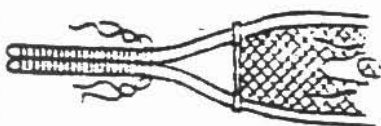
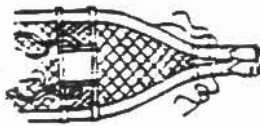


Boopoogame



Broken Snowshoe

Giizis



Moon

Minenmook Baakwang!



Happy Easter!

ANISHINABEK NEWS



Volume 5 Issue 4 \$1.00

April 1993

Grand Chief challenges OFAH "Work with First Nations for conservation"



Cameron Dokis, a social worker student at Canadore College danced away the North Bay powwow March 20-21. For the powwow story, turn to Page 16 at the back of our special North Bay section.

Photo by Dave Dale

Grand Chief Joe Miskokomon was invited to give a presentation to the annual meeting of the Ontario Federation of Anglers and Hunters (O.F.A.H.) on Saturday, February 27, 1993 in Mississauga, Ontario. The O.F.A.H. has some 70,000 members, some of which are organized into 480 sportsmen and rod and gun clubs across the province of Ontario. The importance of Grand Chief Miskokomon's address

was heightened by the fact that the O.F.A.H. has been publicly critical of land claim negotiations, co-management and resource agreements. The following is the text of Grand Chief Miskokomon's speech.

I am pleased to be here with you this morning and thank the Ontario Federation of Anglers and Hunters for my invitation. The OFAH has expressed a commitment to the conservation of

natural resources - this is a very important objective for all people and most importantly our future generations. This underscores the importance of my invitation to your meeting today for I firmly believe that cooperation and dialogue will lead to effective protection of resources.

Please turn to Pages 20-21 for the entire speech to OFAH.

AFN leader reacts to Premier's letter

OTTAWA — Ovide Mercredi, National Chief of the Assembly of First Nations, has responded to the latest round of correspondence between the Innu Nation of Davis Inlet, and Newfoundland Premier Clyde Wells.

Premier Wells has

been criticized for not addressing the community's proposal for government help to heal itself, especially after six Davis Inlet youths attempted a suicide pact by sniffing gas in January.

In a letter, Chief Mercredi describes the premiere's intervention of March 5 as "ill-informed and confrontational" and he rejected the premier's attempts to characterize the community's position as illegitimate.

For more details and excerpts from the letters, please turn to Page 19.

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Anishinabek News

The *Anishinabek News* is a monthly publication of the Union of Ontario Indians. Views expressed are not necessarily the opinion or political position of the Union. Readers are invited to submit letters, articles, or pictures for publication. All submissions will be reviewed for compliance to the libel laws of Canada. All submissions will also be subject to editing for space, clarity of thought, and taste.

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The *Anishinabek News* receives no federal or provincial government funding, and relies solely on the generosity of its readers to meet publications costs. Of the \$25 subscription cost, \$5 will go to a defense fund that supports legal costs in cases affecting Native rights. The other \$20 is applied directly to the cost of preparing a newspaper.

Here is my \$25 for the next 12 issues of the *Anishinabek News*!


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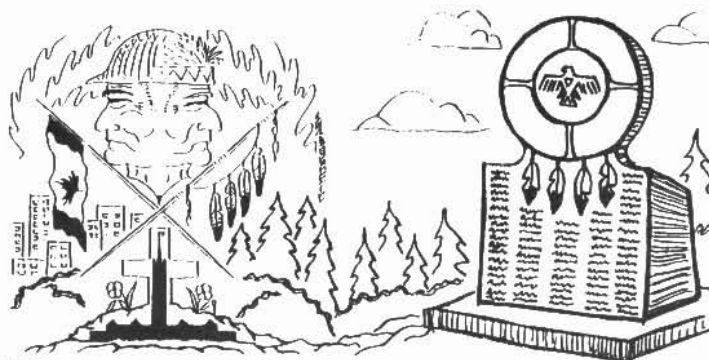
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Union of Ontario Indians, Head office, Nipissing First Nation, P.O. Box 711, North Bay, Ontario, P1B 8J8 or call (705) 497-9127.

212 HIV Positive Native AIDS survey extremely alarming

Researchers of the Ontario First Nations AIDS and Healthy Life-styles Survey estimate that there are 212 First Nations people currently living on-reserve in Ontario, who are HIV positive.

Officially released earlier this year, the Survey findings indicate an alarming level of unsafe sexual practices and lack of knowledge among Native people regarding AIDS.

The \$400,000 Study was conducted over a two year period. A total of 658 interviews were held among residents of 11 First Nations throughout Ontario. Many of the interviews were conducted in the Native language of the participant.

The Survey found that 71 per cent of those interviewed felt certain that they were at no risk of contracting the Acquired Immune Deficiency Syndrome, otherwise known as AIDS. Seventeen per cent of those interviewed had never even heard of the disease.

More than 40 per cent of the men said they had had two or more sexual partners during the pre-

vious year, often without using a condom.

As long as people have multiple sex partners, and safe sex is not being practiced, then the potential for the spread of the virus is there, said Dr. Ted Myers, a University of Toronto epidemiologist who spearheaded the study.

"..Isolated, enclosed Native communities are particularly at risk."

He also stated that isolated, enclosed Native communities are particularly at risk because the number of sexual partners is limited. This could lead to the transmission of the virus right through the community.

Health authorities are concerned that high-risk factors such as the extreme poverty of many reserves and their high incidence of sexually transmitted diseases will contribute to the danger of widespread AIDS infection among Natives.

However, not all of the results from the sur-

vey were discouraging. The survey indicated that alcohol and drug use are not major contributors to sexual risk-taking and that about 43 per cent of Natives do not engage in unsafe sex. Those who have heard of AIDS are also generally well aware of how it is transmitted.

The Steering Committee for the Survey was composed of representatives from the Union of Ontario Indians, the Chiefs of Ontario, Grand Council Treaty Number Three, Association of Iroquois and Allied Indians and the Nishnawbe-Aski Nation.

There were also ten community representatives from the participating First Nations who served on the committee.

Also, including in the Survey findings are a list of recommendations which will be used to develop an effective AIDS education and prevention strategy for Ontario First Nations.

Copies of the Survey and its findings may be obtained free of charge by calling the National AIDS Clearinghouse at (613) 725-3769.

"The Voice of the Land is Our Language"

National gathering at West Bay

WEST BAY, MANITOULIN ISLAND — "The Voice of the Land is in Our Language" is the theme for the First Nations Elders Language Gathering June 21-25 at West Bay First Nation, Manitoulin Island.

This will be the first meeting ever, of its kind and scope, bringing together up to 200 Elders from all 53 Aboriginal Language Groups in Canada, plus an estimated 5,000-10,000 other participants (youth, teachers, parents and all other sectors of First Nation society).

The gathering will focus on the traditional knowledge and wisdom of the Elders, its preservation and transmission

through Aboriginal languages, and the rebuilding of strong, self-governing First Nations communities in which Aboriginal language, culture and spirituality are restored to their central role.

The Gathering is co-hosted by: The Ojibwe Cultural Foundation and The Elders Advisory Council of the Ojibwe Cultural Foundation; and the Assembly of First Nations Aboriginal Languages Steering Committee/Languages and Literacy Secretariat.

The aim of this gathering is to lay the foundation of the future. By uniting Elders, Nation to Nation and coast to coast, and by partaking of the goodness of their knowl-

edge and wisdom, it is anticipated that their concerns for social order and



harmony at the community level will spark the political will of our First Nations leaders to form a sound base for self-government which must include the participation of

all community members.

National Chief Ovide Mercredi comments on the Gathering's importance:

A wiseman said... "It's the land that makes the people and not the reverse!" So, it is this land we live on, this Turtle Island of North America that makes us look the way we do, act the way we do and talk the way we do. As Aboriginal people of Turtle Island, we do not have the luxury of going to another country where our languages and cultures are intact. Other races who have freely chosen to come to our land, can always return to their country of origin if they feel that their language or culture is threatened. We do not have such a choice.

consequently, it is more important for the aboriginal people to maintain their languages and cultures in this land than that of any other group or race.

"Because by helping yourself, you help, ten times that many more people in your community. And they in turn do the same, and as long as we maintain self Confidence that derives from our culture, we will not just prevail as a people, but we will heal as a people, and we will have the full recovery of our First Nations," said National Chief Ovide Mercredi.



National First Nations Elders Language Gathering June 21-25

Learning Circles:

Traditional Health and Health and Healing Methods; Teaching in the Oral Tradition; Teaching Traditional Core Values; Traditional Ways of Self-Government; Traditional Ways of Aboriginal Justice for Promoting Peace, order and Harmony.

Other Events:

Youth panel speaking contest in aboriginal language; feast, give-aways, essay contest topic "What my language means to me," powwow, arts and crafts, traditional games, square dancing, fiddling, step-dancing, bingo, talent show.

Speakers:

Chief Joseph Hare; Violet McGregor-Chairperson Elders Advisory Council of the OCF; National Chief Ovide Mercredi - AFN; AFN Vice-Chiefs — Harry Allen, Gordon Peters; Grand Chiefs: Joseph Miskokomon, Peter Kelly, Bentley Cheechoo, Harry Doxtater; International Indigenous Peoples and Turtle Island Elders.

