



# Wabun Sun

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## Beaverhouse First Nation A History With A Future

Beaverhouse First Nation is an old settlement on the banks of the Misema River system northeast of Kirkland Lake Ontario. The name of the community is derived from the Algonquin name of the river Maaseema Qweesh, where Qweesh refers to a 'beaver's nest or house'. The site of the community on a peninsula of land is an ideal and picturesque location in a remote location on the river. There is no direct road access and Beaverhouse FN is only accessible by boat in the summer and snowmachine in the winter.

The settlement was established hundreds of years ago by First Nation people who lived a traditional and nomadic lifestyle on the land. The location of the settlement was first recognized during the early 1800s when fur traders for the Hudson Bay Company traded with local First Nation people. Later on in the mid 1800s an actual Trading Post was established on an island across the river from the community.

In the early part of the 1900s the community lived a traditional lifestyle of hunting, trapping and fishing. During this time, local First Nation people had little contact with the developments that were taking place in forestry and mining in northeastern Ontario. The community was also thriving with several homes and a population of 200 to 300 people.

"There were a lot of people in the community back then. There were some buildings but community members also used tents as their homes. There were many people who lived in the community at the time and their homes went right into the bays near the settlement," said Elder Joe Thivierge.

In the 1950s, Walter Little Lumber Company from Kirkland Lake, operated a for-

est harvesting company near the Beaverhouse FN settlement. The company's forestry operations were extensive and included up to eleven base camps for forestry workers. Harvested timber was transported in log booms that were floated down river on the Misema River to plants like the Victoria Creek Mill and smaller mills that were operated by the company. Community members received employment from the company during this time.

"Everyone worked for the company back then. Elders, men and even young boys worked for the company to earn a living. At the time we earned about \$4 for a chord of wood. I worked there for over 20 years. It was a big operation that provided a lot of work for people. They had a big camp and the company covered a large territory," said Elder Thivierge.

In addition, the contact with non-Native workers provided local First Nation people the opportunity to barter and trade for goods.

"At first people had to leave the community to find enough food for everyone. When the lumber company came, our families were able to trade traditional food for potatoes, tea or lard with workers who were stationed at the camps. We brought fish, deer or moose in exchange for rare foods like sugar or flour," said Elder Clara Mathias.

Elder Emmaline MacPherson added that she remembers a large community when she was a child during the 1940s and 50s. She grew up in the community with her siblings Jessie and Roy. Roy Meaniss presently holds the title of Chief of the community. The settlement also included a Catholic Church which was visited by a parish priest from



**LISTENING TO GRANNY IS THIS GROUP OF YOUNG GIRLS FROM BEAVERHOUSE FIRST NATION. THE PHOTO WAS TAKEN IN THE LATE 1920S. FROM LEFT TO RIGHT ARE: (UNKNOWN), JEMINA (PITREMONT) MATHIAS, GRANNY PI-NO-MIN, ELIZABETH (PITREMONT) LANGUEF AND BETTY (PITREMONT) WABIE.**

time to time.

"I remember a large settlement back then. When the lumber company arrived we had horses in the community and we could all see the booms that floated by on the river. The river was the only way to get into town and there were many times when the booms would stop us from going across. The boom handlers were always good people and guided us away while they moved the booms ahead and cleared a path," said Elder MacPherson.

She added that her family and other Elders in the community back then passed down a great deal of traditional knowledge and beliefs.

"We were brought up close to nature and the land. Our Elders were very close to everyone in the community. They taught us how to survive on the land and how to hunt, trap and gather food. They also cautioned us to be careful so that we would not get injured.

If anything happened to us, there were no medical services we could run to. We learned early on to preserve nature and take from the land only what we needed and never to take more than what we needed," said Elder MacPherson.

Elder Bertha Wabi recalls a time in the 1950s when social service personnel with the help of the Royal Canadian Mounted Police (RCMP) came to their community to gather children to have them attend residential school. These children were taken to residential institutions in Moosonee and Moose Factory on the James Bay coast.

