

ANISHINABEK NEWS



Volume 5 Issue 9

September 1993

CAS 'ignores' Dokis Chief and Council in adoption case...

A Dokis First Nation community member and her husband want to adopt her third cousin's children.

Despite having family ties, the support of Dokis Chief and Council, and similar Ojibway roots, the Childrens Aid Society has disregarded their wishes.

After more than a year of conflict, the CAS continues to back a Mohawk man and his wife living near Ottawa.

The Dokis community is now rallying political support to fight the CAS decisions, hoping this terrible history doesn't repeat itself...And everyone involved is motivated by one simple fact, the natural mother was adopted out of her Dokis roots by the CAS one generation ago...

Part One of a complicated story on Page 10

*Ted Nolan book on the way
and promises more...*

See story on Page 3

Ontario Chiefs' Conference hits rock bottom, recovers

GARDEN RIVER, AUG. 13 — Nearing high noon on the last and most important day of the 19th annual All Ontario Chiefs' Conference, not enough Nishnawbe-Aski Nation chiefs remained to continue discussions.

Immediately, the resolution process ground to a halt, leaving important matters on the table.

In the speeches that followed, participants identified the cause: festering disillusionment in the Native political process.

It was a long, hot and frustrating week. And the

shock of the confusing development left those under the tent numb.

However, like the script of a good movie, it didn't end without a ray of hope.

Timely and inspirational words offered by Oneida healer Bruce Elijah revitalized the will of the participants. And the subsequent apology by NAN's Grand Chief Bentley Cheechoo, was received with forgiveness.

In the end, the chiefs were sent home to find out how their people want to proceed.

More on Pages 12-13

Last rays of summer...



Wikwemikong's Christopher Lewis makes pre-dance adjustments during the 33rd annual Wikwemikong Indian Days Powwow July 31-Aug. 2. The competitive results were not available for publication, but please see additional photos and a "name-the-dancers" contest on Page 15.

Dave Dale Photo

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

Publication Mail
Registration #10176

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Inside the Anishinabek News

Sagamok Chief and Council holds poll,
wants to pull out of
North Shore Tribal Council...Page 2

Expanded UOI Community Coverage
alive and well, Pages 6-7

Gaming makes a breakthrough...Page 11

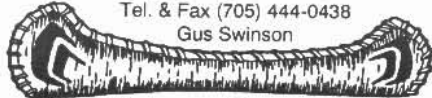
Curve Lake Men's Fastball team
wins Ontario title...Page 21

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Sagamok Chief and Councillors want to leave Tribal Council

SAGAMOK — A poll organized by members of the Sagamok Anishnawbek Chief and Council Aug. 18 saw 27 per cent of the eligible voters give opinions on several issues.

The three questions, basically: should Sagamok remain a member of the North Shore Tribal Council; should it continue with self-government initiatives, and are community taxes acceptable.

Sixty-two per cent of those who voted (or 17 per cent of the eligible voters) did not want to continue receiving community services from the NSTC.

Sixty-nine per cent of those who voted (or 18 per cent of the eligible voters) did not want to pursue self-government initiatives.

Not surprisingly, very few people wanted to pay taxes.

Chief and Council, with a majority of like opinions, does not need such a public mandate to act.

A story in the September Council Fires newspaper, published by the tribal council through self-government funding, quoted the proponents for possible change.

The article read: Losing Sagamok's support and membership in the NSTC was the result of what Sagamok officials called dissatisfaction with services and programs provided by the NSTC...

However, editor Lorraine Rekmans noted: "...To date, there hasn't been an official band council resolution stating that Sagamok will withdraw."

As the reporter, she quoted those who organized the poll.

...Chief Wilfred Owl said the feeling of many at Sagamok is that the NSTC would take control and, "that chief and council will not have much power to rule and govern their reserves." He said this is one of the reasons why people no longer want to be affiliated with the NSTC. "Our band has had enough of bureaucratic systems under white government."

Not quoted in the story, Sagamok self-government

Although the turn-out was low, the majority of voters said:

- Sagamok should withdraw from the North Shore Tribal Council;

- Sagamok should back way from self-government initiatives;

- and that Sagamok community taxes would not be acceptable.

co-ordinator and former chief Harvey Trudeau said the Chief and Council should not use these results as a mandate from the people.

"In so far as Sagamok is concerned, it's going to set us back. It's a tragic outcome," said Trudeau, wondering out loud where the community will receive its services once the time under the Tribal Council is over. Trudeau said Sagamok will probably have to buy the services off a Tribal Council, without the added benefits of being a member.

He said the Department of Indian Affairs and Northern Development has indicated policy where it will not fund Sagamok directly because the community is too small, with the cut-off number at 1,800 people (Sagamok has approximately 1,000 on reserve).

Chief Owl believes Sagamok is not ready for self-government at this time because of the high unemployment rate.

"I believe we should continue to receive funding from the government for the time being, so that we may develop, improve, and build our reserve."

Herbert Southwind, a councillor at Sagamok, said the band should not continue its relationship with the NSTC because he felt the organization was moving toward self-government too quickly, quoted Council Fires.

Trudeau said the community already partakes in

self government, with the vote itself a good example.

"Something that seems to elude everybody is that the vote, the plebiscite, it was initiated by the First Nation council...doing something without asking DIAND for permission, outside the Indian Act. That was exercising self-government."

Councillor Felix Stoneypoint said he believes that federal government is using the NSTC to implement federal initiatives and legislation and members of Sagamok should end their relationship with the NSTC.

He said the federal government was trying to remove itself from the cost and responsibility of providing services to Indian people through the self-government process. Stoneypoint called self-government a move by the federal government to terminate Indian nations.

"All that is really negotiated is Indian consent to termination."

Councillor Peter Owl, who is in favour of retaining the relationship with the NSTC, said that the tribal council is now providing services that have in the past been provided by the Department of Indian Affairs. He asked members to consider where the services would come from if they ended their relationship with the NSTC.

While Sagamok was preparing to cancel its membership in the NSTC, an emergency Chiefs meeting was called to discuss the issue Aug. 30.

Chief Earl Commanda, chairman of the board of directors for the NSTC said that the NSTC has to respect Sagamok's decision if it wants to leave the Tribal Council.

He said the vote indicated a need and desire from community members who want to be more involved in local and regional developments.

Commanda said that in the meantime, however, programs and services will still be provided to the community of Sagamok Anishnawbek for the next year, as is stipulated in the agreements that exist.



There's more to Soo Greyhound coach Ted Nolan than a national junior championship and National Hockey League career. With Garden River First Nation councillor experience and the right attitude, he aims to lead Canada's aboriginal people.

Ted Nolan book more than "poor boy makes good"

By Dave Dale

A book about Ted Nolan's life is in the works. But it's not just a 'jock-talk' biography that dwells on his hockey success.

Nolan's story, to be written by North Bay's Bill Steer and sponsored by the Union of Ontario Indians, will share an insightful philosophy—away of life founded on strong family roots that embrace life on a First Nation reservation. And, without a doubt, it will be a unique perspective of a person tempered by the trials of Canadian racism.

And this isn't going to be one of those 'poor boy makes good' soap operas, either. Nolan made that crystal clear during a telephone interview that caught him between an evening stroll with his wife and a bonfire with his two young boys at his Garden River home.

"Anybody can be anybody with the right direction, but love and support at home is the key," Nolan said, explaining how children in a strong community should look to their parents as role models.

An active volunteer with the Union of Ontario Indians educational role model program, as well as the National Role Model Program, Nolan hopes his story will help children, teenagers, parents and leaders understand that life on a reserve doesn't have to be a trap.

"Kids are still going through it," Nolan said of the prejudice that has re-

produced for generations.

As for which department or shelf you'll find Nolan's story in the book stores, it could land just about anywhere.

At first and maybe second glance, it's a cinch for the sports section. The Garden River First Nation athlete skated with Wayne Gretzky during his Soo Greyhound days, and shared the ice with Mario Lemieux as a Pittsburgh Penguin.

And, to top it off, he's become a distinguished junior hockey coach, leading his Greyhound charges to a national championship on the team's third try in a row.

Ted Nolan... quoted by author Bill Steer:

"One year they want to name a bridge after me, the next year they may want to push me off."

"You can't get ahead in life if you're trying to get even."

"A healing process has to occur in our communities before we take on the process of self-determination."

"Self-serving leadership for now, is a mistake."

"A few aboriginal people are ready for self-government, a lot of us are not."

"We can change. The right people have to be involved."

The championship garnered him National Hockey League offers with various professional farm clubs, although he turned them down.

While his long-term dream involves a professional post, it's preferable on Canadian soil. And the chance to assist the Quebec Nordiques couldn't be negotiated in time to give fair warning to his Greyhound employers.

"The quality of life here is important," explains Nolan, who is in no real rush to leave the reserve just a few minutes away from Sault Ste Marie, especially for long-shot in a foreign land. "I couldn't ask for anything better here. The best part of my life is family life."

And don't be surprised if the book, slated for release sometime in 1994, is sitting beside a dusty copy of the "Life and Failures of Brian Mulroney" or a dog-eared "The A,B,C's of the NDP." Nolan says the book will outline his desire to eventually lead his people as their national chief, a position he says requires a person who motivates.

"There are not enough solution people" in Native politics, said Nolan, tired of the "million-and-one problem-sayers" who only know how to critique and nothing about correcting weaknesses.

"We're spinning our wheels, and it's the same thing over and over again," Nolan said. "We need team

Continued on Page 22

Who are you voting for???

The Canadian federal election is around the corner.

Prime Minister Kim Campbell and her Tories are going to announce it any day, if she hasn't already.

The Anishinabek News wants to educate its Native readers of their voting rights, and their opportunity to make change within Canada.

Please share your federal political insight with our readers, and raise everyone's awareness of the issues at hand. Ontario will be an important battle ground.

We will publish any and all political comments received by Sept. 20. However, due to space constraints, all submissions must be 50 words or less. Find our FAX number and address on Page 4.

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Anishinabek News



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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.

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The Anishinabek News has revamped its editorial product to serve more readers with more variety.

A mix of young and old 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

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Loss of culture causes "Alienation"

By George Manitowabi

Imagine looking at articles of a civilization you belong to behind a glass display case. You should know what they are, but you don't. How could you not know? You were separated from that culture and now you are a stranger.

It happened.

The Native culture and myself parted company, and now my life is away from home.

As a result of my father's employment, our family moved from Wiky to Ottawa when I was seven. This meant being away from all my friends, my home, and more importantly, my culture. I was leaving the only society known to me, a Native rural community, to the "big city."

Upon arrival, I was exposed to many different races and cultures. One of my best friends was an East Indian, his name was Joseph. Another friend was named Carlos, from Chile and, for an eight-year-old, spoke impeccable Spanish. All of us were from different backgrounds, but we were all in the same white environment. That's where I think my "assimilation" took place.

There were short visits to the reserve every summer from school, only to find out that most of my friends almost didn't remember me. They had formed their own circle of friends, a circle that used to include me. It was evident that I was no longer a real part of this community as before.

So, my life went on in the city, making more friends from societies that were once unknown to me. I spent day after day at school and at play with nine and 10 year old representatives of several ethnic groups. Perhaps that's when my culture got lost in the shuffle, like important papers on a desk.

I returned to Wiky from Ottawa at the age of 12, to complete Grade 8 on the reserve at our band-operated senior school before high school. By then, my experience in Ottawa had changed me. I made Native friends all over again, but

there was still something missing. Most of these kids had spent most of their lives together, then returned, a "city Native". It was like being a stranger all over again.

High school in West Bay was a rough experience. Most of my friends drifted away, and I didn't really fit in with the Native crowd. Considering my years in a predominately white society, I had forgotten what Native people were like. I know that sounds odd, puzzling, maybe even stupid, but that's how it felt. Ironically, the white people didn't fully accept me either due to "Manitowabi prejudices." At least, that's my understanding.

College in North Bay was vastly different. Once more I was to venture away from the reserve, this time on my own. There were no real mixtures of cultures such as in Ottawa, pretty much everyone was either white, black, or Native.