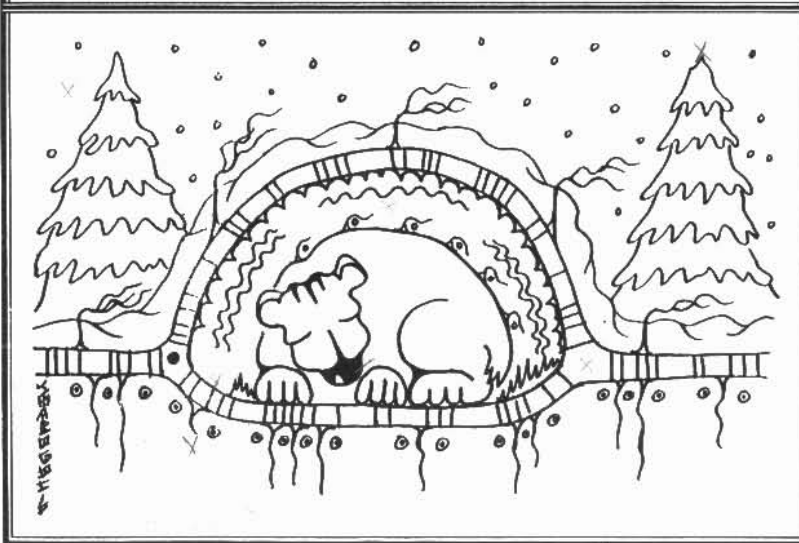
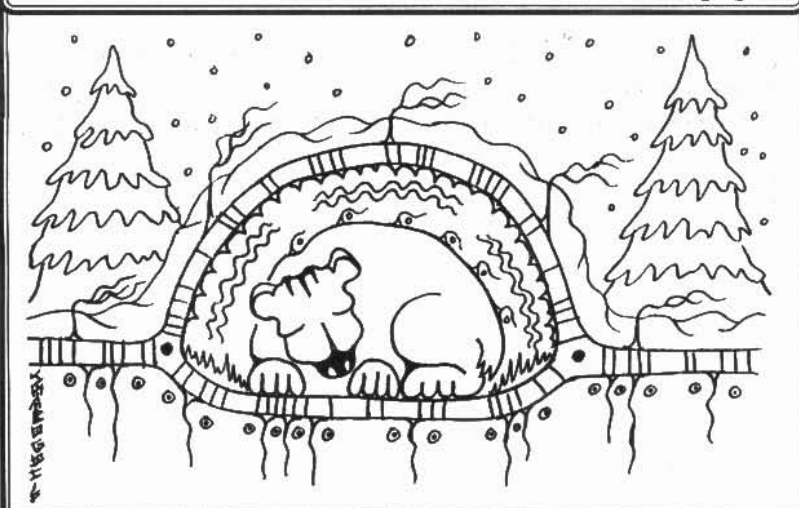
Fundraising help needed for gathering

WEST BAY, MANITOULIN — Fund raising for the National First Nations Elders Language Gathering June 21-25 is an enormous task. But there is no set amount to contribute. All donations will be gratefully accepted.

Names of all contributors will be entered for a draw of 10 posters. These posters are on acid free paper, suitable for framing.

Eye Twister : Find 7 differences in these two pictures

Solution page 7



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Native Journalists Association holding conference June 25-26

OHSWEKEN — It's a first and it's happening in Ohsweken on the six Nations Indian Reserve June 25-27.

What is "IT"? It's the first Native journalists' conference to be held in Canadian history.

A year ago a handful of native journalists got together and decided it was time to form the Native Journalists Association (NJA) and we are looking for members from across Canada.

Interest has been expressed from the Innu in Labrador, James Bay Cree, Iroquois in Ontario, Ojibway, Cree and Metis in the Prairies and Gitskan in Northern British Columbia.

It's a conference that's long overdue.

Some of the speakers tentatively lined up include: environmentalist and science writer, David Suzuki, Prof., Pam Colorado, chairwoman of the Worldwide In-

igenous People's Science Network, Maria Elena Orello, a Mayo dreaming medicine woman and a number of native leaders from across the country.

Also, the first full meeting of the Native Women Journalists Caucus will be held.

For more information, and the agenda topics, please call: Lynda Powless, NJA chairman, 1-416-205-5945, Toronto; Brian Maracle, board member, 1-613-234-9620, Ottawa; Joseph Fourre, board member, 1-204-957-7035, Winnipeg; and Kenneth Deer, board member, 1-514-635-3050.

If your station, newspaper or local crafts person has an item it can donate to a silent auction being held to raise funds for the NJA, contact Kate Powless, CKRZ Radio, Six Nations Reserve, 1-519-445-4140.

The Anishinabek News needs you!

Do you know of any special things that are going on in your First Nation? Any groups that are meeting or consultations that are taking place? Tell us about it!

Perhaps you've always dreamed of seeing your name in print. Why not submit that article, commentary piece, or story to the *Anishinabek News*? We'd love to hear from you.

Writers whose articles are published will be compensated for their efforts.

Please contact the *Anishinabek News* at (705) 497-9127.

The *Anishinabek News* wants to hear from communities. Tell us about your outstanding students!

A regular student profile is in the development stage at the *Anishinabek News*, focusing on students who make a difference in elementary, secondary, and post-secondary institutions.

Please submit your profiles to the Education Program at the Union of Ontario Indians. Thanks for your information.

Colouring Contest Extended to April 21, 1993

The colouring contest being sponsored by the **Union of Ontario Indians** has been extended! The deadline for submission is **Wednesday, April 21, 1993**. All elementary school students, grades 1-8, are invited to participate by colouring "*The ABC's of GST and Indians*".

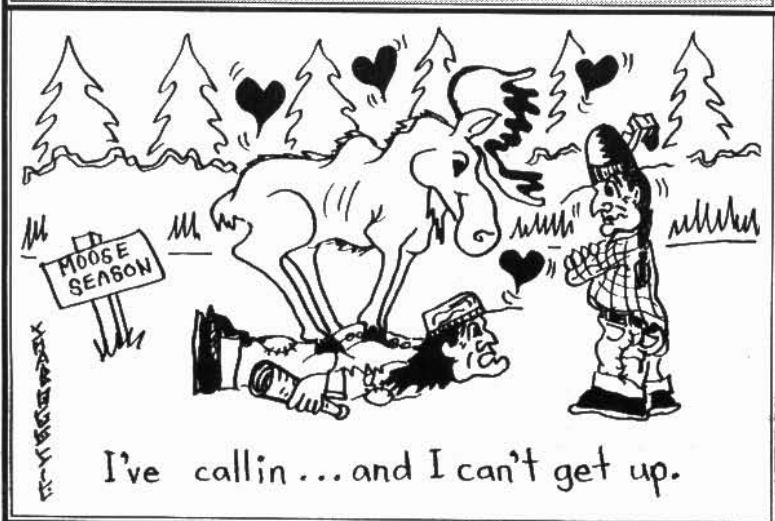
A copy of the colouring book can be obtained from the Union of Ontario Indians. Telephone (705) 497-9127 and ask for **Lisa Lawrence**. Please submit your entry to the **Union of Ontario Indians, Nipissing First Nation, P.O. Box 711, North Bay, Ontario, P1B 8J8**.

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Grades	1st	2nd	3rd
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3 - 4	\$35	\$25	\$12
5 - 6	\$45	\$35	\$18
7 - 8	\$55	\$45	\$22



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Cuts to the Canada Council Budget

TORONTO, March 16, 1993: On behalf of the Ontario Arts Council, Vice-Chair Kay Armitage today issued the following statement:

"We are profoundly disturbed by the federal government's cuts to the *Canada Council*, announced on March 12, 1993. The cuts, which have resulted in an \$8.7 million reduction to granting and other programs, worsen an already critical situation brought on by years of inadequate *Canada Council* budgets.

The federal cuts will have dramatic impact in Ontario

The government's decision to reduce support to the *Canada Council* demonstrates a complete lack of understanding of the artistic community's contribution to education, employment, the economy, national culture and the quality of life in Canada.

The federal cuts to the *Canada Council* will have a significant impact in Ontario. Over the past five years, Ontario artists and arts organizations have received about 33% of the *Canada Council's* annual grants/fees budget. Forty-one percent (41%) of Canada's artists live and work in Ontario. The recently announced cuts could translate into a loss of approximately \$3 million for Ontario's arts community in 1993/94.

Although all reductions will significantly affect creators and producers, the federal government has forced a situation that will make it particularly hard for new or emerging talent to receive equal access to funding. Geographically remote regions will be further isolated by the loss of touring artists in their communities. Those programs which nurture, train and develop talent, as well as those which take the artist to the community, will be sorely missed. Cuts to programs supporting international activities, unavailable through any other funding source, will diminish Canada's international reputation.

The Federal Government must recognize the needs of Canadian culture

The federal government, which helped launch the Governor General's Performing Arts Awards Foundation to honour lifetime achievement in the arts, must recognize that Canadian culture needs sustained investment if we are to survive. Artists and their art are the lifeblood of Canadian culture at home and our finest ambassadors abroad.

OAC council members and staff are in full sympathy with the *Canada Council*. The fair distribution of such enormous reductions across 126 programs is a grievous task. Damage to the arts community and arts supporters across Canada is unavoidable.

The Ontario Arts Council calls upon Perrin Beatty, Minister, Department of Communications, to address immediately the crisis these cuts have perpetrated.

Media Contact: Eleanor Goldhar, Director of Communications and Research Phone: (416) 969-7404; toll free in Ontario 1-800-387-0058. Fax: (416) 921-8763.

'SHARE OUR VISION'

by Natalie Payette

Gary Potts, Chief of the Teme-Augama came to North Bay, the Weaver Auditorium to speak and share a video called, "My Partners, My People" a living Title to the Land in Teme-Augama. The video tape shows the history of the land claim and the principal behind it.

They have developed a "Vision of Co-Existence" that could mark the end of colonialism and form a foundation for the future of the Teme-Augama region. "With negotiations under way, we are seeking the moral support of the people of Ontario, we have been looking for the people to recognize the connection to n'Daki-Menan since 1877." The Teme-Augama Anishinabai have never signed a treaty.

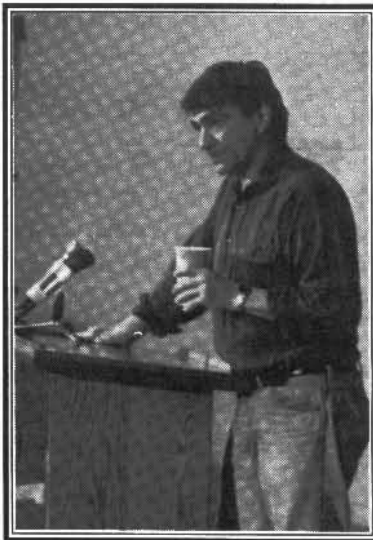
Gary Potts was born in 1944 and belongs to the Porcupine Clan. Teme-Augama are strong people. "A long time ago people would sing and know the intentions of the Visitors". The singing would be war or peace.

