



Traditional & Contemporary complement each other

Tim Johns, a Delaware from Southern Ontario sports his traditional and contemporary sides during the 34th Annual Wkwemikong Indian Days Pow-Wow, July 31-August 2. He appears proud wearing his grass dance regalia, sacred turtle roach and his cool designer shades.

Bob Goulais Photo

Anishinabek Hunting and Fishing Jurisdictions Explored and Explained, Pages 13-16

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

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Quality Color Photos and Artwork Needed

The Union of Ontario Indians seeks donations of original Anishinabek artwork and photos for publication and fundraising purposes as part of its planned 1995 Anishinabek Nation Calendar.

Contact Bob Goulais or Dave Dale for details (705) 497-9127 or see Page 4 for mailing address. The deadline for submissions is Sept. 19, 1994.

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AFN study sets "redress" mood for residential school crimes

"Breaking the Silence", an Assembly of First Nations (AFN) report on the impact of residential schools on generations of Native people, was released in Ottawa on August 11, 1994. In response to their findings, the AFN has created a national lobbying committee chaired by National Chief Ovide Mercredi to seek redress for the human rights violations which were committed as a result of the residential schools.

The First Nations Health Commission, a branch of the AFN, put out this report to document a study on the effects that residential schools, operated for approximately 100 years, had on the students who attended them and on their communities.

The 196-page study bases a large portion of its findings on extensive interviews with 13 former residential school students.

The 13 people who were interviewed were selected in a systematic way so as to protect the integrity of the study as well as to minimize any suffering on the part of the participants due to the emotional strain of openly disclosing what happened to them in the schools.

One selection criterion was that all interviewees were to have spent at least six years in a residential school so as to be able to speak in a broader sense about their experiences and that they had not attended the schools for at least 10 years prior to the interviews (this to ensure that they had post-residential experiences to contribute). Also, the former students were to either be involved in a healing process or have access to a healing process, so that if they found the telling of their stories too emotionally difficult, they could seek help.

"Breaking the Silence", a report so-called to describe the act of moving out of denial and speaking out to heal oneself, contends that the existence of government-run residential schools has caused a ripple-effect throughout all Native communities in Canada.

It makes the point, in a concise and well-organized manner, that regardless of whether or not an individual has been personally subjected to the residential school experience, he or she is affected nevertheless. The reason, simply put, is that by having generations of children in these authoritarian institutions (10,000 at any given time during the 1960's) suffer from physical, emotional and cultural abuse,

Native communities are now trying to cope with reversing the damage that has rendered so many of its members dysfunctional. As well, they are trying to stop the pattern of children following in their footsteps. Throughout the report, the AFN consistently makes reference to the fact that in any close-knit community, what hurts one member, hurts all.

It is important to note that the report takes every opportunity to acknowledge that not all residential-school students considered their experiences to be negative. In fact, there are many who say that their schools, although not warm, caring places, were not abusive.

The report also stresses that residential schools are just one of many factors contributing to the social ills felt on many reserves today.

The AFN concludes that while the former students and/or their descendants must accept what has happened to them and

take steps to place themselves on the healing path, so must the federal and provincial governments accept that they must be held accountable for their conscious decisions to negate the Native way of life.

Their stubborn attempts to assimilate, segregate and finally integrate Native children into one society or another resulted in the exodus of a people who discovered that they didn't fit in anywhere.

Larry Whiteduck, coordinator of the Residential School Research Project, says that the lobbying committee is in the process of conducting on-going studies with community groups to determine what kind of compensation should be sought.

It is too soon to speculate on how the matter will be handled, but Mr. Whiteduck states confidently that any compensation would have to include services and programs designed for healing and that the current ones would have to be continued.



Courts rule for Saugeen and Nawash, township in "bad faith"

For the Saugeen and Nawash Ojibway, Judge Bellegem's decision to quash Kappel Township's "bad faith" bylaw was an indication the courts are taking their multi-billion dollar land claim seriously.

In November, the Kappel Township passed by-law 220-1993, which authorized the clerk to sign over shore allowances along Island View Drive to the land-owners, an allowance that is under claim by the Chippewas of Nawash and Saugeen. This was done even though an earlier ruling of Justice Zeliniski dismissed the land-owners motion saying they were entitled to the shore allowance. Zeliniski's ruling also clearly advised the township not to pass such a By-law.

Judge Bellegem quashed the Kappel By-law that "clearly was an effort to circumvent and avoid

the effect of the Zeliniski ruling, clearly demonstrates bad faith."

The Ojibways claimed the shore road allowance under the Municipal Act because portions of their lands were given over to the construction of Island View Drive. The Municipal Act provides the compensation with road allowances. Judge Bellegem said the Ojibways of Saugeen and Nawash were necessary parties to the application (entitled to road allowance), and ruled the application will proceed as trial.

On May 27th, the Saugeen and Nawash Ojibway filed a statement of claim against Ontario and Canada for breach of their fiduciary obligations to the First Nations in the signing of the treaty of 1854. The bands also asserted ownership of the road allowances currently vested in nine different defendants in Grey and Bruce Counties.

Aboriginal history the topic for Walpole Heritage conference

The public is welcome to attend a symposium being held on the Bkejwanong Walpole Island First Nation on September 23, 1994.

The conference will focus on documenting Aboriginal history in Ontario and is being presented by the Nin Da Wab Jig Walpole Island Heritage Centre and the Champlain Society.

Elders and Delawares gather in Muncey

By Dwayne Nashkawa

More than 100 people participated in the Anishinaabe Kendaaswin Publishing-Union of Ontario Indians Elder's Teaching Gathering at the Munsee-Delaware First Nation August 29 and 30.

"The event featured speakers and many respected elders from across the province," said Fred Plain, Ontario Regional elder. Other speakers who participated included Wikwemikong's Eddie King and Ronnie Wakegijig, to name a few.

King, originally from the Golden Lake area, is a decorated U.S. Special Services Vietnam War veteran with a strong Odawa tradition foundation, while Wakegijig is the first Native healer to be funded by the provincial government to treat diabetes.

With such an impressive group of speakers, it was hard for those in attendance not to be moved in some way by their sincerity and frankness.

Once the Elders and other listeners were seated, most participants did not move unless

there was a break in the proceedings.

Topics that were discussed included medicine, language, the spirit world, fire, and the relationship Aboriginal people have with the animal world. There were also discussions on many other subjects as well.

The speakers told stories shared with them by others, personal experiences and the generous nature of Native people, illustrating their messages for those in attendance.

As interesting as the elders teaching gathering was, this was just the first event in store for the Munsee-Delaware First Nation during the last week in August.

Chief Leroy Dolson said "between 250 and 500 Delaware people are expected" for the Lenne Lenape Traditional Gathering scheduled for Aug. 31 to Sept. 2.

"There are people coming here from all over," said the Chief. "Delaware from eastern and western Oklahoma have already arrived as well as some from New Jersey. There are even a few people from Florida here,

who are Seminole. Over the next few days more will be arriving as well. More Delaware are coming from Stockbridge, Wisconsin and there are Pequots coming from Connecticut."

A walk around the 61 acres of grounds with Chief Dolson quickly turned up some travelers who had just arrived.

"This is really beautiful country up here," stated one member

of the Shipley family who had just arrived from Oklahoma. They pulled in a few days early to get set up and every member of the group was excited for the gathering to begin.

"We hope to learn a lot while we're visiting up here," said another member of the Shipley family.

Chief Dolson had earlier pointed out that "since most of

the history known to the Delaware people comes from the U.S., many are looking forward to learning about their northern relatives."

It looks as if the two years of planning it took to get this gathering ready will pay off in an exciting exchange of ideas and stories as well as some long lasting memories.

Women & Wellness Conference East

October 2, 3, 4, 1994
International Plaza Hotel
655 Dixon Road, Toronto, ON



OBJECTIVES:

- ☐ to provide an opportunity for women to come together in the spirit of sharing, unity and support.
- ☐ to reinforce the knowledge that abuse in any form is not acceptable.

- ☐ to explain ways and means for healing to begin and lead to the healing of the mind, body and spirit.
- ☐ to provide a safe place for sharing and discussion about family crisis situations.

Lyle J. Riley passes on

Lyle J. Riley Sr. of Chippewa of the Thames passes away at University Hospital, London on August 26, 1994, at the age of 64 years. Survived by his children: Gwen (Darlene), Rick, Gail, Carol, Marvin, Jackie, Jenny, Brian, April, Stan, Lisa, Shawn, Betsy, Kelly, Ian, Everett, all of Chippewa; Marion John of British Columbia, Brenda Nicholas of Kentucky, Darryl Johnson of Toronto, Eileen Sands of London. Also survived by

common-law wife Joyce Kechego of Chippewa, sister Dorothy Williams of Oneida, Ellen Lewis of Michigan, Christine Dolson of Muncey-Delaware, several grand children, great-grandchildren, nieces, nephews and cousins. Predeceased by son Randy, daughter Georgie, brothers Sam, Stan, Percy, Harold, and sisters Gertrude Dolson, Pearl John, and Arletta Silver. Funeral services were conducted August 30.

NOMINATE AN ACHIEVER

Nominations now being accepted for the 1995 National Aboriginal Achievement Awards.

Twelve occupational, plus one lifetime achievement award will be bestowed upon Aboriginals of Métis, First Nations and Inuit ancestry for professional achievement.

Nomination categories: Agriculture, Arts & Culture, Business & Commerce, Community Development, Education, Energy, Environment, Fisheries, Forestry & Natural Resources, Health Services, Heritage & Spirituality, Housing, Law & Justice, Lifetime Achievement, Media & Communications, Medicine, Public Service, Science & Technology, Social Services and Sports.

Nomination forms available from NAAA Secretariat (416) 588-3941.

Deadline: Sunday, October 16, 1994

Sponsored by **CIBC**

The National Aboriginal Achievement Awards are a Special Project of the Canadian Native Arts Foundation, charitable #0726038-22-13.

SUNDAY, OCTOBER 2, 1994

7:30 a.m.	Pipe Ceremony
9 - 9:15 a.m.	Opening Prayer
9:15 - 9:30 a.m.	Welcoming Address (Jean Bellegarde)
9:30 - 10:30 a.m.	Let the Healing Continue (Billy Rogers)
10:30 - 11 a.m.	Coffee - Door Prize Draw
11 - 12 noon	The Native Woman - Traditional and Modern (Joyce Paul)
12 noon - 1 p.m.	Lunch - Door Prize Draw
1 - 2 p.m.	After the Tears - Abuse (Jane Middleton Moz)
2 - 2:30 p.m.	Coffee - Door Prize Draw
2:30 - 3:30 p.m.	Kings, Queens & Haunted Castles - Shame (Jane)
3:30 - 4 p.m.	Question and Answer Time with Jane
4 p.m.	Closing Prayer
7 p.m.	Play and Laughter

MONDAY, OCTOBER 3, 1994

9 a.m.	Opening Prayer
9 - 10:15 a.m.	Surviving the Boarding School Experience (Merle Beedie)

10:15 - 10:45 a.m.	Coffee - Door Prize Draw
10:45 - 12 noon	Addictions As A Symptom (Marlene McNab)
12 noon - 1 p.m.	Lunch - Door Prize
1 - 2:15 p.m.	Abuse & Relationships (Lenore Stiffarm)
2:15 - 2:45 p.m.	Coffee - Door Prize Draw
2:45 - 4 p.m.	Writing Circle (Lenore)

TUESDAY, OCTOBER 4, 1994

9 a.m.	Opening Prayer
9 - 10:15 a.m.	"New Voices Woman" (De-ba-jeh-mu-jig Theatre Group)
10:15 - 10:45 - 12 noon	Coffee - Door Prize Draw "New Voices Woman" Continued
12 noon - 1 p.m.	Lunch - Door Prize Draw
1 - 2:15 p.m.	Life After Breast Cancer (Rita McComber & Brenda Fragnito)
2:15 - 2:45 p.m.	Coffee - Raffle Draw
2:45 - 4 p.m.	The Healing Circle (Cecilia Firethunder)
4 p.m.	Closing Remarks & Prayer
	Celebration In Song

Early Registration

Note: Cancellations will be accepted on or before Sept. 18, 1994. Cancellation fee \$25. Substitutes permitted.

Name: _____

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Box 20103, Barrie, ON L4M 6E9

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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 for priority and edited for clarity of thought, brevity, taste and legal ramifications.

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The Journey Back

By Lynn Leavens

When I was six, my mother decided that she needed a drastic change. She was 48 years old and up until that point, her life had been a series of tragedies. She felt that if she was ever going to make a change, it had to be now. Besides, from the looks of things, God had more important things to do than spread a little happiness her way. So she left the small Ontario community she lived in and moved to Montreal. She and I, that is.

Montreal was different from anything we'd known, and we both reacted strongly. My mother, quite simply, was rejuvenated. She thrived on this new world of language and culture and anonymity. It was exactly what the doctor ordered (or would have, had chronic fed-up-ness been a legitimate illness, with escape being the cure). My reaction was something that would stay with me for the next 30 years. I resisted.

I didn't want to be surrounded by gray concrete, I didn't want to go to a school that was taught by nuns, and I especially did not want to begin the monumental task of trying to make friends with little girls whose language I didn't understand. Above all, there was a strong feeling that there was an important part of me that was left behind.

The kids that I eventually did meet used to call me "la p'tite Americaine" (the little American). An understandable misconception, really, considering that I was an English-speaking person in their French-speaking world. It didn't bother me much, but for the life of me, I couldn't see why they found it so hard to believe that I was who I said I was. As it turned out, this was symptomatic of an identity problem that would challenge me for a very long time.

A few years went by and I had adapted to the Big City. I got used to the noise and the cement and the traffic. I spoke French haltingly, and enjoyed it. Yes, Montreal was kind of a fun place to live and when I was old enough to move back home, I would tell everyone about the great time I had in Montreal.

When I was twelve, something happened. I was watching one of those old westerns on T.V. and it occurred to me that the Indians were always the bad guys. I had noticed this before, but for some reason it really struck me this time. Memories



"...As it turned out, this was symptomatic of an identity problem that would challenge me for a very long time."

were triggered: the place where my mother lived as a child and where I spent my summers, my bronze-coloured grandfather, the herbal cures for little ailments; and always, the wondering about what it was that I left behind. These random thoughts irritated me because there was no connection between them, plus I had missed about half an hour of the show.

But a door was opened and whether I liked it or not, I would have to walk through it one day.

At the age of fifteen, my mother dropped a bomb on me. At least, that was the way I saw it. The fact is, this bomb was nestled deep within her ever since I was born, and she lived all those years with the fear that it would explode. I was old enough by then to know that my life was not going right. I spent hours upon hours sitting at my bedroom window looking out, wondering if I was ever going to get back home. This desire was the one constant in my life, because I could just never shake the feeling that I didn't belong in this place. This need for belonging grew on a steady basis and I had reached the point where I knew that I had to start getting some answers. So one day, as the bomb lay dormant, I lit the fuse. I asked my mother why my name was not the same as my father's. In my quest to know about myself, I had placed myself solidly into my mother's terrain of privacy, and yanked her out. The result was devastating.

For the first time in my life, I saw my mother cry. That in itself was shocking, because even though we clashed many times over the years, I considered this woman to be nothing less than Strength itself. I was afraid of

what she was going to say. Then she spoke. I was born to her when she was 42 years old. I did not have the same name as my father's because they were never married. My father, fifteen years her junior, denied his involvement.

Is that why we left home?

No. We left because everywhere I looked reminded me of something that I wanted to forget. We left because you were my last child and I wanted to have a chance to do it right this time. We left because I hoped that you were young enough to forget where you came from.

There's something else, isn't there?

No. Well...yes.

It's about who we are, isn't it?

Her face took on a strange look. It was anger, fear, and pride all at the same time. She spoke and told me about how we are Indians and how being an Indian was not something that you wanted to shout from the rooftops in the town from which we came. She told me that she never spoke of it because when we moved away, she was running away from her past and she was running away from people who had hurt her and who could hurt me.

