

# ANISHINABEK NEWS

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**Turn to Page 4 for details...**

## Honouring Leaders...

The Anishinabek News could find no better photo subject for the October front page than Union of Ontario Indians Robinson Huron Regional Elder Flora Tabobondung, born Jan. 6, 1921, former Chief of Wasauksing First Nation for an amazing 27 years. Dave Dale Photo.  
*But there's more to the story, See Page 2.*



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Details page 4

## Charges against Aboriginal harvesters wasting time and money, says UCCM

By Dwayne Nashkawa

GORE BAY - Operation Rainbow represents "an abuse of state power", while wasting time and resources, said the United Chiefs and Councils of Manitoulin Island recently.

The Tribal Council made the charge as court proceedings began for more than 20 fish and wildlife harvesters at Gore Bay, most of whom are Ojibway or Odawa Nations residents on Manitoulin.

"If the money Ontario has spent on this investigation had been dedicated instead to negotiations, we believe that the issues would already have been resolved," read a press release prepared by the UCCM.

Six years ago, more than 30 Ministry of Natural Resources Conservation Officers began the largest hunting and fishing sting in the history of Ontario. By the winter of 1990, more than 360 charges had been laid and more than 30 people were arrested.

"These cases are of great interest to all Natives on the island," said Robert Debassige, Director of the UCCM.

On Sept. 12 the cases finally went to trial at the Gore Bay Curling Club. The facility was required to fit the large number of defendants, CO's and "more than 140 people who travelled from all over the island to lend their support," said Debassige.

It was soon evident, however, that the curling club just wasn't big enough for the proceedings. The court room was packed with people and about 15 people waited outside. Approximately 30 extra seats were added so that the CO's would have a place to sit.

However, not very much happened on the first day of proceedings.

"A few charges were withdrawn and most of the cases were spread to different days, times and locations," said Ken Dokis, Coordinator of the Union of Ontario Indians justice project. "Some of the cases will be held in the morning, some in the afternoon and some will take full days."

The court was asked by the UCCM to move the trials to the West Bay community centre,

which would accommodate everyone and allow the cases to be held all in one place, cutting down on staff and dealing with the issues as a whole. Also, one lawyer requested his clients cases be heard first, because his arguments were based on Supreme Court precedents regarding Aboriginal and Treaty Rights, etc.

Neither request was approved.

The UCCM has a firm belief that this matter should have been resolved through negotiation and that federal and provincial regulations about fish and wildlife were instituted without any thought about the rights or treaties of First Nation's members of Manitoulin Island.

"We have made every reasonable effort to engage the province and our communities in substantive discussions, and to encourage an atmosphere in which resolution might be found...but Ontario has not yet indicated a willingness to take the path of reasoned dialogue," said the UCCM press release.

*More coverage, and in-depth background in November.*

## Behind the Cover Photo

The Anishinabek News felt compelled to find an interesting photo subject for our front page this month. We could find no better than Union of Ontario Indians Robinson Huron Regional Elder Flora Tabobondung, born Jan. 6, 1921, former Chief of Wasauksing First Nation for 27 years.

The next step would normally be to feature her amazing accomplishments as an exceptional leader and advisor. However, we didn't want to rush such an important article.

As we discussed the topic, we realized that all the past and present leaders of the Anishinabek Nation, Union of Ontario Indians, should be honoured for their contributions.

At that point, we decided to prepare for a huge, special publication in January 1995, documenting Elders and leaders - and as many as possible.

Call Bob Goulais with your photos, features and historical information at (705) 497-9127 or FAX and mail information to the address on Page 4.

## Help fight media ignorance

The media may be covering stories of Native rights and conflict this hunting season, with numerous mention of the Williams Treaty, the Supreme Court, and more. Watch for bias and poor journalism and send copies of it to the Union of Ontario Indians. See Page 4 for an address, and November's issue for facts.

## Lands administration being "scoped" out by UOI

For several years, First Nations and the Federal Government have discussed changes to First Nation land administration. In 1993, the Chartered Land Act was largely rejected across the country by First Nation members who felt it did not offer sufficient protection for their lands, resources and Aboriginal and Treaty rights.

INAC has announced a new exercise to explore the realization of First Nation jurisdiction over lands. Joe Miskokomon has been contracted to coordinate this specific initiative to review and make recommendations to the First Nations and the Government of Canada.

The Board of Directors of the UOI has agreed to participate in this exercise to identify the key areas of concern and the necessary scope of First Nation land administration.

The two most important issues that must be addressed in considering First Nation land management are:

- 1) building sufficient First Nation capacity for effective administration
- 2) First Nation jurisdiction and self-determination and the ongoing fiduciary responsibilities of the Federal Government through legislation to replace the Indian Act.

## Nipissing Honours Heros

On Wednesday, Oct. 12 at 7 p.m. the Nipissing First Nation will be hosting an "Appreciation Night" to honour some of their community members who, through a combined effort, saved the life of Robert Couchie from a burning car on August 6, 1994. Robert is the son of Carolyn and Sergeant George Couchie.

This function will be held at the Nipissing First Nation Community Centre in Garden Village.





Mississaugas of Alderville Chief Nora Bothwell stands beside Assembly of First Nations Grand Chief Ovide Mercredi during the opening ceremonies of Alderville's new Community and Child Care Centre Sept. 10. For more on the opening ceremonies and photo of the centre, see Page 6. Also, Chief Bothwell was recently selected by the Union of Ontario Indians' Southeast Chiefs to be the Regional Chief for the UOI Board of Directors, and Mnjikaning (formerly Rama) First Nation councillor Arnold Ingersoll was selected as the region's UOI board member.

Bob Goulais Photo

## Ojibway Cultural Foundation holding fundraising event Oct. 22

The Ojibway Cultural Foundation will be holding two fundraising events in the month of October to help in the construction of a new community centre on Manitoulin Island.

Saturday, Oct. 22 is the date set for "An Evening with the Dreamcatchers, a gala fundraising banquet." The key speaker will be National Chief of the Assembly of First Nations, Ovide Mercredi. Other prominent guests will be Gordon Peters, Regional Chief of the Chiefs of Ontario, Violet McGregor, Chairperson of the Elders Advisory Council and Glen Hare, Chief of the West Bay First Nation. The

Foundation was founded in 1974 with the objectives of preserving, reviving and strengthening Anishinabe culture and traditions. The new centre will help that process by establishing a permanent site where people can meet and learn about their culture. Mary Lou Fox, Director of the Foundation, said the facility "will play an important role in increasing the awareness and pride of our young people."

"It will give us a focus and incentive to retain our precious cultural roots as well as a solid base from which to develop our dreams of the future," added Ms. Fox.

The Oct. 22 banquet will feature traditional Native dishes as well as an art auction featuring works by popular Native artists and craftspeople.

Tickets are \$125 each or \$1,000 for a corporate table seating 10 people and the event takes place at the Hotel Plaza II in Toronto.

The gala follows a "Catch a Dream" bazaar that took place on Oct. 1 at the Native Canadian Centre in Toronto. Native storytellers, musicians, artisans presented, and a sweetgrass ceremony and "healing workshop" were among the events scheduled.

## Aboriginal Achievement Award nominations deadline Oct. 16

A Canada-wide call has been issued for nominations for the 1995 National Aboriginal Achievement Awards. The deadline date to receive nominations is Sunday, October 16, 1994.

Entering their second year of existence, the National Aboriginal Achievement Awards are an awards system that recognizes Aboriginal individuals for their outstanding career achievements in occupational areas.

In total, twelve occupational awards, plus one lifetime achievement award will be bestowed upon Aboriginals of Metis, First Nation and Inuit ancestry who have reached a significant level

of achievement in their respective professions. Nominees must be alive and reside in Canada. Anyone can nominate an achiever.

Nominations can be made in the following award categories: Agriculture, Arts and Culture, Business and Commerce, Community Service and Development, Education, Energy, Environment, Fisheries, Forestry and Natural Resources, Health Services, Heritage and Spirituality, Housing, Law and Justice, Lifetime Achievement, Media and Communications, Medicine, Public Service, Science and Technology, Social Services and Sports.

The "achievers" will be selected by a twenty-one member jury comprised of distinguished individuals from a wide variety of regions, disciplines and activities. The 1995 jury is represented by the following people: Dr. Irwin Antone, Everette Bear, John Kim Bell, Thelma J. Chalifoux, Premier Nellie Courmoyea, Cindy Kenny-Gilday, Jean Cuthand Goodwill, Calvin D. Helin, Jonah Kelly, Yerna J. Kirkness, Rosemarie Kuptana, William Lyall, Rob Mason, Mildred Milliea, Judge Graydon Nicholas, Ted Nolan, Alanis Obomsawin, Albert C. Rock, Justice Murray Sinclair,

Continued on Page 5

## Joint Venturing with Aboriginal Business

Ramada Inn - Sudbury, Ontario

October 26, 1994

### The Vision:

This comprehensive one day Conference hopes to answer these questions:

- 1) How do we make possible opportunities reality?
- 2) What must business leaders do to connect investment & business interests in the north?
- 3) What are some of the potential opportunities for Joint Venturing with Aboriginal businesses?
- 4) How do we continue to inform ourselves on an ongoing basis of what the opportunities are?

### Industry Sector: The Information Highway

For many years the mining industry effected many lives in Northern Ontario. As we enter a new era where Native communities are taking control of their destiny, while moving towards business interdependence for economic growth, what challenges lie before the mining industry that would benefit both the industry and Native economy? The information age has been with us for at least decade. What does this mean for economic development in the north? What are the new business opportunities that have potential for growth and how does information technology support existing businesses?

### The Opportunities:

#### Economic Trends in Northern Ontario

What businesses are working now in the Native Community and can use further investment or partnering. What are some of the obstacles that business leaders and economic practitioners must overcome if we want to improve if we want to improve the Native economy and the Northern economy as a whole?

To anticipate where the opportunities will come from it is necessary to be informed on trends that might be occurring that affects the economy as a whole. The economic engines in the north or in economic terms, the primary and manufacturing industries, do impact on all businesses in the north.

### More Opportunities:

Practical examples on potential opportunities gives us an indication on the type of projects that are available in the north. What is out there now? The other considerations is maintaining a network to ensure that people are informed on opportunities.

### Listen to Speakers Such As:

Charles Fox, Nishnawbe-Aski Nation  
 Brian Davey, Nishnawbe-Aski Nation  
 Tom Davies, Regional Municipality of Sudbury  
 Joe Hare, Anishnawbek Nation  
 Don Tapscott, New Paradigm shift Learning Corporation  
 Willie Wilson, Fort Frances Tribal Council  
 Rosie Mosquito, Nishnawbe-Aski Development Fund  
 Honourable Minister Frances Lankin,  
 Ministry of Economic Development & Trade  
 John Wilson, Wing Construction  
 Catherine Swift, Canadian Federation of Independent Business

For further conference info & registration please call:

Donna Marshall or Lise Chabot at (416) 972-0212 or

Pauline Wakegijig at (416) 604-3344

Due to circumstances beyond our control, conference speakers may be changed

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Readers are invited to submit letters, articles, or photos for publication. All submissions will be re-

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Judy King, Oakville  
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# Canada's need for strong Aboriginal allies is not over

By Dave Dale

Quebec Referendum included, the clock is ticking as Aboriginal peoples throughout the world slowly gain international respect and official recognition. If they win this United Nations race against powerful, exploitive corporations, the world market vacuum may be turned down a notch - maybe stalling long enough to save the human race from itself.

This may sound outrageous to people who can't see past next month's bills, but environmentalists and Aboriginal Nations understand the urgency.

International law, macro economics and corporate financing rule - always have, always will. It's the quest for land, food and material possibilities that motivate political philosophy, moral rationalization and business deals (progress initiated by any one of the three, or all of the above).

Entire Nations are conquered these days by a stroke of pen and ink. Entire mountain chains, life-giving rain forests and oceans are no match for the money machine.

Case in point, Canada was born because the world market was hungry for Turtle Island's resources. The King and Queen of England financed, negotiated and made war to keep out powerful Nations. And they made deals with the Aboriginal Nations and "friends" to get the job done.

That wasn't very long ago.

And the terms and conditions have been argued ever since. It seems, to the treaty authors' descendants, that forever had a sunset clause - when Aboriginal people are pushed into the melting pot.

Cultural genocide, thankfully, wasn't completely successful. Believing this, the next step is to help each other recover and take a long, hard look at the big picture.

To begin, Canada exists on paper, only bound by legalities, mortgages and philosophical will. Easily defeating all of the above is an undercurrent and bottom line: when push comes to shove, the world market will move in to feed.

If there's paperwork to be done, so be it. Transactions will be made, or a "free trade". To outsiders, the deals should be neat and tidy, or messy if necessary.

Imagine for a moment, with John Crow deficit sound bites running through your head, Canada as a bankrupt entity forced into solvency. Consider for a moment who it owes money. Ponder on about what has been used as collateral.

If you struggle with these questions, stand by a Northern Ontario highway and count the full transport trucks heading south - and the empty ones heading north.

With that thought in mind, when it comes time for the 'banks' to divvy up the resources to the creditors, wouldn't it be conven-

ient for strong Aboriginal governments to be in place to say: "This land is not all Canada's. When it stopped fulfilling its treaty promises, we retained the right to reclaim our otherwise ceded territory. And international law will back us up."

Perhaps it's difficult to imagine Aboriginal Governments in full stride, making choices that will make economic and conservation sense. No doubt, they would feel the same global market pressures as any political body. True, Aboriginal society is in transition.

Yet, it's also clear that a major change in global order is just around the corner - it always is.

Canada's going to need some old friends with international clout to ward off powerful, over-crowded countries with pen and paper in their hands.

Native governments, such as the Union of Ontario Indians, are making progress and making connections with the international scene. In the U.S., the final touches are being put to a major United Nations-funded report on Treaty Rights and Aboriginal Sovereignty. It will be released in 1995.

These factors, and more, combined, should provide a foundation for change as we swing into the 21st Century.

Speaking of change, when Quebec separates from Canada, it will serve as a test case where might, right and the almighty dollar take each other on.

## Some people have too many feathered friends, I'd say

By Dwayne Nashkawa

I have been wondering an awful lot lately about the number of eagle feathers that are being presented to people. I am not saying that those who have received them are not deserving, but there are some people out there who are on their way to making an eagle pillow.

In the past the only way that a person would get an eagle feather was if they found one. And if you found one, the odds were pretty good that you deserved it. But now you can bowl a perfect game at the bowling alley and sooner or later someone will present you with an eagle feather.

Before an eagle feather was presented with a story about the eagle and its significance to us as Anishinabe people. Nowadays, you get a slap on the back,

a hearty "Well done!" and then your complimentary eagle feather.

I recently called a few people to discuss eagle feathers and their importance to Anishinabe people (something I shouldn't have been doing in the first place unless I had some tobacco and was face to face with that person) and I think they may have thought that I was trying to get a hold of one for myself. You can't blame these people for being hesitant about discussing the subject. It is something that shouldn't be discussed while you are spilling coffee on yourself.

There must be some people who are pretty upset with me by now for seemingly trivializing such an important ceremony, but remember that when you present an eagle feather without thinking about who you really honour with

the presentation, you trivialize the ceremony. The presentation honours the eagle, not the person receiving the feather.

Some people seem to think that these feathers are trophies. They are not. They are tools used in ceremonies that have a special purpose and significance and if you are honoured with one, you should know how to use it.

Unless some people rediscover the importance of the ceremony, its significance will be forgotten and the number of "bald" eagles will continue to grow.

This is a topic that I admit I don't know very much about so I would be pleased to hear some feedback about it - but please don't send me an eagle feather.





## Eye Twister

Find the 8 differences in the drawings below.  
Solution on Page 7.



## Election Results

### Sagamok Anishnawbek

Chief: Angus Toulouse

#### Councillors:

Jesse Hardisty  
Harvey Trudeau  
Anna Marie Abitong  
Russell Abitong Sr.  
Paul Eshkakogan  
Nelson Toulouse  
Gordon Bennett  
Peter Owl  
Martin Assinewe

Mary Ann Trudeau Elaine Jones



### Chippewas of Rama

Chief Lorraine McRae

#### Councillors:

Kenneth L. Snake  
Charles (Ben) Snake  
Arnold Ingersoll  
Margaret R. St. Germaine  
Shawn F. Williams

# Digging for the truth more than a dirty job

Bonnie Herrington - Pine

When the Editor asked if I would submit my thoughts to the Anishnabek, we had just finished a very thoughtful three hours musing on the roles and responsibilities of a newperson and I felt tapped out.

