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In this month's Windspeaker, find out why Business Quarterly is Not Business as Usual.

NOTICE

Whitefish Lake Indian Band No. 459

NOTICE OF REFERENDUM ON EXPENDITURE FROM THE SETTLEMENT CAPITAL ACCOUNT

TAKE NOTICE that a referendum vote will be held on: December 13th and 14th, 2005

To obtain agreement of 75% of the Electors of the Whitefish Lake Band of Indians to assent to and approve an expenditure from the Settlement Capital Account, being 25% of the Settlement Capital Account, and to authorize and direct the Chief and Councillors of the Band to execute all necessary instruments, directions and Band Council resolutions, and that:

The question to be submitted to the Electors by secret ballot is:

1. Do you approve an expenditure of \$3,250,000 from the Settlement Capital Account, being 25% of the Settlement Capital Account, on or before the 15th day of December, 2005, for the following purposes:

a) Canadian Imperial Bank of Commerce - Debt reduction of	\$2,010,000.00
b) Economic Development	950,000.00
c) Off Reserve Members Programs	100,000.00
d) Elders Programs	90,000.00
e) Roads Upgrades	50,000.00
f) Youth and Recreation Programs	50,000.00
Total	<u>\$3,250,000.00</u>

NOTE: The Settlement Agreement may be viewed or made available on request, from the Whitefish Lake Band Office, telephone (780) 767-3914.

The Electors may vote between the hours of 10:00 o'clock in the forenoon (1000) to 7:00 o'clock in the afternoon (1900) on December 13 & 14, 2005, at the following Polling Stations located in the Province of Alberta:

Northwest Inn, Slave Lake	Grande Prairie Inn, Grande Prairie
Whitefish Inn, High Prairie	Travellers Motor Hotel, Peace River
Continental Inn, Edmonton	Whitefish Lake Administration Office, Atikameg

AND FURTHER TAKE NOTICE that a list of Electors will be posted at each of the above locations and that:

Any Electors may apply to the Electoral Officer no later than 4:30 p.m. on December 12, 2005, to have the list revised on the grounds that:

- a) The name of an Elector has been omitted therefrom;
- b) The name of an Elector is incorrectly set out therein; or
- c) The name of a person not qualified to vote is included therein.

Dated at Edmonton, in the Province of Alberta, this 17th day of November, 2005.

Application by an Elector for revision of the list of the Electors may be made to Henry Hodgson, Electoral Officer at Indian and Northern Affairs Canada, 630 Canada Place, 9700 Jasper Avenue, Edmonton, Alberta T5J 4G2, Telephone (780) 495-4895.

Henry Hodgson
Electoral Officer

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Canada

Features

Aboriginal Spiritual Journey 8 and 9

Honoring Aboriginal veterans and calling home the fallen soldiers, these were the goals of a trip organized by Veterans Affairs that saw a contingent of veterans, youth, media and government officials flown to France and Belgium in November. Windspeaker's Paul Barnsley was there.

UN impatient with Canada 10

The United Nations is getting cross with Canada for failing to act on concerns raised 15 years ago. The language dealing with the Lubicon Cree situation was may seem subtle to the uninitiated, but when Article 1 is thrown about, the UN means business.

Human rights protection called for 11

Canada's Human Rights chief commissioner called for the repeal of Section 67 of the Canadian Human Rights Act which prevent people living under the Indian Act from filing human rights complaints against chief and council.

Mixed reaction to compensation plan 12

Does the new compensation plan for residential school survivors provide the closure the former students need, or is it an insult to think that an average pay out of \$24,000 is enough to put behind the legacy of physical, sexual, and psychological abuse suffered in the church-run institutions. Windspeaker's sources weigh in.

See Windspeaker's new business magazine inside this issue. Also find our annual Aboriginal history calendar.

Departments

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[canadian classroom] 16

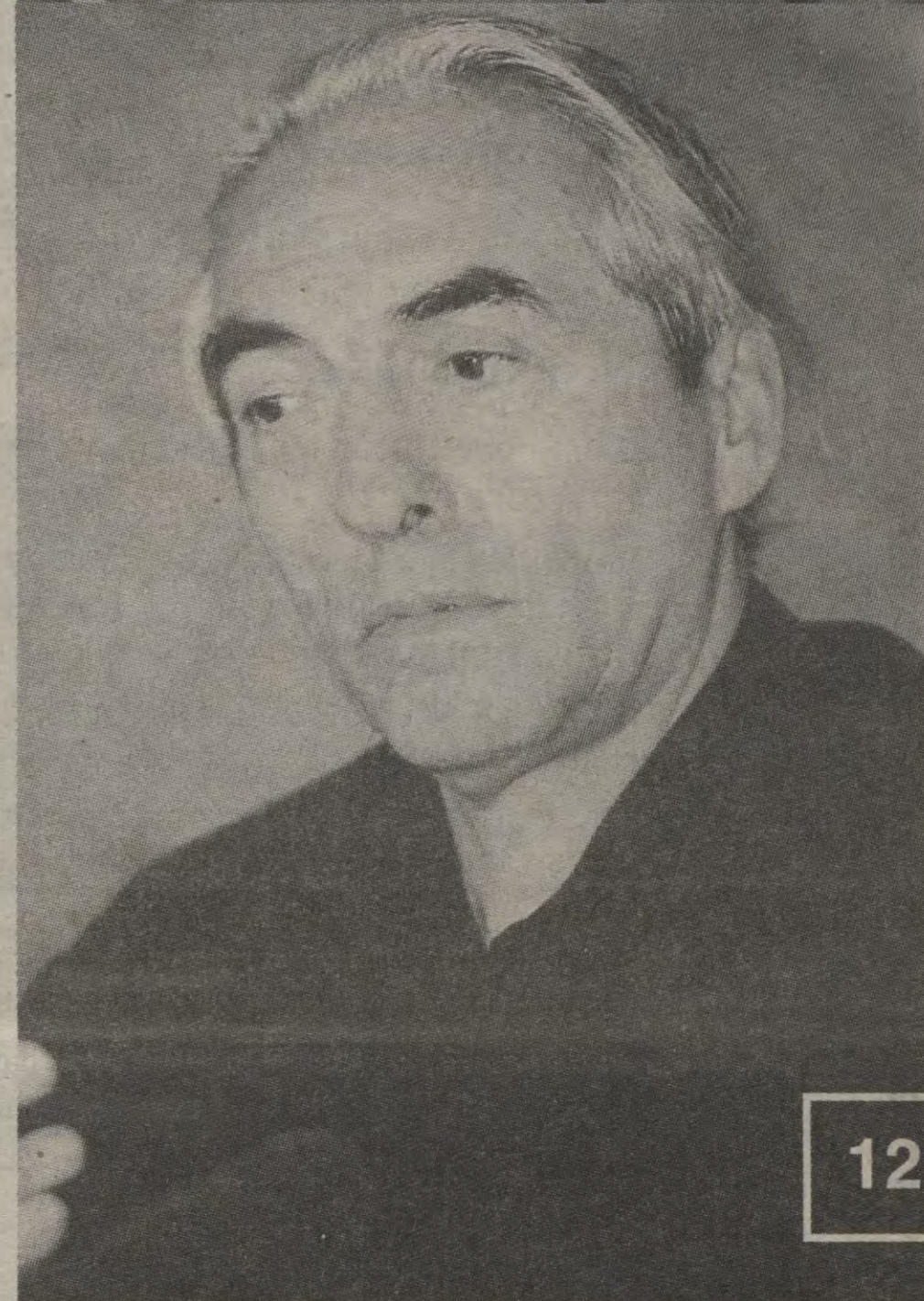
Water, water everywhere ... and it's the responsibility of Aboriginal people to provide stewardship. Also, Native Elder talks about water as medicine and the traditions surrounding women's role in preserving the resource.

[footprints] 23

Vine Victor Deloria Jr. was an inspiration to many of today's leaders both in the United States and here in Canada. The scholar shared his opinions on Indigenous rights freely, and wasn't afraid to stand up for the values he believed in. Deloria passed away in November, and we honor him in our pages.



8



12



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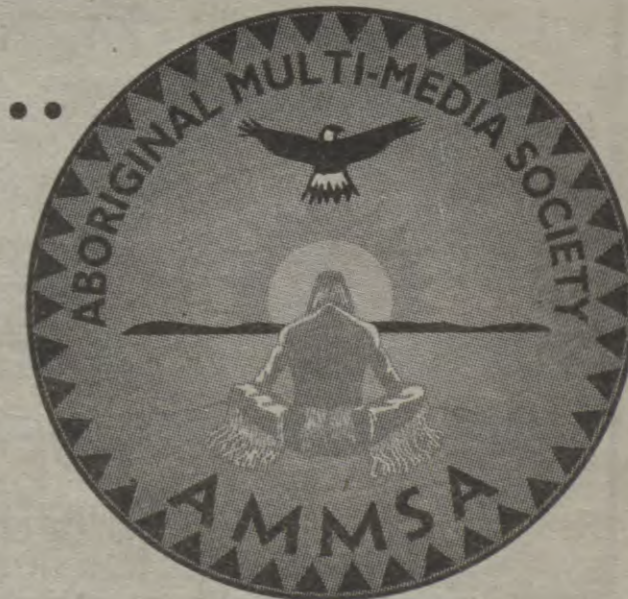
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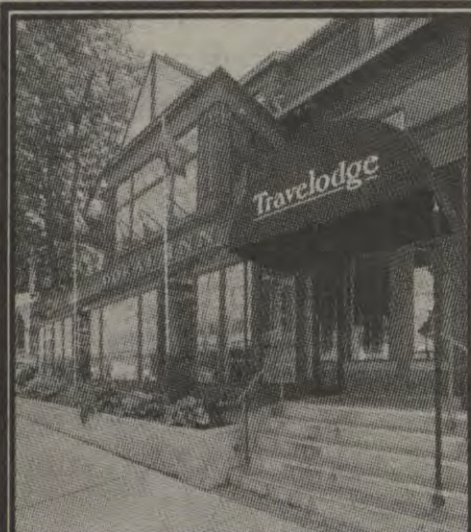
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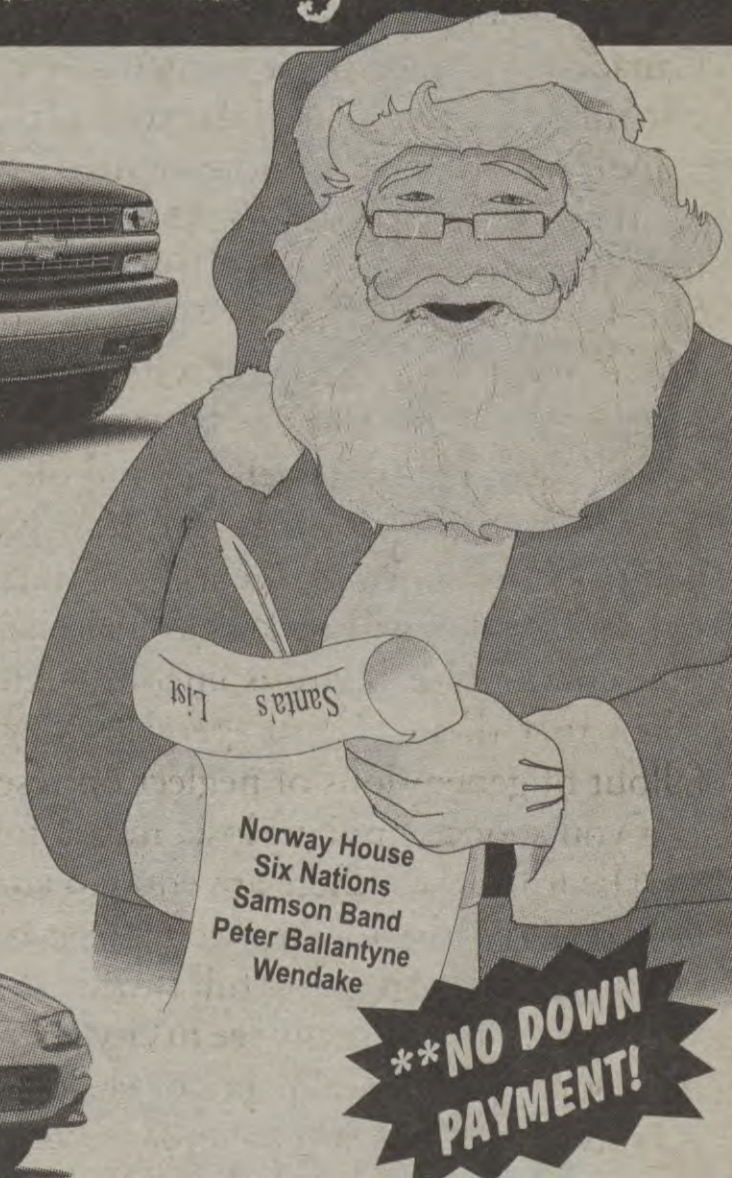
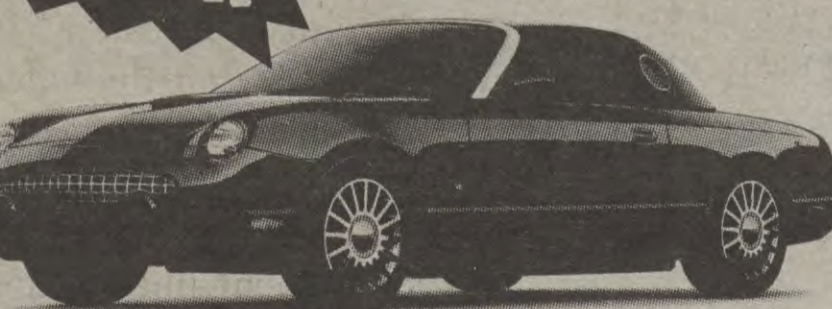
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SAGE

Kashechewan was not news

You will notice that the frenzy that was on display in the national mainstream media in late October and early November is not echoed in the pages of this publication.

Day after day, front-page stories in large circulation dailies were followed by "in depth reports" on the national television news packages: There's a problem with the drinking water on a remote Indian reserve in northern Ontario and the government isn't doing anything about it, we were breathlessly told over and over again. Gee, really?

That might have been news to the residents of the big southern Canadian cities, but believe us, it was not news to any Aboriginal person, especially those who have read *Windspeaker* over the last dozen or more years.

It was not news to Canada's own commissioner of the environment and sustainable development, Johanne Gélinas, who pointed out on Nov. 17 that Indian Affairs' own research revealed years ago that three-quarters of Indian reserves have concerns about water quality.

And no, this is not an "I told you so" message. What we're saying is simply that the mainstream media—not just the government—needs to do a much better job on Aboriginal issues.

The Kashechewan coverage underlines that point dramatically. That situation at Kash, as it has become affectionately known, was allowed to fester for years. Those who had observed the persistent misery on the reserve had stopped believing that any Canadian government would take action to deal with the Third World-like situation to bring it to a resolution. But once the media grabbed onto the story, things happened, and fast. It was a stirring reminder of the power of the press.

But when you have the power to do good deeds and you use that power selectively, what does that say about you? There's two ways of looking at this. Maybe the news organizations with the big budgets and the resources required to cover the stories in the remote communities of this vast land only occasionally stumble over something that our readership sees as obvious. If that's not true, then these news organizations have known all along what's there but only occasionally decide to do anything about it. The Canadian media look bad either way. Either they're hopelessly out of touch with the reality of day to day living for more than one million Canadians or they don't particularly care about those one million Canadians. Take your pick.

Dear news directors and executive editors: Don't you see that you are part of the problem? If you don't dig into the workings of the Department of Indian and Northern Affairs and other departments that play a role on reserves, the officials will continue to do the bureaucratic equivalent of sitting on the couch eating bonbons while people get sick and die.

As long as the mainstream press fiddles with other comparatively inconsequential matters, our taxpayer-fed bureaucrats will never have to take the career risk that comes with telling someone higher up the food chain that they need to spend money to address the fallout of generations of neglect on reserve.

If you snooze, Indians lose, media folks.

Take it from us, there are enough compelling stories to be told on the Indian Affairs beat to keep an entire news organization going full time.

Here's what we usually see in city after city as we travel the country. The local paper or electronic media outlet is represented by a junior reporter who is eager to pay his or her dues covering Indian Affairs and then graduate to a more prestigious (and easier) beat as quickly as possible. When that happens, the next new grad starts from scratch all over again. That, as much as anything, is what allows the government to get away with Kashechewan-type abuses for years and years.

It wouldn't take much to drastically improve the quality of coverage of Aboriginal issues in the mainstream media. Just a little more of what Justice Minister Irwin Cotler calls the seven "Rs."

Cotler said the under-representation of Indigenous people as lawyers or judges in the justice system and the over-representation of Indigenous people as defendants and convicts can be corrected through recognition, respect, redress, representation, responsiveness, reconciliation and relationships.

If government and media actually embraced that strategy, things would get better in a hurry.

—*Windspeaker*

Canada's help is needed on reserve

Dear Editor:

I am the Chief of a remote First Nation community in Northern Ontario who has witnessed the indignant outrage by non-First Nations when the plight of a community was so severe that one wondered why Canadian aid was going elsewhere around the world. What you read in the papers today about the plight of First Nations and their drinking water issue, it is not something new. Across Canada hundreds of First Nation communities suffer the same fate, and it is not just water. Every aspect of our lives as Indian people is subject to the tyrannical rule of the federal government. Even the provincial government negotiated a 'Who'll pay' deal before evacuating seriously ill Kashechewan First Nation members.

The fact that most sewer treatment plants are above the water intake lines in First Nation communities may seem odd, but to us it is a fact of life. The fact that we are subjected to the political whims of a federal government, who sees no voter value in us, is our reality.

The fact that most Canadians don't care until the headlines unfold is a testament to the level of caring that really exists.

The fact that the federal government will stand tall and say this is how many billions of dollars we gave to the Indians is untrue. You ask the auditor general how much of those billions really get to the First Nations.

The fact that they raise the management bar so high that even municipalities would have a hard time complying and meeting the federal demands is OK. After all, it's us, not you.

Research the United Nations standards and that of the Kyoto Accord and ask the world for a definition of a Third World country, then compare that to an Indian reserve and you'll find the similarities eerily striking.

What makes it so easy for the Ontario government to announce a \$15 million Far North Bedrock Mapping Initiative when its second class citizens (First Nation people) are living in poverty?

To add insult to injury, the Ontario government also decided by legislation to take a 20 per cent "Wind fall Tax" on the Casino Rama revenues designated and legislated to benefit Ontario First Nations who can't access normal channels of financing for economic development.

I don't have all of the answers, but when I see my community members boiling water, paying between 80 cents and \$1 per kilowatt hour for electricity, electricity that you pay five cents for, and when I see them paying more than \$10.95 for a bag of milk, I have to know that the federal way is not working.

If you, the citizens of Canada, want to help, then support us in calling for a complete honest and open review and revamping of the current system. Stop this government and all others to come from equating our welfare to a dollar figure. It's time for change, and Canada we need all of you to help.

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[rants and raves]

Participate or perish

Dear Editor:

First Nations, the early French and English settlers are what John Ralston Saul calls in his book *Reflections of a Siamese Twin* the three pillars on which Canada was founded. Should any of these three pillars fall, Canada is history. These pillars—to use a bad metaphorical mix—must stand alone to remain strong; each must be able to carry its share of the weight for Canada to survive.

The weakest of these three pillars at this point in our history, in my opinion, is the First Nations. Next, is the English pillar, with the strongest being the French-Canadian or, more accurately, the Quebec pillar. It is my belief that the Quebec pillar will be the last one left standing. Why? Because they have a complete political and bureaucratic structure that is dedicated to making and keeping Quebec united and strong.

First Nations have no large, efficient bureaucratic structure dedicated to First Nations' interest and, more importantly, have no political structure that is committed to promoting Native interest where it counts, and that is in the Canadian Parliament. The department of Indian and Northern Affairs Canada, which is supposed to look after First Nations interest, reports to Parliament and is responsible to Parliament, but in Parliament, First Nations have little or no representation.

Instead of a Parliamentary presence, First Nations rely on various Native organizations, including the all embracing Assembly of First Nations (AFN), to make their voices heard and safeguard their interests. All these organizations never stray too far from the official government position—their funding, their very existence is dependent on this same government they are trying to influence.

On May 31, 2005, with great fanfare, Prime Minister Paul Martin announced that leaders of five National Aboriginal Organizations had met for a policy retreat and that the Assembly of First Nations (AFN), the Inuit Tapiriit Kanatami, the Metis National Council, the Congress of Aboriginal Peoples and the Native Women's Association of Canada had all signed joint accords with the government of Canada that will ensure their direct involvement in Aboriginal policy development.

