

Waabgonii

Giizis



Blooming

Moon



Happy Fathers Day

# ANISHINABEK



# NEWS

Volume 5 Issue 6

June 1993

## Ground-breaking agreement

# Hydro to pay Whitefish River annual payments for land use

Special Centre Section on Native Education, turn to Pages 7-14



Moose Factory's Stella McLeod, left, and Christina Delaney participated in the annual CITEP conference May 13-15, hosted by the Union of Ontario Indians at Nipissing University, North Bay. In the background is the CITEP logo, designed by Terry Dokis of the Dokis First Nation and a faculty member of Canadore College. Dave Dale Photo

By Dave Dale

WHITEFISH RIVER — Ontario Hydro and Whitefish River First Nation have negotiated a payment scheme to compensate the community for use of land. The deal is similar to the way the utility has paid provincial municipalities for decades, and 31 other First Nations are also eligible for reimbursement.

And once the agreement is signed, with the official ceremonies planned for Birch Island May 26 (as this publication is on the way to the printer), Hydro will be sending information packages to the other communities, inviting them to respond.

"This evolved out of the development of a taxation bylaw," said Whitefish River lands manager Ester Jacko, noting that Hydro preferred the 'payment-in-lieu of taxes' method. But she said the agreement does not bind any other First Nation to go the route they did. Each community will have to decide whether a tax bylaw or another method is best.

The 10-year deal with Whitefish River First Nation  
*Continued on Page 19*



Lesley Ann Smoke of Peterborough shows how it's done at the Rama Youth Pow-Wow May 1. For a look at some of the upcoming gatherings this season, see the back page. If your summer Pow-Wow isn't listed, send it in. Our phone number and address can be found on Page 4.

## Top stories:

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Colombian Aboriginals seek help, Page 18

Wanna bet? Page 18

Anishinabek News  
Nipissing First Nation  
P.O. Box 711  
North Bay, Ontario  
P1B 8J8

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MAIL POSTE

# UOI wearing another hat...

The Union of Ontario Indians, with the support from the Ministry of Natural Resources, will now be managing the hat component of the hide collection program.

The UOI and artist Perry McLeod-Shabogiesic have designed different crests for the next three years, to be displayed on hats that are exchanged for hides from hunters at collection depots across Ontario.

For the first year (1993), the crest will honor the Deer; 1994, the Moose; and the Bear will complete the series in 1995. Many hunters are hat collectors, so this series of caps will fit nicely in their collections.

The three animals honored in this series are the main creatures harvested each year in Ontario through the hide collection program.

1993



1994



1995



## Cultural camp needs assistance

MONETVILLE — Donations of money or such craft materials as leather, beads, feathers, etc. would be gratefully accepted by Camp Noronto, Monetville (Niagara Falls region).

Staff already volunteer time to provide this experience for Native children, teaching crafts and providing ceremonies led by elders.

Leather work, beading, basket making, smoke tanning of leather, pottery, shawl making and feather tying are all part of the program.

While the registration fee is \$45 for each participant (between eight to 12 years old), organizers say it costs \$100. And no one is prohibited from attending camp because of lack of money for the registration.

Meanwhile, it is becoming more and more difficult to find funding for this camp, even though it has been established for 18 years.

If you can help, with money, material or advice, contact Marie Pepin, 4750 Morrison Street, Niagara Falls, Ontario, L2E 2C3, (416) 354-6893.

For a copy of the application form, which must be submitted by June 15, contact the Anishinabek News Editor.

Camp dates are from June 27-July 2, 1993.

## Union in the spotlight

By Karl Timmermans

George Lanouette of the Union of Ontario Indians will be a guest panelist at a session on WorkGroup Computing at COMDEX Canada - Windows World. The session will be held on July 14, at the Toronto metro Convention Centre.

This one-hour session will be reviewing UOI's transition over the past few years from stand alone computers to a complete Windows based network system in use throughout the entire organization. It will highlight and focus on the evolution of Workgroup Computing within UOI, along with all the associated management and administrative issues.

UOI is about to embark on the implementation of document management for both internal and external use which will become the cornerstone of the next phase of development.

## Regional Chief appointed

ROCKY BAY - Chief Mike Esquega Rocky Bay First Nation was appointed Regional Grand Chief Robinson Superior for the remainder of the term (one year).



## LARONDE CREEK LODGE COMING EVENTS

### JUNE 19th FATHER'S DAY BEEF B.B.Q.

ADULTS - \$12.00  
KIDS (UNDER 12) - \$7.00.

### JULY 31st NEWT'S ANNUAL PIG ROAST

ADULTS - \$10.00  
KIDS (UNDER 12) - \$6.00

### AUG. 14th CORN ROAST

HAMBURGERS - \$2.75  
CORN - \$0.75

### SEPT. 4th END OF SUMMER BEEF B.B.Q.

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# Grand Chief says: Lands Act nothing to be concerned about

**By Lorraine Rekmans  
From Council Fires**

THESSALON - A new direction is what Joe Miskokomon has in mind for the remaining 14 months of his term as Grand Chief of the Union of Ontario Indians.

Miskokomon addressed North Shore Tribal Council Chiefs at the annual general assembly held in Thessalon on May 5.

"After the Charlottetown Accord failed last fall, there was a shifting of direction and priorities. There are four significant areas I'll be looking at for the next 14 months," said the Grand Chief.

Miskokomon listed fishing, lands and resources, education and gaming as priorities for the Union. "There is only a certain amount of time in Ontario where changes can be made. I don't want to have to negotiate with the government and then negotiate with Indians -

in the past I've done a lot of that. We are debating a lot of rhetorical questions."

He said there is no real difference between native organizations when it comes to long range goals. He told the Chiefs that the only difference was in the application of, "how we're going to get there." However, he stressed that, "there are differences in Ontario, differences in leadership styles, organizations and philosophies. There are different approaches."

Miskokomon said aboriginal people in Ontario have to come to a determination of who is doing what in the province of Ontario. He said he is developing a policy statement for debate that will outline and define what the relationships between organizations are.

"There are more than 100 native organizations in Ontario that claim to represent the same popu-

lation. We have to define the relationships between organizations. I have asked OMAA, Ontario Friendship Centre and the Ontario Metis Women's Association 'Who do you represent?'"

"...people do  
need a way of  
doing business  
today,"  
said Chief  
Miskokomon

"There are also internal things, like the relationship between UOI and Tribal Council development. With Tribal Council developments that have happened - there are tremendous developments you can be proud of and I congratulate you for that."

Miskokomon also spoke about the concerns

aboriginal leadership have over the proposed Chartered Lands Act saying he didn't believe the concern was justified. He used the example of development at Fort William where the band was having difficulty securing funds for a new building because of its inability to sell or mortgage lands under the current Indian Act legislation.

"They can't borrow money and they can't get their land designated through the Department of Indian Affairs."

"There are people who require a new piece of legislation to enhance their communities and they require the land act. I don't give up the argument of First Nation sovereignty but people do need a way of doing business today. We're moving towards government situations. It's important that full discussions take place on the Chartered Lands Act. But if discussions drag

on, communities could lose that window of opportunity."

The Grand Chief also offered the NSTC an overview of what the UOI's fishing agreement is all about saying that three main areas addressed include: sustenance fishing, commercial fishing, and jurisdiction.

Under the agreement the allocation for commercial fishing is a model or a framework for First Nations that want to enter into fishing agreements, he said, adding that conservation is a priority addressed in the agreement.

Though the agreement is based on the principles included in the Statement of Political Relationship signed with the province, "we've talked to other user groups to discuss their concerns."

"We've taken our position and put them on board with us. If there is backlash they can't say they were not consulted."

## Earth Spirit Festival July 9-11

TORONTO — The Earth Spirit Festival will be presented by Aboriginal non-profit organizations, Chinese Canadian and Japanese Canadian communities at the Harbourfront, Toronto July 9-11.

The goal of the festival is to foster a common understanding through the sharing of our social, cultural and political experiences. Themes will focus on cultural survival, dignity, respect and love for all peoples.

The event itself will encompass visual arts, crafts, dance, music, theatre, film, literature, etc., as well as activities for people of all ages.

More than 100,000 people attended the festival during a three-day event in 1991.

For more information, contact: The Earth Spirit Festival, 10 Woodway Trail, Brantford, Ontario, N3R5Z3. Telephone: (519) 751-0040, or FAX, (519) 751-2790.

## Fish derby July 30-Aug. 1

LAKE NIPIGON — Get ready to be lured in for a fun time July 30-Aug. 1.

The Great Lake Nipigon Fish Derby is set to take place at MacDiarmid, Ontario.