It took another 21 years for the full impact of what she had said that day to set in. I'm back home now with my husband and children and I've got a lot of work to do. I have to continue my journey to the beginning and in doing so I have to cut a well-worn path for my children to follow.



Eye Twister

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



By Bob Goulais

Caught between the perils of apathy and intolerance, Anishinawbe people are struggling for recognition of their basic human and indigenous rights. As best they can, our leaders are fighting a complicated political battle to restore jurisdiction and exercise these rights as a nation(s). Meanwhile, after centuries of European colonization, we find ourselves searching for our identity and forced to re-discover our language.

Slowly, we are learning how little we can heal using only bits and pieces of our traditional roots.

A cultural and spiritual mandate is required alongside the social, political, and economic progress and development.

Traditionally, Anishinawbe people have had several different societies within the Clan system, to help us cope with these diseases holistically.

The Warrior Society, alongside the Medicine and Healing Societies, have been a part of our lives in the past and are starting to be revived.

The Ojibwe Peacekeepers are born from the spiritual Warrior Society of our ancestors, and will carry their weight in the healing of our people long after the battle for self-determination.

It is this story, of the Ojibwe Peacekeepers and the goals and aspirations of its founders, that gives me hope that someday our people will again be strong.

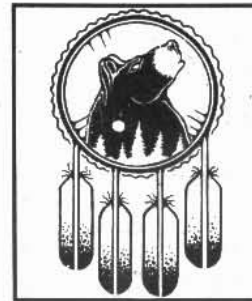
(The following information was provided by the Ojibwe Peacekeepers Society; we have paraphrased portions of it.)

The Ojibwe Peacekeepers Society was formed through the efforts of four concerned Anishinabek. These four people

Ojibwe Peacekeepers Society connects past with present

come from the various communities in the Soo area: Garden River, Batchawana, the city of Sault Ste. Marie, and Algoma.

The concept of the



Peacekeepers within the Anishinabek society is as entrenched as any other of our cultural identities. So in essence, the Ojibwe Peacekeepers are the awakening of a vital segment of the Anishinabek that had fallen victim to the powers of colonialism. The responsibility and duty to protect and police ourselves has been, through time, transferred to the settler government agencies. The Ojibwe Peacekeepers believe the time has arrived for the Anishinabek to begin to protect our people and our lands. The Ojibwe Peacekeepers all serve as volunteers and its membership reflects a healthy cross-section of the people, ranging in age from mid-teens to grandparents and elders.

The Ojibwe Peacekeepers does not have in its mandate to interfere in the political process of any First Nation, nor does the society wish to interfere within the jurisdiction of the Tribal police. Our energies are confined to those of a vehicle that can be utilized, when and if required, by any First Nation needing secu-

ity for gatherings, peaceful demonstrations, and civil emergencies. We will only operate in any First Nation territory under the authority and direction of their legally recognized council and/or tribal police commissions, and if established, the local Peacekeepers chapter.

The aims and objectives of the Ojibwe Peacekeepers is to provide an effective unit of dedicated Anishinabek men and women that can be mobilized to ensure the protection and security of the Anishinabek, their traditions and their lands. The members of the Ojibwe Peacekeepers are apolitical and are governed by the highest moral standards. The Peacekeepers are dedicated to setting an example of exemplary behavior to others in their respective communities. The Ojibwe Peacekeepers Society does not condone the use of alcohol or illicit drugs while performing their duties. The penalty for those members who bring dishonour to the society is immediate banishment from the society.

The Ojibwe Peacekeepers are dedicated to instilling pride and cultural awareness into the Anishinabek youth and the honour of our Elders. To achieve our aims and objectives, members of the Ojibwe Peacekeepers are sworn to answer the call for help or assistance from any Anishinabek Nation that requests the society's services and resources.

If you have any questions or comments about the Peacekeepers, call Bob Goulais at (705) 753-5689. If I can't help you, I'll forward you to someone who can.

Walpole Island needs a pool...

Walpole Island First Nation held a benefit for a very special cause August 27-28. The Three Fires Bluegrass Festival was held to raise funds for the construction of a swimming pool so kids would have a healthy environment to swim and play in. The need for such a facility arises from

the many chemical spills and chemical leaching that has left the river so polluted it has been deemed unsafe for swimming. The drinking water intakes have already been closed but children have continued to swim unaware of the dangers to their health.

The bands gathered at the

Chematogan Campground and Trailer Park on both days and featured bands from both the U.S. and Canada as well as some homegrown talent.

This is just one of many planned events that will be held throughout the year to raise funds. The festival, however, may

become a yearly event to help cover the expense of administration and operation of the swimming pool.

For more info or to make a donation, contact: Doris Coldwell-Wildwood Gas Bar at 627-9212 or Jeff Thomas at 627-9209.

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Community News



The Chippewa of the Thames officially opened their new Health Centre this summer, with Community Health Representatives Delcie Grosbeck (left) and Sheila Deleary proud participants.

Election Results

**Wikwemikong
Unceded First Nation**

Chief:

Arthur Eugene Manitowabi

Councillors:

Ronald Wakegijig

Richard Flamand

Robert Corbiere

Ivan Eshkawkogan

Henry Peltier

Donald Fisher

Roger Peltier

Alphonse Shawana

Peggy Pitawanakwat

Maureen Trudeau

Jerome Trudeau

Margory Mishibinjima

Curve Lake's Whetung National Party President

A former Curve Lake man has been newly elected as the president of the National Party of Canada. Dan Whetung, of Victoria won 77 per cent of the vote at the party's national convention held on June 24, 1994.

Mr. Whetung, whose mother still resides in Curve Lake, ran under the National Party's banner in the last federal election.

The Peterborough Examiner quotes Mr. Whetung saying he was quite impressed with party leader Mel Hurtig's comments when he first heard him speak. He says Hurtig's remarks about true democracy were very close to his own beliefs and feelings.

One of the things that the National Party president would like to see changed about Canada is the way young offenders are prosecuted. He feels that youths who commit crimes are not held accountable under the present Young Offender's Act nor are their parents. He feels that if the act is changed, his goal of the restoration of family values will be one step closer.

Mr. Whetung left Curve Lake in the late 1980s but says he will always return to the First Nation to visit and plans to hold the National Council of the National Party of Canada in Peterborough this September.

Anishnabe Help Wanted

Live-in (language teacher and housekeeper) for Indian family wanting to learn the language.

Write to: The Smith Family,
9188 Wahl St., Gladstone,
Michigan, 49837 Zip Code.
Call collect: (906) 428-4049.

Live-in Help Wanted

**Permanent or Part-time
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Cutler, Ontario**

Immediate assistance is required in the form of light housekeeping and caring for two (2) children, ages ten (10) and eleven (11).

Father, son and daughter wish to hire live-in housekeeper who has child-rearing experience with preference given to person fluent in the Ojibway language. Free room and board with private room. Salary negotiable.

Please call Keith or leave name and number at (705) 844-2642.

Input sought from women

The Economic Development for Canadian Aboriginal Women (EDCAW) is a non-profit organization whose goal is to provide Aboriginal women better access and support in initiating economic and business opportunities. To this end, they are extending an invitation to Aboriginal businesswomen to participate in a national database for Canadian Aboriginal women in business. If you are an Aboriginal woman in business, an entrepreneur, or considering undertaking such an initiative, your assistance will provide a valuable source of information to EDCAW and ultimately, to yourself.

EDCAW proposes to create a database with up-to-date detailed profiles of Canadian Aboriginal women currently in business. As a tool to implement their database foundation, EDCAW will be sending out hundreds of survey questionnaires in August and September to women who have operated businesses either successfully or unsuccessfully. If you would like to be a part of this database project, contact: EDCAW, 396 Cooper Street, Suite 204, Ottawa, Ontario K2P 2H7. Tel: (613) 563-0998 Fax: (613) 563-1473



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Lakehead News Flash

By Alanna McKenzie

For this month's Lakehead News Flash I received only one submission.

Rocky Bay First Nation will be assuming control of operations of the Kilkenny Public School in September 1995.

The Rocky Bay First Nation Education Authority will be electing a new school board of directors. Rocky Bay First Nation Education Authority will be part of the Nipigon-Red Rock Board of Education for the 1994 school year, to develop policies, board structures and operational procedures.

The Rocky Bay First Nation Education Authority is currently involved in ongoing negotiations to fund a new school building, because of the age of the present school building. Rocky Bay First Nation Chief (and UOI Regional Chief) Mike Esquega will keep us posted on any new developments!!

I received a fax from the Red Lake Native Youth Group who are currently organizing a Youth Coalition for June 22, 1995 to June 25, 1995.

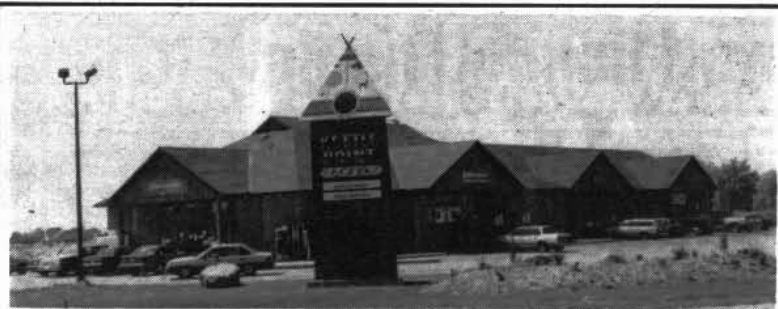
Topics include racism, drug and alcohol abuse, law & crime & the system, suicide prevention and positive lifestyles.

The youth group would like to invite any other communities or groups interested in attending.

If you would like more information you may contact the Red Lake Native Youth Group at the Red Lake Indian Friendship Centre (807) 727-2847 or via fax (807)727-3253. The mailing address is Box 244, Red Lake, ON P0V 2M0.

In closing, Meladina Hardy, a Career Assessment Officer for the Anishinabek Career Centre, submitted this quote: "Be like a postage stamp; stick to one thing until you get there."

If you have any community news to share from the Lake Superior Region please contact me at the Union of Ontario Indians Thunder Bay Branch Office (807)623-8766 or via fax (807)623-6431.



The hours of the Points Preference Supermarket at the Kettle and Stony Point Mall: seven days a week, 9 a.m. to 6 p.m. Monday, Tuesday, Wednesday, Saturday and Sunday, with extended hours 9 a.m. to 9 p.m. Thursday and Friday.

Kettle and Stony Point supermarket a success

The new Points Preference Supermarket is quickly establishing itself as a first-rate grocery store for the Kettle and Stony Point First Nation community.

After opening March 22, 1994, the store has reached its summer sales projections while providing employment and training for several community members. As the fourth business to operate out of the Kettle Point Mall, it's becoming known as a pleasant and convenient place to shop. The other businesses leasing space and attracting new customers include locally owned: Points Pizza, Eagle Feathers Home Care Services, and Kettle's Own Restaurant.

However, the majority of the sales can be attributed to the summer tourist market, and the store is beginning to win over the community shoppers.

"We're anticipating more band members shopping there," said Dianne Thomas, the community's economic development officer. She said many local people are surprised to see the selection and service offered, complete with fresh deli, bakery and produce sections.

"The appearance (from the outside) looks like a convenience store, but once the word gets out... we should convince them of its value," she said.

Thomas said a major investment for the store was a \$38,000 SASI computerized inventory/sales system. "Because the store



Points Preference Supermarket Assistant Manager Trainee Melodie Jackson poses with Kettle and Stony Point Economic Development Officer Dianne Thomas in front of the new store's deli counter.

was such a big investment, and we've had businesses in the past fail, we had to have it," said Thomas, who recently returned to the community.

Presently, two of the full-time positions are non-native with the Manager and Meat Manager hired for 2-year contracts.

"Ideally, we'll have two or three (community) people trained for a selection," for those positions when they are concluded. "We'll probably also have more part-time positions available."

The pre-training of the staff, which allowed a selection of qualified candidates, seems a unique feature for a small community venture such as this. However, Thomas said the board

of directors for this business, and other community projects, try to dove-tail training initiatives with real opportunities.

For example, she said a large training centre for local carpenters connects the trainees with large community projects. This provides authorized hourly credits to provincial carpentry licences.

"The workers have always had experience with Band projects, but the hours never went toward provincial licensing," said Thomas, noting how even the best carpenters were finding it hard to get jobs without off-reserve companies.

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On the left, key leaders involved in the Anishinabek Police Service braid four handfuls of sweetgrass to symbolize the unity of their four communities at the official opening of the Garden River headquarters Aug. 15. From the left, back to the camera, Police Chief Glen Bannon; behind him, Garden River Chief



Dennis Jones; Saugeen Chief Richard Kagee; Curve Lake Chief Keith Knott and Sagamok Chief Wilfred Owl. On the far right, members of the Anishinabek Peacekeeping Service listen to the celebration of almost a decade of plans to initiate an Anishinabek regional police force. Dave Dale Photos

Northern Junior Achievement Update

On August 19, 1994 the Union of Ontario Indians made its selection of the successful applicants for the Northern Junior Achievement Company Program. This fall the Fort William, Lake Helen, Pic River, Sagamok, Wikwemikong, Magnetawan, Wasauksing and the Nipissing First Nations will host the pilot project. Community members of these First Nations will be able to learn practical lessons of what business is all about.

Achievers learn, not from textbooks or lectures, but, by actually going through every phase of a functioning business enterprise. Allowing the participants a chance to experience a company's operation from start to finish, gives them "real world" awareness of the business system.

The Northern Junior Achievement program has been made possible through sponsorship from Gezhtoojig Sudbury Area Management Board, Ministry of Northern Development and Mines, and the Union of Ontario Indians.

For further information about Northern Junior Achievement and starting dates contact Sam Manitowabi, UOI Indians, (705) 497-9127.



Doctors Call for action on 'alarming' Native ills

Toronto Star Aug. 16 -

About 600 Native physicians are needed to deal with the epidemic of Aboriginal health problems, including suicide, infant death and diabetes, a conference has been told.

There are only 51 Aboriginal physicians in Canada and 32 Native medical school students, said Dr. Vince Tookenay of the Native Physicians Association of Canada.

Yet there are 1.5 million Aboriginal people across Canada, including treaty and non-treaty status Indians, Metis and Inuit, Tookenay said in an interview at the annual Canadian Medical Association meeting.

"The degree of ill health among Canada's Aboriginal population is unacceptable and must be remedied immediately," CMA president Dr. Richard Kennedy said while releasing a study on Aboriginal health.

Native people die 10 years earlier, and suffer far more accidental deaths and infectious

diseases such as hepatitis, tuberculosis and meningitis than the rest of the Canadian population, according to the study called Bridging the Gap: Promoting Health and Healing for Aboriginal Peoples in Canada.

The 61-page CMA study said Native people are suffering and "epidemic burden of chronic illnesses," such as diabetes and cancer of the lung, cervix and rectum.

Kennedy called on the federal government to take action to "improve this alarming situation."

The federal government should settle land claims and "work towards resolving issues of social, political and economic self-determination for Aboriginal peoples," he said.

Dr. Jack Armstrong, a member of the CMA's board of directors, said more Aboriginal people are needed on hospital boards and "it should not just be token. Changes have to occur within the health care institutions."

Symposium on wildlife, forests and people set for Nov. 6-7

November 6 and 7, 1994 are the dates set for an Interdisciplinary Symposium on Wildlife, Forests and People to be held in Winnipeg, Manitoba. The conference intends to improve links between various disciplines, allow researchers to exchange ideas and concerns and provide feedback on preliminary results.

Contact either the Canadian Forest Service, Winnipeg district office 200, 180 Main St., Winnipeg, Manitoba, R3C 1A6 or fax (204) 983-8792 or the Manitoba Model Forest Inc., P.O. Box 10, Mill Road Pine Fall, Manitoba, R0E 1M0 or fax (204) 367-8897.