The very next week the Prime Minister announced the same type of role granted First Nations in policy development for municipalities. For large cities, this may actually translate into real influence. For example; Toronto, Montreal and Vancouver are more than adequately represented in Parliament and can ensure that policies hatched behind closed doors and in committees of Parliament actually see the light of day. First Nations may get a say in policy making, but they will continue to have to depend on the charitable work of others in Parliament and in Parliamentary committees for its implementation. And even then, any Parliament can undo the work of the previous. They may find in the future that it would have been better if they didn't have to depend on others to make sure that their interest are protected but had been in Parliament to defend them themselves.

While I am of the opinion that Canada needs the First Nations just as much as they need Canada, I don't believe that this is an opinion that is widely shared. Those who don't share my opinion will have to be convinced and there is no better place to start the convincing then in Parliament.

If First Nations don't insist on Parliamentary representation based on their numbers they will remain invisible to the ethnic and religious strategic and tactical alliances that will increasingly dominate the work of the Canadian Parliament. Also, Parliament is where that sense of "a shared history"—which is so important to the survival of a nation—is created.

First Nations would be well advised to follow the lead of newcomers to Canada. To protect and promote your interest in a democracy you must participate.

When the United States wanted to bolster black representation from the southern states in congress, it created federal electoral districts that contained a majority of black voters and expected them to vote their race.

Canada could, for instance, create new constituencies grouping Aboriginal communities by First Nations (bands), by tribal councils or any other arrangements that would be acceptable to Canadians, and that includes First Nations.

Bernard Payeur

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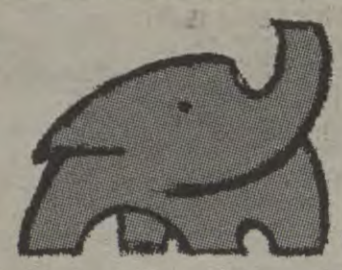
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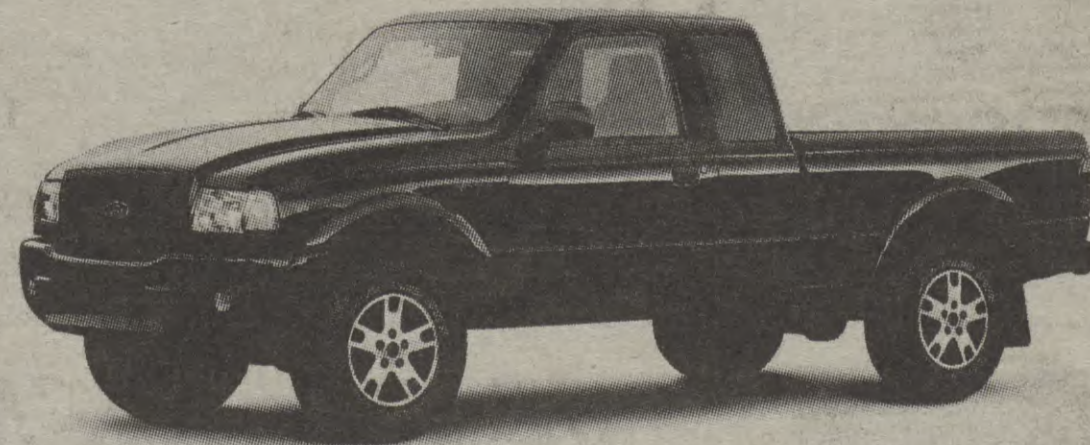
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[what's happening]

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4	5	6	7	8	9	10
	HEALING THROUGH OUR OWN PEOPLE WORKSHOP Dec. 12-15, 2005 Edmonton, Alta. (780) 455-6022			ALBERTA CENTENNIAL WORLD CUP CROSS COUNTRY Dec. 15-17, 2005 Canmore, Alta. (403) 242-8615	THIRD ANNUAL FIRST NATIONS CUP Dec. 16-18, 2005 Yellowknife, N.W.T. (867) 920-2632	DREAMSPEAKERS FESTIVAL SOCIETY AGM Dec. 17, 2005 Edmonton, Alta. info@dreamspeakers.org
11	12	13	14	15	16	17
						
18	19			22	23	24
	MUSKEG LAKE OPEN CURLING FUNSPIEL Dec. 26-27, 2005 Blaine, Sask. (306) 466-4959					NEW YEAR'S EVE TRADITIONAL POWWOW Jan. 1, 2006 Vancouver, B.C. (604) 251-4844 Ext. 301
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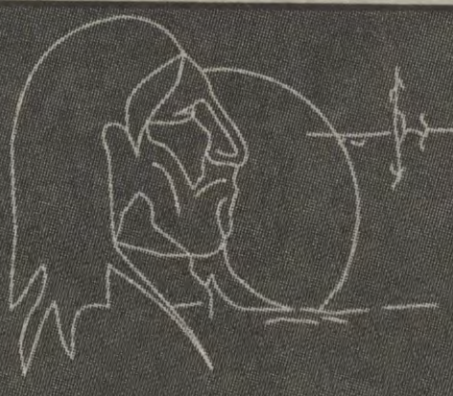
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Aboriginal Spiritual Journey:

Veterans question government's sincerity

By Paul Barnsley
Windspeaker Staff Writer

LILLE, France

As one of the last events scheduled by Veterans Affairs Canada in the Year of the Veteran, the Aboriginal Spiritual Journey looked to some like a bit of an afterthought.

Twenty Aboriginal veterans, each accompanied by at least one care-provider, and 14 youth delegates—as well as a number of cultural performers—were escorted around Normandy and Flanders by a small army of government bureaucrats from Oct. 26 to Nov. 4. About a dozen media representatives were also in tow.

Headquartered at the Hotel Mercure in the city of Lille in northwestern France (about a 40-minute drive from the Belgian border), the group spent several very long days travelling around in a convoy of buses. While the veterans, youth and media travelled to battlefield sites and war cemeteries, participating in remembrance ceremonies in many stops along the way, another group of spiritual leaders conducted a “calling home ceremony.” The ceremony was held at a Belgian military base near Bommel, the site of the World War One battle for Hill 62.

The four-day calling home ceremony was off limits to the media. Its purpose was to call home the spirits of Aboriginal soldiers buried in the many cemeteries throughout the region.

While there were many highlights for all the participants on the spiritual journey, one of the most prominent fighters for Aboriginal veterans, Howard Anderson of Saskatchewan's Gordon First Nation, couldn't help but wonder about the government's sincerity.

The trip cost Veterans Affairs Canada about \$1.5 million. In return, the department received a lot of prime news coverage and positive press, especially when newly installed Governor General Michaëlle Jean met up with the group at Juno Beach. Anderson,



Veteran Howard Anderson and Veterans Affairs Minister Albina Guarnieri watch one of the cultural performances during the Aboriginal Spiritual Journey.

PAUL BARNSELY

a 79-year-old veteran of the Second World War, recently retired after serving for years as the Federation of Saskatchewan Indian Nations' grand chief responsible for veterans' issues. He said he accepted the invitation to go to join the spiritual journey because it was an opportunity to pay his respects to veterans and to those who fell in Europe.

But he was constantly aware that the gesture of respect for Aboriginal veterans was out of synch with the dealings he had with the government of Canada over the compensation issue.

Anderson said one question kept crossing his mind during the journey.

“Why the hell aren't you paying the First Nations veterans for what you didn't give them?” he shared with *Windspeaker* during a phone interview after he returned home to Saskatchewan.

While many of the veterans were willing to accept the opportunity to pay their respects to their fallen comrades, Anderson said many spoke privately of

the resentment caused by the lack of compensation.

“To a certain extent, yes,” he said when asked if the veterans were discussing the matter.

He said the minister and the government benefited politically

from the trip and were willing to spend money for that, but not to make sure the veterans received a fair settlement.

“She did this for her, not for anybody else.

“I told [Veterans Affairs Minister Albina Guarnieri] that,” Anderson said. “I told her that you're supposed to be honoring the veterans, but when you go to lay the wreaths you have all the big shots laying the wreaths first and the veterans at the last. I said that's not honoring us. That's honoring who you've got with you.”

He also remarked that Prime Minister Paul Martin “should pay us what he offered us” when he was finance minister.

First Nation veterans were enfranchised or sent back to the reserve upon their return from the world wars. On reserve, they dealt with the Indian agent rather than Veterans Affairs and were denied—or not informed of—a variety of programs and benefits that non-Native veterans received. The resulting loss, when tabulated years later, was significant.

“I hired an economist to put it all together. He came up with \$420,000 per veteran. The



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Veteran George Horse and First Nation cultural performer Lamarr Swindler pose in front of the newly unveiled Inukshuk memorial at the Juno Beach Centre.



PAUL BARNSELY

Kenneth Henderson, Dominion President of the Army, Navy and Airforce Veterans of Canada (centre) and Mary Ann Burdett, Dominion President of the Royal Canadian Legion (right) joined the veterans on the journey.

government came up with \$125,000,” Anderson said.

He said a finance official asked

him if the veterans would settle for \$75,000.

(see Compensation page 9.)

Aboriginal Spiritual Journey:

Alex Decoteau run planned for Belgium

By Paul Barnsley
Windspeaker Staff Writer

PASSCHENDAELE, Belgium

When the story of Alex Decoteau was told during a service at the Passchendaele Memorial in Belgium on Nov. 1, one Belgian citizen in the audience already knew it well. Erwin Ureel-Vanhaverbeke, a soldier in the Belgian army who has an interest in the military history of his country, plans to organize an event in 2007 to honor Decoteau.

The Cree Olympian is buried not far from the town of Iepers (Ypres). In a region with a deep sense of gratitude and affection for Canadian soldiers, an Alex Decoteau run is seen as a natural way of remembering the sacrifices of the young men who fell during the two world wars.

It was during one of many stops on the Aboriginal Spiritual Journey to France and Belgium organized by Veterans' Affairs Canada to honor the contribution of First Nation, Metis and Inuit soldiers during the First and Second World Wars that Canadian forces historian Dr. Jean Martin told the story of Private Alexander Decoteau. The Native soldier was killed at the age of 28 on Oct. 30, 1917 by a German sniper during the battle of Passchendaele. Decoteau is buried at the Passchendaele New British Cemetery.

Decoteau was born on the Red Pheasant reserve on Nov. 19, 1887. His father, Peter, was one of Poundmaker's Cree warriors at the battle of Cutknife Hill on May 2, 1885.

Alex Decoteau was a well-known long distance runner, Canada's first Aboriginal police

officer and "a local hero," Martin told the audience.

The Edmonton municipal police hired him in 1909, and in 1914 he became the first Aboriginal sergeant in any Canadian municipal police force.

"Between 1909 and 1916, he entered every major middle and long distance race in Western Canada," Martin said.

The Cree athlete was the only person from either Alberta or Saskatchewan to represent Canada at the Olympics in Stockholm in 1912.

"On July 10 in Stockholm, he competed in the 5,000 metre race but, unfortunately, was hindered by leg cramps and finished in eighth place," Martin added.

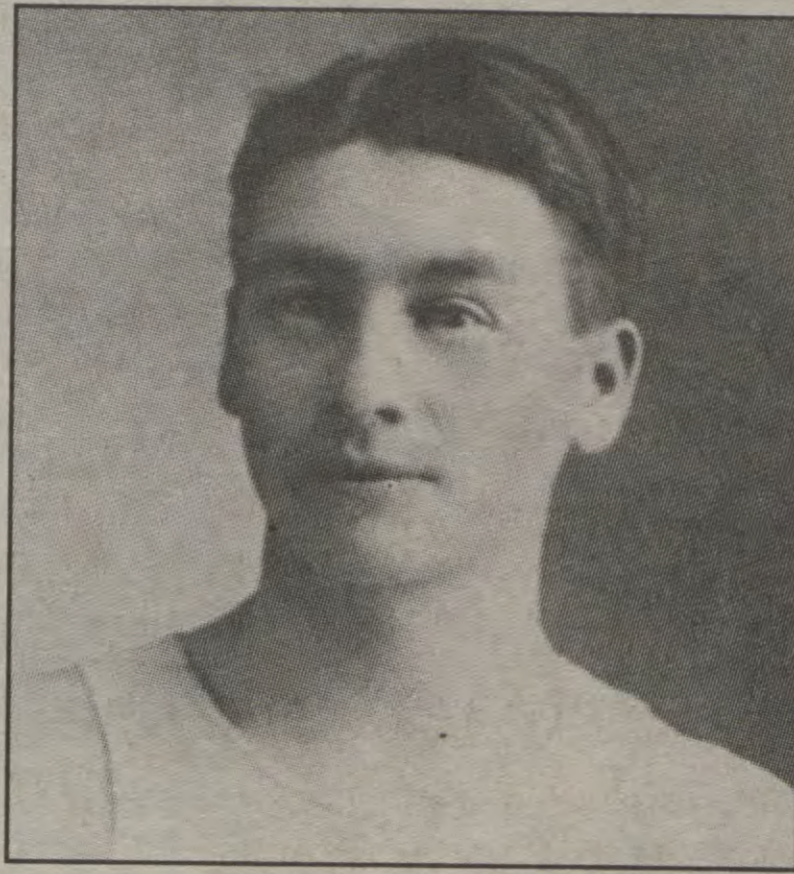
April 24, 1916 was the day Decoteau quit the police and joined the army.

Before going into action, he participated in two memorable races in England. In one five-mile event, held on a military sports day, he won the race.

"King George V, who was in attendance that day, awarded Alex his own gold pocket watch because the trophy was late in arriving," Martin said.

That watch would later become the subject of what Martin called a "folklore legend."

It's said the sniper who killed Decoteau took the watch only to lose it, along with his life, when he was later killed by Canadian forces. The watch was eventually



The life and service of Alex Decoteau was honored at the Aboriginal spiritual journey. Mary Wuttunee, the daughter of Decoteau's first cousin, visited the runner's grave.



The Belgian gave the Elder a ride to the cemetery where her relative is buried. With his encyclopedic knowledge of the history of the battlefields in the region he was also able to point out where Decoteau lived, fought and died.

It was an extremely emotional moment for Wuttunee as she leaned on Decoteau's tombstone and spoke in Cree to the spirit of her father's close friend.

With respected Blackfoot spiritual leader Adrian Wolfleg standing by to provide support, she paid her respects before moving on to rejoin the spiritual journey delegation.

Each year since 2001, an Alex Decoteau run for students from kindergarten to Grade 9 is held in Edmonton. It is an event that draws attention to a remarkable Aboriginal role model and shows Aboriginal students that they too can achieve great things.

occasion.

Martin said a special ceremony was held in August 1985 on the Red Pheasant reserve in which Elders in the community sang a song to guide his spirit home.

Martin noted that Mary Wuttunee, the daughter of Decoteau's first cousin and childhood running partner, was in attendance in her role as an advisor to the Aboriginal youth on the trip.

Windspeaker introduced Wuttunee to Ureel-Vanhaverbeke.

sent home to Decoteau's mother.

Martin said the other memorable race showed just what a remarkable athlete the Red Pheasant citizen really was. During his army training, he ran several miles to compete at another race in England only to discover it was a bicycle race.

"So he borrowed a bicycle and won that race as well," Martin said, causing the Aboriginal veterans present to laugh out loud despite the solemnity of the



The youth delegates pose with Governor General Michaëlle Jean on Juno Beach.

Compensation yet to come to Native veterans

(Continued from page 8.)

"I said, yes, I think they would because there was nothing yet offered. But justice was still fighting us," Howard Anderson said. Eventually, the number was whittled down even further. Anderson, like many other aging veterans, decided to take the \$20,000 that was eventually offered rather than get into a prolonged battle with government officials, a battle of which he might not live to see the end.

But that \$20,000 hardly compensates for a lost youth, he added.

"That's the thing. We never had a life. I spent nine years in residential school and five in the army. That's 14 years out of my 21 years when I got discharged from the army that I had the government controlling me," he said.

Despite the anger over the compensation battle, he said the government should be given some credit for making the gesture to Aboriginal veterans.

"The point is they tried to do something," he said.

Winston White, a prominent Inuit official in the Newfoundland government, asked Jason Shiwak of Labrador to go on the spiritual journey as the representative of Inuit veterans. There are no Inuit veterans alive that Shiwak knows of, but he was there to honor those who served and fell in Europe. He was also looking for his great-uncle's grave. His great uncle was killed in action but, like so many others, his remains have not been identified.

Shiwak said the trip was nothing but a positive experience.

"I didn't actually find my uncle's grave but there was a certain amount of closure for myself and my family out of it. We think that his spirit came home with me. It was an amazing experience for myself and for the family and it's continuing now because the War

Graves Commission are going into the process now of looking for his grave. So there might be some actual proper closure come out of it," he said.

He understands the point made by Aboriginal veterans who wonder how the government can make such a gesture of respect after fighting so hard for so long to not give them their fair share of compensation.

"Their point is understandable," he said. "But the way I look at it is the government's paying for this, let them go up and do the big thing first. I knew what I was over there for. I did what I had to do and I came home."

The government made the gesture and should be able to take credit for that, he added.

"For me it was an amazing experience, one that I'll never get to do again, probably. So if the government wants to pat itself on the back for doing a good job, go right ahead. It's fine by me," he said.



Aboriginal veterans attend the Passchendaele remembrance ceremony.

On the cover: Watched over by "The Brooding Soldier," the creation of Regina architect Frederick Chapman Clemensha, which stands at the Canadian St. Julien Memorial in Belgium are: (Left) Veterans Robert Bruce (left) and Leo Goulet who discuss their memories of the war at the Dieppe memorial to Canadian soldiers who died in an unsuccessful raid on the French coastal city from which Allied commanders learned many lessons that helped later on D-Day. (Centre) Mary Wuttunee pays her respects to famed Native soldier and athlete Alex Decoteau, who is buried near Ypres, Belgium. (Right) Veteran George Horse watches the remembrance ceremony at Passchendaele in Belgium.

UN impatient with Canada

By Paul Barnsley
Windspeaker Staff Writer

GENEVA, Switzerland

If you want to get to the heart of the matter, you'll have to look carefully at the diplomatic language used by the United Nations Human Rights Commission (UNHRC) in its latest "concluding observations" on issues that the committee has been monitoring in Canada.

The UNHRC heard from Canada and from the Lubicon Lake Cree Nation on Oct. 17 in Geneva.

Canada had 15 representatives take turns reading a 77-page report to the committee during a six-hour presentation that stretched out over two days. Lubicon Councillor Alphonse Ominayak spoke for his people. He'd been told he'd get five or six minutes. Eventually, he spoke for less than a minute and then filed a written copy of his planned remarks.

Ominayak used strong words when he got his chance to speak. He accused Canadian authorities of "lying" to the committee and to the Canadian people about the committee's 1990 decision that found Canada to be in violation of the International Covenant on Civil and Political Rights (ICCPR).

He asked the committee to "publicly reconfirm its 1990 decision" and "to press Canada to send negotiators back to the negotiating table with a full mandate to negotiate outstanding Lubicon settlement issues and firm instructions to negotiate in good faith."

In 1990, UNHRC ruled that Canada was in violation of Section 27 of the ICCPR when it came to its treatment of the Lubicon Lake Cree Nation. After its most recent, 85th session, concluded in October, the committee quietly added an Article 1 violation. But only if you were an expert on the ICCPR, would you know that Article 1 deals with genocide.

Lubicon advisor Fred Lennarson was in Geneva. He said the committee members were not impressed with Canada's presentation.

"My interpretation of what was going on was that the committee members were really annoyed by what was seen as this 'too slick' presentation by Canada. That Canada was parsing language and had this great 77-page presentation and 15 people. The reaction I was getting from committee members was they knew that Canada was trying to eat up all the time so there wouldn't be any questions and that annoyed them," he said.

After hearing Canada's explanation of a number of matters of concern to the

committee, a 26-point report was issued on Nov. 2. Points one through five are things the committee commended Canada on. Points six through 24 deal with concerns.

Point nine dealt with the Lubicon matter. The article of the covenant that comes into play is noted in brackets at the end.

"The committee is concerned that land claim negotiations between the government of Canada and the Lubicon Lake band are currently at an impasse. It is also concerned about information that the land of the band continues to be compromised by logging and large-scale oil and gas extraction, and regrets that the state party has not provided information on this specific issue. (Articles 1 and 27)"

After each point, the committee made a recommendation. This is what followed point nine.

"The state party [Canada] should make every effort to resume negotiations with the Lubicon Lake band, with a view to finding a solution which respects the rights of the band under the Covenant, as already found by the committee. It should consult with the band before granting licenses for economic exploitation of the disputed land, and ensure that in no case such exploitation jeopardizes the rights recognized under the covenant."