I didn't hang around with the Native students, there wasn't time. Needless to say, my heritage set me apart from the other students. They saw me as a sort of walking Native encyclopedia. People would approach me with questions about Native culture, usually to supply the meaning of a word, and how to pronounce it. Perhaps they assume that every Native person can speak their Native tongue. It's a stereotypical assumption we all make, Native or not. But that's beside the point, the point being that I'm different.

I prefer to call it "distinctive."

There's no problem being singled out because I'm Native, that's something of which to be proud, not ashamed. The problem is that I don't speak the language or know all the customs, so I'm caught believing that it makes me unworthy of that distinction.

Our Native culture is unique in its dedication to the values we hold dear. Our commitment to the children and elders is admirable among other cultures. I know this and feel proud of my background, but that

does little to make me feel a part of it.

My theory is that because so much of my life was spent around non-Native people, I have an understanding of what ideas the non-Native world has about our people. In some cases, those ideas aren't favorable so that prejudiced mentality has made an impression on me, to a small degree.

A summer job at the Wiky community television station brought me "back to the reserve" to a certain extent, but the feelings of alienation were at their strongest as well. Moments when attending certain functions, discouraged me and made my identity crisis even more evident.

I have heard the word "apple" is used to describe my type: red on the outside, white on the inside. In this case, I would be more of an bruised apple, red on the outside, pinkish-brown on the inside. Living and working away from the reserve only *greatens the distance* between me and my home, but that's the path I chose and will continue to follow.

The so-called "real Indians" are quick to reject or discount us in Native society because of our lack of education when it comes to language and customs. I counter this by pointing out that if we are so ignorant to the ways of our people, how or why would we be able to recognize our shortcomings towards our heritage? I know of my limited knowledge of the language or customs. Do they think I don't care? That's ridiculous.

Working for the Anishinabek News is an effort to explore and approach my heritage. My whole point is to let you know that just because we got lost, doesn't mean we've forgotten. I hope to realize the best of both worlds, Native and white, and that may make me a well-rounded person with an understanding of both cultures.

However, my name will always carry that distinction of my Native culture, and when I go out further into the white world, I hope it won't be the only thing I have.

Eye-Twister

Find seven differences in the pictures below.
Find the answers on Page 24.



Reader wants return of the Eye-Twister...

To all the staff of the Anishinabek News,
Thank you for the reminder re: my subscription expiring. I wouldn't want to miss an issue. I also subscribe to Beedaudjimowin and find that both these publications keep me informed on Native news.

I have missed the puzzle - not that I always found all the differences in the two pictures - but I liked the challenge.

The color picture on the front page of the July issue is so beautiful and I'm wondering if there's a possibility of obtaining a print. I'm enclosing a self-addressed stamped envelope for a reply to this 'wonder'.

Mee-gwetch to all,
Beverley Parker, Toronto Reader

Editor: Just for you, the return of Eye-Twister. And I hope the extra copies of a similar photo found its way through the mail to your hands. The other copies of the printed version went to Wikwemikong elder Angus Pontiac. We are happy to provide reprints of any of our photos for enlarging and mailing costs, with a donation of any amount to the Native Veteran's Memorial to be erected on Manitoulin Island this summer.

Traditional Powwows becoming "Untraditional"

By Drew Hayden Taylor

When I was growing up, my mother used to tell me about how much things had changed on the reserve since she was a kid. There were stories about hauling countless pails of water from the pump, chopping wood, fighting swarms of Indian-loving mosquitoes (without the benefit of Off), wading through armpit-high snow to get to the outhouse while battling hungry wolves. You know, the usual.

When you're young, you don't listen, let alone conceive of life changing so much. But their stories have come back to haunt me. Because at the tender age of 31, I can't believe how much things have changed since I was a kid.

Specifically, the powwows.

When I was growing up on the Curve Lake reserve, just north of Peterborough, the social event of the year was the annual powwow, which was held at (where else?) the baseball diamond. While some of my cousins and other relations would be dancing out their buckskinned little hearts, I'd be competing with the other kids to collect returnable pop bottles thrown away by tourists. (Hey, it was a living.)

Today, everybody drinks from cans...non-returnable cans.

Sad, when the end of an era can be symbolized by an empty Coke can tossed into a garbage container.

Twenty years ago, we thought it quite exotic when dancers from the Akwesasne reserve, would come to dance at the powwow. We'd all stand around oohing and ahing, pointing and whispering, "Wow, look, real live Mohawks."

Now, exotic has taken on new dimensions. I was recently at the Grand River Powwow, near Brantford,

where Native people from all over Canada and the U.S. showed up. There were even Native people from Central America dancing and selling things. A little more exotic than your average Mohawk to these now-jaded eyes.

In my youth, the majority of dancers wore ordinary buckskin with the odd colorful trapping - mostly beadwork and fur. If they were feeling particularly adventurous, they might wear white-buckskin.

Today, the colors and designs are dazzling. Each of the fancy dancers, shawl dancers, grass dancers, jingle-dress dancers and traditional dancers have a particular lifestyle. And you're lucky if you can find even a few wearing much buckskin, if any. Fashion trends have moved on.

Commercialism has reared its head, too. At some of the larger powwows, it is not uncommon to see prize money from the dancers and drummers in the tens of thousands of dollars.

It happens on a smaller scale, too. A few weeks ago I saw a group of tourists come up to two boys who were wearing dancing outfits (ceremonial dress). They marveled at these kids for a moment, then asked if they could take their picture. Immediately, both boys, in stereo, stuck up two fingers and said in practiced tones: "Two bucks!"

That's a long way from collecting pop bottles.

The food and crafts have also changed over the years. Long ago, all the money I made cashing in pop bottles was recycled directly into the powwow with the purchase of gawdawful amounts of traditional Native junk food: hamburgers, fried bread, corn soup and pop.

The menu of traditional

Native foods offered at powwows has grown since then. At the powwow I recently attended, I saw two signs, side by side, one advertising buffalo burgers (made from real buffaloes), the other peddling something called Indian Burgers...

Other things sold at this powwow ranged from your basic tacky tourist stuff to expensive leatherworks, sculptures and paintings. There were several dozen booths, some with inventive names like Imagine-Nations and Creative Native, hawk-ing standard Aboriginal paraphernalia like dream catchers, medicine wheels, glass beads, braids of sweetgrass, silver and turquoise.

Then there were the more...interesting items for sale. Playing cards designed in the style of one's favorite Canadian tribe (I've got a full house - three Haida chiefs and two Cree medicine men. Beat that!)

Another booth offered Tarot card readings, evidently a traditional Native activity I've not encountered before. At one powwow I saw a booth selling a large selection of New Age books. One publication in particular caught my eye: How to be a Shaman in Ten Easy Steps.

So, as I stood there in line, waiting to use the portable Royal Bank money machine conveniently located beside the port-a-pots, I couldn't help but marvel at all the changes over the years.

Powwows have gone high-tech and modern.

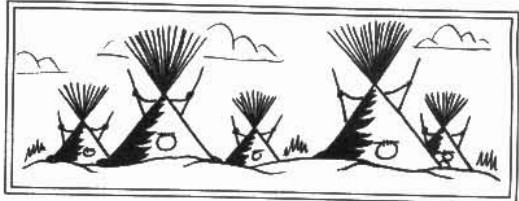
Then, off in the distance, I saw a man drain a bottle of pop and throw it away.

It was one of the larger, still-returnable bottles.

Feeling a twinge of nostalgia, I left the line, picked it up and put it in my bag. Some traditions never die.



Community News



Wikwemikong and Alderville FNs win free ad space, worth \$50 each

The Anishinabek Community News draw contest was easy to decide this month.

Wikwemikong Unceded and Alderville First Nations were the only ones to provide community events and articles by the deadline, Aug. 15.

Therefore, each community administration office is entitled to \$50 worth of advertising space redeemable through the editor, Dave Dale.

It can be transferred by contest, or used toward job opportunity advertisements, notices, etc.

The same contest applies to the October issue. Two business-size ads are up for grabs.

Get your news in by Sept. 15th to qualify.

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Chippewas of Rama

The Chippewas of Rama plan to hold their Pow-Wow on October 9-10. Band Administrator Ted Williams anticipates a spectator turnout of 6,000-8,000, due to the cottage country visitors in that area. Rama's 8th Annual Health Fair was held on August 25 at the Rama Community Hall. The aim of the Fair was to promote health and healing for First Nation communities. Karen Macdonald of the Health Centre said that about 42 booths were set up from such organizations as Big Sisters, the Ministry of Environment, the Cancer Society, and the Heart and Stroke Foundation. The guest speaker was Dr. Ed Connors, a psychologist at the Health Centre, who gave a presentation on health and healing. Macdonald was very pleased with the turnout of at least 300 people at the event. The members of the Planning Committee included Macdonald, Mary Lee MacMillan, Fran Masterson, and Bonnie Simcoe.

Kettle & Stony Point

At press time, police were still investigating the shooting incident at Camp Ipperwash early on Aug. 23. A Canadian Forces helicopter landed in London with a bullet hole in the fuselage. The OPP have executed a search warrant using dogs in the camp which occupies part of the Canadian Forces Base.

Band Manager Elizabeth Thunder said she was surprised it didn't happen sooner. She pointed out that all summer the helicopters have flown over the camp, shining bright spotlights at all hours of the night in a form of surveillance.

Long walk for Home

A group from the Kettle and Stony Point First Nation is planning a "Long Walk for Home."

The walk is scheduled to start at Camp Ipperwash

on the Stony Point lands on Sept. 12. It is expected to arrive on Parliament Hill to meet with elders and hold a rally in Ottawa on Sept. 30, traversing a distance of about 700 km.

Supporters are encouraged to join the walk at any point along the route. For more information, contact the Weejeendimin Native Resource Centre, 42 College Street, Kitchener, Ontario, N2H 5A1 or call Carol Elliott at (519) 743-8635 or Rick and Julie Young at (519) 740-3812. Contact with the procession enroute can be made via mobile phone: (519) 654-2713.

Nipissing

Joshua McLeod is pleased to announce the arrival of his baby brother: Justin William Wagoosh McLeod, 7 lbs. Born on Aug. 21 at West Nipissing General Hospital.

Happy parents are Scott & Nicole McLeod, grandparents are Gilles & Denise Bouffard, and Ben McLeod & Vita Young-Wulf.

Also welcome to Jaden Whitney, born on Aug. 11 to Teresa Kohoko. A little sister for Scott and Jody.

Wikwemikong

Congratulations from
the Wikwemikong
Band Staff:

Births:

Gertude Eshkawkogan and Sydney Wemigwans on August 5/93 at 4:25 p.m. on their little baby boy Shawn Andrew Cheyenne Eshkawkogan, 11 lb. 6 oz.

Nathan Raymond Kinoshameg, 9 lbs. 3 1/2 oz. August 25/93, Sudbury General Hospital. Proud parents are Sheila Kinoshameg of Wiky, and Raymond Madahbee of Sucker Creek. Proud Grandparents are Jim & Rosella Kinoshameg and Ursula Madahbee.

Wikwemikong cont.

Congratulations go out to **Kevin and Donna Wassegijig** of Wiky, wed on Aug. 28, 1993 in Sudbury.

Anniversaries:

Eugene and Josephine Manitowabi, **25th Silver Anniversary** on September 28/93.
Tony & Linda Simon, **6th Anniversary** on September 5/93
Edward & Dorothy Fox, **23rd Anniversary** on September 12/93

Coming Events:

Wikwemikong
Agricultural Society
Fall Fair
Sept. 17, 18, & 19/93
Contact:
Louis Manitowabi, Richard Flamand, Pat Mandamin, Mary Gaishik or Dawna Leblanc.

Golden Lake

The Golden Lake First Nation held its 6th Annual Traditional Pow-Wow on August 20-22. 800 spectators came to watch event with elder Alex Kakatshe and M.C. Gilbert Cheechoo. Band Councillor Barbara Sarazin was pleased with the turnout, making it the largest Golden Lake pow-wow in its six years. The host drum was the Whitetail Singers from North Bay, and the guest drum was Medicine Hoop from Toronto. Sandy Benson was the head of the 68 dancers. The celebration took place on Golden Lake's ballfield, but Sarazin hopes to have grounds dedicated to the pow-wow.

