

Miin

Giizis

Berry

Moon



Pow-Wow Trail, Page 24

# ANISHINABEK NEWS



Volume 5 Issue 7

July 1993

## Lands Act 'quandary' educational

By Dave Dale

There are two sides to every story. The First Nations Chartered Land Act debacle is a prime example.

Extreme opinions abound, causing the recent delay of the legislation from being tabled in Parliament, with explanatory revisions planned before the fall.

### Proponents say:

'One of the major steps toward self-determination, independence from the Indian Act and its land management, has been shot in the foot by other First Nations speaking on our behalf.'

### FNCLA opponents say:

First Nations within

Canada's boundaries have made it clear that no independent moves will be tolerated until each piece of legislation is approved by all. Because all may be affected, and not all have a voice.'

Both sides have a point. However, their points conflict at such an extreme philosophical angle that progress toward self-determination must wait for unity. And unity between 500-plus Nations is going to be a tough go...

So, what will it take for the First Nations to be independent and unified in the same breath?

Communication.

Continued on Page 9



## Inside the Anishinabek

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\* Education and graduation spread, Pages 18-19

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

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MAIL POSTE

## Elders and Youth Walking Together

Nipissing First Nation's Mitchell Dokis, right, received special advice from Wikwemikong elder Angus Pontiac before Dokis was honored with two eagle feathers for continuing the traditions of his family and community. Dave Dale Photo



## First Nations Gaming in Ontario TRADE SHOW AND CONFERENCE



August 26-28, 1993

### SHERATON CENTRE

123 QUEEN STREET WEST

### TORONTO

First Nation band offices and other Aboriginal associations will be sent brochures and pre-registration packages soon. Until then, contact Nelson Toulouse, Peter Akiwenzie or Jennifer Arnott at the UOI Nipissing First Nation head office for more information, (705) 497-9127.

# Confirmed grave site justifies Saugeen vigil

OWEN SOUND — Human remains have been found under the concrete floor of a house that was the scene of a vigil by Saugeen Ojibway Natives this past winter.

Natives from the Nawash reserve at Cape Croker (Neyaashiinigiimung) camped in the yards of two houses on Sixth Avenue in Owen Sound for eight days last December in order to assert their jurisdiction over burial ground reserve lands in Owen Sound.

Their vigil resulted in an agreement with the federal government to confirm the land as reserve land; to remove the houses from the old burial site; and to re-consecrate the burial grounds.

However, there had been some doubt expressed by area residents and officials about the validity of the Native claim.

Now, there can no longer be any doubt.

Chief Akiwenzie was

part of an official party to view the remains on Wednesday, May 26.

"Even before we descended into the basement of the house, I could feel the power of their presence. Their silent witness is a complete vindication for our vigil here last winter. If we had not intervened when we did, who knows what would have happened to our dead," said Chief Akiwenzie.

The facilitator for the burial grounds negotiations, Alan Grant (professor, Osgoode Hall Law School) said it looked as though the bodies had been dis-interred during construction, and then re-buried under a load of gravel and concrete. He said, "The Native crew that is removing the basements was carefully excavating the layer of gravel the original contractor had laid under the concrete floor of the basement when they came upon the remains..."

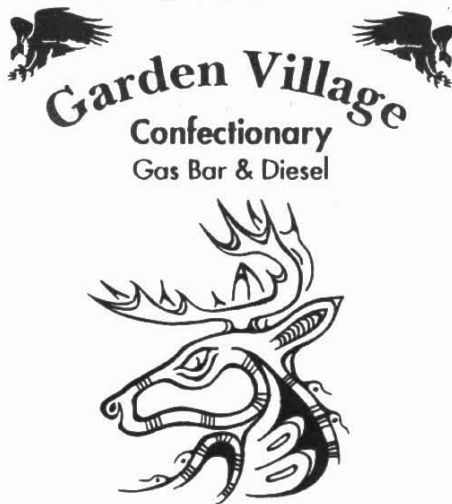
"To show respect, the

Natives had placed earth over the remains. But from what we saw it would appear that, when the house was being built, the original construction had obviously disturbed the graves. It looked as though the gravel sub-floor was simply dumped over the remains before the concrete was poured."

The Nawash band feared the remains would be further disturbed by people if news of their discovery had got out before the site had been filled in. That has now been done.

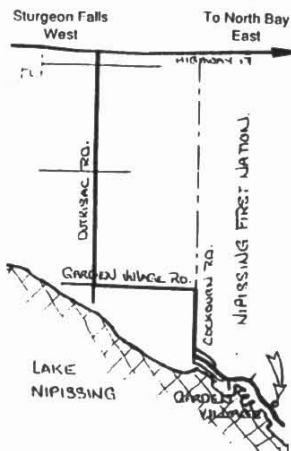
Chief Akiwenzie: "The people buried here have united and empowered our community. The site will now be carefully cleared and filled in and the appropriate ceremonies performed. They will be disturbed no more."

Also at the site: John Donnelly, associate director general of DIAND, Ovide Jackson, Owen Sound mayor.



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## In Support of First Nations...



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Garden Village

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## Standard dialect considered for writing

Priscilla George, of the Ministry of Education took part in numerous workshops at the National First Nations Elders/Language Gathering at West Bay.

She said the Literacy Branch is working to preserve and promote the 13 Aboriginal languages in Ontario.

As part of that effort, she said the 1992-93 Aboriginal Languages Standardization Project has been activated.

Aboriginal peoples, if they wish, are assisted in developing standard literacy forms for their languages, which will strengthen efforts for use in schools and Ministry sponsored programs for entire linguistic communities.

With this in mind, she said four Mohawk dialect communities will meet Aug. 17-20 to decide if this is a good direction for them.

## Important time to step forward

The National First Nations Elders/Language Gathering coincides with the International Year of Indigenous Peoples and the midpoint of the United Nations' World Decade for Cultural Development. It is an important symbolic and practical milestone on the path towards cultural sovereignty and working self-government for First Nations.

**Quotable quotes:** "If we are to rise as a Nation, we need to go back to the Elders and learn as much as we can." -- Johnston Blacksmith: Cree Nation.

"Our Elders are the Key to the past and our future. Their wisdom and knowledge helps us to understand the importance of our language and cultures." -- Linda Pelly-Landrie: Saulteaux Nation.

"Our Native Language embodies a value system about how we ought to live and relate to each other...it gives a name to relations among kin, to roles and responsibilities among family members, to ties with the broader clan group. There are no English Words for these relationships because your social and family life is different from ours." Eli Taylor: Dakota Nation.



Ernie Benedict of Six Nations leads a friendly dance at the West Bay harbour during one of the nightly pow-wows held at the National First Nations Elders/Language Gathering, June 21-25. Because this event took place on the Anishinabek News deadline, we'll have more language stories in the August issue. Our apologies.

Dave Dale Photo

# Languages, traditions shared and nurtured at Elders Gathering

By Dave Dale

WEST BAY -- The death of a person is a time to mourn. A time of honor.

But there is no honor when a language or culture dies.

And when such a tragedy occurs, there's no purpose in mourning. It's too late.

The National First Nations Elders/Language Gathering at West Bay, Manitoulin Island June 21-25 is an attempt to avoid such a catastrophe.

More than 300 elders participated and approximately 5,000 people took part in five-days of workshops, "Traditional Teachings of Our Elders."

The theme of the event was a universal thought: "The voice of the Land is in Our Language."

Throughout the morning and afternoon teaching sessions, young and old shared what they knew, learned what they didn't and swam together toward a better tomorrow.

"If we are going to survive, we must go back" to the old ways, said Fred Eagletail of Tsuu T'ina First Nation in Alberta. "Once we lose it, the cities are going to take over."

Eagletail was sharing his experience during an education workshop, with Alfred Linklater of the Assembly of First Nations facilitating.

Eagletail described a story where the younger generation is curious about the traditional ways, but the elders must take the initiative and begin teaching what they know.

"What I learned, I learned from the elders. I learned the good ways," he said, explaining how a young boy under his guidance surprised his grandmother with his new-found enthusiasm.

After being involved with a sweat lodge teaching, just one session, the boy told her about it, and how he felt different, "relaxed."

"His grandmother was surprised, because he never would tell them what he learns in school."

AFN National Chief Ovide Mercredi addressed the participants twice early in the week. He told those listening that it will take more than one leader to pull the communities together, and that the elders are needed to support those who they elect...even if their personal vote was for another chief.

Chief Mercredi said he had to leave the gathering earlier than planned for a funeral, because a New Brunswick Chief, father of Leonard Tommah, died on the way to West Bay.

The man's death underscored the very need for such a gathering, because this generation of elders are the last who have a firm grasp on the 53 language groups that have survived the Canadian Government's assimilation efforts.

If the languages die, the very essence of First Nations culture dies along with it.





## 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 UOI.

Readers are invited to submit letters, articles, or photos for publication. All submissions will be reviewed and edited for clarity of thought, brevity, taste and compliance to the libel laws of Canada.

Editor: Dave Dale  
Subscriptions: Natalie Payette  
Advertisements: Dave Dale

## It's time for a summer ad sale...

We're offering 20 per cent off our line rate to any business that can provide a camera-ready ad that requires no additional computer work (cannot be FAXED, must be on white paper), and must fit within our column widths. The deadline for advertisements is the 19th of every month.

### Our regular prices (not including discounts):

Full Page	\$550	Half Page	\$275
Quarter Page	\$136	Bus.Card	\$50

\* Also, we give discounts for ads running more than one month, the longer the better!!!

## 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!

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Anishinabek News  
Nipissing First Nation  
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North Bay, Ontario  
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# Not all Zhaagnosh ride white train of thought

By Dave Dale

A train collided with my thoughts the other day, disturbing the serenity of an unusually smooth Lake Nipissing. But, somewhere, in the very midst of the wreckage, I found a clearer understanding of my purpose.

The moment was born just before dusk, June 4, 1993. The thundering steel wheels announced its arrival, followed by a warning whistle that sent the hair of my neck crawling. But I was trapped in a canoe and couldn't escape.

After the train swept by, it left today's realities in its wake. And within 48 hours, as the vibrations of a pow-wow pacing my heart, I began a new passage of time.

In the canoe with me, that Friday night, was a descendant of the Algonquins of Golden Lake First Nation, and we were enjoying the distant echos of a sacred drum. We knew the Nipissing First Nation was preparing to celebrate near the Duchesnay Creek community grounds, and our thoughts were good.

We were fishing just off the point where the Sisters of St. Joseph's of Sault Ste. Marie operated a college for girls. My friend and many other Native girls were sent there for their education.

With the sun dropping beyond the shoreline, my mind drifted between the simple dreams of tasty picklerel, tomorrow's gathering, and my duties as an employee of the Union of Ontario Indians - editor of The Anishinabek News.

Coming to terms with the honor and responsibility, adventurous ideas follow interwoven tangents, leaving much to be proven by a "zhaagnosh".

