

The Wolves That Wanted Fire

Legends is the name of a new line of greeting cards introduced by the Sioux Lookout-based Wawatay Native Communications Society. The cards feature full-colour illustrations (all but the one shown above) by a variety of Northern Ontario artists, and will appear in gift shops and Zellers this fall under a distribution deal with Holborne Distribution Inc. Each illustration is accompanied by a captivating Native legend. Ojibwa artist Glen Keesc produced the above natural scene, and the accompanying Legend is printed on Page 2 of this edition.

Historic Ontario land claim settlement ratified by Mississauga #8 band members...

See Page 7

Supreme Court decision prompts new "smelly headline" contest...enter yours today...

See Page 2

Mohawks exercise right to dig on their own land... Quebec golfers teed off...

See Page 3

Anishinabek Chiefs to meet in Thunder Bay, Rocky Bay to host Grand Council election day...

Pages 11,12,14,15

Young chess "master" displays skill by taking on five challengers at a time...

BLINDFOLDED!

See Page 25

Anishinabek News
Nipissing First Nation
P.O. Box 711
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FRIDAY, MAY 13, 1994

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Ontario natives lose fishing, hunting rights

Angry Indian leaders predict bad summer

OTTAWA (CP) — Angry Indian leaders predict a bad summer

made to stop Indian fishermen from catching fish for their families in central Ontario.

The conservation officers have been ordered to stop fishing in the area, but the Indians say they will not stop fishing.

"People are reacting strongly to the decision," says Howard Hampton, Ontario's Minister of Natural Resources.

"major victory" for the conservation officers.

Now, the Ontario government must issue orders to stop fishing in the area, but the Indians say they will not stop fishing.

"People are reacting strongly to the decision," says Howard Hampton, Ontario's Minister of Natural Resources.

Hampton is implementing a 30-day moratorium on fishing in the area, but the Indians say they will not stop fishing.

The decision will stop thousands of Indians who have traditionally fished and hunted in the area.

It is the latest move in the ongoing battle between Ontario and the United Indian Chiefs tribal council.

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pre-owned for food, and used for other purposes.

Tribes have been high in Ontario, especially in Algonquin Park and the Mattawa River, near Kingston.

pre-owned for food, and used for other purposes.

"Smelly Headline" winner for May

The above headline was so bad, so inaccurate, and so damaging, the North Bay Nugget won the Anishinabek News "smelly headline" contest for May 1994. The story below tells the real story. If you see a terrible headline in your local paper, send it in. We hope this doesn't become a monthly contest.

Court decision partially impacts on seven Native communities

MAY 13, 1994, TORONTO — Fish harvesting rights for seven of the 127 First Nation communities in the Province of Ontario were partially affected by a Supreme Court decision May 12. An appeal to fight a 1986 Ministry of Natural Resource charge against a Peterborough area Aboriginal community member, George Howard, was dismissed. He was ordered to pay a \$100 fine for harvesting several pickerel in the Otonabee River feeding into Rice Lake.

In the decision, the 1923 Williams Treaty with Curve Lake First Nation, Alderville First Nation, the Chippewas of Rama, Christian I., and First Nation,

Georgina Island, Chippewas of Scugog and Hiawatha First Nation was interpreted to restrict fish harvesting on lakes and rivers not adjacent to their respective reserve lands.

The decision is a blow to the seven southern Ontario communities, but not a major event or legal precedent to affect the Aboriginal community at large. The larger and more significant Sparrow decision by the Supreme Court in May of 1990 upheld Aboriginal and Treaty rights to harvest fish. This recent decision is specific only to the Williams Treaty signatories, and the Treaty itself is being challenged by an organized claim by

the United Indian Chiefs tribal council. The basis of the claim has been accepted by the provincial and federal governments. It deals with the questionable way the treaty was written and disputes the compensation given, as well as the lack of the fiduciary responsibility exercised by the Government of Canada during its development. This analysis is not affected by the Supreme Court ruling.

A 1991 Ontario Court (General Division) decision dealing with fishing charges against the same individual upheld his Aboriginal and Treaty right to harvest fish in waters adjacent to his First Nation community.

A Coeur d'Alene legend:

The Wolves That Wanted Fire

Illustration on Front Page: It was the middle of a hard winter not long after the People were first given fire. The wolves were cold, very hungry and envious. They would sit and stare longingly into the People's village, jealously watching the inhabitants warm themselves by their fire's glowing embers. The food the People cooked filled the air with delicious smells, heightening the wolves' envy and causing saliva to constantly drool down their canine chins.

Finally, the leader of the wolves could stand the appetizing aromas no longer. He decided to send an emissary to beg for a spark from the People's fire so that the wolves would also have this wonderful gift. He purposely chose a pregnant female for the job but warned her: "When you approach the people of the village, go with humility. Go to them crawling on your belly, or they might get frightened and kill you. Be submissive.

You are pregnant and they will pity you." And so, the wolf went into the village, advancing very slowly towards the fire where the People were gathered, crawling on her belly, wagging her tail and showing great respect.

The People were so pleased to see a friendly wolf that a great fuss was made of her. After they had finished stroking and petting her, they fed her delicious, cooked food, the like of which she had never tasted before. But, the thing that made her feel happiest was they let her rest and then sleep by the warming fire.

The wolf was so delighted by the treatment given her by her new-found friends that she forgot all about taking a spark from the fire back to the leader of the wolves. Instead, she settled down happily with the People, and a few days later, she had her pups. They, in turn, became the first domesticated dogs.

It is said to this day that the

reason wolves howl is to show their displeasure, to complain; for, as we know, they never did get the fire.

Story retold by: John James Stewart.

The artist, Glen Keesic, is an Ojibwa from Sioux Lookout, Ontario. He used pen and India ink on artboard to illustrate this legend.

"I endeavor to give wolves great respect in every picture I depict them in. I honour them. I enjoy painting and drawing and generally take the route to treat artistic creativity like water, i.e. to be like water, versatile and flexible and to explore new avenues of expression."

These cards are intended to keep the tradition alive.

For a color brochure, write: Legends, Box 1180, 16 Fifth Ave., Sioux Lookout, Ontario, P8T 1B7, or phone: (807) 737-3220. Orders only: 1-800-263-5829.

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Decoration Day celebrations on Manitoulin Island June 5 will see the official unveiling of a special monument for fallen veterans, including 21 from the Anishinabek First Nation communities. Veteran Ernie Debassige was part of the organizing committee of the events taking place 10 minutes from West Bay, near Mindemoya, and to be reported in the July issue of the Anishinabek News. On June 4, a large veterans pow wow is planned in Wikwemikong.

No plans for Oka II...

As of the Anishinabek News' deadline, the situation in Kahnasatake seems fairly quiet and calm. Chief Billy Two Rivers of Kanawake, has stated that the situation has not escalated and there seems that there is little chance of a confrontation. The Kanawake Council held a press conference to announce that they had no plans to do anything because most of the posturing is settling down and the situation is returning to normal.

The Mohawks are now waiting "for the federal government to take its responsibility, settle the land issue, and hopefully the new negotiator will begin to effect his work," commented Chief Two Rivers. The latest news is that the Kanawake Mohawks have stopped their expansion of the cemetery and are proceeding with the negotiating process. However, with the road to the Oka area golf course no longer passable, residents and users are pushing Quebec leaders for action.

First Nations Casino next fall?

The First Nations Casino Site selection panel will take most of the summer, if not all of the tourist season, to decide where the Ontario approved facility will be established.

In all, 14 First Nation communities have made submissions: Algonquins of Golden Lake; Wahta Mohawks; West Bay First Nation; Garden River First Nation; United Chiefs and Councils of Manitoulin Island; Chippewas of the Thames; Wauzhushk Onigum; Chippewas of Georgina Island; Chippewas of Rama (with eight other First Nation communities); Serpent River; Whitefish Lake; Fort William; Shawanga; and Munsee-Delaware.

The panel will make a short-list of bidders before making the final decision in 60 to 90 days. Despite First Nations disapproval, the proceeds from the casino will be shared by all First Nations in the province.

West Bay asserting jurisdiction, prohibiting MNR from territory

MANITOULIN ISLAND
— The West Bay First Nation is asserting its jurisdiction by prohibiting Ministry of Natural Resources conservation officers from entering its territory.

As of press time, Ontario had not responded to Chief Glen Hare, who notified Minister Howard Hampton, Minister of Native Affairs Bud Wildman and various other Ontario Government leaders, including the district MNR managers and Algoma MPP Brent St. Denis in the last weeks of May.

However, Chief Hare said Hampton did not seem interested, and indicated his response would take two to three weeks.

West Bay made its stand following unsuccessful requests for the province to replace two unwelcome conservation officers who have been working on Manitoulin Island for decades. Various incidents between the CO's have caused bad feelings within the community. The Chief

said the problems stem from how the MNR has been imposing Ontario policies on Anishinabek territory.

"We must have hit a nerve somewhere, though," said Chief Hare, regarding the slow response. He said one of the conservation officers has called him at home, attempting to smooth things over. But he said things have gone too far.

"Many serious events have led to this volatile state. Specifically, Conservation Officers John Diebolt and Ian Anderson have proven themselves dishonourable to our First Nation members and other First Nation members on Manitoulin Island," said the Chief in a letter announcing the community's decision.

Presently, a court decision is pending on an incident where four unarmed band members were apprehended by the CO's at gunpoint. Also, among other issues, the Operation Rainbow entrapment strategy undertaken

by the Ministry two seasons ago built a wall of mistrust that is difficult to ignore, said the Chief.

"The dismissal of conservation officers Diebolt and Anderson from the Espanola district office is the only action that West Bay First Nation will accept on this matter. And we want two Aboriginal CO's to replace them," he said, noting that there are two Manitoulin people trained for the job, one a graduate and the other soon to be.

This matter has been brought to the attention of Union of Ontario Indians as well as the Chiefs of Ontario. Both organizations have been briefed on the situation and are awaiting the Ministry's response. As well, the Robinson Huron chiefs passed a regional resolution May 25 to "assert the jurisdiction of the First Nations over their respective territories."

Exactly what each community will do is not known at this time.

Shawanaga demands compensation

In 1976, a road was built through the Shawanaga First Nation in order to provide access for nearby cottagers in a village called Skerryvore. The people of Shawanaga were never included in the decision to build the road nor were they even asked permission for the project to go forward. After the road was built several meetings were held to find an acceptable compensation package, but an agreement was never reached, said Chief Howard Pamajewon.

Finally, in 1981, the band decided it would close the road and this prompted the cottagers to act. The township of Archipelago obtained an injunction that remained in effect for the next 13 years. In June, 1993, the Ontario Court of Appeals ruled that the road was Shawanaga's to maintain, use, and

own. The Attorney General appealed this decision to the Supreme Court of Canada in December, 1993 but last month the court refused to hear the case and upheld the earlier decision in Shawanaga's favor.

Chief Pamajewon has stated that the province must have been aware of the decision and has placed the ball in their court. The Shawanaga council has decided to close the road unless an acceptable compensation package is put together by the province. This package would include

compensation for the initial use of the land to build the road, 18 years that the road has been used and court costs.

If the road is closed, another road may have to be built around the reserve or a ferry may have to be used to transport people to Point au Baril. The band has agreed to reopen the road should an emergency occur. It is not just private citizens that use the road, public vehicles from the Ministry of Natural Resources, Ontario Hydro and Bell use the road as well.



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Anishinabek News



The Anishinabek News is a monthly publication of the Union of Ontario Indians. Views expressed are not necessarily the opinion or political position of the UOI.

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

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Aboriginal Drama Workshop with Gary Farmer June 14-19

This is a practical "hands-on" workshop that is available at the Summer Institute of Film and Television from June 14th to June 19th. This workshop will apply proven techniques for bringing out artistic, creative and cultural heritage of Aboriginal peoples through the use of screen treatments.