"My younger brother and I were young children at the time. We were fortunate in that we were not taken to go to residential school. It was harder for other families. It didn't matter what anyone said, their children were taken and no one could do anything," said Elder Wabi.

It was during this period when families in the settlement began to disband and live in other communities. They left to be close to other families in northern Quebec or further north to other First Nations such as Wahgoshig on Abitibi Lake. Elder Clara Mathias added that in the winter time people visited their own hunting and trapping grounds but always came back in the summer to live in the settlement. During this period in the early part of the last century, Elder Mathias explained that Indian agents visited the community several times to include their settlement into what is now known as Treaty #9.

"Indian agents from Abitibi and Temiskaming visited our community to try and include us in the treaty. When they came, most of our people were out on the land hunting,

fishing and trapping for a living. There were only a few people who stayed in the community all year round. Most left the settlement during the winter but came back in the spring. When it came time to add people to a listing for the treaty there were only a few individuals that were accounted for," said Elder Mathias.

Beaverhouse FN was not included as a community in the Treaty #9 document which was initially established in 1906. Adhesions to the treaty were later created in 1929 and 1930.

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### Scholarship Fund Deadline For Applications Jan. 30, 2004

TIMMINS, ONT - The Wabun Tribal Council has announced that the deadline for applications for the Wabun Scholarship Fund this year is set at January 30, 2004. The scholarship application is open to any Wabun Tribal Council First Nation student as long as he or she is enrolled in a post secondary school.

The applicant must send a letter to the attention of: Scholarship Fund, Shawn Batisse, Executive Director of Wabun Tribal Council, 313 Railway Street, Timmins Ontario P4N 2P4. The letter should detail a little about why the applicant feels he or she deserves this scholarship and indicate what program he or she is attending. Preference will be given to those in programs relating to telecommunications, health, engineering and business. The applicant must also include a proof of academic performance or a recent transcript. Several scholarships are available and they total \$3,000.



**GOOD FRIENDS AND BEAVERHOUSE FIRST NATION COMMUNITY MEMBERS ARE SEEN HERE IN A PHOTO THAT WAS TAKEN IN THE EARLY 1930S. FROM LEFT TO RIGHT ARE: ALEX MATHIAS, JOHN MATHIAS, ISAAC MATHIAS, BETSIE BRAZEAU, LUCY MATHIAS, FLORA (MATHIAS) CLIM, MAGGIE MATHIAS, MARGARET (MATHIAS) CHIE CHIE AND HELEN THOMPSON.**



ENJOYING THE SUN AT BEAVERHOUSE FIRST NATION DURING A GATHERING ARE FROM LEFT TO RIGHT: DARCY MAURER, PAULA MAURER, JIM MAURER, (BEHIND JIM - CHARLIE AUGUSTISHIG) GLOREYA MURRAY, PHILIP MAURER, JESSIE MAURER, PAMELA LAROIX (SITTING IN FOREGROUND) SARAH BRADLEY (STANDING IN FRONT OF DOOR) - CALVIN CLIM, (SITTING IN FOREGROUND) - MICHAEL HONEY.

## Beaverhouse First Nation History As Told By The Elders

CONT FROM PG 1

"Our people didn't get the recognition we wanted at the time but over a period of many years of hard work and assistance from larger regional organizations we have managed some inclusion. We didn't get the acknowledgement from the government that we wanted but we did get recognized by other First Nation organizations who saw us as Anishinabe," said Elder MacPherson.

In the 1940s, Chief Alex Mathias Sr. represented the community. In the 1960s and 1970s, the position was later filled by his son Isaac Mathias. Chief Isaac Mathias worked with his niece, Elder MacPherson, who acted as the Chief's spokesperson and interpreter, as well as others in the community to develop a relationship with regional First Nation organizations. The First Nation became involved in getting recognition for the community and its members. They received some assistance and support from regional organizations such as Nishnawbe-Aski Nation (NAN) and the Chiefs Of Ontario (COO). Later on the community also established

social services such as Kunuwanimano Child & Family Services as well as employment services with Mamo-Wichi-Hetiwin Employment & Training.