Lennarson said that the wording in this decision is much stronger than the one issued 15 years ago.

"The decision carries the 1990 decision farther. Before, the committee ducked the issue under Article 1. Now they mention Article 1. They don't make a big deal of it but they mention Article 1 and Article 27 in parentheses and they didn't do that before," he said.

Article 1 is known by those who deal with such things as the "genocide article." It deals with the denial of basic subsistence rights.

Lennarson said the 1990 decision cited only Article 27, which deals with cultural and linguistic rights, but broadened it to include the Lubicon situation.

Since that gentler approach didn't work, he said, the committee got tougher this time around.

A number of other Aboriginal rights issues were also included in the report.

The committee expressed concern that alternatives developed by the government to avoid the extinguishment of Indigenous rights may still, in practice, be extinguishing those rights, something seen in international circles as a human rights violation. It also urged more action to preserve Indigenous languages.

(see Violent death page 15.)

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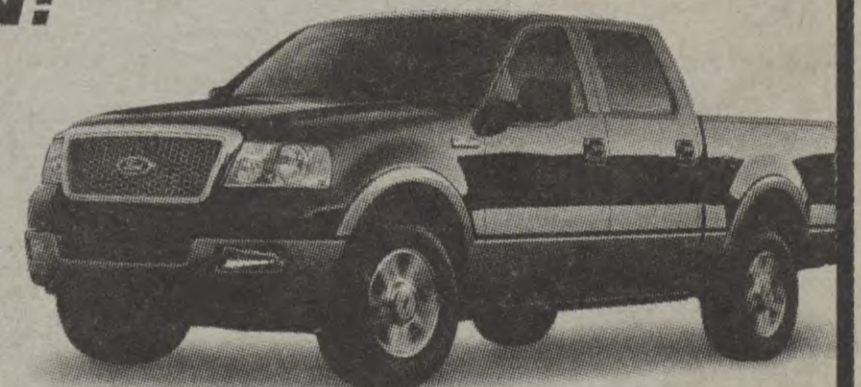


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Windspeaker

Human rights commissioner targets Indian Act

By Paul Barnsley
Windspeaker Staff Writer

OTTAWA



PAUL BARNSELEY

The shield in the Canadian Human Rights Act (CHRA) that prevents those living under the Indian Act from filing human rights complaints is under attack from several directions.

Section 67 of the CHRA is one sentence long.

"Nothing in this act affects any provision of the Indian Act or any provision made under or pursuant to that act," it states.

Since 1977, that one sentence has meant the Canadian Human Rights Commission (CHRC) cannot hear human rights complaints against chiefs and councils, or against the federal government in some cases. Grassroots First Nation activists have long complained that they are not offered the same protections as other Canadians and are suffering as a result.

Chief Commissioner Mary

Gusella of the Canadian Human Rights Commission called for the removal of Section 67 from the Canadian Human Rights Act which prevents those living under the Indian Act from filing a complaint under the act.

Gusella opened her Oct. 26 press conference in Ottawa by calling the issue a "national and international embarrassment."

"This is a very important priority for me as chief commissioner. The fact that there is a hole in the fabric of human rights protection in this country, I think, is an unacceptable

situation. That's why we want Parliament to address it on a priority basis," Gusella said. "This morning we are here to ask Parliament to act now to provide all First Nations people with the full protection of the Canadian Human Rights Act."

Mere days after Gusella made those remarks, the United

Nations Human Rights Commission (UNHRC) weighed in on the same subject.

The UNHRC tabled its "concluding observations" on Nov. 2, following the review of Canada's fifth periodic report under the International Covenant on Civil and Political Rights. In its report, the UNHRC committee raised several issues regarding Aboriginal rights in Canada, including the fact that Section 67 allows discrimination as long as it can be justified under the Indian Act.

And the day before the CHRC issued its call, on Oct. 25, Senator Noël Kinsella tabled Bill S-45 in the Senate asking for the immediate repeal of Section 67. His stated reasons were almost identical to those of the CHRC.

On Nov. 1, the Minister of Indian Affairs and Northern Development, Andy Scott, said the government was "looking forward to reviewing the recommendations of the commission to determine the appropriate next steps required to address this issue."

The CRHC wants to phase in the legislative changes that will be required to get rid of the offending section.

Section 67 was included in the CHRA when it was first drafted in 1977. The reason given at the time was that it would give the government time to address the issues that led to an amendment to the Indian Act. That

amendment, Bill C-31, sought to eliminate the sexual discrimination against Native women who lost their status after they married non-Indian men even though Native men did not lose their status when they married non-Native women. It was to have been a temporary measure.

"Twenty-eight years is far too long to wait for fundamental rights. First Nations people, like all other residents of Canada, are entitled to protection from discrimination; anything less is unacceptable," said Kelly Russ, who led the development of the special CHRC report on the subject.

The report is entitled "A Matter of Rights."

Russ, a member of the CHRC, is a Vancouver-based lawyer who works on Aboriginal rights issues. He's also a citizen of the Haida Nation.

The special report notes that it can easily be argued that Section 67 is contrary to the Canadian Charter of Rights and Freedoms, as well as several international human rights instruments to which Canada is a party.

The CHRC wants Section 67 repealed as soon as possible. The special report recommends that there be an 18- to 30-month transition period to allow the commission and First Nations to properly prepare for the application of the CHRA in areas from which it was previously excluded.

(see Human rights page 20.)

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Mixed reaction to compensation package

By Debora Steel with files from Cheryl Petten, Laura Stevens and George Young
Windspeaker Staff Writers

OTTAWA

A compensation package for the survivors of residential schools announced in Ottawa Nov. 23 is receiving mixed early reviews in the Native community, with many former students, upon hearing details of the agreement, expressing a wide range of emotions, including fear, frustration, anger and sadness.

The deal was hammered out by the Assembly of First Nations, the government of Canada, church organizations, former students, and 70 lawyers representing the majority of residential school survivors who had launched individual complaints, or joined class actions, to resolve the issues surrounding abuses suffered in the schools.

The settlement would resolve all legal claims against the government and churches in return for "common experience payments" of \$10,000 per student, plus \$3,000 per year an individual attended a residential school. The average payment the former students will receive is \$24,000, said Craig Brown, the lawyer representing the plaintiffs in the Baxter national class action. "That average is very close to the amount that we were asking for in our litigation plan," he said.

Nellie Carlson, 78, is an Elder from Edmonton who works for the Institute for the Advancement of Aboriginal Women. Carlson suffered physical abuse while in residential school, and still suffers both physically and emotionally from it. She said she could not respect herself if she agreed to receive money for what happened to her.

"This (compensation) is nothing for replacement in terms of what we had to suffer. It's just a drop in the bucket," said Carlson.

Beatrice Gladue, the executive director for the Tansi Friendship Centre Society, said the compensation is too little too late for many, including her 72-year-old father who still needs to work to support himself. She said there was no amount of money that would make up for the trauma he suffered because of the physical and sexual abuse he endured.

"To me it's like putting a Band-Aid on it and saying 'Yes, it has happened, but oh well, let's move on and here's a little bit of money to basically keep you guys quiet.'"

Assembly of First Nations National Chief Phil Fontaine agreed with the two women. He too said no amount of money would ever heal the emotional scars left on generations of Aboriginal people. But, he said, the settlement package, which also provides more money to

the Aboriginal Healing Foundation and funds a truth and reconciliation commission, will contribute to the path of healing.

"Today marks the first step towards closure on a terrible, tragic legacy for the thousands of First Nations individuals who suffered physical, sexual or psychological abuse," he said.

Gladue told *Windspeaker* it was not closure, "and won't ever be."

Leonard Lake, Gladue's father, said there will be closure for him, but he's not confident he'll see a dime in compensation.

"It's hard to say if people will see this money," he said. "It all depends on how the government works. They could gobble all the money up."

Lake is not alone in his skepticism. Charles Wood, chair of the board of directors for Blue Quills College in Alberta, thinks the compensation is just a lot of talk from the federal government. He expects the government to fail in following through on the commitments in the agreement. He also wonders about the timing of the announcement.

"It is a lot of talk, and I think it will cloud, and perhaps it will redirect, some of the attention away from the difficulties that the Liberal Party of Canada has placed itself in," Wood said. "You know, they want to be seen as the good guys, but their long track record does not add to the way the people think of them, including Aboriginal people. I think that they could've done so much more with regard to the Lubicon land claim for instance, the war veterans, because they are still not being looked after properly, and you can add any issues about the land claims that are taking forever. The issue of treaty rights continues to be abrogated, and on and on it goes," he said.

Brown is saddened to hear such pessimism. "I think that this is a completely different situation than we've ever seen before. This is a situation in which the government of Canada and the churches and all of the plaintiffs, all the major players acting for plaintiffs, have come together over a five-month period and have come to a collective agreement about what is to be done... I think it's going to come to fruition," said the lawyer. He also said it would be very difficult, if another party were to be elected in an upcoming election, to back away from the agreement.

"I believe the money will begin to flow."

He said the agreement is a very complicated one and it will take time for people to come to terms with its contents, and the \$1.9 million estimated to pay out survivors is only a small portion of what the government has agreed to incur.

"In this case, all of the administration costs, all of the hearing costs, plus a good percentage of the lawyers' fees in association with the individual assessment process is going to be paid by the government of Canada.

Mike Benson, executive director of the National Residential School Survivors' Society (NRSSS), said that some survivors he's spoken with think the financial compensation offered in the package is an insult, but the majority are just happy the process has finally gotten to this point.

Benson said the NRSSS was also pleased to see a provision to fast-track payments to survivors 65 and over, a view shared by many of the older survivors he's



Assembly of First Nations National Chief Phil Fontaine



Bertha Allen

"Today marks the first step towards closure on a terrible, tragic legacy for the thousands of First Nations individuals who suffered physical, sexual or psychological abuse."

—Phil Fontaine

spoken to.

"In fact, the night before last, I was at a community meeting where there were a number of survivors that were in their 70s. And they said, 'Ya, we don't think 10 and three is the right amount, but damn it, it's better than nothing and we'd better get it before we die.' So this is a really good thing to happen."

When *Windspeaker* spoke to Benson he was optimistic the first compensation cheques to survivors 65-plus would be sent out within a couple of weeks, but Brown said things will not happen that fast. Much will turn on the political fortunes of the Liberal party. If they are re-elected, or if another party comes into power and decides not to kill the agreement, which is still a possibility, then approval for the agreement will be seen in spring 2006. Then the opt out time would have to pass, and that could take another few months. He said people have to remember that this still is just an agreement-in-principle.

"In that document we will work out with much greater particularity the timelines and the actual procedures of for application and payment out of money."

Benson was concerned about compensation for the families of residential school survivors who have died since negotiations first began. He spoke of a former residential school student who had just died. His funeral was held the day the compensation package was announced.

"I mean, he's been waiting for this package for years, and he's gone now. What happens to those claims?"

Brown said any former student who died prior to May 30 is not protected, but in the case of the man Benson mentioned and those who may have died, or may die, after May 30, their compensation will flow to their estates.

Benson said there was also the issue of school records and the verification needed to claim compensation.

"Most Canadians have records of their school years, school pictures, report cards, all that stuff. Survivors have absolutely nothing," he said. "And there was no discussion in this package about getting those archives to survivors and their descendants. And we're very adamant in saying that this must happen."

Brown agrees and said this will be a significant issue. He said "the churches have agreed to co-operate more extensively with this process, both in the truth and reconciliation aspect of it and in the verification of attendance aspect of it."

"There is going to be some verification process. It's inevitable. But we believe the government is going to make a good faith attempt to administer this in a way that produces a result."

Survivors say it would have been nice to have had a formal apology from government as part of the package, but just the fact that the package is being put forward helps to officially recognize and validate the experiences of the survivors and help with the healing process.

Bertha Allen, this year's National Aboriginal Achievement Foundation Lifetime Achievement Award winner, agrees.

"At least they recognize that a lot of former students that went to residential schools have suffered a lot emotionally and physically and culturally and as a result of that you see a lot of them in the position they are in today."

The position they are in today often means the former students are living on welfare and other social programs, and one big flaw in the agreement is that it fails to protect against government clawbacks.

"And the AFN took on the job of writing to the provincial governments to try to obtain their buy-in to a plan to waive any clawback and to guarantee social program payments to survivors who were receiving compensation," said Brown. Though British Columbia had already agreed to this provision earlier in the Blackwater/Barney case, the other provinces and territories, and other ministries within the federal government, had not agree to this detail.

"Written into the agreement-in-principle and probably, I think it's the very last, right at the very end, is a statement that the federal government will seek those undertakings from the provinces and will seek it from the appropriate ministries of the federal government. That was added into the agreement at 10:30 Sunday night at our request, because we know it was an enormously important issue on the ground when the money actually starts to flow."



Artist—Forever
 Album—Something To Dream Of...
 Song—Full Circle
 Label—Independent
 Producer—Keith Dawson and Jamie Foulds

[radio's most active]

ABORIGINAL RADIO MOST ACTIVE LIST

ARTIST	TITLE	ALBUM
Mike Gouchie	Somethin' Bout A Bad Boy	Bad Boys & Angels
Donny Parenteau	The Great Unknown	Single Release
Shane Yellowbird	Beautiful Concept	Single Release
Slo-Mojo	Superman	Single Release
Crystal Shawanda	Maybe Someday	Cutting Room Floor
Les Shannacappo	From Dusk 'Til Dawn	Single Release
Just The Boys	Shotgun Rider	Shotgun Rider
Hank Horton	I've Told You Leona	Honky Tonk Heartache Blues
Don Constant	Northern Lights	Two Mending Hearts
Heritage	Designated Man	Evolution
Rayne DeLaronde	Damn Him For Messing With My Heart	Manitoba Aboriginal Artists 3
Northern Eagles	Great Spirit	Sunset 911/Across The Miles
Forever	One More Time	Something To Dream Of...
Ernest Monias	Good Time Charlie's Got The Blues	My Life In Song
Darren Geffre	I Am The One	Uncivilized
William Osbourne	It Ain't Been Easy	Single Release
Michael Jacobs	In The Blood	Sacred Nation
Gabby Taylor	You're The One	Single Release
D.L.O.	Northern Hillbilly	Single Release
Chris Beach	Maano	Maano

Forever maintains winning ways with second CD

When Forever released its first CD, *Welcome to Forever*, in 2002, it didn't take long for the band to get noticed. Their first single, *Here With Me*, turned Forever into the most played Atlantic Canada rock band on Atlantic Canada radio for three months running and earned the group an East Coast Music Award (ECMA) and a Music Industry Association of Nova Scotia (MIANS) Award.

It appears that *Something to Dream of...* will allow Forever to continue to build on the success they achieved with that first album. The new CD won the group their second ECMA and MIANS awards in the Aboriginal recording of the year category and earned them three nominations at this year's Canadian Aboriginal Music Awards in the best rock album, best group or duo and best music video categories.

The group's new album is dominated by love songs—some upbeat, some less so. Taken together, the 14 cuts on the CD paint a picture of a relationship gone very wrong. The album includes ballads along with hard-rocking cuts, and everything in between. There's even a Latin-inspired number—*Sloppy taco*—that, while highly listenable, seems to come at you from out of nowhere, breaking up the flow of the album a bit.

All in all, Forever's second CD should both please existing fans, and draw even more into the fold.

The five members of Forever all hail from Cape Breton, N.S. Vocalist Derek Johnson, keyboardist Stan Johnson and drummer Keith Dawson are from Eskasoni First Nation. Bernie Eagles, on guitar, is from Glace Bay, while Pete Christmas, on bass, is from Membertou First Nation.

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Windspeaker's Special Section Serving the Aboriginal People of Ontario

Province, MNO still battling over hunting

By GEORGE YOUNG
Birchbark Writer

OTTAWA

The Metis Nation of Ontario (MNO) is heading back into the courts again with the government of Ontario's Ministry of Natural Resources (MNR) over Metis hunting and fishing rights.

A number of MNO harvesters have been charged with hunting infractions dating back to the time before the MNO and the province signed an interim agreement on harvesting in July 2004.

An average delay of almost two years exists between the time of the alleged infractions and the date the charges were laid. So far, 10 MNO members have been charged, but charges against another dozen or so are pending.

The problems between the Metis organization and provincial government stem from the fact that the MNR does not recognize harvesting rights in all areas claimed as traditional hunting and fishing territory by the MNO. The department only recognizes harvesting rights in the area of the province north of Sudbury, with the French River acting as a divider between the provincially approved harvesting area and the area not covered under the interim

agreement.

Minister David Ramsay of the MNR said the province has offered to negotiate harvesting rights in areas south of Sudbury but the MNO has not cooperated. Ramsay believes the MNO wants the entire province as traditional harvesting territory.

MNO president Tony Belcourt maintains that the interim agreement signed between his organization and the province should include all areas claimed as traditional harvesting territory by the Metis. He said that this territory extends to the area around Lake Huron.

During negotiations regarding the interim agreement on harvesting the MNO defined its claimed territory, Belcourt said, but the MNR imposed a line north of Sudbury at the last moment after Ramsay promised there would be no line.

The dispute over harvesting territory between the MNO and the MNR centers on interpretation of the Powley decision, the landmark case that first recognized Metis harvesting rights.

Ramsay said the Powley decision states that harvesting rights are site specific. Belcourt doesn't disagree with that interpretation but claims more sites in Ontario than what the MNR recognizes.



Ontario's lieutenant-governor, James Bartleman, was at the University of Western Ontario in London on Nov. 8 to speak to students and faculty at the university's law school. Bartleman spoke to those gathered about modernizing the role of the lieutenant-governor and then answered questions from the audience. Since being sworn into office in 2002, Bartleman, a member of Mnjikaning First Nation, has used his position to try to reduce the stigma of mental illness, fight racism and discrimination and encourage young Aboriginal people.

NAN Legal Services and OPP sign youth diversion protocol

By GEORGE YOUNG
Birchbark Writer

THUNDER BAY

Aboriginal youth that commit minor crimes in the Nishnawbe Aski Nation Treaty area now have a better option than facing criminal charges and jail.

On Nov. 16 a youth pre-charge diversion protocol was signed between the Nishnawbe Aski Legal Services Corporation (NALSC) and the Ontario Provincial Police (OPP).

The purpose of the protocol is to better facilitate getting young offenders into the restorative justice program offered through NALSC, a stand-alone corporation that provides legal services such as legal aid, alternative justice and paralegal aid to members of the Nishnawbe Aski Nation (NAN).

Both the Crown and NALSC believed there was a need for a protocol and that it ought to be very broad and consist of

guidelines that give Crown attorneys enough direction to begin making referrals to the restorative justice program.

What the protocol does is set out the conditions and procedures by which NALSC and the OPP can share information when NALSC is dealing with Aboriginal youth that are eligible to take part in the extrajudicial measures referral program (EMRP) that makes up part of the restorative justice program. By going through the EMRP, youth that get in trouble with the law can avoid entering into the youth criminal justice system. No charges are laid, and no court appearances are required.

To be eligible for the EMRP option, the crime committed by the young person must be non-violent and they cannot have been found guilty of a previous offense.

The EMRP typically uses diversion or healing circle where a youth must face members of the

community and take responsibility for their actions against any possible victim of the crime. The circles also provide collective support for the victim.

"We organize a circle where the offender, the victim if any, and their supporters and community members who are involved in this sort of work would come together in a circle and the youth has to take responsibility for his



THUNDER BAY CHRONICLE JOURNAL

Nishnawbe Aski Legal Services Corporation (NALSC) restorative justice coordinator Derek Lyons, left, witnesses the signing of a youth pre-charge diversion protocol by NALSC board chairman Morris Wapoose, centre, and Al Dawson, Ontario Provincial Police chief superintendent and commander for the north east region.

or her actions and the youth has to agree to take the consequences that the circle participants mete

out to him," said Evelyn Baxter, executive director of NALSC. (See Alternative page 3.)

Communities working to provide for evacuees

By LAURA STEVENS
Birchbark Writer

OTTAWA

More than a month has passed since David Ramsay, Ontario's minister of Aboriginal Affairs, declared a medical emergency in Kashechewan First Nation and announced plans to evacuate about 1,000 of the community's 1,900 or so residents to nearby communities such as Ottawa, Sudbury, Cochrane, Timmins, Attawapiskat, Sault Ste. Marie, Peterborough and Moosonee.

The move came more than 10 days after routine testing showed elevated levels of E.coli in the community's water supply. This was only the latest problem with water quality on the First Nation, which has been under a boil water advisory since 2003 because the cloudiness of the water could mask the presence of bacteria.