Chief Potts feels that the Vision of Co-Existence could be a forum for his people, and they have the opportunity to voice their position. Chief Potts stated that, "We know we can co-exist on this land with our neighbors, and develop structures to ensure that we are living in framework of co-existence that provides for the pride and dignity of everyone living in our homeland."

He added that, "It is important to remember that this new proposal is a step forward and a step away from the reserve mentality, which has hurt them and effected their relationship with non-native society. In this Vision, and indeed over the last 114 years, they have only been trying to secure the means to protect the land and their future on it. And the reality is that they achieve this through co-existence."

From the video, Elder, Walter Becker, Sr. who is 77 years old from Teme-Augama said "That the MNR cut all his trees and there is lack of water because of the erosion of the land itself." The reckless harvest of these lands and waters will ultimately destroy the life and economy of the region. A new attitude is necessary. If the land is replenished and treated with respect, we all benefit.

Only through trust, cooperation and commitment between cultures and governments can n'Daki-Menan and her Children's children flourish.



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Subject to budgetary approval, one tenure stream appointment is available for the Honours Bachelor of Social Work (Native Human Services). Starting date for this is July 1, 1993. The successful candidate will be expected to teach in an honours undergraduate degree programme, conduct scholarly research, do field work supervision, and work in close collaboration with local First Nation Communities.

Qualifications: Knowledge/background in Native culture and traditions and how these relate to helping Native people is required; Candidates should have an advanced degree in Social Work or related field (Ph.D. or Master's degree with experience); Minimum of three years experience in Native communities is required; Native language is an asset; Demonstrated capability to conduct scholarly research and to work effectively with First Nation communities is required. Laurentian University is an equal opportunity employer. Canadian Immigration laws dictate that this position is offered in the first instance to qualified Canadian citizens or landed immigrants. Application, curriculum vitae, and the names of three references should be sent to: Programme Committee, B.S.W. (Native Human Services), c/o Native Human Services Programme, University of Sudbury, Laurentian University, Ramsey Lake Road, Sudbury, Ontario P3E 2C6.



Need For Clear Understanding of Mandates

The Union of Ontario Indians represents the political interests of member First Nations. The Union of Ontario Indians receives its mandate to deal with various issues through the General Assembly of the Anishinabek and the Executive Council of the Board will give direction to the staff to insure it does a good job carrying out the mandate.

There are other aboriginal and Native groups and organizations across the province of Ontario. In order for all of us to do the job, we were intended for, we must have a clear understanding of our respective mandates. While we may have a common purpose, it is important for us to be aware of the activities and approach of other organizations.

The U.O.I. wants to improve the quality of life in First Nation communities, however, it must be under the control of the First Nation Chiefs and Councils. They must decide the direction, speed and the areas of control that they want in all aspects of their lives. The U.O.I. will continue to assist in ensuring that these goals are reachable. We need to take the time now to think about the other groups and organizations and about their functions and roles.

We would like to hear from you, the members of the First Nations, about your thoughts in regards to the groups and organizations, such as the following.

- * Ontario Federation of Indian Friendship Centres and individual centres
- * Ontario Native Women's Association
- * Ontario Metis and Aboriginal Association
- * Chiefs of Ontario Office
- * Area Management Boards
- * or any others you may come in contact with or have heard about.

We need to know what your perspective is regarding these groups and organizations. Some questions to consider about each of the various organizations, you know of, might be the following;

- * Where or from who do you think they get their mandate?
- * What do you think is their function?
- * Do you benefit from this organization?
- * Do you support this organization?
- * Any other thoughts, feelings or concerns regarding this organization.

The Union of Ontario Indians wants to ensure that the interests of the First Nations are brought forward effectively and efficiently. For this, we need to have a clear idea about the role and activities of other groups and organizations.

If you wish to contribute your thoughts, please write to us or call us. We will be preparing some position statements that clearly outline the mandates of the various organizations from the First Nation perspective. You can contact Jennifer Arnott, Policy Analyst at:

Union of Ontario Indians
Nipissing First Nation
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North Bay, ON
P1B 8J8
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Phone (705)497-9127



Meegwetch!
Grand Chief Miskokomon

Native culture skips a generation

By TRACEY SANSCHAGRIN
The Quest

Madeline Theriault's walls are adorned with faded black-and-white photographs of a small Native girl in costume, several family portraits in front of an old log cabin, and one photo of a beautiful young woman in a moose-hide-and-caribou dress.

Theriault is an 85-year-old Ojibwa Native who spent the first 32 years of her life growing up on Bear Island in Temagami. Now a resident of North Bay's Casselholme senior's complex, Mrs. Theriault has seen Bear Island go from a place where people could live off the land, to a place where all hope of survival has been stripped away from the people.

"We used to make moccasins. We sold them to the tourists and the Hudson Bay Company. But one day the law came and said if any Indian killed a moose he'd get 30 days in jail so they didn't kill the moose."

"No moose. No moose skin. No moccasins," she explained.

The people of Bear Island began to rely more heavily on hand-woven baskets that they could make and sell for income to supplement the amount of money made from fishing.

"Then the government really made a mess of us, because we used to make baskets and sell them to the Hudson Bay Company. My grandmother and me used to make them out of birch bark. Then one day the man came and said we weren't allowed to peel the bark off the trees anymore. 'If anyone peels the bark off the trees they will be fined,'" said Mrs. Theriault.

"The man said it would spoil the trees, but it doesn't; the tree keeps on growing, but we couldn't make baskets anymore."

The people of Bear Island could still fish for a living, but it wasn't long until that too was taken away.

"We used to set our nets at 10 p.m. and pull them in at 4 a.m. because we were scared of the game warden," said Theriault. "If the game warden sees a net he will take it and keep it."

Mrs. Theriault is discouraged at how the hunting and fishing rights have been taken from the people on Bear Island.

"Our hands were really tied. No wonder the people now are on welfare."

Mrs. Theriault recalled a time before the law and the game wardens came to Bear Island, a time when the men of Bear Island would gather in their wigwams and talk to the spirits.

"The men would go in and start singing and go 'round and 'round the fire. Then whatever they saw at the peak of the teepee, that was what they were going to hit: sometimes a moose, sometimes a bear."

The wigwam gathering was common practice on Bear Island until a Catholic priest came and told the Bear Island people that talking to the spirits in the wigwams was devil-worshipping.



Photo by TRACEY SANSCHAGRIN

Madeline Theriault is a resident of North Bay's Casselholme seniors complex, but her memories are of another time and place, Bear Island, decades ago.

"The priest told us that it was the Devil we were working. So we quit because we were scared," said Mrs. Theriault. "But my great-grandmother said that it couldn't have been the Devil because our people were too innocent and respectful."

Reprinted with permission. Published first March 22 in Canadore College's Journalism newspaper, The Quest.

"That was our God, the God who gave us the earth, the God who gave us the land, gave us the water, and gave us the lake. We all respected that and nobody ever wasted anything."

Mrs. Theriault loved her time on Bear Island, but after being happily married for 17 years, her husband died and Mrs. Theriault, being grief-stricken, decided that the Island no longer had anything to offer her. Only a few short years before the death of her husband Mrs.

Theriault had lost her 20-year-old daughter in a cabin fire on Bear Island.

"Someone had poured gas into the coal-oil can. As soon as she picked it up the can exploded," said Mrs. Theriault, still shaken at the memory. "The only thing not burned on her were her shoes, but we got her nine-month-old baby out safely."

In a distraught voice, Mrs. Theriault told how long it took to get her fatally-burned daughter to a hospital.

"It happened at 2 p.m. and they didn't get her to the Haileybury Hospital until 5:30 p.m. She had her last rites and then she asked me if I would take care of her son until she got better. I knew she wasn't getting better," said Mrs. Theriault.

"She died at 7 a.m. the next morning, but the Sisters told me her soul would go straight to Heaven because she had suffered so much."

Mrs. Theriault had wanted her daughter to have the last rites administered, because the Ojibwa people of Bear Island had turned to the Catholic faith when the priests had come to Bear Island and told the residents that in the past they had been Devil-worshipping.

After the death of her husband and suffering through a two-year illness, Mrs. Theriault took her two children and her grandson and moved to Haileybury.

"When I moved to Haileybury I had to learn to live like the white people lived. It was kind of hard. I had to learn everything, start all over again."

Mrs. Theriault married again in Haileybury, but after 10 years, which she preferred not to discuss, her husband left her.

"I packed up all the kids, I spent all my money on a truck and when we reached North Bay that was as far as we could go."

Mrs. Theriault then worked for 60 cents an hour cleaning rooms in North Bay. When that wasn't enough to support her family, she made braided rugs and sold them to her neighbors for \$1.50 apiece. With this money she would buy what little groceries she could.

"We were so happy to have a loaf of bread and some milk," said Mrs. Theriault, smiling, "we were so hungry."

Eventually the children grew up and times got better. In 1971, Mrs. Theriault wrote and published a book titled 'From Moose to Moccasins', which told of her life on Bear Island and the ways of her people.

"I never wrote it to make money, it's the kids. The kids never sit down long enough to listen when you talk."

"I'm the only one left now from a long way back, and I thought if I die now that will be the end of it. The great-grandchildren will never know their heritage; they can't even speak Ojibwa."

Mrs. Theriault's own children do not wish to know their Bear Island heritage so she hopes that her four great-grandchildren will read her book and learn of the old ways and learn to appreciate their heritage.

"We valued the land. Everything we needed we got out of the land. You can make a living in the bush; everything is there, it is learnt from generations past. That's why I say, 'when I'm gone, that's the end of it.'"

"I even live in the city now; I don't live that way anymore. I haven't made moccasins for a long, long time."