Newspeople have a flaw - that's not news. Some have many and so do we all, but our flaws are a tad more visible as writers and editors.

Our flaw is doubt. Unlike the politician, who struggles with the paranoia necessary to their political survival, we struggle with the truth and what we know to be true. Though you would think that these two roads are one and the same, often they are not.

Disseminating information for news writers in Indian land, often means a large amount of time must be devoted to creating trust relationships, so the writer can "walk the gentle walk" to gather on behalf of their readers.

It quickly becomes evident that those who have information scurry to define "confidential". To a newperson-in-denial, it is evidence of the powerful position that information "gatherers" possess, that works in opposition to building trust. I try to deny, but the fact of the matter is, information is a powerful tool. Therein lies the quandary, the puzzle, and the battle.

The newsletter, newspaper etc. become the "string" that ties each movement together. We pull, we buck, but more often we simply hang on, not unlike that

"Gladiator" game on TV, until "confidentiality" is a standard and not a whim.

Even though the pursuit of information may precipitate the move to define confidentiality, newspeople are not happy about the part they play. A cross to bear.



The second consideration newspeople encounter is the question of "balance", and this game is not limited to band office and my office, but it is limited to my judgement. Is the responsibility of the native journalist, to the "native" or the "journalist"? Consider that most news "homes" are fiscally tied to political organizations. How do you buck it?

In conversation, one editor did say that "when native people get a fairer shake in the media, I'll

talk about balance". Balance for that editor, means weighing the scales down on "our" side with a fingertip.

The mainstream cries "foul". I doubt either is right. But you and I know what happens when an editor "straddles the fence". Part of you hurts.

I used to be interested in promoting native people. But then, someone showed up to tell me that I was promoting the wrong native.

I used to chase down "hard news" stories, but then I was accused of being like the "mainstream" in presenting the "negative" about native people. Apple is what they called that.

Somewhere in the middle of all of this noise, is the wish to tie together a community by "sharing" the information that we all are entitled to: like how does membership work, what is the process for getting a housing allotment, who do I ask about how the band is investing "our" money, where can our children play, how much do I have to contribute to make things work, where do I "fit in"?

Consider me "renegade" for wanting answers. Consider me an "apple" for recognizing that my needs are not being met, and that I know that "no information" is not helping the community, but most of all, consider me because I am a "gatherer" of the feelings in our community, and they need to be informed, or told why they are not.

## Nominate an Aboriginal achiever

Continued from Page 3

Greg Tyszko, and Roy Henry Vickers.

The 1995 "achievers" will be presented with their awards at a special ceremony at the Queen Elizabeth Theatre in Vancouver on March 31st, 1995. This event will be televised by the CBC as a national television special on April 6th, 1995.

The National Aboriginal Achievement Awards are supported by the private and public sectors. CIBC and the Department of Indian Affairs and Northern Development are the lead sponsors, with generous support also coming from:

Canada Post, Air Canada, CBC, Canadian Heritage, Industry Canada, Health Canada, Human Resources Development Canada (The National Aboriginal Management Board and the Stay in School Initiative), Canada Mortgage and Housing Corporation, Department of Foreign Affairs and International Development, Department of Justice Canada, Environment Canada, Fisheries and Oceans, Natural Resources Canada, Natural Sciences and Engineering Research Council of Canada, Western Economic Diversification Canada, and the Province of British Columbia.

The 1994 Lifetime Achieve-

ment Award was presented to Bill Reid. Those receiving occupational awards for their exceptional contributions were: Susan Aglukark; Thelma Chalifoux; Nellie Coumoyea; Jean Cuthand Goodwill; Cindy Kenny-Gilday; Verna Kirkness; Rosemarie Kuptana; William Lyall; Ted Nolan; Alanis Obomsawin; Murray Sinclair and Art Solomon.

Nominations must be received by Oct. 16. To obtain the Official Nomination Form and further information, please contact the National Aboriginal Achievement Awards Secretariat at 416-588-3941.

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**ALDERVILLE****COMMUNITY NEWS**

The large crowd gathers to celebrate the opening of the new Alderville Community Centre. Over 200 people were on hand for the luncheon and to tour the massive building.

Bob Goulais Photo

## Mississaugas of Alderville open new community centre

By Bob Goulais

"This isn't just a victory by Chief Bothwell, this is a Victory for the entire community. The people of Alderville are making a statement to all First Nations, and governments across the country," said Assembly of First Nations Grand Chief Ovide Mercredi.

Over 200 people, along side Chief Mercredi, and Alderville Chief Nora Bothwell, opened a behemoth Community and Daycare Centre at Alderville First Nation Sept. 10. The community is near Rosemeath and Cobourg, Ontario.

"Our old community hall is really outdated," said Chief Bothwell. "There wasn't really a lot of things our kids could do. Now, with the community centre they have basketball, badminton, and volleyball."

The \$2 million community centre is an incredible structure and took a lot of work just to plan the architecture. Each cement

block in the gymnasium/hall was placed with care, and painted in the form of a traditional Wampum belt. The blockwork, and some of the contracting work was completed by band members and contractors from the community.

"Every person in the community had a role in the creating of the centre," said Chief Bothwell.

Each person that contributed was acknowledged during the ceremony conducted by Chief Bothwell.

"The former Chief and Council initiated the idea, and the youth and their parents of the community had a hand in the fundraising," she said, noting how the work never seemed to finish. "Last night at 2 am, the electricians were still here."

But probably the greatest part of the community centre will be the daycare facility and the amount of jobs and services it will create.

"We will hire nine people right off the bat," said the newly elected

Southeast Regional Grand Chief. "There are still 30 spaces in the daycare still left. In total there'll be 52 (daycare spaces)."

The centre will care for infants, toddlers and up to kindergarten-aged children. Each age group has their own room and includes a large kitchen ready to care for children.

The daycare centre will solicit speakers and resource people such as elders to bring the culture to these young children. They will also introduce the children to their language.

The community centre/gym itself is a very large room that will be used for sports. The centre is equipped for most indoor sports including basketball, volleyball, badminton, broomball, and floor hockey. The building also includes a kitchen and two boardrooms that will host the council meetings.

"When this idea came about we knew it would be a risk just like anything else, but it's a dream come true for us," said Bothwell.

The afternoon was capped off by Grand Chief Mercredi singing a traditional Cree song, and Nanigishkung drum songs. And a wonderful feast was prepared by the Alderville homemakers.

"Some First Nations (communities) can't have this, we're lucky to be able to have it (the community centre)."

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## Business fair benefits Native entrepreneurs at local NFNCC event

The Nipissing First Nations Chamber of Commerce had its first Business Fair Sept. 24, at the Garden Village Community Centre. More than 16 businesses from the First Nation participated in the day long event.

Approximately 100 people came through the doors and were eligible for free draws and door prizes donated by the participating businesses.

"The businesses thought it was really good. All the people I talked to said it was worth the trouble," said Rita Goulais, President of the Nipissing First Nation Chamber of Commerce and proprietor of Nipissing Native Arts & Crafts.

Although it was a very busy day for Rita, she enjoyed it and said that all the business said they would do it again.

"We're looking at doing Gift Show in November instead of us going out to one. Next time we'll advertise a little bit better," said Rita Goulais.

For Suzanne Goulais it was an opportunity to enlighten the community about her business and the misconceptions people

have about Anishnawbe business.

"People think I ran the business out of my house, so I had pictures of the building and I think a lot of people were impressed," said Suzanne, proprietor of Suzanne's Hair Design.

"I think it was good for the ones who showed up, even if they didn't have any pamphlets or anything they should have come to be seen," said Suzanne.

"It's good for business. I thought it was good for the ones that came. It gives people some idea of the businesses which are on the reserve."

Among those businesses that participated were:

Andy's Workshop, Aubertin's Woodwork, Cherrand Crafts, Chester's Shovelunch, Croxon Cosmetics, Leo Croxon Amway, Endaayang News, Ephrem's Bead Murals, Junior Achievement, Marilyn's Avon, Mirror Printing, Nipissing First Nation Minor Recreation, Nipissing Native Arts & Crafts, Ojibway Stables, Spence Rentals, and Suzanne's Hair Design.

## Nipissing to have lands returned

It has been a long time coming but Nipissing will soon have part of its land returned.

Nipissing First Nation, on the north shore of Lake Nipissing, has successfully negotiated the non compensation return of the unsold surrendered lands in Beaucage and Commanda Townships between North Bay and Sturgeon Falls.

The surrender of January 1907, was a land surrender that put approximately 67,651 acres of land up for sale. Nipissing lost all interest and title to those lands to Canada, to what is today known as the Pedley, Beaucage and Commanda Township. It was agreed at that time that Canada was to sell that land for the benefit of the Nipissing Band.

This tripartite agreement gives Nipissing the control and title over 35,687 acres of land. According to Chief Margaret

Penasse Mayer, the question of jurisdiction is now reaffirmed by Nipissing.

"The final agreement will settle a long standing issue between the Nipissing Band of Ojibways, Canada and the Province", said Chief Penasse-Mayer. "...There is no longer any question of jurisdiction, as it is no longer seen as crown land."

This is the second major land transaction of the Nipissing Band over the past year.

In March, the Nipissing First Nation membership voted March 19 to ratify a \$550,000 land claim of Laronde Creek, a 17 acres piece of land about 15 kilometre west of North Bay. This land was also part of the 1907 surrender but was not a bonafide deal. More than 83 per cent of the voters overwhelmingly gave their approval to the deal.

## NIPISSING COMMUNITY NEWS

### First Nations now controlling health services for themselves

The Dokis, Nipissing, and Temagami First Nation held its signing ceremony for the transfer of health services from the Medical Services Branch to its own collective health board. The Nipissing, Temagami, and Dokis Health Board will now take control of its funding and administration of health services.

During a ceremony Sept. 23, the Health Board members, representatives of Ontario and Canada signed the tripartite agreement, representing the first deal of its kind in Ontario. It was also a chance to unveil to the public the new Health Board logo, name and board members.

Kina-mno-maud-zhe-win, meaning "all of us in good health", is the name of the health board that will consist of members and elders from each First Nation.

"We are entering in a new era of providing health care to our three First Nations," said Dokis Chief Jack Restoule. "This is the first tripartite agreement under the government's medical services transfer."

This transfer took root in the early 1980s, when then Nipissing Chief Phil Goulais allied the health care services of Nipissing, Temagami, and Dokis, centralizing their collective health care management.

"The leaders of each community recommended that we should be all going in the same direction," said Goulais, present Indian Commissioner of Ontario. "Just the fact we're here suggests the Government of Canada is serious about the transfer of health services."

This accumulation and centralization of services made Nipissing, Dokis and Temagami the prime candidate to be the first health transfer.

"We now have a chance to take greater control of the most



Barry McKenzie of Temagami First Nation and member of the Kina-mno-maud-zhe-win Health Board signs health transfer agreement at Nipissing First Nation deputy chief Georgina Peltier looks on.

Bob Goulais Photo

important part of our lives," said Denise Restoule, negotiator and member of the Pre-Health Transfer Project. "We will now assume control over our community health services."

The services that will be transferred to the board include, Community Health Nursing, Administration, non-insured health benefits, and Drug and Alcohol

counselling and rehabilitation.

The Health Board has successfully negotiated over \$1 million which will be used to hire 16 new employees, including financial management and diabetes workers. The contribution agreements for the diabetes program and Brighter Futures has also been included in the transfer.

### Parry Sound Indian Friendship Centre ELIMINATION DRAW



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Monday to Sunday - 6:20, 8:20 and 10:20 P.M.

Daily Matinee - 1:00 P.M.

# Lost, Then Found

By Marie A. Stevens  
Nipissing First Nation

While I had wandered these many years,  
not knowing who or what I was,  
Lost, afraid and all alone,  
Without the gift of identity in my heart.

While I had wandered these many years,  
Not knowing where I belonged,  
Lost, afraid and all alone,  
Without the gift of family in my heart.

While I had wandered these many years,  
Searching for love, honesty and sharing,  
Lost, afraid and all alone,  
Without the gift of giving in my heart.

While I had wandered these many years,  
From coast to coast, far and wide,  
Lost, afraid and all alone,  
Without the gift of belonging in my heart.

While I had wandered these many years,  
Seeking for something I could not find,  
Lost, afraid and all alone,  
Without the gift of hope in my heart.

While I had wandered these many years,  
Wanting only to know and feel peace,  
Lost, afraid and all alone,  
without the gift of tranquillity in my heart.

All the while wandering, wanting and seeing,  
Needing all these gifts to make me whole again,  
Hoping to find love, peace, home and family,  
All there before me, all there within me.

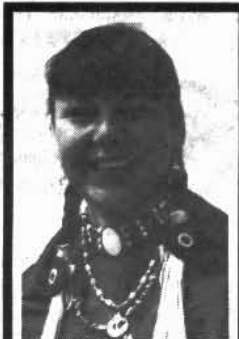
Always there, but not feeling, not loving,  
Always there, but not knowing, not giving,  
Always there about me, within me, me, me, me...  
my heritage, my culture, my heart and my spirit.

Always here, within  
Always me and only me, Oh!  
Gchi-Manidoo, mii-gwetch for me, me, me... (no longer lost)  
And all my relations and all my nations.

(Never lost, just hidden, deep within my HEART)

# Ain't It Funny

Ain't it funny that  
a "wise" goes around  
selling raffle tickets  
Ain't it funny that  
a playful man threatens  
to give a little boy  
a lickin'  
Ain't it funny  
Ain't it funny this man  
sits with old ladies  
and talks to them about  
how sick it was to have a  
run-in with boys and  
alcohol.  
Ain't it funny I saw all  
of this  
Ain't it funny that while  
this was going on... An  
old man was praying.



By Sekwun Achak  
Ahenakew  
August 1, 1994  
Wiky pow-wow

## Answers to the Eye Twister...



1. The flock of geese.
2. Darker eye in squirrel.
3. Her cheeks are full.
4. She's eating an apple.
5. There's an extra leaf.
6. There's an extra knot in tree.
7. There's another line in bark.
8. There's a leaf missing.

# Poetry

## Vision of Canada

I see myself standing as tall as the mountains.  
I look down at the ground at my moccasined feet.  
With the sun shining brightly, the reflection of the beads shining  
on my face.  
I hear the faint sounds of the drum.  
My heart and my feet begin to dance.  
As I dance, the sky darkens, the sun disappears.  
The clouds are whirling, images are forming.  
Cries and screams echo throughout the sky. I cover my ears.  
The sky still dark, I begin to cry as I see Christopher Columbus  
sailing to the shores  
of my ancestors' land.  
Thunder begins crashing throughout the sky.  
The clouds spin - then I see a young boy being raped by a priest.  
I scream as loud as I can, but the clouds are forming again.  
I see a young Anishnabe man being shoved into a jail cell  
by a white guard.  
I cry and yell as loud as I can, but the thunder crashes and the clouds  
begin to move  
again.  
I scream as the clouds show me a young Anishnabe woman  
drinking alcohol.  
I cover my eyes and scream, but the thunder crashes and the clouds  
move again.  
I see an elderly Anishnabe woman living in the streets.  
I holler as loud as I can, but the thunder drowns out my voice.  
I fall to the ground, looking for comfort from my mother, the earth,  
but she is  
covered in blood.  
I look up at the sky crying and screaming, lightning crashing  
through the sky,  
separating the clouds.  
I begin to cry uncontrollably as the clouds form into a Canadian flag.

Written By

Jodie-Lynn Waddilove, Munsee-Delaware First Nation  
Regina Mundi College, 1994

## Oh, You Lonely Children

We're a peaceful people, ten thousand years  
we've bin living in our world, and that's how it is.  
Oh, you lonely children, Native adoptees  
come dance by our fire, 'cause that's all we is.  
We'll see a new fire, upon the horizon  
we'll hear a new song, to a different drum.  
We've bin living in two worlds and we have been beaten  
we've bin taken away, from our families.  
So when your children come home, welcome them like the white  
man,  
take them in your arms and give them all your love.  
If you can't hold your children, then get out of the limelight  
move it on over, and give us a place.  
We've travelled that road and Lord it's been brutal  
we've bin stripped of our pride and left all in tears.  
And when we returned, we left the white families  
we left their abuse, and their foster homes.  
We came looking for something, that we could latch onto  
we came looking for something that we saw in our dreams.  
But you hid behind your songs and hid behind your buckskins  
when the white man came, you let them have your children.  
You let them go down, for the sake of assimilation  
you let them get consumed, in the white man's world.  
So don't talk of life, traditions or language  
'cause where the hell were you, when we were beaten down.