In 1990, the community became a member of the newly formed Wabun Tribal Council through the work of individuals such as Chief Isaac Mathias and current Chief Roy Meaniss, who first became Chief in 1993. This past summer, Chief Roy Meaniss celebrated his tenth anniversary as leader of his community. He continues to work with his First Nation Council and community members to have his community formally recognized.

"We are working for our people to get the recognition we deserve as a First Nation community. We are receiving assistance from NAN leadership and we are also seeking advice from other sources as to how to resolve this situation. I am happy to have served my people for the past ten years. I am also grateful to work with our First Nation Council to develop a community where we can make the lives of our members a little easier," said Chief

Meaniss.

The current First Nation Council is comprised of Marcia Brown, Darcy Maurer and Gloreya Murray. The Chief and Council work with Community Elder Katherine McKenzie, Youth Representative Teresa Laffrenier and Deputy Chief Wayne Wabie.

The community is home to First Nation people who are descendants of the Ojibway and Algonquin language groups. The settlement is the traditional home of community members. There are no water, sewer or electrical services for the community. Community members and their families are very active in keeping their community of Beaverhouse First Nation alive with traditional gatherings, workshops and special events.

The First Nation suffered a setback on July 10, 2003 when their administration office in Kirkland Lake was severely damaged in a fire. The community leadership has since moved their office to a new location in the city.

"We have had a difficult time since we had the fire

at our administration office. However, we have managed to get back on our feet through the help and donations of local organizations and individuals in the Kirkland Lake area. We are grateful for their help," said Deputy Chief Wabie.

He added that the community is working hard to gain First Nation status.

"We are a non-status community which makes it difficult for us to access certain funding because we can't meet all the criteria that is requirement. This is a struggle that we have been dealing with for years. We hope to work with others to achieve the goal of First Nation status and make a better life for our community,"

said Deputy Chief Wabie.

The First Nation is moving ahead with other developments. In 2002, a new home was built for a First Nation Elder. Local leadership plans to continue this development and build additional homes for others in the years ahead.

"We have been fighting for years to make things right with the government and with the help of Wabun Tribal Council and NAN we will continue that struggle. We have been done an injustice and we seek to turn that around so that the people of Beaverhouse First Nation can access the same benefits that the government granted to other First Nations," said Chief Roy Meaniss.

## Algonquin Translations

Here are some useful Algonquin words and phrases with translation into English. We thank Elder Emmaline MacPherson of Beaverhouse First Nation for supplying Wabun Sun with this knowledge of the language. BIRDS - GWEE GWEE SHEE, BIG GOOSE - WAY WAY, BEAR - MAA KAH, FOX - WAA GOOSH, WOLF - MAA HEE GAN, BEAVER - AMIK

## Wabun Health Staff Person - Sue Prince

Sue Prince is the featured Health Staff person for this issue of Wabun Sun. She is currently working as a Water Management Planning Community Consultant Coordinator as part of a Water Management Planning process that is taking place across Ontario. In addition, she is also making herself available to provide Non-Violent Crisis Intervention Prevention instruction in the Wabun Tribal Council area.

Prince has provided two training sessions in Mattagami FN. She provides this instruction to Health Care workers or other social services personnel. This type of training is also available for individuals who are involved in education, medical staff and for the general public. She teaches others how to conduct themselves in a non-threatening way in a work place or public environment. Specifically, she instructs

*"I am grateful to be working for my community in several areas. I enjoy working for our First Nation and hope to assist our members in creating a healthy and safe community in all aspects,"*  
said Prince.

participants on how to present themselves through eye contact, body language and how to interpret others through their actions and tone of voice to see if they feel threatened. In addition, she also teaches participants on how to recognize threatening situations that can develop. Prince is available to provide this training to others in the Wabun area.