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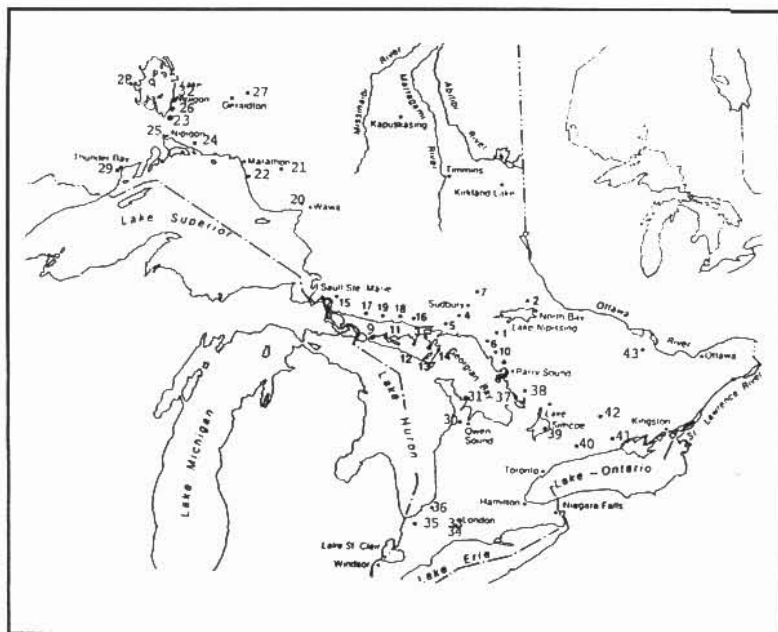
Top right tree
Snowflake on left side
Right nostril on animal
Line on inside centre of cave
Left side of grass in cave
Third line, bottom left, hanging down, is shorter
Dot on right side of cave



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- | | |
|--------------------|--------------------|
| 1. Dokis | 7. Wahnapiatae |
| 2. Nipissing | 8. Wasauksing |
| 3. Sucker Creek | 9. Cockburn Island |
| 4. Whitefish Lake | 10. Magnetawan |
| 5. Whitefish River | 11. Sheshegwaning |
| 6. Henry Inlet | 12. West Bay |
| | 13. Sheguiandah |

Lake Superior Region

- | | |
|---------------------------|------------------|
| 20. Michipicoten | 23. Sandpoint |
| 21. Pic Mobert | 28. Gull Bay |
| 22. Ojibways of Pic River | 29. Fort William |

Southwest Region

- | | | |
|-----------------------------|-------------------------|--------------------------|
| 30. Chippewas of Saugeen | 34. Munsee Delaware | 36. Kettle & Stony Point |
| 33. Chippewas of the Thames | 35. Chippewas of Sarnia | |

Southeast Region

- | | | |
|-----------------------|----------------------------|-----------------|
| 32. Chippewas of Rama | 39. Georgina Island | 41. Alderville |
| 37. Beausoleil | 40. Mississaugas of Scugog | 42. Curve Lake |
| 38. Moose Deer Point | | 43. Golden Lake |

The Union of Ontario Indians...

Who makes the Union of Ontario Indians what it is?

The Union of Ontario Indians is divided into four regions, each of which elects representatives to the Board of Directors every two years. The positions elected include the Regional Grand Chief and one Board Member.

As well, a Regional Elder is appointed (for life) to the Board by each respective Region.

The Board meets at least four times per year, while the Regional Chiefs' meetings vary, depending on available funding, most Regions meet twice in a given year.

The general membership elects the Grand Council Chief/President and the Deputy Grand Chief; the term of office being three years. The Head Office is located at Nipissing First Nation and the Branch Office is in Toronto.

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Board Member

Beausoleil First Nation

Elsie Knott

Elder

Curve Lake First Nation

Southwest

Chief Tom Bressette

Regional Grand Chief

Chippewas of Kettle &

Stony Point

Chief Leroy Dolson

Board Member

Munsee-Delaware Na-

tion

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***SHOULD NOT STEREOTYPE OR DEGRADE ANY PEOPLE IN ANY WAY.
***SHOULD ELICIT PRIDE IN CULTURE, IDENTITY, AND HERITAGE.

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ATTENTION !!

We are proud to introduce our Anishinabek Newsletter. We are hoping to promote an awareness and an understanding for both Native and Non-Native people such as:

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Where we are going;

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Chi-mee-gwetch !

Thank you !



13 Years Ago... North Bay hosts annual Trappers Convention

by Roger Jones

The Ontario Trappers Association held their annual convention in North Bay, Ontario March 15, 16 and 17, 1980. Once again there were many display booths set up by the district trapping councils and numerous Indian reserves.

A number of demonstrations were given during the three day event while skinning competitions were held

to add excitement and flavour to the convention.

A number of demonstrations were presented on the various new traps now being used.

The following article was published in the April 1980 issue of the Ontario Indian

New safety devices were on display showing the conventioners modern techniques for safe trapping. Accompanying these displays were others featuring traps, both old and new, and if you were interested in snares, one booth was set up to show you how to snare fox, beaver and wolf.

Demonstrations were given by a number of trappers on techniques of skinning, cleaning and tacking beaver pelts on the board. In addition, a well presented workshop was given to explain fur management to trappers. During this demonstration techniques for managing and trapping a zone of land were discussed.

There was a good turnout of Indian trappers at the convention as always. Among them were: Donald and Keitha Keeshig and Mr. and Mrs. Ted Johnston of Cape Croker, Chief Wilmer Noganosh from Magnetawan, Chief Wayne Pamajewan, Mike, Laurence and Vincent Pawis and Marnie Jones of Shawanaga, Mr. Aubrey Coppaway of Curve Lake, Mr. Ken Marsden of Alderville and Mr. Ralph Loucks from Hiawatha. There were many others, too numerous to mention, from Nipissing, Dokis and Moose Factory.

Hunting, fishing and trapping have been the main Indian livelihood for hundreds of years and this has helped to create a significant amount of interest in the convention each

year. Trapping is a good and viable occupation these days and each year more young Indian people are entering the profession. Fur prices have never been higher. Beaver pelts pay \$100 each while a prime muskrat pelt will bring in \$17. However, there remain a number of problems in the trapping business for Indian people.

By treaty, hunting, fishing and trapping on unoccupied and crown lands, are the rights of many Indian people. However, the Ministry of Natural Resources issues licenses to non-Indian people and by doing so they are encroaching upon our rights. The problem is that there is simply not enough land on reserves to maintain a livelihood through trapping for Indian people. The government should consider the granting of trapping licenses to Indians in non reserve zones first. By giving such priority to Indian people, the government would be supporting those rights that have traditionally been the Indians' as well as allowing those Indians to become self-supporting.

A great deal of pressure has been brought to bear on Indian people to conform to non-Indian working patterns - offices, industries, manufacturing plants and so on. This may be alright for some people, but for many Indian people it is not.

Why should we allow ourselves to be pressured into such jobs when many of us would prefer to follow our traditional professions of hunting and trapping?

I think that Indian people should be allowed to continue trapping as they have for centuries and leave the industrial occupations to non-Indians.

Fur Harvesters success attributed to co-operation

by Dave Dale

NORTH BAY — After just two years of operation, the Fur Harvesters Auction Inc. has developed into a first-class business venture with bright visions for the future.

The North Bay-based Auction House boasts a unique partnership between Native and non-native interests, viewed world-wide as a shining example of cultural co-operation. And the formula, which gives hope to a struggling industry, was simple: just cut out the money-oriented middlemen.

"This year we're turning the corner," said Bob Watt, president of the Fur Harvesters, explaining how 1993 will see timely expansion and growth.

The House has come a long way in a short time, rising from the bankrupt ashes of the defunct Ontario Trappers' Association.

"We all sort of dreamt it would be this successful. When we started up, the price of furs was terrible, and other auction houses were not too keen on seeing us be successful. There was a lot against this type of enterprise," said Mr. Watts.

Key hiring decisions, volunteer participation,

prime location and a unique entrepreneurial outlook have combined to form a survival strategy against the games competitors play. And without missing a beat, it continues to find ways to serve the trappers like it planned.

"Probably the best indicator of how well we are doing, is we set up the Auction House...where there is profit sharing with the shippers," said Watts. "Last year, we offered \$200,000 (profits above operating costs) back to the trappers."

The remarkable thing, said Mr. Watts, is that most of the 5,693 trappers showed support of the Auction House by not accepting their fair share.

"But they said 'We don't want it. Put it back into the House.' The message we got is, 'We trust you guys,'" Mr. Watt said.

In September 1992, after a year of operation, the Union of Ontario Indians Development Inc. and the Non Native Trust Fund published an agreement. Essentially, both parties agreed to be equal partners in the operation.

"One of our goals starting out is to see Native people become involved with all parts of

the fur industry, not just as the person on the trap line. We wanted to see Aboriginal people involved in management and having a say" in how the House operates, said Mr. Watts.

A number of Aboriginal groups from across Canada have been talking to the House, exploring ways of becoming involved. For example, including Ed Imbeault was recently nominated to represent the Treaty 3 First Nation members.

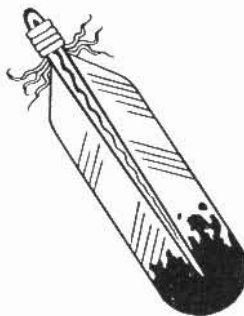
The trappers provided significant help right from the beginning.

"There was a lot of volunteer effort with the first few auctions. Without that, this House would never have gotten off the ground," praised Mr. Watts.

And this year, House shippers may be eligible for advances before the furs are provided for sale.

"That's something a lot of trappers look forward to. It's a really significant service," Mr. Watts explained, noting how it's made possible through a guaranteed line of credit backed by the Northern Ontario Heritage Fund.