West Bay

West Bay hosted a Cross-Country Run on Aug. 21. The 10 km. run was won overall by Stan Trudeau of Toronto in the Men's 31-45 age category. He received a trophy and a \$1,000 prize. In all, eighteen runners entered the contest, with fifteen completing the course. For a complete report on the run, see page 21 for story.

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ALDERVILLE FIRST NATION
MISSISSAUGAS OF RICE LAKE

Artist Hal Gray was given the opportunity to create two roadway signs for his own community, Alderville First Nation. An honor for any artist, Gray took his assignment to heart and put his painting talents to good use.



*For a profile on the
Alderville First
Nation, please turn
to Page 8.*

Reader suggests paper needs Veteran coverage and a classified section

Dear Editor,
As a subscriber I notice in recent issues your call for new ideas for the paper.

I add,
Native Indians have fought in all our wars since 1813; The Battle of the Thames, and Queenston Hts, and all World Wars have seen the highest enlistment, per capita, by Canadian Indians.

You have failed to emphasize this fact enough. Now you get a chance to make it up.

Enclosed is the primal organizational effort approved by the Assembly of First Nations under Ovide Mercredi, to represent and be the official organization of Indian Veterans.

See 'National Aboriginal Veterans Association' enclosure.

Also, be sure to set up a free classified notice column for readers, as does the Native Beat paper of Forest, Ontario.

Have your advertisement man write to the Ontario NAVA rep and suggest he place an ad in the new column, calling for the known names and addresses of veterans. He should take it from there.

This letter is just a reader's observation on behalf of you and others' welfare.

Carl Lewis,
Toronto

Editor:
Thank you for the useful suggestions.

I'm going to take your advice there will be a Native Veterans corner I hope to make a monthly institution.

If you or any Native Veterans can help me in my tasks, please send me ideas and contacts.

Environment symposium in Toronto

The Spiritual Principle of Humanity in Relation to the Environment is a 2-day symposium presented by the Ontario Indian Economic Development Board to be held on October 15-16, 1993 at the University of Toronto. The objective of the symposium is to raise the level of understanding of aboriginal issues, promote the interaction of aboriginal people, and examine elements of Aboriginal science. For more info, call (416) 978-2390.

Community News

A gift of special editorial space to the Brunswick House First Nation Students

Brunswick House Reserve hosted their very first Educational Award ceremonies with a feast at their new Community Hall on July 4.

Best Outstanding Student Award
John Neshawabin,
Grade 8

Best Academic Excellence Award - First Place
Daniel Jacques, Grade 3
2nd Place - Academic Excellence Award
Jennifer Wesley,
Grade 4

Excellent School Behavior Award
Joshua Jacques, Grade 3

French Language Excellence Awards
Christina Redbreast,
Grade 10

Eleanor Redbreast,
Grade 8
Laurie Ann McWatch,
Grade 8

Bonnie Saunders,
Grade 6
Jennifer Wesley, Grade 4

Jessica Neshawabin,
Grade 3
Superior High School Academic Marks

Beverly Tangie, Grade 11
Excellent High School Academic Marks

Christina Redbreast,
Grade 10

Academic Improvement Awards

Frances Wesley, Grade 4
Joshua Jacques, Grade 2
Sylvia Redbreast,
Grade 3

Tina Redbreast, Grade 1
Wayne Redbreast,
Kindergarten

Language Arts - English Excellence Awards
George Redbreast,
Grade 6.

Brunswick House First Nation "Service Awards" were given to each member of the Native Advisory Committee; Frances Saunders; Buddy Swanson; Michael Levesque; Patsy Saunders; Earle Freeborn; Sylvie Boucher; Irene MacNeil; and Shane Wright.

A "Special Recognition and Honor Award Plaque" was presented to Ms. Fran Six; Education Counsellor for her outstanding dedication and work with the students.

Special Graduation College Medallions were presented to four Post Secondary students as a way to focus on their academic successes: Caroline Ojeebah, Lisa Ojeebah,

Emma St. Denis, and Debbie Nakogee.

Also three grade 8 graduates were given medallions: Laurie Ann McWatch; Eleanor Redbreast, and John Neshawabin.

Most of the trophies and Awards were handed out by Alfred 'Sonny' Ojeebah, a well-respected band member. Announcing two special awards was Michael Levesque, principal of Our Lady of Fatima School in Chapeau.

After the awards ceremony, parents and students were treated to a movie presentation of Star Wars.



Sucker Creek

Congratulations to the new Chief of the Sucker Creek First Nation, Joanne Esquimaux.

Georgina Island

The Georgina Island First Nations is hosting a Women and Wellness Conference on Sept. 24-26.

The conference is sponsored by the United Indian Councils First Nations.

Entertainment is featured by such popular performers as Winston Wuttunee.

Registration for the conference is \$35 for the weekend, \$25 for a day, \$15 for elders and youth.

For more info, call (705) 739-8422 or (705) 734-3851.

Canadian Filmmaker's Distribution Centre

Employment positions of **Managing Director** and **Experimental Film Officer** are available with the Canadian Filmmaker's Distribution Centre.

The CFMDC is Canada's oldest artist-run centre. Distribution activities include sales, rentals, and the occasional sponsorship of screenings and touring shows.

The CFMDC is an employment equity employer. People of colour and First Nations people are encouraged to apply.

The Managing Director's position is a permanent, full-time position based on a 35-hour work week.

The Experimental Film Officer duties include overseeing the CFMDC's experimental film section, promoting films to a large client base, attending conferences and forums, and liaise with independent filmmakers.

Written applications may be sent to the Hiring Committee, Canadian Filmmakers' Distribution Centre, 67A Portland St., Toronto, ON, M5V 2M9.



Community Spotlight

Alderville advancing just fine with blossoming community

By Penny Crowe

Alderville Band Councillor

The Alderville Reserve was established on the southern shores of Rice Lake in the Township of Alnwick more than 150 years ago. At the time 3,600 acres of land were allotted to the Mississauga people of Grape Island in the Bay of Quinte.

Today, the Reserve has a total area of approximately 3,054 acres and consists of land within the south-central portion of the Township of Alnwick and water frontage on Rice Lake at Vimy Ridge and Sugar Island. In addition, Alderville First Nation owns a marina and campground (Austin's Campground) in Otonabee Township.

Regionally, the Alderville Reserve is situated in the north-central portion of the County of Northumberland, 20 miles north of Cobourg and 70 miles east of Toronto.

The main access routes to the Reserve are Provincial Highway 45 and Northumberland County Road 18, which converge at the center of Alderville.

The community membership numbers 787 people with 243 residing on-reserve.

The population of Alderville is 243 on reserve, and 544 residing off.

Each year on the Civic Holiday in August, Alderville holds its Annual Homecoming weekend which brings members home from the U.S., the Maritimes and members from the western provinces.

On Saturday, the annual Regatta is held where young and old participate in swimming and canoe races. Many people bring their crafts and home cooking to this event to help raise funds for different committees, such as baseball, the community church and Alderville's future community centre and daycare. Also that weekend, on Sunday,

the annual slow pitch tournament is held where families and the surrounding communities participate together and enjoy a great day of fun.

Alderville also has its share of booming businesses such as Neejee Automotive and Used Car Sales, the Tall Teepee Restaurant and Gas bar, the Tall Teepee Pizza Pad, an ice cream parlour and laundromat Hwy. 45. Also we have a variety of construction, electrical, plumbing and masonry people who do most of the work for Alderville First Nation and their members. Alderville also has the Alderville Indian Crafts store, the Creative Glass Studio, and two well-known artists, Rick Beaver and Hal Gray, that live in the community.

The cenotaph which is located in the heart of Alderville represents the men and women who served in World War I, II, and the Korean War. The monument was built in 1927 through the hard physical labour of many volunteers. The men used hand shovels and muscle to stir the cement which makes up the monument. The women spent hours of cooking and supplying meals for these hardworking volunteers.

The monument is symbolic. The cube on the top symbolizes the four corners of the earth. The three globes beneath the cube signify the Holy Trinity. The three large pillars supporting the above represent the three holy virtues - faith, hope, and charity.

The square base on which the monument stands represents the four freedoms, freedom of speech, freedom of religion, freedom from fear, and freedom of the press. The chain that encircles the entire monument symbolizes eternity, and the links that make up this chain serve as each person who served during the

Wars, and the nine cubes which connect this chain together represent the nine men who lost their lives.

Alderville First Nation operates out of the Band Administration Office. We have an outstanding staff of eight people, whose positions range from administration, membership, education, social services, economic development, self-government and receptionist.

We also have a Health Team Unit which operates with a super staff of five. We have Child Prevention, National Native Alcohol and Drug Abuse Program, Community Health Representative, medical transportation and a receptionist. This building also has a pool for community swimming and lessons.

With all the programs that Alderville has to offer, the members of our community have many opportunities through work programs, sports, youth groups, bus trips, workshops, health fairs, only to name a few.

Alderville's next project starts this September when we'll be breaking ground for our new Community Centre and DayCare. This facility will be located on Hwy. 45 where the baseball field is situated. The daycare will be licensed to take in 52 children from Alderville and the surrounding communities. This will give the community 10 more full-time positions in the spring of 1994.

As you can see, Alderville is a very supported and united community. We strive to build our community stronger and healthier through future goals as well as maintaining our traditional ways.

If you have any questions pertaining to Alderville, feel free to contact the Administration building at (416) 352-2011 or drop by for a tour of Alderville First Nation.



New Minister of Indian and Northern Affairs Pauline Browes dropped by Alderville for a visit and tour Aug. 24. She is standing in front with Chief Nora Bothwell, centre, and councillor Randy Smoke on the right. In the backrow, councillors Karen Beaver and Penny Crowe stand beside Reg Jewel, PC for Northumberland District.



Alderville's First Nation War Monument stands with pride, built by the people of the community.

Alderville Graduation and Scholastic Awards on Page 19.

Alderville Regatta - 1993

Girls 12 yrs. & under:

1. Sara Marsden
2. Aaron Mead
3. Tiffany Tonascal

Boys 12 yrs. & under:

1. Chad Ferguson
2. Alex Tonascal
3. Mike Vanbeneck

Girls 16 yrs. & under:

1. Aaron Mead
2. Becky Gestman
3. Bobby Jo Smith

Boys 16 yrs. & under:

1. Lanny Ferguson
2. Chad Ferguson
3. Alex Tonascal



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First Nation Partners in Ontario's Model Forests

By Esther Kovacs
For the Dept. Natural
Resources Canada

Across Canada there are 10 Model Forests being developed. The network of Model Forests is dispersed in five of Canada's nine major forest regions, and the sites were selected to reflect the cultural and ecological values of each area.

The Model Forests Program is a \$100 million component of the federal government's Partners in Sustainable Development of Forests Program, a part of Canada's Green Plan. Values such as the management of wildlife, watersheds, recreational areas, and fisheries, as well as traditional economic values in wood supplies play an important role in the Model Forest system. One of the objectives of the Model Forest Program is to accelerate the implementation of sustainable development in the practice of forestry, with special focus on integrated resource management, the development and application of new and innovative techniques in managing forests, and the testing and demonstration of the best available

sustainable forestry practices.

There are two Model Forests in Ontario. The Department of Natural Resources Canada, formerly Forestry Canada, which provides the majority of the funding required over a 5 year period, is monitoring and evaluating the activities of the Model Forest Partners from its Sault Ste. Marie office.

The Eastern Ontario Model Forest extends from the Quebec border east of Cornwall to west of Perth and includes Ottawa. The Lake Abitibi Model Forest is located north of Iroquois Falls and east of Cochrane, in the northeastern part of the province. Both Model Forests located in Ontario play an important role in the lives of many Native people who have been utilizing the forest for generations. Native communities are active partners in these two Model Forests, along with up to 20 other organizations. The involvement of groups have diverse interests and values allows for a balanced approach to forest management, an approach which considers the

various economic, environmental and social needs of the forest users and inhabitants.