According to Gary Lafontaine, executive director for the Odawa Friendship Centre, when the city of Ottawa caught wind of the fact that they were going to be receiving Kashechewan members, they contacted the Odawa centre to help bridge any cultural and language divides and to help meet the newcomer's social and service needs.

The Odawa centre formed committees to help ensure the people of Kashechewan received the food, education, clothing donations, help with translation and navigation and other services they needed. The centre received the first group of evacuees on Oct. 31, who arrived on a series of seven flights.

"Oct. 31 was one of the largest intakes that we had in one day," Lafontaine said. "That's the purpose of friendship centres and cities, it's to assist people who are coming from a rural setting into the city and try to make them feel welcome. We are putting our best foot forward."

The Wabano Centre for Aboriginal Health was set up in a community centre to conduct an initial medical assessment for the new arrivals. Lafontaine said in most cases, people

needed immediate medical attention and were taken to various hospitals in the Ottawa area.

The efforts of the Odawa centre received a nod of approval from Kashechewan Chief Leo Friday while the chief was attending a dinner hosted by the Metis Nation of Ontario on Nov. 17.

"The Chief made an announcement that he was very satisfied with the way the Odawa centre and the other agencies within the city of Ottawa were helping his people out," said Lafontaine. "He wants us to continue in that capacity and that's what we're doing."

Since the arrival of the evacuees, the Odawa centre's 32 staff members have been putting in 12-hour days, trying to not only help the people of Kashechewan who are temporarily calling Ottawa home, but also trying to continue with their regular duties as well.

Since it opened its doors in 1975, the non-profit Odawa centre has been working to serve the Aboriginal people in the Ottawa-Carleton region. The centre offers a total of 12 programs, including an Aboriginal Healthy Babies program, a Healing and Wellness program and an Aboriginal Family Support program. It also provides recreation programs, cultural awareness programs and support and information referral services.

"Like any friendship centre across Canada, our primary function is to improve the quality of life of Aboriginal people that are in and coming to this urban area," said Lafontaine.

He believes the people of Kashechewan were anxious to come to communities like Ottawa to escape, at least temporarily, from ongoing problems on the reserve which eventually became too much to bear. And the water quality problem that threw the community into the national spotlight was just the tip of the iceberg.

"The water issues, I believe, is sort of like the straw that broke camel's back,"

Lafontaine said. "It was just one more hardship that was piled on top of housing and health issues and it came to a head."

Now that information about the many problems faced by the people of Kashechewan have received so much media attention, Kashechewan Deputy Chief Rebecca Friday hopes the department of Indian Affairs and Northern Development (INAC) will speed up the process to address the problems.

"The secret is out now, so I hope they do learn their lessons and keep their promises," she said. "They have made promises before, which they can easily break again."

On Oct. 27, Indian Affairs Minister Andy Scott met with Kashechewan Chief Leo Friday and announced a deal that would see 50 new houses a year over 10 years built on a better site not far from the community's current site. But the deputy chief said she wants a 100 per cent guarantee that the community will be relocated.

"I'm not going to wait one year or two years down the road. I want it done now," Rebecca Friday insisted. "Right now, I'm not a hundred per cent that they will be looking at the new relocation of my community. They promised us 50 houses per year but I don't want them building in a place where it's already contaminated."

According to Rebecca Friday, approximately 107 community members have already been flown back to Kashechewan to

begin work to renovate their homes. The homes need to be heated so that the water pipes don't freeze.

Work is currently being done to "hammer down deals with Indian Affairs to make sure that the emergency housing repairs that were agreed on are moving ahead," said Charlie Angus, NDP MP for Timmins-James Bay.

"We want to get the commitments now for the long-term housing," Angus said. "We are really pleased that we managed to secure this deal and we believe that it is a very historic agreement, especially for communities on the west side of the James Bay that have just been left in squalor."

That doesn't mean, however, that Angus doesn't have any concerns about what the federal government has agreed to do for the people of Kashechewan. Like Rebecca Friday, he will be watching to see that the promises made are kept.

"As we see with every treaty and every government agreement ever signed with First Nations, the spirit of the agreement disappears very quickly once the ink is dry. Therefore, we need this commitment to be over 10 years. We need 50 houses a year for 10 years, in order to meet the basic needs of that community. I still maintain grave concerns that this government, once the spotlight fades on Kashechewan, will start to hem and haw about living up to those

commitments."

Angus is also concerned about something he's heard from a number of First Nations people he's met with—that they've been told additional money for improving conditions in Kashechewan will be found by diverting funds already set aside for infrastructure projects on other First Nations, many of which face the same problems with water quality, health and housing as Kashechewan.

"We don't know where they are hearing it from but I would imagine from INAC bureaucrats," Angus said. "The minister has assured me that is not the case."

Ministerial assurances aside, Angus sees this as normal day to day operations for INAC.

"This is how Indian Affairs plays itself out. We have the minister making the statements ... but what goes on behind the scenes and what the media and the rest of Canada never sees is the continual bullying tactics and the nickel and dimming that happens at the regional offices of Indian Affairs," Angus said.

"In Kashechewan what had happened, because of the underfunding by INAC year after year, the community had gone into heavy levels of debt, basically trying to maintain an infrastructure that was beyond repair. Therefore, the real issue for First Nation planning is to ensure that we are not doing the Band-Aid solutions but that we are taking long-term approaches to communities."

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Youth learn from veterans during spiritual journey

By PAUL BARNSELY
Birchbark Writer

BENY-SUR-MER, France

A group of 14 Aboriginal youth were recently given the opportunity of a lifetime when they were selected to travel to Europe as part of the Aboriginal Spiritual Journey.

The journey took place from Oct. 28 to Nov. to give Aboriginal veterans a chance to return to the places where they had fought during the Second World War to pay their final respects to fallen comrades. The trip also included a spiritual ceremony conducted by Aboriginal spiritual leaders to call home the spirits of Aboriginal soldiers who died and were buried in these foreign lands.

The young people were included in the journey as a way to pass the stories and experiences of the veterans on to a new generation. Their role was to witness the journey, listen to the stories, visit the sites of battle and then share what they'd seen and learned with other youth upon their

return to Canada. The participants were chosen through an essay competition in which they were asked to explain why it's important for Aboriginal youth to remember and honor the sacrifices and achievements of Aboriginal soldiers.

During their time in Europe, the youth took part in a number of ceremonies, including the unveiling of a monument to *In Flanders Fields* author John McCrae, and visited cemeteries historic battle sites at Ypres, Vimy Ridge, Dieppe, Passchendaele, St. Julien and Beny-Sur-Mer. They also had a private meeting with Canada's new Governor General Michaëlle Jean and "an instant bond" was formed.

Elder Mary Wuttunnee was present at the Oct. 29 meeting of Jean and the 14 young people selected to make the journey to Belgium and France. She also gave the opening prayer for the meeting, which was not open to the media.

The governor general and the veterans and youth were given



PAUL BARNSELY

Canadian Gov. Gen. Michaëlle Jean shares a moment with Aboriginal Spiritual Journey youth participant Dakota Brant during a walk along Juno Beach. The governor general spent two days with the youth, veterans and Aboriginal spiritual leaders who travelled to Belgium and France to remember Aboriginal soldiers who died in the First and Second World Wars and to call their spirits home.

a tour of the Juno Beach Centre, a Canadian owned and operated museum overlooking the site where Canadian troops came ashore

on D-Day, June 6, 1944 in what was the beginning of the end of the Nazi occupation of France and, eventually, the Second World War. The next day, an Inuksuk was unveiled just outside the museum.

Afterwards, as the media gathered awaited them, the governor general and the youth walked down to the beach and posed for a group photo. Along the way they talked and laughed.

"She just told them that she was very proud of them. She said, 'I'm so proud of you and we'll do everything to help the youth of Canada.' The Aboriginal youth, because that's who was there," Wuttunnee said later during an interview on Juno Beach.

The Elder from Saskatchewan's Red Pheasant First Nation said the new governor general is very approachable.

"Right away you feel that you're welcome. You feel as if

she's your aunt or your sister or something. That's the first time I've felt like that about a dignitary," she said. "It's a very good day and I'm sure the Aboriginal youth will go away from here with great pride."

Three of the 14 youth that took part in the Aboriginal Spiritual Journey are from Ontario—Dae Fawn Assinewe from Sagamok Anishnawbek First Nation, Dakota Brant from Bay of Quinte Mohawk First Nations and Ryan McBride from Brampton, the youth representative for the Credit River Metis Council.

Throughout the Aboriginal Spiritual Journey, the youth involved captures their thoughts and experiences in a blog, or online journal, set up on the Veterans Affairs Web site. To read their firsthand accounts of the journey, go to <http://www.vac-acc.gc.ca/general/sub.cfm?source=feature/abspirit/youth>.

Alternative provided for young offenders

(Continued from page 1.)

"It could be anything from apologizing to the victim, to fixing damages, working off the cost of what he or she has done or community service work. You name it," said Evelyn Baxter.

"The communities are generally pretty imaginative when they come up with how these young people should take responsibility for what they have done."

Baxter said that in this way youth offenders learn their actions have consequences and that their behavior, if it is unacceptable, affects the community as a whole.

"In our experience we are finding that it (EMRP) is a very effective way to deal with both youth and adults in a traditional

or culturally appropriate manner."

One of the problems with the Canadian system, Baxter explained, is that court only sits once every three months in many NAN communities and by the time any sentence is handed out so much time has passed that the link between action and consequence has lost its relevance.

"The Euro-Canadian system doesn't really have a lot of meaning for the NAN community," she said.

For more information about the Nishnawbe Aski Legal Services Corporation and the services it provides, visit the organization's Web site at www.nanlegal.on.ca.

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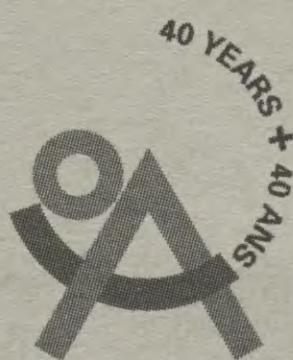
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Partnership bringing more training to the North

By **CHERYL PETTEN**
Birchbark Writer

SUDBURY

The provincial and federal governments are joining forces with Union Gas and six northern colleges to increase access to training in the trades for people living in the north.

The project, designed to redress the shortage of skilled tradespeople in Northern Ontario, will provide funding for development of new training programs and infrastructure at College Boreal, Sault College, Canadore College, Confederation College, Cambrian College and Northern College.

In total, \$8.5 million has been dedicated to the partnership, with \$1.7 million coming from FedNor, the federal initiative aimed at promoting economic growth, diversification and job creation in northern Ontario and to support northern communities in their attempts to become sustainable and self-reliant. FedNor's contribution is the first funding allocation under the new FedNor Youth Retention Strategy, designed to create more opportunities for youth to study and work in Northern Ontario.

The province is kicking in just under \$1.9 million through the Northern Ontario Heritage Fund Corporation,

which shares a similar mandate to that of FedNor. The project is the first to be funded under the Northern Ontario Heritage Fund's Emerging Technology Program, aimed at encouraging public and private sector organizations to develop new technologies that will contribute to future prosperity in the north.

Union Gas is contributing \$1.3 million to the project, while the six colleges are investing a total of \$3 million. The balance of the money committed to the initiative is coming from a number of local partners.

Union Gas, the lead partner in this initiative, spearheaded the project as a way to encourage young people living in Northern Ontario to pursue careers in the trades and within the energy sector.

"As a business that operates in Northern Ontario, we know it is important to nurture and develop home grown talent to serve the needs of business and industry now, and in the future," Union Gas president Greg Ebel said of the company's involvement in the project.

The partnership will provide \$400,000 to Northern College in Timmins, to be used for the college's Opportunity North project, designed to build and sustain an Aboriginal and northern workforce in the mining, forestry,

telecommunications, energy and environment sectors. One of the local partners in the project is the Mushkegowuk Tribal Council, and youth from the council's member communities will be among the 40 students that will take part in the program.

The \$1.3 million allocated to Confederation College in Thunder Bay will be used to implement the Knowledge Network project, which has as its goal the development of a competitive workforce in the north. The first phase of the two-phase project will be Energy Connections, which will work to provide support programs and access to technology-based education for northern youth to ready them for employment in the energy sector.

Through Energy Connections, students will start benefiting from the program in Grade 7 and those benefits will continue through to the end of Grade 12 and then on into workplace training or programs at the college. Among the local partners in the Energy Connections project are Fort Williams First Nations, Matawa First Nations, Hydro One, Weyerhaeuser, Lakehead Public Schools and the Thunder Bay Catholic District School Board.

College Boreal in Sudbury will receive \$3.7 million

through the initiative which will be used to build a new 20,000 square foot facility specifically for trades training. The space will include workshops for the college's welder fabrication and heavy equipment mechanic programs and will allow the college to expand its current one-year certificate programs in the two courses into two-year diploma programs.

Cambrian College in Sudbury will use the \$1 million it will receive through the partnership to develop its Learning Opportunities for Youth initiative, designed to improve educational and career success for people across the northeastern part of the province. Under the initiative, high school students in the area will be able to complete college-level programs through distance learning while still attending high school.

The aim of Learning Opportunities for Youth is to provide students, especially those at risk of not completing their secondary school education, with opportunities for hands-on learning and to support them through mentoring programs. The project will also provide them with opportunities for accessing training without having to leave their home communities. The courses that will be delivered through the

program will focus on preparing students for careers in skilled trades, health sciences, hospitality and science and technology, areas where shortages of skilled workers are currently being experienced or are expected in the future.

At Canadore College in North Bay, the money allocated through the partnership—just under \$1 million—will be used to build an electrical and plumbing laboratory at the college's Commerce Court campus, which will provide space to train up to 25 students in basic electrical, plumbing and welding programs.

The Near North School Board is also investing in the project, which will allow the college to provide welding courses at Parry Sound high school and Mattawa high school, providing students with the skills they'll need to find employment with local businesses.

Sault College in Sault Ste. Marie will receive just over \$1 million that will be used to develop a new Wind Energy Training Centre and to support the college's Wind Energy Training program. The centre will include a fully operational pilot scale wind turbine and an electromechanical instrumentation lab and should be up and running by the fall of 2007.



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Canada

Why are they wearing the headdress?

By now everyone has probably seen those annoying Lakota arthritis pain relief formula commercials that always seem to be popping up on television. If you haven't, you're either blind or don't own a television. They are so prevalent that you kind of get the impression that nobody quite knows pain like a Lakota. It's probably all that bareback horse riding they do. (If that were the case, it should probably be an ointment instead of a pill).

I think it was only last year that the ubiquitous face of Floyd "Red Crow" Westerman was on virtually every television screen urging people to try this herbal concoction named after his people, an American Plains Indian nation made popular by the *Dances With Wolves* movie. I once counted the identical commercial broadcast on one



THE URBANE INDIAN

Drew Hayden Taylor

single television channel four times in one half-hour. Once, the same commercial ran twice in the same commercial block. No wonder Floyd's back must hurt. It's all the money he's carrying in his back pocket from the residuals he makes every time the commercial runs. My heart soars like his bank account.

It wasn't long before I, a loyal and devoted Native Canadian (Ojibway for those who like details), was sick of seeing Floyd's wise and handsome face. It was

nothing personal. It was just that I was Indian'd out. I needed relief from the pain caused by the repeated viewing of the commercial. Luckily, like a pain in the neck, they went away. For awhile.

But like a migraine, commercials for the product line are now back, with a vengeance. No sign of Floyd anymore. Instead, we are presented with a cross cut of Canadians going about their middle class White lifestyle, all wearing what appears to be an eagle war bonnet. There

are scenes of people fishing, shopping, delivering mail, and all sorts of other Lakota-related activities. I'm not sure, but I think I saw an astronaut wearing one. (Those bonnets would be so useful in space.) One scene had a man playing with a dog. I half expected to see the dog wearing one. I call these commercials the "Dances with War Bonnets" series.

It makes me ponder a number of different questions. First of all, why do the Lakota and only the Lakota corner the market on pain relief? I know several Ojibways, a couple Iroquois and a handful of Crees that get headaches and booboos too? Yet they aren't hocking some secret and special cure, other than aspirin or Tylenol. Let's widen the possibilities. For instance, get Gordon Tootoosis up there selling Cree herbal medicine. Imagine

him saying "Hi, I'm Gordon Tootoosis and I stubbed my toe the other day. Nothing helped me better than CREE! It's good for what ails you. But be careful, its concentrated and powerful stuff. Just a little CREE will do you. Warning—Keep away from children. May make you drowsy."

But in reference to the Lakota commercials running now, I would like to point out that the models in the commercial are obviously White. Shouldn't it be showing the Lakotas in their natural arthritic habitat instead, going about their usual everyday pain inducing lives, to promote the effectiveness of the product? I think there should be shots of Lakotas, all wearing war bonnets, of course, making Kraft dinner, hitchhiking into town, playing pool, peeing... regular Native stuff like that.

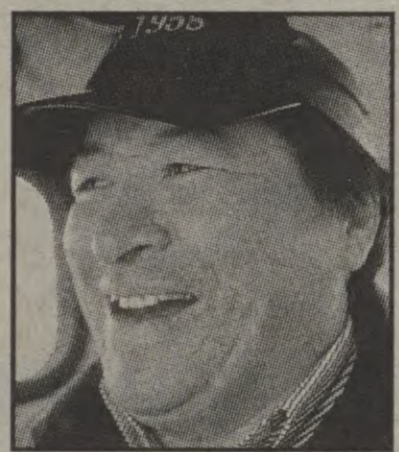
(see Lakota page 21.)

Arctic Christmas: The then and now

In the days before the pace of Arctic life quickened beyond all control, the Christmas season in Inuit communities was very short, very specific, and intensely memorable. This was an age when the passage of time seemed to be less hurried; not harassed by computers, Internet, e-mail, microwavable instant food, or remote-manipulating dozens of channels on cable TV. Furthermore, there was never the prospect of a federal election during Christmas.

Back then, the lack of material possessions in the communities and among the people was not in any way a hindrance to the celebration of Christmas. It was a blessing uncluttered by "stuff," of which there is so much today! A defining memory of the season in that past age is of genuine, spontaneous, unregimented JOY! Quviasuvvik, The Happy Time, was an occasion when the people and the community were uniquely One.

The atmosphere at the midnight church service on Christmas Eve was filled with a



NASIVVIK Zebedee Nungak

solemn joy shared by all the people, young and old, Inuk and Qallunaaq. Absolutely everybody came to this event. Children behaved properly, sitting quietly beside their parents. Kids dozed off to sleep on their mothers' backs, or on the floor. In the religious celebration, people's hearts seemed to beat close to that event 2,000 years ago, which was the cause of it all.

The Qallunaat (White People) living in Inuit settlements were generally fur traders, missionaries or policemen. They would lay out a feast of beans, biscuits and tea, a royal feed good enough eaten once a year by the people then. The lack of variety in the menu of the Christmas feast never

mattered. People old enough to remember bean feasts speak of them with nostalgia more affectionate than they express for today's great spreads of every imaginable food.

One of the main events was the dog team race, where the racers jockeyed to demonstrate their prowess as dog team handlers in a celebratory setting. Of course, the 100-pound sack of flour offered as first prize added to the competitive spirit, although this was not the sole incentive. The name of the winner of the race would be known, and talked about, far and wide, that year. A positively enhanced reputation was no less valued than the bag of flour.

Then there were the running

races, the tugs of war, races under the seal net, and joyous scrambles for then-rare sweets and candy. At the dances, most participants wore sealskin kamiks, and the button accordion was played without amplification. Whoops of joy were spontaneously expressed here and there as many otherwise normal and respectable people pleasantly surprised others by demonstrating some inimitable jerks and fancies in dance.

After the celebrations were over, Inuit would travel back to their various traditional living areas, and immediately continue to eke out a living from the land and sea. There was no room in life then for any lingering celebrations.

Nowadays, Christmas season celebrations take up a jam-packed period of 10 days or more. Furthermore, this period is preceded by a long lead-in time stretched beyond the bounds of healthy, eager expectation. Since the quickening of the rhythms of life, modern distractions seem determined to dilute the joy of

Christmas Day.

These days, stores start to display Christmas season things sometime in November. Christmas music is everywhere for a full month before the Day itself. The "commercialization" jingles of Christmas are unavoidably evident for so long before the Day itself, it's a wonder collective "Christmas Fatigue" does not creep in. All this can be described as a "Christmassy too soon" whirlwind. The Arctic has not been spared of it.