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ELDERS FROM BEAVERHOUSE FIRST NATION PROVIDED THE HISTORY OF THE COMMUNITY IN A RECENT INTERVIEW WITH XAVIER KATAQUAPIT. FRONT LEFT TO RIGHT ARE: ELDER JOE THIVIERGE AND ELDER CLARA MATHIAS. BACK ROW FROM LEFT TO RIGHT: ELDER BERTHA WABI, CHIEF ROY MEANISS AND ELDER EMMALINE MACPHERSON.

# Wabun First Nations Take Part In Water Management Planning



**SUE PRINCE IS THE FEATURED WABUN HEALTH WORKER FOR THIS ISSUE OF WABUN SUN. HERE SHE IS PICTURED DURING CLEAN UP DAY AT MATTAGAMI FIRST NATION.**

Wabun communities along the Mattagami and Abitibi River systems are taking part in a Water Management Planning process to provide their input and concerns for possible future use and development of local waterways. Sue Prince, Water Management Planning Community Consultant Coordinator, is working with Wabun communities to gather their feedback and historical information on the river systems. She started her position in January 2003 and is based in Mattagami First Nation where she coordinates the process with the Wabun communities along the two waterways.

Prince is visiting Wabun communities to gather historical and cultural information for the Wabun Management Planning process. She is cataloguing, documenting and mapping information such as protected areas including locations with pictographs, burial grounds, ceremonial locations and old village sites. She is working on this initiative in an effort to protect these special locations on the river systems from water damage and to develop protected areas for First Nations.

Water Management Planning was started due to changes that were taking place provincially concerning the electricity market. In the spring of 2001, the provincial government announced that the electricity market would be open by March 2002. Water Management Plans were initiated as a resource management

strategy under a New Business Relationship between the Ontario government and the waterpower industry. In preparation for this, amendments were made to the Lakes and Rivers Improvement Act to authorize the Minister of the Ministry of Natural Resources to order preparation of a management plan for the operation of waterpower facilities and require compliance with that plan. Four principles were identified to guide the opening of the electricity market: 1.) Consumers are protected and have more choice, 2.) A strong business climate with a reliable supply of electricity, 3.) The environment is protected and 4.) Support for new ways of doing business and new sources of power. The development of a Water Management Plan provides a formal framework for managing existing waterpower facilities to ensure that consistent values are placed on environmental, social and economic concerns. This development also allows First Nations, resource users, interests groups and resource managers to take part in this initiative.

According to the provincial government, a Water Management Plan is a legally binding approval for waterpower producers. The plan details how waterpower facilities and associated water control structures are to be operated. The aim is to ensure the sustainability of water resources by balancing economic, environmental and social objectives and address the concerns of users

who may be affected by changes in water levels and flows. The Water Management Plan is prepared with the input of all stakeholders with waterpower operators being responsible for leading the planning process. The MNR will also participate and ultimately will approve the final Water Management Plan. The final Water Management Plan for a river system will include an Operational Plan for each individual waterpower facility that affects water levels and flows. These Operational Plans will be the enforceable components of the Water Management Plan in relation to the operation of each waterpower facility.

The MNR has approved the consultation approaches with First Nation people that was used in the application of Forest Management Planning as well as the Land Use Strategy. The planning is incorporating First Nations traditional ways of knowing and understanding the environment. Efforts are also made to include traditional ecological knowledge into decision making. Planners are consulting with First Nations to consider their concerns and recommendations, especially those regarding the use of the waterway, effects of existing waterpower sites and the potential impacts of new developments. There are four rounds of public consultations during the planning process. First Nations are being consulted separately and their concerns turned into reports that will provide a record of the planning process.

The steps that have been laid out for the Water Management Plan are: 1.) Planning organization and commencement, 2.) Scoping, 3.) Option development, 4.) Draft Water Management Plan, 5.) Government review and approval, 6.) Monitoring, 7.) Plan Amendment and 8.) Plan review and renewal. The fundamental principles guiding the MNR with respect to waterpower management is to provide net benefit to society, river ecosystem sustainability, planning based on best available information, thorough assessment of options, adaptive management, timely implementation of studies findings, First Nations rights and public participation.