This workshop is designed for first time and intermediate level screenwriters who want to develop their ideas into screenplays for Aboriginal audiences.

Invited guests include writer Thomas King (Medicine River); writer Jean Stawarz (Powwow Highway); and filmmaker Shelly Niro (It Starts with a Whisper).

To register for this workshop or to receive the Summer Institute's complete brochure call: 613-569-4911.

First Nations Awareness Week

This special week for the Peterborough Native Friendship Centre takes place from June 19th to June 26th.

It is the first of its kind for Peterborough and the surrounding area. Various events include: Native food and craft vendors, Native art and artists, Native and non-Native music, and traditional drumming and dancing with a mini pow-wow on Saturday to wrap up festivities.

The event takes place at Rotary Park and Nicholl's Oval at Armour Road and Parkhill. Volunteers and vendors can call the Peterborough Native Friendship Centre at (705) 876-8195.

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Homework Assistance

Big improvement for Native Students

By Don Curry

Nipissing First Nation participants in the Homework Assistance Centre for Kids were very proud of their April report cards. They had all shown significant improvement in their marks, attitude toward school and completion of homework. All the teachers' comments were encouraging.

The centre operates two hours a day four days a week in the basement of Holy Spirit Church at Garden Village. It began the first week of October and will continue until the end of school.

Several of the participants were considered "at risk" of dropping out of school. Some weren't doing their homework, had behaviour problems in class, or had just lost interest in the educational system.

Every student who attended regularly has improved his or her marks. For example, five of the Grade 7 and 8 students enrolled in the program posted April averages of 59, 63, 72, 72 and 85 percent. All had improved over their November report cards, one by 20 per cent.

"When we planned the homework assistance centre we wanted to make sure it was not local 1st school, that there were some enjoyable group activities, and students had access to computers," said Debby Brewer of the Canadian Centre for Social Justice, who acted as program coordinator.

Brian Couchie, educational counsellor with Nipissing First Nation, secured the location and took care of other amenities, such as two computers, a printer, a TV and VCR, all with stands and desks.

Couchie says he has always been extremely concerned with the attrition rate of Nipissing First Nation students. "I think programs such as these should be expanded to reach as many people as possible," he said. Couchie is a trustee on the Nipissing District Roman Catholic Separate School Board.

The project is funded by the Stay in School Program of the Canada Employment Centre and Immigration Centre in North Bay, under the direction of Laurie Lebreche. The program is administered by Nipissing First Nation and the Canadian Centre for So-



Teacher Patricia Horner supervises the work of Phillip Penasse, left, and Allan Boissoneau. Students who have attended the Homework Assistance Centre for Kids regularly have all seen their grades go up in school. Don Curry Photo

cial Justice. Gary Gould of CCSJ conceived the idea as a pilot project.

"The program really took off when we hired Patricia Horner," Brewer said. Horner works as a supply teacher during the day and is the guiding force at the homework assistance centre after school hours. Brewer says having a qualified teacher on board is a key to the projects success.

"Patricia is a great role model for the kids and the networking she has done with their teachers has been extremely helpful. She keeps the teachers informed about the program and they keep her informed about homework requirements," Brewer says.

Horner credits the Hooked on Phonics, and Hooked on Math programs and the computers, equipped with CD ROM, as part of the reason for the students becoming more interested in school. "Reading and math levels have improved and the CD ROM on the computer really makes learning fun," she said.

Horner and Brewer and the other staff members, program assistants Chris McLeod and Tracy McLeod and tutor Sara Roy, planned events with the students throughout the year to maintain their enthusiasm.

Two "H.A.C.K. House" newsletters were produced by the students and distributed to parents, teachers and other interested parties. An open house was held for the community Dec. 9, a dance was held April 29 and a trip to

Canada's Wonderland is planned for June. The students enjoy regular once-a-week activities in the gym and got together to cheer on the North Bay Centennials at Memorial Gardens.

What do the kids say about the program?

"It has provided me with the skills to understand my homework better," says Christine Goulais.

"I like coming to the Homework Assistance Centre for Kids to learn on the computers," says Tiffany Commanda. "The program also helps me to complete my homework. Now I understand my subjects better."

Melissa McLeod says "I am improving my reading skills with the Hooked on Phonics program."

"I am reading and writing better and learning a lot more of my homework. I also have tutors to help me complete my homework," says Shelly Commanda.

Angie Beaucage says she likes to attend "because the tutors help me to understand my math."

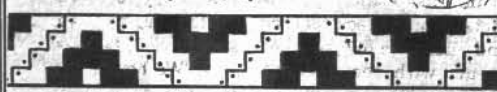
Gary Gould hopes that funds will be available to continue the project for the next academic year, and is exploring funding sources to launch similar centres elsewhere.

"We hope to develop a manual on administering Homework Assistance Centres for locations throughout Ontario," says Gould.

(Don Curry is vice-president of the Canadian Centre for Social Justice, North Bay.)

Eye Twister

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



Quebecious: the oppressed oppressing their Native neighbors

By Drew Hayden Taylor

When I was going to college in Toronto, about 12 years and 15 pounds ago, I met this girl. She was about my age and spoke with the most darling French Canadian accent. Having grown up on a Native reserve, this was my first time in the city and I was anxious to make friends. Especially pretty ones.

So as the days passed we spent time hanging around together, developing a friendship, and teasing each other the way only teenagers can. At one point, after some disagreement I've long since forgotten, she laughingly punched my arm saying "all you English are alike." I distinctly remember looking around my immediate area trying to figure out who she was talking about. Puzzled, I looked at her saying "I'm not English, I'm Native."

She hemmed and hawed somewhat embarrassed, trying to save her position. "Well I meant you English speaking people are alike."

Unfortunately she was right in one aspect, English was my first language, not Ojibway like it should be but that was not the relevant point here. So, trying to look as philosophical as possible, I countered with "So does that mean I can say all you white people are alike, English and French? That's the same?" She shook her head saying "that's different."

That was a long time ago. Or so it seemed. Looking back on this snippet of my life, I can't help but think how prophetic this was considering the situation that now exists in Quebec. Evidently it is still "different."

I recently returned from spending three weeks

in wonderful downtown Montreal. A remarkably civilized city where you can get a fine bottle of wine at the local store and it has, I believe, the highest per capita quantity of quality restaurants in Canada. It also has, unfortunately, a strong and growing dislike of its aboriginal neighbors.

And it's this I don't understand because it defies logic. One would think they would be natural allies, both parties being historically oppressed by the federal government throughout history. But as has happened so many times throughout the ages, the oppressed has become the oppressor. Now Native people in that province find themselves threatened at practically every corner, from the Cree who might find themselves doing the backstroke in mercury contaminated water due to the James Bay Project to the Mohawks understandable wariness of Oka cheese and golf.

I couldn't help but notice during my stay in Montreal that in several of the newspapers, it was free reign on Mohawk bashing by one or more of the local columnists. It would seem on the surface the Mohawks are the single biggest threat to the people of Quebec since Mordicai Richler's "Oh Canada, Oh Quebec."

The funny thing is, I know these Mohawk people. They are no threat or at least they don't want to be a threat. Most of them would love the chance to live in domestic harmony with their neighbors, attend euchre tournaments together, play bingo, all that sort of stuff. It's no fun to live your life like a veal lover in a vegetarian store.

But like any typical Native person in this coun-

try, I shouldn't be surprised at blatant racism. As it was once said, "racism is as Canadian as hockey." Well, in some cases, both require big sticks.

Though it's been my experience that racism in Quebec is quite different from the kind that predominates out west. In the western provinces, the racism consists of Native people not living up to the lifestyle enjoyed and embraced by the dominant culture. Case in point, "Indians are lazy, always on welfare, bums, drunks, etc." The dislike stems from the perception of Native people being weaker and more dysfunctional.

In Quebec however, the racism is based on a completely different level. The Native people are perceived as being equals and more importantly and therefore more dangerously, that equality is perceived as being a threat to the sovereignty of Quebec people. The Native people want, or in some cases claim, the same thing the French want, self government. And evidently you cannot have two race-cars on the same track, they will bump into each other too often.

It's been said that in good relationships, the similarities overcome the differences, and it's those differences that make the relationship exciting. Maybe, but it wasn't long before me and my French Canadian friend stopped seeing each other. And a relationship can't get much more exciting than the incidents at Oka.

So I guess after all is said and done (and there's a lot that's been said and done), there are still no answers. Not even questions.

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NORTHERN JUNIOR ACHIEVEMENT UPDATE

Ahnee,

Well, I've been here for a month already and after a few phone calls and presentations in Magnetawan and Dokis the response has been very encouraging. I have followed up my first letter to the Economic Development officers of our Northern First Nation members with a second one.

In this most recent mailing I have included a Local Resources Review and more detailed information about the Northern Junior Achievement Program. I have requested a short proposal from interested First Nation members. The proposal will be judged based on the Local Resources Review. If your First Nation has any circumstances or situations that are not covered by this review, please include it in the proposal. The deadline for proposals is June 17, 1994, at 4:30 p.m.

If you have any questions concerning the Program or the Local Resources Review please feel free to call me. I will also make myself available to interested First Nation members who wish to book a short presentation on the Northern Junior Achievement program. Part of this presentation may include information on other programs and services offered through the Anishinabek Career Centre by Laura Dokis-Kerr at your request.



Community News



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Aboriginal Mineral Development Conference

The Aboriginal Mineral Development Conference will take place June 21st and 22nd, 1994 at the Valhalla Inn in Thunder Bay, Ontario.

The Conference objectives are to establish improved relations between Aboriginal people, the private sector and different orders of government and educational institutions as well as to promote awareness of existing Aboriginal mineral developments and benefits.

Special travel rates will be available through Canadian Airlines International, the Official Carrier for the Conference.

For more information, call

Szhibeegen Training Services in Thunder Bay at (807) 623-5489.

Looking for Pen Pals?

Anna White, from Whitefish Bay First Nation is interested in corresponding with those aged between 25 and 35 who share the same interests as she does. These include travelling, powwows, family, reading, socializing and music (listening and jamming). Send letters to: Anna White, Whitefish Bay First Nations, Sioux Narrows, Ontario, Pawitik P.O., POX 1L0

Friends in Guyana

We would like to introduce the Amerindian Desk (Working People's Alliance). This organization, located in Georgetown, Guyana is concerned with the affairs of Amerindians in Guyana as well as reaching out to their "brothers and sisters around the world". If you would like to correspond with them, write to: Amerindian Desk, Working People's Alliance, 80 Crawl Street, Stabroek, Georgetown, Guyana.

St. Germain glad to be back

Ahnee Boozhoo! I began employment as the Social Services Assistant, May 30, 1994. Since I left the Union in 1987, I have returned to Wasauksing, served on Council and held the position of First Nation Manager. I look forward to working with Natalie, the Union staff and the Anishnabek communities. Meegweich-Janice St. Germain

Brighter Futures Update

By Donna Burden

Over the last two years, the Union of Ontario Indians has worked in administering the Brighter Futures Program to the 41 communities that it serves. As a part of the agreement made at the onset of this initiative, Medical Services Branch will take over the administration of this initiative in year three (1994-95), effective April '94.

This will mean that communities will be dealing directly with the Medical Services Branch Office to access their funds under this initiative. The Union of Ontario Indians will continue to provide a liaison and advocacy role for the communities it serves involved in this Initiative.

For more information contact Donna Burden Brighter Futures, UOI, (705) 497-9127.

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There are no doubts about it, caffeine is a powerful drug. That's right, drug. Chances are you are not just enjoying your daily coffees or colas, you are addicted to them.

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Caffeine acts directly on the central nervous system. It brings out an almost immediate sense of clearer thought and lessens fatigue. It also stimulates the release of stored sugar from the liver, which accounts for the "lift" coffee, cola and chocolate (the caffeine big three) give. But these benefits may be far outweighed by the side effects:

- The release of stored sugar places heavy stress on the endocrine system.