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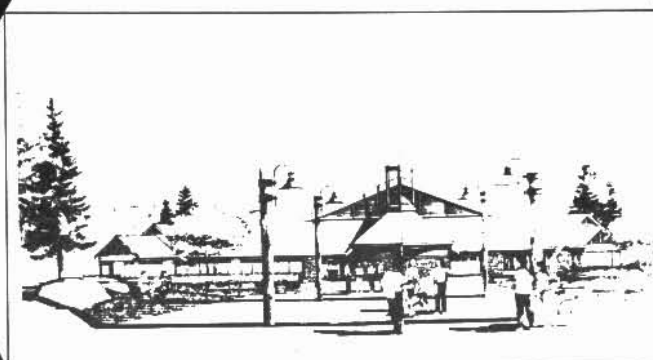
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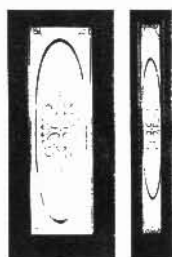
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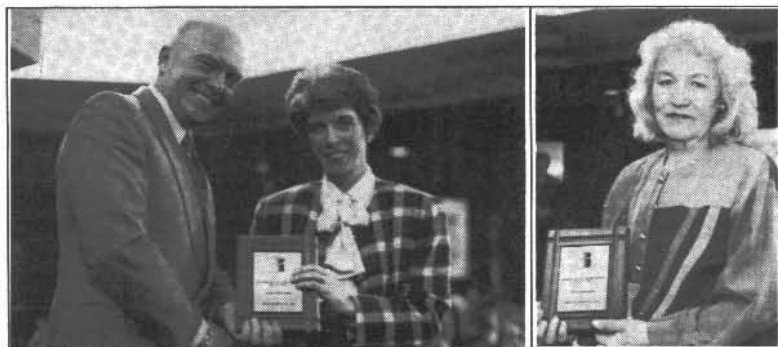
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Torry Hansson presents Marie Marchand a plaque, as he did to Rita O'Sullivan, both new inductees to District Human Rights Hall of Fame.
Photos courtesy of Centre for Social Justice

Nipissing District leading the way with anti-racism

An anti-racism project that began in Nipissing District with four schools and 1,000 students in 1989 is now operating in four provinces, with approximately 250,000 students involved March 21-24.

Initiated in North Bay as a focal point for the International Day for the Elimination of Racial Discrimination March 23, the project has now expanded to Sudbury, Elliot Lake, the North Shore and Manitoulin Island, Sault Ste. Marie, Timmins, Middlesex County (London), Oshawa, Winnipeg and The Pas in Manitoba, Pictou District in Nova Scotia and Temiscaming. "Our goal is to see the

project picked up by school boards from coast to coast," said Don Curry, vice-president of the Canadian Centre for Social Justice, which co-ordinated the project outside of Nipissing District.

Many of the 54 schools in the local district held full-school assemblies. And students who have been working on class projects with anti-discrimination themes presented their work to their peers.

"The project in Nipissing has matured to the point where the schools have taken ownership of it," Mr. Curry said.

An evening of applause held at the North

Bay City Council Chambers celebrated the event with Students Who Make a Difference. And to honor outstanding achievement regarding race relations, a committee led by Centennial Senior Public School principal Torry Hansson selected two inductees to the Nipissing District Human Rights Hall of Fame March 23.

The two new members, Rita O'Sullivan and Marie Marchand, joined previously honored members Dr. Glenda Simms and Rev. Jim Sinclair, the late George Wallace and Judi Brewer.

Multiculturalism and Citizenship Canada provides funds for the project.

\$695,125 in new funding

TORONTO - Minister of Citizenship, Elaine Ziemba recently provided substantial impetus to the anti-racism efforts of communities across Ontario. \$689,125 in new funding will enable 67 local and regional-based community groups to undertake new anti-racism initiatives within their respective areas of the province.

The Minister made the announcement at a rally held at Nathan Philips Square, organized by the Urban Alliance on Race Relations to commemorate March 21, the International Day for the Elimination of Racial Discrimination.

"Today, we salute the many community-based

groups on the front lines in the struggle against racism," said Minister Ziemba. "Government is proud to support local anti-racism activities, because it is in the neighbourhoods among the young people and community workers of Ontario that the battle against discrimination will truly be won."

The funding falls under two anti-racism programs initiated by the Ontario Anti-Racism Secretariat of the Ministry of Citizenship.

\$600,125 allocated to 49 organizations represents the final batch of 1992-93 funding from the Anti-Racism Project Funding Program. This program was set up in

April 1992 to address the need for anti-racism public education and training, policy and program implementation, and racial conflict prevention.

Eighteen organizations will receive a total of \$89,210 under the Community Partnerships Initiatives Program. This program will enable local community groups to involve racial minority youth in the development and delivery of anti-racism programs.

Information on the anti-racism funding programs of the Ministry of Citizenship can be obtained by calling the Regional Offices of the Ontario Anti-Racism Secretariat.

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Native Cultural Celebration swings and sways into the Bay

by Rhonda Lee Doyle

"Swing and sway, the anishnawbe way!" said master of ceremonies Gilbert Cheechoo to 50 traditional dancers during the Nipissing University and Canadore College 6th Annual Conference and Cultural Celebration March 19 to 21. They put their feet to the floor and showed their colours and smiles.

Anishnawbe, means Indian in the Ojibway language.

The conference was attended by some 2,000 native and non-native people over the weekend, many of whom took part in the traditional teaching workshops offered. People came from as far away as Alberta, James Bay, Ottawa and Toronto. Fifteen traders were set up around the dance circle in the gymnasium to sell their artwork, beadwork, sweatshirts, mocassins and various other jewelry items.

"We're here to have a good time, visit people we have not seen in a long time and to enjoy our culture," said artist Norman Knott.

Workshops were

held on the weekend with speakers Leeroy Littlebear from the University of Lethbridge, Alberta; Pauline and Georgina Toulouse, who spoke of Native Learning Skills; Micheal Cagachee, who spoke on the effects of Residential Schools and the healing process that is now taking place; and Rosella Kinoshameg, who spoke on Herbal Medicines.

The Cultural Gathering began with a Grand Entry as more than 50 traditional dancers made their way to the east end of the gym and began a procession around the circle to an honor song sung by the White Tail Singers, and the Flag and Victory song sung by Medicine Hoop. As the crowd stood on their feet, the opening prayer was said by Peter Wynn.

Five drums: the White Tail Singers, the host drum; Medicine Hoop, the guest drum; Manitou Singers, Bisinet Singers and the Big Stones singers, were in the centre of the gym pounding on their moosehide drums and singing their hearts out. The floor

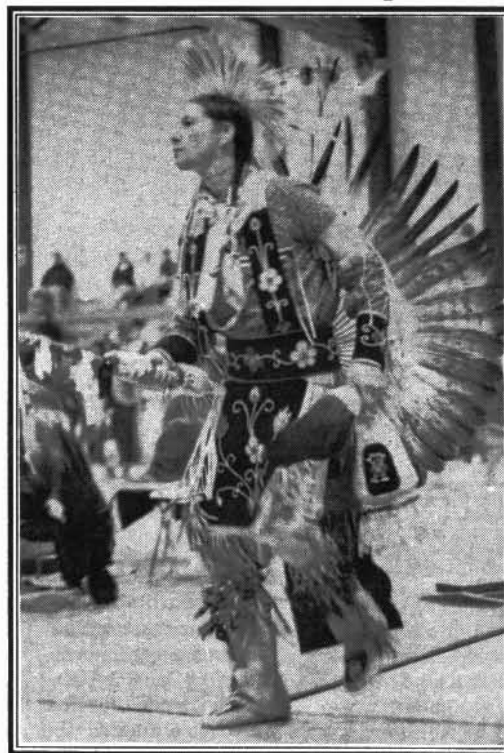
was a myriad of colors and swirling bodies all dancing to the pounding drums and the shrill voices of the singers.

There were the Grass dancers, the fancy (shawl) dancers, the traditional men and women dancers, and the jingle-dress dancers. The dancers, native and non-native, were all invited to dance to the intertribals as sung by the five drums. During the course of the day, all dancers were called to the floor to do their own dance and to show the audience the different styles and outfits. The dancers swung and swayed to the ever-popular Crow Hop, a rousing and pounding song designed to show off the dancers skills and flair.

Winston Wuttunee, an cross cultural entertainer, took the microphone for a couple of minutes to tell a few jokes about natives that had the crowd laughing.

"We're here to have a good time. So let's see those smiles and get those legs on the floor," Wuttunee said to a crowd of about 1,000 people.

There was also a se-



Jerry Lewis of Taugawin dance in North Bay.

Photo by Ronda Lee Doyle

rious time at this gathering as Jules McKenzie requested an honor song for his family.

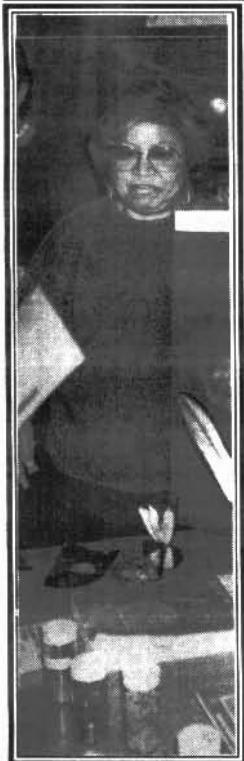
"This song is to encourage us to continue our work and to encourage our people to help themselves," McKenzie said.

His sister, Martha, had lost a child to suicide and was 'tired' and the song was to give her and her family strength.

"We're Algonquin, and we're proud of it," he said, looking at his father, Mike, who was the Veteran Flag carrier in the opening ceremonies.

The closing ceremonies were held with reverence and seriousness, and the rest of the evening was dedicated to fun.

Rhonda is a first year journalism student at Canadore College



Manitoulin herbalist shares her knowledge

By Ronda Lee Doyle

Rosella Kinoshameg, a native from Manitoulin Island, was taught about herbal medicine from her parents and a family friend. They instructed her as to the names of the plants, and then return months later to review and to teach her more about their uses.

It's no wonder, practising medicine comes natural for Kinoshameg. Her parents were into herbal medicine, and at age seven she decided to become a nurse.

"I devoted a lot of time to relearn my language, the plants and their names," Kinoshameg says during her presentation at the North Bay powwow.

She was placed in a residential school where speaking one's language

would result in punishment and as a result she lost her language.

She recalled being called a 'herbarian' and the name has stuck ever since.

"If I die tomorrow, I hope someone will pick up where I left off..."

"I'd walk into the bush, identify the plants, where they grew," and write down the information for use later on.

"Indian medicine is a way of life," she said, adding that the plants and herbs are a minor portion of the whole of native medicine. The Creator has placed the plants on the earth for people to use and to share with others,

said the registered nurse.

Natives have been taught to respect the Creator and all of our Relations. So it is very important to 'offer tobacco' to the Creator, the plant and to its future use.