It was at that very juncture

that damn train smashed through, trespassing then as much as it has for decades, drowning out the beat of the drum.

It wasn't welcome.

At the pow-wow the next day, Angus Pontiac, a respected elder of Wikwemikong Unceded First Nation, delivered the invocation in his Odawa tongue. While not the first time I've heard him speak,



his English translation and articulation moves me, especially the prayers for all races, yellow, white, black or red. As always, I was impressed with his request to the Creator for strength, not be stronger than his brothers, but to conquer his greatest enemy, himself.

His words are wise.

While at such gatherings, I open my eyes wide, trying to appreciate all that I see.

But, I couldn't close my eyes, as I usually do, to give my ears the chance to hear. Each time I tried, that unrelenting train would begin chugging from out of the distance. And while my brothers and sisters celebrated their pride before the Creator, the steel wheels of my ancestors would remind me of what we have stolen.

And, believe me, I fully understand it's not something we can return undamaged.

Just moments ago, I finished reading Greg Sarazin's report, 220 Years of Broken Promises, detailing the frustrating struggle facing the Algonquins of Golden Lake First Nation, up against the governments of today and yesterday, trying to regain what they never gave away.

The history is horrific.

If I could, this Irish-Ukraine-German would dismiss the past as beyond my control, beyond my responsibility. It would be easier that way.

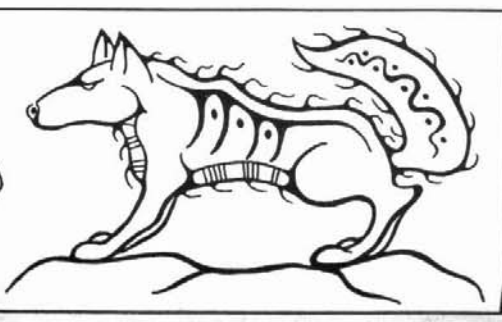
I could wrap myself in the spoken and unspoken lies, the taught and not-taught history. I could stand beside my white brothers and believe the Indians are a conquered people, and that all the rights of Aboriginal people were sold or traded for trinkets and booze. Or better yet, I could take the position that we out-number the Native people by more than 20 to one, and that treaties are broken all the time...

Well, there's something in my heart that says I can't walk away, with lies on my tongue and bad conscience attacking my dreams.

Instead, I want to contribute to a better reality, offering whatever skills in my care for a chance to bridge the gap between us.

No doubt, as I cross the tracks still separating the white from the red, the grinding steel wheels will send fear down my spine.

Fortunately, from good people like Angus Pontiac, I've learned how resilience, and a small gesture of understanding is powerful enough to derail a train of despair.





## Chief splitting 'hares' with cartoon

Dear Editor,  
I take exception to your cartoon published in the June issue.

Getting into hot water and being in the soup is not funny.

Yours truly,  
Chief Joe Hare  
West Bay First Nation



## Wawia family thanks friends in time of need

Dear Editor,  
The family of the Late Ben Wawia, who passed away on April 27, 1993, wish to express their gratitude to relatives, friends, Native organizations and First Nations who sent flowers, cards and donations in memory of our father.

A special thank you to Joe Miskokomon, Gord Peters and Orest Stocco for their eulogies. Our father spoke as highly of each of

you as you spoke of him. It is a comfort to know that our father was a well respected man. Our sincere thanks to the Honorary Pallbearers Joe Miskokomon, Vernon Roote, George Lanouette, Ernie Debassige, Paul Williams, Gord Peters, Bentley Cheechoo, Gene Rannon, Orest Stocco.

Your thoughtfulness will long be remembered.

The Wawia Family

## Success of Soo coach honors all Natives

*An open letter to Ted Nolan  
Garden River First Nation*

Dear Ted:

On behalf of the First Nations of the Anishinabek, we wish to congratulate you on your recent victory at the Memorial Cup. The Sault Ste. Marie Greyhounds have consistently risen to meet the challenges before them and the championship is a well-deserved honour.

Most importantly, we commend you for your personal achievement. Your dedication, determination and success continues to inspire young Native athletes throughout Ontario and beyond. The struggle of First Nations and their members is advanced by individuals such as yourself who contribute to our confidence and strength.

We are proud of your impressive achievements and we thank you for your contribution.

Meegwetch,

Grand Council Chief  
R.K. (Joe) Miskokomon

Regional Grand Chief  
Patrick Madahbee

Regional Grand Chief  
Mike Esquega

Deputy Grand  
Council Chief  
Vernon Roote

Regional Grand Chief  
Tom Bressette

## Strawberry Dream: Part II

*This column is the second and final part of Strawberry Dream. Part One was published in the June issue.*

By Les Jacobs

On one particular day when I ventured outside, I stepped into a white world of fog. On this day, the fog was so thick that I could hardly see my tree. I managed to make my way to it and climbed to the crotch where I could perch myself for a while. I nestled in there and waited.

Described as an odd little character, I literally spent hours watching the world go by.

As I wiggled about and laid my head in the palm of my hands, I looked up and failed to see to the top of the tree. At first, I rubbed my eyes and blinked. The tree had grown so tall. I looked up and as far as my eyes could see was my apple tree. I began to climb those limbs. I was not afraid. The faster I reached each branch, the higher I went as though I was running; until finally, I had reached a plateau of sorts where I couldn't see anything but this white mist.

My instincts told me that I was in a place untouched by mortal beings. I was witness to such piety that I felt I would burst with awe. Instinctively, I knew I did not want to leave this place. And for whatever reason, at that particular moment, I had a craving for strawberries.... I could smell them immediately. Such a short whiff, yet I felt so full of sweetness that it suddenly occurred to me where I was standing. I was not afraid to stay but it was not meant to be. Some great force turned me around and made me go back despite my resistance. I never heard a voice. It was just a presence that directed me down the tree, all the while begging and crying with this great person to let me stay. I wanted strawberries.

I asked why? Why couldn't I live there? The Creator was suppose to be kind and I just didn't understand. Despite my sobbing I could hear the faintness of voices in the distance. I couldn't make out what those voices were saying, I didn't care, I didn't want to connect when all of a sudden, I jumped and braced myself for the fall. I was jolted back to reality....

This was nothing but a dream....

I sprang from my bed and ran outside. There was no fog, no height to that tree. I climbed that tree and positioned myself in the exact same place and closed my eyes. Out of desperation I tried to smell the berries again. My heart was broken when I realized that I could not smell them on my own.

There was only one way I would ever be able to do that and I could not do it on my own. Whatever I had experienced with that powerful presence, I knew I couldn't feel that way again until my

duty on this earth was done. As a child, I knew that. I just didn't understand.

Now, as my life continued, in the presence of fog or mist, and especially at strawberry time, I am reminded of my dream. I felt so privileged yet so denied. I get very sad.

In time, I came to understand that had I not been selfish in demanding to smell the berries I might not have been sent back to my humble abode. In time I realized that hadn't I been selfish in wanting to stay here for only the good life, I might have allowed to stay. In time I realized that I had been bestowed upon with a very special gift. A gift that I did not know I possessed until many years later. There came a time when I had to accept my sensitivity when I was challenged with a near death experience.

I had to give myself unto a person so that I could live. I was prepared to trade places because that person was so good and he did not deserve to suffer let alone die. The doctors called it a miracle. I know it was my strength that I filtered into his body that pulled him through the shadow of death.

You see, I knew this illness was coming. I felt it in my heart, in my head and in my bones. This wouldn't be the first time this happened to me and it frightened me because it was too close to home. I chose to ignore the signs. I was too wrapped up in the material world to pay attention to what the spirits were trying to tell me. I was being tested in my convictions of my belief. It was a very humbling experience.

After the initial shock of that crisis my family was facing, I made my peace with Creator. It happened early one morning when I was on my way to the hospital. I accepted what was happening and if I was to be parted with my loved one by death then I accepted it with grace. I felt a great inner peace with myself. The sadness and the ache in my heart simply went away because I knew there was a beautiful after life that this person deserved to live.

When I was a youngster, in public school, I had told my teacher about the dream. She put it on paper for me and she told me that someday I would become a story writer. I looked at her and said, in my mind, but I can't read. She smiled at me as if she read my mind....

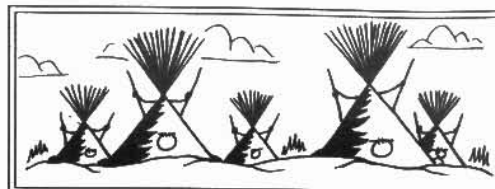
To day, no matter where I am, every summer I make my way to a berry patch. It has become a way of reckoning with my dream and I am reminded of where I am going someday. I am close to home.

And when I sit in that berry patch I only take enough to eat my fill.

No more, no less, and I am satisfied because I know I can have all I need anytime I want in my strawberry dream of heaven.



# Community News



## We've got problems

**But you're the solution!!!**

The Anishinabek News has a weekend pass to the **Three Fires Music Festival** in Wikwemikong, July 1-3 (worth \$30).

As well, we have an extra, full-size, blood red, **Anishinabek Flag** to give away (worth \$80, including shipping).

And, to top it off, we have a **quarter-page of ad space** with nobody's name on it (worth \$136).

But we don't know who to give them to.

The big problem is that we want this Native **Community News** section to grow into two full pages of events and achievements.

So, to kill a flock of problems with one stone, we're holding a quick draw for the ticket.

To qualify for the Three Fires Event ticket, just submit some kind of community news before June 30.

The only rule: it has to be something that will happen in **August**, and it has to be just a couple of paragraphs. Each piece of news qualifies the same person (six pieces of news, six chances.)

Call, (705) 497-9127, or FAX, (705) 497-9135, the information and your name and phone number to the Anishinabek News, and it will go into a hat. Your name could be on the ticket waiting at the gate.

A second draw will be held July 18

for the ad space and flag.

Anyone who contributes short community news from June, July or happening in August **before July 15** qualifies.

Good Luck, and Mee-gwetch!!!

## ELECTION RESULTS

### ALDERVILLE FIRST NATION

Chief:

Nora Bothwell

Councillors:

Karen Beaver

Kenny Marsden

Penny Crowe

Randy Paul -Smoke

### MISSISSAUGAS OF SCUGOG FIRST NATION

Chief:

Gary Edgar

Councillors:

Art Goose

Rick Edgar

## Family reunion at Nipissing First Nation...

A huge family reunion is taking place at Beaucage Park, Nipissing First Nation, Aug. 7.

All friends and relatives of the Lariviere, Dokis, Beaucage, Commanda, Snache, Stevens, and Bellefeuille families, and those not named and related to Martina Commanda (Dokis) are invited.

Bring your own camping and required needs.

Contact Andrew Lariviere, 753-4485; Priscilla West, 675-5854; St. Clair Dokis, 763-2116; or Audrey Commanda, 495-4208.