I am a forty-two year-old Ojibway from the Rama rez and have  
spent nine years in a horrific foster house from age six to fifteen, right  
in the town of Orillia. I feel for these kids that come out of brutal  
environments and then get turned away by our own people because  
they lived with the white man too long. They don't know their own  
language and they're left to wander city streets, getting involved with  
alcohol, drugs and gangs and sickness from a polluted world.

T. Michael Martell  
The Urban Ojibway

# Untitled:

What of all the prayers  
and the history in  
school can't wait for  
the tails of two  
the bleeding consortium of a  
snake  
with twisted mind and  
lapses of forgetfulness  
can't wrap it up can you  
of course not, too many lies and  
gentle servitude to a god  
she sings to in the daisy  
slumber  
of her pitiful ghost haunting  
the streets of her drop dead  
language of course your brain  
is not of this side you hide  
behind your alibi  
the same old stand-by  
drop dead drop dead  
sending old familiar faces to  
retrieve  
the lent spectacle of the tube  
forget hasteful and vile  
'tis not ours of the same land  
we've lusted from my high  
and the crop of your wasted  
youth  
I've long ago forgotten your  
mind by wayside  
be friendly to your neighbour  
she won't go away of late  
for who would she be left to  
appreciate the dazed spectacle  
of a dream who not even the sky  
can return a dreadful gaze  
it is you of the live in mail  
man and the baggage handler  
who rusted his old soul  
of the rock  
and roll era concentrate on high  
the... the... I forget what  
I was going to say last week  
come this way a bit... a bit more  
movement in distance can moun  
to the slumberland of  
the monument  
credential-less state of frenzy  
and the feverish attitude of a  
sailor in rough  
gone snake eyes in the brave new  
world  
of the slumber land and closet  
forget the reasons why you  
finished last  
all the time, of course not  
in the insane writer of his own  
text the  
ol' sloth and fury of the wayside  
resort  
gone grand in a fad of  
whitewater  
mad crazed  
phazifourous eyes in coniferous  
qualm  
squandering the coffer of uppers  
the loners, the cronies  
cons, the conners with his  
slimy gage he fears going  
under so uses his wits and  
the merciless tails of ours  
neighbours passed  
go go fly  
old fool in your old haze and  
lazy way

By Michael Goulais  
Nipissing First Nation



# ANISHINABEK EDUCATION

## Key Native education players join forces in accreditation game

By Dr. Ron Common

At the June 1994 Union of Ontario Indians (UOI) Annual General Assembly, a resolution (#25) was passed instructing the UOI Education Directorate to meet with all other Aboriginal-controlled training institutions. The Education Directorate was instructed to meet for the purposes of collaboration to create credit transfer agreements and to negotiate with the provincial government for recognition and accreditation of our institutes. After a series of such meetings over the summer, a consortium of Aboriginal training institutions was created to fast-track a college/university charter-seeking process. To date, the consortium consists of First Nations Technical Institute, Grand River Polytechnical Institute, Rainy Lake Ojibway Education Authority, Anishinabek Education Institute and the Ontario Federation of Indian Friendship Centres. The consortium is open to any additional Aboriginal-controlled institutional members as they develop.

The mission of the consortium is to collectively seek the recognition of Aboriginal post-secondary institutions and to assess the needs of these institutions who have an interest in developing a coordinated approach to institutional development. Explorations have involved discussions about inter-institutional credit transfers and developing mechanisms for resourcing while maintaining the autonomy of participating individual institutions.

The consortium has developed some guiding principles that it wishes to live and operate by:

1. "We are committed to establishing free-standing Aboriginal post-secondary institutions recognized as quality centres of learning by both Aboriginal and non-Aboriginal peoples, their institutions and their governments.
2. We are committed to ensuring that education be a life-long learning process which will encourage the mental, physical, emotional and spiritual development of Aboriginal people.
3. We are dedicated to ensuring that all Aboriginal people have access to Aboriginal designed, developed and delivered educational programs and services.
4. We are responsive to the social, political, academic, economic and spiritual needs of Aboriginal communities.
5. We recognize the need to interact individually and collectively with non-Aboriginal institutions.
6. We view institutional development as an integral aspect of the development of the Aboriginal Nations of this land.
7. We recognize the need to ensure academic credibility in the design, development and delivery of education and training programs.
8. We recognize the need to obtain quality resources and facilities for the delivery of education and training.
9. We recognize the autonomy of individual Aboriginal institutions."

## Native controlled training opportunities expanding to fulfill education needs

By Bob Goulais

After more than three years of extensive work and study, the Anishinabek Educational Institute opened its doors this summer at the Union of Ontario Indians headquarters on Nipissing First Nation.

The Educational Institute, administered by the Union of Ontario Indians Education Department, was established to meet the increased educational needs of First Nations people to have a more grass roots educational alternative.

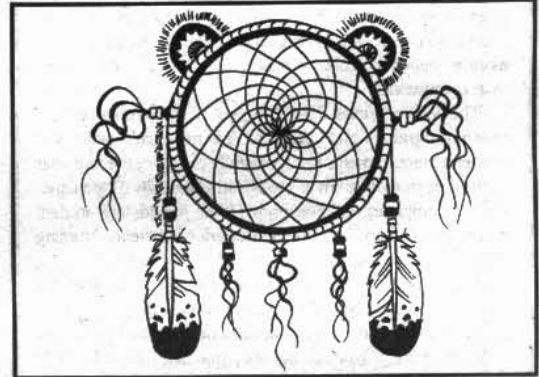
"Basically, we established the Anishinabek Education Institute because we felt it was time to set up a post-secondary infrastructure to meet the needs of our First Nation communities," said Merle Pegahmagabow, Education Director of the Union of Ontario Indians.

Pegahmagabow said the Anishinabek Educational Institute's goal is to have "a First Nations institute that offers Native Teacher Education, Native Language, and Native Counseling because we have the expertise, knowing the First Nation communities and how they operate, as well as their cultural relevance."

The first stage of the Educational Institute is to reach the community educators and administrators to inform them of the need for a Native curriculum and administrative process.

"The majority of people wanted their own education structure with their own aboriginal educators, that can bring their knowledge to teach others," said Pegahmagabow.

Although the Educational Institute is not affiliated with the Ontario Ministry of Education, it does offer credits that is transferable and recognized on First Nations territory. To Pegahmagabow, this overshadows the need for the institute to become Ministry accredited.



"It's not accredited by the province, but accredited by our membership through the Grand Council," said Pegahmagabow. "The Anishinabek Educational Institute was passed at this past Grand Council (Thunder Bay, June 1994) in Thunder Bay and we opened the first class this summer."

"We are looking for recognition by the province, but not necessarily accreditation."

"This recognition will be by our instructors, our standards and our teaching style."

The first course to be offered by the Anishinabek Educational Institute was the School Administrators course that was offered July 11-29. Seventeen people participated during the three week course that explored the various levels of school administration, community relations, decision making, and politics and leadership.

"The School Administrators course is somewhat like a principal's course and was open to Directors of Education, teachers and principals but wasn't limited to that," said Pegahmagabow.

Eight teachers brought their knowledge to the School Administrators course including Pegahmagabow, Robert Beaudin from Kenjwintek Institute, Dr. Lorraine Frost, Dr. Ron Common, Evelyn Corbiere, Linda Staats of the Grand River

Polytechnical Institute, and Judy Dokis.

"The school administrators on reserve felt the regular principal's course was not meeting the needs of the principals/education directors of the communities."

"Community dynamics were put across during the course," said Pegahmagabow. "We had to raise an awareness of how the communities impact on the school and how the school impacts on the community."

Along with this community perspective, tradition and teaching was also explored by the participants.

Cultural and traditional teachings, such as the clan system are necessary parts to understanding the First Nations people and how their educational roots evolved.

In all, the school administrators' course was deemed a success, with a number of students, who originally were skeptical, have guaranteed their attendance for next year.

"We've had some good feedback from the students," said Pegahmagabow. "There will be a lot that will take the course next summer."

The Anishinabek Institute also hopes to soon offer teacher education and for next year, a Board of Directors course, that will deal with the responsibilities that go with board administration.

## Ministry of Education not recognizing Aboriginal institutes

By Terry Restoule

There are many Aboriginal controlled and operated institutes in the province, which, despite the excellent retention and success records of their training centres, are not being recognized by the Ministry of Education.

Many of these institutes have been offering training since the

late seventies and early eighties without accreditation. The general feeling among the Aboriginal institutes and training centres is that accreditation of their training would validate the certificates and diplomas received from an Aboriginal institute. This would also allow the student to have certification which would be portable

and accepted anywhere both on and off reserve.

The colleges and universities receive transfer payments for students who enroll in their institutions further to the tuition fees charged to the student, the Aboriginal institutes do not receive these grants as they are not recognized as accredited institutions.

The Native Skills Centre in Toronto which offers training in a variety of programs such as micro computer, office management, fashion design among others, does so with funding received through other sources other than the Ministry of Education and Training. The Fashion

Design program is a costly program at approximately \$16,000 per trainee over a two-year program. The Centre boasts a 75 per cent success rate with success being measured by graduation and employment or continuation to further post secondary training.

Continued on Page 11

## Nurses Entry Program going well at Lakehead

The Native Nurses Entry Program at Lakehead University in Thunder Bay was developed by Nishinawbe-Aski Nation and the Lakehead University School of Nursing. The main objective of the Native Nurses Entry Program is to encourage people of Native ancestry to become nurses and to assume leadership roles in health care delivery within their own communities.

The Native Nurses Entry Program is a nine month preparation program which provides the necessary skills and academic requirements to successfully complete the four year nursing degree program at Lakehead University. Upon successful completion of this preparation period, the student enters directly into Year I of the Bachelor of Science Nursing Program.

The first year of the program was in 1987. To date, 97 students have enrolled in the Native Nurses Entry Program. A total of 64 students have graduated from the Native Nurses Entry Program, a success rate of 62 per cent. In 1993-1994 the student enrollment was 10 students, and this year, the student enrollment is 15.

The coordinator of the Native Nurses Entry Program is June O'Brien, and Sandra Dunbar is the Administrative Assistant. The staff of the Native Nurses Entry Program also includes five teachers (math, chemistry, English, biology, study skills).

I would like to add some personal comments which were submitted from two students in the Native Nurses Entry Program:

**Roxy, A. McGahey, Chippewas of the Thames - Year I**

"I chose nursing as my course of study because I like to help others. I don't want to see my people sick or treated unfairly sometimes in hospitals. My career dream is to work on a reserve as a community nurse to help my people."

**Nancy Boyer, Mississauga First Nations - Year IV**

"I chose nursing as my course of study because I like helping and working with people. I get a lot out of nursing. My career dream is to be able to help by having an understanding and a voice in the health care of Native people."

If you are a person of Native ancestry and interested in finding more information on enrolling in the Native Nurses Entry Program at Lakehead University, please contact:

June O'Brien, Native Nurses Entry Program, Lakehead University, 955 Oliver Road, Thunder Bay, ON P7B 5E1, (807) 343-8110.

I would like to thank the staff and students of the Native Nurses Entry Program for their cooperation in writing this article. Most of all, I would like to wish the students the best of luck in completing their studies.

## Aboriginal Peoples Conference at Lakehead University Oct. 14

Lakehead University and its Department of Indigenous Learning will present the Aboriginal Peoples Conference at Thunder Bay, Ontario. The conference will run from Thursday, Oct. 14 until Sunday, Oct. 16.

The three days will welcome and unite the aboriginal and non-native peoples from around Turtle Island. The conference will also welcome many keynote speakers and facilitators from Canada and the United States.

## Native engineering program building a solid foundation

By Alanna McKenzie

The Native Access Program for Engineering (NAPE) is offered at Lakehead University. NAPE is designed to provide Aboriginal people from Ontario with access to an engineering education. There are four different areas in engineering: chemical, civil, electrical, and mechanical.

The NAPE program provides academic, cultural and social support throughout the students' entire education period. Devoted specifically to the NAPE program are an administration, instruction and counselling staff.

Engineering is one of the most demanding programs at Lakehead University. The students have access to additional work spaces, a classroom, and eight computers. Tutors are also available to assist the students with any academic problems they may encounter.

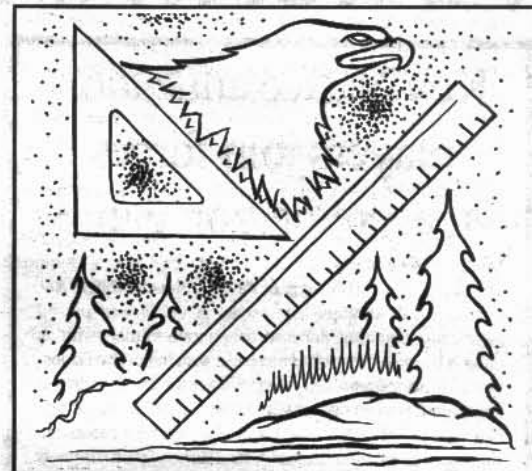
The students participated in a survey to explain why they chose engineering, how they plan to help their people once they complete their education, and their career goals. This is a random sampling of their responses:

**Elizabeth Kejick, Year I, Lac Seul Ont.:**

"I chose civil engineering because it is the most practical of engineering that can be utilized in a remote island community. The fact that one member of the Lac Seul community can achieve the status of an engineering student is a step towards the indigenous goal of a self-governing First Nation. As this goal is to come to realization; hopefully, it will awaken or rekindle the younger generations' hopes of achieving their own individual and ultimate goals. Along with other community members who are educating themselves in other areas of community business; together, we will forge ahead to create a better and well-balanced community."

**Rick Clause, Year I, Six Nation Reserve:**

"I, as a native person, look forward to taking this opportunity to become an engineer. Upon obtaining the desired qualifications, I hope to make a significant contribution to the society in which I live, wherein



economic development is still in the early stages of growth."

**Len Pervais, Year I, Fort William First Nation:**

"I chose engineering for its ever-changing field with unlimited opportunities. The job market is great, and the pay scale is high. It is also something I really, really enjoy. Solving math problems, and creating buildings from your own ideas is a dream of mine."

**James Brandon, N.A.P.E., West Bay:**

"Because I come from Manitoulin Island, and it is situated on the Great Lakes system, I have been able to witness the ravages of pollution on the fresh water system. My dream would be to be a helping hand in controlling pollution input and allow nature to purge herself. I would be helping Native people by ensuring a healthier future for all. We are all so dependent on fresh water, and yet we are so thoughtless."

**Russ Larson, N.A.P.E., Oneida Nation of the Thames**

"When I become an engineer, I can be a very large help to the Native people. I will be able to do engineering work within the native community. I will also be able to act as a liaison to the people and the engineers that are not from the reserve, which will open new doors."

**Tony Nobis, First Year, Rocky Bay First Nation:**

"I hope that one day, I will be able to offer my qualified services to my community as we continue to grow and take steps

closer to healing and independence. I'm living today in preparation for our needs along the way to tomorrow. Things are going to get better."

**Carl Chaboyer, Year I, Red Rock First Nation:**

"While in high school I excelled in physics and electronics, and I almost studied electronics engineering at the college level. I have since decided that university level engineering will offer a more suitable challenge; I am pursuing that challenge."

The best of luck to the students in the upcoming school year at Lakehead University. I would like to thank the staff from the Native Access Program for Engineering, for their assistance. I would like to thank all students who submitted their thoughts, and for their great responses. If you are a Native person interested in applying to this program, please contact:

Native Access Program for Engineering; Faculty of Engineering, Lakehead University, Thunder Bay, ON, P7B 5E1. Phone (807) 343-8399.