"I've tried them (plants), so I can tell you what they taste like," she says about her various recipes. The Ojibwa food guide and medicine wheel are intertwined. The four directions are honored and all have a specific food group. East is represented by tobacco; a purification symbol, the color yellow, and is the milk and dairy product area of the food guide. This includes such things as dandelions, and fish bone soup. This area proves to be challenging as many people are lac-

tose intolerant. South is defined by cedar; the sacred medicine to the trees, and the color red and represents the breads and cereals area. This area has wild rice, cat tails and other energy foods. West is represented by sage; the color black or blue, and is the fruits and vegetable section. There are the berries, the vegetables like corn, carrots and fiddle heads. And North is represented with tobacco; the purification symbol, the color white and is the meats section. There is moose, venison, fish and rabbit. Kinoshameg ate blackbird, eggs, fish and squirrel while growing up.

"If I die tomorrow, I hope someone will pick up where I left off and expand my research more," she said.



North Bay's Ernie Decheno was smiling at the Canadore College and Nipissing Univeristy annual powwow March 20-21.

Photo by Dave Dale

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This word-find is called DNAKIIWINAN (PLACES)

The words go up, down, left, right, diagonal, backwards and forward, so be careful!

The word spellings are from the Manitoulin area.



DNAKIIWINAN

Mziwe Zaagaa
Webjiwong
Mnidoowaaning
Wiikwemkong
Zaagdawaang
Mchigiing
Kchi-aazhwiying
Kaaggewong
Pashkdinong
Mndimooyenh
Shiishiigwaaning
Waagaaskingaa
Nsowaakmak
Moonyaang
Bogting
Zhiibaawnaaning
Ktigaan-Ziibing
Gidaajwan
Niisaajwan
Kchi-Mookmaan-Kiing
Kchi-Gaaming

PLACES

Mississauga
Little Current
Manitowaning
Wikwemikong
South Bay Mouth
West Bay
Providence Bay
Kagawong
Gore Bay
Mindemoya
Sheshegwaning
Birch Island
Sudbury
Montreal
Sault Ste. Marie
Killarney
Garden River
Northern Shore
Southern Shore
United States
Overseas

G	G	N	J	G	N	I	N	A	A	W	O	O	D	I	N	M
G	N	A	A	G	N	I	K	S	A	A	G	A	A	W	K	Z
N	I	I	G	W	N	O	B	K	J	O	N	A	N	M	A	G
I	N	H	I	N	J	O	C	K	N	O	O	A	I	G	A	N
H	A	N	K	K	A	A	W	D	B	Z	C	G	I	N	G	I
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S	I	N	S	I	O	X	A	B	W	I	N	M	N	A	O	A
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I	Z	A	A	G	D	A	W	A	A	N	G	C	A	H	X	H
H	W	I	I	K	W	E	M	K	O	N	G	C	M	T	C	C
S	A	B	G	N	I	B	I	I	Z	N	A	A	G	I	T	K

Nation to Nation

by Diane Engelstad and John Bird (Anansi Press)
(Aboriginal Sovereignty and The Future of Canada)

Book Review by Jan Bourdeau

This book has a peculiar reading flavour. It is a collection of stories by native and non-native peoples addressing self-government, economics, cultural and spiritual dimensions. The presentation of the chapters range from necessary technical rhetoric to simplistic story telling.

The non-native Editors are former national staff members of a national citizens group known as the *Citizens for Public Justice (CPJ)*. This organization has participated in supporting aboriginal groups in the struggle for justice throughout the years. The book is therefore intended to provide the reader with a clearer understanding of aboriginal sovereignty and the future of Canada. It gives the reader details of our peoples struggle to retain self-determination, self-sufficiency, self-government. The diversity of cultures is intertwined between interviews with Chief Teme-Augama Anishnabi, Gary Potts, to the written thoughts of Rene Fumoleau OMI., *Priest of the Missionary Oblates of Mary Immaculate*.

The book provides insight on Canadian history from an Aboriginal perspective by Georges Erasmus and Joe Sanders. I found it refreshing to read the opening chapter. "When native people first came to this continent some five hundred years ago, indigenous peoples lived all across the America. "No where in the book does it refer to the "Bering Strait theory" as part of aboriginal history, as so many books do. It was enlightening to read the aboriginal perspective on Canadian history.

The book addresses the role of the non-native Government strategies from assimilation to the Constitution. It also describes a transition of re-building and development in *First Nations* communities across Canada. It looks at the political struggles that span from Dene, NWT., Gitksan-Wet'suwet'en in B.C., James Bay Cree, the Innu of Nitassinan to *Teme-Augama Anishnabai*, and many other First Nations. There is a 1st hand account of the Oka crisis 1990, as witnessed through the eyes of two cultures. the chapters addressing the issue of Specific Claims Policy and Comprehensive process provides the reader with detailed knowledge and better understanding of the frustrating struggle native leaders have with the land claims timely process.

What makes this book different is the Editor's attempt to provide a forum of information on Sovereignty, Land Claims, Constitution to the Oka crisis, all the while reaching out to non-natives, to strive for harmony between the cultures in the struggle for aboriginal justice.

Although, I found the book informative, specifically as the development of other *First Nations* across Canada, I feel the book is a tool for non native readers. It will help them understand *Aboriginal* sovereignty and that there is an avenue available to them, specifically the CPJ, in supporting native people. In my observation the book has an underlying Christian influence throughout the chapters within by non-native authors. This is by no means a detriment to the writings in the book. Many of the non-native authors refer to their Christianity in their commitment to support the struggle of aboriginal peoples. the theme throughout the book is one of achieved harmony between both cultures. There is a fundamental message to non-natives as stated by John Olthuis, co-founder of CPJ., "Working to change the structure and policies of non-aboriginal society and government is the most difficult but also the most effective way for non-aboriginal people to stand in solidarity with aboriginal people."

A curious question on my part came to mind from one chapter written by T. Schouls, J. Olthuis and D. Engelstad. It states as follows, "...Canadians who see the great poverty in native communities have had to admit, "We haven't done very wee." "The stakes are higher for non-native Canadians than they have been in the past. Till recently, *native people* have been in a relatively powerless position and have posed no real threat, Canadians believed that it was just a matter of time before *native Canadians* would be absorbed into the mainstream. Now an articulate, resourceful and sometimes militant generation has emerged, continuing the flight for survival with a new sense of urgency. They have nothing to lose and much to gain. A small minority, but one to be reckoned with, has lost patience with governments' broken promises and believes armed resistance is the only option left." This statement raises my question as to what defines an "articulate, sometimes militant minority?"

In closing, the book is a vehicle for native and non-native people reaching out to the Canadian citizens of this country. In doing so, the Editors have shown sincere respect to the Aboriginal peoples. The book is written with good intentions and is worth reading. However, in my last, but not least comment, the book should have provided more input and insight as spoken by *native Elders*, and falls short in the area of interviews with Aboriginal leaders. I also felt the title "Nation to Nation" was not entirely appropriate, but well meaning.

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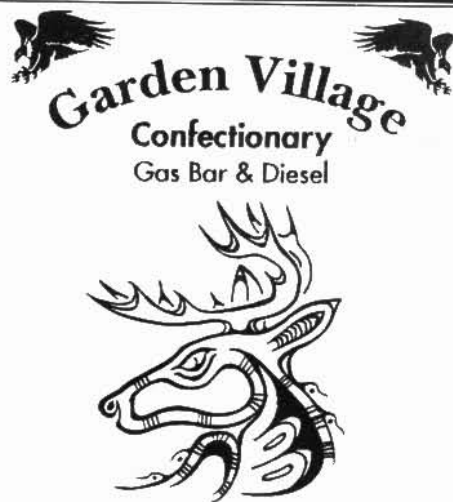
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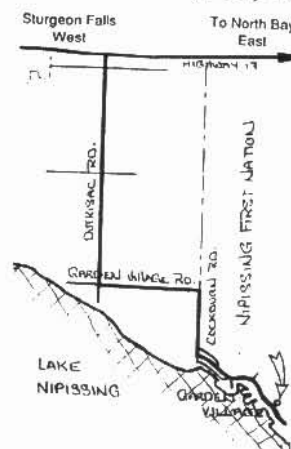
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National Chief outlines assistance to Davis Inlet

Continued from Page 1

National Chief Ovide Mercredi outlined the Assembly of First Nations history of response to the deplorable conditions in Davis Inlet in a letter to Labrador and Newfoundland Premier Clyde Wells, March 10.

The AFN's "broad and concrete manner" of response, in excerpt form:

- * community and health worker support during 1992 to assess solvent abuse and suicide prevention and to consult community leadership on solutions;

- * meeting in late 1992

between the national Chief and Health and Welfare Minister Benoit Bouchard to discuss, amongst other things, the Davis Inlet situation;

- * at AFN expense, the provision of the services in early 1993 of crisis personnel to Davis Inlet, including two leading aboriginal experts from Poundmaker's Lodge in solvent abuse treatment and training;

- * at AFN expense the provision in February 1993 of the services of an AFN community development worker and a training expert to assist Davis

Inlet with the assessment process for treatment of youth and family members at Poundmaker's Lodge in Alberta;

- * the ongoing involvement and support of the National Chief and AFN staff including a three day visit to Davis Inlet;

- * arrangements for the provision, at AFN expense, of management and financial expertise to the Mushuau Innu Council;

- * provision of legal and constitutional counsel and expertise, offered by the National Chief and accepted by the Mushuau

Innu; and

- * in 1992, AFN assisted the Innu Nation in filing a complaint against the Federal Government on the grounds of discrimination in the provision of services to Indians.

National Chief Mercredi continued to educate Premier Wells.

"...With respect to the treatment needs of individuals, Mr. Premier, I wish to remind you of the fact that the government of Newfoundland was opposed to recognizing Poundmaker's Lodge in Alberta as an appropriate emergency treatment facility for the most critical

cases of substance addiction in Davis Inlet. It was only as a result of my urgent intervention that this option was realized, with the assistance of the federal government who were willing to fund the arrangement with or without Newfoundland...