## Rocky Bay First Nation Graduates

### Confederation College, Thunder Bay, 1993:

Denise Panamick, Dental Assistant

Charlton Thompson, Band Management

Aaron Hardy, Law and Security

## Wikwemikong Unceded Indian Reserve

Congratulations to our new Mothers...

*Having little Girls:*

Gloria Mandamin, Sally Assinewal and Jean Shigwadja

*Having little boys:*

Martina Wakegijig and Anne Jacko

## Golden Celebration

Congratulations to Nora and Norman Maingowi on their 50th Anniversary

## Upcoming Events:

July 1-3  
Three Fires Music Festival

Contact Linda Bell  
(705) 859-2153

July 31 - Aug. 2  
Wikwemikong 33rd Annual Pow-Wow  
Contact Kevin Peltier  
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## 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.

ADULTS - \$12.00

KIDS (UNDER 12) - \$7.00

### CASH BAR

BEER : \$2.50

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**LIMITED AMOUNT OF TICKETS AVAILABLE FOR EACH EVENT.**



# Anti-racism, history and environment shared at Niidookaadzimin gathering

By Rhonda Lee Doyle

NORTH BAY — Native students and a handful of non-native listeners were enlightened about what it's going to take for Mother Earth to survive, with several educators sharing their views as part of the Nipissing First Nation 'Niidookaadzimin' Gathering on June 4-6.

Sponsored in part by the Ministry of Culture and Citizenship, the Anti-Racism Secretariat and organized by the North Bay Indian Friendship Centre, the workshops took place at Canadore College's Norman Weaver Auditorium June 4.

The most stirring and upsetting presentation came from Rodney Bobiwash, a counselor at the Native Canadian Centre in Toronto, a former Native history teacher at Trent University and an anti-racism activist.

Bobiwash spoke about institutional racism and about various hate groups. Institutions like the government, church, product companies, sports teams, education and justice systems were targeted.

He said, "The constitution lies. Canada was not founded upon the French and English nations. It leaves out 57 different Native nations" and that the preamble in the constitution was a "racist assumption."

The scary part of his presentation covered hate groups; their beliefs, their recruitment ploys and the idea that they are everywhere. His point hit home to the students as they found out that these hate groups targeted them as possible

recruits.

"The tolerance of these groups is not held in Northern Ontario" is the message needed to be sent, Bobiwash said.

"I'm not going to beat racism," he said, explaining how the battles will be fought by "strong communities, strong personalities within ourselves and a society in which diversity is tolerated — and embraced."

"Diversity is essential to sustain our society," Bobiwash concluded.

Randy Sawyer spoke about the environment and the special stewardship that Native people have with Mother Earth. In relating the story of creation to the audience, he said that the sun, light, Mother Earth, plants, animals and man were all needed 'to survive' and preserve balance.

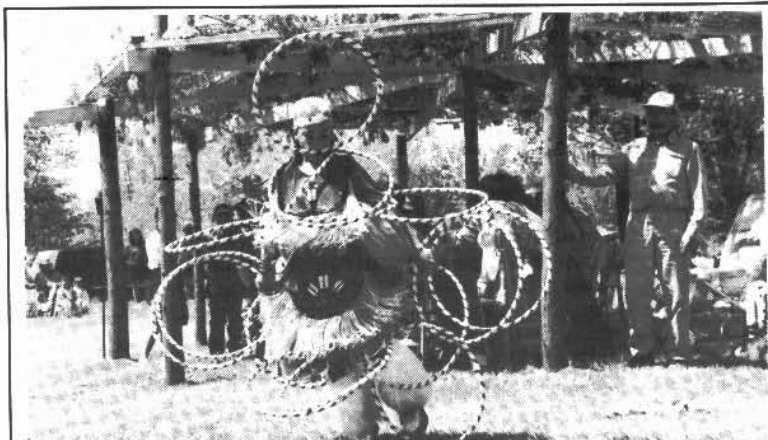
"More non-natives should hear this," said one non-native listener, regarding the issues of Mother Earth, the pollution being done, the history of Native peoples and the formation of a new generation to help better the future for Natives.

She also said, "More understanding is needed, the past can't be changed and it's up to the youth to make a change" to avoid further injustices done to Native people.

"Education is the key," replied Sawyer. "I'm a strong believer in education."

Ivan McComb spoke about the power of the sacred medicines, with sweet grass, cedar, sage and tobacco having "high spiritual and medicinal significance in ceremonies."

McComb also explained how other tradi-



Hoop dancer Cheyenne Kitchikake, 10, of Wikwemikong First Nation shows his stuff at the Nipissing First Nation gathering June 4-6.

Dave Dale Photo

tional medicines are used, and their significance to Native and non-native people.

"The abuse of these medicines come back to you" and tobacco is the most abused, with serious consequences.

Many more ideas were discussed in these workshops, but the theme en-

compassed understanding, education and returning to the traditional ways to fight for a future and keep Mother Earth well.

"Our efforts paid off and I learned something today," said student organizer Bernice Kataquapit about the workshops.

The Saturday and Sun-

day that followed, youth and elders celebrated their pride in themselves for the Creator at the Nipissing First Nation community grounds.

As well, numerous local talented singers and musicians entertained organizers and participants on Saturday night.

## Iahtail appointed to Council

Premier Bob Rae has announced the Order-in-Council appointment of May Lou Iahtail as a member of the Ontario Council of Regents for Colleges of Applied Arts and Technology for a period of two and a half years.

Ms. Iahtail, of Moosonee, is presently a Communications/Public Relations Officer for the Timmins and James Bay area for the Mushkagowuk

Council. She has been a Native Language Consultant for the Ojibway and Cree Cultural Centre and has taught public school in Moosonee.

Ms. Iahtail is Vice-Chair of the Native Friendship Centre Board and has worked as a social and Referral Worker and as a Translator for English, French and Native languages for various agencies in Timmins.



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# UOI Program Updates

## Social Services...

**Family violence project funding** for year two is ready for disbursement, however, various proposals and reports are due.

The outstanding reports require a five-year work plan and year one report is necessary, although it's not too late to initiate a proposal.

Contact the social services director if you have any questions or concerns.

**Protecting long-term care** program funding was top priority at the Ontario Community Support Association meeting in Toronto, May 25.

Participants were trying to find out how budget cuts to the Ministry of Community and Social Services and Ministry of Health would impact on the Home Support and Homemaker Programs.

## EDUCATION

The Union of Ontario Indians education staff, Dr. Ron Common and Merle Pegahmagabow made a presentation to the newly created Ontario Royal Commission on Learning.

After a lengthy discussion on process, it was agreed by the Commissioners that Aboriginal voice would be heard.

To that end, a sub-committee structure is being set up where Aboriginal community representatives would meet with the Committee on an on-going basis throughout its two-year study period.

Each Provincial Territory Organization and service agency will be asked to nominate one representative to this sub-committee.

Further, the Commission has changed, agreeing to directly receive First Nations community presentations. The Commission and sub-committee will identify two or three First Nations that they should visit.



**New Health Director, Phyllis Williams**

## HEALTH

The Union of Ontario Indians Health Program welcomes Phyllis Williams as the new Health Director. She took charge April 1, 1993.

William's past involvement as a field advisor in the Southern Ontario Region, coupled with her background as a First Nation councilor, experience in education and economic development, and other community development traits, will enhance and contribute to the numerous opportunities within the program.

She can be reached at her office in Curve Lake 705-657-9383. Williams looks forward to meeting with, or speaking to, the health workers and leadership in the northern communities while maintaining the past good working relationship within the southern region.

## Aboriginal Health Policy...

On-Reserve and off-reserve organizations continue to meet as a working group to develop an Ontario Aboriginal Health Policy.

It is hoped that the draft policy will be presented at the General Assembly and further ratified at the All Ontario Chiefs Assembly in August.

The AHP policy will exist in the context of the inherent right of self-government.



## Diabetes Strategy...

Another provincial government initiative as a result of community consultations, will soon announce funding for southern community projects to increase awareness, education and services.

The Northern Network has also received \$5 million dollars for the next 3 years for both Aboriginal and non-Aboriginal programs.

## Community based HIV/AIDS Projects

Health and Welfare Canada has recently announced \$221,000 Ontario funding for education and prevention initiatives. Contact Phyllis Williams for more information regarding this development.

## New secretary anxious to learn

Carol Taylor, recently hired as secretary to the UOI's Health Director, is a member of Curve Lake First Nation. She was born and raised on the reserve and received her Grade 12 at Lakefield District High School. Recently, Taylor completed her first year of Business Administration at Sir Landford Fleming College, and her work background includes 12 years with the Government of Canada as an administration clerk/assistant. Taylor says she is excited and anxious to learn more about the health program and to be a member of the UOI team.

## Policy Analyst's report

By Jennifer Arnott

The Union of Ontario Indians were honored to host Colombian native leaders representing an umbrella body known as OREWA (Organizacion Regional Embera y Waunan). This group represents Native communities along Columbia's Pacific coast. They are currently embroiled in a fight to stop construction of a Pan-American highway project.

The group met with UOI executive as well as several communities. They sat in on the meeting of the Robinson-Huron Chiefs June 15 to observe the ways in which this group is asserting their treaty rights.

**See stories, Page 12-13**

## Fishing Agreement signed...

The Anishinabek Fishing Agreement has been agreed to in principle. First Nations will have the opportunity to discuss this document and find out the ways and means by which their community may benefit from it at the upcoming Grand Council, at Kettle Point, July 13-15.

Discussions on the Fisheries Resource Center have been ongoing and it is hoped that progress in terms of its structure and operation will be made in the coming weeks. A full report will be made to Grand Council.

## Economic Development spurred...

The Government of Ontario has announced a major new program called the Community Economic Development.

**For the Inter-governmental Affairs report, please turn to Page 10...**

development initiative. It will be a three-year, \$300 million program. An Aboriginal specific delivery process for a portion of this program has already been agreed to, however, details regarding how much and when the funds will be released have not been released.

The regional organizations have met with the Ontario Native Affairs Secretariat and more details should be forthcoming next week. This program will be driven and determined by Native representation.

## AFN strategy reviewed...

The Assembly of First Nations has submitted a strategic and re-structuring plan to all First Nations and the political and regional organizations. The UOI staff and executive are currently reviewing this information and will prepare a discussion paper for Grand Council.

There are many implications for the ways in which service is delivered to the First Nations and it will be important to have adequate information before a decision is rendered at the AFN general meeting in late July.

## NOTICE:

Please be advised that Laurie McLeod, the Union of Ontario Indians AIDS Coordinator, is on adoption leave until August 3, 1993.

Paz Gajardo from the Toronto office will be tending to any AIDS-related business that needs to be addressed.

Please call the Toronto office to leave messages.

## 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 be a while before we can get a proper survey 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.



# FNCLA 'quandary' offers lessons for all

Continued from Page 1

As the First Nations Chartered Land Act flounders with revisions in the works, where do First Nation communities go from here, specifically those who need control to manage their destiny?