- Heavy coffee drinkers often develop nervousness or become jittery.

- Coffee-drinking housewives demonstrated symptoms typical of drug withdrawal: when switched to a decaffeinated beverage.

- Dr. John Minton, professor of surgery at Ohio State University and specialist in cancer oncology, has found that excessive intake of methylxanthines (active chemicals in coffee) can cause benign breast disease and prostate problems.

- Caffeine can rob the body of B vitamins, especially inositol, as well as vitamin C, zinc, potassium and other minerals.

- Coffee increases acidity in your gastrointestinal tract and can cause rectal itching.

- Many doctors consider coffee a culprit in hypertensive heart disease.

- The British medical journal Lancet, reported a strong relationship between coffee consumption and can-

cer of the bladder and the lower urinary tract.

- People who drink five cups of coffee a day have a fifty (50) per cent greater chance of having heart attacks than non-coffee drinkers.

- The Journal of the American Medical Association reports a disease called caffeinism, with symptoms of appetite loss, weight loss, irritability, insomnia, feelings of flushing, chills and sometimes a low fever.

- Caffeine has been shown to interfere with DNA replication.

- The Centre for Science in the Public Interest advises pregnant women to stay away from caffeine, since studies have shown that the amount contained in four cups of coffee per day causes birth defects in test animals.

- High doses of caffeine will cause laboratory animals to go into convulsions and then die.

- Caffeine can be highly toxic (the lethal dose estimated to be around 10g). New research shows that one quart consumed in three hours can destroy much of the body's thiamin.

Caffeine Alternatives

Decaffeinated coffee is not the best solution to the caffeine problems. Trichloroethylene, which was first used to remove caffeine, was found to cause a high incidence of cancer in test animals. Though the manufacturers have switched to methylene chloride, which is safer, it, too, introduces the same carbon-to-chloride bond that is characteristic of so many toxic insecticides.

Regular tea is not the answer, either, since it has nearly as much caffeine. But herb teas can be quite invig-

orating, and most natural food stores have a variety to choose from. Then, too, ginseng can give you a real lift, much like the one you get from caffeine without the side effects.

Ahneen

My name is Candace Zack from the Garden River First Nation. In December of 1994, I hope to completed



a four-year program titled "Exercise Science," at Lake Superior State University in Sault Ste. Marie, Michigan. For this summer, I am employed at the Union of Ontario Indians to complete a exercise package for the 41 First Nations within the Union membership.

This exercise package is designed for various health/recreation workers to use as a reference to provide exercise/recreational programs for youth, adult, and elderly people. The main objective of this project is diabetes prevention/intervention and to increase a healthy lifestyle for all age groups.

If any of you have any suggestions or concerns about exercise/recreational programs, please call me at the Union office in Toronto (416) 693-1305.

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Saturday - 10:00 AM (BREAKFAST)



Trade fair an important step

By Dave Dale

The workshops were well received. The presenters professional. And the facility more than accommodating. The only thing missing from the Robinson Huron Development Corporation's Trade Fair and Conference was a steady flow of retail buyers.

"The feedback said the long weekends are a bad time for something like this," said Fran Toulouse, coordinator of the May 20-22 event at West Bay Community Complex.

She said approximately 50 per cent of the projected gate (visitors, sales representatives) attended, missing out on more than 60 booths of craftspeople, artisans, innovative producers and local businesses. Although, those who attended traveled from all directions, including Ottawa, Six Nations, southern Ontario, Sault Ste. Marie, and one business from the western provinces.

Comments gathered through survey forms indicated the best and worst aspects of the conference, which competed with the Victoria Day long weekend, the beginning of Ontario's primary angling season and beautiful,

warm summer-like days.

On the positive side, she said the participants said: "The presenters that we had, the people who did their part, they did an excellent job."

As well, many networking contacts were made between those participants who took part in three-day entrepreneurial exercise called: Breaking Barriers... Economic Perseverance. Toulouse explained how the start of an organized Aboriginal network or Native Chamber of Commerce is a major goal.

"The people wanted us to invite more buyers (retailers and wholesalers)," said Toulouse, indicating that there were more craft tables than businesses. "But if we got (a network started) out of the trade fair, if we got that process going, that's good."

She said there's a need for regional marketing surveys to document the established and growing Aboriginal businesses in the major areas (Sault Ste. Marie, Sudbury, North Bay, Manitoulin Island, etc.)

"It would be nice to have a market survey done, the people to see, the businesses to see, and

go from that to getting a network of businesses together," she said, indicating that the First Nations economy would benefit as a whole.

Regarding the conference, she said the whole process was networking.

"We have to do things together," Toulouse said, using the development, service and product needs of the conference itself as an example.

"What I tried doing, a lot of the stuff, was purchased from aboriginal businesses. It's hard to do, but it can be done."

Lessons gained from the conference will be used to organize a possible encore, probably in two year's time, and maybe even every other year.

Toulouse said some people thought the fashion show was a hit and interesting, but should have taken place during the day.

As well, the hours of the booth operation were too long for some people.

In fact, the 10 p.m. closing for Saturday night actually happened at 5 p.m. in response to overwhelming opinion.



Wikwemikong's Mark Pheasant, proprietor of Buff & Shtuff, met up with Wally Manitowabi, Wiky's new Band Administrator at the Robinson Huron Development Corporation's Trade Fair. Pheasant is a good example of the small business entrepreneur on First Nations territory. Besides cleaning cars, and now hiring part-time help, he networks with automotive product suppliers and specialty services, with Mark arranging delivery and schedules.



Above, the Fashion Show component of the Robinson Huron Development Corporation's Trade Fair and Conference was a big hit for participants and those in the audience. It was organized by the Ojibwe Cultural Foundation and a variety of regional designers. Below, Bebamikawe Studios co-owner Georgina Toulouse, and son Michael, were hired to produce signs for the conference using computerized printers, fulfilling one of the trade fair's goals: networking within aboriginal circles.

Dave Dale Photos



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BUSINESS PAGE



Many were out for the official opening of Beau's Grand Resort, on Nipissing First Nation. From right to left; Dot Beaucage-Kennedy, Nipissing First Nation Councillor; John W. Beaucage, Linda Beaucage, owners; Andrew Lariviere, of the Nipissing First Nation Chamber of Commerce.

Bob Goulais Photo

New Anishinabe business

A Ribbon Cutting Ceremony with John W. and Linda Beaucage and the Nipissing First Nation Chamber of Commerce officially opened "Beau's Grand Resort" with a celebration May 21.

John and Linda Beaucage will assume control of the former Meadow Inn, which until the main hotel building burned to the ground in 1987, was to be considered a historical landmark.

"I'm looking to estab-

lish a 8,000 square foot hall to be used for square and line dancing," said Beaucage. He also looks to build a shelter to accommodate snowmobilers to be built by November.

"The cabins will be used as they are now. I'll be modernizing some of the newer ones but many will stay the way they are," says Beaucage.

Beaucage hopes to stage community events in his resort.

Both he, and Andrew

Lariviere of the NFNCC encourage new businesses to have gala opening and ribbon cuttings.

Despite John's gaming endeavors he says he will not try to establish a gaming facility through this project. He does not want to interfere in the efforts of Nipissing and Dokis First Nations in establishing a casino.

Beau's Grand Resort is located 25 kilometres west of North Bay.

Native housing awards assistance

Canada Mortgage and Housing Corporation is prepared to assist applicants to complete their entries in the CMHC's Housing Awards program. The corporation is offering its assistance with writing and photography for all those interested.

The corporation has announced that all submissions will be the focus of a special publication on Native housing that will be released this fall.

The awards, which will be announced at a special symposium this fall, will be made in each of five categories: financing and tenure; planning and development; concept and design; technology and production; process in management.

See advertisement in this issue for further details or by contacting the CMHC.

Wikwemikong opens new TD branch

The Toronto Dominion Bank has just recently opened a branch on the Wikwemikong Unceded First Nation on the Manitoulin Island. The branch which officially opened on May 17, is a joint venture project between Toronto Dominion and the reserve.

"TD's branch at Wikwemikong is our very first on reserve branch in Ontario," said Paul Pierson, Manager, commercial Financial Services, Ontario North and East division. "The Wikwemikong branch represents TD's continuing and growing commitment to work with aboriginal communities and to offer banking services and career opportunities to them."

Chief Eugene Manitowabi hails the branch opening as exciting, as believes the branch will be a success.

"Once the branch catches on it won't be long before we outgrow this branch," said Manitowabi when asked about

the future of the TD branch. "We'll have to look at expanding it, making it bigger."

"We provide members of the community to be trained. It is our hope to soon have a First Nation member with managerial skills to hold down a management position, but the situation is good for now."

There are a number of benefits for the community Wikwemikong and not among the least of which is its availability.

"Its availability and location are important. Also it is good to see a First Nations person across the counter from you each time you go to the bank." Said Eugene Manitowabi.

The branch, which is an addition to the current band office, will be open from 12 noon until 6 p.m. Tuesday, Thursday and Friday and Saturdays from 10 a.m. until 2 p.m. Four aboriginal employees will be on staff to serve the community.



Akwesasne First community to get bank mortgages

Akwesasne is the only First Nation to receive a bank mortgage program from a national bank. Thus far.

The Bank of Montreal will be ready to begin negotiating home mortgages with the Mohawks within the next two months.

"It is a tremendously positive step," said Vaughn Sunday, Director of Economic Development for the Akwesasne Mohawk Council. "The average Canadian could get a mortgage and here we couldn't. But now we can move ahead."

Bank have been unable to offer mortgages on reserve because the Indian Act states non-natives are unable to own or hold title on land on Native territory. There would be no way to repossess a home if a mortgage ever defaulted.

The Bank of Montreal Akwesasne Branch has devised a trusteeship if the situation ever developed.

"What we are doing is setting up a triangle between the bank, the cus-

tomers, and a trusteeship. We would advance the funds to the customer who signs over the house and property to a trusteeship made up of three representatives from the districts of Akwesasne."

The trustees in turn would be responsible for the property.

In the past, people of Akwesasne had to use their own savings to build or buy a house or apply to the Council for a loan. This gives the people a option to use a bank mortgage rather than using the limited council funds.

There are also spin-offs that can boost the local economy. Local contractors, construction companies, and suppliers are looking to the benefits that will come from the additional construction that will be generated by the mortgages.

The community and the bank hope to see a housing boom in Akwesasne.

The Bank of Montreal hopes to use this as a model for other nations and to expand banking services at all on-reserve branches.

Doing business with First Nations

The 3rd Annual Doing Business with First Nations... Working together profitably, will be held at The Sheraton Centre in Toronto June 15 and 16. Working together profitably is the theme of this year's conference.

There are several notable speakers in the two day long conference including Pat Mahdahbee, Robinson Huron Grand Chief and the Manager of the Aboriginal Banking Services for Toronto Dominion Bank; Chief Gord Peters, Ontario Regional Chief; Bill K. Montour, Senior Manager, Assembly of First Nations; Ron Jamieson, Vice President of Aboriginal Banking, Bank of Montreal; and Patrick Lavelle, Chairman and CEO, Canadian Council for Aboriginal Business.

The discussions will focus on Self Government and Land Claims: the impact on business, bridging cross-cultural differences, First Nation's government and legal structures and taxation.

For more information contact the Canadian Institute at (416) 927-0718 or to register call (416) 927-7936 or fax (416) 927-1563



Anishinabek leaders stepping forward

The Anishinabek Nation has taken a major step forward as potential leaders shared their views with interested chiefs and First Nations people at a special candidates night at Sudbury's Sheraton Caswell May 25.

For the first time, several leadership candidates, one for the Assembly of First Nations Grand Chief position, one for the Ontario Regional Chief position, three for the Union of Ontario Indians Grand Chief position and one UOI Deputy Grand Chief candidate declared their intentions well before they were required by their respective election procedures.