"...You will note that our assistance to the Innu people preceded the recent public exposure of the plight of the people of Davis Inlet. Our involvement is sincere and genuine, and not as you allege motivated by an agenda not shared by the Innu people..." said National Chief Mercredi. ●

Letter writing feud pulls no punches

Ovide Mercredi, National Chief of the Assembly of First Nations and Labrador and Newfoundland Premier Clyde Wells communicated through angry letters of disagreement in early March, questioning each other's role and responsibility following the continuing crisis experienced by the Innu Nation of Davis Inlet, Labrador.

And Chief Katie Rich, Mushuau Innu Council, and Innu Nation president Peter Penashue teamed up March 11 to highlight the collective shock that was felt when Premier Wells' "ignorance" was documented in public.

The Premier had added fuel to the fire March 5 when he made it profoundly clear what he thinks of the AFN and Chief Mercredi, which confirmed a provincially authorized letter from Fred Way, rejecting a document entitled: "Hearing the

Voices: Government's Role in Innu Renewal."

The holistic healing strategy, which required certain government action, was based on the Utshimassit Inquiry Report, Gathering Voices: Finding the Strength to Help Our Children, which was formulated by the community prior to the this winter's tragedy where six young children sniffed gas in a group suicide attempt.

Premier Wells chose not to discuss the points put forward by Hearing the Voices, rather, he questioned its intent.

"...The Innu Nation and the Assembly of First Nations (AFN) are using the current plight of Davis Inlet as a means to further their broader objectives, and this is wrong," said Premier Wells in a letter to Chief Katie Rich, Mushuau Innu Council. "...The policy of the province is to maintain this immediate focus on the

urgent needs of your community. This does not mean we will ignore or disregard the broader, long term objectives of the Innu Nation (land claims and self government issues), but the healing and revitalization of your community cannot be held captive to the larger political objectives of the AFN and the Innu Nation."

Premier Wells went on to explain his position.

"...I was appalled that the AFN chose to send lawyers, rather than health or social workers, to assist your community at the time of crisis. When we first contacted the Assembly several years ago to seek advice respecting our dealings with Davis Inlet, we were favored by the guidance and counsel of the then Grand Chief (Georges Erasmus). Our efforts earlier this year to seek the advice of the current Assembly leadership met with no success."

Chief Rich and Innu Nation President Penashue felt frustration, shock and anger.

"You confirm that Mr. Way's letter went out with your knowledge and approval. That letter rejected Hearing the Voices, without any discussion, consideration, or point-by-point response.

"As you know, our seven point plan was developed by the community and Innu Nation as a holistic plan to heal and renew our community...By rejecting a holistic approach to the crisis, you are rejecting our right to determine our own future."

"The suggestion that we have raised 'unrelated issues' is very offensive. All the issues we have raised were documented in Gathering Voices as factors in cultural breakdown. It shows that you do not understand what has happened to our community," said Chief Rich

and President Penashue."

To conclude, they asked Premier Wells for a show of faith by attending the Minister's meeting in Utshimassit.

"These letters go back and forth, but each day is a day wasted, each day cultural breakdown continues. Yes, many of our people are beginning to feel the immediate benefits of treatment, but they also have new clarity to see the forces that caused them to be self-destructive, they have new strength to reject your attempts to run our lives, to restrict us to band-aid solutions." ●



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REASONABLE RATES

Grand Chief Challenges OFAH

Continued from page 1

The Ontario Federation of Anglers and Hunters has publicly opposed the implementation of aboriginal and treaty rights on a number of occasions. A good example of this is contained in your draft position paper on co-management. We were pleased that Mr. Ric Morgan, Executive Director of the OFAH asked us to submit comments. This inclusionary approach is admirable but we insist that our critique is taken very seriously. Our comments are not merely a different perspective but in fact correct some basic misinterpretations of historical and legal fact which formulate our position.

In my presentation to this assembly last year I explained that aboriginal and treaty rights are the foundation of our identities as aboriginal peoples. I told you that centuries of denial of our rights have weakened and impoverished our communities.

We have worked incredibly hard over the last decade to ensure that the wrongs of the past were not allowed to continue, that the injustice would end, and so that our children may know a world which respects their rights as aboriginal peoples. While the struggle is far from being over, we have made some very real accomplishments. Pride has slowly returned to our communities along with an increased sense of identity and responsibility as aboriginal people. As a result of these accomplishments, First Nations are increasingly exercising their responsibility and jurisdiction and are firmly committed to the full implementation of their inherent right to self-government.

The accomplishments that I speak of form the context of the present reality. Canada and the province of Ontario are bound to the implementation of aboriginal and treaty rights because of

three things: one - the law, two - government policy and three - public opinion. Let me just take a minute to explain what I mean.

The Constitution of Canada under section 35(1) unconditionally guarantees aboriginal and treaty rights. This is very matrix from which all policy and legislation must flow, obviously negotiation is necessary to form and give specific expression to this constitutional guarantee. With the inclusion of 35(1) in the constitution, many questioned and even contested the meaning of a aboriginal or treaty rights. These questions can be answered in two ways: first, by our understanding and now also by the courts.

We as First Nations have always been clear on the meaning of aboriginal rights - The First Nations and their members alone maintain aboriginal rights, which can not be granted nor taken away. In addition, Treaty rights must be understood as an articulation of the specific application of certain aboriginal rights. Aspects or elements of aboriginal rights not stipulated in a treaty do not alter, affect, or diminish the nature of those aboriginal rights.

The courts of Canada have recently passed several decisions which further define aboriginal and treaty rights in accordance with the common law traditions of Canada. Both the Ontario courts and the

Supreme Court of Canada have stipulated that the constitutional guarantee demands a broad, just and liberal interpretation of aboriginal and treaty rights.

I am sure you are all familiar with the Sparrow decision which had specific reference to fisheries resources. In it, the Supreme Court of Canada explicitly stated that as a result of aboriginal right, aboriginal people have a priority right to resources after conservation is secured. In addition, this decision has direct application to cases involving a treaty. Ontario courts have concluded that treaties not addressing the rights to hunt and fish must be interpreted to preserve the aboriginal right to hunt and fish. The interpretation of Treaty rights must therefore follow from an awareness of aboriginal right and respect the intention of the signatories to the Treaty. Common sense alone indicates that a people would never intend to surrender their traditional existence and source of viability.

Ultimately then, it is clear that there is a legal guarantee. Law, both explicit in the constitution and now in case law through established precedence, requires the recognition and implementation of aboriginal and treaty rights.

The federal government and also the opposition parties have made un-

equivocal statements in support of aboriginal and treaty rights. During the constitutional renewal exercise, First Nations were fully included and represented in this government to government process. Immediately following the failure of the Charlottetown Accord, the Constitution Minister Joe Clark stated the governments ongoing commitment to secure implementation of the inherent right of aboriginal self-government. In addition, the opposition parties, should we have a new government this fall, have stated the priority of implementing aboriginal and treaty rights.

The Government of Ontario made an historic move in government policy in August of 1991. The signing of the Statement of Political Relationship between the First Nations and Ontario firmly establishes the government-to-government

nature of all processes and discussions involving the First Nations and Ontario. This Statement of Political Relationship defines all current negotiations. Therefore, the negotiation of aboriginal and/or treaty right implementation involves two constitutionally recognized bodies - the Government of Ontario and the First Nation governments.

Government policy therefore explicitly binds the Government of Canada and the Government of Ontario to the full recognition and implementation of aboriginal and treaty rights. Government policy in conjunction with the constitutional recognition of aboriginal and treaty rights secures the inherent right to self-government which involves jurisdiction and in turn will include resource management.

The First Nations worked to have aboriginal and treaty rights re-

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BOYER CHEVRIER
SAMANTHA DAWN



BORN: February 13, 1993

TIME: 1:37 a.m.

WHERE: Sault Ste. Marie General Hospital

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LANA & BRIAN

PROUD GRANDPARENTS

WANDA BOYER BEN & LENA CHEVRIER
(BLAH BLAH!) & (NANNY)

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From The Nolan Family
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'Work with First Nations for conservation'

solved through the process of constitutional renewal. Unfortunately, due to disagreement over other issues, Canada rejected the Charlottetown Accord. Still, the polls after the referendum clearly showed that Canadians overwhelmingly supported the recognition of aboriginal and treaty rights and the implementation of self-government.

More recent polls suggest that the support for aboriginal peoples continues to be very strong. A majority of Canadians and specifically Ontarians recognize that justice for aboriginal people is long overdue and also that resolution must be a priority for the nation.

In sum then, today's reality regarding aboriginal and treaty rights is informed by these requirements, in law, in policy and public opinion. Self-government including jurisdiction over resources, is under negotiation and will be implemented. I would like to stress that this process is the recognition of our rights and should not be understood as diminishing the interests of OFAH or any other concerned group in resource conservation.

This brings us to today - the reality is that

negotiations are ongoing and implementation of aboriginal self-government will happen. At the same time, the First Nations have a very real concern for conservation and this we share with groups such as the Ontario Federation of Anglers and Hunters.

I ask you to accept this reality and work with us in the best interest of the resources we all use and value.

I am aware of submissions by OFAH and others to the media which state that you feel you have been excluded. In fact, First Nations want to listen to, and work with, all people who have an interest in the conservation and protection of the earth we share.

Last year I talked about my commitment to finding win-win approaches and solutions to the issues before us. I spoke of the great need for cooperation and for inclusion. Today I repeat those same convictions.

Over the course of the year, while we were partially pre-occupied with the Constitution, we continued the dialogue with the Ontario Federation of Anglers and Hunters, with the Northern Ontario Tourist Outfitters, the Ontario Fish Producers Association and other

groups. We continuously sought inclusionary remedies and to find room for the participation of groups within areas of their particular concern.

For our part, we have brought together OFPA, MNR and the UOI and agreed to seek resolution without conflict. The first step has been the submission of each group's principles of conservation. We have submitted what we believe to be essential components of conservation to the executives of those organizations. Unfortunately due to tragedy within the OFAH, to which we extend our sincerest condolences, meeting the original time frame was not possible for OFAH. Certainly we understand and are prepared to wait for the OFAH submission of what you deem to be essential for conservation.

This information will enable us to convene again and begin discussions on defining essential principles for the design of a

comprehensive statement on conservation.