Realizing the mounting opposition the FNCLA faces, the 'all-but-doomed' legislation can serve as an important symbol of the need for dialogue, understanding, and the promotion of accepted priorities leading to consensus.

Opposition to the FNCLA has been strong and seemingly consistent throughout large parts of UOI territory and all of Ontario, says Union of Ontario Indians policy analyst Jennifer Arnett.

She, and Nelson Toulouse, the assistant to the Grand Council Chief, have been busy fielding comments and concerns raised at the community level, trying to dispel the myth that the UOI has been backing the FNCLA. While the UOI did analyze the document and send out information packages regarding its findings, the UOI itself was not promoting the legislation...it was following its mandate to provide information to the communities.

They found that the opposition has largely been general and more against the process of developing this Act as opposed to its substantive contents. Communities feel that while this has apparently been underway for many years, they have not had sufficient opportunity to consider it. There is a perception that information was not circulated to community members until it was practically too late.

From the community input gathered by the UOI, there are concerns that this Act, which only involved seven Chiefs, will be presented as having had sufficient consultation of Native Canadians. It is feared that this could set a precedent whereby government would not consult but rather find a small group of Chiefs willing to be involved.

The major problem is that nobody can guarantee the future interpretations of the FNCLA, as well as other legislation in the works like it, most intended to be optional.

The North Shore Tribal Council considers the FNCLA as undermining self-government initiatives. They feel that any involvement of a Robinson-Huron Treaty community in the FNCLA would jeopardize their process and argument regarding their self-government negotiations. The R-H Treaty has unique elements

*"Today's challenge must not only to be to protect, but also to enhance the lives of future generations..."*  
-- Grand Chief Miskokomon

regarding land title and ownership - recognition of these facts may be hindered and certainly contradicted by a community administering their land under the Land Act.

But, how do other First Nations move forward lacking a treaty as far reaching as the Robinson-Huron?

"Issues like the FNCLA should be considered by every community in relation to their own circumstances and needs. These exercises are about seeking alternatives and promoting solutions for those who want out of the Indian Act's management control," said Chief Miskokomon.

"And people may want to seriously consider what unity means regarding self-determination. We all want to end up at the same place, but does each community have to follow the same path?"

The UOI staff have seen how the 'grassroots re-

sponse' over this issue demonstrates members' realization that they have a stake in the future and a requirement to protect future generations. However, opposition must be turned into solutions for it to be constructive. In order for leadership to be properly accountable, they require their membership to be informed and involved.

And that theory can be taken one step further, urging community members to hold their leaders accountable for communicating the information in their possession...and acquiring the information the community needs to consider the future.

"Today's challenge must not only to be to protect, but also to enhance the lives of future generations," said Grand Chief Miskokomon. "To accomplish this, unity must recognize independence, and independence must consider the strength of a unified force. And both must realize the consequence of binding others to their precedent or waiting for a perfect, and unlikely all-encompassing movement."

The O.I. Group has been solely responsible for the literature circulating regarding the FNCLA and other apparently proposed legislation. The UOI considers the literature inflammatory in nature, scaring people into political movement. However, the direction of the movement is unorganized and can lead to more harm than good.

"The UOI and other credible political organizations, and their First Nation councils, are accountable for their actions and directions. We want to promote balanced, rational discussions. And this alone will lead to decisions in the best interest for all."

"But, it's up to each individual, each concerned First Nation community, to recognize the difference between constructive input and inflammatory and destructive initiatives."



## Spirit Journey

WAWIA - Benidict "Ben" Wawia, 79, of Lake Helen Reserve, Nipigon, passed away Tuesday April 27, 1993 in the Port Arthur General Hospital, Thunder Bay.

Predeceased by his parents - Josephine and Moses Wawia, by two sons - Roderick and Phillip, and by daughter Corrine, by three brothers - Arthur, Stephen and Edward and by one sister, Corrina.

He is survived by his wife Agnes, by six sons - Byron (and wife Arlene), Milton (and wife Norah), Clayton (and wife Agne), Elvin (and wife Cathy) and Ben Jr., all of Nipigon, and Marvin (and wife Lynn) of Richmond, BC, by five daughters - Beatrice and Karen Wawia, and Darlen (Mrs. Marcel) Potan, all of Nipigon, Sylvia (Mrs. Bob) Stuart of Red Rock, and Colleen (Mrs. Keith) Halcro of Saskatoon, Sask.; by 40 grandchildren and 15 great grandchildren; by one brother Norman Girard of Keewatin, and by one sister Martha (Mrs. Albert) John of Ottawa.

Funeral services were held on Saturday, May 1, 1993, at the Church of Annunciation, Nipigon with Father A. Fajarczuk officiating, assisted by Deacon Dennis Wawia.

Cremation followed at Sunset Memorial Gardens, Thunder Bay.

In lieu of flowers, donations were made to the Nipigon Community Centre.

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# UOI Intergovernmental Affairs

## EXCERPTS FROM THE ANNUAL REPORT, 1992-93

The Intergovernmental Affairs office of the Union of Ontario Indians has been directed by the Chiefs of the Anishinabek in many areas.

They include the Anishinabek Fishing Agreement and the Gaming Commission concept that have become a priority. While the other issues are just as important they are concluding, ongoing or in the early developmental stages.

The present Provincial Government is coming to the end of its term. The UOI through the Intergovernmental Affairs department has moved in a direction where agreements are on the table that will extend into the next governments term. With this strategy, the window of opportunity will not be completely closed to us if another party is elected.

### ANISHINABEK POLICING SERVICE

Since the Ontario-wide multi-year policing agreement was signed in March of 1992, a number of significant activities have taken place. Those activities have ranged from negotiating meetings to community consultation.

The Policing Pilot Project is now in its final stage. For that reason it is a high priority for completion for signing July of this year.

This project has sparked a larger interest within the Anishinabek communities. First Nations have become increasingly involved in their community policing.

### GAMING

The mandate given to the Union of Ontario Indians by the Anishinabek Chiefs to negotiate an Anishinabek Gaming Commission, is still in effect. With many First Nations promoting on-reserve gaming through our consultations this initiative is becoming a more crucial economic issue.

Progress was gradual in the beginning but through discussions, meetings and

correspondence, all indications from the Ministry of Consumer and Corporate Relations are positive. The MCR has supported the Anishinabek Gaming Commission concept since the proposal was tabled at the Indian Commission of Ontario, Sept. 6, 1990. Since that time First Nations have been contacting and conferring with the Union over updates and preliminary work needed to prepare for the provincial position on Gaming in Ontario with the new provincial policy revealed the Chiefs of the Union have stepped up their inquiries and requests for participation. We are prepared to start negotiations.

Our paper, Sub-agreement for Conservation Principles is the basis for discussions and negotiating fishing issues.

Through our regional meetings the Chiefs have agreed to bring the fishing issue to a higher profile through an umbrella agreement. There are a number of First Nations that have indicated to use their support and readiness to negotiate their own agreements under the Union's proposal.

First Nations' meetings on fishing have reaffirmed a need for a data base to develop a management plan.

### DPI Education

In the Declaration of Political Intent Education activities for the fiscal year ending March 31, 1993, the following was accomplished:

Sub-committee meetings for the following:

- i) Tuition Agreement Handbook
- ii) Trustee Representation
- iii) First Nation Education Act
- iv) Creating Post-Secondary Institutes
- v) Signing of Munsee-Delaware First Nation Pilot Project

### Tuition Agreement Handbook:

The Tuition Agreement Handbook is near completion. This handbook should give our First Nations involvement in Tuition agreement negotiations background information neces-

sary to draft agreements and subsequent negotiations.

### Trustee Repts:

A questionnaire was sent to each First Nation in the province by the Indian Commissioner's office seeking data surrounding representation on school boards. The Minister of Education is awaiting a recommendation for the DPI process. This will begin the steps to change legislation.

### FN Education Law:

This issue is in the primary state of development at the DPI Table. Hopefully, we can develop principles of First Nation education to visualize "inherent rights to education". While this work goes on, we are meeting with First Nations to ensure we are going in the same direction. This law must be broad enough to allow any First Nation to negotiate their own system if they so desire.

### CANADA/ONTARIO RESOURCE DEVELOPMENT PROGRAM

The Union has made steps toward greater Abo-

iginal control of this program from the Ministry of Natural Resources to assure Native artisans remain a priority of this initiative. The Union will now oversee the gathering process of the Hide Collection Program and has taken over the hat distribution for hides collected. New designs for the crests have been developed for the hats that reflect a Native perspective.

Project grants also flow from the Resource Development Program. Applications for funds cover trapping, fishing, training and miscellaneous. The Union has been represented in the allocation process and each region of the Anishinabek has received funding for 12 projects that have met the requirements. Unfortunately overall funding was only \$1 million for Ontario.

### ANTI-RACISM

Intergovernmental Affairs has participated in provincial funding from the Anti-Racism Secretariat. Perry McLeod-Shabogiesic the Assistant to the Director has been working with

Jennifer Arnott the Policy Analyst on consultation with First Nations of the Anishinabek to gather information on racism in and around our communities.

### PROVINCIAL PARKS ACT

First Nation people have always had concerns on how their treaty rights are effected with the development of Provincial Parks in Ontario.

The review of the Provincial Parks Act is an opportunity for our First Nations to state their concerns and offer options on how they see the New Parks Act protecting their rights to hunt, fish and gather in traditional lands that are, or may become, provincial parks.

This new legislation will allow a new policy to be developed.



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# Curve Lake's blue-eyed playwright prefers a good movie to theatre...

By Dave Dale

What would happen if the legendary Nanabush returned to a First Nation community today...right in the middle of a band election?

Just to make it interesting, imagine the mischievous traditional character riding in on a motorcycle, disguised as a "white guy." And the only one wise to the cause of the ensuing trouble is a 12-year-old who paid attention to his Grandmother's stories...

If you're already laughing at the possibilities, you've jumped head first into the limitless world of Drew Hayden Taylor, one of Toronto's best-read humorists.

And if the CBC has any smarts at all, you've just had a preview of the first made-for-television movie authored by a Native, and to be directed by a Native (Gary Farmer).

"This would be a ground-breaking film," beams Taylor, anxious for the CBC decision to come down the tubes anytime.

Taylor, an often-published column writer in the *Globe* and *Mail*, *Windspeaker* and now the *Anishinabek News*, among others, has already plowed through a good deal of artistic 'ground-breaking'.

In 1985, at 24-years-old, he was the first Native script writer in Canada with a *Beachcomber's* episode, with *North of 60*, and *Night Heat* future coups. Even before that, he managed to see "places in this country nobody knows exist", pulling together numerous documentaries, including one where he visited more than 30 First Nation communi-



Drew Hayden Taylor doesn't usually beat around the bush. A Taylor-made column can be found on Page 15. Dave Dale Photo

ties across Canada.

A former journalist, Taylor decided his own world was more entertaining - and informative - than the mainstream 'unconsciousness'.