Earl Commanda, Chief of Serpent River First Nation, announced his intention of seeking the Ontario Regional Chief's position, a position currently held by Chief Gordon Peters.

"It's time to ask the specific question: What do the chiefs really want out of the Chiefs of Ontario," said Earl Commanda, Chief of Serpent River seeking the Ontario Regional Chief positions. "Now there is probable a greater role," said Chief Commanda. "the business of managing our own affairs."

The chief made specific reference to that of funding, and that of allocating it to our own first nations through methods and formulas created by First Nations people. Chief Commanda would like to see programs created and maintained by First Nations people. Specifically through this type of funding.



Last chance for publication?

The Union of Ontario Indians Board of Directors as captured in this Dec. 15, 1993 photograph. The 1994 General Assembly may see several changes in the Grand Chief, Deputy Grand Chief and regional chiefs positions, each of which is a member of the board. From left to right, back row: Deputy Grand Chief Vern Roote, Robinson Huron elder Ernie Debassige, Robinson Huron regional Chief Pat Madahbee; Southwest board member Chief Leroy Dolson; Southwest regional Chief Tom Bressette, Grand Chief Joe Miskokomon (who will be presented an honorary doctorate in education from Nipissing University June 4) and Southeast regional Chief Norm Stinson. Front row: Robinson Superior elder: Louis Kwissawa, Robinson Superior representative Christie Pervais (new Chief of Fort William), Southeast elder Elsie Knott, Robinson Superior regional chief Mike Esquega, and Robinson Huron board member. Dave Dale Photo

Chief Commanda also will try to put an end to the in-fighting within the ranks of the First Nations people. "It all boils down to differences in personality," said the Chief. He made reference to the fact that there are four PTOs and 17 independants and that the negotiating table is over-flowing.

Vernon Roote, Deputy Chief of the UOI was very open

about his candidacy from the beginning. Roote, from the Saugeen Ojibway, has been active in Native politics for 24 years. He hopes to hold his current position as Deputy Chief.

Roote has hopes for a strong relationship by all Native organizations with the ultimate goal of better service delivery.

"In many communities there are a lot of administrative problems," said Roote.

Deputy Chief Roote believes the way to present better service delivery is through an administrative centre where the UOI can co-ordinate the efforts

with the other native organizations out there.

The solution Roote has recommended is that of a "super tribal council." Roote sees a number of ways this can be created but the main objective will be to co-ordinate the administrative portion of a health program, for example.

He finished with saying that we should stop trying to repair the past and concentrate on the future.

Three candidates for the UOI Grand Chief position spoke during the candidates night, with one just declaring that night.

Chief Eugene Manitowabi, of Wikwemikong was "asked by several prominent individuals and elders, to seek the position of Grand Chief of the Anishinabek."

Chief Manitowabi said the UOI must adapt to the changing climate of politics.

"You have to adapt to what is happening in the future," says Chief Manitowabi.

Joe Hare of West Bay, and Nelson Toulouse of Sagamok also declared their intentions to lead the UOI.

Their statements were provided for publication, and can be found on pages 12 and 13.

Walpole Island's Bill Tooshkenig was the only AFN Grand Chief candidate to attend the leadership night May 25 in Sudbury.

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AFN candidates night at AOCC

The First Nation's people of Ontario are well on the way to selecting their next levels of leadership.

The Mohawks of the Bay of Quinte (Tyendinaga Mohawk Territory) will be hosting the 20th annual All Ontario Chiefs Conference in Deseronto June 7-10, and registrations will be taken June 6th.

As well, a candidates forum will be held at the conference site for those wishing to run for the position of Assembly of First Nations Grand Chief. Ovide Mercredi, Peter Kelly, Bill Tooshkenig, Michael Mitchell, Wally McKay, Konrad Sioui, and Delia Opekaew had indicated they are interested in the

public forum.

The forum will take place June 8th at 6 p.m. at the conference site.

The Ontario Regional Chief will be decided during the conference, as well as discussions of those issues that are of importance to Ontario First Nations people.

In additions to the business and resolutions that will take place there will be several social events throughout the conference. The Tyendinaga Mohawk Territory is located just east of Belleville.



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Joe Hare candidate for UOI Grand Chief

Speech by Joseph Hare at Robinson-Huron Chiefs Meeting at Sudbury, Ontario

Chiefs, Councillors, Elders and Guests of the Robinson Huron...

I want to express my sincere thanks for the opportunity given to me and the other candidates to talk about why we are interested in the various elected positions opening up in our organizations — YOUR ORGANIZATIONS.

The people who fill these positions advance your concerns, speak on your behalf and so they are extremely important positions. And they need to be filled with the best from among us. Forums like this help in deciding who that person is; the person who is best equipped to do the job.

This evening, I want to tell you some things about myself. I want to tell you about my qualifications; I want to tell you about my approach to leadership and lastly, I want to tell you about some fundamental truths and beliefs which have kept me in good spirits over the years.

About myself, I was born and raised on the West Bay First Nation on Manitoulin Island, I was lucky — I went to school right on the Reserve. This was at a time when the Department of Indian Affairs was shutting down Indian schools and sending our children to nearby towns. We lost a lot of schools in that time with this policy. Many of these schools were later used as Band Offices.

For high school, I went to residential school — a place called St. Charles Garnier in Spanish, Ontario, run by the Jesuits. For my post-secondary education, I went to a private business college in Toronto. It was an expensive place but again, I was lucky. I had the support of my chief at the time — Gus Debassige — he approved my going there. This has played a part in my life, because, as a result, I have always been interested in business. Business and politics — I think they go well together.

I'm happily married to Susan. I don't know how many years exactly that we've been married, but we still have two children at home, Thomas and Patreign. My wife and I own a store and a restaurant. We have built a law office and next year we hope to open one here in Sudbury. My wife graduated from law school and she will be called to the bar this winter. We will also be in the tobacco wholesale business shortly. You have to do these other things because, as you know, there is no security in being a Chief. I have seen former Chiefs driving cabs and hitch-hiking on the road. After years of serving their people

— they just get forgotten. It's really too bad.

Well, I've told you little bit about myself but the bad things I've had to leave out and those are the interesting things.

Now I want to tell you about my experience and qualifications. I have a diploma in business administration when I went to business college, but most importantly, I have extensive political experience. You know, when you leave home to go away for school or work, you return home sooner or later. I returned home in 1979 and ran for Chief and won. I won five elections for chief and two elections for councillor. I am still on council today and I am on good terms with my Chief and Council and community. You can't say that about all of us. As leader of my community I have dealt with the same issues you have dealt with. You have dealt with government departments and their bureaucrats. So have I.

I remember one time this Health and Welfare guy from Thunder Bay came down and told us that our health care centre had been approved, and would we go ahead and put in the footings so they could bring in this building from somewhere and set it down on the footings.

I said, "Excuse me! This is not the kind of building we want here. We want a building that's designed by our architect and we want it built by our own carpenters."

He said he never had this response before — he had to check with his supervisors. I said please do. The next day we were on our way to Ottawa to the head office of National Health and Welfare and we told them exactly what we wanted. We never saw the first guy again; they sent somebody up from Ottawa and we ended up with a health centre made of solid brick and built by our own carpenters.

I am campaigning on the slogan "Without A Doubt". It's really how I feel. I have the experience. I have the knowledge — you can talk about community-based funding, I understand it! You can talk about self-government, I understand it! This dismantling of Indian Affairs we started years ago, there used to be a district office on Manitoulin Island and the Chiefs of Manitoulin told the Minister we didn't need their office anymore. We went on to create the United Chiefs and Councils of Manitoulin — one of the first — if not the first tribal council in Ontario. And we got rid

Joe Hare continues on page 13.

First Nation Election results 1994

Fort William First Nation Election Results

Chief:

Christi Pervais

Councillors:

Dennis Charles
Maurice Pelletier
Carolyn MacLaurin
Guy Collins
Gord Bannon
Marvin Pelletier
Lyle Charlie Sr.
William MacLaurin Jr.
Betty Ann Pelletier
Murray Pelletier
Harvey Charlie

Dokis First Nation Election Results

Chief:

Jack Restoule

Councillors:

Bob Dokis
Harold Restoule
Chris A. Dokis
St. Clair Dokis
Vero. a Dokis
Roger Restoule
Gilbert Dokis
Wanita Dokis

Kettle and Stoney Point Election Results

Chief:

Tom Bressette

Councillors:

Allan Bressette
Bonnie Bressette
Robert Bressette
Brian Monague
Bernard George
Gerald George
Steve Wolfe Sr.
Milton George
Norman Shamoo

\$25 for 13 months Anishinabek News For those who must keep in touch...

Nelson Toulouse candidate for UOI Grand Chief

By Nelson Toulouse

I am a past Chief of Sagamok Anishinabek and have spent many years serving Anishinabek communities. During this time, I have become aware of my moral and spiritual convictions about the reassertion of the Anishinabek Nation. This leadership process is not about electing someone to lead us or make decisions for us. It is about all of us as individuals, communities and as the Anishinabek Nation. I think we all know that the systems imposed on us by the Indian Act have not worked for us as they have created divisions between and within our communities.

What were we yesterday? What are we today? What can we be tomorrow? In order to address the question of self-governance or self-determination, we need to answer these questions first.

When we look at the social ills affecting our communities today, there is one common denominator. Colonialism and attempted assimilation have had severe impacts on our communities. The bits and pieces we borrow to address these problems only provide us with band-aids and are not long-term solutions. The answer is really very simple. We need to learn from our history. We must heal and in the process re-assert our identity based on our culture, traditions and ceremonies.

This strength has not been utilized for many years and I believe the time has come to re-build our Nation and assert our identity once again. We cannot say this out of pretense or convenience, rather we must speak from the heart.

Nation-building must become an integral part of everything we do. We cannot hope to meet the challenges of the future until we re-build our cultural identity and our Nation.

Given the many years of abuse, we must recognize that

change will take time. But still, we must start. We need to begin by looking at the whole community. Most importantly, we must first re-discover and commit ourselves to Anishinabek principles and values.

This change will have to come from within all of us — it cannot be imposed by me or anybody else. We can attempt to lead by example and sharing. But ultimately, we must do this together.

As a starting point, we need to make our organization more effective in understanding our needs and more efficient to respond. We need to involve good technical people and utilize First Nation expertise to deal with issues. Political advocacy is not only writing to Government but also working for the Nation and empowering the people. We must state that we are a Nation with different ways of operating and that the Governments must respond to us rather than us conforming to their ways.

Every issue we deal with must fit within the framework of Anishinabek principles — this will mean full community involvement and development that respects the long-term vision of the Anishinabek Nation as a whole. Issues should not be isolated, nor should they divide people — we must find ways to address issues that benefit the Nation as a whole.

To me, a leader really has no power and his strength comes from his ability to listen and understand. So in the coming weeks, I hope we can meet to share some thoughts and ideas.

As I travel, I am often reminded what an elder once told me. The day that we can all honestly say that we once again dream in the Anishinabek language is truly the day of our re-birth. I believe in this and I believe in the Anishinabek Nation.

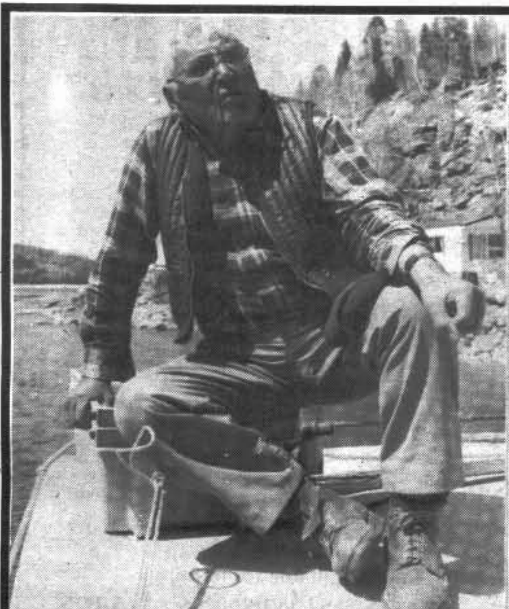
Gitch che Meegwetich!