According to Elizabeth Babin, the Economic Development Officer for Wahgoshig First Nation, The Lake Abitibi Model Forest, the other Model Forest in Ontario, is a partnership between Abitibi-Price Inc., the Wahgoshig First Nation, the Ontario Ministry of Natural Resources in Timmins, and another 11 partners in the local area. Working in close association with the Wahgoshig First Nation, Dr. John Pollack, an archaeological consultant, says that these partnerships "are involved in a community based project designed so that information and artifacts will remain in the Wahgoshig community itself." They are supported by funding from the Department of Natural Resources Canada, Abitibi-Price Inc., and many other organizations. Also involved in the project are the residents of the New Post First Nation near Cochrane and the Abitibiwinni First Nation in Quebec. The objective of the project is to identify

traditional land use sites, in and near the Lake Abitibi Model Forest and to use that information when planning activities in the area.

Maintaining the cultural heritage by studying the impact of road construction, the creation of public-use campsites, and cutting operations is an important component of this project. Anecdotal information provided by the Elders of the Wahgoshig First Nation is being drawn upon to document old camps, trapping territories, traditional agricultural areas and fishing sites. New field investigations will augment archival and historical data, leading to the mapping of sites of potential archaeological and cultural significance. This information is being entered into a computerized Geographical Information System in an ongoing process with the co-operative efforts of the Elders.

In addition to their involvement as a partner in the Lake Abitibi Model Forest, the Wahgoshig First Nation is also actively managing their on-reserve forest with funding from the Department

of Natural Resources Canada through the Northern Ontario Development Agreement, Reserve Land Forestry Program. Working from their forest management plan, over the last 3 years the Wahgoshig has planted over 300 000 trees on 150 ha of land, and removed competing vegetation from 95 ha of existing plantations.

Both the Eastern Ontario Model Forest and the Lake Abitibi Model Forest play important roles in the lives of the Native people living in these areas. Their history exists in the canopies of the tree tops and the soil supporting the forest itself. History is buried beneath these age old forests and while attempting to utilize the forests and reap their economic benefits, the Mohawks of Akwesasne, and the Wahgoshig First Nation are also striving to maintain their heritage, traditions, and a balanced and flourishing ecosystem.

(This story and editorial space was sponsored by Ontario Forestry and the Department of Natural Resources, Canada)

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Social Justice

This late-breaking story barely touches the surface of the situation faced by the natural mother, the Dokis First Nation leadership and the extended family who want to adopt the children. The Anishinabek News will expand the coverage in the coming months.

CAS still pulling children away from communities

By Dave Dale

The Children's Aid Society has done it again. The children of another First Nation community member have been taken outside their family ties and cultural links.

As far as the Dokis First Nation is concerned, the CAS failed to recognize or respect the wishes of the Chief and Council, or honoring the community's plans for care.

"A grave injustice was done. The CAS only gave us token involvement and they decided when the Dokis band representative's involvement was stopped," said Danette Restoule and Wanita Dokis in a press release Aug. 31.

At press time, the Dokis Chief and Council had confirmed their full support to continue the court battle on the behalf of the chil-

dren, their choice of adopting parents and all other First Nation communities which may face the same frustration some day.

Just days before on Aug. 26, a long-awaited decision came down against the adopting couple and the Dokis band. A director appointed by the Ministry of Community and Social Services backed the CAS in its move to transfer the two children a giant step closer to adoption in a faraway Mohawk home.

Restoule, first, and then Dokis have worked to bring the children back to the community as council representatives handling child welfare case, and are obviously frustrated with 18 months of fighting and the most recent turn of events.

For example, they were disturbed that, on the very day the decision came down,

the CAS allowed the adopting family to take the children from the foster home (where they were raised well for more than a year), even though the Dokis legal council requested a week to review the decision.

During the director's review "the CAS...used grounds such as attachment and bonding had already taken place. As the director's review took (almost a year) to complete, and while this whole process (was going on), visits between the other family continued," said Restoule and Dokis, highlighting the fact that the Band objected to the first decision against the local family, and before the visitation began.

The two quoted the director in their statement:

"This hearing has been a learning experience for me," said the Ministry's

Judith Beaman. We would like to extend our invitation to her to return and experience the true learning, as well as the devastating impacts that the CAS have made on our First Nation's communities. It is fine to make a decision in 1993 regarding two Dokis children, but the real impact may come 15 years from now."

"Who will be there to answer their questions, who will be there assisting to bridge the painful gaps," said Restoule and Dokis.

"This is the true learning experience! The Dokis Band tried to bring forward this learning to the tribunal. We, the Dokis Band, didn't want history repeating itself, again and again, as we have already lost two generations with this family."

The councillors were referring to the fact that the natural mother of the children was adopted away from her Ojibway family and placed with a French Canadian family, never knowing where she came from until just a few years ago.

As it stands, the Dokis First Nation's Chief and Council is seeking Native support in its request for further judicial review, or possible appeal.

They feel it's time Native political organizations and other Native communities join in the 'war' so this type of futile court battle is unnecessary in the future.

"Now is the time to rally to change this legislation. Everybody must stand up and say this unacceptable," said Dokis.

From the start, it's a long and complicated story, that due to the legal implications, can't be told in full.

However, according to the Dokis Band representatives, the fight is not necessarily over the details of the case. The war soon to be waged revolves around principles and rights. The community wants to have more control over the decisions being made, their consultation to have more bearing

and to create a way so Dokis children are not raised without a direct family tie and cultural link.

Interestingly, the home studies of the two couples involved are similar, but remain easily separated:

Both couples who want to adopt the children offer parenting of mixed cultural ties. The Ojibway women is married to a non-Native man. The Mohawk man is married to a woman who now holds native status through marriage only. (Note: the natural mother is Ojibway, but the father is Scottish).

Neither of the two "adopters" with Native heritage live on their respective reserves.

However, the Dokis Ojibway women is related (third cousin) to the natural mother, despite having no close ties.

Other rationale was used by the CAS to make its decisions, but the details are too personal for a public news story.

What is being argued is that the CAS didn't give enough thought to the relevance of the "children being connected with their actual family ties, which may alleviate any possible identity crisis in later life," said Restoule.

The Dokis First Nation and the adopting couple, along with possible continued assistance from certain Native political organizations, are going ahead with their fight.

As they try to garner support, in dollars and sense, the Anishinabek News will publish a series of articles in upcoming issues to bring a better understanding to the concerns being raised. Please contact the editor if you have related experience or knowledge regarding the social implications of CAS adoption procedures. Call, Dave Dale, (705) 497-9127.



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First Nations Gaming Conference

Toronto, Sheraton Centre, Aug. 26-28



Approximately 140 people interested in the gambling scene attended the Union of Ontario Indians First Nations Gaming Conference, Aug. 26-28. Those who participated talked to the experts about the present legal situation, the U.S. experience and what the future may hold for North American Indians.



On the left, a U.S. business man questions the experts: Manitoba Grand Council Chief, Phil Fontaine, far left; legal counsel Paul Fritz; Gaming Consultant John Chalmers; and UOI inter-governmental affairs director Peter Akiwenzie.

Dave Dale Photos

U.S. Gaming leader advocates coalitions

By Dave Dale

TORONTO — The executive director of the National Indian Gaming Association, with 94 tribes engaged in gaming, wants to explore cross-border coalitions with Native groups in Canada.

S. Timothy Wapato made the suggestion following an informative luncheon keynote address at the First Nations Gaming in Ontario Trade Show and Conference, organized by the Union of Ontario Indians Gaming Commission at the Sheraton Place.

"Even though the political systems are different...it would be beneficial to have Canadian...representatives at our meetings," said Wapato, the principle coordinator of tribal lobbying and advocacy regarding the U.S. government.

He told the 100-plus audience that economic development and sovereignty issues are both the same. "Don't let the others (governments)...paint you into a box" that divides the two concerns.

Wapato shared his knowledge of the gaming history south of the Canada border, noting how towering bingo stakes foretold the trend as the soaring prizes satisfied market demand while creating larger markets.

One by one, the states began to object until a cre-

scendo of opposition forced a political compromise at the National Congressional Level...with the three classes of gaming enterprises defined. Class One was for social games (bingos and such), Class Two for gambling that didn't require a bank, and Class Three was for when house banks were required, a level where slot machines are utilized.

He said the Class Three enterprises required "compacts" or Tribal/State agreements that essentially legislative a "trampling of tribal sovereignty."

However, Wapato said the Indian Gaming Regulatory Act of 1988 has led to positive results when negotiations went well (with Minnesota a good example), while it took numerous court cases for other states to relent (Wisconsin, Arizona, and most recently, Michigan went the judgment route.)

In the past three years alone, the enrolled member of the Colville Confederated Tribes, Nespelem, Wash., highlighted a 300 per cent increase in Indian gaming activity, quoting the International Gaming and Wagering estimates of \$15 billion gross during 1992, involving approximately 145 tribes in the U.S.

He said there will soon be at least 87 compacts with Class Three operations in 20 states, all of which are greatly different from the

personal, commercial gaming practised in most places of the world.

Wapato said Indian gaming proceeds fund community government and much needed service infrastructure. He compared the situation to Donald Trump (who has launched a suit to limit tribal ability to operate gaming), with Trump spending his Atlantic City profits on penthouses and yachts.

Disheartedly, many governors are leaning Trump's way, with a recent 49-1 vote calling for restrictions to the NIGA...even though there are no Indians in numerous assenting states, with even Hawaii a surprise knock against the

tribal efforts.

With more than a hint of sarcasm, Wapato said the senators from both New Jersey and Nevada are worried that casinos are mere fronts for organized crime and that reserves will get "over-run" by them.

Even though there have been some incidents of nature recorded, Wapato in all three cases, it was the tribal authority that ferreted out the organized crime problem...and it proved to be a case where a tribal community members were approached by the questionable elements.

"Whenever you hear organized crime, it's a smoke screen. It's not that organized crime is going to over-

whelm those poor little Indians...it is economic racism...to hold down the economic development of Indian reserves," declared Wapato.

In fact, the complications of the experience has brought the U.S. tribes together, with a central office in the country's capital to coordinate common national activities.

"In fact, because of our public relations efforts, any state where public opinion polls are undertaken, the public supports Indian gaming," said Wapato, explaining the main reason:

1) economic development works in everyone's favor.

Casinos...?

So, do you want to roll the dice on community development, building something that can fund many of the things First Nation communities need?

Or, would you rather not get involved in a business that targets people and sells fun at a loss?

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Contact Dave Dale at (705) 497-9127, FAX (705) 497-9135.



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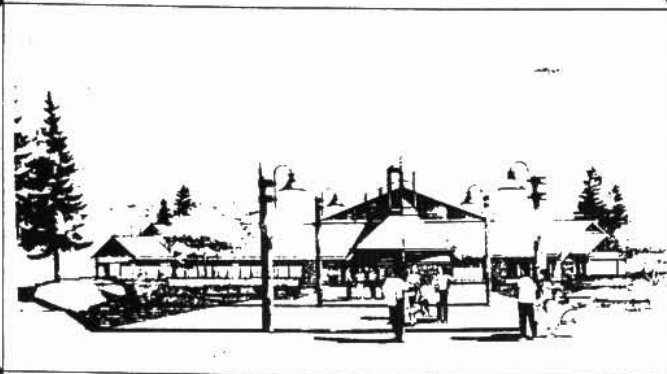
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THE PERFORMERS

Whirlwind of resolutions leaves reporter with many questions ...

By Dave Dale

If you had just a short time to give a reader a taste of the All Ontario Chiefs' Conference, how would you do it?

The following is a reporter's snapshot, with excerpts and samples from the resolutions passed, at the AOCC at Garden River, Aug. 10-13, 1993:

For eye-openers, a minimum of 51 per cent of the Chiefs of the First Nations communities must be in attendance before a resolution can be considered...