"I got out of journalism because I found journalism to be too reality oriented. I hate relying on other people for stories...I could make up better quotes," joked Taylor, practicing a craft he has polished into a science. Sit down with him for a quick brew and you'll find yourself trying to keep up with his wit.

Beginning as a broadcast radio and television reporter with a Seneca College honors diploma, and spending 18 or so months with CBC Radio, *Native Affairs*, Taylor has 'evolved' into a comic force to be reckoned with.

A blue-eyed Ojibwe now living in Toronto, Taylor has found a comfortable niche as a playwright where he has control over role de-

velopment.

He credits Tomson Highway for pulling him into the theatre fray, something likened to being "kidnapped."

His most recent book is called "Someday", from a play he wrote for De-ba-jeh-mu-jig Theatre and a feature in the *Globe* back in 1990. It's a comedy/drama which centres on the foster home "scoop-up" disasters that tore families apart. The story is about what happens when a daughter comes home after 35 years.

Major goals for Taylor involve wanting to publish a collection of short stories, and maybe a collection of his columns, including "Just Call Me an Indian."

However, although he prefers writing and creating for the stage, "because it's a writer's medium", his preference for entertainment is at the movies, where a good pic can create an illu-

sion of time and space.

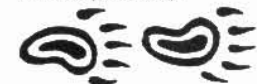
"Oddly enough, as a writer, I love theatre...with the ability to make the audience laugh in front of you...and cry in front of you, but I'd rather go see a movie than a play."

"A play makes me respect the actor and the writer up front. But because I'm in awe of what they're doing, I am conscious of what they're

doing. A good movie can make me forget where I am, and suspend my 'disbelief'."

As for getting up onto the stage, don't hold your breath for the Thesbian Taylor.

"I'm terminally afraid of crowds, I'm in awe and envious (of actors)."



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(705) 746-9611****Programs of Destruction:  
Annihilation vs. Assimilation***By Jennifer Arnott*

On June 14, thanks to the efforts of CUSO, indigenous people from Columbia began a three day tour with the Anishinabek. The purpose of the trip was to share experiences and information and to promote an understanding of the issues faced by other Native organizations. Our guests were Fabio Piraza and Marina Gonzales from the Choco region (Pacific coast) of Columbia. They were accompanied by CUSO employees Monica and Karl who provided translation and orientation.

Throughout our three days together, the experiences related by our visitors and the individuals we visited in Anishinabek communities were unmistakably similar. Despite the language barrier, both nodded collectively in the universal knowledge of the lack of government cooperation or understanding, no matter what government it is. Both the Native Colombians and the Anishinabek have had lands usurped and exploited by dishonest colonial governments who ignored the rights of the indigenous population. As a result, both in Columbia and in Ontario, Native people have a similar struggle against a foreign power to re-gain the inherent rights and place of their people within the land that has always been their home.

In both cases, the indigenous people have suffered from development which has left behind environmental and social disaster. Stories of strategies and also of victories and disappointments were exchanged regarding negotiation and conflict with government.

Throughout the visit, Fabio and Marina were very impressed with the development that has taken place in Anishinabek communities. They heard of the success of Nippising in re-establishing their land base, of the ability of Sucker Creek to make economic development benefit the community as a whole, of the realization of elder Dan Pine's vision of a healing lodge in Garden River, and of the accomplishment of estab-



lishing a Native controlled treatment centre in Blind River and many other successes throughout Anishinabe territory. The visitors congratulated those they met on their accomplishments and said it would be an inspiration for them as they struggle to improve the conditions of their people.

Clearly, both in Canada and in Columbia, indigenous people have suffered. It became clear, however, after a few days of our visit that the suffering has taken on a different form as a result of different government policies.

Fabio is Wounan and he related many stories about the Wounan culture and ceremonies. The language that everyone speaks in his community is Wounan, the children all learn their language in their own schools. Spanish is only used in relations with the government and with other organizations. All ceremonies such as weddings follow the Wounan tradition.

The struggle ahead for the Wounan against the Colombian government is literally one of survival. The Wounan live in fear of the military and in the last ten years many of their leaders have been killed as the government continually works to suppress the indigenous people. Importantly, all of their accomplishments to date, in securing their place in the Colombian Constitution and in delivering their own justice and education system have been built on the strong tradition of Wounan culture. Fabio was therefore surprised to learn that much of the work in

communities in Ontario is directed toward retrieving and re-learning the culture and the language of the Anishinabe.

This fact gives rise to the very important difference between the state of indigenous people in Columbia and Canada. Most Canadians would be surprised to learn that the struggle of Native people in Canada, while apparently less critical, is in fact no less intense than in Columbia. The extent to which the Colombian and other governments have trampled on indigenous peoples seems shocking to most non-Native Canadians who are comforted by the appearance of Canada's comparatively excellent record internationally for human rights and the standard of living of all people. At the same time, as the visit from Fabio and Marina pointed out, the destruction of Native people in Canada has also been devastating, perhaps not physically as in Columbia, but rather spiritually, as Anishinabe have been alienated from their culture and their tradition.

The policy of annihilation, as in Columbia, is seen to be intolerable by many other countries throughout the world. On the surface, the Canadian government's policy of assimilation would seem far more gentle if not appropriate. However, a second glance reveals that devastation results from both annihilation and assimilation, the former resulting in physical loss, and the latter, spiritual loss. The pain of both is real — the only difference is that assimilation prolongs the suffering.



# Honour dance brings CUSO worker full circle

By Karl Flecker

It had been a long time since last participating in a circle dance, too long. I was fortunate to join a gathering sponsored by CUSO Saskatchewan, Saskatchewan Indigenous Coalition and a number of other community groups. The public event was organized to honor Mother Earth on Mother's Day in downtown Saskatoon.

The sponsors wanted to highlight how our mother is under attack from the clear cutting of the forests, the mining of uranium and water diversion projects in northern Saskatchewan.

A year ago, aboriginal elders led a blockade against the clear cutting and resource extraction that is devastating their lands. They are still there and this action is the longest sustained blockade in Canadian history.

Cecilia Irons, an elder from Canoe Lake, Sask., spoke passionately, telling the crowd that she and the other elders had to take a stand, not for herself, but for her grandchildren and for all people all over the world.

The circle dance, the honoring of Cecilia, and the elders' action was demonstration of support from the Native and non-native community.

They are supported by groups the world over; indigenous people from Tanzania, Papua, New Guinea, Chile, and Colombia have visited the blockade to show support. CUSO has facilitated and supported these exchanges.

CUSO is a Canadian non-profit, non-governmental organization committed to social justice around the globe.

To reach its goal, CUSO works in partnership with groups and individuals searching for alternatives to the unjust social, economic, and political order that limits peoples freedom, fosters inequality, threatens cultures and communities and degrades the environment.

CUSO has a long history of working with indigenous peoples in post-colonial societies as they struggle to maintain control over their land and resource base.

CUSO Ontario is now working with the Union of Ontario Indians to facilitate

the building of alliances between indigenous peoples internationally.

Together, we have noted that the control of land and its resources in ways that respect customary and community rights strikes a common chord with indigenous peoples around the world.

CUSO's partners overseas have expressed a desire to establish a connection with Native peoples in Canada to share concerns and to learn from each other. Indigenous peoples overseas feel that Canada's First Nations peoples have experience and access to international forums which can help others.

CUSO has helped to develop links between the Cree in James Bay and the indigenous peoples of Colombia who are both facing the impacts of mega-project developments in their communities. There have been reciprocal visits between these groups to understand each situation, exchange analysis and strategies on mega-project developments.

Like the blockade in Northern Saskatchewan, the indigenous organizations and communities in Colombia succeeded in blocking the construction of the Pan American Highway.

This action led to a historic decision by the Colombian government to agree to allow the indigenous organization to conduct an impact study before further construction of the road will be allowed.

Joining in the circle dance in the park in downtown Saskatoon, and honoring the actions of Cecilia Irons, and the elders, it became clearer to me that despite our different backgrounds, colonialism and its manipulation and pollution of Mother Earth has had similar consequences for us all.

It feels good to be part of those communities who have taken a stand together and are sharing their experiences in order to be strong and learn from each other.

The First Peoples of Canada have considerable experience in negotiations with governments, while other countries have experience of their own to share, and both can grow.

## FORGING INTERNATIONAL BONDS



CUSO brought Colombia's OREWA representatives to the Union of Ontario Indians head office in North Bay, June 14. From left, UOI's Peter Akiwenzie and Jennifer Arnott, translator Monica Buza, OREWA's Fabio Piraza, CUSO's Karl Flecker, OREWA's Marina Gonzales, and UOI's Nelson Toulouse. Dave Dale Photo

## 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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THE PERFORMERS

## Walpole Island FN part of environmental world-wide program

The Walpole Island Heritage Centre is headquarters for coordinating a new, world-wide environmental program - the Global Action Plan (GAP) Household EcoTeam Program.

Headed by the Centre's Environment Coordinator, Charlene Altman, with the assistance from Environmental Youth Corps Workers, the program is aimed at establishing Eco-Teams (a group interested in bringing their household into environmental balance) which will in turn bring our larger household, Mother Earth, into environmental balance.

Walpole Island First Nation is the first Native community to implement GAP in Canada. It is anticipated that through Walpole Island's involvement an Aboriginal perspective and insight can be included in the program, which will help pave the way for other First Nations to accept and implement GAP.

GAP is a new non-governmental organization developed in the United States with organizers of Earth Day 1990, including international connections. GAP is an official program of Earth Day International with nine countries behind the project with an additional three more anticipating start up.

Its purpose is to mobilize support worldwide to achieve key environmental goals necessary to sustain the quality of life on mother earth by the year 2000:

1. Reduce Waste
2. Use Water Wisely
3. Preserve the Climate and Atmosphere
4. Preserve Biological Diversity
5. Stabilize Humanity

GAP believes these global goals can best be reached by the action areas spelled out in their program. The action areas that will be implemented every other season are:

1. reducing your waste (Spring '93),
2. improving home water efficiency (Fall '93),
3. improving home energy efficiency (Spring '94),
4. improving home transportation efficiency (Fall '94),
5. being an EcoWise consumer (Spring '95), and lastly,
6. empowering others (Fall '95).

In the initial action area of Walpole Island's first household EcoTeam, reducing your waste, participants Naomi Shognosh, Muriel Kewaquom, Karen Williams, Charlene Dodge, Reta Sands, Charlene Altman, and Jared Smith will learn ways in which they can reduce their household's waste.

By the end of the five weeks, they are aiming at reducing their solid waste by 25% through recycling, source reduction and composting, and replacing hazardous household products with environmentally friendly ones that work just as good. The global goal to reach by the year 2000 is to reduce our waste by 75% and 80% reduction in household hazardous waste.

For more information on the Global Action Plan for the Earth (GAP) program contact:

Charlene Altman  
Walpole Island  
Heritage Centre  
R.R. #3  
Wallaceburg, Ontario  
N8A 4K9

Falcon Skye McLeod is pleased to announce the arrival of a new baby brother: Dakota, born June 9th, weighing 9 lbs, 1 oz. Proud new parents are Perry and Laurie McLeod.