Golden Lake proud of language grads

The Algonquin Native Language Graduating Class of '94 proudly accepted their certificates in a graduation ceremony held June 30, 1994 by the Algonquins of Golden Lake.

Of the 13 students who have received certificates, eight have completed year one and five have completed year two. The happy recipients are Joyce Willet, Margaret Ann Benoit, Joyce Lesvesque, Valerie Smith, Jane Commanda, Judith Commanda, Ross Commanda, Teresa M. Kohoko, Evelyn Sarazin, Charlene Lamarr-Lamb, Jacqueline Sarazin, Jeff Sarazin and Linda Sarazin.

Running for two years now, the language course is offered as an evening course, once a week, from fall to spring and is open to anyone who wishes to attend. Much time and effort has been spent preparing and teaching the classes, thanks to two dedicated Elders, Dorothy Commanda and Marie Amikons. Their efforts did not go unnoticed as they were presented with gifts of appreciation by the graduating class at the graduation ceremony.

Golden Lake also offers Algonquin language studies at the preschool, elementary and high school levels.

Grant Wedge appointed Secretary of Native Affairs

Grant Wedge has been appointed as the next Secretary of Native Affairs for the government of Ontario. Mr. Wedge has a broad background in Aboriginal issues and is a founding member of the Aboriginal Legal Services of Toronto. He replaces Murray Coolican who resigned to pursue his career in Nova Scotia.



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On the Trail of Knowledge

Following the crowd or your own path?

Matters for debate

The value of education increases in an age of recession, depression and global market shifts.

Or does experience and innovation prevail over expensive and time-consuming degrees?

And now that employment equity will eliminate the barriers to career opportunities, Anishnabe students and minorities won't have to try as hard to get ahead.

Or will the expense of education and lack of funding make diplomas and degrees priceless passports to the future?

And who says Ontario's employment equity legislation will do anything but create paperwork, token positions and deadend career moves?

Is your education choice a well-considered decision, a twist of fate or something to do during the winter?

Do you sit in class and ponder the issues and lessons of the day, or wonder if you could skip the afternoon and not miss a thing?

Is your funding adequate, too much or too little to survive away from home?

Did your high school education prepare you for your first year in a specific program?

Is the General Arts and Science program worthwhile?

Do you know your Treaty rights?

Will you gain more from assimilating, or is culturally specific curriculum able to prepare you for the melting pot workforce?

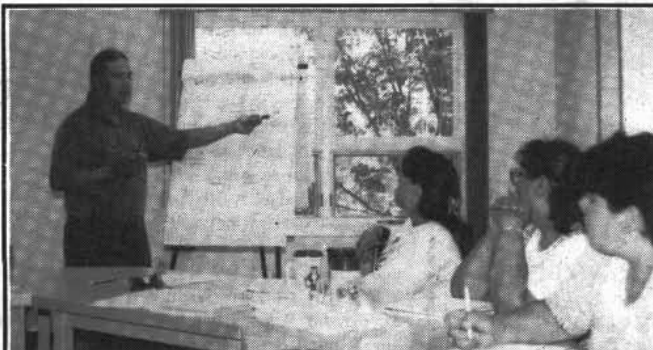
These larger-than-life questions may not be on your mind during the frazzle-dazzle of frosh week. However, if you haven't thought about your post-secondary future already, you may find yourself considering these weighty matters as you wait in line for inadequate pogeys.

Do you have an opinion regarding any of the above-mentioned statements or questions?

As a student or educator, we value your insight, experience and opinions.

Please share your thoughts with the Anishinabek News, our subscribers and students across Turtle Island.

Just FAX the facts to: (705) 497-9135.



The Anishinabek Educational Institute represents another step toward Anishnabe-owned, developed learning opportunities. In the photo above, Union of Ontario Indians Education Program director Merle Pegamagahbow teaches about the Clan System to Anna Marie Abitong, Carol Buswa, and Wilma Williams in one of the sessions of the Principal's Course in July. While not competing with other Anishnabe training operations, the Institute fills a void between what's available and appropriate provincially. Bob Goulais Photo

Wherever you are, you're not alone...

By Dwayne Nashkawa

That time of year that parents love so much has arrived once more. I'm not talking about those spectacular fall colours or the new TV season, I'm talking about getting the kids off to school. Well, parents are not the only ones getting excited.

For many students it is time to pack up and leave home for the first time to head for university or college. Many of these students come from far off reserves and for some, it is the first time that they have been to a big city like Sudbury or to a bigger city, like Toronto.

Some of these students will be anxious to get out into the "real world" while others will probably be less than enthusiastic about the whole process.

Well, put your mind at ease if you are one of the lucky ones preparing to fly the nest because there are a ton of organizations and people whose business it is to help you. Being an Anishnabe student entitles you to many opportunities that you may not have ever heard of. First among these is the opportunity to attend an institution whose objective is to enlighten you. Most of the things that you learn here will start you on a course you will follow for the rest of your life.

It may sound like a lot of pressure, but understand this, you have passed the hardest part just getting this far.

Most, if not all, post-secondary institutions have Native student organizations and a

Continued on Page 11

Time to take stock

Less than six years ago, Aboriginal students were protesting post-secondary funding caps that limited the education opportunities for Native communities. Contrary to Treaty Rights and federal obligations, the number of students, and how long they went to school, was arbitrarily nailed down to unacceptable levels.

As the dust settled from that Conservative "bomb" and several aftershocks, it became more than obvious that the entire education system was failing to meet the needs of Native students.

Improved career counselling, Native-developed curriculum and efforts to increase the numbers of Native teachers followed, along with various new initiatives and even more Native takeovers of community elementary education.

Some of the endeavors were successful. Others failed miserably.

Is it time to take stock, and tinker with the established institutions?

Or is it time to move in another direction, taking a step or two in the shade of self-determination?

No doubt, today's "recovering" economy is making the situation difficult to access. It doesn't seem to matter if you're Native or non-Native. Opportunities to get a post-secondary education are limited beyond one's personal choices.

After spending millions to convince the public how important education will be in the future, governments haven't budgeted to provide funding for those seeking the education.

"We never had this many applications before," said Karen Toulouse, Post Secondary Counsellor for Sagamok Anishinabek, pointing out that 130 people applied for assistance from her small community on the North Shore of Lake Huron.

"We were able to accept eighty-six, because a few were able to agree to remain on UI and Family benefits, and we just paid tuition and books," said Toulouse.

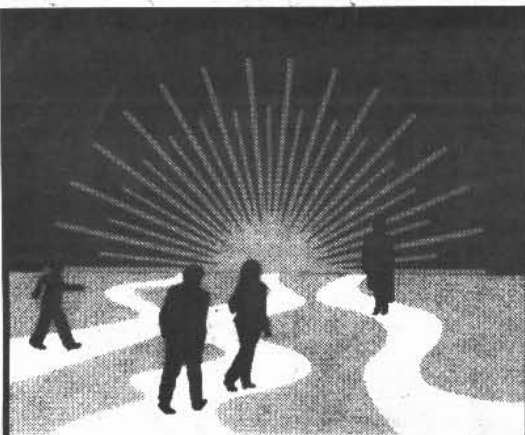
And that's after the dreaded post-secondary cap was lifted from the Mulroney-Conservative freeze...

Recent increased Liberal funding is expected to bring an additional \$20 million to First Nation across the country. This works out to be approximately \$32,000 for each First Nation, or \$8,000 over the next four years, a modest increase that may only help the situation for the time being.

If numbers continue to grow, many good students may be forced to turn away from college, thus surrendering their rights to a quality education.



October Issue: 15% discount on school-related advertising!



Counselling for Career Transitions improved by using Careerware's Choices CT computer program

Choices CT helps adults who are facing career decisions or making a career transition, relating their skills, interests, and work priorities to career options.

In addition to up-to-date information on more than 1,000 occupations, Choices CT has a unique Transferable Skills component. This provides a way for clients to inventory past work experience by aptitudes, education level, temperaments, physical demands, interests, work environments, etc. Based on a client's work history, Choices CT generates profiles highlighting Transferable Skills, which leads to additional occupations to be considered.

Flexible and easy to use, clients can begin where they want: use the program independently or with a counsellor; spend a few minutes or take longer to explore many career possibilities.

User fees vary depending on licence agreements. Training for counsellors minimal.

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Laura Dokis-Kerr, Anishinabek Career Centre
Union of Ontario Indians



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-Achieving Dreams-

In Spite of the Stares

By Larry Price

Suppose your hand shook and convulsed so badly you were unable to write, and your speech was stuttered, scattered with awkward pauses and uncontrollable drawls. Imagine yourself with jerky arms and legs, with a gaping mouth so bad it drew cruel stares and jokes from others. Would you have the courage to get up each day and go out into the public eye?

Native student Arthur Thomas did. Afflicted with cerebral palsy (brain damage resulting in impaired muscle control), Arthur not only faced the public, but he completed a program at Canadore College, then went on to graduate from Nipissing University.

"When I look at someone with a wheelchair disability, I consider myself lucky," said Arthur. "They have to work just to get through a closed door."

Along his trail through life, Arthur has earned respect from teachers, counsellors and fellow-students for his accomplishments.

"His outlook on life is so positive," said John Sawyer, Native education counsellor. "With the abuses and cruelties that come with a handicap, with all the added difficulties, it takes a special person to go through the educational system."

"I can't think of Arthur without thinking of his sense of humor," said Elizabeth Dowdall, a former classmate and friend of Arthur's. "He is hilarious. I would have pains in my side and stomach from laughing so hard."

His good-spirited nature and his sense of humor aided him in troubled times.

"Raised in a small community, I didn't know how it was to be different," said Arthur.

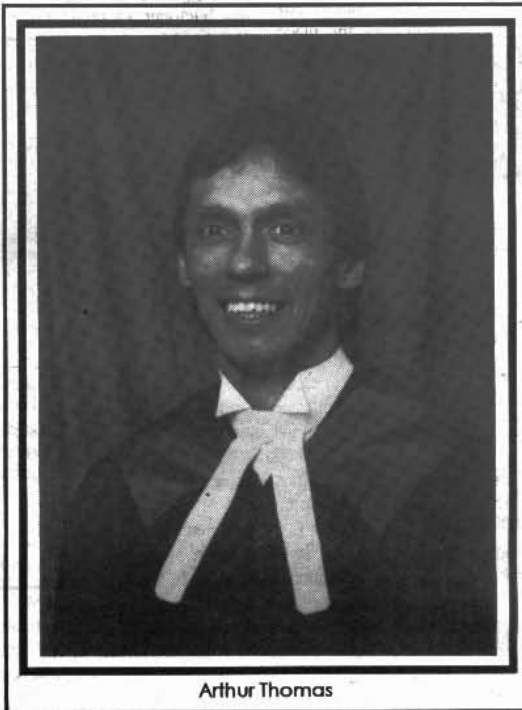
He spent his childhood and teen-age years in Northern Ontario at Matachewan First Nation. But off the reserve Arthur attracted hurtful stares and comments.

"I can understand why they stare initially, but it's cruel when they continue to stare."

In competition with other students, Arthur found himself painfully handicapped.

"I was frustrated by my disability. I would think it was taking me too long or that it was too much for me to do. What took me three hours to do, others would do in one hour."

"I couldn't take notes because I couldn't write in class, so I had



Arthur Thomas

to ask others for their notes and make photocopies. It was uncomfortable to go up to people I didn't know.

"But there was a bright side," he said, "there's always a bright side. I met a lot of nice people and made a lot of nice friends."

With the passing years, and with his positive attitude, Arthur has gained greater control over his body movements.

"Everybody has problems," he said. "Mine were physical, others have emotional problems. In some things I was better."

He is thankful that he attended a small college and university where he had easy access to the teachers. "It was their job to teach; it was my job to learn."

Arthur has great respect for the Native traditions. Now in his 30s, he recalls his childhood as a time when the elders did not speak much about the traditional ways.

"The traditions were taught in subtle ways. If my aunt said something I respected it because of the person she was."

"Today we are told to respect our elders; as I child I learned to respect our aunts."

He learned more about his heritage from working at the Atikokan and North Bay Friendship Centres, from talking to elders, and from reading the writings of teachers such as Anishinabek medicine man James Dumont.

"I'm not a traditionalist," he said, "but I know the teachings must be respected."

Since Arthur did not have Indian status he had to finance his own education with OSAP loans and scholarships. After he completed his Bachelor of Arts in Canadian History, he entered and graduated from Law School, and is presently articling in Ottawa. He worked at many jobs, including two summers reviewing land claims and submissions with the Royal Commission on Aboriginal Peoples. Often he has helped his friends with free legal advice. He plans to practice law for a couple of years, then go to Thunder Bay to work in criminal law and Native community development.

When asked what advice he would give to other Native students, Arthur said:

"You should take education to benefit the Native community instead of just yourself."

"By learning the good parts of the European system and making it work in your community, you can help to build your community."

"You must respect your past to get anywhere in the future," he advised. "Respect the traditions and incorporate them into what you do."

One is left with the image of a kind, slender man - gentle and smiling.

You're not alone...

Continued from Page 9

Native Student Services centre that are in place specifically to help you adjust. They are a great place to meet First Nations students from all over the place. There are also many student advisors and other student organizations that you may want to check out. Almost every discipline at the university has a club that gets together and these are good places to get to know people with similar interests and earn brownie points with Profs.

Students should also check out any bursaries or scholarships that are available from the Financial Aid office. That extra money comes in handy at the end of Frosh week when the festivities have left your wallet looking thin.

There are also many places located within the community that do special things that help Native students adjust. Check out your local Friendship Centre to see what special events they have lined up.

The Union of Ontario Indians is also doing a few things to make Anishinabe students feel a little more at home. Gina Sarazin is in the process of putting together a book full of hints on how to make your university experience as fun and productive as possible. The book is appropriately named the Student's Survival Guide. It will be available sometime in January and promises to make the lives of Anishinabe students much easier.

There are other things you can do while waiting for Ms. Sarazin's book. Why not contact the Anishinabek Career Centre at the Union's head office and have a career assessment done? These can be done by correspondence or in person. Next month's issue will detail the process as I have my first career assessment done — something I should have done before my fourth year of university. They tell me it's never too late, but better late than never.

The first few weeks of school often set the course for how the rest of the year will shape up. Students should attend at least a few of the Frosh week activities in order to become oriented with the people there.

The memories that you will take away from university will be some of the best you will ever have.

There are so many benefits to getting a higher education. Don't limit yourself to just attending classes. University is not just learning about scholarly endeavors, it's about learning to rely on yourself.

Aboriginal Peoples Education Conference

Lakehead University, Thunder Bay
October 14-16, 1994

of Lakehead University who will explain the use of the Medicine Wheel teachings in Native language education. The Haida peoples and their forest will be presented by Kevin Karst from Carleton in Ottawa.

The Indigenous Studies of Lakehead University will also get its chance to present with Dennis McPherson and J. Douglas Rabb on First Nation philosophies. Mythology, metaphysics, and medicine will also be touched on

by several speakers.

Art will be a big part of the Aboriginal Peoples Conference. Whitehawk, Leanne Pupchek, Michael Yellowbear Holloman and Paul Teacon will present Native Art education and Indigenous Identity in the Arts. Literature and poetry will also be featured at the conference.

Lakehead University is the ideal location for a large agenda of political discussion.

Topics range from Residen-

tial Schools, Native Health benefits and Health Care, Native Education, the Indian Act, Treaties and Economics.

Robert P. Morin of the University of Nevada will present Indian Gaming in the United States.

Deadline for registration is September 30.

For more information or to register for the Aboriginal Peoples Conference call the Department for Indigenous Learning, Lakehead University (807) 343-8085 or fax: (807) 346-7757.

Bobiwash appointed to U of T Aboriginal Student Services

A Thessalon First Nation member has been appointed to co-ordinate the University of Toronto's Aboriginal Student Services.