First through fourth prizes for adult entries, plus a mystery weight, are offered, for those catching speckled and lake trout, pickerel and pike. Kid entries (up to 12-years-old) with brook trout and perch will compete for first through third, and mystery weight prizes.

As well as special activities Saturday and Sunday (with fishing beginning Friday at 6 a.m.), a lucky cash draw



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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.

Writer: Dave Dale

Writer: Suzanne Methot

Subscriptions and Advertisements: Natalie Payette

Computer Lay-Out: Mike St. Amour

### Subscribe to the *Anishinabek News*!

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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### 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.

## BOOK REVIEW

# Crazywater, Native Voices on Addiction and Recovery

Brian Maracle, (Viking Pub. 1993)

GEESHKWAYBEE (Ojibway) "crazy in the head"  
DEGANIGOHADAYNYOHS (Mohawk) "the mind changer"

GAHTONEJABEE MEENEE (Stoney) "crazywater"

SKWIDAYABO (Ojibway) "firewater"

NEDOTOU (Carrier) "whiteman's water"

IMIALUK (Inuk) "bad water"

### Review by Jan Bourdeau Waboose

Each and every one of us can relate to these words in some form or another. This is what award-winning Mohawk journalist Brian Maracle's book has revealed for us. Each sad, painful and powerful story speaks directly to us by aboriginal people themselves. It evokes anger, compassion and yes, a sense of dignity for the native reader. Throughout the book, many native people have found the healing power and others still searching. This is a book of searing emotion and explicit honesty.

Over a period of three years Maracle has pulled together the stories of hardship, despair, and strength from over 200 native peoples across North America. We all know too well the destruction alcohol has had and still does have on our aboriginal families today. However, Maracle writes "...I have not put Crazywater together to rant and rave against the evils of drink." He goes on to write, "If Crazywater is anything, then it is this: It is just a part of my overall effort...many peoples overall effort...to rejuvenate our people, to make ourselves whole once again, to heal our pain, to create social justice and strengthen our language, culture and traditions." He says that alcohol is just a symptom of the fundamental problems facing native people.

"The ultimate resolution of native alcoholism will require a combination of spiritual, cultural, social, economic and political action."

Crazywater tells of the "old days" (1886) when barrels of whiskey were traded for furs and pelts. It takes us through days of prohibition and bootlegging to the life of the urban alcoholic

stumbling in the street.

John, a 52-year-old Tlingit reveals, "I got tired of having to pay a person to get beer for me. So the government come up with this idea saying that if you give up your Indian rights, and take the white man's rights, then you're allowed to go and buy liquor. You're allowed to sit in the cocktail lounge or the bars...That sounded great to me. 'Where's the papers? I'll sign them right now.' I got them...I still got that enfranchisement card...It was your ticket to white society. Or a ticket to alcoholism."

Crazywater walks the reader through a collection of voices from men and women, both very young and not so young. This book is definitely worth reading. Be it distressing, yes, as it is one major symptom that aboriginal peoples must and will overcome. All of the voices in Maracle's book have an underlying thread weaving them together: struggle, strength and Indian pride.

In closing, I will refer to Linda's story, a 25-year-old Dene. She tells of an Elder who spoke at a spiritual gathering on the affects of alcohol. "He talked about when people drink, they chase their spirit away...They've put that (alcohol) into the blood and they've offset the balance in the body and the connection that the blood in our body has with Mother Earth and Father Sky."

Linda goes on to reveal, "I made the decision at that gathering not to drink again. And I haven't. And I can feel my spirit getting stronger."

Crazywater is a must for natives and non-native peoples to read.

**"When  
people drink  
they chase  
their spirit  
away"**

## Subscribers in for a treat...

The *Anishinabek News* is revamping its editorial product to serve more readers with more variety.

A mix of young and old will author our stories, covering the big issues, and the not-so-big. Community profiles, education pages, sports coverage and self-help features will blend together to represent the full spectrum of First Nation life...representing contemporary and historical viewpoints.

If you're not sure when your subscription ends, call Natalie Payette and she'll help update your file. Don't miss one issue! A year's worth of monthly news, delivered to your mailbox, only costs \$25.

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## Strawberry Dream: Part 1

By Les Jacobs

As a child, I was very inquisitive. I was never content to accept things at face value. I always had to know why?

My most favorite pastime was listening to the stories my mother would tell. She was usually more talkative while she was cooking and I didn't mind that because I got to nibble while she spoke. I never tired of the same old story even though it would be a long time before I understood the moral of those stories.

During my meager existence in the bush, I often escaped the harsh realities by daydreaming. More often than not, I slept and it was sleep that shielded my way through the pain and hunger of being of a poor family. I began spending a great deal of time in an unconscious state, especially when I would dream of life in heaven.

"When you're born," my mother would say, you're put here on Earth for a purpose. Before you come into existence, your days here are already numbered. Even if you're only here for one second, there's a reason for it. As soon as you're done your duty here, you're called home, she'd say. Some of us are granted a long stay, others are not. Some of us are meant to suffer while others are not, but whatever we do here on Earth, we do for the Creator. If that meant sweltering in the heat or sitting on an uncomfortable bench during ceremonies, then so be it. It also meant giving whatever time was necessary for the Creator. We are to give thanks, everyday, for everything the Creator provides," my Mother would say to me.

The Creator asks for very little in return for all that is given to us to sustain life. In my young mind's capacity I could only envision the Creator as a miraculous spirit. How could anyone be so kind, so forgiving? In my limited mentality I could only think, WOW! No matter what I did wrong, the Creator would forgive me and let me go to heaven. I wanted to meet him right then and there but I was so bitterly disappointed because mom would tell me that I'd have to wait until the Creator called me home before I could see him.

It was sinful to find your own way there, she'd say.

Anytime she told stories, there was always the high and then the low, and someday I'd understand, she'd say. Back then, I listened for the good parts of her stories and left the rest to lull about in the depths of my mind. As I got on in years, I'd recall them when I tried to make sense out of life. But for the moment, I would sit in complete awe of this person, called the Creator.

On the homestead stood two huge apple trees that were fairly close to the house. They were my favorite trees because the branches hung low to the ground. It made hoisting myself up much easier than trying to climb that scratchy old walnut tree.

That apple tree and me formed a lasting relationship. She'd sway to the tune of my happy songs. I admired her beauty, strength and her resilience.

So many winters went by that I felt so sad for her cold feet, but she always stood there with great pride and dignity. That tree's strong arms cradled my troubled soul when I needed solace. She was my best friend. **Read the July Issue for Part II.**

## Local 'NHL' proposed...

Dear Editor:

I am submitting this as an open letter to all First Nations, Native organizations, hockey clubs, and the like to solicit interest in forming a Native Non-Contact Hockey League in the area. I'm looking for interested team leaders to submit their names to see if this idea merits further discussion at some future date.

Presently, we play in a league where there's no body contact and slapshots are allowed. The idea was tossed around that we could organize our own mini-league with games to be played in different area rinks. For example, Verner and Noelville have good sized rinks and it's possible that we could play there. Many options still exist, of course, regarding which rinks will be used.

If this idea does merit

further discussion, then we'd need to nail down things like ice time, time keepers, referees, and linesmen, depending on the depth of the proposed league. We'd also need to organize an executive council to handle entry fees if we're going all-out.

Interested teams wishing to play some hockey next fall can drop me a line. If enough teams are interested, I will or-

ganize a meeting sometime during the summer.

Meegwetch.

Yukon Jack Restoule  
Proposed Native Hockey League (NHL)  
Dokis First Nation  
Okikendawt Island  
via Monetville, Ontario  
P0M 2K0

Telephone:  
(705) 763-2200  
Fax: (705) 763-2087

### Newspaper is seeking help to celebrate sports

So, do you know a gifted athlete?

Is one of your Ontario friends heading out to the North American Indigenous Games, to be held in Prince Albert, Sask. July 18-25?

The Anishinabek News intends to celebrate athletic achievement, as well as all other aspects of life as First Nations people.

While athletes of Union of Ontario Indians member First Nations will be considered first, we believe all Aboriginal peoples with athletic gifts deserve some kind of recognition.

Also, we prefer to present athletes who haven't received the public limelight they deserve...

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## Elders intent on sharing their language and culture

*With the National Elders Language Gathering fast approaching its June 21-25 schedule at West Bay, Manitoulin Island, every community has another opportunity to look at what it is doing to preserve Native language.*

*Recently, Orillia Packet and Times reporter Mark Bisset was impressed by the Chippewas of Rama First Nation struggle to keep the Ojibway language alive. Parts of his feature are reprinted with permission.*

**RAMA** — There is laughter in the language, even in the face of its own dying. Old laughter. The sounds date back thousands of years. Though it has never been written down, Ojibway has managed to survive to this age. But the speakers are dying without passing it on to their children. And those who are left are racing against time to keep it alive in their community.