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## Somebody better explain these 'people' to me...please

*By Drew Hayden Taylor*

I'll be honest with you. White people amaze me. They really do. And there are not too many things in this big old world that I can safely say really amaze me. Having grown up on an Indian Reserve for the first 18 years of my life, I was introduced to, at the tender age of seven, the wonderful and colorful (no pun intended) world of Caucasians when we got our first television.

And by "amaze" I mean specifically this preoccupation those people have for trying to kill themselves and supposedly have fun while doing it. And I must admit, they've come up with many interesting and unusual, and dare I say entertaining, ways of attempting it. And better yet, they feel some peculiar guilt that forces you to cough up money and pay people big money to help you.

Case in point - bungy cord jumping. You pay somebody you don't even know something like a hundred dollars to wrap a rope around your leg and throw you off a bridge screaming as you plummet earth ward. But yet you call this fun?! And this is the supposedly "superior" civilization!

Of course some of you will argue the point that bungy cord jumping originated somewhere in the south pacific as a puberty rite or something. That only goes to prove my point, little boys trying to prove to other people that they are big strong brave men. At least the Polynesians have an excuse, they are little boys when they do it.

And we can talk about the concept of skydiving, something that quite frankly beats the hell out of me. Again you pay an excessive amount of money to throw you out of a plane at some god awful height with an oversized table cloth attached to your back.

And to make it worse, what do they yell when they're plunging to their death??? Geronimo!

Now however in this bizarre world did the name of an Apache Chief get affiliated with skydiving? I don't think it was very high on his list of things to do. This may be a little presumptuous of me but I can safely say, given the opportunity to jump out of a plane, Geronimo quite probably would have said "Do I look white?" And even more

probably, he might have said "No" in somewhat stronger terms. I personally think white people who fling themselves out of planes should yell "Custer!" Why not, he was suicidal too.

No wonder there are so many white people out there exploring Native beliefs and traditions. They're all afraid if they look too deeply into their own culture, they'll find themselves someday careening down some raging river, or climbing some ice coated mountain, or racing a car around a track at two hundred miles an hour, or my personal favorite, being chased by a herd of bulls down narrow streets in some European city. No wonder these people are so unhappy.

I think these people must have heard that old Indian saying "Today looks like a beautiful day to die" once to many times. Snap out of it people, its just a saying.

And these people with a death wish spend a fortune, we're talking megabucks, trying to do themselves in. What a waste of money, I have uncles that will try to kill you for just lunch money.

But, for me, the really scary thing, and I'm shuddering as I write this, is that I am also half white. And that makes me very uneasy. I'm terrified of waking up someday with a smile and saying to myself "I'm bored. Where's the nearest ski jump?" I'm not that white yet, though all of this does make me blanch at the thought.

Now none of this is to say that we Native people don't do our share of stupid suicidal things. Why, it wasn't that long ago a few strange people showed up on our shores looking lost. And what did we do? "Come on, stay awhile. Pull up a log, there's lots of room. Can I get you anything else? Some gold or fur perhaps?" Let he who is with out sin cast the first stone.

So here I am - a confused individual trying to figure out three quarters of North America. But I've come up with a plan to help me figure out you white people. It involves doing field research. I got the idea from a book I studied in high school. All I have to do is get a decent hair cut, get a good suit, stay out of the sun, join the Reform Party and a few restricted clubs, and I'll have all the information and knowledge I'll need to write my book about what makes white people tick. It will be called "White Like Me."

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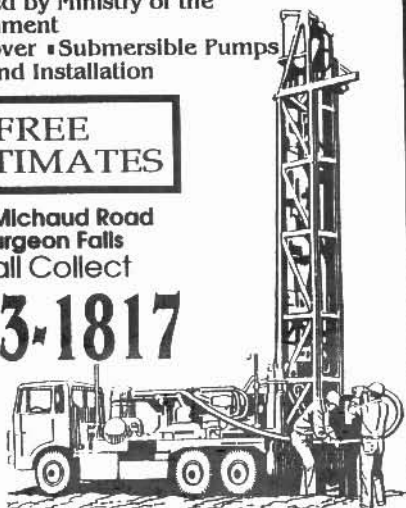
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## Keep your eyes and ears open, Drew Hayden Taylor may be playing around near you...

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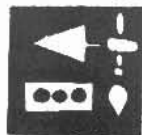
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# Positive signs found at auction

By Arnie Hakala  
*North Bay Nugget*

Prices for beaver and otter pelts jumped June 6, making the fourth and final sale of the year for the Fur Harvesters Auction much better than expected, says the auction's general manager Fred Glover.

"Buyers from Hong Kong and mainland China were very competitive in the otter market and it certainly helped us," said Glover, explaining that otter hats appear to be gaining popular-

ity in The East.

The average price for otter, \$41.66 in the last sale, climbed to \$57.17.

Glover said 95 per cent of the 16,000 beaver, a poorer quality than in the last sale, averaged \$17.38, up 35 cents.

The overall sales figure for the year will be more than \$5.3 million, about \$150,000 more than the auction expected before the sale but still under last season's \$5.8 million.

"It's a positive way to

end the year," said Glover. "There is less ranch fur around, especially mink, and that means that things should be even better next year."

Twenty five buyers from around the world participated in the sale which saw "great clearances" in most pelts offered, said Glover.

More than 120,000 pelts were on the auction block.

## Canada fur industry gets cash to adjust to changing market

OTTAWA May 21, 1993 The Canadian wild fur industry will be more competitive as a result of a renewed federal investment announced today.

The announcement, which was made by federal Environment Minister Jean Charest and Indian Affairs and Northern Development Minister Tom Siddon, includes funding for development of international humane trapping standards, for research into humane trapping systems and for an extensive aboriginal trapper education program.

This investment of \$12 million over the five fiscal years 1992-93 to 1996-1997 clearly illustrates Canada's commitment to the fur industry by enabling Canadian producers to adjust to changing markets and respond to consumer demand that the trapping of wild fur-bearers be both well-managed and humane. It will ensure

Canadian trappers have access to and are trained in the use of the most humane traps available. Canada will also continue its leadership role in the development of international humane trapping standards.

"This program will be particularly helpful to Canada's 50,000 aboriginal trappers in their efforts to meet the European Community's 1995 Regulation affecting the import of wild fur products," said Minister Siddon. "Moreover, with this program Canada continues its commitment to encourage the sustainable use of renewable resources as outlined last summer at the Earth Summit in Rio de Janeiro," he added.

The fur industry contributes an estimated \$600 million annually to the Canadian economy. Over 80 percent of Canadian wild fur production is exported - - three-quarters of which is destined for the European market.

## Judge dismisses charges against Beausoleil First Nation fishermen

CHRISTIAN ISLAND -- Judge Gordon Smith, at provincial offences court in Orillia, dismissed 108 charges June 2 that were laid against eight Native fishermen in 1988.

Smith said the Beausoleil First Nation people have a right to catch and sell fish without regulation, in the waters surrounding their reserve on Christian Island.

The men were charged with selling illegally caught trout to conservation officers and to a non-native fish dealer in Midland. The dealer was fined and actually spent time in jail.



# Wealth of Health



The official opening of the Rama Health Centre June 10, 1993, marks the beginning of more and improved service delivery directly to First Nation communities. On the left, the Centre's staff have a lot to be proud of, while Rama's Tiffany Simcoe dances in celebration. If your community is improving its healthy outlook in any way, send your short article to the Anishinabek News. This page is for you.

Dave Dale Photos

## AIDS conference strengthens efforts, despite lack of vaccine and news

In a united effort to combat the AIDS epidemic, 15,000 delegates from more than 166 nations gathered in Berlin, for the Ninth International Conference on AIDS, this past June 7-11.

Although a vaccine for the deadly virus, to this day remains tragically elusive, the conference was an opportunity for participants to exchange findings, wisdom and experiences crucial to strengthening worldwide efforts.

With an estimated 14 million HIV-infected people throughout the world, there are predictions that by the year 2000, between 30 and 40 million people will have been infected by the virus.

"The global AIDS epidemic recognizes neither borders nor political ideologies; it respects no national-

ity, race or creed," said Australian Prime Minister Paul Keating, "yet it has the potential to touch the lives of every person in the world."

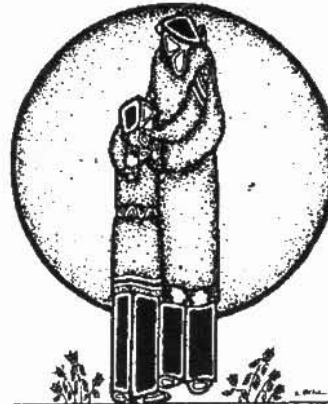
Among the studies chosen for presentation was the very unique Ontario First Nations AIDS and Healthy Lifestyles Survey. Dr. Ted Myers, of the University of Toronto and Union of Ontario Indians AIDS Coordinator Laurie McLeod attended the conference to present posters based on the Survey findings.

A full report on the conference and the latest in scientific advances will be available in the coming issues of the Anishinabek News. Among the topics to be covered are young people and sex education and the indigenous peoples presentation.

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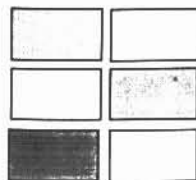
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# EDUCATION



## First ECE grads an important step toward improved child care, education

By Dave Dale

Four years and many hours of dedication were invested. And now Native communities across Ontario will enjoy immense return on the

Binoojiinyag Kinoomaadwin Early Childhood Education Program.

The first graduating class of the Native oriented ECE program have departed the hallowed halls of Cambrian College to offer provincially recognized skills to their communities -- or anywhere in Ontario.

"It looks very good for them," said Sheila Hardy, representing the program.

She said the job market was promising for the graduates. "Most are going back into their communities."

The 13 graduates are now capable of developing the knowledge and skills to organize and maintain a

safe, stimulating environment which ensures the total development of the young child. As well, the essential component of the two-year program incorporates the unique linguistic, cultural and traditional beliefs and values of the Anishinabek.

It all started in 1989, when the Union of Ontario Indians, initiated a survey of daycare services in its member communities. The results indicated: a need for more fully qualified Native early childhood educators; a lack of trained supply teachers; a lack of experienced teachers; a lack of staff training, and a lack of Native refresher courses.

As a result, the Anishinabek Early Childhood Steering Committee was established in April, 1990. Through a tendering process, Cambrian College was selected to collaborate

with the committee, the UOI and the Anigawcigig Institute in the development and delivery of this Aboriginal specific program.

And beginning September, 1991, the program came to life as a full time, on-campus course and a part time distance delivery program.

Half of the 26 full-time program entrants finished the study term, while the 54 distance delivery students are half-way through their part-time telecommunication studies (which includes three to four weeks of a summer session in Sudbury).