Rodney Bobiwash, who is originally from Thessalon, and who's family lives in Mississauga First Nation has an honours degree in Native Studies from Trent University. He is currently completing a PhD in Philosophy from Oxford University.

Bobiwash has a lot of experience with native organizations, and race relations groups. Most recently, Bobiwash has been the Policy Analyst for the Native Canadian Centre of Toronto, and is still a consultant on Native issues. He has lectured at Trent University and at the University

of Manitoba, and has published numerous books, articles and reports, mainly in the areas of self-government, native rights and racism.

"The University is very fortunate to have recruited Rodney Bobiwash," said David Neelands, assistant vice-president of Student Affairs. "His combination of expertise in Native organizations, urban native communities, and academic institutions is just

what we need to assist in expanding our services for native students, and to move forward with our excellent support and cultural programs."

Bobiwash will be working out of the U of T's First Nations House, which was established two years ago to advance the University's commitment to enrolling more native students into the University of Toronto.

Good Luck Rodney!

October Issue:

Education is the focus. Specific issues and concerns will be addressed regarding the opportunities and hurdles that exist for Anishinabe students, young and not-so-young.

As part of that study, we will discuss the role the Anishinabek Education Institute will play, including its relationship with existing Anishinabek and provincial institutions.

Feel free to contribute.

Trudeau of Sagamok given friendly "fairwell"

Dearest Tanya:

Ahnee nishnob! Well, girlfriend, you're off to live among the Plains Cree Tribes. I know you'll love it there. I'm just writing to let you and the rest of the Native population know how much I admire and respect you. It takes a strong woman to raise a child, leave your family and friends and pursue an education.

I have no doubt in mind that you'll make all your dreams come true. I can tell you one thing: you'll be missed! From the bottom of our hearts; your family and friends we'd like to say good-luck and may the grandfathers guide you. Love you doll.

Forever,

Tracy

P.S. Hello in Cree is 'TANSI' and will help in your dental therapy program!

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

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

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

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



NATIONAL NATIVE ROLE MODEL PROGRAM
PROGRAMME NATIONAL DE PERSONNAGES
MODELES AUTOCHTONES

Wikwemikong Honours 1993 - 1994 Graduates

Assinewai, Rhonda
Native Lands Management
Program (Honours)
Cambrian College

Beaudry, Brenda
Nursing Program
Ryerson University

Beaudry, Dominic
Area Management Program
Humber College

Bondy, Jeanette
Native Lands Management
Program (Honours)
Cambrian College

Cooper, Scott
Business Management
Humber College

Corbiere, Maxine
B.A./Sociology Program
Laurentian University

Eshkawkogan, Alan
Skills Training Certificate
(Carpentry) O.T.A.B.

Eshkawkogan, Celestina
Native Community Care
Counselling & Development
Cambrian College

Eshkibok, Micheal
Social Work Program
Laurentian University

Fisher, Ron
Education Program
Nipissing University

Flamand, Scott
B.A./Commerce/Economics
Laurentian University

Fox, James K.
Education Program
Nipissing University

Fox, Jennifer
Public Administration
University of Windsor

George, Bonita
Vocational Program
Cambrian College

George, Edward
Vocational Program
Canadore College

George, Noella
Civil Engineering Technician
Cambrian College

Gilbert, Amelia
Native Community Care
Counselling & Development
Cambrian College

Howard, Marie
Correctional Worker
Cambrian College

Jacko, Marilyn
Legal Assistant Program
Cambrian College

Jacko, Ursula
Education Program
Nipissing University

Jamieson, Liz
Business Accounting
Fanshawe College

Jackson, Allan
Skills Training Certificate
(Mechanic) O.T.A.B.

Kagge, Elizabeth
Nursing Assistant Program
Cambrian College

Kaboni, Robbie
Junior Accounting Program
University of Alberta

Kimewon, Shannon
Law & Security Program
Humber College

Kimewon, Wanda
Native Community Care
Counselling & Development
Cambrian College

Knight, Melanie
Early Childhood Education
Canadore College

Mackie, Lora
L.L.B. Program
York University

Manitowabi, Donna
Nursing Program
Laurentian University

Manitowabi, Doris
Nursing Program (Honours)
Cambrian College

McLeod, Michael
Gen. Arts & Science-Native
Skills Training Program
Cambrian College

Migwans, Leah
Nursing Program
Sault College

Mizau, Marlene C.
Dental Hygiene Program
University of Manitoba

Moggy, Derrick
Gen. Science Program
York University

Peltier, Annette
Art (Illustration) Program
Sheridan College

Peltier, Anita
Native Studies Degree
Laurentian University

Peltier, Mary Ann
Native Community Care
Counselling & Development
Cambrian College

Peltier, (River) Ramona
Office Administration
Canadore College

Pheasant, Karen Mae
Nursing Program (Scholar Status)
Cambrian College

Piitz, Elizabeth
Social Services Worker
(Honours)
Cambrian College

Pitawanakwat, Cecile
Bachelor of Social Work
University of Windsor

Pitawanakwat, Floyd
Civil Engineering Program
Seneca College

Pitawanakwat, Jeff
Law & Security Program
Canadore College

Pitawanakwat, Trudy
Law & Security Program
Humber College

Pitawanakwat, Vivian
Ceramics Program
George Brown College

Rowanowski, Marsha
L.L.B. Program
University of Toronto

Shawana, George
Gen. Arts & Science-Native Skills
Training Program
Cambrian College

Shawanda, Armando
First Nations Constable
Northern College

Simon, Darlene
R.N.A. Program
Sault College

Souliere, Sara Jane
Law Enforcement Program
Seneca College

Stryde, Marley
Accounting Program
Cambrian College

Toulouse, Jeffrey
Skills Training Certificate
(Carpentry) OTAB

Toulouse, Lawrence
Skills Training Certificate
(Carpentry) OTAB

Trudeau, Nellie (Bertha)
Graphic Arts Program
Sault College

Trudeau, Russell
Gen. Arts & Science-Native
Skills Training Program
Cambrian College

Trudeau, Timothy
Refrigeration & Air
Conditioning Program
George Brown College

Wabanosse, Sheri
Law & Security Admin.
Cambrian College

Wakegijig, Irma
Nursing Program
Cambrian College

Wakegijig, Karen
Gen. Business Program
Cambrian College

Wassengeso, Daniel
Native Community Care
Counselling & Development
Cambrian College

Wilton, Joanne
Natural Resources Program
Nicola Valley Institute

Withers, Kristina
Business Administration
Lakehead University

**Secondary School
Graduates of 93-94**
Assinew, Darren
Assinew, Norman O.A.
Beaudry, Bernadette
Kanasawe, Peter
MacIntosh, Mabel
Manitowabi, Darrel
Moggy, Angela
Neodegijig, Constance
Osawabine, Cheryl
Pangowish, Allison O.A.C.

Peltier, Barclay
Peltier, Brenda
Peltier, Duke
Peltier, Lyle
Peltier, Robin
Pitawanakwat, Daniel
Pitawanakwat, Russell
Roy, Joanne L. OAC
Shawana, Donna
Shawanda, Wendal
Trudeau, Barry
Trudeau, Doreena
Trudeau, Loretta
Wakegijig, Bradley O.A.C.
Wakegijig, Bryan
Wemigwans, Cynthia
Wemigwans, Joc
Wemigwans, Micheal

Valedictorian Address by Maxine Corbiere - Peltier

Success at this point cannot be considered an individual achievement. Although it is through our own personal effort and hard work that we are able to bring our goals to fruition, there are many significant people who make the path we walk a little easier. It could just be a word of encouragement, someone to study with, monetary support or just the simple knowledge that someone is standing beside you in your endeavors. So I would like to begin by saying thank you. A heartfelt miigwetch that goes out to all the people who have helped us reach this milestone in our lives.

I begin by thanking our parents. I know that I would never have made it this far without their never ending support and encouragement. Whether it was through the years of exams, concerts and track meets in elementary school, the tearful phone calls while I was away in high school and the help with my son during the post secondary years. Not having enough confidence in my abilities to go to University right after high school I thought I'd give College a whirl. After graduating from a two year program with honours and armed with more self confidence and better self awareness, I decided that I would take a stab at university and loved every minute of it. It has been a long but very worthwhile journey, so to my mom and my dad, thank you for lightening the load.

Many of us had begun our own families or already had families when we began our post secondary studies. To our partners and our children, thank you. Thank you for your never ending patience, for being sounding boards and listening to essays on topics you did not always know anything about, for always taking our side when we complained about instructors and congratulating us for a job well done. School is a full time commitment and your cooperation and understanding is much appreciated.

As students we often do not choose to understand or acknowledge the time commitment involved and the personal investment that many educators have made to ensure that quality education is delivered to each and every individual in their classes. I extend our thanks to all those educators that facilitate, nurture and guide us to appreciate and love learning. The love of learning leads to lifelong learning which is so essential for survival in today's changing world.

To all the people involved in education in Wikwemikong, thank you for all the help that you so willingly gave.

And to the other members of our families and to members of our community that so willingly and freely share knowledge, expertise and time. You are our most valuable resource.

Although it may seem that we have finished our education, that is, times spent in classrooms, in truth we are about to undertake the most important aspect of our learning. Being educated in a classroom is easy, how you apply that knowledge now becomes an awesome responsibility. Book learning is mainly theory and is often abstract, how you transfer theory into practice is where the responsibility I speak of, comes into play. Now is the time to organize what you have learned and to put that theory to work. This is what will lead you to be an innovative and active member in your community. It is a healthy and positive commitment to yourself, your family, your community and to the people that you are going to be working with.

Lifelong learning can only take place if there is the willingness to be open to new and time-tested ideas and to be continually ready to expand your field of knowledge. We may not all get jobs in our chosen field of training, but must be ready and willing to accept that destiny may lead elsewhere. Being a student has already prepared us to adapt to different situations. When entering any workplace always remember that there are people that have much experience and we have a lot to learn from them. Please listen with respect to what they have to say.

Do not be afraid to try new things, just the fact that we went out to obtain our education makes us risk takers. Never forget that you are human and therefore entitled to make mistakes. It is a noble person who can admit to making mistake, but takes the next step and decides how it could have been done differently.

As our community continues to move toward independence we will be in need of professionals, technicians and trades people. It is up to us to fill these positions.

I would like to congratulate everyone here this evening on making your dream come true.

Mii - gwetch and good night.

MAKE EDUCATION YOUR #1 PRIORITY



*Education is your future
and also our community's future*

**Good Luck Students
and keep on studying!**

From Wikwemikong Chief and Council and Community

When Canada's founders needed allies they didn't promise "dominance" in return...

It's hard to convince Canadians of Aboriginal sovereignty, let alone the legal Treaty rights of Native people.

No doubt, the actions of the Canadian government often confuse the public. While its own Constitution recognizes the reality, subsequent legislation transferred decisions to provincial bodies. And these ever-changing representatives act as if they themselves are countries, practising a loose government-to-government relationship with the "Crown."

At the same time, the complexity of the Aboriginal government structure leaves the Canadian public dumbfounded, with unprecedented respect and autonomy (in European context) prevailing at the Aboriginal community level.

Making matters clear as mud, Native political structures have been forced to mirror their parliamentary foes, creating unnatural divisions between Nations and confederacies centuries older than Canada itself.

Despite these setbacks, international law, the highest courts in Canada, and various provincial legislative acts have recognized the Aboriginal governments.

Slowly, as the leading Aboriginal communities establish and exercise their rightful jurisdiction, taking over previously Canadian-controlled institutions and services, the true picture is coming to light. Slowly.

If you need more info to form your opinions, read more than one publication...

Robinson Huron Region initiates Hunting/Fishing Steering Committee

By Perry McLeod-Shabogesic

Discussions to form a committee that would address harvesting issues in the Anishinabek territory have been around for a number of years.

At a meeting in early spring of 1994 at Whitefish Lake First Nation, the committee was given life. The First Nations decided to create this committee and begin to meet, discuss and attempt to resolve historical, immediate and future harvesting issues relative to the participating communities.

This steering committee would be developed to protect inherent harvesting rights of the First Nations within the Robinson Huron Region.

"It is time for First Nations to take an active role in determining and explaining our harvesting rights to both levels of government," says long-time Aboriginal rights activist and Wikwemikong representative, Hardy Peltier.

"First Nations need to decide for themselves on how to approach harvesting issues such as commercialized selling of wild game or fish," says Peltier. He points to charges pending against First Nation members on this issue from the MNR, "Operation Rainbow", as being detrimental to any cooperative efforts both parties may wish to enter into.

Similar situations are happening throughout Anishinabek territory and beyond. The committee will attempt to create a forum with both the province and federal governments to find solutions to unresolved problems. The Steering committee

will be directly under their respective First Nations and make recommendations to them on harvesting issues.

There has been three committee meetings thus far, April 7, July 7 and August 17-18. They have consisted of participants from First Nation Communities on Manitoulin Island and along the north shore of Lake Huron; Union of Ontario Indians, Ministry of Natural Resources, Department of Indian Affairs and lawyers who are currently dealing with hunting and fishing cases.

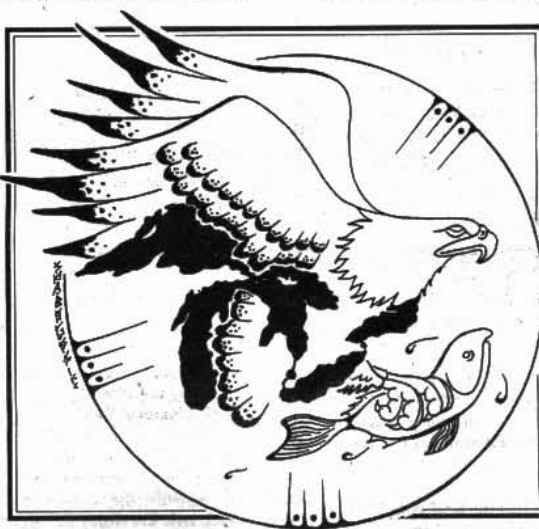
Other reasons for creating this committee would be to begin dialogue within the general membership and exchange information. Strategies could be developed and focused on through a more collective effort both between First Nations and with provincial and federal governments.

The Hunting/Fishing Steering Committee is still developing its Terms of Reference and mission statement to guide its work. Once this is complete it will be taken back to the First Nations for ratification. From there, if accepted, meetings will continue and

topics discussed with recommendations flowing to Chiefs and Councils on harvesting matters.

The committee's long term goal is to expand to possibly include other first Nations outside the Anishinabek territory. This would allow for a more unified voice throughout Indian Country.

The committee has also stated that its work will in no way interfere with any First Nation activities or agreements they wish to explore.



Mixed Slow

Pitch Tournament

Sudbury will be holding a mixed slow pitch tournament at the Elm West Playground on Sept. 17-18. The organizers are seeking 16 teams to participate. Entry fees for each team will be \$200 and the registration deadline is Sept. 9.

The amount of prize money to be awarded will be determined by how many teams register for the tournament. With full participation of 16 teams, the prizes will be distributed as follows: \$1200 for the Championship and \$600 for the Runner-up.

There will be a dance held on Sept. 17. All fans and players welcome to join the fun. Contact: Gabe Recollet at (705) 675-8290 or Liz Recollet at (705) 673-0385.

Positive Native news can't compete with fiction

Any number of positive stories and features could be written about Native people and their communities regarding harvesting activities.

- The Algonquins of Golden Lake successfully implemented hunting jurisdiction, control and management. Even though many aspects of their rules are similar to the MNR's, compliance proved high.

- Nipissing First Nation launched a Spring Fishing restocking strategy to assist Lake Nipissing's fishing resource survive the ice-fishing plunder.

- Rocky Bay First Nation is taking part in an EAGLE project to ascertain statistics about fish consumption and related programs to help manage Lake Nipigon's stocks.

- Sucker Creek of Manitoulin Island has developed a leading-edge Great Lakes fish farming company, which is growing each season to provide employment and a controlled, renewable resource.

The list goes on and on.