"It's getting pretty scary. We had quite a few deaths last year. Fifteen people. Thirteen were fluent speakers," says Shirley Shilling, a teacher fluent in Eastern Ojibway, the language spoken by the Chippewas of Rama. Two more speakers died in January, one of them her brother. A recent survey showed there were 90 fluent speakers on the reserve a year ago. Another 39 understand the language, but can't speak it.

Shilling, 57, and a handful of others offer a course in Ojibway at the reserve for both natives and non-natives. Her students come from all over the area to learn the language. Tucked in the cor-

ner of the basement of the Rama resource centre, Shilling and others have set up a literacy program. Recently, the little room became an official library.

Ojibway was the language of Shilling's home, where she was raised by grandparents. "I grew up with it," she says, adding everyone spoke the language when she was little.

However, Ojibway was almost systematically



**Shirley Shilling**

removed from their lives by the education system. Shilling remembers a minister who took over classes while there was a shortage of teachers at the Rama public school she attended.

"I remember him sending me home with notes saying we must speak English at home." Her grandmother sent her back with instructions for the teacher: "You use English at school; we'll use Ojibway at home." "After that, he didn't bother me. Of course, I was in Grade 3 for five years," she says. Then she laughs. "No, I'm just kidding."

But that is history.

...Three years ago she set up Native language classes in Rama. She has

worked with approximately 20 students a year from Barrie, Bracebridge, Midland, and the Orillia area since then. Now, the school system is helping to bring Ojibway back. For the past four years, two Orillia public schools, Regent Park and David H. Church, offer Native as a Second Language program for students.

Ashley Simcoe, an 11-year-old Grade 5 student at Regent Park has been studying Eastern Ojibway for four years. "I think that it's good. Lots of the kids down here, we all take it," she says, explaining that she doesn't think the language is being lost. "Not anymore, because everybody's starting to take it."

Deanna Simcoe, 22, is also learning Ojibway. "I wanted to learn how to speak it because my mom and dad spoke it fluently, but they never taught us," she says. Her parents have since died. "Most of the elders are getting on. If they leave and nobody is taught, it'll be lost," Simcoe says.

For Shilling, teaching Ojibway is a labor of love. "I love my language," Shilling declares, underlining the fact that speaking the language is imperative to understanding the culture. To Shilling, the re-emergence of Ojibway on the reserve is an important part of the healing process. Natives are going through. Shilling says humor is a permanent part of Ojibway.

Shilling says she loved to hear little children talking to each other in Ojibway. "It would be wonderful to hear children using the language."

## Employment Opportunity

**THE UNION OF ONTARIO INDIANS  
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North Bay Head Office Supervisor:  
Program Manager**

### RESPONSIBILITIES

Develop effective liaison with Social Service agencies and organizations in order to understand current information and policies.

Work effectively with member First Nation Chiefs, Councils, Administrators and Staff to develop and maintain a good understanding of their needs.

Promote and facilitate community development, emphasizing planning, training and an understanding of federal and provincial agencies.

Encourage and facilitate professional development of member First Nation personnel by assisting in the identification and accessing of ongoing career training opportunities.

Attend Regional Chiefs' meetings to present information and serve as a resource person promoting the concept of informed decision making.

Maintain current analysis of pertinent activities and documentation in the area of Social Services, for the purpose of making recommendations and/or suggestions as requested.

Work closely with the Program Manager and other Program Directors to ensure a co-ordinated approach to ongoing developments, especially in the area of self government.

Perform other professional responsibilities as assigned by the Program Manager.

### QUALIFICATIONS:

Working knowledge of activities of the Union of Ontario Indians.

General knowledge of the membership of the Union of Ontario Indians and relevant program contacts.

Ability to use or make use of available technology.

Demonstrated ability in management position (s).

Graduate of Community College/University in Social Services; or related work experience.

Ability to work irregular hours.

Working knowledge of the Anishinabek Nation.

Valid Ontario Driver's License.

**SALARY:** Negotiable

**Start date:** July 1993 - October 22 1993.

**SUBMIT RESUMES TO:**

**Ms. Nora Bothwell**

**Program Manager**

**Union of Ontario Indians**

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## EDUCATION SECTION



### Community Attitudes Must Change

Union of Ontario Indians Grand Chief Joe Miskokomon opened the annual CITEP conference with a vision of education, as it relates to self-determination.

Dave Dale Photo

# First Nations must create priority lists

By Dave Dale

NORTH BAY — A vision of education as it relates to self-determination greeted participants to the annual Canadian Indian Teacher Education Program conference May 13-15.

Union of Ontario Indians Grand Council Chief Joe Miskokomon opened the event at Nipissing University Weaver Auditorium with a call to First Nation communities to prioritize their greatest needs and take advantage of today's opportunities.

Among the observations he made, Grand Chief Miskokomon recognized that non-native attitudes toward Canada's indigenous people have never been so favorable, but Native attitudes toward funding and programs must adapt.

Also, he said that part of the stepping-stone process toward self-determination requires each community to take responsibility for Native curriculum development.

"We find ourselves in a very exciting time in many ways, exciting to the extent that we're probably moving faster than we have for the last 50 years or more. Things are changing quicker, things are accelerating, there are new ideas, new thoughts, new people coming on to promote aboriginal rights and aboriginal self-determination than ever before," said Chief Miskokomon. "And, as many of you recall, that when Indian organizations started and First Nations started to take control of their own destinies, it started out as a very small movement."

But Chief Miskokomon said Native people no longer have to "take the back of the bus," as proved by the gains

made in Canada's constitutional process.

"...Where we can stand up and say...in the highest forums in this country, to articulate and put forward what we believe and what we know in our hearts are our rights as people. We don't have to stand on the side lines and wait for the scraps any longer. That we can be taking on a more aggressive role in who we are and what our rights are. That's what self-determination is - it's an attitude where you don't have to look to someone else to give you something - you have to start taking it."

In terms of education, Chief Miskokomon said the movement toward Native-created curriculum will add energy to the struggle for self-determination.

"So...how does one begin to exercise self-determination in education? I think people look at it and say that this is too difficult, what we'd rather do is teach the standardized curriculum, what we prefer to do is to work the 9 to 5. I don't think that's good enough. I don't think it's good enough because I think that the system has failed our people all our life. I think it's up to us if we're going to do something, and if we're going to take a step towards self-determination, it is up to us."

Chief Miskokomon believes the future begins at the heart of the community, and with the will of each individual.

"Part of the stepping stone process is to take control over your communities, over your schools, over your curriculum and become a little bit adventurous. To start to look at

Continued on Page 9

## Wiky's Peltier appointed Dean of Anishnaabe Studies

SUDBURY — Sara Peltier, Education Director with the Wikwemikong Unceded Indian Reserve, has been appointed Dean of Anishnaabe Studies at Cambrian College. She will assume her position July 12.

As Dean of Anishnaabe Studies, Peltier will be responsible for the development, delivery and administration of on-campus and distance education academic activity under the jurisdiction of the Wabnode Institute. The Wabnode Institute, which was established at the College's Barrydowne campus in 1986 in conjunction with members of the Native community, is dedicated to the advancement of Native organizations and education.

Peltier's commitment to Native education has been lifelong. Prior to becoming Wikwemikong's education director in 1986,



SARA PELTIER

she was a principal and teacher with Indian and Northern Affairs. Peltier also spent two years teaching with the West Bay Board of Education, and in 1986, she taught a course at Lakehead University to the Native Language Teacher candidates.

Over the years, Peltier has worked with the Ojibwe Cultural Foundation in program devel-

opment to ensure the cultural content was part of the curriculum in area schools; was involved in an advisory capacity in the development of People of Native Ancestry documents in the mid-1970s; participated in the development of a Native Languages document in the mid-1980s; and represented Native people on the Multicultural Committee for two years at the federal level. She is a past member of the Cambrian College Board of Governors and past chair of its Anishnaabe Affairs Committee.

Peltier received her teacher training from North Bay Teachers' College. She holds a Bachelor of Arts from Laurentian University, a Bachelor of Education from Nipissing University College, and a Master of Arts from Central Michigan University.