On Friday, after numerous resolutions were passed, and an important funding allocation resolution was to be discussed, a count revealed 61 of the 127 chiefs under the tent.

Also, it was a question in a number of minds why the rules of procedure said... "the decision-making process... is to be by consensus..."

Then, just underneath, "...in the event of a vote is called for, a minimum of 51 per cent of the delegates in attendance must be in favour of the resolution to be considered binding..."

Interestingly enough, chiefs are still wondering how that came about... It's not the consensus they understand.

This next topic was emotionally charged, and was given serious debate...

"Therefore, be it resolved that the Ontario Chiefs in Assembly supports the continuation of the First Nations Leadership Forum which includes the Provincial/Territory Organizations and organizations representing the view of off-reserve Aboriginal people; and,

After the vote with 11 opposed and six abstentions, an implementation committee was struck to draft a protocol agreement... the committee will include Chief Joe Hare, West Bay First Nation, Chief Stanley Stevens, Constance Lake, the Planning and Priorities Committee, Ontario Native Women's Association and the Ontario Federation of Indian Friendship Centres...

If you have heard anything at all, here's the kicker,

it is understood this statement is "...Not intended to be a political forum or to replace existing political forums... to work together on issues.

Lets keep our fingers crossed...

Of course, the Optional Chartered Land Legislative Proposal attracted the attention of several chiefs.

When the air cleared, a vote saw eight abstentions (one opposed)...

"Therefore be it resolved that the Ontario Chiefs Assembly reject the First Nations Chartered Land Act and the Optional Chartered Lands Legislative Proposal and direct that any further alternative legislation thereto be stopped; and,

Be it finally resolved that the Ontario Chiefs will not offer support to the First Nations sponsoring this proposal in their ongoing efforts to pursue this alternative legislation...

In all, there were 20 resolutions passed, and 10 tabled due to a lack of a quorum...

Of those tabled...

- The Child and Family Services Act definitely needs revisiting, See story on Page 1 and 10...

- Child Care Reform Report to be reviewed...

- First Nation Constables have pension plan concerns...

- The Ontario First Nations Police Commission was seeking direction to access appropriate funding...

- The slippery ghost of the Funding Distribution Formula is still causing nightmares...

- Ontario First Nations must retain complete immunity from taxation...

- The Aboriginal Labour Force Development Strategy needs support...

- Ontario Aboriginal Recreation Council's establishment to be formally completed... and others.

Please excuse the quick and dirty way these resolutions were reported, but I need your help to fully understand the implications... please write a short note to update the Anishinabek News how these issues will be dealt with...

Grand Chief tells Ontario how it is, re: gaming

The following is part of the speech made by Union of Ontario Indians Grand Council Chief Joe Miskokomon to the Ontario Finance and Economic Affairs Committee (Re: Bill 8, Ontario Casino Corporation Act, 1993):

"We all know that gaming is a dynamic industry with great potential for development and growth. I believe that the keys to success of the gaming industry in Ontario are cooperation and control. Cooperation will ensure the greatest benefit for both the Government of Ontario and the First Nations which will in turn ensure that the industry is tightly and effectively controlled.

"We don't have to look far to appreciate the potential for First Nation communities resulting from the casino industry. Tribes in the United States have experienced tremendous economic growth as a result of casino operations. We hear from Minnesota tribes that "casinos are lifting them from decades of poverty and neglect and powering their drive to become self-sufficient". Casino development has allowed U.S. Tribes to contribute to local, state and national economies. In Minnesota alone, Indian people paid an estimated \$35 million in state taxes as well as generating goods and services estimated at \$550 million 1991 directly resulting from the casino industry.

"Whole communities have benefited extensively from casino operations. Some tribal governments remit per capita payments on a regular basis to members. In addition, proceeds go to pay for government type services to meet the needs of local citizens. These have included house renovation, construction of health care complexes, support for early childhood education programs, establishment of on-reserve post-secondary schools, transit services to off-reserve health facilities, housing and nutrition programs for elders and support for new independent businesses.

The development needs of First Nations in Ontario are self-evident. Extraordinarily high unemployment, poverty and poor

health conditions plague our communities. Development opportunities have been historically robbed from us or eliminated because of colonial legislation and exclusionary criteria. Casino development presents us with an opportunity - one that we are working earnestly to keep.

Minister Churley, in her remarks to this committee on Aug. 16th in Windsor stated that MCCR is "currently discussing with aboriginal groups their participation in the gaming industry" and that they "are currently negotiating self-regulatory agreements with a number of First Nations with respect to charitable gaming". Minister Churley went on to state that she felt First Nations should be involved like everybody else and that they would discuss involvement. In response to these statements, there are several things that must be cleared up.

"First, the Ministry has not entered into any formal negotiations with the First Nations - in fact there has not even been a committee struck to discuss these issues. The few meetings that have been arranged and have come about as a result of our lobby to begin a dialogue. At these meetings Ontario has been unprepared to begin any negotiations nor even state a clear position.

Second, Minister Churley mentions inclusion of First Nations in the gaming issue. This approach contradicts other statements which talk of the need to negotiate in an atmosphere of cooperation and respect.

Ontario and the First Nations, as you all know, have a special government-to-government relationship that respects the inherent right of First Nation self-government. This fact sets the tone and environment for all discussions between our governments.

I remind Minister Churley of the Statement of Political Relationship between the First Nations and the Government of Ontario that was proudly announced as a new relationship by Premier Rae and his government over two years ago. This relationship requires government-to-government negotiation and not the mere in-

clusion or consideration that Minister Churley has indicated.

Finally, Minister Churley has still not stated the position or readiness of the Government of Ontario to enter into negotiations. The Union of Ontario Indians and its member First Nations have been prepared and ready to negotiate to ensure that cooperation and consistency are maintained.

We have witnessed the very negative consequences that have resulted from lack of coordination between First Nations and provincial governments in other provinces. Dangerously explosive situations have been created in Manitoba and elsewhere. This is the situation that we want to avoid.

Some five years ago, the First Nations of the Union of Ontario Indians recognized the opportunities of growth and development in the casino indus-

try and also the need for cooperation. We immediately moved to consider the essential issues of regulation and management. At that time, we built a concept called the Anishinabek Gaming Commission which specifically addresses the issues of supervision, investigation and compliance with all relevant regulations. We tabled a document with the Ontario government that clearly outlined the roles and responsibilities of the proposed commission as well as providing a Code of Ethics and specific Charter and By-Laws for the Commission.

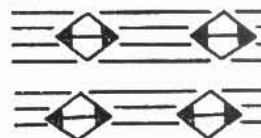
Since the tabling of the document, it has received further consultation and support from many Anishinabek communities. The Commission is viewed as a regulatory body fulfilling the functions of control and management in member territories and also to ensure policy coordination with the Governments of

Ontario and Canada.

We have still, after more than five years of very persistent efforts, not even received a response from the Government of Ontario about this document and the possibility of beginning a negotiation and dialogue. The opportunities for cooperation are being diminished by this inaction.

To be frank, many opponents feel that this initiative is an attempt by the Ontario government to jump at a money-making scheme. Casino development should not and must not be allowed to be pursued on this basis.

At the outset, I stated that the casino industry is a development opportunity for First Nations, one which the First Nations have prepared themselves for and are now ready to move ahead on.



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".

UOI Program Updates

Money, overseas opportunities and a new era mixed with old?

By Jennifer Arnott
Policy Analyst Report

You may recall that last month I told you about the jobsOntario Community Action program. The Ontario government has finalized some of the plans and application forms are available. The program has three components: Community Development (strategic planning, development of leadership, studies and research, feasibility studies, promotion and marketing); Community Capital (training facilities, construction directly related to future employment); Community Financing (helps to establish Community Development Corporations and create community loan funds). The following Ministries are involved: Agriculture and Food, Citizenship, Tourism, and Recreation, Economic Development and Trade, Municipal Affairs, Northern Development and Mines. Native Community Branch offices have been instructed to provide information and assistance, as well, you can call 1(800) 567-2345.

Overseas placements...

CUSO, an international development organization, has been working with the Union of Ontario Indians to support international indigenous issues. They also offer placements overseas for individuals interested in working with indigenous peoples in other countries. Currently, they are positions available in Tanzania for a Land Use Planner and Community Development Worker and in Dominica for a Researcher of cultural history. These are interesting and challenging positions that provide direct experience and education in different environments. Please contact myself, the Anishinabek Career Centre or CUSO directly at (613) 530-2110.

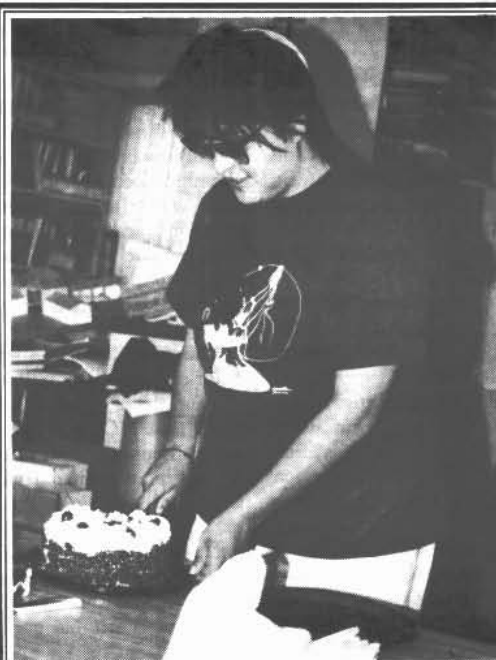
A new aboriginal era...

A draft report to the Royal Commission on Aboriginal Peoples has been submitted by the Union of Ontario Indians. It is entitled: "A New Era for the Anishinabek: Understanding the past for the challenges of tomorrow".

The study is divided

into three sections dealing with the past, present and the future. It results from research and interviews undertaken by myself and Pamela Toulouse. The study reveals some important characteristics of Anishinabek governing. Importantly, government was not one aspect of society but rather was highly integrated and functioned as part of the way of life of the Anishinabek. Power and authority were diffused throughout the community and reflected respect for individual and community rights. The study examines leadership functions, leadership selection, the role of the community and other aspects of government. Ultimately, the study recommends future directions consider a vision of the people: "a community approach that requires full participation in all aspects of living and decision-making".

The full report including background, bibliography and specific recommendations will be available September 30, 1993.



Goodbye cake...

Lisa Lawrence cuts into a special cake honoring her for her respected service with the Union of Ontario Indians. She has moved to Thunder Bay and will pursue an active...bingo career (just kidding). If anyone has a good job for her, she comes with impeccable references. Also, a welcome to Theresa Green, of North Bay, who was hired to be the new secretary to the intergovernmental affairs program. Dave Dale Photo



Nasawin self-help video critiqued by smoker...

By Carol Taylor

I had the chance to view this video with a small group of people. We were all cigarette smokers and everyone was impressed.

The native content hit home, the history of tobacco was interesting as I was not familiar with its significance. While listening to the interviews I felt that our nations are being made more aware as to what health problems are facing them today and felt quite proud. It is no longer acceptable to smoke and the first nations are now putting rules into play.

Although I did not feel like quitting that afternoon, the video didn't seem quite drastic enough for a mature smoker but would assist our young people. I felt that when the viewing was finished there should be something else, like a lead to a support group which would normally be done by the CHR, therefore serving its purpose in an introduction for other related cessation programs.

Informing our young people about the dangers of smoking, and the drawback of not being physically fit is important, especially to participate in sports related activities.

This leads to another problem on our reserves which I feel is the lack of organized activities for the young people between the ages of 12-18. This is a critical time for a young person to try smoking. Idle time does not do anyone any good.

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UOI Program update page...

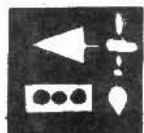
Each month, the program directors within the Union of Ontario Indians are instructed to provide or ensure staff provide short news items to the Anishinabek News.

These information pieces help the readership, and the communities the UOI represents, understand upcoming issues and the relevance of particular events.

As you can see, everyone's waiting for the Fall season to turn over a new leaf.