But when an incident hits the media fan, the immediate reaction by Native antagonists is that the Aboriginal people are out of control, and that swift provincial or federal punishment is required.

The Batchewana First Nation made the news in early August, and the situation may prove a prime example of unprofessional conduct by the Ministry of Natural Resources, poor journalism and blatant racism.

As the story goes, more than a thousand pounds of fish was found rotting in unattended nets stretched across a Lake Superior bay. Members of Batchewana were implicated before non-native legal charges were made. An outcry of foul play resonated across the province, with special treatment being blamed for slow provincial action.

After the dust settled, a few interesting facts are clear:

- A First Nations community reported the fish net find to the MNR.
- The Batchewana Chief and Council leveled an interim suspension upon the owner of the nets, pending further investigation.

- The fisherman responsible for the first batch of nets found (clearly marked as required), contends he can prove he was trying to lift his nets, but foul weather prevented him from doing so.

"We're asking the provincial and federal bodies...to recognize our jurisdiction, our authority," said Chief Syrette.

The Union of Ontario Indians will be staffing a booth at the Ontario Out of Doors Magazine's Fall Hunting and Outdoor Show Sept. 9-11 at the Toronto International Centre.

Primarily, the Hats for Hides Program will be promoted.

As well, information and various spokespeople will be available to answer questions regarding Aboriginal hunting rights, conservation policies and Treaty jurisdiction.

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Main Contact Person for a, b, c,
& d below: Tess Benedict
Phone: (613) 932-0521

a) **Benedict Lacrosse Factory**
R.R. #3
Cornwall Island, Ontario
K6H 5R7

b) **Roman's Bait & Tackle**
R.R. #2
North Augusta, Ontario
K0G 1R0

c) **Rob Carpenter
Beckwith Butcher**
R.R. #2
Carleton Place, Ontario
K7C 3P2

d) **Roger Norris**
R.R. #1
Westport, Ontario
K0G 1X0

**Tyendinaga
Mohawk Territory**
R.R. #1
Deseronto, Ontario
K0K 1X0

Contact Person: Tom Northart
Phone: (613) 396-3424

**Ojibway Cultural Founda-
tion** (Tentative - pending Board
meeting Aug. 31th)
P.O. Box 278 West Bay
Indian Reservation
Manitoulin Island, Ontario
POP 1G0
Contact Person: Kate Roy
Phone: (705) 377-4902/4899

**Sudbury District MNR
MacPharlan Lake Road**
Sudbury, Ontario
Contact Person: Michael
Eshkawkogan
Phone: (705) 859-3001

Margaret Longdo
(28 Main Street, Middlemiss)
R.R. #1 Melbourne, Ontario
N0L 1T0
Phone: (519) 289-2409

**Nipissing Native
Arts & Crafts**
Nipissing First Nation
Hwy 17, West
North Bay, Ontario
Contact Person: Rita Goulais
Phone: (705) 494-8285

Main Contact Person for a, b, c,
and d below: Judy Harber
Phone: (807) 548-5744/4634

a) **Lake of the Woods
Ojibway Cultural Centre**
R.R. #1 Airport Road
Kenora, Ontario
P9N 3X3

b) **MNR**
922 Scott Street
Fort Frances, Ontario

c) **Northern
Sporting Supplies**
231 Howey Street
Red Lake, Ontario
POV 2M0

d) **Native Dryden
Aboriginal Women**
25B White Avenue
Dryden, Ontario
P8N 1Z2

Alderville First Nation
P.O. Box #46
Roseneath, Ontario
K0K 2X0
Contact Person: Joanne Smoke
Phone: (905) 352-2011

Northern Native Crafts
Box 282
Nakina, Ontario
P0T 2H0
Contact Person: Remi
Levesque
Phone: (807) 329-5284

**Ojibways of Hiawatha
First Nation**
R.R. #2
Keene, Ontario
Contact Person: Laurie
Paudash
Phone: (705) 295-4421

Main Contact Person for the
below: Don Sarazin
Phone: (613) 253-1289

a) **Don Sarazin**
R.R. #1
Carleton Place (Innisville),
Ontario
K7C 2P1

b) **Kija Native Centre**
Hwy 7
Sharbot Lake, Ontario
(613) 259-2484

c) **Hunting Nut**
County Road 12
(Pinegrove Road)
Lanark, Ontario

d) **Alfred Challis
Jock's Beach Motel**
Calliboggie, Ontario
(613) 752-2107

Jacqueline and Stan Sarazin
(Residence)
Golden Lake, Ontario
K0J 1X0
Phone: (613) 625-2847

Espanola MNR
148 Fleming Street
Box 148
Espanola, Ontario
POP 1C0

Contact Person: Al Owl
Phone: (705) 869-1330

Main Contact Person for a, b, c,
and d above is Sherman Butler
Phone: (705) 728-2623

a) **Sherman Butler**
R.R. #2
Sutton West, Ontario
L0E 1R0
Phone: (705) 728-2623

b) **Rama Moccasin Shop**
R.R. #6, Rama Reserve
Orillia, Ontario
Phone: (705) 326-4192

c) **Phil Ostvik**
26890 Civic Centre Road
Keswick, Ontario
L4P 3E9
Phone: (905) 476-4505

d) **Kawartha Tanning**
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Hats for Hides



Making use of hides #1 priority

The Hats for Hides Program is preparing for this fall's harvest of Moose, Deer and Bear.

The Union of Ontario Indians (UOI) has moved into its second year of this crucial Native and non-Native program that provides hides to Aboriginal crafts people across Ontario.

The program's conception was initiated by non-native hunters throughout the province who were concerned that hides were not being utilized fully. After some discussions with the MNR

this concern produced the Hats for Hides Program that is now operated by the UOI following two decades of Provincial management.

Many of the Aboriginal and non-Aboriginal depots who collected last year's hides will again be participating in this year's harvest. This year the logo will pay tribute to the Moose (as seen above). Posters and flyers have also been designed by the UOI to assist depots in advertising their locations and promote the pro-

gram province-wide. These posters and flyers will be sent to each depot once they have confirmed their participation. The program will be promoted through media releases and other means as the season approaches.

This program is divided into two components. The first is the Aboriginal component, where depots are set up by First Nation members. These depots are independent and will operate through a letter of understanding between them and the UOI. The

second component is the non-Native depots. They are set up under the BRT Hides company. The UOI and BRT also have a letter of understanding that not only outlines the relationship but sets prices of hides that the BRT will sell through out the year. This way Aboriginals can access hides at very reasonable prices through the BRT. Other details will be available upon request.

Non-Native hunters have been the backbone of this programs success in past years. However

Native hunters have been increasing their participation.

The UOI extends its appreciation for hunters who each year bring their hides in to the depots. We would also like to continue building this positive relationship as we enjoy what gifts Mother Nature has provided for us.

For more information on the Hats for Hides Program contact: Perry McLeod-Shabogesic at the Union of Ontario Indians (705) 497-9127 or Rob Wood at BRT Hides (705) 295-6834.



Full circle for hunters, hides and artisans

Hunters, hides, hats and Aboriginal artisans combine each season to form a strong circle of co-operation and conservation. Thousands of hunters, the majority of whom are non-Native, make full use of their game (deer, moose and bear) by dropping the hides off at local collection depots each fall. In return, a hunter's orange hat with a collectable series of artwork is given in appreciation. This exchange allows more hides to be accessible to Aboriginal artisans, who make fine crafts,

moccasins, gloves and clothing. The crafts for the above photo were found at the Nipissing Native Arts and Crafts store on Hwy. 17 a few km. west of North Bay. The Hats-for-Hides program is administered by the Union of Ontario Indians and funded by the Canada-Ontario Resource Development Agreement (CORDA). For more info about the Hats for Hides Program, call Perry McLeod-Shabogesic, (705) 497-9127.

Dave Dale Photo

Algonquins of Golden Lake sign framework for negotiations

On August 25, 1994, negotiators for the Algonquins of Golden Lake, Canada and Ontario signed the Framework for Negotiations for the Algonquins of Golden Lake claim. Also on this date, a statement of Shared Objectives was issued which will guide the negotiators in their commitment to provide fair treatment for all parties concerned.

"This is truly an historic day for us," said Greg Sarazin, Chief Negotiator for the Algonquins of Golden Lake. "This framework is another step towards achieving a just and equitable settlement of the long-standing claim of the Algonquins of Golden Lake, which will identify and protect Algonquin rights and build stronger links with our neighbouring communities."

Howard Goldblatt, Chief Negotiator for Ontario said, "We are working together, through cooperation and consultation, to negotiate an agreement that meets modern-day needs and fairly and equitably resolves this long-standing claim. The Shared Objectives demonstrate our commitment to take into consideration

and protect a wide variety of interests in concluding our agreement."

Jacques Shore, Chief Federal Negotiator added, "This is an important first step—we have much work ahead of us. Guided by our Shared Objectives, the steps we take towards a successful resolution of the Algonquins of Golden Lake land claim will demonstrate that Aboriginal and non-Aboriginal people alike can work together for a better future for First Nations and all Canadians."

Shared Objectives

These objectives have been identified to guide the three negotiating parties with the following intentions:

- To avoid creating injustices for anyone in the settlement of the claim
- To establish certainty and finality with respect to title, rights and interests in the
- Land and natural resources with the intention of promoting stability within the area and increasing investor confidence
- To identify and protect

Algonquin rights

- To protect the rights of private landowners, including their rights of access to and use of their land

- To enhance the economic opportunities of the Algonquins with the intention of also benefiting and promoting general economic and commercial opportunities in the area

- To ensure that Algonquin Park remains a park for the appropriate use and enjoyment of all peoples

- To establish effective and appropriate methods and mechanisms for managing the lands and natural resources affected by the settlement, consistent with the principles of environmental sustainability

- To continue to consult with interested parties throughout the negotiation process and to keep the public informed on the progress of negotiations

Using the criteria established by the Framework for Negotiations and the Shared Objectives, the three parties will then negotiate an Agreement-in-Principle, containing the main features of an eventual settlement package which will be the basis for a Final Agreement. It is generally expected to take about two years to reach the Agreement-in-Principle.

The Final Agreement must be ratified by all three parties and will be accompanied by an implementation plan. The entire process will be completed when legislation puts the agreement into effect and the implementation plan is put in place.

Framework for Negotiations

This framework outlines the scope, process, topics, parameters and timetable of the Algonquins of Golden Lake negotiations. The negotiators will address:

- Land, renewable and non-renewable natural resources
- Compensation
- Nature and exercise of authority of the parties regarding the elements of the agreement
- Certainty and finality of rights regarding the elements of the agreement
- Mechanisms to approve and amend the agreement
- Mechanisms to resolve any disputes about the agreement's implementation.

U.N. treaty study nearing completion

In 1989, the United Nations commissioned a study to document and investigate the history and legal status of the treaties and other agreements made between Indigenous Peoples and Colonial governments. This includes the many abrogations of these Treaties and how Treaty rights are viewed and applied today.

The U.N. Treaty Study offers Indian Peoples an historic opportunity to draw international attention to our Treaty Rights. The Study is open for participation to Treaty as well as non-Treaty Indian Peoples.

This year, 1994, is the last year for submitting information to the Study. The final report will be presented to the U.N. in 1995.

The International Indian Treaty Council has conducted several training workshops for Indian communities on the Treaty Study in many areas throughout the country and outside the U.S. The IITC has also compiled a handbook containing background information on the Study and instructions about how to participate, and is planning a national tour focussing on the Treaty Study this fall.

The International Indian Treaty Council (IITC) is an organization of Indigenous Peoples from North, Central, South America and the Pacific working for the sovereignty and self-determination of Indigenous Peoples and the recognition and protection of Indigenous rights, Treaties, traditional cultures, and sacred lands.

The IITC is a Non-Governmental Organization (NGO) with Category II Consultative Status to the United Nations Economic and Social Council since 1977.

For more information on the U.N. Treaty Study, please contact the International Indian Treaty Council Information Office, 123 Townsend Street, #575, San Francisco, California, ZIP 94107-1907, phone (415) 512-1501, Fax (415) 512-1507.



A: Eagle Spirit

B: Buffalo Spirit

Anishinabe hats featuring silk-screened deer skin

by Perry McLeod-Shabogiesic

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Judge warns of growing tensions

Toronto (CP) August 22

Tensions between Natives and non-natives in Canada will grow unless government rights past wrongs and achieve "reconciliation" with aboriginal people, former top judge Betha Wilson said Sunday.

Wilson said Ottawa and the provinces must somehow recognize the native right to self-government and join an international trend to treat indigenous people better.

"I think that we may be looking at a period of tension," the former Supreme Court justice said after addressing the Canadian Bar Association.

"I'm hoping there's a public will on the part of non-aboriginal

Canadians to right some of the wrongs of the past, and acknowledge that native people were not treated fairly."

When Europeans first came to Canada they effectively stole land from the aboriginal people and backed up their actions with the force of law, so it's no wonder they feel "cheated" and have lost the confidence in the courts.

But she said there is a worldwide movement to restore respect for native people and their culture and customs.

"If Canada has a role to play on the world stage, then it must first set its domestic house in order, and devise a national policy of reconciliation and re-

generation," she said.

"We have a God-given opportunity to learn from the mistakes from the past and to set out in a totally new direction."

She said she prefer to see a constitutional amendment enshrining the right to self-government but believes there are other ways short of changing the Constitution to achieve the same goal.

Wilson received a standing ovation from lawyers here after receiving an award from the bar association recognizing her work on the group's "gender equality" task force.



The Warrior's Dream

By Julia Ann
Rivers Eshkikob

Through the eyes of a warrior who has seen the blood flow, to hear the last gasp of a dying man, to see the enemy coming at you with his bayonet, ready to kill you, to see your own people die in a foreign land, never to come home.

The memories of the sights and sounds and the smell of death still weigh heavily on the warriors who went to fight to save their country from an invasion of a new government. It was not a war to be fought by the Native warriors, but they did so to save their country from a foreign enemy.

Today, as he stands so proudly, listening to the bugler, and marching from the service, he remembers vividly those days, so long ago.

As he slowly marches to the burial ground of some warriors that were his friends, he wonders where the respect of the dead had gone. Let alone the ones that are still alive! Will they forget me too, he wonders, as the weeds cover the burial ground and there is no upkeep. The once-proud warriors that lay beneath the ground have been forgotten, he thinks, as he keeps marching to the burial ground.

As the wreath is laid, and the ceremonies are finished he says out loud, "It is a sad day. Once we are laid here, they forget us."

There is a lone young man who stays longer and the warrior sees the sadness in his eyes. He remembers this man; he is always seen here at this time; he knew his father and his uncle. The warrior understands why he is here, he had also come to honour his father, grandfather, and uncles. He remembers his mother who had always brought her children with her, at these times.

The warrior stands beside him and puts his hand on his shoulder, and they stand together lamenting the men and women who lay here. As both of them are ready to leave, the warrior starts to talk to the young man. He listens to the old warrior out of respect, as he was taught that from a young age, and how those warriors should receive the utmost respect.

The warrior talks about the decrepit state of the burial grounds of the warriors and about the young man's father and his friends that lay here. He talks about how the young people of today have forgotten them. Suddenly, the warrior remembers, he has to leave and go to visit his other comrades that are still around in Wikwemikong.

The old man shakes the young

"He remembers the time when his father proudly marched those streets..."

The Anishinabek News will promote community events honouring Anishnabe Warriors and Veterans this coming Remembrance Day, Nov. 11. Send your free announcements before Sept. 26 for the October Issue. See Page 4 for address.

man's hand for listening and walks slowly away. head bowed, but happier as he had seen a young man that does care, and hopes he had listened to the dream.

The young man is Daniel, a young man who has always attended the Veteran's Day in November and Memorial Day in June with his mom and family. He remembers the time when his father proudly marched those streets of Wikwemikong.

But the streets are quiet. All the veterans are almost all gone to the next world and Daniel remembers the words of the warrior that day. It bothered him and he went to check where the warriors were buried and found that nobody took care of them anymore.