From this point, we believe that significant advancements can be made to address concerns of all parties. However, as you know, recently inflammatory articles have been written by some members. This has meant that I have had to respond to these statements to protect the interests of Aboriginal people and to safeguard against misinformation that continues to plague Native rights. Clearly, this type of action only serves to destroy the fragile structure that has been built for our part, on open, honest and sincere dialogue. I have no illusions in my mind that we will regress to a point of defensive, conflictual and reactionary politics if this environment is to continue. This would spell disaster for the evolving structure and be a tragedy for understanding and cooperation.

We have stated unequivocally, our desire to

seek a forum that would respect and understand each others position. A forum of cooperation and constructive dialogue.

Unfortunately, we have also received mixed messages from OFAH. While the OFAH Executive participates in a constructive dialogue over conservation, they also want to retain the position of critic. This we find entirely unacceptable and intolerable.

It is time for OFAH to send a clear message to me and other Indian leaders about cooperation on conservation. With an understanding of the legal and historical significance of Aboriginal people in Ontario, we are prepared to work with you for the mutual protection and enhancement of the natural resources.

You must realize you can't have it both ways.

THE CHOICE IS YOURS.



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FIRST NATIONS' CHARTERED LAND ACT

A group of Chiefs from across Canada has developed and presented to the Federal Government an optional First Nations' Chartered Land Act (*FNCL Act*). This optional lands legislation will enable First Nations to choose between either remaining under the land administration sections of the Indian Act or opting into a new land management regime under the *FNCL Act*.

These Chiefs have established the interim First Nations' Lands Board. The members are:

- Chief Robert Louie (Chairman), Westbank First Nation, B.C.
- Chief George Guerin, Musqueam First Nation, B.C.
- Chief Strater Crowfoot, Siksika First Nation, Alberta
- Chief Austin Bear, John Smith First Nation, Saskatchewan
- Chief Francis Flett, Opaskwayak Cree First Nation, Manitoba
- Chief Gerald Beaucage, Nipissing First Nation, Ontario
- Chief Daniel Miskokomon, Walpole Island First Nation, Ontario
- Commissioner Philip Goulais, Indian Commission of Ontario

Six of the seven communities represented by the Chiefs presently exercise delegated land administration authority from the Minister under section 53 and/or 60 of the Indian Act. The other First Nation, Walpole Island, has been considering whether to apply for delegated Ministerial authority.

Although the Chiefs' recent efforts have resulted in new optional draft legislation, their

original work was more limited. In 1988, the Westbank First Nation filed a suit against the Minister for unilaterally revoking section 60 authority. The case was settled out of court and included an agreement that the Federal Government would provide funding to enable the nine First Nations across Canada with delegated Ministerial authority to review the funding level and policy set by the Department.

After eighteen months of review by the Chiefs, during 1988-1989, the Federal Government accepted the Chiefs' proposal for a new funding formula for First Nations operating with delegated Ministerial authority under the Indian Act. The Chiefs next reviewed the Department's policy on which delegated land authority was based. After eighteen months of analysis, during 1989-1990, the Chiefs decided that to continue operating under the land administration sections of the Indian Act was no longer suitable.

As a result, the Chiefs began in January, 1991 to consider the components for a new optional legislative basis for the management of reserve lands. In December, 1991, the Chiefs met with the Minister to discuss the proposed new optional *FNCL Act*. The Chiefs identified 30 components as the basis for the new optional lands act. The Minister agreed to support the 30 components. Throughout 1992, the Chiefs developed the technical wording to describe the 30 components in legislation. In December, 1992, the Chiefs' draft of the new optional *FNCL Act* was

formally submitted to the Minister who agreed to present the proposed new optional legislation to Cabinet in March, 1993. If Cabinet approves of the new optional *FNCL Act*, the Minister will present the bill to Parliament for first reading in May, 1993.

CONTENTS OF THE FNCL ACT

The Chiefs have proposed a number of unique features in the new optional *FNCL Act*. For example:

Parliament is being asked to recognize and affirm the inherent authority of First Nations to manage their lands.

The *FNCL Act* shall not be interpreted in a way that abrogates or derogates from aboriginal or treaty rights.

The *FNCL Act* is optional and applies only to those First Nations that choose to "opt out" of the land management sections of the Indian Act.

The Crown's fiduciary obligation to First Nations opting into the *FNCL Act* remains except to the extent that aspects of this fiduciary obligation are inconsistent with the exercise of a First Nation's inherent authority to manage its land.

The *FNCL Act* establishes two new Institutions - a First Nations' Lands Board and a First Nations' Appeal Tribunal.

First Nations opting into the *FNCL Act* will receive funding to discharge their land management responsibilities. The funding level will be determined under a formula designed by the Lands Board.

The Crown will continue to be liable for acts or omissions that occurred before reserve land be-

came chartered land.

A First Nation develops its own land charter which will reflect the unique land circumstances of the community.

A First Nation may choose to set up a local dispute resolution mechanism to handle the community's land disputes.

Chartered lands can include not only reserve lands but also land belonging to the First Nation.

A decision by the community to opt into the *FNCL Act* and adopt a land charter requires only a majority of the eligible First Nation members who vote, or a higher percentage as the community may require.

A First Nation has the right to receive and use all moneys generated under the land charter.

Chartered land cannot be expropriated. The Federal Government can acquire, without consent of a First Nation, a license to use chartered land for a fixed term if compensation and alternate land are provided. However, the licence can only be used for an immediate national public purpose and during the term of ten years, the specific area in use remains chartered land subject to the land charter.

In the event of an inconsistency between the land law of a First Nation under the *FNCL Act* and any enactment of Parliament or of the legislature of a province or territory, the land law of the First Nation prevails to the extent of the inconsistency.

The First Nations' Appeal Tribunal is established to mediate any dispute between the First Nation and the Minister

regarding the "opting in" and "opting out" processes, a licence of use, a decision of the Lands Board, or a decision of the local dispute resolution mechanism.

A First Nation that has adopted a land charter under the *FNCL Act*, but chooses to cease exercising its inherent authority to manage its chartered land, may withdraw from the application of the *FNCL Act*.

SUMMARY

The interim Lands Board has been conducting information sessions across Canada throughout 1992 to inform communities of the content of the *FNCL Act*. Additional sessions are planned in 1993 across Canada. The Nipissing and Walpole Island First Nations have hosted sessions in Ontario and further sessions are being scheduled.

The Interim Lands Board is seeking resolutions to support from First Nations in order to encourage the Federal Government to pass the new optional *FNCL Act* by June, 1993. At the general assembly in Saskatchewan last month, the Chiefs passed a resolution of support. Individual BCRs also are being prepared in B.C. and Alberta following information sessions in January and February, 1993.

This Interim Lands Board, which has developed this new optional *FNCL Act*, considers the legislation to be in the best interests of those First Nations which want their inherent authority to manage their lands recognized by the Federal Government. ●



Photo by RHONDA DOYLE

The Company of Sirens, from left: Aida Jordao, Susan Seagrove, Kim Roberts, Gloria Eshkibok and Sheila James field questions from the Weaver Auditorium audience following their performance of 'Shelter From Assault', March 8.

Sirens scream against assault

By RHONDA LEE DOYLE
The Quest

With a medley of fairy tales, music and songs six females performed the stories of women affected by different forms of abuse, as 'Shelter from Assault' was performed March 9, in the Weaver Auditorium by The Company of Sirens.

The Toronto-based theatrical group sets out to inform, entertain and educate people about issues concerning race relations, wife assault, and women in the workplace, explained actor, Kim Roberts.

The group also outlines the cultural context, social biases and problems that face women who are in this vicious cycle of abuse.

"We're bringing it all out in the open," said Roberts, about the various productions that have been performed.

"We're a theatre for social change," added actor Sheila James.

The Company of Sirens, which is partially funded by the Ontario Ministry of Northern Development and Mines, toured Ottawa, North Bay and London during the International Women's Day Week. 'Shelter from Assault' portrays the stories of women whose lives have been shattered by domestic violence. The touring group includes: Michel Bisson, Gloria

Eshkibok, James, Aida Jordao, Roberts, and Susan Seagrove.

The play was an informative, frustrating and maddening sequence of real events and stories based on actual cases. This was possibly the most frightening aspect of it all.

The play pointed out that women across the country in all classes, races and religions suffer from emotional, sexual, physical, and psychological abuse.

"Half of the women who died in Canada died of wife assault. Others suffered rapes, muggings and car accidents," says Seagrove.

"We're a feminist theatre company."

The play was well received by the crowd of approximately 60 students and faculty members. Social Worker students made up most of the audience, and they included eight males.

"You've covered every part of study we've had to do in our course," said one female audience member.

"We're here for you!" James exclaimed, pointing to the crowd. She explained that while the theatre is sponsored by the government, it had to be critical and combine politics with the acting profession.

"We're a feminist theatre company," Roberts added.

Eshkibok, a native from Wiki on Manitoulin Island, has been involved in many women's rallies.

"There are young women who are going, 'fuck you, men,' and it just hurts me inside," she said jabbing at her chest. "It can't exclude my prayers for the men," she added, as men also suffer as a result of the abuse they inflict.

In the end, the play was informative, well-researched and presented in a laid-back style, with simple costumes, background and dialogue. The idea of mixing fairy tales and popular songs depicting women as objects, or incomplete unless they had a male, was well done. The point of the play was not lost in a great deal of costume and setting.

The Company of Sirens have a thought-provoking message and believe in what they are doing and what they are saying.

"We call for men to take action. We call for this war against women to stop," all six women cried in unison. This message comes across strongly and clearly.

Ironically in Greek mythology, sirens were women or winged creatures who lured unsuspecting male sailors to their deaths. These modern-day sirens are calling out to men to stop violence and they are being heard.

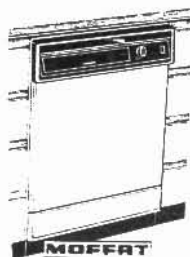
This article, originally published March 22, 1993, was reprinted with permission from the Canadore College Journalism Program. Rhonda Lee Doyle is a first year student, and an active volunteer with the North Bay Indian Friendship Centre. The 19-year-old will be helping with the Elders and Youth Gathering in early June. She is now on the path of discovering her Native culture.

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