Not having enough money is now a standard item of anxiety way before Christmas. This anxiety is totally foreign to Inuit regard of Christmas, and is one of the symptoms of having been nominally "civilized". Back then, money was practically unheard of, and prizes awarded in races and contests were likely to be something to eat, something to wear, or something to smoke. Now, prizes are either money or expensive trinkets; certainly not useless, but maybe not as appreciated.

(see Merry Christmas page 22.)

NEED MORE COPIES OF THE 2006 ABORIGINAL HISTORY POSTER?

Thanks to the generosity of Scotiabank, one poster was included in every copy of the December issue of *Windspeaker*. Unfortunately, it was not possible to send calendars with *Windspeaker* without folding. So this is your chance to get a nice clean calendar for your office, home, or for a gift.

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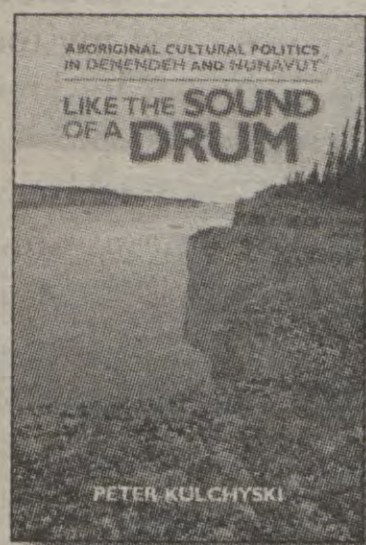
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Book celebrates Adams

By Laura Stevens
Windspeaker Staff Writer

SASKATOON

The Gabriel Dumont Institute of Native Studies and Applied Research (GDI) is publishing a new book that will examine the life and contributions of the late Howard Adams.

Howard Adams: OTAPAWY! The Life of a Métis Leader in His Own Words combines Adams' own writings with the writings of others, who comment on Adams and the impact he has had on the Métis community.

Adams, who passed away in 2001, was a highly respected Métis leader, academic, educator, writer and activist. His published works include *The Education of Canadians, 1800-1867; The Roots Of Separatism; Prison Of Grass: Canada From The Native Point Of View; and A Tortured People: The Politics Of Colonization.*

Adams earned a bachelor of arts in sociology from the University of British Columbia and a PhD in history from the University of California at Berkeley. He spent more than a decade teaching at the University of Saskatchewan and was a professor emeritus at the University of California at Davis and a member of the adjunct faculty of the University of Alberta's graduate program in First Nations education.

According to Darren Prefontaine, curriculum developer with GDI's publishing department, a lot of people throughout society, both Aboriginal and non-Aboriginal, have an interest in Adams and what he had to say. He described Adams as one of those figures from the 1960s that really touched a raw nerve in Canadian society.

"He has a very important place in our collective history," said Prefontaine. "Canadians for generations quietly swept aside the racism that was forced upon Aboriginal peoples and Adams broke that up and brought Aboriginal issues to the forefront. He provided all sorts of theory related to the colonization of Aboriginal peoples."

GDI has been around since the early 1980s, but didn't start producing resources until 1985. Since then they have produced

more than 80 books, videos and CD-ROMs.

"We are really a cultural resource producer that relates to Métis history and culture," said Prefontaine. "Our mission is to produce and promote education programs as well as produce resources that both Métis and non-Métis can use. Our ultimate goal is to train Métis people towards becoming self-sustaining and to work with a larger community to promote Métis values and culture."

Prefontaine said Adams had been working on an autobiography and a fictional account of his life that were never completed. Hartmut Lutz, Donna Heimbecker and Murray Hamilton, who worked as editors on the project, got together with Adams' widow, Margaret, and compiled *OTAPAWY!* using his partial manuscripts as their starting point. They asked various other academics and community members who knew Adams to contribute articles about him and his impact on Métis identity.

Murray Hamilton, program coordinator for GDI's Saskatchewan Urban Native Teacher Education Program at the University of Saskatchewan, is one of those contributors. He said he wanted to take part in the project because Adams made Métis people feel proud of who they are.

"He made us think critically about what was the relationship between Métis and broader society and that's probably the biggest reason why I involved myself in this book," said Hamilton.

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Do you know a certified Aboriginal coach who is making a difference in your community?

Nominate an outstanding Coach!
To be eligible, a coach must meet the following criteria:

- Must be of Aboriginal descent
- Must be Certified through the National Coaching Certification Program (NCCP)
- Must be a non-paid coach
- Nominations must be for an individual actively coaching in the 2005 calendar year.
- Must submit a completed nomination form on or before the deadline of January 16, 2006.

The Aboriginal Sport Circle, Canada's national voice for Aboriginal sport, annually recognizes the achievements of gifted Aboriginal athletes and coaches.

For more information on the Aboriginal Coaching Awards and The Tom Longboat Awards, contact the Aboriginal Sport Circle
Phone: 1-866-938-1176

www.aboriginalsportcircle.ca

Violent death

(Continued from page 10.)

The committee also urged action on another emerging issue.

"The committee is concerned that Aboriginal women are far more likely to experience a violent death than other Canadian women," the report stated.

It recommended that Canada "should gather accurate statistical data throughout the country on violence against Aboriginal women, fully address the root causes of this phenomenon,

including the economic and social marginalization of Aboriginal women, and ensure their effective access to the justice system. The state party should also ensure that prompt and adequate response is provided by the police in such cases, through training and regulations."

The committee set Oct. 31, 2010 as the date for the submission of Canada's next report under the covenant.

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WATER

Aboriginal peoples responsible for stewardship

By Avery Ascher
Windspeaker Contributor

WINNIPEG

The clock is ticking for the world's water resources, and Aboriginal people must start working harder to protect them. This was the key message delivered at the Water for Life Conference held in Winnipeg Oct. 19 and 20.

Water for Life was hosted by the Southern Chiefs' Organization (SCO), which represents 36 southern Manitoba First Nations.

Though Aboriginal title to water has yet to be recognized by governments in Canada, Chris Henderson, SCO Southern Grand Chief, said that water is nevertheless emerging as an issue so critical that it demands co-operation on all sides.

"We do have to all work together to honor the traditional teachings of respect for water," Henderson said. "That's why we took it upon ourselves to organize this forum, to share concerns, issues and solutions."

The range of speakers over the two days demonstrated how water issues cross political, scientific, traditional and economic boundaries.

On the political side, for example, Professor Thora Hermann from the University of Montreal talked about the Ralco Hydroelectric project in southern Chile. This project has become a case study in hydropower, Indigenous peoples' rights (the Mapuche Pecheunche) and local empowerment.

Merrell-Ann Phare of the Centre for Indigenous Environmental Resources talked about national and international law relating to Indigenous water rights. "Regardless of what the law says, rights come from the connection to traditional territories," Phare said. "That includes the inherent right to govern water according to your nation's traditional laws."

Phare went on to say that, "Regarding Indigenous water rights in Canada, there has never been a case in the Supreme Court of Canada that has confirmed or denied the existence of water rights," Phare said. Peigi Wilson of the Assembly of First Nations followed with a look at transboundary water issues. She noted, for example, how First Nations peoples are continuing to mount strong challenges to proposed bulk water exports from the Great Lakes.

Using science as the starting point for his discussion of water, Al Kristofferson of the Lake Winnipeg Research Consortium

described how this non-profit multi-disciplinary organization came together to address the increasing pollution of Manitoba's 'great lake.'

Kathy Bird of Matootoo Lake Medicine Lodge in Manitoba shared her personal experiences in reconnecting with ceremonies, such as those celebrated when waters open in the spring. She also noted that water is in itself a medicine that serves as the foundation for preparing other traditional medicines.

Activism on water issues was addressed by a couple of speakers, Anil Naidoo with the Council of Canadians, and David Danyluk with Save Our Seine.

Naidoo, who heads the Council of Canadians' Blue Planet Project, zeroed in on how water has been appropriated by several huge transnational corporations to generate profit for their shareholders. Blue Planet is

presently working toward getting the United Nations to ratify an International Treaty on the Right to Water, aimed at formalizing the right of every person on earth to clean and affordable water.

Save Our Seine is a feisty grassroots organization that has made tremendous gains in cleaning up and preserving large stretches of the Seine River and its riparian zones in Winnipeg.

Renowned scientist and environmental activist David Suzuki headlined the banquet dinner on Oct. 19. His impassioned speech did not disappoint those in the packed room.

"The human brain invented the idea of a future. We're the only animals to realize we could shape the future by what we do today," Suzuki said.

"Why is it we're turning our backs? Why are we no longer using our brains to look ahead

and avert damage?" he asked.

Point by point, he built a case on how humans and their institutions, such as media, have given us only fractured pieces and incomplete understandings of the massive environmental crisis we face.

He referenced, for example, the 1992 World Scientists' Warning to Humanity, a document drafted by Nobel Prize winners and other leading researchers. With phrases like "collision course", "irreversible damage" and "unable to sustain life in the manner that we know," this document should have been the wake-up call to end all wake-up calls, Suzuki said.

But what was the response of the media.

"CBC didn't report it. *The Globe and Mail* didn't report it. None of the major TV networks reported it. The *New York Times* and *Washington Post* decided it was not newsworthy. What do the media

think is important? O.J. Simpson. Bill Clinton. Yet when half of Nobel Prize winners say we have to act now, it's not newsworthy."

He came down particularly hard on the economics of our consumer society, calling economics "a set of values posing as science."

"The ecological footprint of Canadians is bigger than the land can support," he continued. "It's suicidal to talk about the need for growth."

Overall, the Water for Life conference encouraged Aboriginal people to take stock of their traditional role of stewards of the environment, and to wholeheartedly recommit to that role.

"We need to act now while we have the chance. Some countries would live and die and fight for water," said Manitoba Métis Federation President David Chartrand.

Respect underlies all water teachings

By Avery Ascher
Windspeaker Contributor

WINNIPEG

Respect for water, and honoring the spirit of water before using it, are the fundamental principles underlying all traditional water teachings, participants at the Water for Life conference in Winnipeg heard.

Kathy Bird, a traditional teacher with Matootoo Lake Medicine Lodge, said she first encountered ideas about the sacredness of water early in life when the Elders told children, "Never pee in the water." While she did not fully understand the significance then, things really came into focus once she entered the Midewin Lodge and began receiving teachings from the grandmothers at Roseau River, Man.

Bird received the name she needed to work with water from a traditional teacher following a fast. Her Anishnabe name means "down to the earth comes the cloud, or mist." Today she works with traditional medicines, helping and learning from other healers.

Water, Bird said, is not only what gives all traditional medicines their potency: it is a medicine in itself.

"I'm so grateful for those teachings. This is the medicine that brings them all together, whether it's something we drink, wash with or make eye drops with," she explained.

Women have always been the caretakers of water in traditional

"They'll have 10 cups of coffee, or tea or pop. They'll say they're very thirsty, then reach for pop, coffee or tea. I'm amazed how many people don't drink that natural medicine."

—Kathy Bird, on drinking water

cultures because of their integral connections to Mother Earth, Bird said.

"The Earth gives life - food, medicine, clothing and shelter. She gives life forth, and because we give life forth we are connected to her in that way."

The amniotic fluid cushioning babies in the womb is just one of the deep and ancient connections women have with water. "There are specific teachings on grandmother moon and her responsibility, and how she can move the waters and the tides," Bird added.

More and more, younger Aboriginal women are starting to learn such teachings, Bird said, describing a ceremony the grandmothers at Roseau River perform when lakes and rivers open in the spring.

While it's the grandmothers that lead the ceremony, women of all ages participate. The grandmothers prepare four squares of cloth: green, red, yellow and brown. The four colors represent spring and rebirth, blooming and growth, preparing to sleep and going back to sleep.

The grandmothers each take a small amount of tobacco from a bowl that's passed around, put prayers into the tobacco and place

it in each piece of cloth, which are tied into bundles and placed in the lake or river. An offering and prayer to the spirit in the water is made, asking the spirit to be strong for the people that need help.

"You always talk to the spirits around and in water to do the work that you need," Bird explained.

Working with traditional healers and sick people, she said, has opened her eyes to how little water people drink. "They'll have 10 cups of coffee, or tea or pop. They'll say they're very thirsty, then reach for pop, coffee or tea. I'm amazed how many people don't drink that natural medicine."

"I really believe we get a lot of sicknesses because of that. We're not drinking enough water to flush out our systems. So I encourage people, instead of pop buy a bottle of water."

Commercially bottled water, however, brings in its own set of issues, Bird acknowledged during the question and answer period after her presentation.

One such issue raised was the commodification of a substance that is essential to all life. Bottled water is now a multi-billion-dollar-a-year business around the globe, and increasing numbers of these water entrepreneurs are

Aboriginal, either individually or at the band level.

Elders foresaw this issue of buying and selling water a long time ago, Bird said.

"I remember my auntie and granny saying, 'Who can own the water? Some day this will come back on us.'"

Related to this is the use of plastic in the bottled water industry. Plastic is viewed as inherently unhealthy by traditional healers, Bird said, noting that when she and other healers prepare medicines, it is placed in paper bags. Further, there is the huge amount of plastic garbage created through buying and consuming bottled water.

Another question related to climate change, and the effect of global warming on water sources. "Is there anything in the traditional teachings that deals with that?" one participant asked.

"I believe that if we had maintained the teachings of respect and honoring the Earth, we would not have to worry about these things," Bird answered.

With all the work that needs to be done to protect water, Bird is excited and energized by how young Aboriginal women are starting to reclaim the teachings. "I believe the things we're doing through our ceremonies, for example the coming into womanhood with girls, these girls will share these teachings with their families."

All these teachings are bound up with the concept of natural processes and laws, and the heavy price humans and our Earth pay when such laws are not obeyed.

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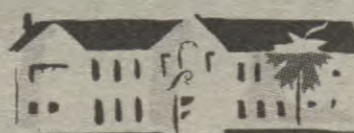


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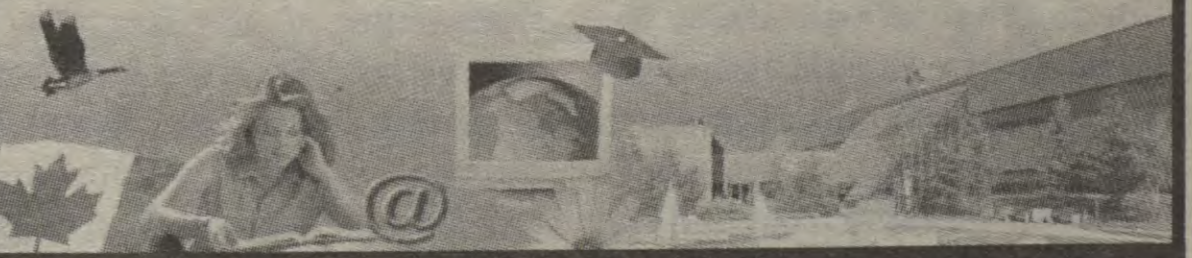
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Youth contribute to success of water monitoring projects

By Avery Ascher
Windspeaker Contributor

BLACK RIVER, Man.

Students are key allies in two projects that monitor the natural environment at Black River First Nation, Brian Kotak said. He was reporting at the Water for Life conference held in Winnipeg Oct. 19 and 20 about the environmental work done in his department in the community.

Black River is located about 135 km northeast of Winnipeg along the east shore of Lake Winnipeg. One of the first projects undertaken was an enhancement project for walleye and sauger spawning beds in the Black and O'Hanly rivers running through the community. In 2002, 15 Black River First Nation students washed and moved several tonnes of rock and boulders by hand and wheelbarrow from a nearby quarry to help create a spawning riffle in the Black River. The project won a Spirit of the Earth Award sponsored by Manitoba Hydro in 2003.

A current water quality monitoring project is aimed at understanding how forest fires, logging and features of the area's watersheds interact to influence water quality.

Altogether, 24 creeks, streams and rivers are being studied.

High school students from Powerview, Wanipigow and Lac du Bonnet have been front-and-centre in the work. Wearing hip waders and armed with a range of equipment, they've been out several times measuring and recording rates of flow, water pH and other key indicators.

Ultimately, Kotak said, the project will yield tools for forest company Tembec to plan its forest management activities in the area. Sponsors, including Tembec, have donated the measuring equipment.

Tembec also opened up its logging records of the last 50 years and is making its geographic information system (GIS) available to help with analysis.

A climate change study involves the same three schools. Study plots have been set up in different-aged jack pine, aspen and black spruce stands located within the Manitoba Model Forest. The objective is to see how climate change will affect the boreal forest. Several indicators within the broad areas of weather, soils, vegetation and small mammals are being measured and recorded.

Students have collected about four data sets to date, Kotak said. "It's a real technical exercise using current scientific protocols. For

example, they use an increment borer to age trees, soil pH and temperature meters, and a clinometer to estimate the height of the trees."

Data collected by the students is now being rolled into a national environmental monitoring network administered by Environment Canada. The climate change project has also produced two educational CDs for elementary and middle years students. It won a Spirit of the Earth Award for 2005.

Team building on the projects began about three years ago, Kotak said, with outside expertise brought in where needed. Proposal writers, scientists, information technology support, installation of wireless communications in the band office and satellite-based high speed Internet got things off the ground. Partners Manitoba Hydro, Tembec, INAC and the Manitoba Model Forest have since joined.

Following his presentation at the Water for Life conference, Kotak opened up the floor to feedback and questions. One comment related to interpretation of data: "If the community does have ownership of the data, then I'd like to see youth empowered and trained to do data interpretation," the participant said.

Another participant noted that most of the students involved to date have been boys, and there was a need to get more girls interested in the projects.

Another comment related to involvement of large companies, such as Manitoba Hydro. It was noted that First Nations have had negative experiences with such companies in the past. The issue raised related to overcoming the psychological hurdle of working with such companies.

In a similar vein, another participant asked, "What is the underlying motive for sponsoring the projects?"

While acknowledging that negatives from the past do linger with new initiatives, Kotak went on to say, "We're not here to kill the companies, but to help them improve their environmental performance."

He explained that Black River had "an environmental vision that fits into the community master plan," Kotak said. "Economic development has to occur at the same time as environmental protection. All projects must have educational and environmental monitoring components as a cornerstone," he added.

Water for Life was sponsored by the Southern Chiefs' Organization representing 36 First Nations in southern Manitoba.

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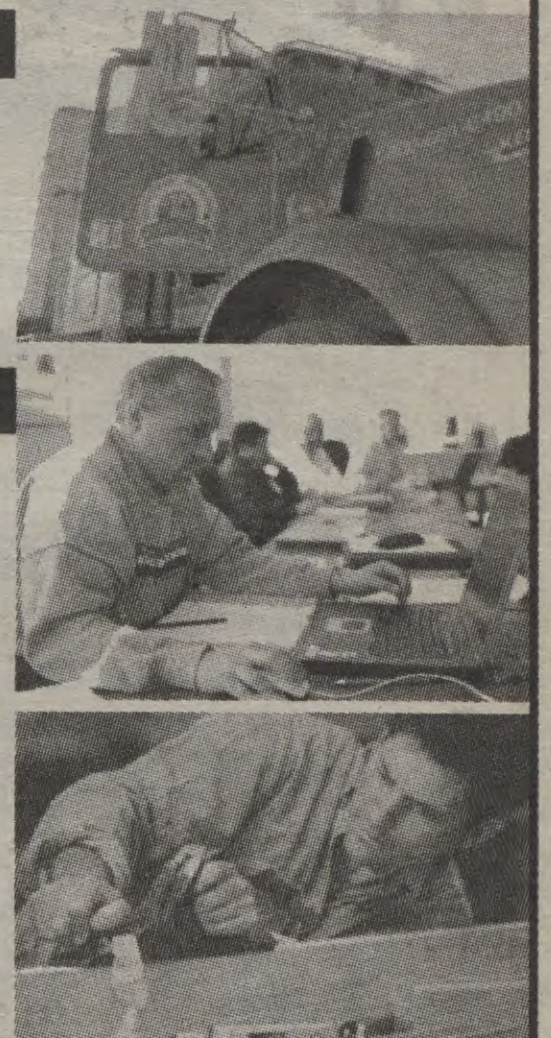
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Video games used as language teaching tool

By Cheryl Petten
Windspeaker Staff Writer

CALGARY

Researchers from the University of Calgary's Digital

Media Laboratory are teaming up with Red Crow College to create a video game designed to teach the Blackfoot language to Blackfoot youth.

The goal of the I'Powahsin Project, which gets its name from

the Blackfoot word for 'speak', is to create a game that reflects Blackfoot culture, is inhabited by Blackfoot characters and requires the player to learn the Blackfoot language in order to play and win the game.