He saw that not all the war-

riors are buried in the main village.

He wonders, "What can I do?" "A dream is born", and Daniel must fulfill it.

A dream is to honour all the warriors of Wikwemikong who had fought for their country in Canada and the United States.

The dream is fulfilled by a young man and many people of the community who believed in it.

Today, a cenotaph stands outside on the burial grounds of the Wikwemikong Roman Catholic Church.

It is a memorial that makes Wikwemikong stand proud, and to all the families of the fallen warriors, it is a memorial that stands so proudly, and how important it is for all of us to never forget!

"The memory of all the warriors who fought the wars and kept us free!"

Nipissing First Nation Golf Tournament

I would like to thank all the people who participated and helped in making the 3rd Annual Nipissing First Nation Golf Tournament a huge success. We raised \$5,971.32 for the following charities: Netum Diabetes Chapter, Sturgeon Falls Santa Fund and the Nipissing First Nation Santa Fund.

Your Participation in this event was very much appreciated. Thank You.

Brian Couchie
Tournament Co-ordinator

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FIRST NATIONS ORGANIZATIONS PROJECT GRANTS

These grants provide financial assistance to Ontario-based First Nations organizations for arts-related projects such as craft workshops, exhibitions and performances; with an emphasis on traditional Native art forms. Grants may cover artists' fees, artists' travel costs, and advertising.

Deadlines: May 1st for projects starting after August 1st
October 15th for projects starting after January 1st

FIRST NATIONS ARTISTS IN THE CLASSROOM

These grants provide financial assistance to First Nations artists for projects with students and teachers throughout Ontario at any recognized educational institutions, private and special education schools that have a predominantly First Nation student population. First Nations Artists in the Classroom projects enable students to experience and participate in innovative and traditional First Nations art forms.

Deadlines: May 1st for projects starting after September 1st
December 1st for projects starting after March 1st

For information and applications forms, contact:
Community Arts Development Office, Ontario Arts Council
151 Bloor Street West, Toronto, Ontario M5S 1T6
(416) 969-4244 Toll-free in Ontario: 1-800-387-0058

Les renseignements existent également en français.



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(416) 588-9198 (fax)

Application deadline: September 30, 1994.

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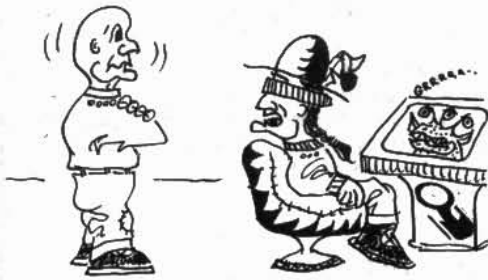
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It's your mother-in-law hailing Captain.

To boldly go where no Anishnabe has gone before....

Did any of you Star Trek fans out there ever wonder why there aren't any Aboriginals in space? Well wonder no more because Star Trek: Voyager will carry on where Star Trek the Next Generation left off. In the next installment of the continuing adventures of Star Trek, we will see a Native American on the bridge of another star ship. This will present a role model that native viewers of one of the most successful series in T.V. history, can relate to. This character was first introduced in the seventh season of Star Trek The Next Generation, in the episode entitled "Journey's End".

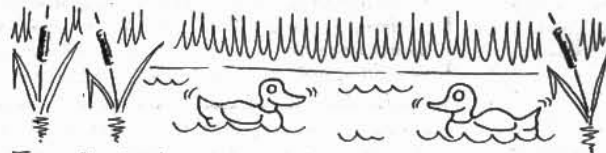
The story involved a group of Natives who transferred to another planet, without any non-aboriginal people on it. A planet where they could celebrate their heritage and language but would soon find that their land will be taken away from them again. This episode starred Tom Jackson, the star of C.B.C.'s "North Of 60", playing the Time Traveller disguised as a shaman.

The new character is raised on one of these Aboriginal colonies and then goes back to earth and trains to become a Star Fleet officer. Casting for this role has already begun and it will only be a matter of time until we will be able to see an Aboriginal in space. We at Anishinabek News will be pulling for Tom Jackson.

CANDO "Metamorphosis 1994"

"Metamorphosis '94", the National Economic Developer's Conference and CANDO (Council for the Advancement of Native Development Officers) Annual General Meeting will be taking place in Calgary, Alberta from October 23 to 25, 1994. It will be held in cooperation with the Tsu'u Tina, Siksika and Stoney First Nations. Round tables will focus on issues that relate to Native economic development.

For more information, call CANDO at 1-800-463-9300 or fax at (403) 429-7487.



Try that duck call again... I think I heard some cackling.

Baloney and Bannock

By Perry McLeod-Shabogesic



We're not sure what it is, but the government wants to be miles away when it hatches.

The Wildlife - By Scott McLeod



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Anishinabek Pow-Wow Directory



Machise WhiteEye, of Walpole Island in full regalia at the 34th Annual Wikwemikong Indian Days Pow-Wow July 31-Aug.1.
Bob Goulais Photo

Sept. 3-4

1994 Traditional Pow-Wow
West Bay, Manitoulin Island
Ray or Christine
evenings (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
Duchessy Creek, North Bay
Marie Stevens at
(705) 476-4840 or
N.B.I.F.C at
(705) 472-2811

Sept. 8-11

Six Nations Fall Fair
Pow-Wow
Ohsweken, Ontario
Glenda Porter
(519) 445-2956

Sept. 10-11

Batchewana
Pow-Wow
Rankin Reserve
Pow-Wow Grounds
Sault Ste. Marie, Ontario

Sept. 8-11

25th Anniversary
United Tribes

United Tribes
International Pow-Wow
Drum and Dance contest
Miss Indian Nations Pageant
Bismarck, N. Dakota
(701) 255-3285
fax: (701) 255-1844

Sept. 10-11

33rd Annual Grand Valley
American Indian Lodge
Pow-Wow
Comstock's Riverside Park
Grand Rapids, Michigan
Gene Peters (616) 698-6788

Sept. 15-18

6th Annual
Children of Alcoholics
Conference & Pow-Wow
Montreal, PQ
Frank Diabo
(514) 632-6880

Sept. 15-18

3rd Annual
Schemitzun Pow-Wow
World Championship
Singing and Dance
\$500,000 prize money
Hartford Civic Centre
Hartford, Conn.

Sept. 16-18

1994 Treaty Four Gathering
Pow-Wow
Fort Qu'appelle, Sask
For More Information
(306) 332-1874

Sept. 17-18

4th Annual Zog-Da-Wah
Traditional Pow-Wow

Au Sable, Michigan
(517) 739-5484

Sept. 24-25

Curve Lake Pow-Wow
Curve Lake, Ontario
Band Office
(705) 657-8045

Sept. 24 - 25

Western Michigan University
6th Annual Pow Wow
Wings Stadium
Kalamazoo, Michigan
(616) 349-4456

Sept. 24 - 25

Wawaskinga 1st Annual
Competition Pow-Wow
Whitefish River First Nation
Birch Island, ON
(705) 285-0177

Oct. 1-2

13th Annual Native
Cultural Festival
Native Friendship Centre
of Montreal
Montreal, Quebec
(514) 937-5338

Oct 28-30

Dakota-Tipi Indian Band
Pow-Wow
Portage La Prairie, Manitoba
(204) 857-4381
Fax: (204) 239-6384

Oct. 14-16

7th Annual
Rama Thanksgiving
Pow-Wow
George St. Germaine
(705) 325-3611

Events Calendar

George Couchie Collection

Nipissing First Nation
Artist Displays his carvings,
drawings and sketches
August 19-September 20th
at the North Bay Art Museum
Call Pam Handley at
(705) 476-2323.

Ontario Native Women's Association General

Assembly
September 9-11
Water Tower Inn,
Sault Ste. Marie, ON.
Call (807) 623-3442

Sexual Assault Workshop

Noon-Dwishnawg-
"Hear our Voices"
Thursday, Sept. 15
President Hotel
Sudbury, ON
Hosted By Key North
and the Ontario Native
Women's Association
Call Joan (705) 674-1074

Children of Alcohol Conference

6th Annual National Association
for Native American Children of
Alcoholics Conference
September 15-18
Montreal, PQ
For more information
(514) 638-1831

Women & Wellness Conferences

**Women & Wellness
Conference East**
October 2-4, 1994
International Plaza Hotel
Toronto, ON
Write or call:
Box 20103 Barrie, ON
L4M 6E9
(705) 725-0790
**Women & Wellness
Conference West**
September 25-27
Saskatoon Inn,
Saskatoon, Sask.
Phone: (306) 332-6377

Native Mental Health Association Annual Meeting

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

AIDS Awareness Week

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

Cultural Festival

October 1-2
13th Annual
Native Cultural Centre
Vanier College Sports

Complex, Montreal, PQ
Jennifer Labilloy
(514) 937-5338

First Nation Business Awards

Presented by Northern Ontario
Business Awards and
sponsored by
Ontario Hydro October 27
Ramada Inn, Sudbury, ON.
Northern Ontario Business
Awards, 158 Elgin St., Sudbury,
ON, P3E 3N5 or call (705) 673-
5705 or fax (705) 673-9542

Wellness & Spirituality

TV Conference
October 30-November 2
Tucson, Arizona
For more information
Health Promotions Program
University of Oklahoma
(405) 325-1790
Fax: (405) 325-7126

Native Youth Day

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

3rd Canadian Conference on HIV/Aids & Related Issues

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Nipissing Student Awards

The school year is about to begin and the Nipissing First Nation Band is honoring their outstanding students for the 93' 94' school year. This year the awards were handed out on August 30th, so that all involved could be in attendance. In previous years, participation was hindered because a large number of students and parents were leaving for summer holidays.

This year the list of participants, as in previous years, is a long and extensive one. It ranges from awards for attendance to excellence in art, for being proficient in the Ojibway language to best attendance.

Here are a few of the following awards that were handed out to Nipissing students and congratulations to one and all.

Excellence Awards

Shawn Anderson - 90.7 %
Daniel Stevens - 89%
Stacey Fisher - 84.9%
Christopher Bellissimo - 77%
Jennifer Beaucage - 77.35

Proficiency Awards

Language - Philip Penasse
English - Lisa Beaucage
Science - Daniel Stevens
Art - Cory Couchie
Drama - Alyssa Couchie
Music - Wendy Goulais
Tech.Trades - Christopher Bellissimo
Ojibway- Michael McLeod
Mathematics - Daniel Stevens

Perfect Attendance

Dana McLeod, Daryl McLeod,
Shawn Jones and Trisha Jones.

Post Secondary Graduates

Cheryl Campbell
Bachelor of Social Work
University of Western Ontario

Todd Campbell

Law & Security Admin.
Georgian College

Dolores Scott

Nursing
George Brown College

Vicky Laforge

Social Service Worker-Native
Canadore College

Marlene Teekens

Social Services Worker-Native
Canadore College

Paula Goulais

Bachelor of Education
Nipissing University

James Couchie

Aviation
First Nations Tech. School

Joyce Martel

Social Service Worker-Native
Canadore College

Randy Sawyer

Bachelor of Education
Nipissing University

Tanya Sawyer

Early Childhood Education
Canadore College

Monique Serre

Bachelor of Education
Nipissing University

Christine Sopher

Office Administration-Legal
Georgian College

Arthur Stevens

Maintenance Management
Canadore College

Valerie Crump

Office Administration-Legal
Georgian College

Stay-in-School

initiative gets good grade

The federal Stay-in-School initiative has been heralded a community action success story by Human Resources Development Canada. Taking Stock: An Assessment of the National Stay-in-School Initiative, a report on its findings was released July 25 by Secretary of State (Training & Youth) Ethel Blondin-Andrew.

"In recent years, there has been a growing awareness among Canadians of the greater involvement in the learning process of our young people," said Blondin-Andrew. "Stay in School played a central role in spurring community action to help at-risk youth complete high school."

The Stay-in-School Initiative is a five-year project encouraging students to stay in school. So far, 84 per cent of those in the program have stayed in school for the entire year. The report also hails the program as extremely worthwhile and cost-effective. Of the participants surveyed, 100 per cent said the campaign had a dramatic and positive impact in raising awareness of the dropout issue.

Half of the students funded by the program reported improved academic performance, with students commenting on the benefits of the initiative and personal improvements.



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Here are the Answers to
the Eye Twister on
Page 5.



- | | |
|------------------------------|------------------------------|
| 1. Extra spruce tree | 6. Cattail leaf is different |
| 2. Crossed tree filled in | 7. An extra Cattail |
| 3. Hey, there's another loon | 8. There's the new |
| 4. Nasal mist missing | Alderville Community |
| 5. Loon's breast filled in | Centre |

Anishinaabek mezinibiigejik egiishtojik miinwaa
gegkinomaagejik mownjidiwin

A First Nations Gathering for
Artists, Craft Peoples and Educators

Wiibizindaming miinwaa wiinondaming
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October 14 to 16, 1994
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in education"

**The creation and development of
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An exploration of BFA programs
- Creating Opportunities!
Developing Access Programs
- Teaching Visual Arts and Crafts in
elementary and secondary schools
- Expectations for Students Services
in a First Nations programs
- The Role of the Elders
- Teaching Aboriginal languages
How and When?
- General Discussion
Concern or Conflict?

Registration
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**For information and
registration form contact**

Annie Jackpine-Ralph
North Shore Tribal Council
P.O. Box 2049
1 Industrial Park Road East
Blind River, Ontario P0R 1B0
Telephone 705-356-1691 *
Fax 705-356-1090

Robert Begley
Northern Ontario Art Institute
1 Newfoundland Walk
Elliot Lake, Ontario P5A 1Z5
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Anawendaasowin

Akina gidinaawendomin
Waasayaabung eshiinodong quekwekonimad
Nbiish nesaabaawidod kide-i-nong miinwaa
enendomung.
Gechitwaa wendaagok aakii egiishoshmigying.

We are related

We are all related

To the sky with its gentle wind that brings change,
To the water that moistens our hearts and mind,
To the earth, the eternal mother that keeps us warm
with her bounty.

Conrad Bobiwash, 1994
Mississauga First Nation



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Education is the key.

The Anishinabek News is placing a special focus on Education in our September and October issues. We encourage and welcome story contributions from our readers.

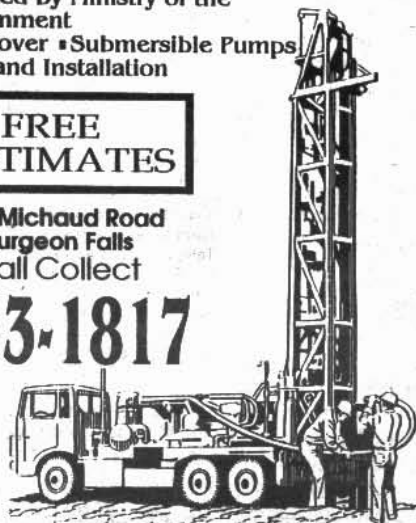
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Mnjikaning Continued: Part 5

English, French and Indian Nations equals...?

By Mark Douglas,
the Elders & People of Rama

Eventually some British representatives that were living to the south of our area came up to meet with us. They sent many teams, time and time again, to meet with our leadership and they brought many small gifts with them. They told us that they were not mad at the few French that were now living with us, but that back home over the great ocean their two countries were at war with each other.

They told us that a war was going to take place in New France between their two nations. They begged us to stay home until they could resolve their differences once and for all. They told us that it would be a good clean fight and they would do battle both here on this Turtle Island and back home over the ocean. They promised us many things that they would give to us in the future if we did not help our brothers the French.