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## Caring for Native children requires Aboriginal training

In 1989, the Union of Ontario Indians initiated a survey regarding day care services in its member communities. The results of this survey indicated both a need for and an interest in an early childhood education program designed specifically to serve the needs of Native day care workers. Those surveyed were eager to develop their skills in planning culturally appropriate curriculum, teaching and nurturing Native children and transferring skills to Native parents.

Using the findings from community consultations, the Steering Committee began a lengthy process of curriculum design. Through tendering process, Cambrian College in Sudbury, Ontario was selected to collaborate with the Union of Ontario Indians and the Anigawncigig Institute in the development and delivery of this program.

The Binoojiinyag Kinoomaadwin program was first offered by Cambrian in September 1991 both full-time on campus and part-time via the distance delivery mode. To date there have been graduating classes in the on-campus program in 1993 and 1994. Currently both a first year and second year class are engaged in courses in the on-campus program. The second year students will complete their studies in May 1995. Also graduating in May 1995 will be the students enrolled in the Distance Delivery Program.

The Binoojiinyag Kinoomaadwin: Native Early Childhood Education Diploma Program is a four semester post secondary program which provides the student with the opportunity to develop knowledge and skills needed to organize and maintain a safe, stimulating learning environment that ensures that total development of the young child. The social, emotional, physical and intellectual growth of the child is examined through academic studies as well as practical experiences.

A new enrollment of both the Part Time Distance Delivery Program and the Full Time On-Campus Program will commence in September 1995. For more information please contact:

Janice Mason, Program Manager, Binoojiinyag Kinoomaadwin, Distance Delivery Program, Cambrian College, 1499 Barrydowne Road, SUDBURY, Ontario, P3A 3V8, Tel (705) 566-8101 ext. 7671, FAX (705) 524-7316.

### Unique child-care workshop held in Kagawong

Child-care and cultural exchange between Native and non-Native people was featured at a workshop entitled "Learning From Each Other", held in Kagawong Sept. 30 and Oct. 1. Organized by Manitoulin Child Care in Mindemoya, Child Care Resources in Sudbury, and the Home Child Care Association of Ontario, the workshop was designed for a varied audience of caregivers and parents.



Anishinabek Career Centre



## No crystal ball required

By Dwayne Nashkawa

This past month has been a busy one for most students who have returned to university and high school. Homework is being heaped on in the usual manner while students count the days until they can get out of school.

But how many have really thought about what they are going to do once they have left these institutions?

I suspect that many students are wondering "What am I going to do when I'm done? Will I be able to get a good job? Is there anyone I can talk to about a career?"

These questions are all valid, important questions being asked by today's high school and university students. So I went to a person I felt could answer these and other questions about careers and the process of beginning one.

The person I found was Laura Dokis-Kerr, a Career Assessment

Co-ordinator at the Anishinabek Career Centre, based out of the Union of Ontario Indians head office. She showed me the many instruments available to help a person make the choices that would help to choose what the right career path could be.

"The Career Centre was founded to provide a model and assist in the implementation of career education among Native peoples," explained Dokis-Kerr.

"We offer a variety of programs and services that are geared towards helping First Nations become more aware of the career opportunities that are out there."

One such service is the Career Assessment evaluation that any student can have done in order to "confirm choices they have already made or find other possibilities they may not have thought of," she said.

I did some of the simple procedures that are involved in this testing and found that the evaluation confirmed most of the choices I have made so far.

I had to answer 144 questions relating to different interests and occupations in a program called Choices 94. They basically said that my interests lie in the artistic, social/business and scientific career areas. Translated, this means that I have interests in the creative expres-

sion of ideas and feelings, the communication of ideas and information as well as an interest in conducting research and applying research findings.

It also allowed me to browse through a huge list of careers that included everything from A to Z. This list will provide students with information such as the sort of education a person needs to get a specific job, areas of employment as well as how much a person can expect to earn at that job. It also provides a list of related jobs that a person may not have thought of before.

I had not realized just how many jobs were out there until I had finished with this program.

Dokis-Kerr suggests that "anyone who wants to come in for an evaluation, try to plan to make three or four visits. Decisions about a person's future can't be made in one visit, and if one spreads their visits out over some time it gives them an opportunity to think about the things they learned.

She also suggests that "students should talk to as many people as they can about the future. They can speak with guidance counsellors, teachers, Elders, their parents and their friends. Their future requires much more thought than a few visits to a career centre."

## Institutes earning respect

Continued from Page 9

The Aviation Program offered through the First Nations Technical Institute is another very costly program to operate but still maintains a success rate of about 85 per cent.

The two centres illustrated are only two of many native institutions including the Anishinabek Education Institute through the Union Of Ontario Indians. Each state the same drawbacks impeding their progress, that being the issue of accreditation and proper financial resourcing. There is hope that the discussions now being spearheaded through the Aboriginal Institutes Consortium with the Ministry of Education and Training will be successful.

It has been proven that the programs designed by and for Aboriginal people are meeting community needs and by our own hard work, proper recognition, and adequate resourcing the future of Aboriginal education will continue to gain support and provide an option to an education system that has failed so many of our students.

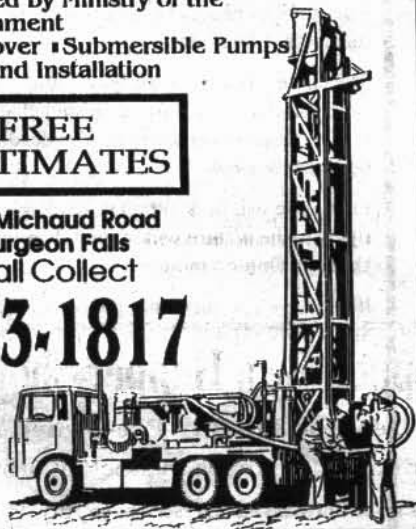
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#### PROFILE

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Class President and Student Union representative.

Ten years experience in the delivery of health care services. Provided many presentations at conferences, conventions, and workshops, within Native organizations.

A self-starter with a high energy level, punctual, dependable, and dedicated.

## Break the silence on HIV/AIDS

A reminder from Fran Barry, AIDS educator, that October 3 - 9 is AIDS Awareness Week. Please wear a Red Ribbon to show respect for the over 3,000 Ontarians who have died from AIDS and to show hope for those who have been infected by HIV.

The theme this year is "HIV/AIDS and Youth: Breaking the Silence". So, if you work or live with youth, talk about it.

A good way to get started is through the use of videos. Right now, "Philadelphia" is hot. As well as being a great flick, it deals with many issues around HIV/AIDS — a great discussion starter. On the same topic, the Union of Ontario Indians has a video for youth entitled "Respect Me...Love Me", available for \$15.



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*"The elders believed the traditional values were so important, they preserved them for us."*

Harry Hill, Fort Erie, Ontario, has been nominated and selected to the National Native Role Model Program. His values and beliefs are an inspiration to others and reflect the vision of the program.

The National Native Role Model Program is a national health program committed to the recruitment and promotion of role models

whose dreams can inspire youth to create and achieve positive lifestyles. For more information, or to invite the program into your community, call 1-800-363-3199.



NATIONAL NATIVE ROLE MODEL PROGRAM  
PROGRAMME NATIONAL DE PERSONNAGES  
MODELES AUTOCHTONES

## National AIDS Awareness Week '94

By Laurie McLeod

First Nations youth will be called upon during National AIDS Awareness Week '94 to help prevent the spread of HIV, the virus that causes AIDS, by sharing their knowledge with others.

Traditionally, aboriginal youth have relied upon the elders for their wisdom and guidance. However, when it comes to knowledge about the Acquired Immune Deficiency Syndrome (AIDS), it seems the level of knowledge amongst Aboriginal adults is dangerously low.

As no words presently exist in the traditional languages to describe contemporary diseases like AIDS, this has created a tremendous barrier in Aboriginal education and prevention strategies.

The First Nations Health Commission has developed a number of resources depicting the theme "Celebrating Life", specifically designed for First Nations populations.

The theme for the Oct. 3 - 9 Awareness Week festivities was put forth by Nipissing First Nation Artist Sean Couchie who designed the artwork which encourages Aboriginal Youth to make healthy choices and to pursue their dreams.

Among the promotional materials scheduled for release is the 1994 Report from the National Roundtable on HIV/AIDS and First Nations populations.

Titled "Bridging the Gap", the report outlines the issues, concerns and recommendations expressed by delegates from across Canada who presented

First Nations leadership.

Their recommendations will form the basis of the Aboriginal AIDS organization.

Copies of the AIDS Awareness Week poster, pamphlet, bookmarks and National Roundtable Report will be distributed widely across Canada.

To obtain additional materials, please contact Laurie McLeod at (705) 753-3725. Promotional items are limited and will be available while supplies last.

### Statistics on Aboriginal people HIV/AIDS

- Seventy-six per cent of reported Aboriginal peoples with AIDS are between the ages of 20 and 39 years of age.

- As of April 1994, 97 AIDS cases were reported among Aboriginal people in Canada. This is considered to be grossly underestimated as one-third of total reported AIDS cases do not include the ethnic origin of individuals.

- A study conducted amongst Aboriginal people living on-reserve in Ontario revealed that 90% of persons (over the age of 15) were sexually active. Of those surveyed, 41% stated that they had engaged in unprotected sexual intercourse.

- British Columbia, Quebec, Manitoba and Alberta respectively have the highest rates of reported AIDS cases among Aboriginal peoples.

- Mobility is an important factor in the introduction and spread of HIV into smaller more remote communities. Travel to and from these areas by First Nations people increase the chance that HIV

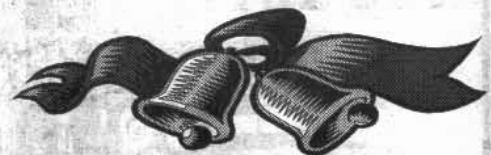
## CHRISTMAS CARD CONTEST

It's time again for the Union of Ontario Indians annual Christmas Card Contest. We know that it is early to be thinking about Christmas but we would like to get a head start on it.

The contest is open to all First Nation elementary school children. We are requesting that the drawings be done on white paper. The deadline is November 10, 1994

First prize will be \$100.00 in Art Supplies. All rights to the picture will remain the property of the Union of Ontario Indians.

If you have any questions, please contact Leah Stock at (705) 497-9127.







Rhonda Doadator (right), and Brent Stonefish (left), get in a little studying between classes in the Trent University Native Students Lounge. Both students claim Trent has the best Native Studies program in the province. Rhonda is from Oneida, and Brent is from Moraviantown. Bob Goulais Photo

## Trent University native students Student perspective valuable lesson

By Bob Goulais

Anishinawbe teachers, Anishinawbe students, Anishinawbe ways.

The educational system has come a long way since the brain-washing techniques used in the residential schools, where it was wrong to be Indian.

On a quick stopover in Peterborough at Trent University, the Anishinabek News bumped into a two friendly students,

Rhonda Doadator, a Haudenosaunee, from Oneida First Nation and Brent Stonefish, a Delaware from Moraviantown. Rhonda and Brent are students in the Native Studies Program because they believe their own heritage is well worth studying.

This has certainly become a movement across Turtle Island. More and more students are choosing to study their indigenous lives and past in preparation to step into their careers, and possibly become the future leaders of our nations.

Even a short, unrehearsed interview captured the essence of Native students in 1994.

On their culture:

Rhonda: "When I do get a chance to go home, I go to the Longhouse. This is the only chance I get to do this. I pick up as much as I can and bring it back (to school) with me," she said. "I draw a lot of strength from it."

Brent: "During the learning circles, we have discussions, in-

troductions, and share why we are here. We got to know everybody...and learned to work together as a family."

On their careers:

Rhonda: "I'm hoping it will come to me. I hope to be teaching and working with children. I also would like to someday teach my language, after I learn it."

On the "pre-session" summer Native Studies class:

Brent: "I didn't know anybody in the class. This year there were 25 people in it, and next year their should be more. It got us into the mode of working together."

Rhonda: "I wish I knew of pre-session last year. After I heard of it I went running down to the advisors to ask what I missed."

On the Trent Native Studies Program:

Rhonda: "I took Native Studies because it's the only thing I was interested in and it was something I had to do. This was the most recognized Native Stud-

ies in Ontario."

Brent: "I would not have gone anywhere else. This is the best Native Studies program."

On the staff:

Rhonda: "The Native Studies staff, everybody downstairs was really helpful and understanding. If we had problems they were there to talk to us. If people's marks were hurting because they were homesick, the staff would really understand."

On the cultural diversities:

Brent: "I'm far away from home, and I realized that everyone here (in the N.S. Program) was away from home. We all have similarities."

Rhonda: "You really have to open your mind and listen because there are so many perspectives."



Good Luck students on the  
1994-1995 school year.

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## A Farewell to Happy Homer

By Sam Manitowabi

On Monday September 19, 1994, at the Wikwemikong Arena, were Hap spent much of his youth playing hockey, over 1000 people joined family and friends in bidding farewell to a man who could not have been more appropriately named "Happy" Homer.

He was not just another man, he was the beloved husband of Monica, loving father of Daniella Rose Marie and Dustin James. Dear son of Alex and Poky Fox, and dear brother of Jason, Samantha, Digwageehns, Sky, Katsitsionni and Konwawehan. He was a caring nephew, uncle and friend to many of us. Hap was exceptional at what ever he did, as an athlete, an artist, a carpenter, and as a police officer. The thing I remember most of Hap was the pride he took in what every he attempted, he gave it his all, 100%. This pride made him who he was, it made him a dedicated and super hockey player, an exceptional artist and carpenter, a good golfer, and an excellent Ontario Provincial Police Constable. He never quit until he got what he wanted. He set goals and worked hard until he achieved them. Let us not forget Happy with that unforgettable smile and charismatic personality.

What is described here is a perfect example of what a role model is, and to many of us that is what he was and is. A gentleman and true friend in every way, Hap you will be missed by family, friends and relatives. In this world we call earth, there was only one thing that Hap could not do, and that was to protect everyone that he loved, now he can even accomplish that goal.

Let us honor Happy Homer and take pride in what we do, give one hundred per cent, and not give up until we reach our goals.



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## Drew Taylor to be featured in festival

Drew Hayden-Taylor's work will be honoured at International Festival of Authors at the Harbourfront Centre in Toronto in October, where one of our own will be focused upon at two separate occasions. The first occasion will be the reading of Hayden-Taylor's work on Friday, October 14 and will be done by E.L. Doctorow (USA) and Rubem Fonseca (Brazil). The second will be an interview about his life and work conducted by Paul Quarrington on Wednesday, October 19.

Playwright and author Drew Hayden Taylor is an Ojibway from Curve Lake Reserve who resides in Toronto as the Artistic Director of Native Earth Performing Arts Centre.

When his short story *Somebody* was published on the front page of *The Globe and Mail* (the first fiction ever to appear there),

Taylor's work achieved a public recognition international in reach. Since then he has received the Canadian Authors Association Award for Drama for *The Bootlegger Blues* in 1992, and that same year he received the prestigious Chalmers Award for Toronto at *Dreamer's Rock*.

Taylor has also written and directed documentary films, and produced TV scripts for programs such as *Street Legal* and *The Beachcombers*. Currently he is developing a series for CBC-TV based on his romantic comedy *The Bootlegger Blues*. His new play, *The Baby Blues*, is scheduled to open in October 1994 at the Harbour Theatre in Peterborough.

If you require information about entrance fees and locations for the two events, call the Harbourfront Centre Box Office in Toronto: (416) 973-4000.

## Performing Artists Self-Help Guide

As a performing artist just starting out or one wishing to expand your horizons, you may find the following list of references useful (also see "Artistically Anishinabek" section):

The Community Arts Development Office (Ontario Arts Council, Toronto)

Project grants that provide financial assistance to Ontario-based First Nations organizations for arts-related projects. Emphasis on traditional Native art forms.

Deadlines is May 1st for projects starting after Aug. 1st or Oct. 1st for projects starting after January 1st

Grants that provide financial assistance to First Nations artists for projects with students and teachers throughout Ontario at any recognized educational institutions that have a predominantly First Nation student population. To study Native art forms.

Deadlines is May 1st for projects starting after Sept. 1st or Dec. 1st for projects starting after March 1st

### Publications and Resources

Guide to Grants: A detailed guide to OAC programs and services

Arts Education Catalogue 1994-95: A resource guide for artists and educators.

On The Road: Lists artists available for touring  
Presenters List: Includes or-

ganizations that book series or single events in their communities.