Ed. Note: Nelson's column was given as part of the free 500 word offer given by the Anishinabek News to the Union of Ontario Indians candidates. He was one of two candidates to take advantage of this opportunity to present what they have to offer to the Union membership and delegates.

Call For Submissions

The Native Indian/Inuit Photographers' Association is currently looking for interested artists and youth of Aboriginal descent to work on a wall mural project. The involved participants will design and produce a native theme painting on a city wall. If interested please contact:

Native Indian/Inuit Photographers Association, 134 James Street South, Hamilton, Ontario, L8P 1Z4, Phone 1-905-529-7477, Monday to Friday, 9 am to 5 p.m.



Rocky Bay Elder Ray Hardy contemplates the 1994 fishing season, checking his gear and preparing his boat.



Adam Kowtiash lifts his foot to display the roller blades he uses to cruise the kitchen and living room track, beating the odds of "blading" in a community with gravel roads. Troy Lynch, 2, probably doesn't understand the wonder of it all.



Young Troy Lynch, 2, soaks up the warm spring sun as the community, and his grandfather, Rocky Bay's Chief Mike Esquega, prepares for a Grand Council visit.



Rocky Bay's new community centre will be ready for the Anishinabek Grand Council leadership elections June 29.

NEW COMMUNITY CENTRE Rocky Bay hosting Grand Council elections

The largest and newest building in Rocky Bay, a 11,000 square foot community centre, is a shock to visiting non-resident members. And after a two-hour drive from Thunder Bay, the size of the structure is a pleasant relief for first-time guests, especially after carving their way along the TransCan. a Highway of Lake Superior and north a short distance along picturesque Lake Nipigon.

Obviously, it's the best news to hit the small Ojibway reserve in decades.

And with the gathering of the Anishinabek Chiefs on June 29, meeting to choose the next leaders of the Union of Ontario Indians, Ojibway spirits are flying high above the escarpments of Lake Nipigon.

As many as 41 Anishinabek chiefs and community delegates are expected, from communities

stretching south to the Chippewas the Thames near London, east to the Algonquins of Golden Lake, north along the TransCanada Highway between Rama, Parry Island, Whitefish River, the whole of Manitoulin Island, most of the North Shore, including the Robinson Superior region.

The gathering itself, part of the annual General Assembly in Thunder Bay, should cause quite the atmosphere of celebration in this community. With slightly more than 306 of its membership residing in the community, this is a place where neighborhood children gather to roller blade in a friendly house with linoleum floors, taking advantage of a circle track from kitchen to living room.

The community centre is an extreme boost to the morale of the people and within the workforce, which concentrates

on the seasonal fishing market.

However, despite how the huge wooden structure dwarfs many of the well-worn homes that dot the hillside along the south-east corner of Lake Nipigon, this isn't the only good news this spring.

A proposed co-management conservation project is up for approval by the Ministry of Natural Resources, which will involve much needed training for local workers and promote a good working environment between the two governments.

As well, an EAGLE project is being modified to gather information regarding fish and game eating habits among its membership. This would involve the hiring of a co-ordinator and the training of as many as nine individuals.

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Racism: Thunder Bay issues Canadian reality

By Dave Dale

Visitors to Thunder Bay should make note of the racial tensions that flourish here. They grow from harsh words by civic leaders and outspoken community members. Fear, jealousy and mistrust are deep-seeded.

And the social boundaries created by economic arguments divide the people. While they respond to politics in a dynamic way, unsolved murders and accusations of racist police investigations kill hopes of good will. And bad roots run deep.

Thunder Bay is like many of Canada's large urban centres these days, struggling to overcome more than a century of misinformation, fear of economic displacement and racism regarding the history between the Aboriginal and colonizing nations.

The 1994 demographics provide all one needs to understand the clashing priorities.

The Aboriginal population in the city hovers around 15 per cent of the 130,000, nearly 10 times the percentage in most cities in the country. And the entire area is encompassed by a rich land resource that stretches from the northern shore of Lake Superior and many, many miles into a vast forested, mountainous base engulfing the entire Lake Nipigon and is

clearly outlined as the Robinson Superior Treaty area of 1850. In recent years, more than a dozen First Nations communities are now beginning to realize the valuable return from active timber and mineral extraction that takes place in their territories.

Because of this growth (possibly not fast enough for the still developing First Nation communities), the aboriginal circle is growing richer in culture and stronger in education at a time when European market opportunities, global and national turns in the economy have hit the City of Thunder Bay hard.

Whether the conflicting, often hotly contested concerns are fueled by racism or shrinking gaps between the social-economic map, the topic is always worthy of exploration. And if you're talking to someone who's been around there for a number of years, listen and understand.

Afterward, when it's late and you're mind is swimming with such thoughts, give the Simpson



The Grass Roots Committee of Thunder Bay and Edward Philips breaking down the walls of Thunder Bay.
Dave Dale Photo

Street area a wide berth. People are murdered there, and police investigations haven't been overly successful.

"People who don't have any power or property really don't have any influence here," said Edward Philips, spokesperson for the Grass Roots Committee of Thunder Bay.

He says Aboriginal deaths in Thunder Bay are not a high priority for the police force. And if isn't due to racism, he argues that victims and surviving families without means cannot exert enough pressure to cause the bureaucracy to respond.

The committee won a victory in their fight to raise the pro-

file of the slain who's investigations have stalled after two years' of "investigation," said Philips. Some people think this insight as a Police Services Board appointee favors his view, and the fact that his appointment was not renewed this year adds even more credence to the committee's cause.

"We've gained a reputation for being confrontational and controversial. But we have gotten results," he said, noting that the reward for information leading to a conviction increased from \$10,000 to \$50,000 after a hard battle with City Council.

are commonplace.

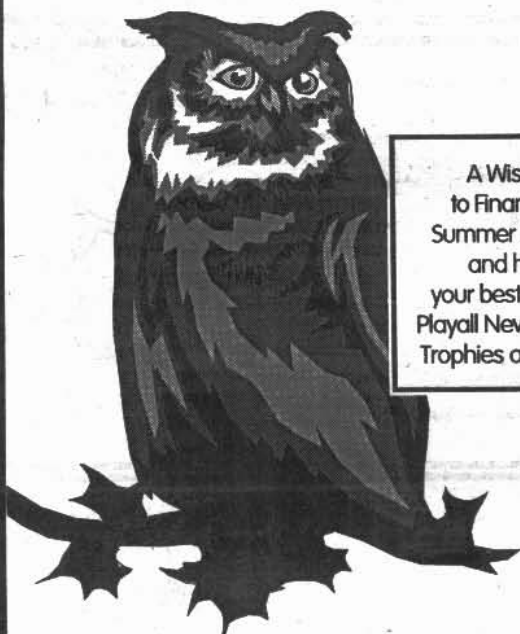
The Grass Roots committee lists more than 30 cases where the Thunder Bay police seem to have failed in their investigations, or given up.

The media in the area has documented the calls for an inquiry well, reporting both sides, blow by blow as the Police defend their records and deny any forms of racism have played a part.

Philips, however, points to the percentage of police staff who are Aboriginal. Of the 200 police staff, six are Native. That's less than four per cent, said Philips.

"The average person is alone when dealing against the system. They have the entire system to throw at them," said Philips, stating that many victims of lesser crimes do not push the police too hard in demanding action or their rights. "But, when the award went up (the mood) it was a little lighter in the city, a little hope was in the air."

(For more information about the call for an inquiry into the police investigations, or to relate a tale when dealing with the Thunder Bay Police, contact Philips or committee co-chair Joe Major, co-chair Evelynne Susin, members Madeline Moonias or Lori Corbett all in Thunder Bay.)



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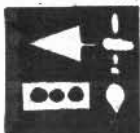
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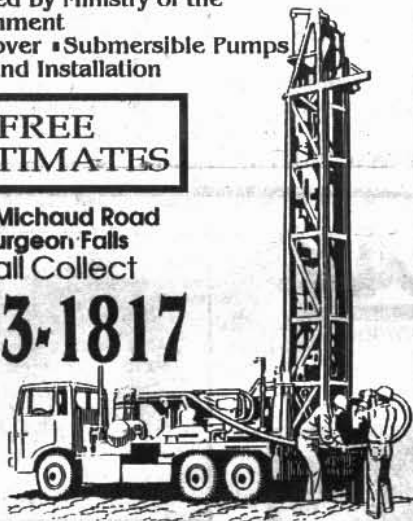
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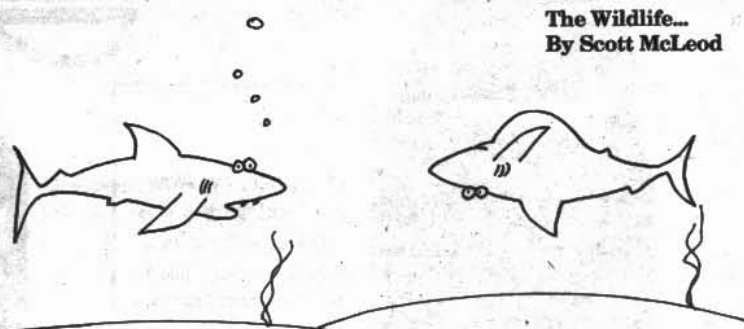
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Three Fires Music Festival July 2-3

Wikwemikong First Nation will be hosting a two-day music festival on July 2nd and 3rd, 1994. Their mission statement in regards to this event clearly states their intention to make this a successful and memorable occasion: "To establish a first-class music festival on Manitoulin Island to help restore community spirit and to share a rich musical heritage with our guests to Manitoulin."

Comprised mostly of Aboriginal performers, the organizers have extended invitations to non-Native performers also. In

addition, they will be providing a venue for culturally relevant workshops. The

objectives of the Three Fires Music Festival are to promote the Ojibway, Odawa and Pottawatomi languages, encourage cross-cultural exchanges and provide a source of inspiration for young aspiring Native performers.

The festivities for both days will begin at noon and end at approximately 11:30 p.m. The following is a tentative list of expected performers and guests:

Eddie Benton-Banai, Shirley Cheechoo, Children of the Sun, Billy Joe Green, Tom Jackson, Leslie Spit Treeo, Shingoose, 7th Fire Band, Charlie Hill, Murray Porter, Vern Cheechoo, Dario Domingoes, Gary Williams, Mason Dixie Line, Don Ross, Lawrence Martin, Lazo, Brent Titcomb, Kevin Closs, Mine Gun, Northern Boys, Debbie Wynn, Roger Daybutch & Crystal Shawande, Spence Boys, Hard Rock, Susan Aglukark & The Arctic Rose Band.

Children of The Sun

By Reno Couchie

The new age of native rock is on the horizon and standing on the edge is The Children of the Sun. These native artists, I feel will surely help create a path for others to follow.

Derek Miller, Blaine Bomberry, Gary Joseph, Ohan Vandermeer, and Scott Berger are the five young individuals who form this new up and coming group. They range in age from 18 to 23 years and just over a year ago formed the group.

In April of 1993, The Children recorded "Gentle Beginnings" and it is a musical journey that rocks from start to finish. Derek Miller has told Anishinabek News that the band has more or less produced their debut record-

ing with help of studio technicians at Parrot Productions in Brantford, Ontario. Derek said, "We basically knew what we wanted and that's how we approached the project." By the sounds of their first attempt at making a product like this these guys have a good future ahead of them.

This recording gives the listener a good taste of rock, with a touch of blues and a ballad or two thrown in to make this an memorable experience. On this cassette are a number of songs that have just the right hook to get your attention and hold it. Two such songs on this tape are "Thanksgiving Day" and "Injun Boy Blues". In June they finished the project and by September

"Gentle Beginnings" was on the record store shelves.