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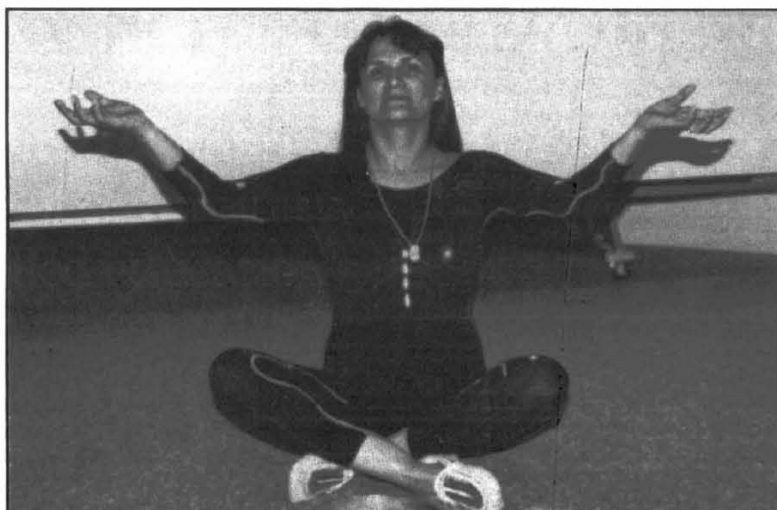
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Shirley Cheechoo (artist, playwright, actress) performed her most recent script, 'Path With No Moccasins' for the CITEP participants.

Priscilla Goulais Photo

## Cheechoo's play a hit with CITEP participants

By Priscilla Goulais

**NORTH BAY**—The Union of Ontario Indians played host to the Canadian Indian/Inuit Teachers Program (CITEP) Conference, held at the Nipissing University May 13-15. As part of the program, Shirley Cheechoo (artist, playwright, actress) performed her most recent script, 'Path With No Moccasins'.

Shirley is an Ojibway from West Bay, Ontario. It is here where she and her husband manage Kasheese Studios.

The performance held on Thursday evening described a woman's journey through life and addressed the struggles she encountered as a native child and woman. This one woman show relates

the harrowing and affirming experiences that are prevalent in the upbringing of many Native people.

The memories of how the children were forced to deal with physical, emotional and sexual abuse at the hands of residential school teachers are described and lived.

The devastating effects that the prevalence of alcohol and drugs have on native children are also underscored.

Out of this compelling and sometimes humorous story emerges the hopes and aspirations that help this woman develop a self respect and will to live. Although the reading described a Native woman's journey through life, the problems encoun-

tered are universal for all women.

The ultimate hope is to show how these roadblocks are healed through the power of inner strength.

As I watched, I was able to feel the emotions she expressed, the naivete and innocence as a child, the feelings of being frightened and the tears of sadness and fears of what was unknown. In the end the strength she possessed was overwhelming and powerful.

I would like to thank Shirley for taking the time to come out and share her experiences of life with the conference participants, and I'm sure that for everyone there, they have taken a part of her home with them.

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### Don't wait.... for our readership survey!

The Anishinabek News wants to touch base with our Board of Directors... That means you!!!

But readership surveys are major undertakings, and due to the budget watchdogs, it'll will be a while before we can get a proper project underway.

So, take a few minutes and jot down a few general or specific ideas that would make the paper more worthwhile to read. Already, due to strong reader interest, we have received numerous suggestions.

And we plan to act on the best ones as soon as possible.

If you have a story ready, a list of graduates, Pow-Wow info, a birth or birthday announcement, short obituary notice, etc., please send it in. **RE: deadline, aim for the middle of each month. See Page 4 for address.**

# First Nations must create priority lists

Continued from page 7

the utilization of the resources in your own community as your first

priority and the development of those resources. Some of the most successful models that have been developed come right out of your own communities. That's an attitudinal change. We as aboriginal people have to believe that we are going to be the ones to change our future. I don't say that as an attack on the other systems, I simply say that we have to accept responsibility, because with self government comes responsibility."

He used an example in his own community to illustrate how teachers and administrators could do a better job by concentrating on improved Native curriculum.

"I disagree completely with my community (Chippewas of the Thames) and my school, that on professional development days, our teachers should be going into London and learning that system...that we're paying 10 paid days out of our own community budgets to send our teachers into another system that perpetuates the failure. I think that those 10 days would be better spent in our community at the end of June developing curriculum that is relevant to our students, relevant to our people, relevant to our nation, and be prepared to teach those the following year. Now, to think that if you could take that time (almost a full year over 20 to 25 years) and take those eight or 10 teachers and put them totally on curriculum development, think of the kind of curriculum you can generate in one year."

And this is when Chief Miskokomon explained how setting community priorities will bring more change, faster.

"Yet, today, many of our communities do not

have the very rudimentary and fundamental elements of curriculum that reflect our people within our community. It's a sad statement but it's true. I think, what we have to do is to look at the priority of how we're going to resource it. Clearly in this day and age, there is no bottomless pit of money, funds are tight all over within government. Our budgets are constantly cut, resources are constantly at a minimum, and I think that what we have to do, is we have to begin to set priorities, because I

"...I don't think we have done it very well..."

don't think we've done it very well. I think we funded wrong things, we spent a whole heap of money in areas that produce very little.

"I think we have to take control of those issues and say that if education truly is a priority of our communities that what we have to do is to look at it internally and we have to resource it that way. We can't as Indian leaders continuously say education is a priority, housing is a priority, social programming is a priority, health and welfare is a priority, there has to be a one, two, three, four, list somewhere. I don't think that as political people we do that very well because we fight for so many needs within our community that are so vast, everything is at crisis, everything is at a priority."

Chief Miskokomon said First Nation education should gear itself toward modernization and

empowering future leaders.

"I think we're at the pivotal point now where attitudes towards us are changing, we've worked hard to do that, we need a whole new generation of leaders coming, we don't need more welfare recipients to argue constitutional issues. We need success stories, the one's that our community can provide. When you empower students, you empower communities and that's the whole political game that we play, how to empower people to make decisions, to take responsibility, to set a direction."

And he thinks it's possible with the information and funding available.

"I think there are things that we can do, with the amount of resources that we have currently coming into our communities, if those priorities are established. I think there's enough studies that begin to show that our students learn best on individual basis. There are also studies available that show where computerization is and that kind of individual learning is taking place where students are accelerating. Those types of things we have to look at in terms of not just how to make curriculum of the past, we're going to have to look at how we're going to move into the next century, and prepare our students for that. I don't think it's very good to prepare our students to become mechanics or carpenters, I think we have to look beyond that. We have to look towards the modernization of our own communities."

"We won't be successful if we're always one step behind the rest of the country."

"We have to catch up and we are catching up, but, we have to accelerate that in order to be successful."

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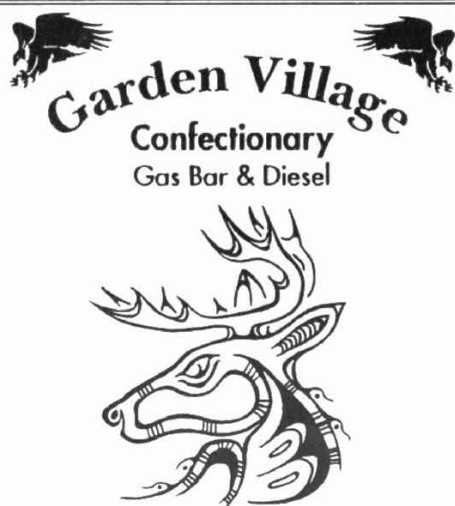
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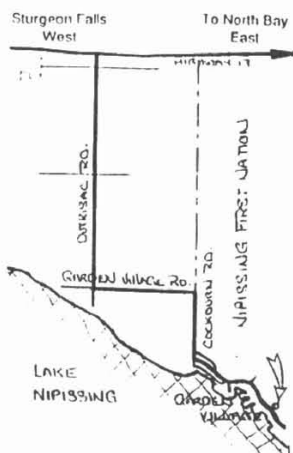
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## Science fair winner explores birch bark

By Fran Six

BRUNSWICK HOUSE - John Neshawabin won first place at the Chapleau Public School science fair May 5.

More than 30 scientific exhibits were researched and displayed by more than 45 Grade 7 and 8 students.

Neshawabin researched and analyzed the chemical compounds in each layer of birch bark.

Using five sheets of bristol board, the Grade 8 student arranged and displayed his findings, with a sample of each layer joined by Neshawabin's conclusions. For example, there is eight per cent Betulinol in certain layers of Birch bark, making it flammable.

Neshawabin also displayed pictures of the Native crafts that could be made from the various layers of birch bark. As an addition to this display, he made a variety of birch bark Native crafts. His favorite was a moose-calling tube instrument. Some of the other Native crafts on display included a birch bark wigwam, canoe, and a bowl and dice game.