To order call the Communications Department, Ontario Arts Council, Toronto  
1-800-387-0058 or (416) 921-8763

### Touring Consultants

Based throughout the province to provide community organizations with advice on all aspects of touring.

Thunder Bay,  
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Northeastern Ontario:  
(705) 752-2443  
Eastern Ontario  
(613) 273-4205

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## ARTISTICALLY ANISHINABEK

# "Putting on the Arts" conference stepping-stone for a Native performing artists' network

By Lynn Leavens

Cambrian College in Sudbury hosted a much-needed forum to discuss across-the-board problems faced by Native musicians, singers, dancers, theatre and mimetroupes. The two-day conference, held Sept. 10-11, joined two groups of people who were more than happy to make each other's acquaintances.

The first group consisted of performing artists whose concerns were mutually agreed upon while the second group consisted of presenters who also had many common problems. The purpose of the conference, sponsored by the Cambrian Native Students' Association (CNSA), the Ontario Arts Council (OAC) and Northern Development and Mines was to merge these groups so that their needs could be identified, the ultimate goal being to strengthen a rapidly burgeoning Native performing arts industry. It was, in the opinion of all involved, a long-overdue congregation of people who were there to share what they knew and learn what they could.

Some of the problems and concerns of the performers are predictable, others surprising. For example, no one was shocked to hear that lack of funding deters many artists from reaching the heights that they are so capable of. In response to this, the OAC and Northern Development and Mines recommended several avenues that these artists could follow in terms of grants for very specific touring and recording needs (see "Performing Artists' Help Guide", Page 14). What did raise an eyebrow, however, was their grievances regarding venues in Native and non-Native communities alike.

In Native community-held ven-

ues, it is not uncommon for an artist to travel a long way to perform for several hours for a payment of meal money or gas money. Quick to point out that

that our Native performing artists are actually dealing with. They address this issue by stating that they are normal people who sport jeans and T-shirts. They feel that

Irvin Sarazin, NAADAP worker and presenter from Golden Lake, "Native plays instill a touch of pride. Laughter is a healing in itself."

Billboard Magazine and countless fans was the finishing act. The audience's applause reflected the appreciation he deserved for his artistic ingenuity, but one could feel that their pride was spread evenly amongst all the artists who performed that night.

The most important aspect of the conference involved discussions that were initiated in regards to establishing a Native Network for the performing arts. This would provide a database for artists and presenters to tap into for information about the availability of each other's services. It is yet to be seen where this will lead to, but all agree that this is the next step and that the conference was instrumental in providing the groundwork for such an endeavor.



Suzanne Fecteau, Native Programmer for Cambrian College (left) celebrates a successful event with Mic-Mac guitarist Don Ross at the "Putting on the Arts" conference Sept. 10-12. Fecteau, a volunteer, was a key organizer for the event.  
Lynn Leavens Photo

servicing Native communities is something that they would never consider objectionable, they also felt it important to remind people that many artists are trying to make a living based on their performances, while others have to take time from their regular job to attend a function, often at their own expense.

In non-Native communities, being offered a venue is often accompanied by stipulations that are clearly stereotypical. Would they wear traditional dress? This, to a Southern Native band whose specialty is "the blues". To a rock-and-roll band: Could you make an entrance to the stage area on a dog sled in full regalia? I don't think so, not good for the image. Kid-


ding aside, these are problems non-Native communities should understand that traditional garb is mostly used for sacred ceremonies and events such as powwows.

A thought-provoking concept of the arts was brought up by several performers and presenters: amongst Natives, art is yet another important vehicle in the ever-present need for individual and community healing. How so? One example is theatre, which is considered by many to be a non-threatening vehicle for speaking of sexual issues by taking on another persona, for everyone involved from playwright to audience. Musicians clearly use their music and lyrics to deal with history, loss of identity, and emotions particular to our people and communities. As pointed out by

To wrap up the conference, all participants were treated to a jam session with an impressive sampling of what the Native performing arts industry has to offer. The Akwesasne Singers gave the audience some insight into spirituality, tradition and humour — Mohawk style. Jani Lauzon (residing in Toronto and about to release her first CD), was invited by Leland Bell to join him in a tribute to his autistic son, entitled "Nishnawbe". Not a dry eye to be found in the house. Debby Wynne who lives in North Bay and works at the North Bay Indian Friendship Centre, sang a couple of her own songs with a purity of voice that delighted us all. Don Ross, a musician well-known to the likes of MuchMusic,

## ARTISTICALLY ANISHINABEK

This is our new feature section devoted to the arts — visual, performing and written. We invite our Nishnawbe readers to submit their work, amateur or professional, youth or senior. All mediums are encouraged: photography, paintings, announcements for upcoming theatre and music venues, creative writing, etc. There are many Anishinabek artists out there and this section is designed to honour them.

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### Women & Wellness

**Conference West**  
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Saskatoon, Sask.  
Phone: (306) 332-6377

### Native Mental Health Association Annual Meeting

September 24-25  
Holiday Inn in Market Square.  
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(405)966-7619

### AIDS Awareness Week

October 3rd to 9th  
Pamphlets entitled  
"HIV and AIDS"  
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Oji-Cree, Dene,  
Dakota, Cree  
Contact: Gertie Merasty  
(204)623-7810

### Cultural Festival

October 1-2  
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Native Cultural Centre  
Vanier College Sports  
Complex, Montreal, PQ  
Jennifer Labllois  
(514)937-5338

### Pow-Wow

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or fax (705)673-9542

### Pow-Wow

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Pow-Wow  
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Fax: (204)239-6384

### Wellness & Spirituality

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Health Promotions Program  
University of Oklahoma  
(405)325-1790  
Fax: (405)325-7126

### Native Youth Day

November 16  
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For more info, call  
Laura Dokis-Kerr at the  
Union of Ontario Indians  
(705)497-9127

### Monster Bingo

Nipissing First Nation  
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### 3rd Canadian Conference on HIV/AIDS & Related Issues

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### Monster Bingo

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## Mnjikaning First Nation: Part 6

# Spirit of the Mnjikaning's place began to diminish

By Mark Douglas,  
the Elders & People of Rama

Life was good at the Narrows. Lots of people were moving in and out of our community. We hardly noticed the few Methodists that came to stay in our village. They had great ideas about us learning to be more than plain harvesters. They had great ideas about spirituality and they began to express concerns that we were being held back because we had not converted to their brand of Christianity. They also felt that we were spending too much time collecting the food and resources to keep our village going. They talked on and on about their type of life where food was grown on a farm and the harvest was easy. They suggested that we should be more like them. They seemed like nice people.

It was not too much later when the British government official, speaking for his king reappeared. The Methodists told him that the Anishinabek wanted to become farmers. The British government thought that this was a great idea. They supported the concept and they designed a concept that would prove to their countrymen back home that we were as good as they were. We began to develop a farm which stretched from the Narrows to Coldwater (later called Coldwater Experiment). The British gave us a few of the gifts that they had promised to bring earlier, time and time again they had promised these gifts. These gifts helped clear a road for their wagons. We cleared land for farming. We worked real hard. We went to school to learn about farming. We also built a grist mill and we shared the small gifts that they gave us with each other. The gifts were called farm tools. We passed them back and forth and all around. We had one team of oxen that we shared to plough the fields and pull all the stumps out.

We were kept very busy. The British kept dropping by and asking if it was okay to have more land for their relations from over the ocean. They wanted to live near us. They promised us new technology, schools and hard currency to buy their fancy things from their trading posts if we would share more and more land with them.

Some of our people built new homes in their town of Orillia. We went to their churches on Sundays to socialize and make new friends. Life was hard. Sundays were beautiful. There was a lot of work to do. Work six days and rest one.

The first trading post opened up in the region. It was located right beside our community at the narrows.

The character of the Mnjikaning and the Spirit of this special place began to suffer. The spirit of Mnjikaning was similar to the concept of any embassy and of any place of higher learning. People could come there with their problems and they would find new ways to solve them. It was said that our worst enemies could come and spend time with us. They were not molested while they were there. Our ceremonies helped us to understand the differences and helped us find new approaches to solve our difficulties. The Yes group could sit with the No group and find the Maybes.

The trading post became established and new people would drop in for a short visit. They were always in a hurry to get home. For the next several moons people would drop by, but hardly spend time with us. They could not help with the Fish Fence. Everybody was too busy. The commitment to keep the Fish Fence alive and working began to wane.

Liquor became more available from the trading post next door. Mnjikaning shifted its emphasis and became a detox centre. Lots of new sicknesses began to show up and our medicine people were kept busy. They did not know all the cures for the new problems. More and more people moved into the region.

Things changed rapidly. The church decided that we would be better off with our own church. Over fifty people signed a petition to their government. The British people stated that the Coldwater farm was not doing that well and that they should be allowed to run it properly. We had built them a road to use. We let them use our gristmill, which we built. We had cleared the land which they now wanted. They didn't want us camping in their town. They didn't want us in their school. They didn't want us in their church.

They didn't want us in their lives.

These new people were making more and more rules every day and we seemed to always be on the wrong side of these rules. We said a lot of prayers for them.

The British government came and suggested that we move our village to the east shore of Lake Couchiching in Rama township. We were feeling pretty low. In retrospect, all the things that we had done seemed so insignificant at this point.

Every time they had asked us to help them with just one more problem, we gave our help willingly. We all went to help with their Two World Wars and the Korean conflict. That part of our spirit is still very much alive.

None-the-less, we lost a part of our spirit when we moved up the road to Rama.

The prophecies of the seventh fire began.

You can fill in many of these sad parts of this story for yourself.

The last of our people, the Ingersolls and the Davids were seen as squatters on the land near the narrows. They were pressured to move back to Rama. It was okay for Ranson Ingersoll and Hubert Sawyer to work for the man at the narrows and in this way we kept linked to the Fish Fence. Their retirement marked the end of being stewards and Guardians of the Spirit of Mnjikaning.

The Anishinabek Nation doesn't gather at the Narrows anymore. We find it difficult to participate together in any gatherings. Traditional Ceremonies are laughed at by some members of our own community and not supported by some of our neighbours. A few of them have given generously. Feasts are still okay. Hardly anyone understands the importance of fasting and the need for our traditional ceremonies.

It was foretold that we would enter a time of chaos with lots of unkindness and major misunderstandings would arise amongst the membership.

There was a prediction that came true.

"The Eagle would fly by early in the morning and would barely see any Anishinabek offering their medicines to the sacred fire down below." **Finale in November.**

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## Canadore Native Drug & Alcoholism Counsellor grads holding reunion

Have you, within the last 15 years, graduated from Canadore College's Native Drug and Alcoholism Counsellor's Program under the tutelage of Bob Gray or Peter Beaucage? If so, Dianne Albers is looking for you.

Albers is a 1994 graduate of the Program and is currently establishing the Native Drug and Alcohol Counsellor's Alumni Association. The Alumni Association is being formed so that the approximately 200 graduates, past and present, can have the opportunity to re-kindle old friendships and establish new ones.

Albers is also initiating the planning of the Program's first class re-union, to be held in May of 1996. In order to implement this plan, however, she needs updates on all the graduates' addresses since the inception of the Program. This is where you come in.

Please write to the following address, supplying your current address. Native Drug & Alcohol Counsellor's Alumni Association, c/o Dianne Albers, 485 First Avenue West, Apt. 202, North Bay, Ont., P1B 3C5. If you are in touch with other grads, pass the word on.

If you're thinking about enrolling in such a program, there's a few things you need to know about what it takes to make it in Peter Beaucage's Native Drug and Alcoholism Counsellor's Program offered at Canadore College in North Bay.

For starters, you need to sign up early for this program because it is the only one of its kind in Ontario and has maintained a high popularity level for the past 15 years. If you're lucky, you might get in at the last minute because someone else didn't show, but really, why chance it?

Next, you need to prepare yourself for what will probably be the toughest year of your life. Not because of workload, but because you are expected to make a self-assessment of your life's path and to face whatever demons you find there.

## Canadore's Open House a tradition

Once again this fall, and for the 10th year, high school students from all over Northern Ontario will come to Canadore College for a look at college life. Students will be given a tour of the campuses, meet with faculty and support staff and get a taste of life as college students. Three open house days have been scheduled—Oct. 5 for local high schools and Nov. 3 and 10 for schools across Northern Ontario.

Last year, 300 students from Grades 11 through OAC visited Canadore. This year, according to Mark Sherry, Manager of Admissions and Liaison, "the college expects to see up to 1200 over the three days." Staff of the Registrar's Office have planned, in addition to the tours, visual presentations, programs-specific visits and student panel discussions.

An agenda is included for the information of the media. Questions may be directed to Mark Sherry at 474-7600, ext 5446.

## Canadore bakers rise to occasion

Two gold, nine silver and one bronze! Canadore College's Baking Techniques students brought home a total of 12 medals from the Showcase '94 baking competition, held recently in Toronto.

"The competition was held at Toronto's International Centre and presented by the Bakery Production Club of Ontario," explained professor Gus Hutter. "The Club awarded \$675 in prize money to Canadore's winners, and donated another \$1,000 to our Baking Techniques program to further the fine education of future bakers at Canadore College."

The winners are Cindy Blackmore, Clint Bolger, April Dexter-Shaw, Neil Johnson, Eva Schmidt, Yvonne Schroder and Dorothy Wilkinson. Many of the show pieces are on display at the Commerce Court Campus.



This year's Canadore College's Native Drug and Alcoholism Counsellor's Program class worked together to make a sacred drum, from the cleaning of the hide to the shaping of the shell. Program teacher Peter Beaucage (far right) believes in holistic education.

Lynn Leavens Photo

## Native Student Services

"We are here for all our students' needs."

### Individual counselling services

We're here to advise and refer students in the educational, social, family, career and financial areas.

#### -Education services

We assist students by helping them to increase their study skills. As well as offer tutorial services, we help with course selection and provide guidance information.

#### -Career services

We supply students with up-to-date information about career preparation, employment opportunities, and training programs.

#### -Personal/social information, guidance and referral

We provide information about issues such as health, drug and alcohol abuse, and family life education.

### Orientation services

It's important for us to make sure that students and their families become familiar with the community, the schools and services.

### Testing and appraisal

We help students in setting up interest inventories, and we arrange for their aptitude testing.

### Placement, referral and follow-up services

As needed, we refer students to other educational programs. We also arrange for work placement when necessary. Help is available with applications for bursaries and scholarships. Travel arrangements can also be coordinated through our office. Contact is maintained with former students.

### Program planning and needs assessment

We assess the need for students in various programs. We also offer help with grant applications.

### Accommodation and child care lists

We compile and maintain a list for students to access. We liaise with incoming students and their families prior to arriving to secure accommodations.

### Liaison with elementary and secondary school parents

For parents attending Canadore, we assist with registering their children in local schools.

### Other student support activities

Through the Nipissing University/Canadore College Native Student Association, we share the planning and implementing of several special activities, an important one being the annual Pow Wow.

For more information call 1-705-474-7600, ext. 5482, or write to us at Canadore College, P. O. Box 5001, North Bay, Ontario, P1B 8K9.

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# TORONTO NEWS

## Bright Lights, Big City

### Boozhoo!!

From way down T.O., where the bright lights and city sights are getting to this born-and-raised-on-the-reserve kinda person. I was one of the ones who was sick and tired of the boring reserve and couldn't wait to leave. I had summed up my life at that point as an experience filled with perceived endless, boring, normal and abnormal events.

That's when I finally decided to leave the reserve for a more "imaginative and carefree life-style".

I've lived in an urban setting for a total of ten years. Having taken up residency in some very trendy areas of the City. Yes areas.

I am proud to say that I have comfortably settled myself into the role of a 30-year old mother with two beautiful children. I recently gave birth to my second child, Robert, at home in downtown Toronto assisted by two amazing and caring midwives, Wendy and Susan. I am no longer the restless sick-and-tired 19-year-old, but a settled, domesticated, dedicated yard-sale hopper, who from time to time is able to take in the lovely fresh air of Sagamok and spend some special time with two wonderful people, my Mom and Dad.

It is at these time where I "refuel my jets", "chill out" and visualize myself attaining my goals: a successful writing career and employment in the social services are just two of the things I aspire to. My ongoing plans include continuing education and working with Aboriginal Youth.

It is my hope to be able to attend events, take some photos and write the news of the happenings in T.O.