With this cassette under their belt, they hit the proverbial road. This road tour included Toronto, Hamilton, and Brantford and to rave reviews I might add. They have opened up or played on the same stage as Junkhouse, The Tea Party, and Buffy Ste. Marie. That's quite a group of people for any new band to play with.

The Children of the Sun will be coming to a venue near you in the near future as they are planning an extensive summer tour. When I hear more about this amazing new act, I will surely keep you informed.

"When Was Its Birth?"

Nipissing First Nation artist Michael Couchie is in process of producing an art piece entitled "When Was Its Birth" which in some respects is a bit unusual. The entire piece is on canvas that is 60 feet in length, 5 feet high and sets some eight feet off the ground. The unusual part of the of this particular painting is that it is circular in design and the construction allows the viewer to see the work from the outside as well as the inside. The work on the canvas had its starting point in July of 1993 and is now nearing

completion. When completed, the Kennedy Gallery in North Bay, Ontario, will be the home of the painting, for the whole month of June.

Mr. Couchie has stated the painting is not really a statement as such but more of the personal experiences that have influenced the aboriginal people as a whole throughout the centuries. Around the outside of the painting, runs a red line and this line represent the "Red Road." This Red Road is one that the aboriginal people have been following and the sym-

bols along this red line are the things that have affected them throughout time. These influences range from residential schools broken treaties, from European religions to government policies.

Good or bad these are all the things that make aboriginal people who they are.

The inside of the piece is something more personal, and does not try to make any kind of a statement. What you feel when or better still how you feel is solely dependent on who is viewing the painting.



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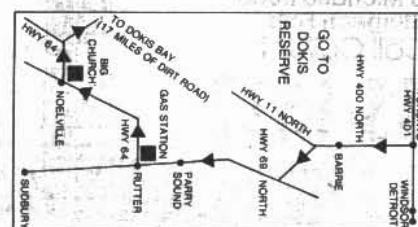
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Inuit airline joins Canadian

By Bob Goulais

Aklak Air Ltd. of Inuvik, Northwest Territories has partnered with Canadian North, a division of Canadian Airlines International.

"This marks a new era of co-operation with Canadian Airlines, to provide the best possible service to the people of the Western Arctic," said Eddie Dillon, Mayor of Tuktoyuktuk, and former chairperson of the Inuvialuit Development Corporation.

Aklak Airlines is a subsidiary of the Inuvialuit Development Corporation, a company formed as a result of Inuvialuit Land Claim settlement of 1984, the largest and most comprehensive aboriginal land claim at the time.

Both companies have had their share of ups and downs over the past few years. Both companies were in a situation of voluntary bankruptcy and were kept alive with the support of their respective employees

and customers.

"We look to increase our flight schedule out of Inuvik to Tuktoyuktuk, although charters will also prosper with the deal with Canadian."

"Aklak Air is the only twin otter operation in the Western Arctic to provide service with skis, wheels, and tundra tires," said Denny Lennie, Chairman of the IDC.

This agreement is expected to take effect this month.

A profit for the Inuit

By Bob Goulais

After six years of incurred losses and several meek profit margins, it looks as if the Inuvialuit Development Corporation will make a substantial profit for more than 5,000 shareholders. For the Inuvialuit Inuit people of the Western Arctic, this means revenue, employment, and more importantly, a local economy.

The Inuvialuit Development Corporation is part of the corporate arm of the Inuvialuit Final Agreement, which includes the Inuvialuit Regional Corporation, the managing force of the immense \$176 million, 35,000 square mile, land claim that was settled in 1984. This year represents the first time since 1986 that the Inuvialuit Development Corporation has generated a profit of which to be proud.

IDC, based out of Inuvik, Northwest Territories,

is a diversified management company and a global leader among aboriginal corporations. The IDC commenced operations in 1977 with an investment of \$10 million that has since become part of the Inuvialuit settlement.

During 1993, the corporation generated a profit of \$2.5 million from an asset base of \$74.5 million. More importantly, IDC has double the number and percentage of Inuvialuit employees.

In 1992, IDC's Northern Companies (in the Northwest Territories) had a total of 73 Inuvialuit employees. In 1993, that number jumped to 147, nearing the 50 per cent mark.

The IDC corporate profile includes food and merchandise distributing, trucking, special projects, and two manufacturing companies.

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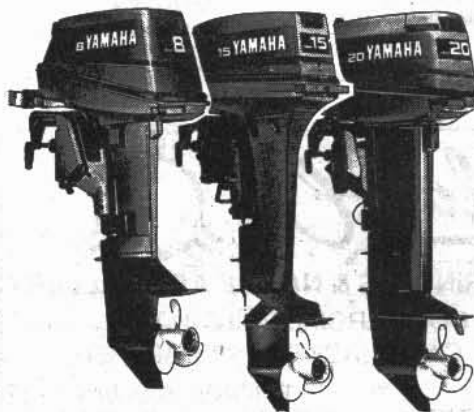
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Anishinabek Pow-Wow Directory

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Friendship Centre
Lake Ontario Park
Kingston, Ontario
For more information:
(613) 548-7094

June 4, 5, & 6

Kitigan Zibi
AnishinabeKijigon
Traditional Pow Wow
Maniwaki, Quebec
For more info:
call - Pauline Decontie
1-819-449-5449

June 10-11

3rd Annual
Mississauga First Nations
Celebration at Erindale Park
Dundas St. East of
Mississauga Rd, Mississauga
(519) 751-0040

June 11 - 12

Annual Homecoming
of the Three Fires
Grand Rapids, Michigan
River Bend Pavilion,
Riverside Park
For more information:
616-774-8331

June 11 & 12,

Barrie Pow Wow
Barrie Native
Friendship Centre
Barrie, Ontario
For more information:
705-721-7689

June 11 - 12

3rd Annual "Honouring Our
Veterans" Pow Wow
Brimley, Michigan
Co-sponsored by Bay Mills
Community College
For more information: Sara
906-248-3354
Art 906-248-3208

June 10-13

Long Lac 58 First Nation
Pow-Wow
For more information:
Shirley 807 876-4255
Pat 807 876-4269

June 19

Whitesand Traditional
Armstrong, Ontario
Contact Gary, (807) 583-2177,
or 543-2846

June 18 - 19

Chippewas of Sarnia
First Nation

33rd Annual Pow Wow
Sarnia, Ontario
Community Centre,
Marlborough & Virgil
For more information: Band
office 519-336-8410
after 5 p.m. 519-332-1831

June 18 - 19

17th Annual Lansing Indian
Center Pow Wow
Lansing, Michigan
For more information:
Lansing North American
Indian Centre
517-487-5409

June 18 - 19

K-W First Nations
Cultural Pow Wow
Kitchener Memorial
Auditorium Complex
Host Drum: Whitefish Bay
Competition Dancing/Prizes
Workshops and Teachings
For more information:
(519) 744-9592

June 25 - 26

16th Annual Great Lakes
Traditional Pow Wow
Hannahville Potawatomi
Indian Community Reserve
For more info:
1-906-635-1400

July 1-3

Fort William First Nation
Pow Wow
For More Information
Phil 807 623-9543

July 2 - 3

Gathering of the People
London, Ontario
Annual Heritage Celebration
Longwoods Conserv. Area
For more information:
NAmerind 519-672-0131

July 8-10

Ojibways of Pic River
First Nation
Pow-Wow
For More Information
Garland 807 229-1749

July 9 - 10

Annual Kettle Point & Stony
Point First Nations Pow Wow
Kettle Point, Ontario
Kettle and Stony Point
First Nation
For more information: 519-
786-6680

July 12 - 17

21st Annual Honour the
Earth Traditional Pow Wow
Hayward, Wisconsin

Lac Courte Oreilles Ojibawa
Junction "K" & "E"
For more information:
715-634-2100

July 15-17

Opwaaganasining
Annual Cultural Gathering
Lake Helen Reserve
Nipigon, Ontario
For more info:
1-807-887-2414

July 15 - 17

Temagami First Nation
(Bear Island)
Celebrating Family Unity
Traditional Pow Wow
Lake Temagami, Ontario
Jim & June Twain
(705) 237-8980

July 15 - 17

Red Rock First Nation
Pow-wow
For More Information
Cultural Committee
807 887-2510
807 887-2414

July 15 - 17

Gull Bay 8th Annual
Traditional Pow Wow
180 km north of Thunder Bay
on highway 527
Camping, Concessions, Crafts,
Security
For more information
(807) 982-2201

July 16-17

Walpole Island
Annual Pow Wow
Walpole Island, Ontario
For more information:
1-519-627-1476

July 23 - 24

Grand River's
Champion of Champion's
Brantford, Ontario
Six Nations Chief's Wood Tent
Trailer Park
Highway 54, 8 miles east of
Brantford, Ontario
For more information:
1-519-446-4391

July 23 - 24

Whitefish Lake Pow-Wow
Tradition Pow-wow
Whitefish Lake Spiritual
Grounds
Naughton, Ontario
(705) 692-3651

July 29-31

Pic Mobert First Nation
Pow-Wow

For More Information
call the Band Office
807 876-2242

July 30- Aug. 1

34th Annual Wikwemikong
Indian Days Pow Wow
Manitoulin Island, Ontario
For more information: 705-
859-3122 or 705-859-2385
Fax No. 705-859-3851

Aug. 5-7

Pays Plat First Nation
Traditional Pow-Wow
Schrieber, Ontario
For more information
Ken 807 824-2541
807 824-2190

Aug. 12-14

Rocky Bay First Nation
Pow-Wow
For More Information
Jim or Edna
807 885-3401

Aug. 13-14

Shesheganwan First Nation
2nd Annual Traditional
Pow-wow
Contact Dean Roy
(705) 283-3292

Aug. 19-21

Ginoogaming First Nation
Tradition Pow-Wow
Long Lake #72
LongLac, Ontario

August 19-21

Prince Edward Island
2nd Annual Abegweit
Pow-Wow
Panmure Provincial Park
(902) 892-5314

August 25, 27 - 28

Sagamok-Anishinabek
Traditional Pow Wow
For more info:
Call - Robert Stony Point
1-705-865-2171

August 27 - 28

Windsor, Ontario 2nd Annual
Competition Pow Wow
Windsor, Ontario
For more information:
Allen Henry (519) 948-8365
Jean Gagnon (519) 973-9192

Sept. 3-4

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during the evening, (705) 377-
4120, or Joe during the day,
(705) 377-5360

Sept. 3-4

Nipissing First Nation/
North Bay Indian
Friendship Centre
Traditional Pow Wow
Duchesney Creek, North Bay
Call Marie Stevens at
(705) 476-4840 or the
N.B.I.F.C at (705) 472-2811

Sept. 24-25

Curve Lake Pow-Wow
Curve Lake, Ontario
For more information:
(705) 675-8045

Sept. 24 - 25

Western Michigan University
6th Annual Pow Wow
Wings Stadium
3600 Van Rick Drive
Kalamazoo, Michigan
For more information:
(616) 349-4456

Aug. 5 - 7

Serpent River First Nation
Pow-Wow
Kenabutching Annual Traditional
Gathering
Cutler, Ontario
Camping & Swimming,
Vendors Welcome,
For more information
(705) 844-2418

Aug. 19 - 22

Wausauksing First Nation
(Parry Island)
Parry Sound, Ontario
Nokamis-Sai-
Kidmondigwan
"Grandmother Land is Call-
ing Me"
Keepers of the Fire
A Gathering to Unite the
Pottawatomi Nation
For more information
(705) 746-4234 or
(705) 746-2531

July 8 - 10

Wahpeton Dakota Nation
Wacipi
Prince Albert, Sask.
2nd Annual Pow Wow
"Centennial Celebration"
Host Drum: Sioux Valley
Singers
For More Information
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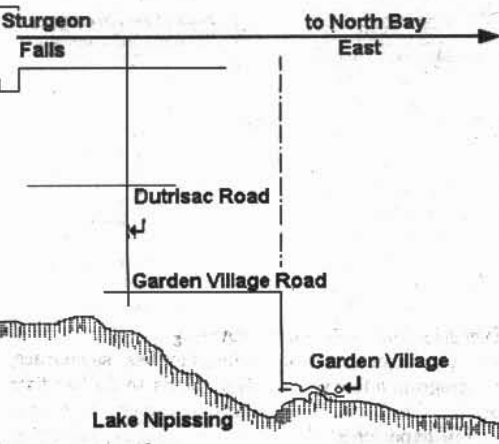


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"The Fish Fence Farmers"

The Mnjikaning story Part 2

By Mark Douglas and the Elders of Rama

The Wasauksing Elder (Fred Wheatley) told us that the people from Rama were always known as the people from Mnjikaning. He told us that the literal translation of that word was "Fish Fence Farmer". Many of us felt terrible that we were given such an unflattering name. Uncle Fred explained that we did not name ourselves. That our neighbours chose that name and that there was much more that we would have to learn to accept that work—Mnjikaning—into every day usage. He told us that we would have to search hard to comprehend and respect this name that we were given. He told us that most of the families from Rama will have gone to sleep and will have forgotten their stories. He warned us that many of our people living in Rama today would be most sensitive and in fact would resent that one word because we chose to leave many things behind on the trail to our new village.