In another chemical experiment, the science



**New Brunswick House Grade 8 student John Neshawabin wins first place at the annual science fair.**

**Special Photo**

fair winner gathered four samples of various layers of birch bark, and placed these into four aluminum containers. He ignited each sample, then measured their flame levels and timed how long it took for them to burn out. The results allowed Neshawabin to determine which layer was best suited for campfire tinder.

Neshawabin realizes that our respected elders know these scientific answers. What is important to mention at this point is that numerous citizens in the township of Chapleau

actually had the opportunity to see the chemical compounds in birch bark layers, and the many ways in which birch bark was and still is used by Native people.

Neshawabin worked on his scientific chemical project for more than 65 hours throughout a three-week period. This dedication and newly-acquired knowledge earned Neshawabin many positive comments from both his classmates and visitors to this science fair.

## ONECA elects Sawyer as volunteer president

OTTAWA — North Bay's John Sawyer was chosen to lead the Ontario Native Education Counseling Association at the ninth annual conference, held in Ottawa May 11-13.

An active member, Sawyer is employed by Canadore College as part of its Native Student Services.

Joining him on the new executive will include Kelly Lee Assinewe, first vice-president; Phyllis Sutton, second vice-president; Della Meness, secretary; and Emily Watson, treasurer.

As part of a volunteer body, the executive take office June 1, and plan to create a higher profile in the province, among other objectives to be announced soon.

The theme of the annual gathering was Education First, Pathway to Self-Determination, attracted strong partici-

pation from ONECA's 230 registered members (up 53 from last year).

The Algonquins of Golden Lake Reserve were the hosts for the conference, with Chief Robert Whiteduck Jr. giving the welcoming address. Chief Whiteduck is a graduate of the Native Counseling Program delivered by ONECA and the Ministry of Education.

A sample of the workshops offered at the conference, covered various areas of study, including: Native curriculum development, grieving children, adolescence violence, legends as a counseling tool, AIDS awareness, Native parenting and self-esteem.

## Coloring Contest Winners

The winners of the THE ABC's of GST and "INDIANS" coloring contest are listed below:

### Grades 7 & 8

1st Place  
Willy St. Amant, \$55

### Grade 8

Britt School  
2nd Place  
Andrea Dokis, \$45

### Grade 7

Dokis First Nation  
3rd Place  
Jason Fox, \$22

### Grade 7

Britt School  
Grades 5 & 6

1st Place  
Rebecca Commanda, \$45

### Grade 6

Our Lady of Sorrows School  
2nd Place  
Sarah Barnsdale, \$35

### Grade 5

Britt School  
3rd Place  
Charlene Marie Dokis, \$18

### Grade 6

Dokis First Nation  
GRADES 3 & 4

1st Place  
Jeremy Trodd, \$35

### Grade 4

Britt School  
2nd Place  
Jackie McClaskin, \$25

### Grade 3

Britt School  
3rd Place  
Derek Fox, \$12

### Participants:

BRITT SCHOOL  
Grade 3  
Jessica Ashawasaga

Grade 4  
Jeremi Belanger  
Lesa Fox

Grade 5  
Joey Contin  
Grade 6

Tracy Flood  
Misty Noganosh

OUR LADY OF SORROWS  
Grade 5

Sam Commanda,  
Justin Penasse,  
Scott Stevens

### Grade 6

Tiffany Commanda,  
Angie Beaucage,  
Amanda McLeod,  
Pamela Commanda  
Christine Goulais

# Career Centre says wasted time and money unnecessary

NORTH BAY — As a Native student counselor at the community college level, Laura Dokis was shocked to see the resources wasted on unassisted career choices.

"When we were getting into Christmas, a fairly high percentage of students were switching programs, or disappear by just going home, or just dropping out," said Dokis, now with the Anishinabek Career Centre in North Bay.

"And I noticed right away, it wasn't their first time," Dokis said, noting that she was surprised at what she found during her four-month employment at Cambrian College.

She said that access to career counseling, especially at the high school level, would cut down on those numbers.

"I'd venture to say there are no Native-specific career programs in any of the high schools" in Ontario, she said, adding that proper education pursuits are becoming necessary as education funding becomes harder and harder to obtain.

"There's a genuine concern in the communities. There are more Na-



## Anishinabek Career Centre

Union of Ontario Indians  
Nipissing First Nation  
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tive students, and more demand on the dollars as a greater number of students put a strain on the system," she warned.

Centre manager Les Couchie highlighted that concern.

"Given the capping of education funding, students should be required to submit evidence they have participated in career counseling," he said, referring to more than just an interest inventory, but complete career exploration workshops.

Dokis said the exploration workshops are well-received by schools, but usually only the younger age-groups are directed to take part.

"The problem we're finding, we get a lot of enthusiasm for Grades 8, 9 and 10, but we're not seeing the senior students. Either they have made a

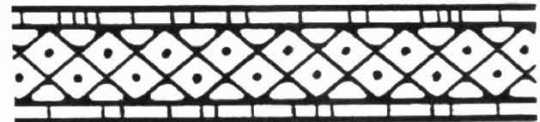
career decision, or there are other factors," said the Centre's career assessment co-ordinator, underlining the reasoning for approaching the students so early.

"We're planting the seed, keeping them aware,

rather than it being something they deal with the last day of Grade 12," Dokis explained, sharing experience she gained during three years with the Sudbury and Peel District school boards.

And she insisted that the various career assessment programs are inadequate without proper and qualified guidance, with programs like Choices (Canada Employment) is one tool among many used by career counselors.

"We motivate students to explore different careers, rather than limit them to specific careers."



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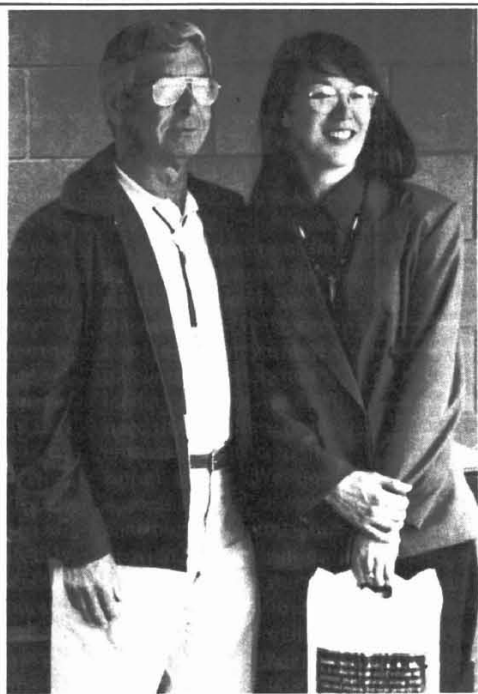
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A photo for the scrapbook, Anishinabek Career Centre Officer Medadina Hardy, of Rainy Lake Ojibway Education Authority, poses with author Basil Johnston before the CITEP conference's closing ceremonies May 15. Dave Dale Photo

# New book highlights story of Nipissings

NORTH BAY — Archival photographs by anthropologist A. Irving Hallowell and a brief history of Nipissing First Nation were brought together in a soft-cover publication by the North Bay Indian Friendship Centre.

Called *Nipissing* 1927 and selling for \$12, the project was funded by a grant received from the Ontario Historical Society under the History of Ontario's Peoples Programme.

As well, project research officer Randy Sawyer offers a glimpse at the long journey to find and identify the photos used, and the valuable information provided by community members and elders.

In fact, a number of other photos were gathered as part of the process, and will be part of a permanent display at the Centre following the ongoing renovations.

Highlights from the brief history include archaeological evidence that Native people have occupied the Lake Nipissing area for 9,000 years.

"To the early French explorers and missionaries the Nipissings were known as Bissiriniens, Nepissirians, Nepissings, Nipissiriniens, Nipistings and by the Hurons as Askikwanahronans; which translate to mean "people of the little water". Although quite large in area, Lake Nipissing is small in relation to Lake Huron and the other Great Lakes, this may well be the reasoning behind the name.

"Like most Algonkian people, the Nipissings were a hunting and gathering people who subsisted on the abundant fish and game of their region; agriculture, for the most part was ignored.

The Nipissing hunting territory covered quite a large area from Lake Temagami in the north, to the Ottawa River and Lake Temiskaming in the east, to the mouth of the French River in the west and south into Algonquin Park and the northern half of the district of Parry Sound," the book says.

Father Jerome Lalament, a Jesuit missionary who lived among the Hurons, wrote of the Nipissings: "About the middle of Autumn, they begin to approach our Hurons, upon whose lands they generally spend the winter; but before reaching them, they catch as many fish as possible, which they dry. This is the ordinary money with which they buy their main stock of corn, although they came supplied with other goods, as they are a rich people and live in comfort.