Dr. Jim Parker, a professor of computer science at the University of Calgary who works in the Digital Media Laboratory, came up with the idea for the I'Powahsin Project when he realized there was a dearth of Native characters in video games, even though there were probably plenty of Native stories that would translate well into games.

Parker talked to some people in the Native community about his idea and it soon became clear that creating a Native-themed game could accomplish much more than just providing entertainment. With input from Elders and other members of the Native group represented in the game, it could also help preserve Native culture and language.

When he took his game idea to a group of Blackfoot people in southern Alberta, they were a little hesitant, at first, to support a project that would encourage children to spend more time playing video games, Parker said. But by the end of his presentation, that hesitancy was replaced by excitement.

"Because what we're doing here is using something that the kids do anyhow, but we're incorporating a lot of stuff that the Elders would like to see. And so usually we can convince people that this is not such a bad thing," he said.

Part of what makes the game a good tool for teaching language is that learning the language isn't the focus of the game, it's just part of what has to happen to win the game.

"They have to learn the language so that they can accomplish other things, and if you do it properly it's integrated into the game seamlessly," Parker said.

"Games are about learning, always. Video games are all about learning the rules to the game and how to get to the next level. And when someone has finished the game, it's because they've learned all that game can teach them. Usually those things are trivial things, they're not important. But in this case, one of the things that they'll come away with is the knowledge of their language and that is a part of the game play."

The story for the game sees a young Blackfoot man setting out with his best friend on a quest. In order to marry the woman he loves, he must improve his standing in the eyes of the woman's father by launching a horse raid against the Crow.

Throughout the game, the player will be given information and instruction in Blackfoot. Each time he or she demonstrates that they understand the words they will receive points. Each time they fail to demonstrate comprehension or if they need the words translated, they will lose points.

"It's an amalgam of a collection of war stories to make it fairly

typical of the kind of Blackfoot war story that might be historically passed down," Parker said. "So it's not any particular one. It is made by some of the people at Red Crow to be typical."

The goal of the project all along, Parker stressed, was to have as many of the components of the game provided by the Native group being represented in the game.

"You have to have a look and feel of a game that is indicating its origins," he said. My goal from the very beginning was to have Native musicians and Native artists working on this so that the look of the game, the sound of the game, was very much what they felt comfortable with."

Parker hopes the level of involvement of Native people in the project will be reflected in the game and will allow the Native children playing the game to take ownership of it.

"I want them to see their faces in the game rather than Japanese and European and other folks," Parker said. "I want them to see their culture, their faces, their Elders, their parents."

The game is being designed to be played on a Gameboy game system. The technology needed to create the game is pretty much in place. The next step is to go to Red Crow College to record the Blackfoot speakers for the audio of the game. Parker hopes that will be completed by the end of January.

Once the audio portion is completed, Parker and the rest of the team working on the project will create a five to 10 minute demo of the game to give people an idea of what the final game will look like. That demo will be available for download on the Digital Media Laboratory's Web site (www.ucalgary.ca/~jparker.I'powahsin/index.html). It will also give Parker something concrete to show in his quest for the funding needed to be able to complete the game.

The completed game, in turn, will help Parker attract funding for an even more ambitious project, Turtle Island, Parker's vision for a multi-player online role playing game that will simulate North American Aboriginal cultures as they existed a thousand years ago. Like the Gameboy game, the goal of Turtle Island is to allow Native players to see their culture represented in game form, and to aid in the preservation of Aboriginal language and culture.

Parker's work on the Blackfoot language game has attracted interest from other Native groups who would like to see their language and culture reflected in a similar game. While the same technology could be used to create such games, each new game would need a new script that reflects the culture of the group in question.

(see Video page 22.)

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Human rights

(Continued from page 11.)

The special report states that human rights protection should be introduced in a way that respects the rights and interests of First Nations.

"An interpretative provision will be necessary," said Kelly Russ, "to guide the commission, the Human Rights Tribunal and the courts to apply the act in a way that appropriately respects the legitimate collective rights and interests of First Nations communities." During the proposed transition period, the CHRC recommends that the government carry out consultations with First Nations on interpretation issues.

"The report is the first phase. The next phase, once the repeal has occurred, will focus on implementation, but to make it happen First Nations will have to be fully involved at every step of the process," he added.

It may seem like a motherhood issue that human rights protection should be extended to First Nation reserves. But an academic with an extensive track record of watching how Ottawa deals with First Nations said repealing the offending section is not the only, or even necessarily the best way to do it.

"The report of the CHRC is very likely the impetus that led Senator Noel Kinsella to introduce Bill S-45 to repeal Section 67 of the Human Rights Act," said Michael (Mickey) Posluns, a Native studies professor at St. Thomas University in Fredericton who

spent many years in Ottawa.

"What neither he nor they seem to appreciate is that their well-intentioned efforts will serve mainly to reinvigorate Canadian colonialism. Genuine self-government... would require each First Nation government to adopt its own human rights code. What the CHRC and Senator Kinsella are doing is making Canadian colonialism more palatable to those who are doing the colonizing."

The more First Nations are subjected to the control of Canadian authorities, the more distant the goal of self-government becomes, he added.

"Genuine self-government would require that Canada pass legislation that would keep provinces from intruding into First Nations matters and then, the hardest thing of all, it would require that Canada, in all its many facets, develop a practice of 'no-policy,' i.e. not having federal policies in any of those fields that would properly belong to First Nations," Posluns said. "Just because something is a good idea does not mean that it is sound policy for a colonial power to inflict that good idea on a colony. If Canada really wants to support self-government then the government, the Opposition, both houses and even the Human Rights Commission will need to learn to stay out of legislative fields that properly belong to First Nations. Federal law does not apply to provinces. The same laws ought not to apply to those First Nations that choose to write their own constitutions and establish their own institutions."

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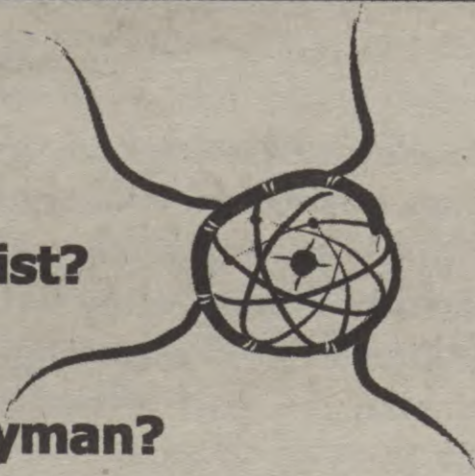
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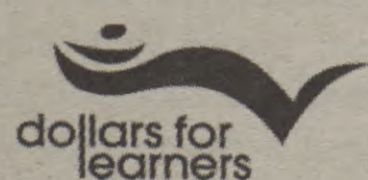
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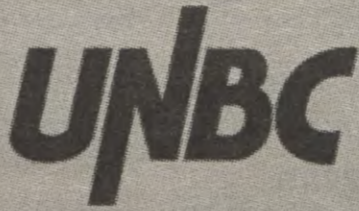
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Please forward your curriculum vitae and the names and addresses of three references (including telephone, fax, and email information) quoting competition #FAFN31-05 (FD) to: **Dr. J. Howard Brunt, Vice-President Academic & Provost, University of Northern British Columbia, 3333 University Way, Prince George, B.C., V2N 4Z9.** Please direct inquiries to: Dr. James Randall, Dean, College of Arts, Social and Health Sciences, at Telephone (250) 960-5823, E-mail: jrandall@unbc.ca Electronic submissions of CVs can be forwarded to: FacultyRecruitment@unbc.ca

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Assistant Professor Position First Nations Studies Program (1 Tenure-Track Position)

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We are seeking applicants whose research and teaching expertise is in the areas of, but not limited to, aboriginal health, aboriginal women's perspectives, First Nations languages and cultures, art and material culture, contemporary issues and community-based research. The successful candidate will be capable of teaching undergraduate and graduate courses. For more information about the First Nations Studies Program visit our website at www.unbc.ca/firstnations

Please forward your curriculum vitae and the names and addresses of three references (including telephone, fax, and email information) quoting competition #FAFN29-05 (FD) to: **Dr. J. Howard Brunt, Vice-President Academic & Provost, University of Northern British Columbia, 3333 University Way, Prince George, B.C., V2N 4Z9.** Please direct inquiries to: Dr. Antonia Mills, Chair of the First Nations Studies Program, at Telephone (250) 960-6690, E-mail: millsa@unbc.ca Electronic submissions of CVs can be forwarded to: FacultyRecruitment@unbc.ca

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Video an aid in saving language

(Continued from page 19.)

"So it's more involved than just adding another level. It's profoundly connected to the culture of the group, and I think that's what makes it work," he said.

"We don't want to take any ownership of that material ... we want the story to be theirs, we want the art to be theirs, we want the entire cultural unit to be something that they're happy with."

With so many Aboriginal

languages threatened with extinction, both across Canada and around the globe, Parker would like to think this game project could help to stem the tide.

"I don't want to make too much out of this," he said. "If it doesn't work, it doesn't work. But I don't think that's going to happen. I feel strongly that this is going to encourage people to learn these languages. And it might save one. That would be great."

Merry Christmas

(Continued from page 14.)

Various local organizations stir themselves awake and get into a fundraising mode. Christmas parties and dinners hosted by various agencies two weeks before Dec. 25 are now standard.

There are now literally dozens of these. Even small villages nowadays have to formulate a schedule for that 10- or 12-day block of time that defines the season.

Previously, community dances at Christmas were ones among many held throughout the year. Now, Christmas season dances are almost the only dances of the whole year!

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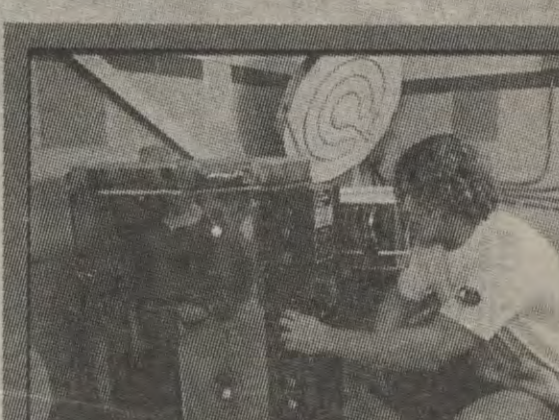
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His fight for rights took place in the intellectual arena

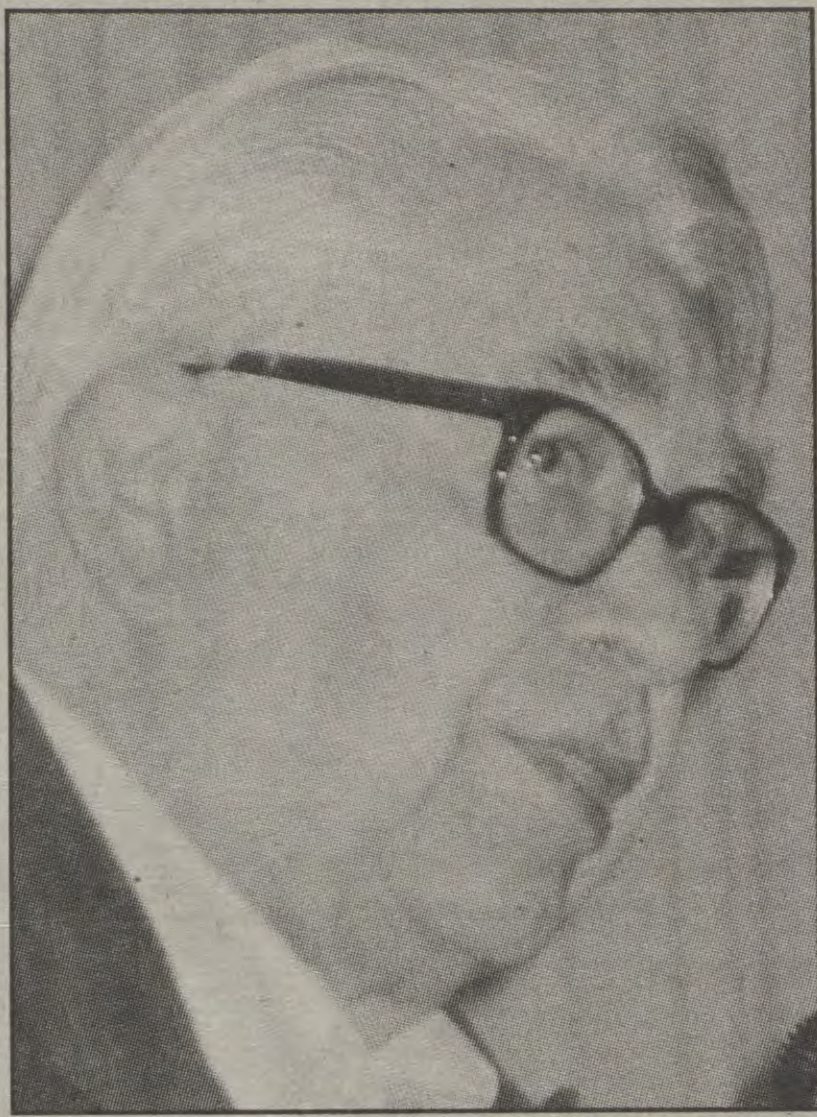
By Cheryl Petten

Many words have been used over the years to describe Vine Victor Deloria Jr.—Author, scholar, lawyer, activist, educator, historian, political scientist and theologian. He has been called a visionary and a warrior, a radical and a mentor, a philosopher and a hero. *Time* magazine referred to him as one of the 11 greatest religious thinkers of the 20th century. Many of today's Indigenous leaders cite Deloria's written word as helping to inspire them to be involved and make a difference.

He has been called a modern-day Crazy Horse, an Indian Martin Luther King and the most influential Indian leader of the last half of the 20th century. He has been praised for his use of wit, wisdom, compassion and humor to deconstruct the non-Native world's stereotypical view of the American Indian, and for his long, hard fight for the rights of Indigenous people across the continent and around the world.

Deloria was born on March 26, 1933 in Martin, South Dakota near the Pine Ridge Oglala Sioux Indian reservation, a member of the Standing Rock Sioux tribe. His father was an Episcopalian minister, as had been his father's father. Deloria's great-grandfather, Saswe, had been a medicine man who had been guided by a vision that foretold that four generations of his family would be spiritual leaders.

His family had scholarly roots as well. Deloria's Aunt Ella earned a degree in education from Columbia University in New York and worked to preserve and promote the Sioux language. She created a Lakota grammar text and dictionary



LEONDA LEVCHUK (NAVAJO)

Vine Victor Deloria Jr. was a man who shared freely of his opinions and stood up for the values he believed in.

and books documenting Sioux legends and stories and the Dakota way of life. She used her fluency in Lakota, Nakota and Dakota to translate ethnographic texts and teach the languages to anthropology students.

In the 1950s, Deloria spent some time in the United States Marine Corps, then attended Iowa State University where he earned a degree in general science. In 1963 he received his masters degree in theology from the Lutheran School of Theology in Rock Island, Illinois. But, despite earning the degree, Deloria didn't follow in the footsteps of his father and grandfather. Instead, he found himself at the National Congress of American Indians (NCAI). His work as the organization's executive director thrust him into the heart of the civil rights movement and into the spotlight as spokesperson for the NCAI. Under his leadership, the organization was pulled from the brink of implosion due to

financial and management problems and internal division and was able to focus on uniting the nation's Indigenous people in their fight for better treatment at the hands of the federal government.

In 1969 he took his message to a wider audience with publication of his first book, *Custer Died for Your Sins: An Indian Manifesto*, in which he examined the historic treatment of American Indians by settlers and by the government and looked at how the

policies governing that treatment are still at work in modern times. That book was named as one of the 100 best books of the 20th century by the quarterly book review magazine *Hungry Mind Review* and has been published in 30 languages. More than 20 other books followed.

In 1970, Deloria earned a law degree at the University of Colorado at Boulder and, in 1971, he founded the Institute for the Development of Indian Law.

Deloria taught American Indian studies, political science and history of law at the University of Arizona from 1978 to 1990. From 1990 until 2000, he taught at the University of Colorado at Boulder, affiliated with the departments of history, ethnic studies, religious studies, political science and the university's law school.

He was involved in the creation of the Smithsonian Institution's National Museum of the American Institute. A founding

trustee of the museum, he helped facilitate the sale of the Gustav Heye collection to the Smithsonian, and dedicated himself to the protection and repatriation of Indian remains.

Deloria was not one to shy away from controversy and was never afraid to share his views and opinions freely, always standing up for what he believed in. Over the years he took aim at any number of targets, from Christianity and the role it played in eroding Native American culture and way of life, to the theory that North America's original peoples travelled to the continent via a land bridge that once existed across the Bering Strait.

He shared his views on history, law, religion, politics, education and culture. He urged Indian people to wage a war against the status quo, to fight for rights, for self-determination, for a better life. But, he said, that war must be fought in the intellectual arena if it is ever to succeed.

In 1992, Deloria took part in efforts to have the trademark of the Washington Redskins football team revoked because the name and image are offensive to Native people.

Deloria was again standing up for something he believed in when, in 2004, he turned down an honorary degree the University of Colorado was to bestow upon him in protest of the school's handling of a scandal involving its football team. A female place kicker on the team had come forward claiming she had been sexually assaulted by teammates. The coach responded to the charge by criticizing the woman's abilities as a place kicker.

"It's no honor to be connected to these people," he said in refusing to accept the degree.

In 1996, Deloria received the Native American Writers Circle

Lifetime Achievement Award and in 1999 was named Wordcraft Circle Writer of the Year. In 2002, he was recipient of the Wallace Stegner Award, given by the Center of the American West to individuals who contribute to the cultural identity of the West. In 2003, he received the American Indian Festival of Words Author Award, presented to him by the Tulsa Library Trust in recognition of his significant contributions to contemporary literature.

This past March, Deloria received the American Indian Visionary Award, presented by *Indian Country Today* to honor leaders who defend the foundations of American Indian freedom.

Deloria retired from teaching in 2000, but by no means did that mean retirement from his life's work. He continued to give presentations and lectures. And, with more than 20 books dealing with Native American issues to his credit, he had begun work on his next writing project, a book chronicling historical accounts of the spiritual powers of Indian medicine men. He'd hoped to have the book completed early in 2006.

Deloria was living in Golden, Colorado with his wife Barbara when he was hospitalized after suffering an aortic aneurysm. It was complications from the aneurysm that resulted in his death on Nov. 13 at the age of 72.

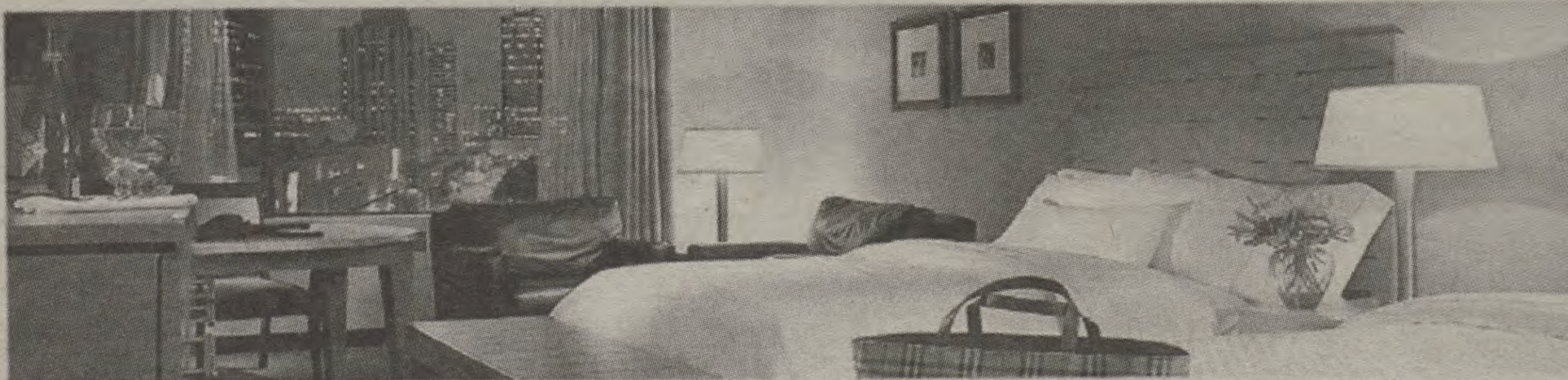
When word began to spread of his passing, many people who had known Deloria or whose lives had been changed by his work and his words took time to remember and mourn a great man, celebrating his many achievements and regretting that the road ahead he'd set for himself will now remain untravelled.