As well, support in terms of tutoring, monitoring and counselling is provided by Student Support Service Workers who are geographically situated in the province to serve students from all areas.

These Student Support Workers have provided ongoing support and encouragement to the students and have aided in retention and successful completion of the courses for the majority of the students.

The Binoojiinyag Kinoomaadwin program is one of the first of its kind in Canada, and the success of the graduates honors those who helped organize and coordinate its early beginnings.

### The first graduating class from the Binoojiinyag Kinoomaadwin Anishinabek Early Childhood Education Program, May 1993:

Wanda Chiblow, Mississauga First Nation;  
Hal Gray, Alderville;  
Maureen Gray, Alderville;  
Frances Kaboni-Dowdall, Wikwemikong;  
Iola Keeshig, Chippewas of Nawash;  
Jessica Levesque, Golden Lake;  
Joyce Levesque, Golden Lake;  
Jo-Anna Pitawanakwat, Wikwemikong;  
Patricia Polson, Notre dame du Nord  
Michelle Taylor, Curve Lake;  
Bonnie Trudeau, Wikwemikong  
Pearl Waindubence, Shagvindah  
Evelyn Wemigwans, Wikwemikong

*These graduates have been provided the training to integrate culturally appropriate methods and curriculum in their work, and through their knowledge and experience will work toward enhancing the lives of children in their care.*

### IMPORTANT BOOK FOR SALE

The Union of Ontario Indians has an important learning resource for sale. It's a First Nation perspective of the 500th Anniversary of Columbus'

Discovery (Invasion) of North America.

The North American Holocaust: 500 Years of Genocide and Ethnocide, with color cover, is on sale for \$30.

Contact the UOI headquarters in North Bay, (705) 497-9127.



### ABORIGINAL STUDENT SERVICES

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The passing of Kay Pine, elder of the Garden River First Nation, in May 1993, was deeply felt by those involved with the Binoojiinyag Kinoomaadwin. As a respected and dedicated member of the Native Early Childhood Education advisory committee, Kay Pine contributed greatly to the futures of generations to come.

### ARE YOU INTERESTED IN BECOMING A TEACHER?

The Aboriginal Teacher Education Work Group is interested in determining the potential number of candidates for teacher education programs in Ontario. The information will be used to make decisions regarding the development, expansion or revision of teacher education programs.

If you are at all interested in pursuing a career in teaching, please contact your local education representative, tribal council office, band council or school principal to obtain a detailed questionnaire.

Completed questionnaires must be returned by September 30, 1993.



# 1993 Graduation Roll Call...



## CAMBRIAN COLLEGE 1992/93

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Mary Lou Lewis,  
Wikwemikong  
Alfred Joesph McLeod,  
Wikwemikong  
Madeline Harriet  
McNichol,  
Sagamok  
Barbara Diane Pelletier,  
Missinabi  
Danette Rose Peltier,  
Wikwemikong  
Terrence Daniel Recollet,  
Wikwemikong

Kevin Daniel Smith,  
Whitefish River  
Darlene Joyce Toulouse,  
Wikwemikong  
Ambrose Rolland  
Trudeau,  
Wikwemikong  
Jerrold Basil  
Webkamigad,  
Wikwemikong

### GENERAL ARTS & SCIENCE - NATIVE STUDIES

Ida Lavina Embry,  
Wikwemikong  
Sandra Mae Manitowabi,  
Wikwemikong  
Donna Darlene  
Pitawanakwat,  
Wikwemikong

### NATIVE CHILD AND FAMILY WORKER

Valerie Annette Aguonie,  
Sheguindah  
Shirley Carolyn  
Ashawasega,  
Pickeral  
Julie Christine Bothwell,  
Alderville  
Gloria Liz Johnson,  
Naicatchewenin  
Anne Meness,  
Maniwaki  
Elayne Suzanne Sunseri,  
Six Nations

### NATIVE COMMUNITY CARE COUNSELLING & DEVELOPMENT

Roxanne Bisaillon,  
Thessalon  
Charlene Paulette  
Corbiere,  
West Bay

Marlene R. Jackson,  
Wikwemikong  
Rachael Lenore  
Mishibinijima,  
Wikwemikong  
Lillian Ann Recollet,  
Wikwemikong  
Marina Agnes Seawright,  
Whitefish River  
Emma St. Denis,  
Brunswick House

## CANADORE COLLEGE 1992/93

### SOCIAL SERVICE WORKER - NATIVE

Kevin Becker,  
TemeAugama  
Doreen Belleau,  
White Fish Lake  
Peter Dyck,  
Golden Lake  
Marlyne Groulx,  
SAPSCU  
Mary Jane King,  
Beausoliel  
Judy Sylvia Koostachin,  
Attawapiskat  
Tammy Lariviere,  
Nipissing  
Jane Lawrence,  
Mushkegawuk  
Tamantha McNeil,  
Dokis  
Natalie Payette,  
Serpent River  
Carrie Peltier,  
Wikwemikong  
Lynn Restoule,  
Dokis  
Steven Teekens,  
Nipissing

### HEALTH CARE AIDE

Pauline Hazelwood,  
Winnipeg  
Irene Moore,  
Mushkegawuk  
Micheline Noah,  
Attawapiskat  
Dorinda Vincent,  
Moose Cree

### DRUG ALCOHOL COUNSELLOR - NATIVE

Henry Anishnabie,  
Nipissing  
June Beaucaige,  
Nipissing  
Rose Chaput,  
Wolf Lake  
Gertie Linklater,  
Fort Albany  
Stan McDonald,  
Temegami  
Patrick McWatch,  
Brunswick House  
Brian Nootchitai,  
(no sponsor)  
Alex Paul,  
Temegami  
Paula Potts,  
Temegami  
Marie Stevens,  
Nipissing

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Attawapiskat  
Louise Coonishish,  
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Lisa Ojeebah,  
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# From deep within New York suburbs, the search for a man's natural mother was too strong for the U.S. border

By Dave Morrison

I was born in 1954 to a single Mohawk woman who had traveled to Rochester from the Six Nations Reserve in search of a job. She was from a large family, and when she found that she was pregnant, she didn't wish to be a burden to her mother. As difficult as it was, she decided to place her first-born child up for adoption with a sincere desire for a better life for the child.

The second adopted of two boys to a white, hard-working, middle-class couple, we lived in the city of Rochester for a few weeks, and then joined the legion of those seeking the sanctity of the suburbs. It was a very secure family. Both of us boys knew we were adopted and I was told that my birth mother was a Canadian Indian and her last name was Hill...all that they knew.

Looking back, my suburban childhood was cushy and insular, not exactly coddled, but definitely naive in the ways of ethnic and cultural differences. Out of 580 seniors in my high school graduating class, there were

three African-Americans, a few Asians and one North American Indian who couldn't decide if he was or wasn't an Indian.

At 13 years old, I found there was something I could do better than almost anyone else...consume alcohol. Finally! An avocation at which excelling only meant not getting sick or laughing at those who did. This was to be a source of pointless pride throughout high school and college, and followed its natural progression until 1980.

Out of work, out of hope, and rapidly running out of life, I finally got the help for a problem which had been denied for so long.

After the mending of the body, I decided it was about time to do something about finding my identity.

What was my identity? Needing to find out more about my Indian heritage with a renewed determination, I began to deal with a

legal system which treated me as if I was legally swapped chattel. These sealed adoption records were about ME and MY birth-mother, and regardless of what the

mination at its maximum, I spoke with an attorney and quietly stated he WOULD get the name of my birth-mother from the adoption records of DIAND in Ottawa for determination of status. Lawyers seem to be able to work miracles for the right price and a steady stream of inquiring phone calls.

The Family Court judge agreed to release the name of my birth mother to DIAND for C-31 purposes on the provision that I was not informed of her name. DIAND agreed and within weeks, I called and was told 'You are banded as an Upper Mohawk of the Six Nations Reserve'. My amazed disbelief was beyond description...I had been to the Six Nations Reserve with my ex-wife on several occasions on our bi-monthly exploration of the province of Ontario (which lasted five years).

I made a beeline to

Oshweken within two days and spoke with anybody in the Administration Building who could suggest how my birth-mother could be found. Was she still alive? Did she live on the reserve? How should this be handled? Would I be a disruptive secret from the past? Would this be an embarrassment? What if she married and her husband didn't know about me? How do I go about finding an Indian woman with MAYBE a last name of Hill and 56 to 58 years old? The odds were not encouraging, but after 10 years of what I'd just been through, I was way too close to be giving up...

*Please forgive the Anishinabek News for breaking this story into parts. It is a better choice than cutting out too much from a moving experience. Please read the August issue of the Anishinabek News for part two of Dave Morrison's story. Part three will be printed in September.*

**A young man followed his heart, searching high and low for his natural mother and family. But he could never dream that destiny was planning a reunion with miraculous timing...**

The following article is the first part of a three-column series.

State law dictated, I should be entitled to the same knowledge that the rest of the non-adopted world took for granted. It would only be possible to find my birth-mother (and my heritage) by a long, drawn out process.

A decade of legal bantering, red tape, dealing with two federal governments, a state and a provincial government, local courts, smug office workers, more 'you cant's' than 'you cans', and enough 'I don't knows' to fill a file cabinet. Finally, deter-



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# Sports & Recreation

## Native Team Ontario numbers 27 heading to Indigenous Games

Twenty-seven Ontario First Nation athletes will be competing against top competition at the 1993 North American Indigenous Games July 18-25 at Prince Albert, Sask.

Sarnia's Neil Riley and Pic River's Charles Major will be fighting for honor in the ring as they do battle against some of the best senior men boxers on the continent.

Cheyenne Rogers of Sarnia will also be swinging for his life, but he'll do it on the links in the juvenile men's golfing championship.

Mike Maracle of Six Nations will grapple for gold on the senior men's wrestling mat, while Sarnia's Brian Bois competes in the senior men's track and field events.

Two women's teams will be competing. The Six Nations juvenile women softball team, coached by Gary VanEvery

will be in contention. The players: Vicky Miller, Kristy Thomas, Michelle Bomberry, Trudy Hill, Jenelle Jacobs, Dayna Woodruff, Kristal Green, Shannon Curley, Melanie Bomberry, Stacy Hill, Jessica Henhawk, Tiffany VanEvery, Amy Davis and Trisha Martin.

As well, a senior women's volleyball will be spiking its way to the podium.

Tyendinaga's Colleen Maracle, April Brant, Lisa Maracle, Angel Maracle and Casey Maracle will join forces with Cape Croker's Roxy Jones, Kanesatake's Lucie Gaspé and NWT's Eeta Kanayuk.

However, the team needs uniforms and other forms of assistance.

Contact Myra Wabegijig, Ontario Aboriginal Recreation Council, (705) 688-9523, or the Chiefs of Ontario Office, (416) 972-0212



## History being made as fastball legends give it one more try

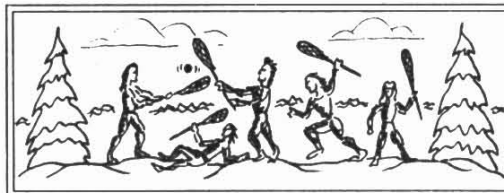
INVERMERE, BC -- A historic fastball tournament is taking place this summer.