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## AFN director shares history of community controlled education

NORTH BAY — Assembly of First Nations director of education Alfred Linklater addressed participants at the annual Canadian Indian Teacher Education Program conference May 14.

Part of his presentation follows:

"The local control of education has been a First Nation's objective since 1972....

"Since 1972, over 300 First Nations have assumed local control of education. In achieving local control, the First Nations have taken increasing responsibility for jurisdiction, governance, personnel, programs, funding and student achievement. Much as been learned about local control of education and there have been many successes that show that local control of education works.

One of the lessons to date is the need for each First Nation to decide when and how it will exercise jurisdiction over the education of its people. Another lesson is the recognition of flexible governance arrangements that meet the needs of the individual First Nation. And the way in which the First Nation organizes itself to manage and deliver education has also proven to be a factor in the success of local control and student achievement.

While parental involvement remains the cornerstone of local control, First Nations are now considering and adding the additional cornerstones of jurisdiction, governance and organization. Future challenges are to create programs, services and curricula that speak to the purposes of First Nations' education and to train First Nation members to govern, manage

and teach. A review of the experience of local control of education since 1972 shows that First Nations face immediate challenges to improve the quality of education inherited from INAC.

"First Nations assumed responsibility initially for an education system that has been a failure not only in purpose and outputs but also in structure and educational management capacity.

"When First Nations take over control, they can assess the quality of education through a school evaluation. Some baseline indicators that point to a level of quality include number of graduates (as a % of live age cohorts) attendance, age grade progression, curricula and instructional strategies, assessment.

Initially, the experience is that the quality of education increases in the short term, First Nations manage to increase attendance, parental involvement and in making some adjustments such as language and school climate that improve the quality of education. Much attention is paid to education in the short term after transfer that results in improved education.

Unfortunately, the short term positive effect is usually short lived and can actually fall below the acquired level of quality over time.

(Also) Poorly defined relationships between education and Chief and Council, a lack of training and system supports, especially at the trustee, management and teacher levels (cause difficulties).

(For a complete transcript, contact Priscilla Goulais, (705) 497-9127.)

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- Knowledge of the Child and Family Services Act as it pertains to Native Child Welfare.
- Knowledge of Nishnaabe culture and tradition is necessary.
- Excellent communication skills both written and oral.
- Proven analytical and conceptual skills to evaluate service needs and recommend policies.
- Excellent organizational, problem-solving and leadership skills.

### DESIRABLE QUALIFICATIONS:

- Fluency in the Odawa/Ojibwe language would be an asset.
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THE PERFORMERS



Christina Delaney, of Moose Factory, contemplates what she will say for the CITEP conference's closing remarks. Dave Dale Photo

## Support group nurtured by elder

NORTH BAY — A support group for men and women has grown out of a series of aboriginal healing and wellness workshops, which were sponsored by the North Bay Indian Friendship Centre and the Ministry of Northern Development and Mines.

With approximately 15 participants meeting every other Monday, the Centre has established a way to deal with generations of family violence, and help those in need move on and begin a better future.

Regarding the workshops, the last of the three held at the Nipissing First Nation teaching lodge May 14-16, organizer Karen Linklater said a va-

riety of people took part.

"Different community people that don't often attend social functions" attended, from as far away as Toronto, Huntsville and Timmins, and points between, said Linklater. "There was a mix of experience shared."

Red Gutt First Nation's Jim Windigo, spiritual leader/elder, suggested the support group as a means of allowing the participants to continue on the path to healing.

"Jim didn't want to leave open wounds," said Linklater, a court worker for the Centre.

For more information regarding the support group, contact Linklater at the Centre, (705) 472-2811.

# Student tells teachers to think with the heart

NORTH BAY — Christina Delaney, 19, of Moose Factory, had never looked up to so many people at the same time before. But, of course, that's what happens when asked to speak to a crowd at the Nipissing University Weaver Auditorium — even if you already respect the teachers in the audience...

And that's what she said to begin a touching and appropriate speech, concluding three days of workshops and information sharing at the annual CITEP conference held in North Bay May 13-14.

Delaney shared her views of the important role teachers play in personal development, and a bit of humour for good measure.

In fact, the Queen's University student, obviously not entirely comfortable with her duty. "I'm glad this podium is here, you might see my lips quiver but you won't see my legs."

"I was asked to speak on behalf of the students, on their views and their needs, but I'm not sure I can do that too well. Everyone has their own individual beliefs and needs, but I can try my best," said Delaney, about to describe how teachers are not always found in the classroom....and why it's important for people to take responsibility for improving themselves —

even if the school system of yesterday failed generations.

"My grandfather, he's 81 years old and he's been a trapper since he was about 10. He lived on his own since he was about 20. He cannot speak English, and I cannot speak Cree, yet he is still one of my greatest teachers. He teaches me through example, a pat on the head, an arm around the shoulder, a kiss on each cheek like they usually do - not just one, there has to be two. This is our communication.

"It's kind of sad when I think about it. There are many things you want to ask, things you want to share and you feel kind of awkward that you have to have someone to translate. I can understand a bit, I can ask questions, but I can't carry on a conversation with my own grandfather. Many people feel that it's the education system that's failed us, why we lose our language, why we lose our culture.

"But for me, that's not the case. I have my old Cree teacher sitting up there, or young woman, not old. She has taught me most of the Cree that I know and Meegwetch! My Cree language wasn't spoken in the home. That is not the fault of my family, I want to make that clear, they had reasons and they thought they were doing what was best. My mom

went to a residential school, she was brought up feeling that her language was....she didn't want me to go through that. They thought what they did was best. It's not a shame they didn't teach me in the home, I don't see it as shameful, you can't say that it's a shame you didn't learn your language in your home. It's a real shame if I were to blame my loss on somebody else. There is no shame in falling, the shame is not being able to get back up," said Delaney.

And then she offered advice to those who were concerned enough to attend the multitude of workshops offered at the conference.

"As educators, please don't forget that a child's foundation begins in the home. You, the teachers, you the one's who build on top on that. You help build something that is strong.

"A child is born with kindness, with the ability to love, they're born with that willingness to share, as soon as they can feed themselves they want to feed you a soggy biscuit and it doesn't look so good, but you can't turn them down because it's given to you out of love.

"They bring out the most natural, the most beautiful feelings in you. I think teachers have to remember that, they have to think with their heart.

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# Gambling and gaming issues explored at UOI Expo, Aug. 25-27

TORONTO — The Union of Ontario Indians is hosting the first annual Gaming and Expo conference August 25-27 in Toronto. The conference site will be in the downtown core area and accessible to all that Toronto has to offer including, the annual Canadian National Exhibition.

The hotel site, to be decided soon, will be offering an incentive package for people who want to stay the weekend following the conference.

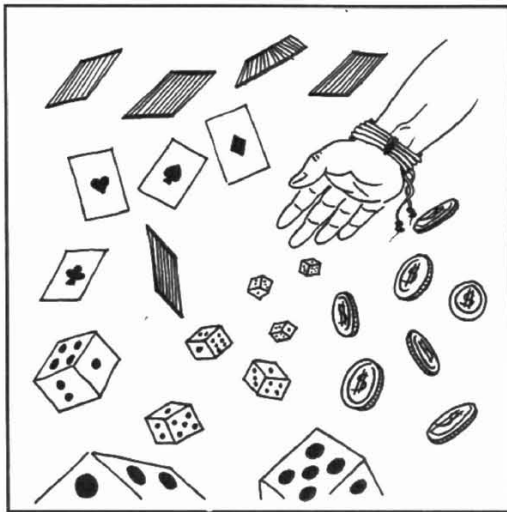
This year's theme is "First Nations Gaming in Ontario - Opportunity for the Future."

The consultant firm of Marketplace Productions from St. Paul Minnesota will be facilitating this first endeavor to ensure a successful conference.

The principal partner of the firm, Al Paulson in an Ojibway and brings a wealth of experience, as well as an established working relationship with the various exhibitors in all areas of gaming throughout the U.S.

UOI staff, Nelson Toulouse, Jennifer Arnott, and Peter Akiwenzie are coordinating the efforts of the Gaming Committee who are: Calvin Young, Phillip Pelletier, George St. Germaine, and Marie Nolan.

This conference



should provide important information regarding all aspects of casino and gaming activities. It should create good discussion among First Nation members in communities where casino and gaming is being considered.

The conference will provide detailed presentation and panels to discuss and exchange ideas, information and suggestions. It will also provide and opportunity to learn the legal and legislative framework for casino and gaming operations in Ontario.

The exposition part of the conference will provide an opportunity to speak directly to the various suppliers of casino and gaming services. This could be; gaming ma-

chines, supplies, (bingo, pull-tabs) management services, hospitality services and other related business development including building contractors.