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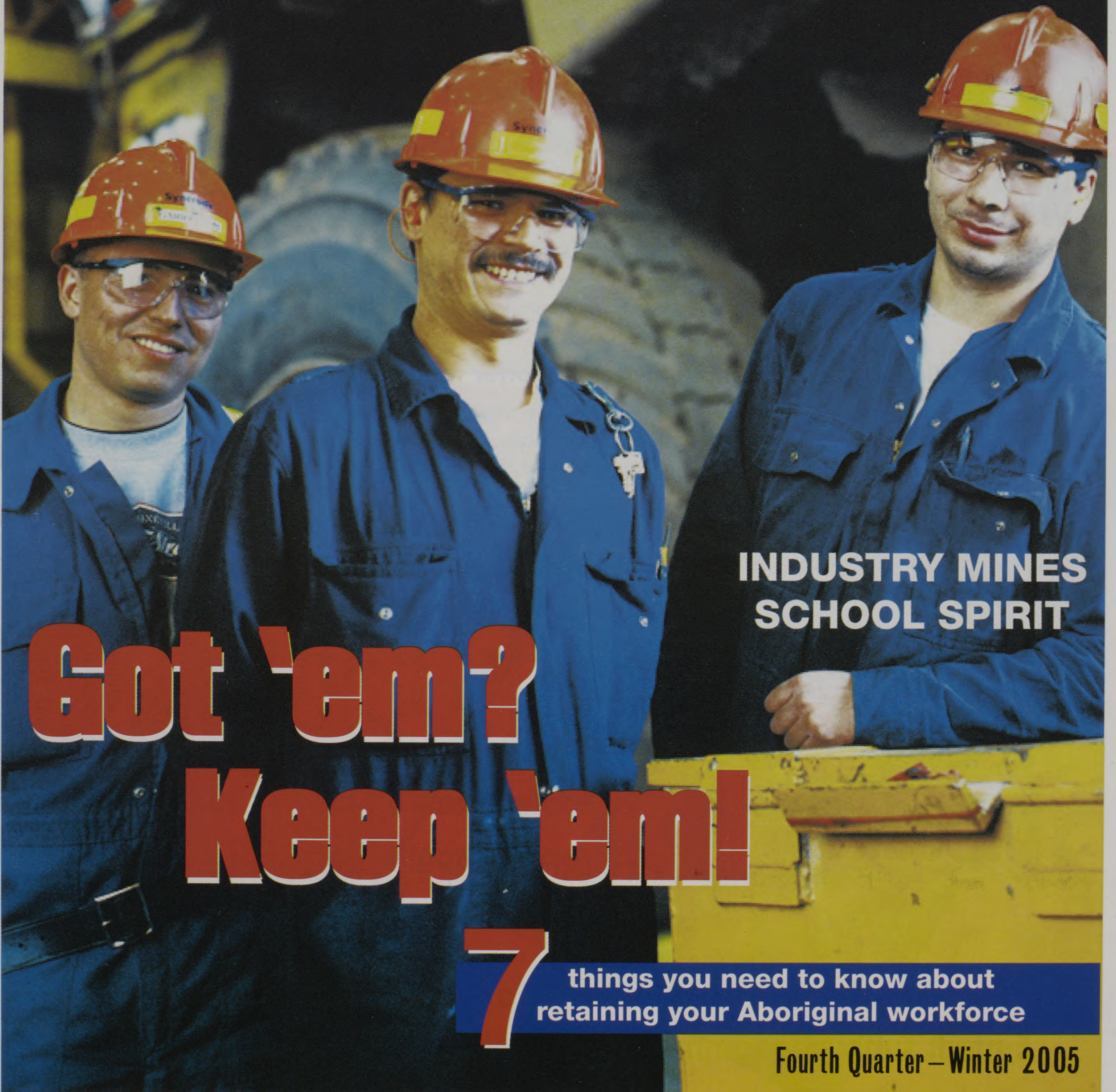
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Fourth Quarter – Winter 2005

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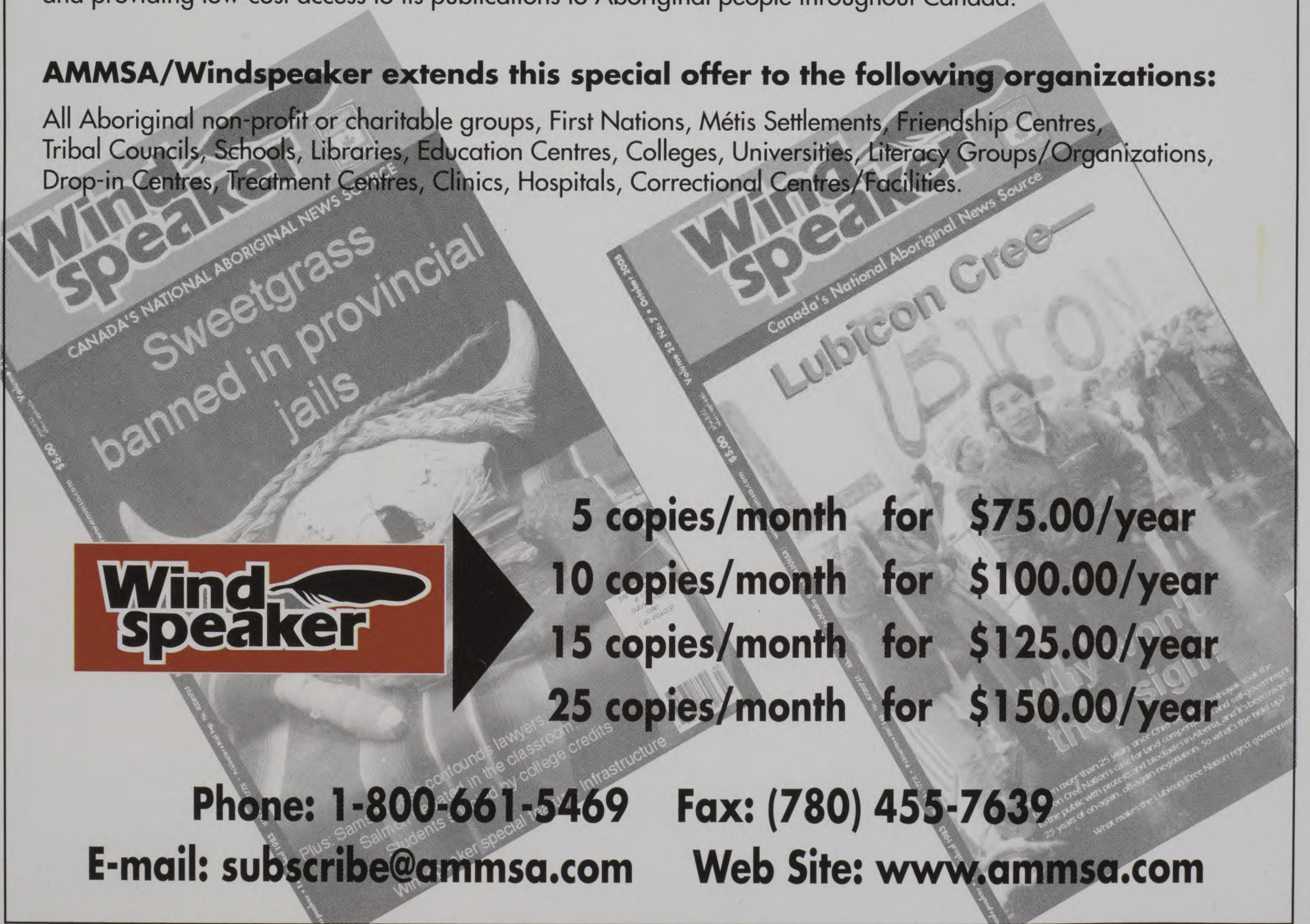
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**Thunder Bay, Ont.
September 14, 2005**

North American Charters 2000 held a groundbreaking ceremony at the future site of its new office and hangar complex at the Thunder Bay international airport. Pictured, left to right: Fabian Batise, Shelly Legary and Gordon Wabasse from Nishnawbe-Aski Police Services, which will set up offices on the third floor of the new complex, Chief Alvin Beardy and Titus Tait of Sachigo Lake First Nation, Roland Frayne, the previous owner of North American Charters, Jonas Fiddler of Sandy Lake First Nation, Chief Scott Jacob of Webequie First Nation and Chief Charlie O'Keese of Eabametoong First Nation.

On The Agenda

Dec. 1—2, 2005

BC Aboriginal Consultation For Industry

The conference in Vancouver will provide updates on upcoming government policies and new consulting expectations, consultation strategies used by industry, and counsel on how to capitalize on recent court case decisions. Call 1-877-927-7936.

Jan. 18—19, 2006

Effective Strategies for Starting or Improving Business

This conference in Edmonton will provide insight into how to leverage the current interest in developing business relationships between Aboriginal peoples and the natural resource sectors. For information about this conference call 1-877-927-7936

Feb. 21—23, 2006

AFOA Canada Conference

The conference will be held in Winnipeg and will interest members of the Aboriginal Financial Officers Association. To register, visit online at www.afoa.ca.

March 6—8, 2006

Aboriginal Tourism Canada/STAQ Conference

The event will bring together tourism operators to share information and bring attention to successful products. Held in Quebec City, the conference will focus on youth entrepreneurs and human resources development. Contact (613) 235-2067.

March 8—10, 2006

Building Entrepreneurs

This conference will be held in Vancouver and is the third annual Youth Entrepreneur Symposium sponsored by the National Aboriginal Capital Corporation Association. The event will focus on leadership, networking and finance. For more information call (613) 688-0894.

May 8—10, 2006

Meet The North

This conference will be held in Edmonton and will highlight opportunities and issues surrounding the new mega projects of northern Alberta. Contact (780) 988-0707.

Business Quarterly

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Fourth Quarter – Winter 2005

Appointments

CESO has appointed **Robert G. Dickson** VP National Services.

Dickson has served on the CESO board of directors for nine years and is the first Aboriginal person to serve as chair of the

organization. He stepped down from the board to assume his new role in management. Until recently, Dickson was general manager of Niigon Technologies, a plastic injection molding manufacturer at Moose Deer Point, Ont.



Chief Victor Buffalo of the Samson Cree Nation in Alberta has been appointed to the board of directors of **Western Lakota Energy Services**, a

drilling contractor that operates 28 rigs, including four surface casing/coring rigs, with plans to build six more by the end of 2005. Buffalo has served five terms as chief, and was instrumental in the founding and successful operation of the Peace Hills Trust Company, Canada's first and largest Aboriginal-owned financial institution, as well as a variety of other on-reserve businesses. He currently sits as a trustee of the Samson Education Trust Fund and is a director of Samson Oil and Gas Inc, the Alberta Indian Investment Corporation and Peace Hills Trust Company.



The National Aboriginal Economic Development Board has a new member.

The Minister of Industry **David Emerson** has appointed retired Lac La Ronge Indian chief **Harry Cook** to a three-year

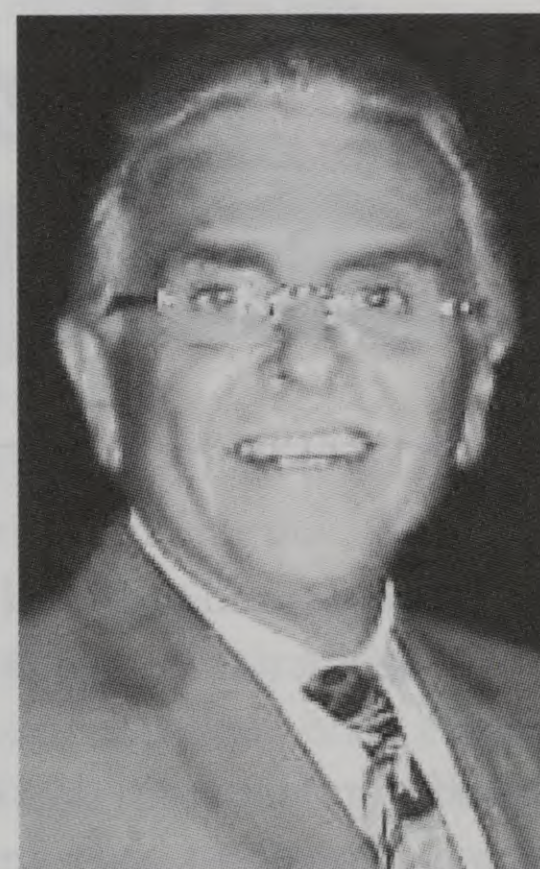
term. Cook has extensive private sector experience in manufacturing and has served on a number of boards and committees, including Cameco Corporation, Prince Albert Development Corporation and Wapawekka Lumber Ltd. He was president of Kitsaki Management Limited Partnership, the corporate arm of the Lac La Ronge Indian band. He has helped foster new business that involved many bands and Metis communities in various ventures, such as wild rice, catering and trucking.

"Mr. Cook has a unique understanding of the issues facing Aboriginal entrepreneurs today," said Emerson. "His background and business experience will be valuable to the board's work and I am pleased that he has accepted this important responsibility."



Ron Jamieson, the senior vice-president of Aboriginal banking for **BMO Bank of Montreal**, has

been appointed to the Ontario Power Authority by Premier Dalton McGuinty. Jamieson currently serves as chairman of the executive committee and national co-chair of the Canadian Council for Aboriginal Business. He has also served as chairman, president and CEO of Ontario Energy Corporation.

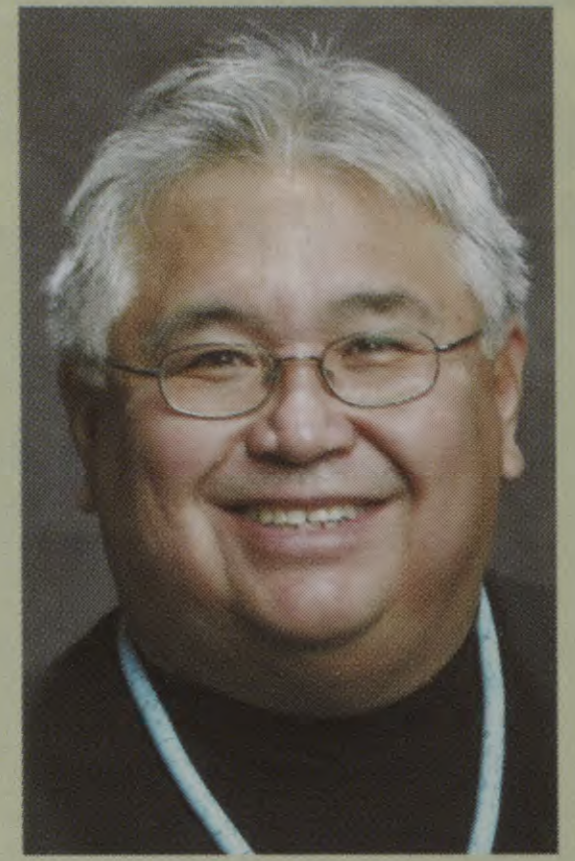


On the cover:

The Flett brothers work with Syncrude Canada Ltd., the world's largest producer of crude oil from oil sands. Image courtesy Syncrude Canada Ltd.

Publisher's message

Welcome to **Windspeaker's Business Quarterly**. The creation of this new magazine has been an interesting journey, and a long time coming.



Over the years, many of our contacts have been telling us that a publication devoted to Aboriginal economic development was needed. They wanted a showcase for successful Aboriginal business, a forum for the discussion of the entrepreneurial spirit, and they wanted a place where the systemic flaws that stifle Aboriginal prosperity could be given a fair airing.

Windspeaker Business Quarterly, we hope, will be that showcase, that forum, the place where the lessons learned from Native business success and failure can be shared with a wider audience.

Not long ago, I realized I had reached a point in my life where everything was starting to plateau. All of this changed when I attended the Young Entrepreneur Symposium (YES) held in Calgary last February. It is sponsored by the National Aboriginal Capital Corporation Association (NACCA) and featured some of the top young Aboriginal business people this country has to offer.

I was asked to be a motivational speaker for the conference and one of the panelists for a marketing discussion. But in the end, it was the young people that inspired me. I became motivated by the energy of these young entrepreneurs.

This is one of the reasons *Windspeaker Business Quarterly* was created, so that other individuals could become inspired by these young guns as well.

One of the individuals that I was particularly impressed with was Joe Cardinal from Saddle Lake. He is featured in this premiere issue of *Windspeaker Business Quarterly*. Here is a man, who is only 29 years old, and he owns his own construction company. He currently has three crews working for him, framing houses for some of the top homebuilders

Continued page 14.

Economic development in First Nations communities

Success occurs despite DIAND's best efforts

Their report isn't expected until next year, but the chair and deputy chair of the Standing Committee on Aboriginal Peoples can guarantee two key recommendations that will come out of their public consultations on successful economic development in Aboriginal communities — dismantle Indian Affairs (DIAND) and scrap the Indian Act.

That's what committee chair Senator Nick Sibbeston and deputy chair Senator Gerry St. Germain told *Windspeaker Business Quarterly* on the final day of a week's worth of hearings held in British Columbia and Alberta. The committee visited Prince George, Vancouver, Kelowna and Calgary during the week of Oct. 24 as part of a nationwide study of the elements that contribute to successful economic development in Aboriginal communities, and the obstacles that frustrate that success.

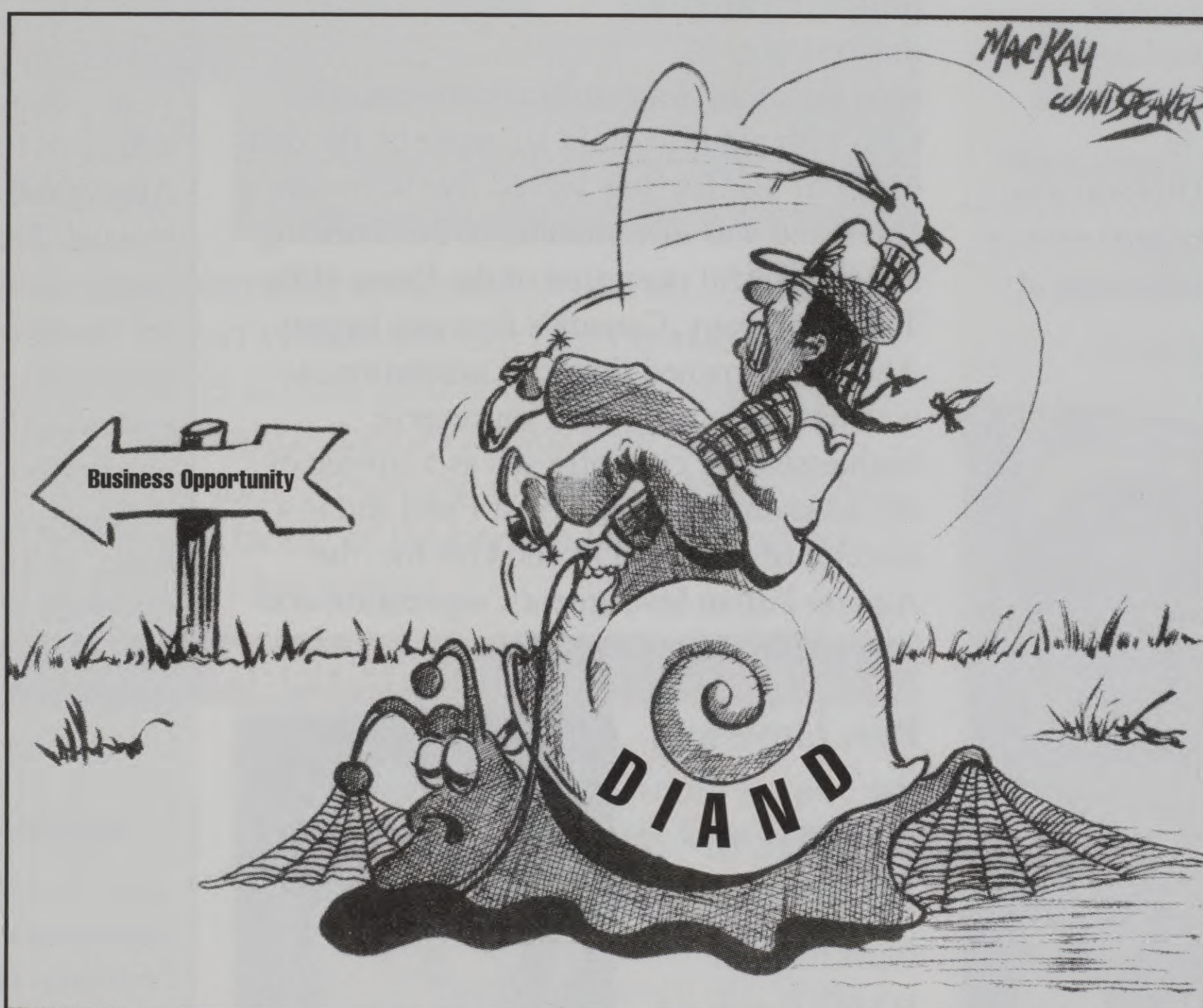
"Everywhere that Aboriginal people have succeeded and have forged ahead in terms of land claims or self-government they have gotten away from the Indian Act," said Sibbeston. The senator has been impressed by the Nisga'a, the Dogribs, the Westbanks in Indian Country. He said the common thread of their success is that they have all been detached from the Indian Act.