Mary Assinewe

## Congratulations Mary!!!

Mary Assinewe is a graduate of the Native Language Instructors Program, offered at Lakehead University in Thunder Bay, Ontario. Mary has recently been lauded at the Graduation Ceremonies held in Sagamok for her work well-done.

Mary had the opportunity to make many new friends and says she enjoyed her experiences as a student. She is an Ojibway member of the Sagamok Anishnawbek First Nation. Mary has utilized her ability to speak and teach Ojibway to the children of Gizhaadaawgamik Child Care Centre located in downtown Toronto. Most recently she has accepted a teaching position at the First Nations School. Mary's teaching include not only the important language and academic skills, but also the regular requirements of the school curriculum.

While at Lakehead, she also instructed on the identification of medicinal plants, roots and leaves. Cultural norms and mores are also a part of Mary's teaching of male/female roles. Ceremonial protocol are examples of this very special instruction.

Mary is a 64-year young mother of 12 and grandmother of 16. She is accustomed to planning and hard work. That's why she earned the title of "Best, Hardest Worker" of her class. You don't say.

Way to go, Mom!

## More Anishnawbe non-profit homes open in Scarborough

Gabriel Dumont. This name is often associated with one of our famous heroes from Canada's past.

Now, it strikes a familiarity for 400-plus individuals living in the 80-unit complex, consisting of three- and four-bedroom apartments located in Scarborough, Ontario. Gabriel Dumont is a non-profit housing project, geared-to-income for Aboriginal and Metis families.

Recently, a Grand Opening for a \$1 million, seven-unit

townhouse complex located at Dorset Road, took place. In attendance were members of the Board of Directors of Gabriel Dumont, First Peoples Cultural and Recreational Centre of Scarborough, Gabriel Dumont Tenant's Association and Frank Faubert, Acting Mayor for the city of Scarborough.

The opening remarks and the welcoming was delivered by Ken Assinewe, Interim President of Gabriel Dumont, followed by warm wishes in a short speech by

Frank Faubert, Acting Mayor. After all was said and done an invitation was opened to all interested visitors to tour one of the new townhouses. A feast was also prepared by the residents of Gabriel Dumont, First People's Cultural and Recreational Centre and the Tenant's Association.

The Dorset Road Townhouses are strategically placed where shopping facilities, schools and public transit are immediately available for the 42 individuals currently housed at the new complex.



## Shawonosowe school closing a step in the wrong direction

By Lori-Lee McGregor

As my convocation day approaches I am both happy and sad. I am happy because I have accomplished a goal I set for myself four years ago but I am also sad because some people in my home community are trying to close the local school.

Like most of the young children in this community, I began my education at Shawonosowe School. For the most part this segment of my education was a positive experience. I did have one bad experience with a teacher who made fun of my lisp but luckily she no longer teaches there. At Shawonosowe School I learned how to read, print, add, subtract, my multiplication tables and much more. Suffice to say that I had a solid knowledge base to work from. My peers were more or less in the same boat, depending on their home situation. When I finished at Shawonosowe I had a strong sense of who I was and I was ready to conquer the world.

Then I went to Sacred Heart, a Catholic school in Espanola. I never realized that I was poor until I attended this school. Not only was I poor in comparison to the white kids but also my teacher assumed that I was stupid. This was a shock to me because I had always been a good student. All the Nishnab kids were put in the

low group, regardless of our abilities. Some of us made it out of the low group, although some did not.

It was a real blow to my self-esteem when the teachers assumed that I was stupid. Although not all the teachers were racist, quite a few of them were. It was tough going to school when you knew that the teacher would never pick you to do the special things around the class, when you had a skimpy lunch and the white kid next to you had a veritable smorgasbord, and when your clothes were your brother's hand-me-downs (which were handed down from an older sister).

At Sacred Heart I was taught that the history of this continent began when white men came. The only Anishnawbek who was mentioned is Louis Riel, and of course, he was a traitor to Canada. The only thing that made Sacred Heart bearable was my involvement in sports. When I finished Sacred Heart my self-esteem was significantly lower than when I entered.

Espanola High School was not much different than Sacred Heart but at least I got to play more sports. I certainly did not think I had the brains to go to university. It was only after I had worked at York University that I realized that, indeed, I was probably smart

enough to go to university.

I entered the University of Toronto, one of the largest universities in Canada, scared that I wouldn't make the grade yet determined to work hard. My first year Biology class had 1300 students and was so big that our class was held in Convocation Hall. I struggled through my first year but by my third year I was getting pretty respectable marks. I liked U of T because it was so huge. The professor did not know whether I was Nishnab or white and I was judged solely on the quality of my work. Although it was difficult at times, especially when my roommates went out every weekend, I believe my time was well spent.

I feel very lucky to be employed in the field I went to school for and able to work in my community. However, these feelings are dampened by the efforts of a few people who would like to see the local school close. This is ironic especially at a time when most First Nations are fighting to keep our children educated by Aboriginal teachers in our communities. My only hope is that these people do not succeed so that when I have children, they will have the opportunity to be educated in my community by Aboriginal teachers.

## Nipissing University reserves seats for qualified Aboriginal applicants

Since 1985, Nipissing University has had a special admissions program for qualified Aboriginal applicants to the Bachelor of Education. Since the inception of the admissions program, a specified number of spaces in the Faculty of Education has been set aside for Aboriginal candidates. As enrolment has been expanded over the years, the number of spaces set aside has been increased. Currently, twenty spaces are held for Aboriginal applicants.

Persons wishing to apply to the Bachelor of Education program at Nip U must obtain the standard application form used by all Ontario universities, are available on all Ontario university campuses. Applications must be completed and returned by the deadline in early December. As Nipissing University offers a consecutive Bachelor of Education, all applicants must have completed an approved under-graduate application.

The Faculty of Education at Nipissing prepares teachers for three different levels of teaching: Primary/Junior to learn to teach

junior kindergarten to grade six, Junior/Intermediate to learn to teach grades four to ten, and Intermediate/Senior for grades seven to OAC. Applicants for the Junior/Intermediate level must have completed three full university courses or their equivalent whereas applicants for the Intermediate/Senior level must have completed five full courses in one teaching subject and the equivalent of three full courses in another. Specific subjects required are indicated on the application form.

Aboriginal applicants should write to the Admissions Officer at Nipissing University stating that they wish to be considered under the special admissions program for Aboriginal persons, including supporting documentation such as a photocopy of a status card. Aboriginal applicants may be considered under two programs of admission. They may compete for spaces in the Bachelor of Education on the basis of their academic average alone. Applications may also be considered by a special selection committee

whose decisions will be based on a number of factors in addition to academic average.

Continued on Page 22

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# Hands-on learning valuable for science camp students

By Annie Jackpine Ralph

Whitefish Lake First Nation was the host community for the 3rd Annual NDAKENIGEWIN GBESHWIN Science and Engineering Camp the week of August 7 to 12, 1994.

The camp was a huge success with 28 students from the North Shore First Nations participating.

Science North added a spectacular program to this year's Science and Engineering Camp. The students became a part of a space work crew to complete a mission to a planet. They learned about stars and constellations by entering a portable planetarium. Other activities involved were, animals of northern Ontario, test your senses, gold panning, telescope making, the secrets of the forest, mineral identification and soapstone carving.

The students were also provided with recreational activities, an evening social gathering, cultural teachings and career choices.

Conrad Bobiwash, local artist and educator, was also on hand to deliver the art component for the camp. His activity included teaching the students the technique of stencil art.

Laura Dokis-Kerr, from the Anishinabek Career Centre, provided the students with information on career choices.

The NSTC Forestry Unit delivered the forest program. The students participated in a tree planting exercise and also learned more of what a career in forestry entails.

Cultural teachings were conducted by Irene Makedabin and Margaret Toulouse of Sagamok Anishnawbek. Irene taught the students the skill of making dream catchers and Margaret performed a smudging ceremony for an eagle feather that was presented to the Science and Engineering Camp. Margaret spoke to the students about the significance of the eagle feather. She also conducted medicine wheel teachings and all the students were involved in making their own medicine wheel.

The final event of the camp was the social gathering. Dan Fox as MC and the Biiwasaya Singers from Sagamok Anishnawbek as well as James Roach and Chi Nodin from Batchewana First Nation provided the drumming and singing. Many of the participating students took part in the dancing as well as visitors from the community.

Dolores Trudeau was honoured at the social gathering for her outstanding and hard working efforts with the camp.

The students who participated in the camp were great. It was a joy to see so many "happy campers". They are Erin McDonagh, Jenna Souliere, Crystal Tegosh, Sara McCabe, Deanna Hewson, Zack Belleau, Melanie Panas, Victor Pine, Jamie-Lynn Thibault, Ashley Tousignant, Nicole Boissonneau, Ian Commanda, Amanda Commanda, Stephanie Commanda, Craig Meawasige, Eric Mahdabee, Stacey Armstrong, Nick Cada, Samantha



Jenna Souliere proudly displays her own medicine wheel.

Daybutch, Erin Chiblow, Clarendia Daybutch, Naomi Young, Bronson Bob, Brad Belleau, Rebecca Nootchitai, Colleen King, Crystal Wabegijig and Alexis Daybutch.

Chi Miigwetch to all camp counsellors, the cooks, the Public Works crew, the NSTC staff and the First Nations staff for making this event a memorable experience.

A special chi miigwetch to the Whitefish Lake First Nation for their warm hospitality.

The NSTC would also like to acknowledge and thank very much the many sponsors that contributed to the Science and Engineering Camp '94. Without

your assistance this education program would not be a success. Robert Sayers, Native Liaison Technician MNR, Ontario Hydro, Professional Engineers of Ontario, Chi-Gaaming, RJ Bumside, Eldo Inn, Canadian National, Unicom Stationery, Northland Engineering, Paul Theil Associates, BDO Dunwoody Mallette, North Shore Ford, Milltown Motors, Aquafor Beech Ltd., Algoma Chrysler, Peat Marwick Thorne, Kresin Engineering, Prudential Insurance, Proctor and Redfern, UMA Engineering, Naadmaadwiuk AMB, Forestry Canada, Lafarge Canada Cement and Industry Canada.



Ashley Tousignant plants a tree using tube-like tool. Other learning activities during the science camp included: panning for gold, recreational volleyball, stencil art, campfire safety and fire prevention.

**Photos by  
Annie  
Jackpine Ralph**



**NDAKENIGEWIN GBESHWIN  
Science and Engineering Camp '94**



Posing for a picture in their beautiful regalia before the social gathering at the NDAKENIGEWIN GBESHWIN Science and Engineering Camp '94, from left to right: Stacey Armstrong, Alexis Dabutch, Samantha Dabutch, and Clarendia Dabutch.





## Nipissing Pow-wow

Top, from left, Kirby Mianskum, Kevin Schofield, and Dave Hookimaw of the Whitetail Singers take a break from the action during the Nipissing Pow-Wow Sept. 3-4. The Whitetail Singers were the host at the annual event held at Duchesnay Creek near North Bay.

In the photo on the left, Jack Couchie, an Elder from Nipissing stands back to observe the successes of the Pow-Wow. Couchie is an avid promoter and teacher of the traditional ways. Here he exhibits his traditional regalia.

Reno Couchie Photos

## Native community loses a friend

Dear Editor,

On a very bright Wednesday morning on Sept. 21, I received a very sad notice that my good friend Alec de Bac had passed away. Alec was a North Bay businessman that I had known for some 20 years. Alec owned a very successful Chev/Olds dealership, Macphersons, in the city of North Bay.

Very few people would associate this man's death with aboriginal, disability, or women's issues. Alec never looked for publicity or fanfare. However, Alec knew that these people needed opportunities to enter the work force and he provided those opportunities long before employment equity became a legal issue. Over the years Alec has hired

Ojibways from the community of Nipissing First Nation. Those people have done well working for Alec and some have moved on to other jobs thanks to Alec's generosity.

I have witnessed, as someone who visited his showroom often, that people with various disabilities worked for Alec in the customer service area. Alec also placed female staff in non-traditional roles at the dealership over the years. I believe Alec had one of the first female salespersons in the business. Other female staff worked in the stockroom, customer service and in the shop area processing the warranty claims.

Alec knew that to be successful you must have a staff that's

hard working and loyal. He employed a staff that reflected the community it served. I think Alec also knew that hiring these minorities would bring to his organization quality people and a degree of loyalty not found anywhere else.

The people who knew Alec will miss this good human being for some time to come. Alec treated everyone with a great deal of respect and I know that many of his friends will value the memories of Alec.

To Fay and the family of Mr. de Bac we offer our deepest sympathy.

Les Couchie  
Anishinabek Career Centre  
Union of Ontario Indians  
Nipissing First Nation

## Sweetgrass Ceremony something to share

By Bob Goulais

There are times throughout our lives that we have to stand up and question our traditional teachings and upbringing. Whether or not we have guidance from our elders and teachers, we have to remember we have our own minds and can choose to go out on our own when it comes to making spiritual decisions.

One decision that comes to mind occurred only a few days before this column was written.

My spirituality and heritage is very important to me. Each morning, my family and I light our sweetgrass and ask the creator to bring us a good day at work, at home, or at school. Because we don't have the guidance of an Elder very often in our lives, I especially ask that the Creator give me guidance to make the proper decisions during the day.

Because of the complexities of life at the office, I rarely carry my Eagle feather in my briefcase or in my car. It is this guidance that I ask at the beginning of the day that carries me through the day and prompts me to thank the creator the next morning. But this time I was caught in an awkward position during a public drum ceremony one evening.

During his brief stop in Sturgeon Falls over the past weekend, I had the pleasure of meeting the Director General of India during his assessment of the Sturgeon Falls Indo-Canada Youth Project, a project that exchanges students from Canada and India. Chief Margaret Penasse-Mayer of Nipissing First Nation was on hand to meet the Director General as well.

I was given tobacco to do a drum ceremony which included an Honour and Welcome Song to be given to the Director General himself. The dilemma here was the Sweetgrass Ceremony.

Through my experiences with the Sweetgrass Ceremony, there are some elders who believe the Sweetgrass Ceremony should not be commercialized or exhibited in an improper manner such that it will harm the integrity of the Anishnawbe way. The were about 40 people in attendance, many of them billeting families, and the balance students from India.

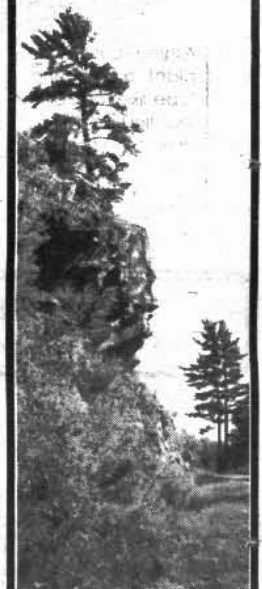
Personally, I wasn't sure if it was a good idea to involve the whole crowd in the Sweetgrass Ceremony, because this would be considered, in some cases as superficial diplomatic maneuver. From another stand-point, this would even further allow these curious students an opportunity to see a true indigenous Canadian

ceremony and promote further understanding between my people and the people abroad.

I could have just smudged my drum and brought out my Eagle Feather and kept to myself. But I came to realize that the sweetgrass ceremony was meant to bridge that gap between ourselves and the creator. I opted to involve the crowd in the ceremony and it turned out for the best.

The people from India were very comfortable and respectful of the rite.

"This (the sweetgrass ceremony) is similar to what we do at home," said Director General Mohan. "We have very similar customs."



## Community Photo Contest

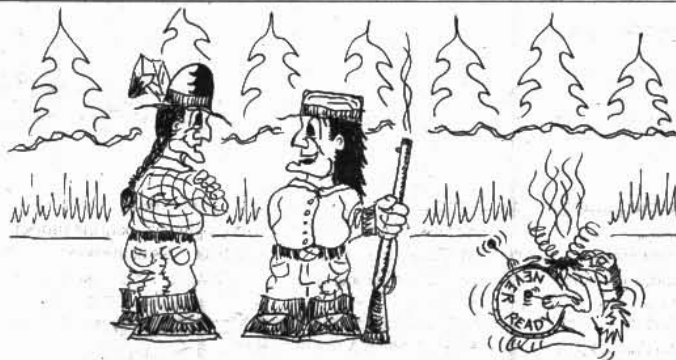
Most First Nation communities have interesting landmarks, breath-taking scenery and highway signs close at hand.