The draft agenda includes: the rules and realities of gaming enterprises; gaming and gambling regulations, pertinent legislation, government policy and procedural requirements; as well as social impact, regarding experience from North American tribes, infrastructure and program protection, and recent studies.

Also, the "ins and outs" of development funding and private sector, financial institution sources.

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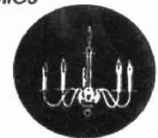
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**Jake John-George applies touch-up paint to a new wall at the North Bay Indian Friendship Centre. If you haven't seen the Cassells Street facility in a while, you'll be surprised. Major renovations have transformed the building (not quite finished yet) into quite the sight.**

# The Royal Commission came to town...

*Royal Commission  
On Aboriginal Peoples  
Nipissing First  
Nations, May 10;  
Canadore College,  
May 11*

**Highlights  
By Larry Price**

**P**aul King, Chief Psychologist, North Bay Psychiatric Hospital, told the Royal Commission there is weak communication between the mental health community and the Aboriginal people.

## Dokis has problem with influx of "C-31's", says Chief Restoule

Too much demand on the existing school and housing facilities of the Dokis First Nations is causing problems in the community.

Chief Tim Restoule told the Commissioners of 3-4 week waiting lists for elementary schools, and of people returning to the reserves looking for homes and jobs.

The "C-31's" (Native people with non-native spouses) are returning to their communities in numbers sufficient to strain relations.

"They should take that label off," said Chief Restoule, "because it's causing some hatred among our people because they are labeled as C-31's"

When asked by Commissioner Mary Sillett if the same problem occurs on the Nipissing reserve, Chief Beaucage said "No, C-31 funding is put into

King recommended that Native counselors and educators should take the opportunity to speak at psychological conferences and write in psychological publications.

"Mental health services should be provided by Native practitioners," said King, "they have credibility and the cultural background."

King said that crisis intervention could be handled by volunteers who had six three-hour training sessions.

one pot and they are treated the same."

Chief Restoule told the Commission of some of the positive accomplishments of Dokis. Most of the members are working on their own, of income from land leasing, and that a new business is created every year. However, after spending \$250,000 on a small hydro project, the reserve faces the decision by Ontario Hydro not to purchase any more electricity.

Chief Restoule said that these seven small bands are planning to join together into a single organization.

"We will form an association with a board of directors comprised of area chiefs," he said. "The association will be used as a technical base and politics will be left up to the chiefs."

He suggested by sending training instructors to the communities, instead of the communities coming to the instruction, training costs would be reduced.

**T**he Ojibway language is in danger of becoming extinct said Randy Sawyer of the North Bay Indian Friendship Centre. The language is recorded now, he told the Royal Commission, but its up to others in the future to save it from oblivion.

"In the past year," said Sawyer, "10 of our elders passed on, taking the language with them."

Sawyer said a proposed National Language Institute was a good idea, but the idea died from lack of funding. He said heritage languages must compete with other languages for funding.

"We seem to be the last program to come in and the first to go out," he said.

Both Commissioners expressed concern and gave encouragement to the audience.

Speaking of the efforts to save Gaelic in her native Scotland, Commissioner Wilson said, "It's quite remarkable what a few people can achieve by recording songs and verse and setting up a Gaelic college."

Commissioner Sillett encouraged the promotion of the languages by giving people reasons why they should learn it.

"Now people are becoming more proud of being Native, so there is a

growing interest in their culture," she said.

**S**agamok First Nation trying to get the return of 6,000 acres it loaned out 200 years ago. Peter Owl told the Commissioners the land was loaned to a white trader prior to the Robinson-Huron Treaty of 1850.

The land in question, located in the Espanola-Blind River area, was a natural meeting place along a major portage route used by Native people prior to European contact. Owl said a trader used to bring a big boat up the river to trade, but the Natives were too intimidated to go on the boat, so the people gave him permission to build a log cabin on the land.

The Honourable Bud Wildman, former Minister of Natural Resources, went to the reserve and seemed to favor returning the land to reserve status, but others in the Ministry claimed the land had been in the government's possession for 150 years.

In 1967 the MNR offered the land to the reserve for \$2, but the elders rejected the offer stating they could not pay for land they already owned. Later, the land was sold to a company for \$2.

With the elders dying, and with the election of a new chief every year, continuing negotiations is difficult, said Peter Owl.

**T**he transfer of health services to the First Nations must go hand in hand with community development, Claire Campbell, community

health nurse, told the Royal Commission.

"Community development must be made a priority," said Campbell.

## Isolated reserves a trap for battered women...

The Royal Commission heard the description of the battered Native female caught between two cultures. With the traditional ways shattered and the non-native help out of reach, she is left with few, if any, options.

On some reserves the people fear the local police, and with drinking and guns on the reserve they are fearful of going to the police, said Carol Croxon of the Ojibway Family Resource Centre.

"Some Native women do not want to go to non-native crisis centres, because they are fearful of non-native people and surroundings," said Croxon.

"In an isolated community she may have to leave by plane which requires a carefully executed plan of escape," she told the Commissioners. "Unable to take her children, she may have to leave some or all behind."

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## Spirit Journey

Kenneth (Kenny) Whiteloon  
November 28, 1966 to April 28, 1993

**K** Known as Kenny, to all his family and friends, he  
**E** entered into the Spirit World, FREE AT LAST from pain and negativity. Our Aboriginal brother, a  
**N** Native son, returns to our Mother, the  
**E** Earth  
**T** today,  
**H** healed in the arms of our Creator

**W** We on Turtle Island, must all remember our Traditional  
**H** healing ways,  
**I** it will give us strength and will  
**T** to carry on... Do not weep, Kenny has found rest...  
**E** eternal peace with the Great Spirit, our ultimate Truth  
**L** let his life be not in vain, a teaching to the young and  
**O** old of all ages.  
**O** Our SACRED CIRCLE, we must keep strong.  
**N** Now Kenny soars (like the Eagle who carries our prayers to a new life... a new beginning... a welcomed Peace.

Predeceased by his mother and brother, Kenny leaves to carry on the struggle, his sister Deborah, his much loved niece and godchild, Amanda, all of his relations, family and many friends. Keep the circle strong and there is hope...

From a Cree Kokum

## Crisis volunteers earn certificates

**BLIND RIVER** — The Mississauga Family Resource Centre recently completed their first Volunteer Training Program, with Rita Wilson, Penny Page, Joan Groulx, Anita Desbiens and Jennifer Tremblay each receiving certificates. This program was introduced in Janu-

ary to recruit and train volunteers to assist the staff at the Centre with families in a crisis situation. This a 30-hour training program, and upon completion, the volunteers are expected to attend any workshops/seminars relating to family violence to enhance their skills.

## Tent City planned by NCC

**OTTAWA** — The Native Council of Canada is organizing a national "gathering" of Aboriginal people in Ottawa in mid-June.

However, final details are being confirmed. Contact Millie Poplar at (613) 238-3511 for more information.

"In this, the International Year of the Indigenous People, it is important that we stand up and be visible - to ourselves, to other Canadians, and to

the world community," said NCC national president Ron George.

"We want to bring together traditional and hereditary leaders, elders and youth, rural and urban residents from all Aboriginal Nations to participate in a common celebration."

The event will include a pow-wow and other cultural activities, dancing, arts and crafts displays, and educational workshops.



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## The Union of Ontario Indians



The *Union of Ontario Indians* is the oldest political Native organization in Ontario. It was formed in 1919 and its roots can be traced as far back as the mid-1800's. During that time, the organization was known as the Grand General Indian Council of Ontario. Not until 1949 was the association recognized as the *Union of Ontario Indians (UOI)*.

The *UOI* is currently composed of 43 First Nations, representing approximately 16,000 on-reserve and 16,000 off-reserve First Nation people. The *UOI* is divided into 4 regions: Robinson-Superior, Robinson-Huron, Southeast and Southwest.

The *UOI* carries out both political advocacy and secretariat functions for the member First Nations. The overriding objective of the *UOI* is to promote the realization of the inherent right of First Nation self-government. The *UOI* accomplishes this goal through many activities including coordination and expression of First Nation needs, analysis and advocacy on behalf of First Nations on Government policy and legislation and the promotion and protection of Native language and culture.

The *UOI* is governed by an elected Board and Executive Council. The Grand Council of the Anishinabek elects a Grand Chief and Deputy Grand Chief who serve as the political leaders of the organization. The *UOI* is divided into the following programs: Inter-governmental Affairs, Education, Policy Analysis, Treaty Research, Social Services, Finance, Health, Environment and "The Anishinabek News".

