Clan is Turtle who are the Teachers and Star Gazers. I try my best to fulfill my responsibilities of my Name, Gender, Clans, Society and Nation.

I have been identified by many as being backwards and belonging to the Windigokaan Society who represent the Thunderbirds. This Role functions both as a mirror and a teacher, using extreme behaviors to mirror others, thereby forcing them to examine their own doubts. To help others not turn into a Windigo

I did not seek to be nominated and do not believe in this Indian Act Election Process but will use this as an opportunity to speak in my own way. I am helping to reestablish our Anishinabek Clan Governance for those who seek to be represented by who we really are and for what our Ancestors lived and died for.

Being backwards I will not be forward as most so I will not make you promises here or tell you what kind of things I have accomplished. I will only let my actions good or bad speak for them selves and show you what I can do for our people by doing it.

I ask you to BeLIEve the things said about me and not what I say.

Nanaboozho,

Kai Kai Kons (Johnny Hawke)



Above: "No Surrender, Just Say NO!": Elijah Harper mentors Johnny Hawke

Here are some reasons why I would not be a good candidate for an Indian Act Leader and why you should not Vote for me.

- **Consciously and Socially Aware and a Freethinking Sovereign Anishinabe**
- **Allied with Assertive Sovereign Indigenous Individuals and Communities**
- **Upholds Nation to Nation Relationship (It is illegal to utilize the Indian Act by our own Anishinabek laws and Canada's own Constitution)**
- **Dependent on our Traditional Territories where I hunt, fish and gather medicines to sustain our Anishinabek Way of Life. We don't Sell who we are or the Earth. The Lands sustains us not Government**
- **Not afraid to Stand up to Governments**
- **Acknowledges Responsibility and Accountability of the People**
- **Energetic Educated Youth**

What is the Indian Act?

The Indian Act is a law first passed by Canada in 1876. It imposed government control over all Natives, covering many aspects of daily life. It focused on 3 main areas, however: band councils, reserves, and status (membership). Its primary purpose was (and is) to control Natives & assimilate them into Canada.



What is a Band Council?

Under the Indian Act, 1876, a band is a "group of Indians for whom reserve land has been set aside and money is held by the Crown" (the government of Canada). A band council is comprised of a chief and a certain number of councilors, usually elected by band members. Band Chief and Council are accountable to Canada and not the People.

The band council corresponds to a municipal town or village council, and the chief to a mayor. Band councils were used to replace traditional forms of social organization. Many of the first band councils were organized by missionaries, who used them to exert control over communities.

A band council derives its authority to govern from the Indian Act, and is subject to both provincial & federal laws, as well as the Department of Indian Affairs. It gains power from the money & resources provided by the government, which is used at the discretion of the chief & council. This provides it with a great amount of control & influence over the community (as intended).

What is a Reserve?

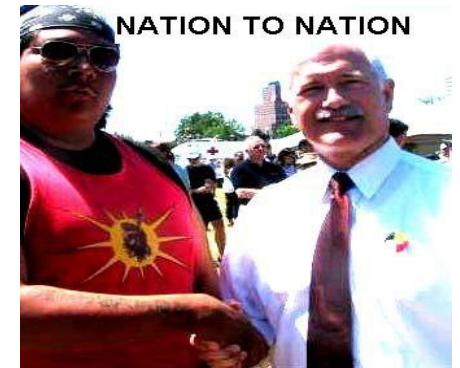
Under the Indian Act, 1876, a reserve is "Crown land set aside for use by an Indian band." The land belongs to Canada but is "reserved" for use by Indians. Like the Indian Act, reserves were meant to be temporary; the land was to be used for housing & establishing economic self-sufficiency (a necessary part of assimilation).

What is the Department of Aboriginal Affairs?

This federal department is responsible for administering the Indian Act over some 609 bands across Canada. It has an annual budget of some \$6 billion, some of which is distributed to band councils as both a form of control and to ensure government policies are carried out. The first Indian Department was formed in 1755 as part of the British military in N. America. Many of its first ministers were military officers.

What is Self-Government?

Self-government is the current government plan for assimilation. It involves transforming band councils into municipal governments, with similar powers & responsibilities. Under self-government, bands gain more control to sell or lease land. Resource exploitation & taxation are seen as the primary means for bands to attain economic self-sufficiency. In this way, self-government will really be the self-administration of our own oppression.



ABOVE: "Nation to Nation": Johnny educates the late NDP National Leader Jack Layton on 1764 Niagara Treaty and Coldwater Experiment