Our nation eventually agreed not to take sides. We figured that these two small groups could settle their own problem. We went down to watch their fair fight. They sure used a lot of big weapons. After their fight on the Plains of Abraham they sat down together to make a peace treaty. Our nation was present and we have a wampum belt that was made during the ceremony. It has three persons standing beside each other. The Indian is in the middle holding one hand with the British and holding one hand with the French. This belt describes how the French, the British and the Indian Nations would live in harmony side by side. Each of the three nations would make their own rules or laws. They each would keep their own religions, languages, their own systems of government, and other institutions as needed. They would travel on three separate paths or in three separate canoes. They would go into the future as brothers. Each would move ahead in harmony, side by side, and, if necessary, lend a hand to help if asked. They would go into the future as equals, with no one ahead and no one behind. They especially liked the new phrase they made. Three "distinct" nations.

We were not home for very long when we were called by the greater Anishnabek Nation to go to Toronto. We met with the

British. They were asking for our permission to live here. As there was only a few of them and because there was plenty of space, we agreed. By Treaty we gave them the permission that they needed which allowed them to live there. The British were so grateful that they made more promises to share their good life.

It seemed like we had just arrived home, when the British came to our community and begged us to help them with another big problem. It seems as though they had left some of their cousins and brothers back down south when they came up this way and that some of their southern brothers were not brothers anymore. They said something else about how their former brothers didn't want to have a king anymore, so, they were no longer related. In any case, these southern people were demanding ownership and control of all the resources that the Creator had provided. They even wanted the land that we had given to the British in Toronto and eventually they would want the land we were living on as well. Of course, the British in their usual manner, made us many more promises — more than all the other promises — if we could just see our way clear to help them out with their new problem.

Our nation put on the war paint again. We pushed their brothers and their cousins so far south that they almost fell off Turtle Island. We went to their peace treaty and they invented two new concepts — something about a line along the 49th parallel and a line through the middle of the waters of the big lakes.

Even though many of us were venturing far from home for extended periods, our home community continued to flourish.

The principal chief, Musquakie, was of the Reindeer (hoof) clan. People came great distances to spend time at this good place. They would help fix the Fish Fence. They came with their wounds and soreness looking for the healing powers of our medicine people. Ceremonies were held often. People came from further away just to stay awhile. In no time at all we became known as the Mnjikaning Nation.

The credibility of our name as the Mnjikaning Nation was very high. We were the best warriors, the best hunters, the best healers, with the most fish, wild rice and medicine. We were

kept very busy helping everyone that came to visit.

We were aware of the ancient traditional teachings that foretold of the time of the seventh fire. This would be a time when the Anishnabek would almost lose their way of life. We had done battle with the Sioux, the Iroquois and the Americans. We were banged up pretty good during these conflicts. Surely these were the terrible times that we would barely endure. Now life was good again. The teachings of the eighth fire tells of a beautiful time — the good life.

Governance of Mnjikaning was based on an established protocol. Visitors were expected to help with all the chores. They helped maintain the fence by hauling fresh logs and helped with the pounding to set them into the fish trap pattern.

They helped with the harvesting, cleaning and preparation of the fish. Wild rice, venison, potatoes, corn, beans and squash complemented the diet that kept everyone healthy.

It's hard to say, at this time, what the significance of Mnjikaning is to our people. Many people have tried to describe the good life that we experienced. Perhaps this short story, from one of the Elders at Chiminissing (Christian Island), says it best.

This elder said that, when she was young, she was very curious about many things about the Anishnabek people. One time she was speaking with her grandfather and she asked him why the people of Mnjikaning (Rama) were so different from the people at Chiminissing since we were all one people at one time. She could see that Rama's language was more sing-song and that we did many more types of crafts and that we seemed to be more creative with what we did.

The elder's grandfather told her that the people from Rama were special, and that it was because that at one time they lived at the Narrows and took care of the Fish Fence there. Their language eventually took on the rhythm of the water as it flowed between two lakes. When our peoples split up, those who remained at Mnjikaning were given the lifetime responsibility of caring for the Fence and to keep the Spirit of Mnjikaning alive forever. This is how we got our name Gikganingoninnewak — the keepers of the Spirit of the Fish Fence... **Part 6 in October**



In hands that care...

A sponsored feature story



Geographic Information Systems broaden horizons for community planning and development

*By Ramune Wiltshire
For Natural Resources
Canada-Canadian Forest
Service - Ontario Region*

The Geographic Information System (GIS) is exciting technology which is becoming more common and user-friendly for forest and other resource managers. In simplified terms, a GIS is a computer-based system which can visually display, edit and analyze geographically referenced data. Within its memory, it is capable of storing, in layers, huge amounts of data about specific geographical locations. Its applicability and versatility was recognized by the Mizhinawae (Lake Superior) Economic Development Corporation (MEDC), and in 1993 they acquired a \$17,000 GIS system. By November they had created a (GIS) Department within their Thunder Bay organization.

"MEDC is an economic and resource development corporation that provides important services and programs to First Nation communities and members throughout the district," said David Mackett Geographic Systems Manager for MEDC. Currently First Nations that are within the MEDC are: Fort William First Nation, Michipicoten First Nation, Pic Mobert First Nation, Whitesand First Nation, Lake Nipigon First Nation, Pays Plat First Nation and Rocky Bay First Nation. "Because GIS is a resource land management tool it was thought it could be used to help economic and educational development for its 7 First Nation members." Mackett explained that GIS technology will assist them in a multitude of on and off reserve projects and processes including traditional lands area mapping, infrastructure improvements, resource development, educational opportunities, trapline management, community planning, land management, co-management programs, land claims and environmental concerns. "The ability to manage and steward First Nations land will be dramatically enhanced as GIS technology is introduced," stated Mackett.

The unique feature that makes GIS such a desirable system is that it produces an easy method of accessing data whose previ-

ous format may have made it intimidating and complicated. "There's the saying that a picture is worth a thousand words, well GIS is really a geographic

being made are based on a myriad of factors which are separated by various maps of different scales and many databases. Traditional use boundaries are

data will also be able to provide a land management tool for tourism, forestry, and mining development while providing the opportunity to protect ecosystems.

Before all of this can happen Mackett is faced with the arduous task of obtaining the necessary mapping base for the Robinson Superior Treaty area as well as doing the necessary data conversion. "Presently we are trying to acquire or purchase the 1:250,000 digital mapping base from Natural Resources Canada: Energy Mines and Resources and the 1:20,000 Ontario Base Map (OMB) digital sheets from the Ontario Ministry of Natural Resources. We don't want to have to duplicate information that is already there. After this is done we will have to begin data conversion for whatever information is required whether it be fisheries, traplines, lakes and so on." This, explained the Geographic Systems Manager, will be a large undertaking but once it is completed the First Nations members of the Mizhinawae (Lake Superior) Economic Development Corporation will be in possession of a totally integrated information system. They are hoping to hire trainees to assist with the project.

Even though it will be some time before the Traditional Lands and Resources database is completed MEDC's Geographic Information System has already been used for a variety of projects. A trapline pilot project has been initiated for the Robinson Superior Treaty area. So far they have obtained the necessary information from the Ontario Ministry of Natural Resources for the Thunder Bay District. "We are currently waiting for the other districts within our Treaty area to supply us with the information we need. We see that our work could be utilized not only by First Nation communities but by various government and private corporations as well."

Other projects in which MEDC has utilized GIS have been in the mapping of proposed land use plans, land boundaries, and reserve expansion for various First Nations. They are also working with Rocky Bay First Nation towards the acquisition

of GIS work for a health and environment related project. MEDC is open to any request made by their members for the use of their GIS. MEDC is currently discussing a possible project with Canadian Forest Service-Ontario Region to provide information about possible uses of GIS in the on-reserve operation of the Northern Forestry Program, Reserve Lands Forestry component and other First Nation forestry operations.

Mackett sees many possibilities for individual First Nations to use GIS in a variety of ways. "If there is someone who can provide central GIS services all a First Nation may need is a viewer to be able to use GIS data. This may be a good option for smaller communities that cannot access the necessary funds to purchase their own system or have too small of a landbase to fully utilize their own complete GIS. But for some larger communities, that already have a management plan in place, a GIS could really be a valuable management tool," said Mackett. "We are planning to run training programs so that we will be able to train individual community members from various First Nations in GIS. In this way each community will have the technical knowledge to access and utilize GIS information." Mackett added that another goal is to acquire a GIS system for each First Nation within the MEDC for use in economic and educational programs. "But what people have to realize with a GIS system is that the real cost lies in the procurement, conversion and maintenance of data for the database. The cost of systems can vary from thousands to tens of thousands of dollars but if your database isn't accurate and current the system loses its value," said Mackett.

"The most important step in our GIS implementation will be the process of transferring information technology right to the community, and ultimately right to their children who will be the future stewards of the land. That is the whole name of the game," stated Mackett.

For more info, contact Mizhinawae Economic Development Corp., (807)622-1144.



David Mackett of the Mizhinawae (Lake Superior) Economic Development Corporation (MEDC) Thunder Bay, uses the GIS program.

picture of data," said Mackett. "You see GIS's capabilities, when you can show young children a colour coded digitized map of a river and its chemical concentrations and they question why the zinc concentrations change from location to location. It is really something when you realize that, previously, information was only found in a massive report containing hundreds of intimidating bar graphs, charts and tables. What GIS does for everyone is it gets the thought process moving rapidly."

In this day and age Mackett said that First Nation communities are faced with an overwhelming array of resource information from a multitude of sources. For the successful implementation of resource development plans, as well as long and short term community planning strategies, pertinent information must be easily accessible. "With all the talk about co-management, Aboriginal people are going to have to have easier access to information concerning their land," stated Mackett. "Decisions that are currently

defined by the naturally occurring features such as lakes and rivers combined with "anecdotal" history of the area, not by government definitions of latitude and longitude and survey monuments."

To address some of the above issues MEDC's primary goal for their GIS Department is the completion of a Traditional Lands and Resources Database for the Robinson Superior Treaty area. Although this is an ambitious undertaking Mackett feels that the outcome will have enormous implications. "The completion of this project will have far reaching benefits and it will serve as the catalyst for many future applications and initiatives," he said. "First we will have to identify traditional land use areas of each First Nation and integrate existing resources and values within those defined areas. Once this information is available resource managers, elders and other community members will have to make decisions regarding renewable resource management and community planning initiatives based on traditional values." The digitally compiled

Pottawatomi Gathering a lesson in spirituality

By Lynn Leavens

Even the skeptics had to take a step back and wonder about what was happening under the big blue tent at the Wausauksing Pow Wow that day.

From August 19th to the 22nd, the people of Wausauksing hosted a Traditional Gathering. Stewart King, one of the coordinators, called it a "celebration of the gathering of the Pottawatomi, the Keepers of the Fire".

There are Pottawatomi spread out across much of North America and it is their feeling that as per the Prophecy of the Seventh Fire, there is much work to be done and the first order of business is to find their own people—lost to each other since the Treaty of Chicago (Wisconsin) in 1833. Lost in terms of family connection, not in terms of geography. In fact, walking through the Pow Wow grounds, one was quite taken with the many automobile licence plates bearing names like Wisconsin, Kansas, Michigan and others. Not to mention the occasional huge chartered buses. No, they certainly know where their people are, they just want to become closer to each other in the ways that are important to them.

As one soft-spoken lady said, "It's a family thing." Her name is Mamie Rupnicki and she hails from the Prairie Band of Pottawatomis in Mayetta, Kansas. What did she think about the gathering? "I like this. It's a good start because we are all looking for family ties since we've split up in different directions."

It actually started before the people moved into the tent. It began as the Earth Day Singers sang an Honour Song for our veterans. Almost as if on cue, the Thunder rumbled above. The people nodded their approval and silently thanked the Creator for this gift. The rain and the sun alternated but the Thunder remained constant. When the Honour Song was finished, the big rain came. Its intensity was unexpected and everyone was grateful when a speaker's voice came over the

microphone recommending (urgently) that they reconvene to the big blue tent. No sooner said than done.

The Pottawatomi have had to go in different directions since the signing of the Treaty of Chi-



cago in Wisconsin back in 1833. They feel that the signatories of that treaty were not "true" Pottawatomi and therefore did not represent their Nation. In the following years, between the soldiers that pushed them out of their territory and the bounty-hunters that were paid to bring back Pottawatomi dead or alive, they were forced to flee into the forests to survive. Although their story is much more complex than what is being indicated here, the end result was that the Pottawatomi found themselves without homes and through the passages of travel and time, were separated, finding homes in other places. Although there are established Pottawatomi territories, such as the Forest County Pottawatomi Nation in Wisconsin, the Hannahville Indian Community in Michigan and the Wausauksing First Nation in Canada, many of their people can be found on other nations' reserves in Canada and the United States.

Everyone was inside the tent now. Dancers, singers, elders, spectators. It continued to rain and although there was some reorganizing going on to adjust to the new surroundings, spirits remained high. People were saying that the rain felt good because of its cleansing powers and that if the Pottawatomi were to start anew, that this was the best way to do it. This time, the gratitude was not silent, but audible as the people again thanked the Creator. Already feeling that their cup had runneth over, they could not know what was coming.

James K. Kawahara, a Winnebago from Nebraska, is employed as a staff attorney with the Native American Rights Fund in Washington D.C. With an academic background and experience too lengthy to go into here, he is assisting the Wausauksing Pottawatomi with an entitlement claim that was recommended in a report to the U.S. government back in 1907. This entitlement was already claimed by the Forest County and Hannahville communities.

Wausauksing is currently dealing with the U.S. Congress to have a sub-committee formulated to address Congressional Bill S-2188, which is how their claim has come to be known. If successful, this claim which was originally set at \$1.5 million will render them an entitlement of anywhere from \$6 million to \$60 million.

The tent was one of those large ones with a blue and white striped peaked roof and poles along its sides and centre to keep it up. There were about 75 to 100 people under its cover. And then it happened.

Rain. Wind. and Thunder. But not like before. It came up suddenly with a force that demanded attention. People watched as the Trio's strength mounted steadily until it had reached near-hurricane dimensions. Imperceptibly at first, the people began to move closer together. Mothers held their children and the elders were closely watched. The circle of people became smaller as all of those present huddled towards the center of the tent. A brave few ran into the gale to salvage whatever damage became of their campsites and booths. Through it all, though, something wonderful transpired.

There was fear and wonderment, to be sure. But if any one feeling or emotion pervaded the moment, it was one of trust. These people knew that this incredible power was meant for them to draw strength from and consequently knew that no harm would come to them.

The Sky Beings spoke and the Pottawatomi listened.



18-month-old Evan Copegog-Welling of Wausauksing First Nation did his part in celebrating the Gathering of the Pottawatomi August 19-22, in traditional grass dancer regalia in the photo above. Below, Houston Wheelock, an Oneida elder from Milwaukee, Wisc., played a role in a play of the history of the Pottawatomi people.

Photos by Lynn Leavens



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From all of us
at the Anishinabek News
and Union of Ontario Indians

Wiky T-Bird Golf Tourney tees off Sept. 25

The Wikwemikong Thunderbird Hockey Club will be hosting its 2nd Annual "Before the Snow Falls" 3-person scramble Golf Tournament and the Manitoulin Island Country Club in Gore Bay, September 25.

Prizes and trophies will be awarded for the overall low score in men, women and mixed categories. Prizes will also be awarded for the closest to the pin, longest drive, and hidden score. Tournament organizers said the tournament is set up for both "the beginner and the weekend Pros."

The registration fee of \$40.00 will guarantee your team 18 holes, a meal and beverage. Tee-off will be a shot gun start at 10 am.

To register call Bill Webkamigad at (705) 859-3164, Marvin Assinewai at (705) 368-3601, or Gerard Pelletier at (705) 859-2185. Come out and support the Wikwemikong T-Birds Hockey Club.



Anishinawbe Sports

Big Zack attacks World Championships

By Bob Goulais

They call it the "Big Zack Attack."

Darren Zack, all-star softball pitcher from the Garden River First Nation played at the International Softball Congress World Fastball Championships in Summerside, Prince Edward Island, August 13-21.

Zack, the all-star hurler for the defending world champion, Toronto Gators, started 4 of the 6 games including the final, before pulling his shoulder and being taken out in the second inning. The Gators lost 4-3 to All Car of the United States, taking the silver medal at the World Championships.