The MNR is assisting First Nations to take part in the consultative committee. Prince explained that First Nations are taking part in the process due to the fact that they have a unique relationship to the land and water.

"We want to work with our First Nations to understand the importance of the land and water for our people. This planning is including our input as First Nation people and allows us to bring back any concerns or questions our people may have during the process. We are working as a group with other representatives to understand what impacts may take place on our waterways and deal with any positive or negative outcomes," said Prince.

She explained that the group is also dealing with environmental issues such as spawning beds for fish and the effects of changing water levels and the consequences of erosion on wildlife. She added that there are other Water Management Planning initiatives that are taking place throughout the province for major river systems.

"I am grateful to be in a position to help our people understand this initiative. We are involved in a process to work with others on how to take care of the water, lands and generally the environment. We have to take care to protect Mother Earth and understand that we have to give back as much as we want to take," said Prince.

## Chief Of The Issue - Chief Andrew Neshawabin



Chief Andrew Neshawabin is the featured Chief for this issue of Wabun Sun. He was recently elected as Chief of his community on August 13, 2003 to a three year term. Chief Neshawabin also sits as a member of the Board of Directors for the Wabun Tribal Council where he represents his community at a regional level.

He has been active in representing his community over the years. In the past he has served as Chief and he has been elected First Nation Councillor several times. He has experience in forestry as an Auxiliary Crew Leader in Forest Fire Fighting for the Ministry of Natural Resources for two years and as well he has worked in logging.

Chief Neshawabin wants to see his community continue to develop economic development opportunities in forestry operations and partnerships. He is working with his community to create training projects to help his First Nation members gain employment in the forestry sector. The Chief believes in working as part of a team and that belonging to a Tribal Council provides strength in dealing with governments.

He and members of the community are striving to

develop an ice rink. The new-facility will feature an enclosed roof with the intention that it will become part of a proposed educational building.

"We want to give our youth something to look forward to in their own home community. There are many youth active in sports but they have no facilities here and have to leave in order to take part in organized games away from home. In the future, we also want to create an education building here. I want our youth to have a head start in school. This also allows those who stopped their education to continue learning here in our First Nation. This gives them something to fall back on because some individuals have families of their own that they can not leave. This gives everyone an opportunity to continue their education," said Chief Neshawabin.

Prince is a First Nation Councillor for Mattagami FN who was recently elected to her first term in April 2003. In addition, she has worked for her community as a Membership and Lands Administrator for five years where she received specific training on lands management and policy and procedures with Indian and Northern Affairs Canada. She is also involved in health services training and provides non-violent crisis prevention and intervention training.

Prince is originally from Dokis First Nation, which is part of the Robinson-Huron treaty area. A First Nation Ojibway person, she transferred her membership to Mattagami First Nation and is now a member of this community.

Educational opportunities for his people are one of Chief Neshawabin's main goals.

Currently, Lily Doyle, a First Nation member and Councillor, provides cultural and traditional teachings to people in the community. Chief Neshawabin explained that an educational building is necessary to house educators like Doyle in a central location.

He has also worked with his First Nation Council on community development projects in the past. In the spring of 2000, new homes for the Elderly were constructed. In addition, he and his Council worked with Wabun Tribal Council to install a new water delivery system for the community in the fall of 2000.

Chief Neshawabin is a First Nation Oji-Cree who was born and raised in Brunswick House First Nation.

## Professional Development Provided for Wabun Health Care Workers

Wabun Health experienced its Second Annual Health Care Workers Retreat, September 8 to September 11, 2003. The retreat was held at the Elk Lake Eco Resource Centre. Bea Shawanda and her son, Maheengun facilitated the retreat which was titled Review, Rejuvenate and Renew. The goal of the retreat was to focus on the rejuvenation of participants and support continuing team building.