The Anishinabek News and Union of Ontario Indians would like to create a collage of the best of each community in the near future.

Forward your entries and be registered for prizes that include newspapers subscriptions, Anishinabek Career Centre T-shirts and more.



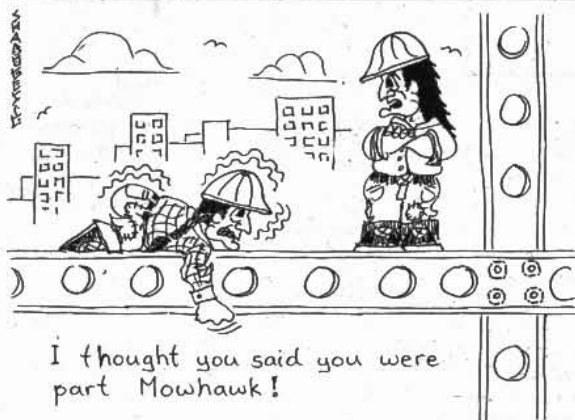
The Union of Ontario Indians Intergovernmental Affairs and Anishinabek News Communication Branch participated in the Ontario Out of Doors Magazine's Fall Hunting Show in Toronto Sept. 9-11. UOI assistant director of Intergovernmental Affairs Perry McLeod (right) and News editor Dave Dale were promoting the Hats for Hides Program to inform hunters that hides were no longer dropped off at Ministry of Natural Resources offices. Instead, independent depots are being used, with more than 85 locations throughout Ontario. The majority of hunters were eager to be involved, so hides wouldn't be wasted, and so Aboriginal artisans would have improved opportunity to buy deer, moose and bear hides. Bob Goulais Photo



I feel better... Do you feel better?

## Baloney and Bannock

By Perry McLeod-Shabogiesic



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Patrick Madahbee  
Ojibway of Sucker Creek

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By Patrick Madahbee

Mgr. Aboriginal Banking Services, Toronto Dominion Bank  
Phone (705) 869-4705, FAX 869-5198, Cellular (705) 677-7172

## First Nations - First Choice



### Oakville native appointed to Board

Premier Bob Rae announced, Sept. 22, the appointment of Mark Doxtator as a member of the Environmental Assessment Board, effective immediately for a period of three years.

Doxtator, of Oakville, is a part-time professor at the Faculty of Environmental Studies at York University. He is President of the Aboriginal Research Institute and was contracted by the Royal Commission on Indian Land Claims as a special advisor.

Doxtator's responsibilities as a member of the Board will be to conduct, at the request of the government, public hearings on major government undertakings regarding environment-related matters.

### Nipissing University

Continued from Page 19

Candidates will be asked to submit to the Admissions Office by the end of February, a resume and a statement describing the applicant's reasons for choosing the teaching profession, as well, have two confidential letters of reference mailed to this Admissions Office before March.

Nipissing U. has graduated more than 80 Aboriginal teachers who were admitted to the Bachelor of Education through the special admissions program. Also, of the 40 spaces available in the Master of Education program, two have been reserved for qualified Aboriginal candidates.

For further info, contact: Ms. Maureen Knight, Admissions Officer, Nipissing University, P.O. Box 5002, 100 College Drive, North Bay, Ont. P1B 8L7, (705) 474-3461 ext. 4292.



## Aboriginal Border Crossing Rights Guaranteed by The Jay Treaty

The Jay Treaty is an international legal agreement signed in 1794 by U.S., British and Aboriginal governments - which remains in effect today.

The Jay Treaty guarantees free passage over North American borders for Aboriginal People and their personal goods.

**Rights Recognized by the Treaty** - The treaty specifically includes First Nations and refers to them as allies, not subjects. It says that Aboriginal people dwelling on either side of the border would be able to freely pass back and forth. It also says that any personal goods that are purchased in either country shall not be subject to duties or any other levy whatsoever. Over the next century First Nations were continually assured that these rights were being firmly upheld by the governments of both countries.

**More Proof** - A further explanatory article confirmed and expanded upon the Jay Treaty. It said that no subsequent treaties could "derogate in any manner from the rights of free intercourse and commerce" secured in the Jay Treaty.

**The Treaty Cannot be Extinguished** - When First Nations accepted representation on their behalf under the Jay Treaty, they gained protection under the treaty that requires their consent to extinguish. Treaty extinguishment requires the consent of all parties. The Supreme Court of Canada has said that even if a treaty has not been used for a long time, it cannot be extinguished unless full consent is given by all parties.

**Canada is a Part of the Treaty** - The Canadian government has said that since the British government signed the agreement, it doesn't apply to Canada. However, Canada recognizes many other treaties that Britain signed on its behalf. Article 139 of the British North America Act, that made Canada a sovereign country, says that any proclamation undertaken on Canada's behalf before 1867 will be honored by the new Canadian government.

**The Present Situation** - The U.S. government has implemented all aspects of the Jay Treaty that apply to First Nations through legislation. Aboriginal people born in Canada are allowed to travel freely to the U.S. and may work there without visas or special permits. However, Canada has not lived up to its end of the bargain. They have not recognized the Jay Treaty in any form and U.S. born Aboriginal people have no special status in Canada. Any Aboriginal people returning to Canada are subject to the same laws as everyone else. Exercising border crossing rights is a means of achieving just recognition of these rights in Canada.

## Letters

### Anishinabek News discovered

Hello, I am a student taking Native Studies at Laurentian University in Sudbury. I picked up one of your newspapers today for some leisure reading and found it quite interesting.

I thoroughly enjoyed the wide variety of informative news and I found it very interesting that you gathered information from a wide range of places.

I live near Saugeen First Nation and while I'm at home, I can keep up with what is going on, but when I return to school, that

isn't so, usually. In your newspaper there was an article on Saugeen and Nawash and I was excited to know that through your newspaper, I can learn more about my neighbouring village.

Thank you very much for your efforts in gathering information from all over. It definitely made me an interested reader and I'm looking forward to your future papers.

Sincerely, Jolene Moriarty  
**EDITOR'S NOTE:** The Saugeen and Nawash (Cape

Crocker) First Nation communities are no longer within the Union of Ontario Indians (more than a year for each). Whether that changes in the future or not, it's important to help communicate news and views important to the Anishinabek - which requires crossing political affiliations. When this is possible, everyone benefits.

Mii-Gwetch for reading the Anishinabek News and feel free to share with us a story about what it's like at Laurentian.

### Letter from the Editor

## Religious inserts refused by newspaper

Dear Angi McCarty  
Northword Newsletter,  
The Anishinabek News, published by the Union of Ontario Indians, will not insert the NorthWord Newsletter.

Your request prompted the following Editorial Board policy decision: The Anishinabek News will not accept religious publications as inserts.

Please note, however, this policy does not include paid display advertisements or announcements. For example, you may advertise your newsletter, or possibly the free booklet, Scripture and Traditional Religion, featured

on Page 3 of Vol. 4, Issue 3.

As well, our Anishinabek Events Calendar could promote upcoming gatherings or meetings for free (limited space, usually five to seven lines of copy).

Editorially speaking, you may submit stories and we will consider them for publication on an individual basis. For one example, please forward next newsletter's Tom Claus piece on Good Leadership. It would receive the same consideration as all our unsolicited contributions, of which we publish approximately 60 per cent.

Our intent is not to deny religious

communication, however, the Anishinabek News wishes to remain a forum for discussion - rather than a courier.

Sincerely,  
Dave Dale, Editor  
Anishinabek News

**NOTE:** We realize this is a controversial topic. And a great many of our readers would have strong opinions about the subject - on both sides of the issue.

Please forward your written opinions to the Editor. Letters should be less than 300 words, and must be signed by the author, with a phone number for confirmation.

## Manitowabi appointed to NODC

Premier Bob Rae recently announced the appointment of Sharon Elizabeth Manitowabi to the Northern Ontario Development Corporation.

Ms. Manitowabi is a business development officer with the Waubetek Business Develop-

ment Corporation and formerly worked with the Canadian Council for Native Business.

The corporation's aim is to encourage the development and diversification of industry in northern Ontario by providing funding for businesses, equipment, technical services, etc.

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# Traditional Healing Essential Element

## More to a jingle dress than fancy tobacco lids

*Documented by Gina Gasongi Simon as told by Marie and Wilfred Trudeau*

It was about three years ago when my husband, Wilfred, and I met Maggie White. Maggie, we had been told, was an elder long before her time. She carried a wealth of knowledge and everyone who danced in the pow-wows knew of Maggie and her great teachings.

At a very young age, Maggie was given the honour of being the Keeper of the Sacred Jingle Dress. She was also the first to wear it in ceremony. It was for this reason that we stopped by to visit with her that day, on our way from a sundance ceremony.

She welcomed us with open arms into her cozy little trailer located on the Whitefish reservation. As we sat around sipping tea she began to tell us the Jingle Dress story in the language that she was most comfortable with — her mother tongue, Ojibway.

It all began when her father, then a very young boy, had his first dream. In his dream, four grandmothers and four grandfathers appeared to him and gave him instructions on how to make a drum and a sacred pipe. He did not act upon his dream until years later.

He would have a second dream in which the grandmothers and grandfathers came to him again in the dream world. This time he was given the sacred "com songs" to accompany him in ceremony and instructed him on how to use

them. It was then he shared his dreams with his father and together they made a traditional drum and sacred pipe.

It was not until Maggie's father was much older that a dream came to him one more time. This was a powerfully vivid dream in which the grandmothers and grandfathers gave him specific instructions on how to make the jingle dress and gave him the rest of the teachings to go with it. The com songs that he was given were to assist him in his time of need. You see, Maggie's father became very ill and the visiting elders told him he must make the dress and teach her the dance. And so he did. The result was an amazing healing that took place.

In its original form, the jingles on the first dress were fashioned from dried deer hooves. Maggie still had the original dress after all these years and brought it out to show us. She explained its purpose and told us it was a special dress to be used for healing the sick. The request for prayers may vary, she explained; it all depended on who was asking for healing and why. On that day, that remarkable woman shared with us many teachings. Maggie revered her sacred jingle dress and was happy to know that Wilfred and I held the same respect. She told us that it was good that we wanted to help spread the spiritual teaching of the jingle dress and gave us her blessings before we parted.

Maggie lived to see the day the jingle dress came to life and spread throughout the pow-wow trail right

across North America. Although it is not in its original form, it is still representative of its true teaching of healing.

Over the years, many tobacco companies capitalized on the jingle dress, without care or respect for its significance.

My husband and I decided that we would start our own jingle dress-making company. The most important component of our venture was to pass on the teachings and proper instruction for the jingle dress and its use, rather than have the jingles mass-produced by some American or Japanese company who do not know or understand its origins.

In our own little way we are helping to keep the jingle dress in the hands of the Anishnabe people — where it belongs. Today, we have a small family business called Biisina's Traditional Outfits. We specialize in our own unique designs and make custom orders on request. Many of the designs are created from dreams. When we are asked to make a dress for someone, it is best when the person requesting the dress knows their clan — because this is an important part of the teaching. My husband and I have been making an array of crafts and ribbon dresses for the past ten years. It is something that first began as a hobby. Soon it spread by word-of-mouth and we received many requests.

I am glad we took the time to visit with Maggie and learn the proper teaching, so that we too may spread the word of its healing powers.

Many people may not agree and we may face those that oppose what we are doing. But today there is much talk about self-government and each little venture that our people (the Anishnabe) take up, no matter how big or small, is part of the road to self-sufficiency.

We don't expect to be millionaires with our venture, but if we can in some way help to keep the teachings that are rightfully ours from the hands of exploitation, then we believe we have done our part. It gives us great pleasure to know that the people that we make our original designs and jingles for are appreciative of our services. This is our part on the path of healing, from one Anishnabe to another.

### For information:

contact Marie or Wilfred Trudeau at: General Delivery, Wikwemikong, Ontario P0P 2J0 or call (705) 859-2499.



Wilfred Trudeau of Biisina's keeps busy at the Robinson Huron Development Corp. Business and Trade Fair last spring. Below, several Jingle Dress Dancers take part in Wikwemikong's Traditional Veterans Pow-Wow June 4, 1994.

Dave Dale Photos



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Michael Rukin '94

### Board Position Available

The Ontario Aboriginal Recreation Council is seeking an individual to sit on the "Interim Steering Committee of the Ontario Aboriginal Recreation Council."

This person has to be dedicated as well as an advocate for the promotion of Sports and Recreation

This person will be responsible for the guidance and promotion of the Ontario Aboriginal Recreation Council on behalf of the Union of Ontario Indians.

Deadline for this posting is Monday, October 24, 1994

Submit resumes to:

**Vernon Roote, Acting Program Manager**  
**Union of Ontario Indians**  
 P.O. Box 711  
 North Bay, Ontario  
 P1B 8J8

This is a volunteer position with expenses paid.

Presence will be requested at a meeting  
 November 1st.

## K'tiganing Golf Tourney fun for all

The K'tiganing (Garden Village) Knights of Columbus held its Charity Golf Tournament Sept. 24 at the Lauretude Golf Club in Sturgeon Falls.

It was a very bright and sunny day on the course. A perfect Indian Summer day for a fall golf tournament.

The greens started off very wet because of the early morning dew, but the sun made quick work of that. When everyone had teed off, there were 38 golfers and 13 teams in a mad 3-person scramble.

The story of the afternoon was the team of Anthony Laforge, Edward Commanda, and Lawrence Stevens topped the field of 13 teams and won the tournament. Edward is a veteran of the Second World War and a flag carrier for Nipissing First Nation. Lawrence Stevens is also a respected elder from the community.

The team of Leda McLeod, Joan McLeod, and Tammy

Saulis, a mother-two daughter team of Nipissing First Nation shot a 110 for nine holes, but earned the "Most Honest Golfer" award for the tournament. The team is quoted as saying they are getting "ten shots better every tournament." Leda, a respected Elder of Nipissing First Nation enjoyed her first time out golfing and done very well, as she had the straightest shot on her team. It was nice to see the elders do well and show up the rest of the field.

The team of Shawn and John Anderson, and Thomas Lambert went through the first nine with a respectable mid-40 score. But Shawn Anderson's birdie on the 11th hole set them up for a top five finish.

The driving power of Bob Goulais, Jennifer Miller, and Martin Commanda could not make up for the poor quality of play on the greens as they shot a weary 49 on the back nine for second last place.

# Anishinabek Sports

## Racism in Hockey not only experienced by Natives

By Kathy Karas

The increasingly multicultural nature of Canadian society is not reflected in the hockey rinks across the country. Anyone looking down the bench at a hockey game can see there is a scarcity of racial minorities playing the sport.

There haven't been many black players in the National Hockey League, and only a handful of Aboriginals.

Once an overwhelmingly homogeneous league, until the 1970's nearly 100 per cent of the players were born in Canada. The NHL has had a tide of European and American players in recent decades. However, as the number of black athletes has risen dramatically in other professional sports, there are still very few playing regularly in the NHL.

"I know of five blacks playing the NHL today. There are quite a few playing in the IHL (International Hockey League)," said Willie O'Ree, who broke the color barrier in hockey.

The year was 1958; the place, Madison Square Gardens. Sport history was made and nobody noticed.

"Not one reporter came to talk to me about it," he said from his home in La Mesa, Calif., where he works for a security company.

"Remember just being thankful that I had a chance to play in the NHL," he said.

When he first started playing in the NHL, there was some concern about how the fans would react to a black player. Milt Schmidt, then coach of the Boston Bruins, tried to warn him of things to come.

"He said to me, 'I know you're NHL calibre, but I want to stress to you you're going to get a lot of cheap shots because of your color,'" O'Ree said.

He put up with the cheap shots and deflected the hard shots, too. Once, in Tidewater, Virginia, he was greeted by the flailing claws of a terrified black cat.

"They didn't care. Fans used to sit close to the players' bench and yell things at me. I think I played better when I had these kinds of altercations," O'Ree said.

Darren Banks said he has played in almost every league in Canada and in the United States. He maintains he didn't feel racism directed at him.

Banks said everybody has an ethnic heritage that must be respected, but hockey is intimidating. Sometimes intimidation can include racial remarks.

Banks said his parents and friends in Canada never questioned his decision to play hockey instead of baseball or basketball. His relatives from the United States thought he was crazy.