However, this doesn't include the Health Program...I'm still catching up on their profiles...two in my file.

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Healthy Idea

People who received blood transfusions between 1978-85 urged to test for HIV

TORONTO — Dr. Richard Schabas, chief medical officer of health for Ontario, is urging all those who may have received a blood transfusion or blood products from 1978 to the end of 1985 to go to their doctor and be tested for HIV (human immunodeficiency virus), the virus that causes AIDS.

"The Canadian Red Cross began testing all blood donations for HIV in November 1985," says Schabas. "There is a risk that anyone who received a blood transfusion or blood products before that time may be infected with HIV."

A study of young cardiac patients who received blood transfusions at the Hospital for Sick Children between 1980 and 1985 is underway. Initial results confirm there was a risk of receiving infected blood during that period. Infected patients have been identified who are asymptomatic and had not been tested for HIV before.

Not everyone who has surgery receives blood or blood products. Anyone who is unsure should talk to his/her doctor.

When asked about checking a patient's hospital record to see whether transfusions had been given,

Schabas explains it may be more practical to just go ahead and be tested.

"If there is any doubt," he says, "the person should be tested for HIV. Although the risk is small, it is there. People who are infected should know so they can get appropriate care and support, and so they can ensure they do not pass the virus to others."

Schabas stressed that this is not new advice. "Since 1985, we've been advising people who have had transfusion to be tested," he says.

"Our concern is that some people didn't know that they received transfusions and so they haven't been tested."

People who had transfusions before 1986 and have already been tested do not have to be tested again, unless they have been involved in activities that could expose them to the virus, including sexual intercourse with an infected person, sharing needle to inject drugs or other substances.

The HIV test is available through doctors, public health clinics, and anonymous HIV testing sites across the province. For more information, call the AIDS hotline at 1-800-668-2437 or your local public health department.

Two paths of justice reform, only one result good enough

By Elena Pezzutto

Ontario Native Justice Committee

Due to a variety of factors, it is felt by Aboriginal peoples that judicial reform must proceed simultaneously along two paths. The first of these paths is directed toward reform within the existing system. The second is directed to creating separate Aboriginal-controlled justice systems.

Although reforms to the existing system are worthwhile and necessary, especially in the short-term, Canada's Aboriginal peoples do not think that this approach serves their long-term needs and aspirations, despite it being the heavily favored approach by those who are non-Aboriginal.

Aboriginal peoples, of course, prefer the second path. At the very least, we expect that any reform initiatives undertaken along the first path will assist in the eventual development of the infrastructure framework upon which a separate system will be built.

Our preference for a separate Aboriginal-controlled system of justice is predicated upon a number of presumptions. The most important of these is our unshakable conviction that many of the problems currently being experienced by Aboriginal peoples are directly related to the history of colonialism which we have experience, and continue to experience. This history has resulted in a lack of control over our own destiny, which has resulted in the long-standing, socio-economic plight of Aboriginal peoples.

It is no secret that Aboriginal people generally have a lower average level of education, fewer marketable skills, and a higher rate of unemployment. In some cases, the rate of unemployment on reserves is greater than 90 per cent. The infant mortality rate for Aboriginal children is twice the national rate, and the life expectancy of those children who live past one year is more than 10 years less than for children of the Canadian population as a whole. The rate of violent death among Aboriginal people is more than three times the national average, and the overall suicide rate amongst First Nations peoples is more than three times that of the total population. Most distressingly, in the 15 to 25 years of age bracket, the suicide rate is more than six times that of the total population.

In terms of the Canadian prison inmate population, studies indicate that Aboriginal offenders come from backgrounds characterized by a high degree of family instability. They have usually had a great deal of contact with various social services and criminal justice agencies. They show a high incidence of having been sexually abused, and many come from single-parent homes, or have experienced family problems and foster home placements. The majority of Aboriginal offenders within the system usu-

ally have long criminal records, both as juveniles and as adults.

It is not only the heartbreak of youth suicides with which we must cope, but we must also confront and deal with serious problems of alcohol and substance abuse - practices rooted in deep-seated feelings of worthlessness and despair over the lack of ability to control one's life. Spousal assault, and the physical and sexual abuse of children are also behaviors rooted in attempts to be "in control", albeit in profoundly pathological ways, over one's situation.

In addition, and the cause of associated problems, many Aboriginal people today are suffering the emotional aftershocks of deeply disturbing residential school experiences, where they were often sexually and physically abused by people who had total control over them.

By the will of these institutions, Aboriginal children were torn away from their families and communities, and were, more often than not, deliberately taught to hate themselves and the culture from which they arose.

The legacy of self-hatred and the deep seated feelings of shame which the residential school experience has imparted, as only one of its many negative consequences, the development of deeply dysfunctional individuals and, thus, dysfunctional families in our communities.

It is our profound belief that the ability to control our destinies, and the empowerment that comes from being in control of those destinies, is crucial for the success of our endeavor to bring healing to our communities. This endeavor must include control over the administration of justice, since it is patently clear that the existing system is, for a variety of reasons, simply not working for us.

If we accept the logic of the above argument, which says that our current plight is causally related to the legacy of colonialism, we are led inexorably to the conclusion that control over the administration of justice, which is absolutely essential and central to any concept of self-government worthy of the name, must also be in our hands. It is, for us, a large part of what self-government is all about.

This belief is reinforced by the reluctance of the dominant society to formally relinquish its control over the administration of justice in Aboriginal communities, and is interpreted by us as being indicative of the validity of our contention.

Thus, while we are prepared in the short-term to follow the first path of reform, that of adjustment to the existing system, in the long run, our goal is to develop our own parallel systems of justice - systems of justice that are formed by our own cultural values, norms, and mores.

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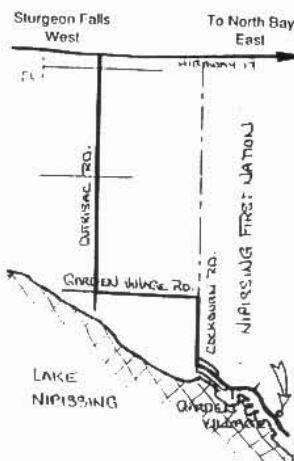


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Native Youth Olympics a blast

By Nikki George

And the-r-r-r-r-e off! What a great start for Blue Diapers. ON the outside and gaining is Pink Ribbon. Red Bonnet is coming up from behind challenging the Green Bib for third. Oops Yellow Booties has taken a tumble and is out of the race. Blue Diapers has been distracted and is returning to the starting line. Pink Ribbon is out for a change. It's neck and neck for Red Bonnet and Green Bib and the winner is...

It was Kettle and Stony Point's turn to host the second annual Native Youth Olympics. The youth, ages crawler to eighteen years

hailed from these First Nations:

Moravian town, Chippewas of the Thames, Walpole Island, Munsee-Delaware, Oneida, Kettle Point, and the Namerind Friendship Centre.

The youth each had their own comments about their day and why they were there:

"to support our reserve or team"

"gathering together"

"meeting other reserves"

"doesn't matter whether we win or lose,

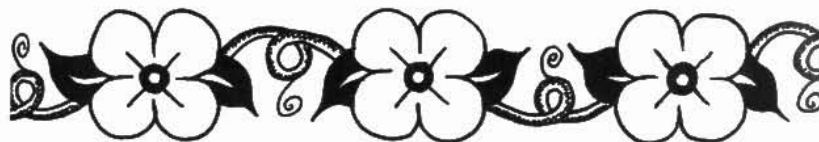
it's good to be here"

"good exercise"

"people support you and it gives you confidence"

The enthusiasm never ceased. The supportive crowd of parents, coaches, and onlookers were always positive and encouraging while cheering on their team.

An ambience of friendship and comraderie prevailed. Whether you came first or last was not the focus of the day. It was the shared laughter, excitement and new found friends that created a sense of belonging and purpose for these youths. The good memories that last forever.



Teacher looking for Native pen-pals

Dear Editor:

Hello! I am an Intermediate teacher of Grade 7/8 Canadian history. Our first unit focuses on Native Studies.

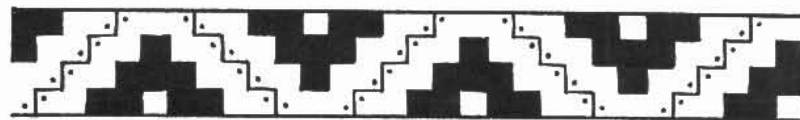
I am keenly interested in initiating a pen-pal exchange between my students and their native peers.

Would your organization be able to provide me with further information that could lead me to a school, perhaps, that might be interested in this student correspondence.

I look forward to hearing from you at your earliest convenience as I would like to start the program as soon as possible.

Thank you for your time and assistance in this matter.

Sincerely,
Shelley Gault Coombes
Steele Street Public School
36 Steel Street
Barrie, ON
L4M 2E7



Legislation smooths environmental disputes

The new federal Environmental Assessment Act, which replaces the Environmental Assessment Review Process, contains provisions that could shift environmental conflicts from emotion-charged, drawn-out hearings to the negotiating table.

Environmental mediation experts Glenn Sigurdson and Gerald Cormick of the CSE Group (Vancouver, Victoria, and Seattle, Washington) assisted with the mediation provisions of the Act, and recently worked with provincial, territorial and national Round Tables to develop a guide for the use of negotiation and mediation in environmental conflicts. That guide will serve as the framework for

applying dispute resolution procedures. Sigurdson is counsel to the Vancouver law firm Douglas, Symes, and Brissenden, while Cormick teaches at the University of Washington.

Both Sigurdson and Cormick will discuss the implications of the Act's new provisions at a course called Advanced Environmental Conflict Resolution, to be held at The Banff Centre for Management on Sept. 19-24, 1993. Participants will learn negotiation and mediation techniques that can result in mutually-beneficial agreements. Techniques that may make long, heated battles less likely. For info, call the Banff Centre at (403) 762-6100.

EDUCATION

You're not the first Aboriginal student

In September students begin or return to college or university and it might be useful to see how others have fared while studying.

Aboriginal adults have been enrolling in colleges and universities at an unprecedented rate in recent years. Yet little is known about the needs of these post-secondary students and the experiences they have while studying. A recent study conducted by Dr. Ron Common of Brock University and

Dr. Lorraine Frost of Nipissing University was designed to acquire some of this information. Post-secondary students were contacted and asked to complete questionnaires. Some of the important findings of this study are as follows:

When the post-secondary students were asked about their teachers and the classroom environment, about 75% reported that the classroom environments were friendly and that the

teachers were helpful and willing to spend time with them. However, nearly half of the students felt that their teachers did not really understand them, while only 20% of the students felt that the teachers had helped them with personal problems. While it is not really the role of the teachers at colleges and universities to provide personal counselling, students do not perform well in their studies when they are dealing with

problems in their personal lives. In these circumstances quality counselling services become critical.

The students were asked to appraise the counselling services available at the college or university they attended. Most students rated their services positively, stating that the counsellors were helpful and that they really listened to them. About half of the students, however, felt that the counsellors did not have enough time to see them. Research conducted in the United States by Dr. J. Brantford ("To Be Or Not To Be: Counselling with American Indian Clients", *Journal of American Education*, May 1982), has determined that Aboriginal students at all levels of study do not use existing counselling program and are twice as likely as non-Aboriginal students not to return after the first session. However, counsellors in colleges and universities are usually not Aboriginal persons. Half of the students who responded to the survey stated that they would prefer an Aboriginal person for counselling purposes.

When questioned about friendships that they had developed at school, most of the post-secondary students reported that they had developed many friends and that they could talk over their problems with these friends. As only 20% reported that their friends were mainly other Aboriginal persons, it appears that

post-secondary students form close friendships with students from other cultural backgrounds. Over 80% of the students felt that the other students at the college or university accepted and respected their culture. In general, it appears that Aboriginal students enjoy good relations with the rest of the student body.

The students were asked a number of questions regarding the funding of their studies. Most students indicated that they knew how to access funding and had had no difficulty acquiring financial support. Over 90% said that without INAC funding, they would not be able to attend school. Half of the students reported that they were short of money, with 35% indicating that they had to work part-time in order to get along. Just over 40% of the students said that they needed to learn to budget their money.