Jean Lemieux, Director of Wabun Health pointed out that it is very important to conduct staff retreats with the idea of providing professional development.

"This retreat was very helpful and helped us to take a look at ourselves and to focus on our goals as well as how to achieve them," said Lemieux.

The objectives of the retreat were: to provide a personal development process for participants for continued personal growth; to provide a forum for knowledge acquisition in specific areas for continued professional growth and to provide an opportunity for continued skill development in teamwork.

Day one involved a Review which covered unfinished business, reflection and personal self assessment. Day two concerned Rejuvenation

which covered the exploration of natural resiliency factors for decreasing daily stress in life and the building of healthy attitudes that promote win/win situations. Day three involved Renewal and examined the ingredients needed for working together successfully towards a common goal, using diversity, creativity and curiosity. It also included a care of the care giver session.

Peggy Claveau, Assistant Health Director, was very happy with her decision to bring the Shawanda facilitating duo to assist Wabun Health staff with professional development.

"This was a good experience for us. Bea is such a dynamic person and she has so much life experience. She is in demand all over the world and is a facilitator and key note speaker for countless events and conferences. It was good to have her and Maheengun provide us with some worthwhile education that helps us all in servicing our First Nation members," said Claveau.

Elder Laura Flood of Matachewan First Nation provided the opening and closing prayers for the retreat.

Bea Shawanda is an international conference motivational speaker who was raised with Elders and attended resi-



**WABUN HEALTH HELD A PROFESSIONAL DEVELOPMENT RETREAT IN SEPTEMBER 2003. BACK ROW L-R: THERESE MANNILA, ROSANNE OJEEBAH, EDNA HANSON, EILEEN BOISSONEAU, SUE COLLINS, MAHEENGUN SHAWANDA, WALTER NAVEAU, CECILLE WESLEY, JULIE BROUSSEAU. FRONT ROW L-R: MARILYN TANGIE, EVELYN BLACK, CINDY GIGUERE, BEA SHAWANDA, PAULINE MCKAY, JEAN LEMIEUX, PEGGY CLAVEAU.**

dential school. She attended the University of California and has been active in politics and social activism in regards to Native rights and educational/social issues. She has worked in health, education and social development and specializes in family and community healing. She has worked internationally on peace, world environmental issues and child abuse prevention.

Maheengun has worked on projects involving Child and Family Services, Computer Technical Support, Health, Education and Social Development. He is a Specialty Trainer in Professional Staff Development, Board Management Training, Domestic Violence Prevention, Suicide Prevention

and Community Trauma Recovery work. He is also a Keynote Speaker, Banquet speaker, M.C. at conferences and a workshop presenter.

Bea Shawanda and Maheengun can be contacted at 705-946-4402. She lives in Sault Ste. Marie, Ontario and he resides at Wikwemikong Unceded Reserve, Manitoulin Island.

Participants at the recent retreat included: Eileen Boissoneau, Community Health Representative (CHR), Mattagami First Nation (FN); Pauline McKay, Mattagami FN; Edna Hanson, National Native Alcohol And Drug Abuse Prevention

(NNADAP) Worker, Matachewan FN; Evelyn Black, NNADAP, Wahgoshig FN; Susan Collins, CHR, Matachewan FN; Marilyn Tangie, CHR, Brunswick House FN; Walter Naveau, NNADAP, Mattagami FN; Elder Laura Flood, Matachewan FN; Jean Lemieux, Health Director, Wabun Tribal Council and Wabun Tribal Council Health Staff - Therese McLellan, Community Health Nurse (CHN); Cecille Wesley, CHN; Julie Brousseau, Health Clerk; Peggy Claveau, Assistant Health Director; Cindy Giguere, CHN and Rosanne Ojebah, Health Clerk.