Darren pitched very well throughout the tournament and according to his wife, Charlotte Zack, who along with friend Joe Corbiere, were in Summerside to cheer on Darren.

"Darren was doing really good until he pulled his shoulder and couldn't pitch anymore," said Charlotte.

"He's been to a chiropractor and has been really working on it," she explained noting that Darren is working in preparation for the Canadian Championship coming up in Saskatoon.

"He's feeling fine and will be ready to pitch. If he would have went on and snapped it, he would have had to have an operation," she said.

In the Championship final, Darren was pitching fairly well, considering he played three games throughout the week. The Gators were winning in the second inning 3-0 when Zack was taken out with a pulled tendon.

Pitcher Brad Baker then came in and was still carrying the lead into the seventh 3-2. With the Gators on the defense and the score evened 3-3, Baker threw a wild pitch that sent the winning run to first. The next pitch was hit deep to the fence bringing in the winning run, and sending the Gators packing back to Toronto.

"If Darren continued to pitch

we would have won, Brad Baker and Mike Sedore are good pitchers, but Darren could have carried it," said the proud wife. And she has good reason for her pride.

The 6 foot 4, 285 pound Ojibwa, has a record this year of 34-2 and has struck out 445 batters. He has been proclaimed as the best underhand pitcher in the world by his opponents and peers because of his ability to pitch over 140 km/h. Zack's ominous field persona and skill fills the seats each time the Toronto Gators are on the road. This summer, the Gators drew 3,000 fans to a game in Oshawa, and 2,000 fans to a game at Innerkip, Ontario, a town of only 600 people.

It's unfortunate that their home games average only 200.

Darren couldn't be reached for comment because he was on a fishing expedition with his son.

However, Charlotte assures us that Darren will be ready for the Canadian championships in early September.

An Ace in the hockey trade

By Bob Goulais

Garnet Ace, a successful National Hockey League player agent, is an Ojibway originally from Nipissing and adopted into a West Bay First Nation family.

Garnet began his NHL career with the New York Islanders farm system when 22 years old. From there, he went to the Detroit Red Wings organization before becoming a player agent and negotiator with the firm of Fogler-Rubini of Toronto. Garnet represents such top-notch NHL players as Owen Nolan, Ian Fraiser, and Chris Simon — all young prospects with the Quebec Nordiques organization.

Garnet Ace and his partner Clair Alexander are the organizers and teachers of various hockey schools across the country, and most notably, the successful hockey schools that are put on in West Bay.

"The West Bay hockey schools have done very well. The Chief is ecstatic about it," said Ace.

"This is what the kids need," he said explaining that the doors of the West Bay arena were open to anyone, regardless if they

couldn't pay.

Ace and Alexander are planning a project to create a New Brunswick Hockey School.

"The teachers at the local school were told to each take on an extra-curricular activity," said Ace.

"These teachers want to try coaching hockey because it's what the kids love."

Ace and Alexander will produce a training manual for those teachers, who in some instances don't know how to skate, but will teach them the basics of how to coach the game.

This project is expected to

bond school and hockey, with school being the priority.

"If you don't finish your school work, you can't play hockey with the others," said Ace. "This is a sure way to persuade students to finish their school work."

Garnet attributes hard work, and a positive outlook on life to his career successes. "You can't be negative. Negativity is totally wrong. If you see something you want, you have to go for it."

At only 27 years old, Garnet still has a lot to "go for", and a lot to teach those who want to learn.



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Union of Ontario Indians

TREATY RESEARCH COORDINATOR

Responsibilities/Duties:

- Knowledge and ability to apply federal claims policies
- Ability to prepare alternative claims resolution strategies.
- Ability to obtain alternative funding for land claims research.
- Thorough knowledge of claims research process.
- Ability to provide consultative and coordination services to First Nations land claims researchers.
- Provide leadership in developing and organizing claims.
- Provide updates on research activities to UOI membership.
- Ability to make effective presentations regarding Treaty Research Program activities (written and orally).
- Liaison with member First Nations and Treaty Unit researchers.
- Ability to act in an advisory capacity to Grand Council Chief/Deputy Chief/Program Manager.
- Coordinate quarterly program meetings with Unit researchers.

Qualifications:

- University major in History, Native Studies, Political Science, and/or related field. With experience in Land Claims research.
- Knowledge of the Union of Ontario Indians and its membership.
- Effective organizational skills essential.
- Excellent human relations skills.
- Anishinabe language an asset
- Valid Ontario driver's licence necessary.

Deadline: Friday, September 16, 1994 11:00 p.m.

Salary: To be Negotiated.

Please submit resumes and references to:

Vernon Roote, Deputy Chief/Acting Program Manager
Union of Ontario Indians, Nipissing First Nation
P.O. Box 711, North Bay, ON P1B 8J8
Phone: (705) 497-9127 Fax: (705) 497-9135

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— Head Office (705) 497-9127 or FAX (705) 497-9135 —

AD DEADLINES: October Issue, (September 23rd);

November Issue (October 21st)

JOB POSTING

DIRECTOR OF HEALTH SERVICES

The Wikwemikong Unceded First Nation is seeking to fill the above position by October, 1994, contingent upon the signing of a Health Transfer Agreement with Canada. This position involves management responsibility for the ongoing non-medical administration of the Wikwemikong Health Centre as well as for the implementation of the Community Health Plan. This position offers the opportunity for a committed and imaginative individual to develop and implement a community health system in an environment of receptiveness and innovation. For further information interested parties are invited to contact the Wikwemikong Health Centre as follows:

Stephen Odjig A/Coordinator
Wikwemikong Health Centre
P.O. Box 101
Wikwemikong, Ontario, P0P 2J0
Tel. 705-859-3164
Fax. 705-859-3164

Wikwemikong Unceded Indian Reserve

P.O. BOX 112, WIKWEMIKONG, ONTARIO
P0P 2J0

EMPLOYMENT OPPORTUNITY

Public Works Manager

The Wikwemikong Unceded Indian Reserve #26 wishes to fill a challenging position in our public works department. The Public Works Manager will be under the direction of the Chief and Council and will report directly to the Band Manager.

He/she will be responsible for:

- Improving the quality of roads, water and sanitation, water delivery and fire protection on the Wikwemikong Unceded First Nation.
- Ensuring the daily delivery of services are carried out in an efficient and cost-effective manner.
- Carrying out the various public works policies and guidelines established by the Band Council to the best of his/her ability.
- Ensuring sound financial and personnel management of the various programs within his/her jurisdiction and reporting regularly to Chief and Council.

Preference will be given to applicants with the following:

- Grade 12 or equivalent
- Three to five years experience in the construction and maintenance of roads.
- Proven experience in areas of financial and personnel management as well as sound supervisory, interpersonal and communication skills.
- Knowledge of the various funding programs available in the delivery of the Public Works Programs.
- Proven experience in repairs, service and preventative maintenance on equipment and buildings.
- Good physical condition to be consistent with active outdoor work in all weather with periodic emergencies and overtime.
- Fluency in the Odawa/Ojibwe language would be a definite asset.

Please forward applications and resume with references to:

Wikwemikong Unceded Indian Reserve
P.O. Box 112
Wikwemikong, Ontario
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Attention: Cecilia O'Connor, Executive Assistant
Closing Date: Friday, September 16, 1994 at 4:00 p.m.

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Job Opportunities

Community Health Advisor Robinson-Huron Region

The Union of Ontario Indians is seeking a Community Health Advisor to provide support and assistance to First Nations, committees and health workers in their efforts to develop and maintain quality Health Care Services.

OBJECTIVES:

- To act as a health planning advisor to UOI First Nations within the Robinson-Huron Region.
 - Assessing community health needs and services;
 - Assisting First Nations and their staff in developing health plans and program over the short and long term.
 - Assisting First Nations in developing systems for the evaluation of their programs;
 - Assisting First Nations in developing health policy and health by-laws;
 - Advising on the professional development and training of health personnel; and
 - By encouraging joint planning activities amongst First Nations whenever possible.
- To promote the exchange of information between First Nations.
- To assist First Nations to identify, access and utilize funding or resources available from governments, agencies, universities and other groups.

QUALIFICATIONS:

- Excellent planning and coordination skills
- Knowledge of community development principles including techniques for teaching and promoting group dynamics.
- Ability to determine training needs, and to coordinate and/or access training packages to meet these needs.
- Ability to network and identify useful resource people and/or materials.
- Excellent verbal and written communications skills including the ability to prepare funding proposals and to deliver presentations.

OTHER:

- Secondary School graduation diploma (minimum)
- Post-Secondary degree/diploma Community Development, Social Services, Planning or Health-related fields.
- Knowledge of Aboriginal and/or public health.
- Knowledge and sensitivity of Anishinabek culture, language and political systems an asset.
- Ability to travel extensively and work irregular hours.
- Valid Ontario Drivers Licence and insurable under U.O.I. auto policy.
- Working knowledge of computers.
- Ability to maintain confidentiality.

EMPLOYMENT DURATION:

Based out of the Nipissing Head Office, full-time permanent, with evaluations at three and six month periods.

SALARY: Commensurate with background and experience.

APPLICATION SUBMISSIONS:

Interested candidates should submit a complete resume with 3 references to:



Phyllis Williams, Health Director
Union of Ontario Indians
Curve Lake, Ontario
K0L 1R0
Fax: 705-657-2341

DEADLINE FOR APPLICATIONS: September 30, 1994

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

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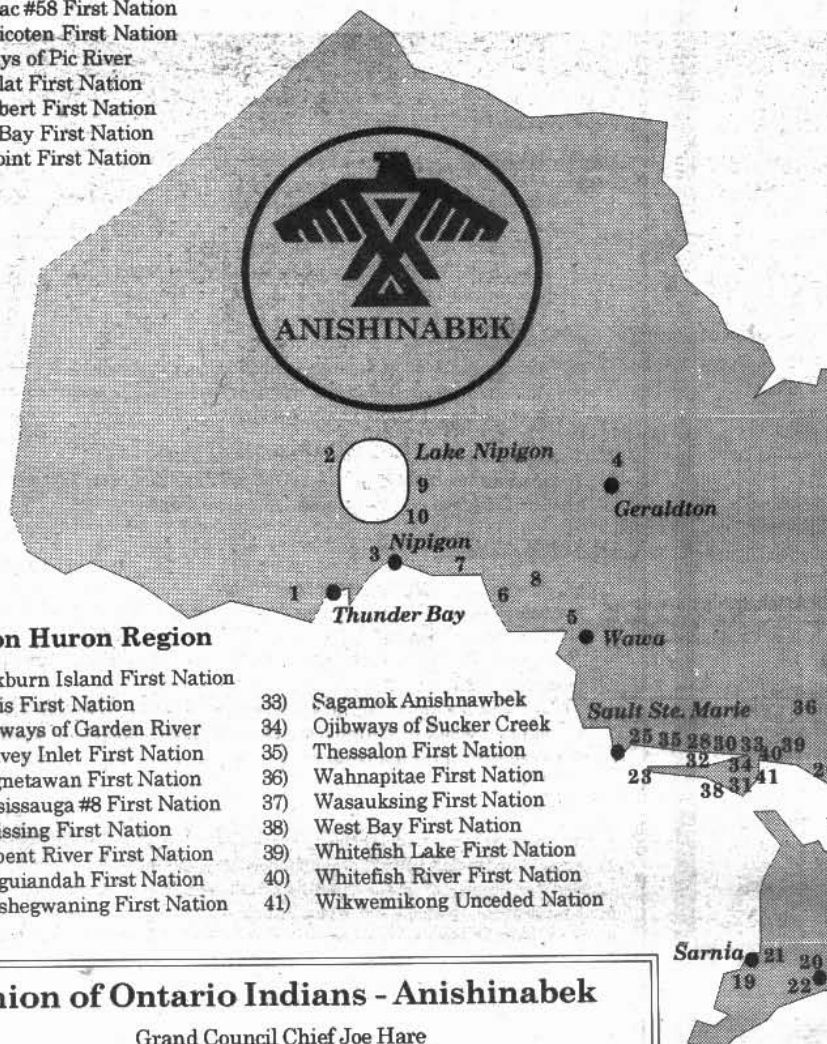
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Union of Ontario Indians

Lake Superior Region

- 1) Fort William First Nation
- 2) Gull Bay First Nation
- 3) Lake Helen First Nation
- 4) Long Lac #58 First Nation
- 5) Michipicoten First Nation
- 6) Ojibways of Pic River
- 7) Pays Plat First Nation
- 8) Pic Mobert First Nation
- 9) Rocky Bay First Nation
- 10) Sandpoint First Nation



Robinson Huron Region

- | | |
|----------------------------------|----------------------------------|
| 23) Cockburn Island First Nation | 33) Sagamok Anishnawbek |
| 24) Dokis First Nation | 34) Ojibways of Sucker Creek |
| 25) Ojibways of Garden River | 35) Thessalon First Nation |
| 26) Henvey Inlet First Nation | 36) Wahnapiatae First Nation |
| 27) Magnetawan First Nation | 37) Wasauksing First Nation |
| 28) Mississauga #8 First Nation | 38) West Bay First Nation |
| 29) Nipissing First Nation | 39) Whitefish Lake First Nation |
| 30) Serpent River First Nation | 40) Whitefish River First Nation |
| 31) Sheguiandah First Nation | 41) Wikwemikong Unceded Nation |
| 32) Shesheganwaning First Nation | |

Union of Ontario Indians - Anishinabek

Grand Council Chief Joe Hare

Deputy Grand Council Chief Vernon Roote

Regional Grand Chiefs: Tom Bressette (SW), Mike Esquega (LS), Norm Stinson (SE) and Joyce Tabobondung (RH).

Board Members: Chief Leroy Dolson (SW), Cliff Meness (SE), Chief Evelyn Stone-Peron (LS), Chief Earl Commanda (RH).

Regional Elders: Elsie Knott (SE) - alternate John Crowe; Charles Shawkence, Sr. (SW) - alternate Ray Rogers, Arnold Solomon; Flora Tabobondung (RH) - Ernie Debassige; Frank Lewis (LS) - alternate Louis Kwissiwa

Head Office:

Nipissing First Nation,
P.O. Box 711,
North Bay, Ontario, P1B 8J8.
(705) 497-9127
FAX (705) 497-9135

Toronto Branch:

1813 Danforth Ave.
Toronto, Ontario M4C 1J2
(416) 693-1305
FAX (416) 693-1620

Thunder Bay Branch:

115 North May Street
Thunder Bay, Ontario P7C 3N8
(807) 623-8766
FAX (807) 623-6431

Curve Lake Office (Health):

Phyllis Williams, Health Director
Curve Lake, Ontario K0L 1R0
(705) 657-9383
FAX (705) 657-2341

Southeast Region

- 11) Mississaugas of Alderville
- 12) Beausoleil First Nation
- 13) Chippewas of Georgina Island
- 14) Chippewas of Rama
- 15) Curve Lake First Nation
- 16) Algonquins of Golden Lake
- 17) Mississaugas of Scugog
- 18) Moose Deer Point

Southwest Region

- 19) Chippewas of Sarnia
- 20) Chippewas of the Thames
- 21) Chippewas of Kettle and Stony Point
- 22) Munsee-Deleware Nation

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There's still time to list your 1995 events in the NEW Anishinabek Nation Calendar!

The 1995 calendars feature full-color original Anishinabek Art, photos of Anishnabe People and cultural information. We're offering free advertising of events organized by Anishinabek communities within the Union of Ontario Indians.

A nominal \$10 promotion fee has been set for all other First Nation communities and non-profit organizations.

Business and service agency promotions will be charged \$35 for each day square.

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The balance of the 4,000 Calendars are for sale at \$8.75 each beginning Dec. 5, 1994.

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Contact Bob Goulais at (705) 497-9127 to place your event listing (deadline Friday, September 19, 1994)