The 20th Anniversary of the National Indian Athletic Association Men's and Women's Fastpitch Softball Championship features a 'last chance for glory' tournament championship.

The host, BC Arrows, are gearing-up the communities in the Columbia Valley, offering the 'fastball hotbed' promise to go out with a bang. The team is retiring after its 16th year of national, North American and international success and exposure.

The eight-time national and six-time Canadian champions will compete against a number of already confirmed teams, including: Ontario's Six Nations, Los Angeles, Sacramento, Nevada, Vancouver, Vancouver Island, Penticton, Merritt, Kamloops, Prince George, Iowa, Oklahoma, Manitoba, Saskatchewan, Albuquerque & Gallop New Mexico, and more.

The nine original members are still together, since their beginnings in 1977, with Rick Nicholas, Pete Nicholas, John Nicholas, Dean Martin, Tiger Martin, Gordy Martin, Joe Jack, Willy Jack, and Oogie Jack.



## Native participation in the 1993 Canada Summer Games

KAMLOOPS -- For the first time, First Nations people will play a large role in the Canada Summer Games Aug. 8-21.

A Native Participation Committee, consisting of the Whispering Pines Indian Band, Kamloops Indian Band and the Interior Indian Friendship Society, is a unit within the Canada Games Society.

Traditional Native Games will be played by teams coming from as far away as Ontario and the Yukon. Shinny (hockey), knobby or double ball, earth ball and Native basketball

(bannockball) will be played. The Kamloops Indian Band is involved with the Canada Summer Games archery event. Archery and rugby will take place on the Kamloops Indian Band land.

As well, the Whispering Pines Indian Band will present their annual rodeo at their own site. Included are: little britches, team roping, Canadian all-girls, BC barrel racers, old timers, heavy horse pull, high school rodeo, open rodeo and little chuckwagon races.

On top of all that, there will be traditional dancers, drum groups, story tellers, poetry reading, etc. as part of the Native Pavilion.

It's not too late to enter the traditional games component, or register as part of the Pavilion.

If you want to participate, offer much needed financial assistance, or if you have any questions, contact Arnold Baptiste at (604) 376-1296.

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## Jay Treaty Border Crossing Protests this summer...

Border Crossing protests will be held in the month of June, organized by the Association of Iroquois and

Allied Indians. Many are TBA.

One of the dates intended is July 17, at the Sault Ste. Marie site.

Contact the Batchewana First Nation for more information.

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## Native liaison helps parole and probation clients



By Dave Dale

Nipissing and Dokis First Nations now benefit from a 10-month project to expand probation and parole services into the community with a Native person working and residing on reserve.

Dot Beaucage-Kennedy, of Nipissing, is now working as a First Nation Community Co-ordinator, serving the southern, northern and western shores of Lake Nipissing. The Union of Ontario Indians is administering the program, funded through the Ministry of Correctional Services.

"Working native-to-native. That's the whole idea behind this project," said Beaucage-Kennedy, a Nipissing First Nation resident.

She'll be working directly with Denis Gauthier, the probation and parole officer for West Nipissing.

"It should go well. I think we have a good worker," said Gauthier, referring to possibilities of the project.

"I find, a lot of the time, I'm not as involved in the community, maybe once a month. She has more resources there, because that's her background. I don't particularly know the people, and she'll establish a committee to consult with. With myself (working), there is no committee," said Gauthier.

Although non-Native probation and parole officers have good intentions, it has been proven that natives-helping-natives rehabilitate seems to work better. The Native worker resides in the area and is more accessible. This way, reporting direct is much easier and the rapport between worker and client is more comfortable.

Beaucage-Kennedy has already gained experience as a legal secretary for lawyers, graduated from a legal assistant course and worked as an Ontario Paralegal. As well, she worked for the North Bay



**Dot Beaucage-Kennedy leads a young friend on the traditional path at the Nipissing First Nation gathering June 3.**

Dave Dale Photo

Indian Friendship Centre as a court worker.

"I'll be speaking to elders, and involved in a lot of cultural activities, and I'll have my medicines. For those who may not be culturally inclined, we will work with the other agencies (AA, Anger Management, etc), and existing services like the Community Counseling Centre."

"There's more cultural awareness (at the justice level) then there ever was," she said. "But I'm hoping to be a friend, because it's scary being on probation."

She said a justice system experience is a shock to many people. "You're emotionally unbalanced, just as if you've been in a car accident. When you're on the good road, the mind, body and spirit must be in balance."

However, Beaucage understands that many people fight the system, and fail to find a comfortable path to follow.

"I'm hoping that they will stay on the right road, but, if they fall, that doesn't mean they will never come back. If I see a repeater in court, constantly, I won't speak (down) to them, or tell them to straighten up...I'll try again."

Acting area manager

Roger Roy said the project will be evaluated at its completion, and depending on funding, it may be continued, modified or discontinued.

"Besides supervision of clients, she will also be involved with pre-sentence and pre-disposition reports while assisting the probation and parole officer," said Roy.

"We're looking at eventual self-government, introducing a possible option on how they can supervise people on probation. (For now) Enforcement and administration aspects will be remain" the responsibility of the probation officer (Gauthier).

Roy said the Nipissing and Dokis community reps will be approved by their respective Chief and Council, and will provide recommendations for clients living on reserve or choosing to be part of the traditional healing process.

Beaucage-Kennedy will meet with clients at her office at the Union of Ontario Indians North Bay location, North Bay or Sturgeon Falls probation and parole offices, or on either reserve, depending on the clients location.



## PROFILE:

## Ontario Native Council on Justice

By Carol Montagnes

The Union of Ontario is one of the organizations that make up the Ontario Native Council on Justice. The Council is an Aboriginal organization which has worked in the area of justice since 1975. The criminal justice system is its focus.

The two streams of the Council's work are reflected in the council's mission statement. The mission of the Ontario Native Council on Justice is to support the Aboriginal organizations and their representatives in the development of initiatives to address justice matters for their people, and while the development of these initiatives occurs, to ensure that those Aboriginal people involved in the existing justice system have their needs met in a culturally meaningful manner.

One of the current projects of the Council is working with each of the member organizations, which so desire, to develop a proposal for a Justice Development Worker. The goal of the proposal would be a Justice Development Worker at

each of the organizations, carrying out justice-related duties as determined by that organization.

Other projects currently underway include development of Native cultural awareness workshops for senior management of the Ontario Ministry of the Solicitor General and Correctional Services, and for judges of the Ontario Court of Justice.

With regard to Aboriginal inmates, a report is being written on the needs of Aboriginal women who are imprisoned in Ontario institutions, and information is being compiled on the progress of inmate concerns expressed to the Council over the past 5 years.

Also, since various Aboriginal organizations and First Nations in Ontario are carrying out or proposing to carry out research into traditional justice, the Council proposed to bring together those working in this area as a helpful means of sharing information and coordinating efforts. This workshop, or seminar, is seen as a preliminary meet-

ing, with a much larger conference being held at a later date for presentation and discussion of research findings.

This Spring, the Council distributed a copy of its major report, "Native Alternative Dispute Resolution Systems: The Canadian Future in Light of the American Past" to all First Nations in Ontario, Friendship Centres, and locals of provincial Aboriginal organizations. It is hoped this report will be of assistance to communities considering developing their own justice system.

The Ontario Native Council on Justice meets

three times a year: in February, June, and October. The last meeting was held June 1, 2, and 3, 1993 at the Thunder Bay Correctional Centre.

The Council is currently composed of two representatives each from: the Union of Ontario Indians, Grand Council Treaty #3, the Ontario Native Women's Association, Ontario Federation of Indian Friendship Centres, Independent First Nations, Ontario Metis and Aboriginal Association, and Native Law Students Association. The Council also invites two Native inmate representatives to attend Council meetings. The

current Council Chairperson is Ken Dokis, a representative of the Union of Ontario Indians.

The activities and priorities of the Ontario Native Council on Justice are determined by its member organizations.

The Council office, with a staff of four, is located at 2 Carlton Street, Suite 1004, Toronto, M5B 1J3. A "Fact Sheet" on the Ontario Native Council on Justice, including a list of the Council's publications, is available free of charge from the Council office.

## Anishinabek Policing Project almost ready for implementation.

The Anishinabek Policing Pilot Project is scheduled to be signed in July. The four participating First Nations: Garden River, Sagamok Anishnawbek, Chippewas of Nawash and Saugeen.

Such a regional police service would provide a mix of protection, prevention and enforcement without losing its true sense of community-based policing service.

It should be implemented in October, 1993.

The August issue of The Anishinabek News will carry a more detailed feature about the latest developments and the benefits that will gain.

In the meantime, the Anishinabek Police Service has hired a student worker this summer to coordinate community research. Ten households on each participating First Nation reserve will be surveyed with a suitable questionnaire.

Two "Policing and Aboriginal Peoples" seminars were held on Anishinabek territory in March 1993. One seminar took place at Nipissing First Nation on March 1-4 and the second occurred at Curve Lake First Nation, March 22-24.

The seminars were initiated by the Ontario native Council on Justice and brought together members of the community, First Nations Police, the Ontario provincial police, the Ontario First Nations Police Commission, and the ONJC.



Is it just my imagination or are they getting bigger every year?

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## July 3-4

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vation Area, London  
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Competition  
Pow-Wow  
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Allan Crow,  
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## July 10-11

Kettle & Stony Point  
First Nation Pow-Wow  
Kettle Point, Ontario  
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## July 10-11

Echoes of a Proud  
Nation Pow-Wow  
Kahnawake, Quebec  
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## July 13-15

Pequis Treaty Days  
and 10th Annual  
Pow-Wow  
Hodgson, Manitoba  
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## July 13-18

20th Annual Honor  
the Earth  
Traditional Pow-Wow  
Junctions K and E  
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## July 14-18

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Mississauga Pow-Wow  
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Carol St. Pierre  
(705) 356-1451

## July 17-18

8th Annual Bay City  
Pow-wow  
Veteran Memorial Park  
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April Borton  
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## July 17-18

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

## July 17-18

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

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Unity  
Whitefish Sacred  
Grounds  
Shawenekezhik  
Health Centre  
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## July 23-26

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Traditional  
Pow-Wow  
Ojibway Campground  
Baraga, Michigan  
Gloria (906) 524-6534

## July 24-25

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

## July 24-25

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Our Heritage"  
Pow-Wow  
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Flint, Michigan  
(313) 239-6621

## July 24-25

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



## July 30-Aug. 1

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Curtis Assiniboine  
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Pow-Wow  
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## Aug. 7-8

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First Nations  
Serpent River  
Pow-Wow  
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## Aug. 28-29

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First Nations  
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