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## Columbian Aboriginals fighting government, seek Anishinabek help

OREWA is the national indigenous peoples association in Columbia. Representatives from OREWA will be touring Canada in June. The group will meet: AFN and the Coalition for Indigenous Rights in Ottawa from June 2-5; Federation of Saskatchewan Indians, SK First Nations, and solidarity visit to a blockade set up in protest of clear cutting and uranium mining in northern Saskatchewan from June 6-13; June 14-16 - meetings with the UOI and First Nations. This is an opportunity to exchange information and add strength to the unity of all Aboriginal people. OREWA is currently involved in a struggle against government and resource companies not unlike that experienced by some of the First Nations of the UOI. The group is seeking to learn from other Aboriginal rights movements and also to build mutual support. OREWA represents over 70,000 indigenous people - a majority of who are Embera Indians as well as Wauanas to the south, Carios to the east and Cunas in the north. OREWA is directed by an executive committee which is elected every four

years. In many ways, the activities and programs of the OREWA are similar to the Union of Ontario Indians. OREWA is currently fighting the Colombian government's Plan Pacifico. This is a structural adjustment plan which includes development of a large na-

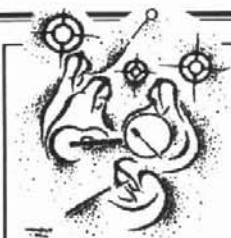
"...completely excluded from the planning process..."  
says OREWA leader

val base, massive hydro-electric projects, an inter-oceanic 'land-bridge' (rail, road and pipeline construction) as well as a road system and various national parks which will be accompanied by increased logging, mining and oil extraction. The region targeted is CHOCO (North Pacific coast of Columbia) within which there are 157 indigenous communities. According to an OREWA leader, indigenous people "have been completely excluded from the planning process and

our organizations disregarded. Our communities are invisible in government plans".

OREWA has organized a strong front of resistance and has allied themselves with the black community in the region to oppose the Plan Pacifico. Miguel, a founder and leader of OREWA stated "500 hundred years ago, the Spanish invaders killed three and a half million Indians in thirty years, destroyed our political and social organization and stole our wealth - we won't survive if history repeats itself." Clearly, the Colombian government is trampling on the rights of the people in this region and there will be phenomenal social and environmental costs if there voice is not heard. OREWA has recognized that strength comes from unity and as a result they are working to establish bonds of mutual support and alliance in Columbia and throughout North America.

If your community would be interested in hosting or visiting with OREWA when they visit Ontario (June 14-16, 1993), please contact Jennifer Arnott at UOI, Nipissing ASAP.



### Three Fires Music Festival, July 1-3

Celebrating 1993 as the year of World Indigenous People and their music, the people of Wikwemikong and The Three Fires Committee would like to invite everyone to this first annual outdoor event.

Featuring more than 28 acts, including headliners like: Buffy Sainte-Marie, Willie P. Bennett, Lorraine Segato, Don Ross, Kevin Closs, Jani Lauzon, Tomson Highway, Lawrence Martin, David Campbell, Lillian Allen, Mardy Lucier Porte, Vern Cheechoo, Blake & Shirley Debassige and many more. This is a fun-filled adventure of music, workshops and culture, featuring the works of five internationally renowned artists: Leland Bell, Randy Trudeau, Shirley Cheechoo, Blake Debassige and James Simon. Admission for young adults, \$15 per day, \$30 per weekend pass. Children and Elders, \$5 per day. Contact Kitty Bell (705) 859-2153, or Darryl Abel (705) 859-2120 for more information. South Bay Lodge is selling tickets, (705) 859-2200

# Hydro to pay Whitefish River

## From Page 1

tion, eligible for review in five years, will see \$52,079 paid to the community annually, retroactive to 1992 to reflect the commencement of negotiations.

Ontario Hydro taxation administrator Sam Roberts said the payment amount falls "somewhere above the middle" or average 'grant' the utility anticipates it will be working out with the other First Nations. However, he said it all depends on individual community assessments that establish how much of a presence Hydro has within the community (re: remote diesel generating stations, transforming stations and lines, building, etc.).

But even after three years of work, as the negotiation process begins to bear fruit for Whitefish

River and setting a precedent to be felt across Canada, Jacko remains firm on the opinion that "the federal government had a fiduciary obligation to address this... as soon as companies started crossing our land and not paying a nickel."

"The lost revenue is unbelievable, money lost to our people," said Jacko, who was part of the tax bylaw initially drafted to obtain payment from Bell Canada.

In fact, Bell Canada entered into similar negotiation regarding payment outside a tax bylaw, but it drew back from an agreed upon 10-per-cent to reflect the many years it didn't pay for its use of First Nation land. However, Bell didn't want municipalities to get jealous about only receiving five per cent, said Jacko.

## New Baby

Congratulations to Melvin "Pat" and Micheline McLeod on the safe arrival of their first child Holly, Amber, Victoria McLeod arrived May 24 weighing at 6 lbs 11 1/2 oz.

at St. Joseph's Hospital in North Bay.

Proud grandparents are

Dorothy Southwind of Nipissing and Gaetane Seguin and Gary Cosgrove of Chelmsford.

Push over Sabrina and Anthony make room on "Gok-mis's" lap.



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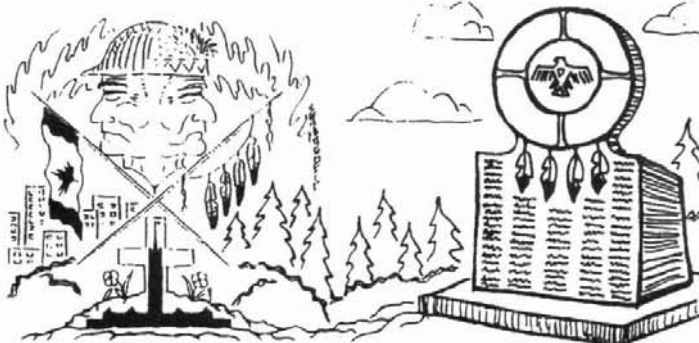
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Traditional Powwow  
(705) 674-2128

## July 30-Aug. 1

Pic-Mobert First Nation  
Seventh Annual Powwow  
Community Gathering Week

## July 26-30

Contact Leslie Kwisswa  
1-807-882-2134

## July 1-4

Odawa Youth and Elders Gathering  
(613) 238-8591

## July 2-4

12th Annual Traditional

## July 10-11

Kettle & Stony Point  
First Nation Pow-Wow  
Kettle Point, Ontario  
Call: (519) 786-2125

## July 10-11

Echoes of a Proud Nation Pow-wow  
Kahnawake, Quebec  
(514) 627-8667

## July 14-18

North Shore First Nations  
Mississauga Pow-wow  
Bev. Daybutch  
(705) 356-1621  
Carol St. Pierre

Colors for Peace and Unity  
Whitefish Sacred Grounds  
Shawenekezhik Health Centre  
(705) 692-3674

## July 24-25

North Shore First Nations  
Whitefish Lake Pow-Wow  
Carol Nootchtal  
(705) 692-3674

## July 24-25

Grand River's Champion of Champion's Pow-Wow  
Six Nation  
Chiefswood Park  
Six Nation, Ontario  
(519) 445-4391

## July 30-Aug. 2

33rd Annual Wikwemikong Indian Days  
Wikwemikong, Manitoulin Island  
(705) 859-3122

## Aug. 6-8

Chisasibi Traditional Pow-Wow  
Chisasibi, Quebec  
(819) 855-2838

## Aug. 7-8

North Shore First Nations  
Serpent River Pow-Wow  
Michael Jacobs  
(705) 946-6300

## Aug. 28-29

North Shore First Nations  
Sagamok Pow-Wow  
Robert Stonepoint  
(705) 865-2171

## Sept. 4-5

Traditional Powwow  
Nipissing First Nation,  
North Bay  
(705) 753-2050



Pow-Wow & Spiritual Conference  
Sault Ste. Marie, Michigan  
Call: (906) 635-6054

## July 3-4

International Year of the Indigenous People  
Pow-Wow  
N'amerind's Annual Heritage Celebration  
Longwood Road Conservation Area, London  
Call: (519) 672-0131

## July 9-11

Poundmaker/Nechi Pow-Wow  
Edmonton, Alberta  
Call: (403) 458-1884

(705) 356-1451

## July 17-18

8th Annual Bay City Pow-Wow  
Veteran Memorial Park  
Bay City, Michigan  
April Borton  
(517) 772-5700

## July 17-18

Walpole Island Pow-Wow  
Walpole Island First Nation, Ontario  
(519) 445-4391

## July 23-25

Whitefish Lake First Nation  
"Honoring the Four

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