## Wabun Health Staff Person - Sue Prince

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Prince obtained her training as a Non-Violent Crisis Intervention Prevention instructor in March 2002 with the assistance of Wabun Tribal Council. She received her instructor training from several trainers during a program in Toronto offered by an American based organization specializing in this field of instruction.

"I believe this is important knowledge to pass on. It is an important skill to be able recognize a negative encounter before it escalates into a potentially violent situation. It is a big accomplishment to be able to deal with these situations and react in a positive manner with everyone," said Prince.

She is also involved in other health related instruction including First Aid. In addition, Prince provides swimming lessons for local children during the summer months. This year she was not able to provide these lessons due to other commitments but hopes to do so next summer. She has received training in swimming instruction and achieved a Bronze Medallion, a level of swimming instruction, from the Red Cross.

"Swimming is a favourite activity of mine. It is a great form of exercise and we have access to a beautiful lake in the community. I have children of my own and I encourage them to exercise and eat healthy.

There are medical conditions that we have to be aware of such as diabetes which is affecting many First Nation people. I try to teach my family and make an example through my own actions to eat a healthy diet and exercise. This is important for all of us to learn for the overall health of our community," said Prince.

She received certification as a First Aide and CPR instructor through a training program that was offered by Mattagami FN. She has provided training for others in her community for several years. In addition, Prince is also certified in Emergency First Response.

Prince is a First Nation Councillor for Mattagami FN who was recently elected to her first term in April 2003.

"I am grateful! to be working for my community in several areas. It is a great experience for me to work for my community as a First Nation Councillor. I enjoy working for our First Nation and hope to assist our members in creating a healthy and safe community in all aspects," said Prince.

She attended post secondary education at Conestoga College in Kitchener-Waterloo in southern Ontario where she was enrolled in a Law and Security program.

She has also worked in Mattagami FN in 1996 as a Personal Support Worker. She

later moved to the position of Membership and Lands Administrator for five years where she received specific training on lands management and policy and procedures with Indian and Northern Affairs Canada (INAC). She attended this training with the assistance of INAC and had the opportunity to travel to western and eastern provinces to complete her education.

Prince is originally from Dokis First Nation, which is part of the Robinson-Huron treaty area. A First Nation Ojibway person, she transferred her membership to Mattagami First Nation and is now a member of this community.

She, her husband Tom Prince and their two children live with Tom's mother Clara Prince, an Elder in the community. Sue Prince is grateful for the opportunity to have her family live with an Elder and learn from her experience and knowledge.

"Clara is an exceptional lady. She teaches our children the Ojibwe language, traditional teaching and provides them with stories about our people's past. We are fortunate to have grandmother at home with our children. It is good for our whole family and it is special to have her as part of our everyday lives here at home. We learn a lot from her," said Prince.

## Wabun Conducting Health Program Evaluation

Wabun Health Services is undergoing a program evaluation as part of a continuation of the health transfer process. The evaluation will include input from Wabun members and health care staff in each community through consultations and visitations. The program evaluation takes place every five years and is a component of the health transfer agreement.

"We want everyone's input on this evaluation. It is part of the health transfer agreement but it also helps us focus on what we need to do for our communities. In addition, there have been several amendments made to our agreement which has included new programs and services to the transfer. We will try to gather everyone's impression of these programs and services as well," said Jean Lemieux, Wabun Health Services Director.

Community feedback will be gathered from Wabun's communities to add to the program evaluation. This will be

conducted through questionnaires and meetings to gather input on Wabun's health care programs.

In addition, Lemieux explained that this will also be an opportunity to review community health plans with each of Wabun's First Nations to see if goals have been met or to identify any changes for the future.

"We want to see what we have achieved in the past and set new goals for the next five years. This will help us develop services like the mental health care program and discuss options such as creating a position to coordinate the program from a central office. We also want to expand on the diabetes program. The evaluation will also show us if we are meeting our goals of accessing both western and traditional medicines," said Lemieux.

Community members are encouraged to participate in the evaluation process and provide their input on Wabun Health Care programs and services.

**Wabun Sun**



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