Uncle Fred reminded us that we would have to be patient with the community members and that the community membership would eventually grow to understand the beautiful word...Mnjikaning. He told us that our community would eventually be ready and that other traditional Native people would come to our community and share their stories about how we were given our name.

Fred took a few of us to meet an old man who lived in the rocky mountains. The old man, Peter, could remember all the stories and that allowed him to trace his ancestry back five generations to Sault Ste. Marie. Uncle Peter spoke broken English and with Uncle Fred's help a few of us were privileged to hear and learn many things. Uncle Peter told us that it would take time to double understand that there are many native

concepts and to understand that the western world could not figure our people out when we first met. With the arrival of the new people and their culture many things that the native people had went underground. The new comers were not ready to understand the gifts of the Creator had given to our people. Uncle Peter spent a lot of time explaining one concept of collective knowledge that is shared using a traditional story telling methodology of the seven clans of the Ojibway Nation. This is a very powerful process or tool that is patterned in such a way to help the people talk together. He told us that the new people called our idea "consensus" but that they did not really understand our traditional process to arrive at consensus. Our new Uncles convinced us that the old ways are very relevant for the problems that we are facing today.

They stressed that we would have to work hard and, at the same time, be gentle with our older people. We would have to shake the old ones awake, to ask them to share bits of information that they can remember. They told us that almost every family living in our community and in the surrounding communities would be the keepers of significant pieces of information. They warned us that these parts of the story would be hard to gather up because each family had been told, many generations ago, that they were to be kept a secret. They encouraged us to gain the trust of the old people. They told us to help the old ones with their tasks and eventually our own elders would begin to share their stories with us. We would have to gather these small parts up and take time to put the stories back together again. Only in this way would we learn the truth about our origins and our traditions.

We are encouraged to

find a way to work together to understand our traditions and history. Great conflicts and despair were two signs that we were to watch for. These would give us an indication that we were no longer on the good road of life. We were told that when these signs appeared, we would have to smudge ourselves with the four sacred medicines that the Creator gave directly to our nation and that we would have to begin again more slowly, looking very hard to see the faint signs of the old trail of life. If we lost sight of the good road, we would have to retrace our steps back to a time when more positive things were happening. Using that time as a reference point, or bench mark, we would have to look back at the past and line up those points with this day. Then by looking forward, we would be able to re-sight a new bearing towards our future. This would enable us to find a clear direction towards the good life that the Creator meant for us to have.

They shared many other things with us. Uncle Fred helped our community kick-start the rebuilding of our traditional language. Uncle Peter helped us to understand that we have to take time for our ceremonies. These things have helped us to become proud of who we are.

It has taken many winters to collect some of these small bits of information that each family holds. The pressure to forget this "stuff" was much greater than we could imagine and some families are still reluctant to share the little bit that they know. From the few bits that we have collected, we can see that there is indeed a pattern. Elder Fred encouraged us not to lose hope. These small pieces, woven together, form a complex puzzle. We would have a beautiful picture in the end.



EDUCATION



The Union of Ontario Indians Education Program has employed three summer workers to complete a variety of the projects, including business curriculum modules and stude. From left to right: Catherine Noganosh, of Magnetawan; Gina Sarazin, Golden Lake; and Nikki Manitowabi, Wikwemikong.

ATTENTION EDUCATION OFFICERS SPOKESPEOPLE & STUDENTS

The Anishinabek Career Centre is in the process of creating a
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Meegwetch!



Dwayne Nashkawa, of Saugeen, is spending his summer working for the education program of the Union of Ontario Indians. His main project is to set up the UOI's resource library, which requires sorting through many of the old files in the south wing basement.

Dave Dale Photo

Role Model Profile # 11 Set yourself achievable goals

By Laura Dokis Kerr

Grace Contin is a student from Henvey Inlet First Nation. She is attending year one of the Native Child and Family Worker Program at Cambrian College in Sudbury, Ontario.

Grace credits a summer experience researching a needs assessment for a Family Project motivating her to gain the qualifications to become permanently employed in the field.

"I was asked to write a report. It was very difficult for me to get started because I had always felt I lacked writing skills. When I finally got working at it I finished quickly and received an excellent review and praise from my employer. I had been accepted to my program a few years before but didn't attend. It was this experience that gave me the confidence to return to school."

Before attending Cambrian, Grace had been out of school for 20 years and explains that "I was totally overwhelmed at first with studying and self discipline - but I kept going." She and her family live at Henvey Inlet so she travels each day to attend classes. Not being used to the rigid routine of school and meeting deadlines worried her until she asked for help.

"Professors of the Wabnode Institute have been excellent for accommodating deadlines and providing support. I told myself there was no way I was going to quit regardless of the struggles I encountered or faced ahead."

Having experienced personal loss and tragedy in her life led Grace to her goal of helping families with the healing process.

"Learning about Native culture has shown me an interconnectedness of all

things and this gives you something to hang on to. When I heard the drum and saw dancing for the first time I thought to myself - this is you - this is where you



Grace Contin

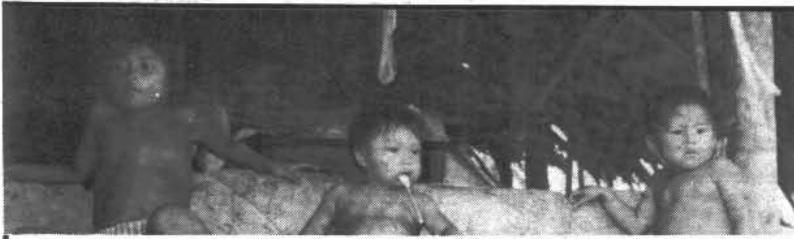
belong."

"The Native Child and Family Worker Program is providing me with the tools to help families," says Grace, who plans to do her first work placement with children from her community at Britt Public School. "It's important to teach children about their culture and to help them develop their self-esteem."

Talking about the past hurts, and although it's difficult she says, it is necessary for healing.

"I had always thought that my choices in life were my responsibility and that I couldn't ask for help, even when I made mistakes. I was amazed at how easy it could be and how many people are willing to help."

For students who are planning to attend a post-secondary institution, Grace advises them to "set short goals and set them ahead of time - like passing the semester - if you don't do well, then plan to do better the next time, learn from your mistakes. Keep your goals realistic and be determined to achieve them no matter what, don't ever give up or quit. Be ready to make the commitment it takes to succeed."



Far from being born with silver spoons in their mouths, Colombian indigenous nations are fighting colonial intrusion, oppression and resource development on a massive scale.
Photo by Nelson Toulouse

Canadian tour reveals desperation of Colombian indigenous communities

On April 9, 1994, a group consisting of a member from Greenpeace, two representatives from the Union of Ontario Indians and three staff from CUSO conducted a two week investigation into the environmental and social impacts of the proposed "Pan Pacifico" MegaProject. The trip aimed to bring together the experiences of indigenous people in both Canada and Colombia in their struggle for human rights and environmental protection. CUSO coordinated this trip as a return exchange from last year's visit from members of two Colombian groups, OREWA and ACADESAN from the Choco region.

The visit took the Canadians to the heart of the region and face-to-face with the people and their struggle for survival in the CHOCO region. Despite the fact that the Colombian Government recently enacted an apparently fair and just Constitution, the reality is much different. The Constitution remains but a piece of paper while the Colombian Government pursues development with no regard for human rights or dignity.

The presence of the Colombian Government is only seen through military occupation and encroaching resource development. Services and facilities such as education, health and so-

cial services are non-existent.

The consequences of this Government neglect are equally apparent as the infant mortality rate reaches as high as 400 per 1000 live births in some communities and recently, over the past six weeks, five young women have died in child birth. One of these fatalities was witnessed by the Canadian delegation.

Desperation now faces these communities as a result of a lack of Government services on one hand and Government aggression in resource development on the other. The "Pan Pacifico" is a massive transportation and resource development plan that will destroy the land that is home to both indigenous and black communities. These people have been made powerless through denial of basic needs and continued domination of the Colombian government. Already, forest exploitation has done irreparable harm to the very sensitive ecosystem. Community members said, "Many traditional medicines, derived from certain fruit trees, are no longer available." As all people in the region rely entirely on the natural resources, any plans to divert the river systems will surely result in human loss and tragedy.

Canadian indigenous groups have a particular perspective to offer to this struggle as a result of their historical fight for cultural survival in Canada.

Canada is not merely an outsider to this plan, there is evidence of both indirect and possibly direct involvement by the Canadian Government and corporations. In addition, as a member of the world bank and supporter of human rights through the United Nations, Canada has a moral obligation to actively support the struggle for survival of the most vulnerable people in Colombia.

For more info:
contact Jennifer Arnott,
UOI policy analyst,
(705) 497-9127.



Union of Ontario Indians Nelson Toulouse was honoured with a rare public display of affection...holding hands with one of the caretakers of the Aboriginal culture while in South America.

South American aboriginal society not plagued with crime, suicide

Union of Ontario Indians representatives Nelson Toulouse and Paz Gajardo, along with a representative from Green Peace, set out on a two-week visit recently to the Province of El Choco in Colombia, South America. The April trip was coordinated and financed by CUSO Canada, a return visit to the delegation that toured our area last year (Anishinabek News July & August 1993).

Nelson reported that the trip was "absolutely incredible" and that it left a profound impact on him. He said the indigenous tribes he visited along the San Juan River were very receptive, kind and giving.

"The strength of the culture was very evident and strong," said Toulouse, special assistant to the Grand Council Chief at the time of the international visit.

It is also the strength of the women that really struck him. They are responsible for the preservation and teaching of the culture. The elder women are responsible for the community drum and also lead the singing.

Toulouse said that the "singing was simply enchanting and the dancing was intoxicating."

"Their cultural events are very similar to ours. If anyone wants to witness the strength of our culture that is definitely the place to visit...even though they are experiencing some health effects from outside exploitation, gold mining which pollutes the river and logging which destroys some of their fruit trees," explained Toulouse, before outlining the valuable society that is being threatened.

"They have no social problems that are common here in North America; no suicide, no alcoholism, no divorce and no crime."

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The elders of the Akwesasne Intertribal Council Inc. have been actively involved in many federal and provincial discussions, meetings and consultations for many years. They have witnessed the problems that people have in understanding self-government. They believed an information kit that comprised information about self government would be of value to everyone who has a part to play in the process. It was with this goal in mind that they began the task of assembling this resource kit.