When asked why some students drop-out, two reasons were cited most frequently, workload and lack of money. Other reasons, from most to least frequently mentioned, were pressure and stress, personal problems, family issues, lack of interest, lack of counselling, culture shock and alienation, loss of goal and medical problems.

In conclusion, Aboriginal students seem to enjoy their college or university classroom experiences and make friends with other students from a variety of backgrounds.

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(More dates in future - Call us for details)

The classroom instruction portion of the survival course will be held at the Canadore School of Aviation Campus, Hwy. 11 N. North Bay, ON. The practical portion of the survival course will take place in a heavy forested area near the Heliport. Training candidates will be transported to the survival site by Canadore helicopters.

NOTE: Courses and training can be tailored to the special needs of your particular organization.

For additional information contact Colin Sullivan at Canadore College, Heliport Campus, P.O. Box 5001, North Bay, ON P1B 8K9, (705) 472-7188 or Fax: (705) 495-3577 or Sgt. Patrick (Paddy) Mercer, Search and Rescue Technician, Canadian Armed Forces, 2436 Peterson St., R.R.5, Trenton, ON M8V 5P8, (613) 394-2157.



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Canadore College Orientation

A new year is about to begin at Canadore College. For the students experiencing his or her first year of college, it is an exciting and sometimes scary encounter.

That's why the Canadore College Students Representative Council is organizing several events to help ease the transition into college life. Events scheduled are a Video Dance Party on Sept. 11, a Slo-Pitch tournament Sept. 17-19, and the big event for September, the Fall Fling. The Fling is to be held at Memorial Gardens in North Bay and performers scheduled are the Skydiggers, The Waltons, and the Hard Rock Miners.



Anishinabek Career Centre



Career Centre Profile # 2

New Survey Technician mapping out her future

By Laura Dokis

The Anishinabek Career Centre congratulates Tracey Pawis of the Wasauksing First Nation for successfully reaching her career goal of Survey Technician.

During high school Ms. Pawis worked in an office setting and realized that this career was not for her.

"I found I accomplished a high grade in mathematics and enjoyed the outdoors," says Ms. Pawis. After meeting with her Guidance Counsellor decided to enroll in the Survey Technician Program offered at Georgian College in Barrie. It involved three years of practical and co-operative work.

Ms. Pawis credits co-operative work with giving her "the motivation to do well..." and confidence that she could do the job for which she was hired. And she points out that there was an added challenge of being

a woman working in this field. During her education, one year was dedicated to the arrival of her first child.

"Feel good about what you are doing and do the best you can do," Ms. Pawis tells students. "Research with people who have jobs that you are interested in and visit nearby colleges or universities. Also, speak with a Guidance Counsellor at your school, it worked for me."

In the future, Ms. Pawis sees herself continuing her education by completing commission for Canada Land Surveyor at the University of Toronto. "Having my diploma has given me great satisfaction and has given me a push to strive for more education and knowledge."

If you would like information about a career as a Survey Technician, contact the Anishinabek Career Centre at (705) 497-9127.

Alderville First Nation College and University Graduates

Jason Bigwin, Travelers Counsellor (2 year diploma)
Julie Bothwell, Native Child and Family Worker (2 1/2 yr.)
Alisa Blaker, Business Administration (3 yr.)
Jacqueline Crowe - Bachelor of Education (1 yr.)
Hal Gray - Native Early Childhood Education (2 yr.)
Valerie Jacobs - Developmental Service Worker (2 yr.)
Katherine Marsden - Honors B.A. in Sociology (4 yr. Degree)
Wesley Marsden - Bachelor of Law (3 yr.)
Cynthia Murray - Honors B.A. in Psychology (4 yr.)
Adria Newton - Dental Assistant (1 yr.)
Julie Simpson - Nursing (3 yr.)
Janet Smoke - B.A. in Native Studies (3 yr.)

College and University Awards Academic Achievement Award:

Alisa Baker, Jacqueline Crowe, Hal Gray, Valerie Jacobs, Katherine Marsden, Cynthia Murray, Adria Newton and Julie Simpson

Strategic Studies Award:

Ryan Bigwin - Top Marks, Darrin Pennell, Reese Simpson

Top Achievement Award - College:

Alisa Baker, Hal Gray, Valerie Jacobs

Top Achievement Award - University:

Katherine Marsden

Chief Nora Bothwell along with the newly elected Councillors; Karen Beaver, Kenny Marsden, Randy P. Smoke, and Penny Crowe would like to congratulate all of the students in their outstanding achievements throughout this school year. We would also like to give our Education Counsellor, Nancy McDonald a special thank you for the support she has given Alderville in preparing for this special event.



ABORIGINAL STUDENT SERVICES

Coordinator: Monica McKay

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1993/1994:

- Student Orientation: Sept. 2/93
- Provide support and access resources for staff
- Form a student circle/group
- Access community services for students ie: counselling
- Peer support
- Liaison with Aboriginal community

20th annual contest...

Whitefish Lake homes judged on appearance

The 20th Annual Home & Garden Competition at Whitefish Lake First Nation was held on Aug. 11.

The contest was based on the overall appearance of homes, lawns, and flower gardens that many of the homes in the community boasted.

The dwellings and their exterior foliage were judged by Bill Murray, Environmental Health Officer from Sudbury, Marie Meawasige from the N'Swakamok Friendship Centre in Sudbury, and Kerry Mitchell from Forget-Me-Not Flowers in Lively.

The overall winners of the contest were Gordon and Kathleen Naponse in first place, Daisia and Olive Nebeionquit in second, and Terry and Jennifer Nootchtai in third.

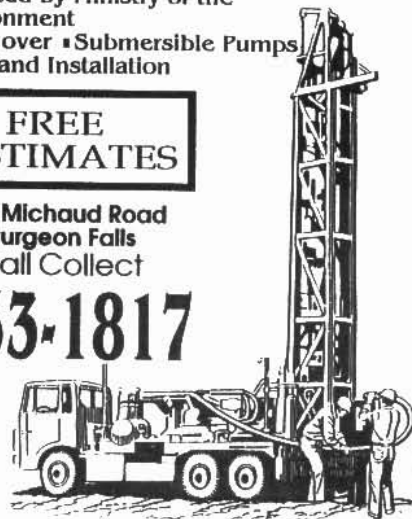
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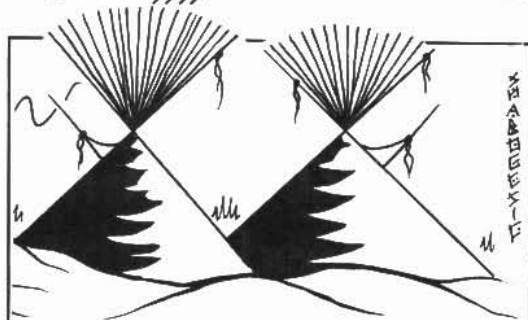
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Favourite room not in a house...

By Mike Carpenter

This room that I am describing is not a room in the true sense of the word. It is a space where wonderful things happen. This is a place where my mind goes when I am homesick. It is my wigwam.

My wigwam is located on the banks of the Attawapiskat river. My wigwam is built out of wooden poles, tied together at the top then shaped into a pyramid and covered with a white canvas. It has a small door where one must squeeze in to enter. This reminds me of a child coming out of her mother's womb, only reversed. It is as if I was going back in to relive the life of my ancestors.

Inside my wigwam there is a fireplace. The smell of smoke, burning wood and geese permeates the air. On a line running across the wigwam are various things hanging, depending on the time of year. During the spring and fall seasons geese are being smoked. In the summer moose or caribou hides are being smoked. The wigwam floor is made of spruce boughs which smooth down and make a soft green carpet on the ground. The smell of spruce boughs reminds me of Christmas.

The best part of my room is the atmosphere. It is the atmosphere of listening to the old kokums telling us stories. It is the atmosphere of listening to happy kids playing and laughing outside and every once in a while, the dogs barking and the wild geese honking as they fly over us. It is the atmosphere of hungry anticipation as we wait with empty stomach for the goose and bannock to cook. It is also an atmosphere of peace and quiet where our elders sit and talk as they watch and listen to the sparkling, crackling fire.

My wigwam is the place I want to be when I am troubled. It is the place where I hold and cherish good memories. It is also the core of my life and culture.

Adopted but not lost, "Whiteman by chance, ...Indian by choice..."

By Dave Morrison

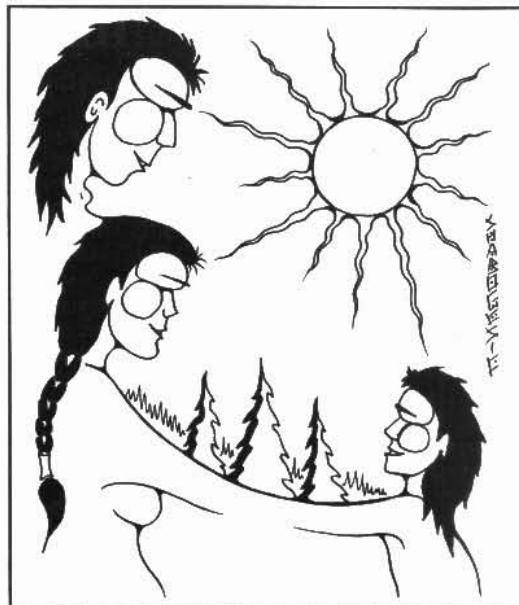
(This is the final segment of a three-part series sharing an adopted person's search and discovery of his natural, Native heritage and family... one of the good stories.)

...My Indian Dad is a survivor. A survivor of raising seven children while moving from one coast of the United States to the other in search of work.

He insisted that his family be with him; not an easy undertaking. He survived the "mush house" (Indian residence school); he survived the U.S. Army and he's a survivor from cancer. He has a youth to his spirit which always brings a smile to me. We both love to laugh because there's already enough to be down about without dwelling on it. Take care of business, but above all, enjoy life and living.

There was another little brother who died in a car accident in 1977. He'll never be forgotten because I "feel" he and I were somewhat alike. There's a sense of being cheated from not knowing him, but in a way, his spirit remains alive through the rest of my family.

I feel like the eldest brother who left for a number of years and then returned home. My relationship with my Indian family is one of great joy and love. I know I'm one of the most fortunate of our Creator's children in that I was accepted and welcomed to a beautiful family. There are other similar situations where the "return" of the



long lost child has not been a positive experience.

Today at 39, I'm an Indian child, having never been exposed to Indian culture. Until last year, I'd never even been to a powwow. I'm a Database Administrator at a large company in Rochester which employs some 38,000 people. There's a Native American Council (an employee network) with some 15 Indians, you might say there's a VERY small minority of Native Americans working here.

Every time I go back to the rez, I learn something more about the Indian ways from my nieces, nephews and my family. I study my heritage and attend socials, meetings and pow-wows. I'm learning and will probably never stop.

There is much I could

teach about computers and the ways of the corporate world, but all that can be learned in a university. Learning how to live as an Indian cannot be gleaned from a book. The mysterious feelings and unique views of the world make sense to me now after all these years. There appears to be certain behavioral traits in me which make me wonder if it's the Indian in me (even though I was never raised among Indians.) Is it possible there's REALLY a special spiritual core in all our people? I'm finding out there is.

The first half of my life was a whiteman by chance; the second half will be Indian by choice.



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Sports & Recreation

Curve Lake men big winners at Native fastball tourney

By George Manitowabi

Curve Lake's mens' team slaughtered Six Nations 7-0 to claim top spot at the the Ontario Aboriginal Fastball Tournament held at the Wausauksing First Nation, Aug. 20-22.

They blanked the Six Nations squad with awesome batting power, said Curve Lake coach Gary Williams.

"The hitting came through for us, our hitting was consistent all week," he said, citing their catcher Kevin Jacobs as one of the top contributors. "Our batting averages were high for this tournament calibre."