"They used to say to me 'Why hockey? Why in the world would you want to play a white man's sport?'"

Dave Wilk, of Ice Hockey in Harlem, said it's no surprise that most black NHLers are Canadian. In the United States, kids are more accustomed to basketball, football and baseball.

Since hockey is a sport that is played, officiated, organized and attended primarily by whites, most black parents in the U.S. will not encourage their children to play hockey.

High costs and a lack of facilities in many warm-weather states deter parents from encouraging their children to play hockey, Wilk said.

"In the States, particularly in California, it can be painfully difficult to play as there is one rink per one million people. Also, if you don't have a car, you're not

going to play hockey."

Wilk says hockey, especially in the United States, is one of the last parochial white sports.

"It makes a strong statement when doors are opened to make a gamelike hockey accessible. Eyes are opened and minorities can say 'Wow, we can play ice hockey now! Maybe we can become doctors and lawyers and achieve our dreams, too,'" Wilk exclaimed.

Wilk, who is Canadian, started his hockey outreach program eight years ago in Harlem, N.Y., because he was tired of watching children waste their days away.

"We're more of a development program that teaches kids about life and gives them role models to emulate," he said from his new office at the Disney headquarters in Anaheim, Calif.

Wilk said he doesn't think racism should be looked at through sports. He said the problem begins outside the rinks and arenas.

"There is racism in society. Many people are ignorant of others who aren't exactly similar to them."

Wilk said racial confrontations occur because the people involved with hockey haven't done their homework when it comes to dealing with different races. Coaches who don't talk to their players about racial discrimination are doing them a disservice by ignoring the issues.

Avoiding racial confrontations with opposing teams doesn't take much effort for Wilk. He simply sends opposing teams to dinner together.

"They get to know each other and the next day they're on the ice playing pickup games as friends," he said.

His strategy for making his players feel comfortable with him, his staff and opposing players is simple. It's what he likes to call an "artistic approach."

"It's about being sensitive in general. Look at them as if they're your children. I'm past looking at their color. I see eyes and a smile—I see this cute kid who needs to be treated as a member of my family," Wilk explained.

Kathy Karas, Nipissing First Nation and The Canadian Centre for Social Justice in North Bay, Ont., with assistance from a grant from the Ontario Anti-Racism Secretariat, Government of Ontario.



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## In hands that care...

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# Looking at Vegetation Management Alternatives for Forestry Operations

By Ramune Wiltshire for  
Natural Resources Canada,  
Canadian Forest Service -  
Ontario.

Many Aboriginal communities have issued a "no chemical" mandate when approaching vegetation management in forest stands. Vegetation management is the phase of reforestation that involves the selective promotion of desired crop tree species and suppression of other competing plants, brush and less desirable tree species.

"There are many options available when considering vegetation management," says Chris Hollstedt, forester for the Ministry of Natural Resources (MNR), Vegetation Management Alternatives Program (VMAP), Thunder Bay. "In the recent past, chemicals were the favoured choice because they were easy, effective and economical to use. But now because of increased environmental awareness, many people are asking for information regarding alternative non-chemical methods." In some cases this means returning to the use of methods in popular use before chemicals became available.

There are many non-chemical methods that can be used for ground vegetation management and some of them include the use of brush saws, brushing tools and a variety of mechanically-operated ground tools. There are non-chemical management tools that can be used for vegetation and rodent control such as tubes, mulch mats and cover crops. Tubes are plastic cylinders of varying heights that are wrapped around the stem of the sapling. They provide a physical barrier to rodent damage and also provide extra insulating protection. Mulch mats can be made out of a variety of materials such as plastic, newsprint and combinations of plastic and straw. The mats are placed centrally around the planted seedling to keep out vegetative competition. Cover crops are chosen for their less competitive nature. Clover, a common cover crop choice, is established to protect seedlings from more competitive vegetation. An added benefit of clover is that it doesn't provide rodent cover. Some of these methods, such as

the tubes and mulch mats, are labour-intensive and sometimes relatively expensive to use. The mulch mats and tubes themselves, are expensive and add to the overall cost.

"VMAP's goal is to achieve a better understanding of every component of the ecosystem so that the dependence on traditional tools of vegetation management can be reduced," said the forester. According to Hollstedt this is being done through research, education and field work. "Our aim is not to eliminate herbicides but to reduce their use," she said. "All scientific research indicates that herbicides are safe to use, but that doesn't matter. It is our responsibility to respond to public concern as every concern is a valid one. It is just like gardening, you have to have a variety of safe effective tools to make your crop grow."

According to Hollstedt, it is important to realize that whatever techniques you use to manage vegetation, you are still altering the forest ecosystem, and therefore impacting upon it. "For example," said the forester, "when suppressing one type of competitive vegetation you may be having an impact on moose habitat." There are various VMAP offices located throughout Ontario. For information regarding VMAP programs or location of VMAP offices, Chris Hollstedt can be reached at (807) 939-3101.

Temagami First Nation on Bear Island is an Aboriginal community that has established a "no-chemical" mandate. They hired Tom Whitfield, a consulting forester, to look into vegetation management alternatives that would not include the use of chemicals. "About 3 years ago we received funding from Natural Resources Canada: Canadian Forest Service to start a vegetation management program," said Whitfield. "On the island there is a 35 ha. area that was leveled by a twister in 1969. This area used to be predominantly white pine and red pine but now has been succeeded by poplar, pin cherry and balsam fir, which are pioneer species." Their plan includes the re-habilitation of the area, which is presently 80% poplar, back to a larger composition of white pine and red pine. To fulfill

this objective Bear Island started a girdling program. Whitfield designed an inexpensive girdling tool, specifically for the project, from used chainsaw chains and aluminum pipe handles. "To effectively girdle the tree, you have to wrap the chain around the tree and run the chain back and forth at a 90 degree angle, making sure that you go right through the cambium," explained Whitfield. Because the chain is so narrow, he said that with this tool the cut has to be done twice on each tree. This is to prevent the tree from



healing itself. The trees targeted for the program were all 4" or less in diameter.

The girdling project utilizes old skid trails that were made during a salvage cut in the 1970's. Within the skid trails they are planting clusters of 5-10 pine seedlings and girdling 20 competing species that surround the individual clusters. "So far we have been very pleased with the success rate," said the forester, "the indications of mortality have been good in the girdled poplar."

Bear Island initiated another project which involves vegetation management. It is a stand-tending operation for the release of white and red pine and is similar to hand-release projects on many First Nation reserves. "We are using brush blades to release the pine from the balsam fir that is assuming a dominant position in the stand. Balsam fir will out-compete the pines in the absence of wildfire," said Whitfield. These two programs, as well as many other initiatives, have been laid out in the Forest Stewardship Plan that Whitfield recently completed.

Henvey Inlet, which is 60 km. south of Sudbury, is another Aboriginal community that is exploring alternative ways of managing vegetation as a result of a "no-chemical" mandate. This community received funding from the NODA Reserve Lands Program in 1992 and worked with a forestry consulting firm to write a management plan for their landbase. According to Sherry Contin, a Natural Resource Technician and member of the Henvey Inlet community, the plan suggested a number of vegetation management projects and they have initiated a few of them. "We've had success in girdling low grade Ironwood and Basswood," said Contin, "to help release the more valuable Red Oak and Yellow Birch." In his case the girdling tools were ordinary hand saws. Henvey Inlet has also experimented with the use of newspaper mulches around planted White Spruce to help keep out competing raspberry and hawthorn shrubs. "We laid out 5 sheets of newspapers around each seedling in June of this year," stated Contin, "but already the newspaper is disintegrating and the raspberry and hawthorn is coming through. I think, for us, cardboard or a thicker layer of newspaper would have been a better choice." Contin feels that part of the problem with this project was that a proper scarification job wasn't done prior to the planting. She says that presently they are looking into other methods to help them with the raspberry and hawthorn competition.

Robert Moore, Forest manager for Six Nations of the Grand River, which is located in southern Ontario, said that their exploration into alternative vegetation management practices also resulted from a "no-chemical mandate set by the community. "After we sprayed for an outbreak in Gypsy Moth in 1990, the general feeling in the community was that they didn't like the use of chemicals even though that project was a success."

Their explorations into alternative methods led them to a partnership with the VMAP program in Kemptville. "Our first attempts into alternative vegetation management methods were typical

using brush saws and tractors for weed control and hence rodent control," said Moore. "VMAP was putting in permanent sample plots in areas that were under land claim. We helped install these plots and from there came our partnership with VMAP." Moore credits VMAP for Six Nations involvement with more progressive vegetation management techniques. "From VMAP we learned about using Quill and Tuobex tubes for controlling rodent damage and brush blankets and wood chips for weed control," said the forest manager.

"On reserve we have now established one demonstration plot, with VMAP's cooperation. We have used different combinations of vegetation management alternatives to show their effect on 500 Green Ash seedlings. In this plot we have even spot sprayed with herbicide to demonstrate their effect."

Moore found that the usefulness of the above techniques is dependent on the desired objective. "We have a Demonstration Carolinian Tree Nursery where it wouldn't be possible to use these methods because it would just be too expensive," said Moore. "But if you planted a low number of especially valued species or had a special project that you wanted protected, these methods would be appropriate and effective to use." Another instance where these expensive alternatives could be useful, said Moore, would be in a Poplar stand where a species of higher or desired value is to be introduced. "If you spot thinned a Poplar stand and wanted to plant Red Oak, the Quills or Tuobex would be good choices to use to help protect the seedlings," said Moore.

Moore feels that part of their mandate for exploring alternative vegetation management practices with the VMAP program is to start communicating the benefits that can be derived from these methods to other First Nation communities. This is also something that the Canadian Forest Service-Reserve Lands Forestry Program is trying to do when working with First Nation communities across Ontario.

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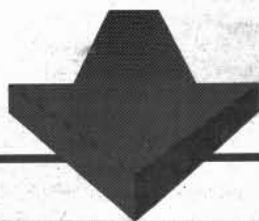
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# Job Opportunities

## JOB OPPORTUNITY

### Union of Ontario Indians

Requires a Social Services Assistant

Supervisor: Natalie Payette, Social Services Director

#### Qualifications:

- ☐ Diploma in Social Services
- ☐ Working knowledge of the First Nation Communities
- ☐ Minimum 2 years work experience
- ☐ Ability to coordinate and facilitate workshops
- ☐ Working knowledge of First Nation government-to-government process
- ☐ Ability to work independently
- ☐ Good Long-term Planning Skills (Community Development)
- ☐ Good Communication Skills
- ☐ Ability to travel within the Union Territory
- ☐ Valid driver's licence and insurable under the UOI automobile policy
- ☐ Working Knowledge of Microsoft Word 6.0
- ☐ Ability to work in group settings and with little supervision

#### The Role of the Assistant will be the following:

To assist with all programs in Social Services under the direction of the Social Services Director:

- ☐ to review correspondence and documents
- ☐ to provide support and information to First Nations
- ☐ ability to network and identify useful resources
- ☐ networking information gathering researching availability of Social Services program and funding
- ☐ keeping communities apprised of all developments in social services through written reports and other modes of communication
- ☐ to provide administrative assistance within the Union of Ontario Indians. The workload is associated with every Social Services Initiatives currently underway.

#### Salary

Commensurate with qualifications, experience and suitability. One year term position, with possibility of extension depending on funding.

Please Submit Resumes To:

Natalie Payette, Social Services Director  
Union of Ontario Indians  
Nipissing First Nation  
P.O. Box 711  
North Bay, Ontario  
P1B 8J8



Deadline for Applications: October 17, 1994

\*Only those who qualify for an interview will be contacted

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# POW WOW

1st ANNUAL  
Manitoba First Nations Peoples International

October 28, 29, 30, 1994. WINNIPEG ARENA, 1430 Maroons Rd., Winnipeg, Manitoba, Canada

## DANCING CATEGORIES:

### GOLDEN AGE (50 years & up)

- Mens/Ladies
- 1st - \$1,000 PLUS JACKET
- 2nd - 800
- 3rd - 600
- 4th - 400
- 5th - 200

### ADULTS (18 - 49 years)

- Traditional
- Fancy
- Grass
- Traditional Jingle
- Contemporary Jingle
- Mens Southern Straight
- Womens Southern Traditional
- for Southerners, if more than 10 contestants per category
- 1st - \$1,000 PLUS JACKET
- 2nd - 800
- 3rd - 600
- 4th - 400
- 5th - 200

### TEENS (13 - 17 years)

- Traditional
- Fancy
- Jingle
- Grass
- 1st - \$500 PLUS JACKET
- 2nd - 400
- 3rd - 300
- 4th - 200
- 5th - 100

### JUNIORS (7 - 12 years)

- Traditional
- Fancy
- Jingle
- Grass
- 1st - \$200 PLUS JACKET
- 2nd - 100
- 3rd - 75
- 4th - 50
- 5th - 25

### THY TOTS (6 and under)

- Day money

### POW WOW COORDINATOR

- Boye Ladd

### MASTER OF CEREMONIES

- Mike Hotaine
- Hammond Motah

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- Rhonda Head Ladies
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- Assembly of Manitoba Chiefs
- Honoring:
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- Eric Robinson MLA
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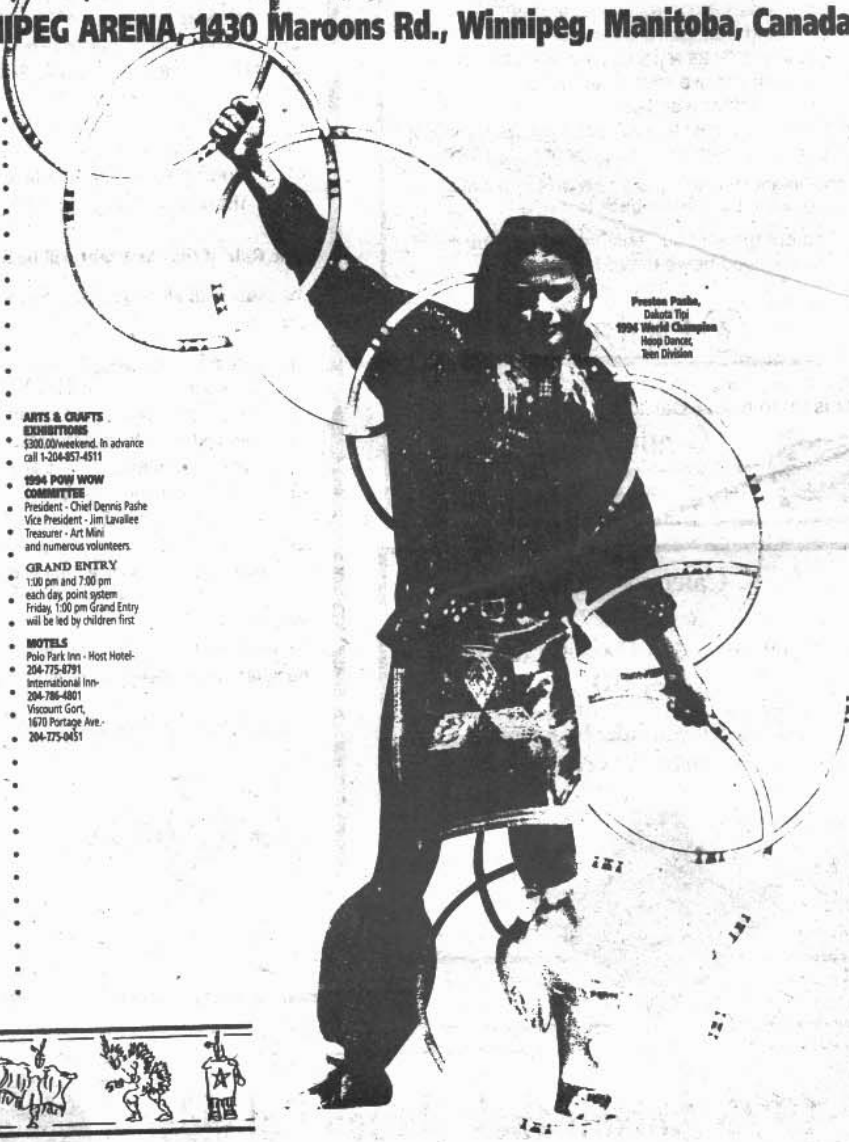
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