This Self-government resource kit is a compilation of multi-media information featuring a three part video series that presents perspectives and opinions on the inherent right of Self-government.

There are 13 various reports that have had an impact on self-government. There are five books which are excellent resources and provide a historical perspective on self-government as well as highlighting the contemporary issues that have been dealt with.

For more information about the resource kit:
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To order your personal copy send \$995.00 plus shipping and handling to the address listed below. Taxes will apply where required. Delivery time will be 2 to 4 weeks.

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Fort Frances, Ontario
P9A 3M8



Sports & Recreation



Matt Dumas, 12, can give anyone a run for their money on the chess board. But what's most astounding is that he can give up to five people a go for it...blindfold. Above, he contemplates a move while North Bay Mayor Stan Lawlor (back left) watches as Matt moves from one board to another.

Dave Dale Photo

Native chess player worth checking out

By Larry Price

A Native chess master? Matthew Dumas is able to play five players at the same time, blindfolded, if that's any indication. Matt, whose Mother is a member of the Dokis First Nation community, is a chess genius-in-the-making at 12 years old.

"I'm amazed when I see him play chess blindfolded," said his father, George Dumas formerly of Batchewana First Nation community, who taught his son chess at the age of four.

George suspected Matt had a special gift when his son, then 10 years old, asked this question: "Daddy, remember when we played that game where you moved your Bishop to Bishop 5?"

"That really surprised me; he could remember games we played months ago!"

Recently, while playing five boards simultaneously, Matt said there was a stalemate on #2 board. George checked and the boy was correct. This astonished George because that was his board! Blindfolded, Matt had a clearer understanding of the game than his father who could see the chess board.

Matt has a special ability to recall from memory all the moves in every significant game he has played. One of the great world chess champions, Bobby Fischer, demonstrated a similar ability.

Does anyone understand how good Matt is? To this question, George answers, "No, I don't think so, not yet."

Matthew's two chess instructors, Derrick Bessette and Ken Robinson, would agree.

"Matt is a gifted player," said Bessette, of North Bay. "He has an adult rating and he's only 12."

He lent Matt an electronic chess game to give him a chance to play at an "expert" level.

As for his future in chess, Bessette said, "It's up to Matt. He could become overconfident with his success and stop studying, but if he continues to analyze his past games and to study grand master games, he could become an A-class player."

"He has great intuition, with love and passion for the game," said Ken Robinson, the chess champion of North Bay for the past 11 years. "Just last

week, he beat one of the top players in the North Bay chess club."

Ken recalled a game in which Matt offered to sacrifice a major piece (Rook) for a minor piece (pawn). The sacrifice worked, and Matt went on to win the game.

"That's his great intuition," said Robinson, "but I cautioned him to make sure it is going to work before he made such a sacrifice."

Bessette and Robinson are strong chess players. Guided by their experience and wisdom, Matt is moving rapidly towards a wonderful future in chess.

"It's a nice feeling to be able to do something special," he said. "I love the game. I've been hooked on it since Grade Two."

His father has some concerns. As Matt's fame grows, the pressures on the young man will grow also. For example, television commercials are now under discussion. Interviews with newspapers and radio have added to his growing recognition as a chess player, but through it all, Matt remains a quiet, modest, young man. He is popular at school, not because of his chess talents, but because he gets along well with everyone.

"Matt is quiet, shy, and easy-going — a fine son," said his father, then added, "Chess isn't everything to Matthew, it's almost a sideline."

"I'll probably play chess for a long time, but I don't think of it as a career," said Matthew. "I'm thinking of becoming a doctor."

By becoming a doctor, he will follow the path of Dr. Emmanuel Lasker (not a medical doctor), the great world chess champion — and Matt's chess hero.

"Besides being a great chess player, Dr. Lasker was a mathematician and a philosopher," said Matt. "He didn't really play chess unless it was an important game, like an international tournament."

Continued on Page 26

International Children's Games in Hamilton June 15-19

The Ontario Aboriginal Team entering the International Children's Games is all geared up to take Hamilton by storm June 15-19.

As of press time, Moose Factory, Temiskaming, Wikwemikong, Sucker Creek and Akwesasne community athletes were confirmed and are representing the Cree, Odawa, Ojibway and Mohawk Nations.

Billi-Jo Madahbee, 14, of Sucker Creek will show her tennis form. The 800 m race will feature Stephanie Byrne, 11, of Temiskaming, and Raven Corbiere, 13, of Sucker Creek run. Byrne and Jenny Sutherland, 12, of Moose Factory, will compete in the 100 m event.

Sutherland, Rachel Birnie, 14, Tanya Jefferies, 14, and Jocelyn Cheechoo, 13, all of Moose Factory, will make up the 4 X 100 m relay. Birnie, Jefferies and Cheechoo will also take part in the long jump competition.

Joe Byrne, 14, of Temiskaming, and the Sucker Creek trio of Frank Corbiere, 12, Michael Abotosaway, 12, and Ryan Corbiere, 14, will race in the 1,500 m event.

In the swimming pool, doing the 100 m freestyle are Kendra Madahbee, 13, of Sucker Creek, Melissa Oaks, 14, of Akwesasne, and Liane Byrne, 13, and Jocelyne Byrne, 12, both of Temiskaming.

For the boys in the same event length are Ryan Walker, 12, of Sucker Creek and Mike Trudeau, 12, of Wikwemikong.

In the 100 m breaststroke are Oaks and Liane Byrne. Liane joins Jocelyne Byrne to race in the 100 m backstroke, while Oaks joins Jocelyne Byrne to race in the 100 m butterfly.

Kelly Bull, the Ontario Aboriginal Recreation Council coordinator will be the Chef de Mission, with coaches and chaperones: Jean Trudeau, Wikwemikong, Betty J. Cheechoo, Moose Factory, Craig Abotosaway, Sucker Creek, and Linda Paradis, Cornwall.

Native Youth Olympics in London June 24-25

London's N'Amerind Friendship Centre is hosting the 1994 Native Youth Olympics at the Lester B. Pearson School of Arts June 24-25.

Billed as a "Recognition of Our Future Champions", the event features a variety of track and field contests for both elementary and high school students. The sponsors include: Chippewas of the Thames, Chippewas of Kettle and Stony Point First Nation, Muncee Delaware First Nation, ONYOTA'A:KA, Walpole Island First Nation, Moravian Delaware First Nation and N'Amerind Friendship Centre.

Crafts and promotions booths accepted. For more information, call (519) 672-0131.



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Job Opportunities



KENJGE-WIN-TEK EDUCATIONAL INSTITUTE

EMPLOYMENT OPPORTUNITY "EXECUTIVE DIRECTOR"

Kenjge-Win-Tek Educational Institute and the Waubetek Training Institute have united in the delivery of Educational services to member First Nations on Manitoulin Island and including Sagamok.

The united service organization offers a dynamic and exciting work environment for a highly motivated individual. The service delivery includes innovative programs and strategies to assist First Nations in delivering and enhancing educational services.

The United Board of Directors is seeking an energetic and creative individual to fill the position of "Executive Director".

The position of "Executive Director" is under the general direction of the United Board of Directors and will be responsible for the delivery of advisory and education services in all aspects of First Nation's education.

The successful applicant will have a working knowledge of First Nations elementary programs and systems; provincial systems; daycare programs; post-secondary education; and adult education.

The successful applicant will also have knowledge of current education funding methodologies employed by INAC and other government agencies.

The Executive Director will be a team player with proven administrative abilities and possesses strong inter-personal skills with an emphasis on communications.

Teaching certification and experience will be considered an asset. Supervisory experience will be considered complimentary.

Fluency in the Ojibwe language will be an asset.

Interested and qualified candidates please forward two (2) professional references and one (1) character reference to:

Selection Committee

Kenjge-Win-Tek Educational Institute
P.O. Box 112 Wikwemikong, ON P0P 2J0

Closing date is 2 p.m., June 17, 1994.

Salary to be commensurate with qualifications.

For additional information contact Robert Beaudin at (705)852-2085

NORTH LAMBTON COMMUNITY HEALTH CENTRE

Executive Director

This non-profit Community Health Centre has recently been approved for funding by the Ministry of Health. A challenging and unique opportunity exists to become the Executive Director of the Centre which will have two locations, one in the town of Forest, Ontario and one at the Kettle Point and Stony Point First Nations Territory. Both locations will service the North Lambton Area which has a potential service population of 14,000 residents.

Education: Combination of experience and training equivalent to a masters degree in health, public or business administration.

Background: Progressive management and human resources experience; familiarity with services and programming based on the determinants of health; experience with non-profit boards; demonstrated commitment to community organizations.

Competitive salary and benefits.

Only selected candidates will be contacted for interviews.

The Centre is a joint project of the First Nations Territory and the surrounding Communities and is an equal opportunity employer.

Send resumes in confidence by June 15th, 1994 to:

Gordon Minielly, President
North Lambton Community Health Centre
P. O. Box 610 Forest, Ontario N0N 1J0

Nothing boring about chess

Continued from Page 25

When asked about the traditional Native teachings, Matt replied: "Have my grandpa and grandma, and my mother makes Native crafts. I go to Dokis Reserve to cross-country ski and to "hunt" in the bush. This is a quiet time; I enjoy the peacefulness of the woods.

"I like watching the birds, plants and things. When I see something die, a bear or even an ant, I feel sorry because I realize they have a life to live, too."

How can Matt best use his talent? Matt is aware that many Native children suffer in poverty and despair. If he can use his gift to inspire one person, to prevent one suicide, he will have done his job, said George.

CALL FOR ENTRIES



SHARING SUCCESSES IN NATIVE HOUSING

SHARE YOUR SUCCESS IN NATIVE HOUSING

The 1994 CMHC Housing Awards recognize individuals, groups and communities that have found innovative ways of satisfying Native housing needs.

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Contact your local Canada Mortgage and Housing Corporation office. (Check under the Government of Canada listing in the blue pages of your telephone directory.) If you are outside the local calling area of a CMHC office, call 1-800-465-6212.

APPLICATIONS MUST BE RECEIVED BEFORE
JUNE 15, 1994.



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Job Opportunities



National Indian Brotherhood

ASSEMBLY OF FIRST NATIONS

EXTERNAL EMPLOYMENT OPPORTUNITY

- POSITION:** **DATABASE DEVELOPMENT/NETWORK DEVELOPMENT** with the Effects on Aboriginals from the Great Lakes Environment (EAGLE) Project, Assembly of First Nations Office
- EDUCATION:** Currently enrolled in post-secondary Computing Science Technology courses with knowledge in C, C++ language, Unix Novel Netware, Graphics, Database architecture, Relations database management, Dbase security, Dbase IV, SQL, Access. Communications knowledge in LAN/WAN, Internet, and Novel Software. Training and related experience in environment planning and project management will be considered.
- SALARY:** Negotiable, based on training and experience.
- KNOWLEDGE:** Good knowledge of First Nations' aspirations, values, and culture. Knowledge of the goals and objectives of the AFN. Knowledge of environment initiatives, federal/provincial programs and policies affecting First Nations. Working knowledge of a First Nation language would be an asset.
- SKILLS:** Excellent oral and written communication skills for reports. Must be computer literate. Candidate must have the ability to work effectively with First Nations communities, government and non-government organizations, and the academic community. Candidate must possess excellent interpersonal skills exercise good judgement skills and the ability to work independently.
- LOCATION:** Upon consultation, the incumbent will locate the Ottawa office of the Assembly of First Nations.
- CLOSING DATE:** June 10, 1994
Interested candidates should forward an updated resume with covering letter, a two page report writing sample, and employment references to:
- Anne Lafontaine, Management Assistant
Assembly of First Nations
55 Murray St., 5th Floor
Ottawa, Ontario K1N 5M3
- INQUIRIES TO:** Maxine Cole, Coordinator, EAGLE Project (613)241-6789

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