Another factor that aided Curve Lake was the pitching of Craig McCue and Nathan Coppaway.

When asked about future plans, Williams went on to add a tournament in Curve Lake on Sept. 18. As well, he is looking to enter a team in the Canadian Aboriginal Championships to be held in British Columbia.

If an entry is made, the team would be

the first to represent Ontario in that tournament.

"It would give ourselves something to shoot for, to play in that tournament," he said.

On the women's side, Alderville was edged by the defending champions from Tyendinaga in an 8-7 nail-biter.

The Alderville team that recently won their regional title included: Joanna Smoke, Penny Crowe, Tammy Gray, Kelly Umbel, Stacey Beaver, Bev Gray, Cheryl Kelly, Laurie Marsden, Alison Callacott, Connie Gray, Chrissie Gray, Gwen Beaver Crowe, and Babe Marsden as their coach.

Dave Rice, a member of the team that organized the Wausauksing event says the weather all weekend was good for the tournament.

He also commented on the task of organizing the competition, "It takes a lot of work to put it together. It's a big job."

Make sure your community's sports event is covered before and after the event.

**Deadline for news items is the 20th of every month.
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or FAX (705) 497-9135.**

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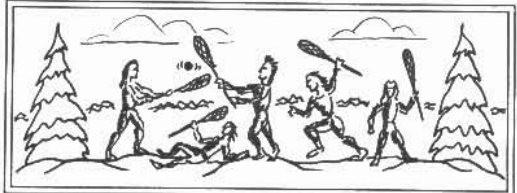
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Stan Trudeau first in West Bay run

WEST BAY — Eighteen runners registered for the First Annual Cross Country Run in West Bay. Out of the eighteen participants, fifteen completed the 10 kilometre course which began at the West Bay Complex and ended at White Fish Lake.

Refreshments and quality T-shirts awaited each runner at the finish line. Awards were given for first, second, and third place finishers in the various age groups of male and female entrants.

The results were as follows:

Males 8-12: Eugene Simon, Shesheganah, 1st

Males 13-16: Mark Peltier, Wikwemikong, 1st; Darryl Ense, West Bay, 2nd.

Females 17-30: Sara Beaudry, Sudbury, 1st; Lucy Corbiere, West Bay, 2nd.

Males 17-30: Greg Sampson, Shesheganah, 1st; Sundance, West Bay, 2nd; Gerald Debassige, West Bay, 3rd.

Females 31-45: Dorothy Peters, Scarborough, 1st; Judy Rice, West Bay, 2nd.

Males 31-45: Stan Trudeau, Toronto, 1st; Gerald Migwans, West Bay, 2nd; Grant Taibossigai, West Bay, 3rd.

Males 45-105: John Becker, Mindemoya, 1st; Alf Cowling, Mindemoya, 2nd.

The Grand Prize of \$1000 was awarded to Stan Trudeau, who ran the course in 37 minutes. The award for heaviest runners went to Dan Simon. John Becker took the prize for oldest runner.

This event, co-ordinated by Levi Debassige ended with a dance at the West Bay Complex, where a draw for a lawn tractor took place. The lucky winner was Mike Restoule of Little Current.

Special Thanks to the Trophy Donors:

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A sample portfolio and resume are available. highlights include the Union of Ontario Indians Fetal Alcohol Syndrome poster, various AIDS initiatives, and the Anishinabek Community Policing crest, among many others...including the popular Baloney and Bannock cartoons (to your right).

For a copy of the portfolio, or more information, contact:

Perry McLeod-Shabogesic
Garden Village, Nipissing First Nation
Sturgeon Falls, Ontario
Compartment 58
POH 2G0
or call, (705) 753-3725

Summer Experience Creates 39 Jobs for Native Youth

TORONTO - This summer, 142 Native communities and organizations across the province received \$294,222 in funding through the Ministry of Citizenship Summer Experience Program. A total of 158 jobs were created.

"The Summer Experience Program helps to provide Native youths, especially those who are in areas that experience high unemployment rates, with the opportunity to gain valuable job experience and skills that they can use in the future," said Ontario Minister of Citizenship Elaine Ziemba. "They are also contributing to the needs of the communities and helping to create a solid work force for the future."

This annual Ontario government hiring program provides funding to Native communities and organizations to hire Native youths between the ages of 15 and 24 years (both in and out of school) for a period of eight weeks during July and August.

If you have had a youth employed under this program and feel he or she has done exemplary work, let us know at the Anishinabek News. We'll be happy to mention any special young employees in our next issue. Call (705) 497-9127 or FAX (705) 497-9135.

Nolan book more than sports bio

Continued from Page 3

work, and we have to get to the grass roots where the problems are."

Raised in traditional fashion, spending many summers as a Native dancer and drummer, Nolan believes a person can mix the best of the culture and modern society and education.

"We can't go back to the 1800's, but there's a lot room to go forward."

However, he says healing at the community level must come first before progress can be made and the hunt for jobs can be successful.

One of Nolan's strongest memories goes back to his 16th year, his first year away from home. It illustrates how little regard is given by non-Native Canada to the differences between

the cultures.

Nolan recalls nights in Thunder Bay - it could have been a million miles away - and he was alone, scared and had too little support. And, as one of the bigger and tougher players, it was ironic that he was left to cry at night.

But the only shameful part is how the hockey organizations recognize the culture shock that greets their young European recruits, without giving their Native players a second thought.

"The European players are provided all kinds of opportunities to adjust, but when we come from the reserve, they don't give us the time of day."

Les Couchie, manager of the Anishinabek Career Centre, is the one who en-

couraged Nolan to allow the book to be written, and he appreciates the role the 35-year-old plays within the Native community.

"We were looking for someone that is truly a leader. Ted is living his dreams and wants others to do the same."

During the 1993-94 winter, the book's author will be interviewing those who know Nolan.

If you can help with any information, please contact:

Bill Steer, Box 722, Mattawa, Ontario, P0H 1V0, (705) 476-4435, or Les Couchie, Anishinabek Career Centre, Box 711, North Bay, Ontario, P1B 8J8, (705) 497-9127, FAX (705) 497-9135.



Did you hear about the new music? They crossed "Country" with "Rap"... It's called "Crap".

Baloney and Bannock

By Perry McLeod-Shabogesic



My wife said "NO".

Job Opportunities



Anishnawbe Health
TORONTO

Employment Opportunity for Physician

A unique opportunity exists for a physician to work in a dynamic and innovative urban Aboriginal health centre. The physician will be part of a health care team that includes Traditional Healers, Elders, nurses, street workers and counsellors. The position is available November 1, 1993.

Anishnawbe Health is a culture-based Native health centre located in downtown Toronto. We are an innovative community health centre with a holistic approach to health, addressing the mental, emotional, physical and spiritual needs of each individual. Traditional healing approaches play a primary role on our health centre. Traditional healers, elders and teachers are available to the community and for consultation with staff. They conduct healing ceremonies, sweat lodges, healing circles and provide counselling to individuals, families and couples.

Other programs and services include AIDS prevention, anonymous HIV testing, Street Patrol, medical care, counselling, family support, community outreach.

Anishnawbe Health has a staff of 30 and is governed by a nine member Board of Directors elected from the Native community. Ongoing training and development of staff and board members is both encouraged and facilitated. Because we are a culture-based organization, we are committed to providing regular in-service staff development with a strong focus on tradition teachings as a foundation for our work with the community.

Physician Responsibilities:

The physician will be expected to use a holistic assessment and healing approach in providing primary health care to Anishnawbe people. He/she will be expected to work closely with our traditional healers and elders and to make full use of their unique skills and expertise, i.e., consultation about patients, referrals for treatment, and follow-up.

The physician will work closely with all other staff at Anishnawbe Health and participate in case conferences, treatment planning, program planning and evaluation. The physician will be expected to develop recommendations for healing programs that are culture-based and based on the unique needs of our clientele.

The physician will actively promote and advocate greater understanding and acceptance of traditional Anishnawbe healing approaches amongst Western medical practitioners who are treating Native people, e.g., hospitals.

Record-keeping, report writing, as well as advocacy on behalf of clients also form part of the physician's responsibilities.

Qualifications:

- Maintains licensing requirements as defined by the College of Physicians and Surgeons of Ontario;
- Three to five years experience in a community health setting
- Demonstrated ability to work in a multi-disciplinary setting;
- Previous experience working with Native people in an urban setting;
- Demonstrated knowledge of the political, historical, economic and social realities of Native people;
- Commitment to traditional values, and knowledge of Anishnawbe healing approaches;
- Demonstrated knowledge of, and commitment to providing, culture-based health care to Native people;
- Commitment to own personal healing; ability to speak a Native language (Cree, Mohawk, Ojibway) is an asset.

Salary and Benefits:

Salary depending on experience, from \$80,295. to \$117,750.
Excellent benefits package; coverage of malpractice insurance
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Please submit your curriculum vitae,
including three references, by October 15, 1993:

Shirley Morrison
Program Manager
Anishnawbe Health Toronto
225 Queen Street East
Toronto, Ontario
M5A 1S4

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Post-Secondary Development Staff Person

- to work with U.O.I. Education Secretariat Staff in development of Aboriginal Controlled Post-Secondary Institutions.

DUTIES:

- consult with member First Nations as to desired: linkages with existing institutions, institutional arrangements, charter applications,
- conduct a Needs Assessment for identification of skills required, manpower forecasting, identification of potential clientele, development of admissions policies,
- function as U.O.I. representative in some existing provincial post-secondary institutional Native Advisory Committees,

DURATION

- a 10 month term appointment with possibility of extension depending upon funding.

QUALIFICATIONS:

- as the position involves extensive travel, a driver's license is required
- post secondary diploma, degree or equivalent
- Anishinabek language an asset

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Apply to: Education Program, c/o Union of Ontario Indians, P.O. Box 711, North Bay, Ontario, P1B 8J8

Closing Date: September 17, 1993

JOB OPPORTUNITY

Anishinaabeg Language Consultant

The WCC requires a consultant who will co-ordinate First Nations Language programs for schools which offer Aboriginal Language programs in the Anishinaabeg Language. This is a full time position consistent with WCC personnel policy and subject to annual parliamentary appropriation of funds.

Responsibilities:

- liaise with First Nations communities and agencies who provide Anishinaabeg Language programs;
- conduct in-service activities at local and regional levels;
- provide expertise to Anishinaabeg Language teachers in developing and teaching courses;
- identify resource materials;
- participate in First Nations Language networks with and on behalf of the First Nations we serve and the Teachers we assist;

Qualifications:

- knowledge of the Ontario educational system and First Nations culture;
- experience teaching Anishinaabeg language as a Second Language using current teaching methods;
- excellent communication and interpersonal skills;
- willingness to travel extensively, a valid Ontario driver's licence and current auto insurance;
- some post-secondary education.

Salary: Negotiable

- Resume should be received no later than October 1, 1993 at 4:00 p.m.
- Applications will be screened on October 8, 1993.
- Interviews times and dates will be notified by telephone.
- Job Descriptions may be picked up at the Woodland Cultural Centre.

Send to: Attn: Amos Key
First Nations Language Program
Woodland Cultural Centre
184 Mohawk Street, P.O. Box 1506
Brantford, ON
N3T 5V6
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(616) 698-6788
(616) 245-1359

Sept. 4-6
Mountain Eagle
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Sept. 11-12
North Shore First Nations
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Otter, Northern Wind,
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Sayers (705) 759-0914

Eye-Twister

Answers from
puzzle on Page 5

Seven differences:

- 1) one star missing
- 2) the bull ate one of the cattails (missing on right)
- 3) eye on moose
- 4) bull's beard went gray, poor guy
- 5) extra cattail on the left side
- 6) two extra ribs
- 7) two stars are sparkling



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*Beginning Sept. 1, 1993, those who have advertised for six months or more
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For more information, contact Dave Dale or George Manitowabi,
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Deadlines: September (Aug. 27), October (Sept. 24), November (Oct. 22)

Subscriptions cost \$25 for 13 issues.

For every subscription, \$5 goes toward the UOI's Native rights defence fund.