"They say, 'We'll make the decisions. We have land. We have governance. We'll make the decisions.' So they are in a position to break away from the control of Ottawa," Sibbeston said.

And breaking away from the control of Ottawa is critical in terms of successful business ventures, said St. Germain.

"We've heard time after time, DIAND no longer services its client base. The people that are successful in their business are those that capitalize on opportunities, and if

you are incapacitated by a huge decision-making process in the capital, in Ottawa, or somewhere in the department of Indian Affairs and Northern Development, it's a stumbling block. You know, some of them have described it as a nightmare to deal with them."



Sibbeston said the most progressive people don't want anything to do with Indian Affairs. The department is seen as a lumbering behemoth that can't react at the pace that business operates, so opportunities are lost. Or the opportunities that are pursued cost communities many times over what it would cost without the bureaucracy tied around their necks.

"We are finding that people that have succeeded, the First Nations that have succeeded, have been all those that have been able to make decisions very quickly and respond to business," said Sibbeston. "You know that business operates at a certain speed and if you don't, you fall to the wayside."

"If everything you do takes six months to two years to get through, you can't do it with DIAND," said St. Germain. "That's why we

have to totally rethink this and do it immediately because we do not want to lose another generation of young Aboriginals. We've got to get on the road immediately."

Sibbeston admits that getting the department out of the business of

Aboriginal business won't be an easy task. There is uncertainty on the part of First Nations who view the Indian Act and Indian Affairs as "better the devil you know," or as a security blanket to cling to when heading into the unknown.

And the bureaucracy will not go gently into that good night, Sibbeston suspects.

"Let's look at Indian Affairs in terms of the number of non-Native people making their livings on the backs of Native people. There's thousands and thousands. I think there is 6,000 people working for Indian Affairs, so

it's very hard to dismantle, very hard to change."

Still, both senators have been encouraged by the many success stories they have heard during their study.

"The whole business of Aboriginal people and economic development, I think it's exciting," said Sibbeston. "It's good to see it happening. Finally, Native people are getting involved in business. And there are some amazingly good stories ... It's always a struggle and many of the [successes] occur despite government; it's not necessarily about the generosity of government that these occur. It's the determination of leaders; that leaders are there, despite tremendous obstacles, that they seem to overcome and succeed."

By Debora Steel

First Nations remain the bedrock of business

Peace Hills Trust (PHT) celebrated its 25th anniversary with friends on Oct. 27—more than 200 of them. The silver benchmark provided an occasion for President Warren Hannay to crow about the company's accomplishments.

"PHT has proven to Canada, and in particular to financial institutions, that you can lend money to Indians and get paid back. It's not as high-risk as it once was perceived. Certainly PHT has proven that, through its profitability and their success over the past 25 years."

Peace Hills Trust is owned by the Samson Cree Nation of Hobbema, Alta. It delivers financial services throughout the country, focusing primarily on First Nation members living either on or off reserve.

Since Jan. 5, 1981, Peace Hills Trust has been offering deposit and lending services, personal savings and chequing accounts, residential and commercial mortgages, term loans and consumer loans. They have also managed First Nation trust funds, including land claim settlement trusts, First Nation-owned group retirement savings and pension plans, and individual and education trusts.

"It started with the four bands of Hobbema, but not a lot was happening. So Samson stepped up and tried it on their own with the federal trust license, and now look where they are today," said a proud Hannay. From a little office located at Hobbema, Peace Hills Trust is now not only registered in Alberta, it is doing business in British Columbia, Saskatchewan, Manitoba, Ontario, New Brunswick, Yukon, and the Northwest Territories.

"The larger you get, the more business you get paid back every year," Hannay explained, saying Peace Hills Trust has loaned billions of dollars over the last 25 years to build First Nation communities.

Peace Hills Trust has diversified over time, said Hannay, but up to 90 per cent of the company's business is still First Nations-related.

"First Nations and their communities are still the number one priority and target of PHT, and we are not going to give that up. Hopefully, we will remain that way for the



Samson Cree Nation Chief Victor Buffalo (left) takes part in the grand entry that ushered in the 25th anniversary celebrations of Peace Hills Trust.

next 25 years as the communities continue to grow and as they continue to move into economic development, which is a tremendous amount of our activity."

He said the growth in economic development in First Nation communities is seen particularly throughout the Prairies and into British Columbia.

"First Nations are getting into it, and we are going with them," said Hannay. "I think PHT goes hand-in-hand with the future of First Nations in Canada and I don't think it's ever looked better.

"In working with those communities, we have established ourselves as a leader over the past 25 years."

In conjunction with the company's anniversary celebrations, Peace Hills Trust paid tribute to the winners of its 23rd annual Native art contest, established in 1982 to promote the work of Native artists throughout Canada.

"There was a need for a venue like this to give up-and-coming First Nation artists an opportunity for them to show their work," said Hannay. "It grew and evolved, just how the company did, to a national competition."

"We are putting something back into First Nations communities by supporting an art show that continues to show and display the

stories of First Nations people," he said. "Nobody tells the story more than artists of First Nations and how they live through their art. They keep the stories and traditions alive. You can't add a lot of difference to making a loan. What we do is try to lend support to traditional values where we can."

The painting of a Native child protected by an eagle earned Sean Couchie first place in the adult art contest category. The win came with \$2,500 in prize money. This is Couchie's second win in the Peace Hills Trust art contest. He won in 1991 with a self-portrait. Karen Vande Vyvere, a Métis woman from Edmonton, placed second. Third place went to Jean Taylor of Moberly Lake, B.C.



Warren Hannay, president of Peace Hills Trust.

By Laura Stevens

Accomplishments

The first Atlantic Aboriginal Entrepreneur Award winners were announced on Sept. 13 at a gala held in Moncton. Atlantic Aboriginal Entrepreneurs of the Year are **Glooscap Trading Post** (Basil Peters) of Millbrook First Nation, N.S.; **Apjipeg Crafts** (Margaret LaBillois) of Eel River Bar First Nation, N.B.; **St. Mary's Tree Service** (Lee Polchies Sr.) of St. Mary's First Nation, N.B. and **Annie's Canteen & Wooden Flowers** (Annie "Ronnie" Paul) of Indian Brook First Nation, N.S.

The judges honored four recipients, each in business for more than 35 years, to acknowledge their contribution to the community and set the bar for future awards.

Aboriginal Woman Entrepreneur of the Year is **Amaguk Inn and DJ Gifts** (Patricia Pottle) of Hopedale, Nfld.

Aboriginal Youth Entrepreneur of the Year is **Beothuk Outback Adventures** (Fred Thorne) of Buchans, Nfld.

Band Enterprise of the Year is **Innu Development Ltd. Partnership** of Happy Valley/Goose Bay, Nfld.

Aboriginal Businesses of the Year (one from each province) are **Mista Shipu Ltd. Partnership** (Sebastian Benuen, Tommy



Photo by George Paul

Jimmy Augustine, the owner of Spirit Thunder Recording, is presented the award for Export Business of the Year by Alex Dedam of the Joint Economic Development Initiative.

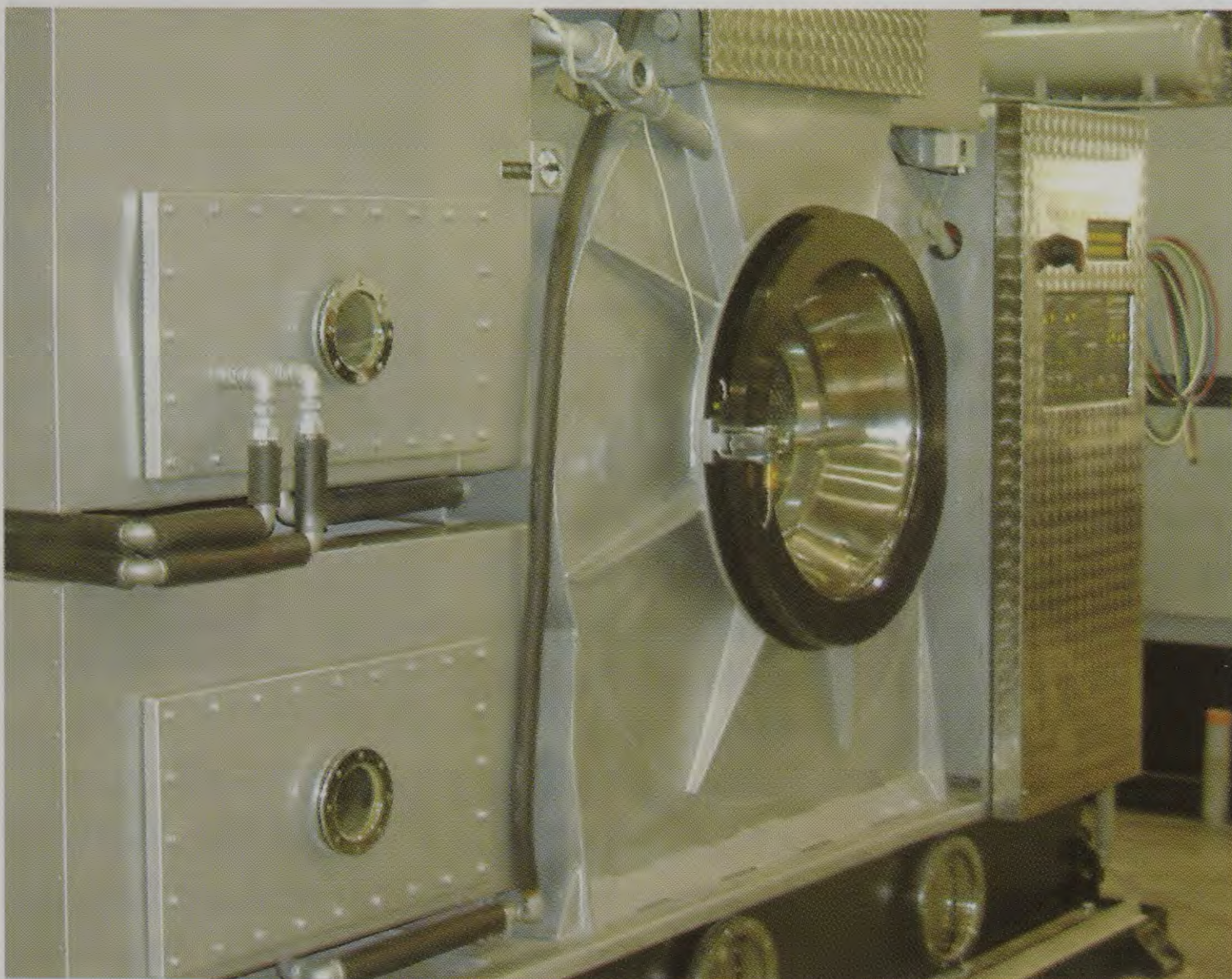
Pone and Tony Parsons) of Happy Valley/Goose Bay, Nfld.; **Maritime Sound and Light** (Anthony Stonham) of Fredericton; **G&G Home Heating** (Robert Gloade) of Truro, N.S.; and **Inland Sand** (Jack and Darcy Sark) of Lennox Island, P.E.I.

Aboriginal Export Business of the Year is

Spirit Thunder Recording (Jimmy Augustine) of Elsipogtog, N.B.

Economic Development Officer of the Year is **Tracy Menge** of Eskasoni First Nation, N.S.

Government Employee of the Year is **Cheryl Keats**, INAC, of Fredericton.



Whitefish (Goodfish) Lake First Nation #128 in Alberta celebrated its new \$5.4 million dry cleaning and laundry plant on Oct. 27. The nation already enjoyed success with a smaller facility on reserve. It specializes in big cleaning problems, those generated by work in the oil and gas industry. Shown is one of the many pieces of industrial equipment to be used at the new facility.

De Beers Canada Inc. and Attawapiskat First Nation have accomplished what many thought was the impossible. They have signed an agreement that will lead to Ontario's first diamond mine.

The nation and the company signed an Impact Benefit Agreement on Nov. 4 that will allow for the construction of a \$982 million mine beginning early in 2006.

In a telephone call to **Jeremy Wyeth**, vice president of the Victor Project, **Chief Mike Carpenter** of Attawapiskat said "We look forward to working with De Beers as the Victor project progresses and produces Ontario's first diamonds. While we are concerned about the impacts of the project and the changes it will bring to our community, we are confident that the agreement will be implemented in the spirit of partnership that we have established with DeBeers Canada."

The agreement sets out how the community will benefit with respect to employment and business opportunities, training and education, sound environmental management and financial compensation for loss of the use of the land while it is being mined.

The Victor Project is scheduled to begin production at the end of 2008. Victor will produce approximately six million carats during the life of the mine and will employ about 600 people during construction and 400 during production. The Victor kimberlite is one of 18 pipes discovered on the property, 16 of which are diamondiferous.



INDUSTRY

MINES

SCHOOL

SPIRIT

Article by
Cheryl Petten

Many companies are focusing on the here and now, working to increase the number of Aboriginal people currently in their employ. A growing number of industry professionals, however, are looking to the future, working to position their companies as employers of choice for the next generation of young Native workers.

The fastest growing segment of the Canadian population is the Aboriginal community. With a workforce that's aging, and faced with the prospect that in the next decade or two a good percentage of their current workers will be retiring, industry sees the solution to their anticipated labor shortage in Native school-yards across the country.

Cameco has been operating uranium mines in northern Saskatchewan for about 20 years. The company's Cigar Lake mine is expected to have a production life of about 30 years, so Cameco will likely continue to operate in the region for at least that long again.

The northern location of its mining operations has meant that hiring people from the north made good business sense. The company has invested a lot of effort to recruit Aboriginal employees, and has put that same effort into positioning itself as the employer of choice of the Aboriginal youth when it's time for them to enter the labor pool.

"It's not unusual, for example, for us to go into a small Aboriginal community and discover that a good percentage of the youth population of that community is now aspiring to work for Cameco," said Jamie McIntyre, Cameco's director of sustainable development.

Part of the reason for that is simple: Jobs with Cameco are long-term, they pay well and they allow people to find employment without having to leave the north. But part of it also has to do with the way the company has worked to build a relationship with northern youth.

"We've held a couple of youth workshops, one a few years ago and one last year, where we brought youth from all over northern Saskatchewan into the mine site to really explore the issues that they have. And it was really interesting to sit a whole weekend with the youth of the north and sit there and listen to them as to what their issues and concerns are, not only with respect to opportunity, but they had all sorts of issues and opinions of their own leadership, you know, the way their communities are operating. It was really fascinating to watch," McIntyre said.

What was really encouraging for McIntyre, he said, was that the youth had truly factored in Cameco and employment in the uranium industry of northern Saskatchewan as part of their options.

The company helps to provide potential employees with the skills and training they will need to be successful as employees with Cameco.

"We have had a commitment to pre-employment training in the north now for 20 years. That is really fundamentally important, not only to attracting northern and Aboriginal people, but also to preparing them properly for taking their place in our industry," McIntyre said.

"Can you imagine the transition, taking somebody sort of cold off the street and expecting that they're going to be able to

accommodate working in the industrial setting on a seven in, seven out schedule, in a lot of cases in a pretty strange environment? Well, we've built all those factors right into the way we train people. Part of every single training program that we operate in northern Saskatchewan, or virtually all of them, has a workplace component where trainees—they're not even our employees yet—the trainees actually go to the work site and actually experience the shift schedule and experience what they're going to be doing. This is a very unique approach to pre-employment training. It's very expensive, but it's also critical to not only attracting the right people but also making it possible for them to be successful when they actually do get their jobs."

Manitoba Hydro is also working to prepare Aboriginal youth for careers with the Crown corporation. For Manitoba Hydro, it's a priority. One unique program it offers is Building the Circle Camp. Operated over four summers, the aim is to encourage young Aboriginal girls, age 13 to 16, to consider careers in engineering, trades and technology. The same group of girls return

to the camp for each of the four years, and meet four times throughout the school year to maintain relationships and continue the learning process.

One pilot camp, running from 2002 to 2005, has been held, and plans are in the works to continue the program. After all, you can't argue with results. All eight of the girls who completed the program went on to gain summer employment with Manitoba Hydro in engineering, trade or technology-related positions.

Manitoba Hydro also has an Employment Equity Internship Program that provides opportunities for Aboriginal high school students from across the province to learn about career opportunities available at the corporation, and through its Aboriginal Pre-Placement Program, it recruits Aboriginal candidates who show good potential, but don't meet the academic requirements for employment. It matches them with mentors and provides training in the field to give them the skills they need to meet employment requirements. The corporation also provides funding to Aboriginal students to encourage study in fields related to careers at Manitoba Hydro through its Educational Funding Program. About \$100,000 in awards is given out annually and most recipients are offered summer employment with the corporation.

Positioning itself as employer of choice among young Aboriginal people is also a priority for Syncrude Canada Ltd., the world's largest producer of crude oil from oil sands.

Like Cameco, Syncrude's northern base of operations means it makes sense to hire northern workers, and many of those workers are Aboriginal. And with the company expecting to continue its oil sands operations for another 50 years or more, it also makes sense to start preparing tomorrow's potential workforce.

continued page 12



Got 'em?

You've worked hard, learned lots and expended considerable resources to recruit Aboriginal people to your workforce.

Keep 'em!

1 Commit to the process

If your company is to be successful, there has to be a sustained commitment to recruiting Aboriginal employees, and then a concerted effort to retain them, and that commitment must start at the top and continue down through the entire organization. Senior management must buy in, see it as a priority, and it must remain a priority, even in the face of challenges and failures. And there will be failures. This isn't something a company can accomplish overnight.

4 Train, then support

People fair better when they know what to expect going in, and when they have people to go to with concerns once they are on the job. Start the training process before employees become employees. Provide orientations on-site and let future employees experience their new work environment first-hand. Provide pre-employment training to ensure new workers have the skills needed before the work begins. Provide mentoring programs to help them adjust to your way of doing business.

2 Hold folks accountable

Make retaining Aboriginal employees a mandate of the company. Set goals and hold management accountable for reaching those goals, and have real consequences if they don't. Only when recruiting and retaining Aboriginal employees is set as a goal that must be achieved will it be considered a priority. If managers' bonuses are tied to their success at finding and keeping Aboriginal employees, they are going to work harder to find a way to do it.

5 Welcome, welcome

It's only common sense that employees will stay in situations where they feel comfortable and valued. Provide cross-cultural training to your entire workforce so they understand Aboriginal issues and culture. Provide opportunities for your Aboriginal workers to take part in cultural activities in the workplace, and accommodate Aboriginal employees when they want to take part in cultural, spiritual, community or family activities outside of the workplace.

3 Ask for what you need

When you advertise to fill positions, don't look for the ideal employee. Look for the employee that can do the job. If the position requires someone with a university degree and five years experience in the field, then those are the requirements you should look for. If the job can be done by someone with a high school diploma and three years experience, you aren't doing yourself any favors by inflating your requirements. People won't stay in a job for which they are over-qualified.

6 Achieve a critical mass

No matter how much training and support you provide or how hard you work to create a welcoming workplace, an Aboriginal employee isn't going to feel like he fits in if he is the only Aboriginal person within a workforce of 100. The greater the number of Aboriginal workers on staff, the less those workers are going to feel like they are odd man out. The less isolation an employee feels, the less likely he is going to leave in search of a workplace where he can feel more comfortable.

Expert Advice — Quote, Unquote



"Those responsible for the recruitment and the hiring need to be held accountable and responsible for making some advancements in those areas. And until the senior executive becomes held accountable for the true objectives in their performance plans, you're unlikely to get their attention. But once it becomes something that they're going to be measured against in terms of performance, they start to figure things out."

—Marty Klyne is the president and CEO of the Saskatchewan Gaming Authority and chairperson of the National Aboriginal Economic Development Board

Keep 'em!

7 Show your Aboriginal employees they have a future

Employees have got to see a future for themselves within your organization, and that means opportunities for advancement and promotion. If you don't have Aboriginal people within management positions in your company, your Aboriginal employees aren't going to

put much stock in their chances of reaching those positions. Hiring qualified Aboriginal people from outside the organization or providing management training to those within are two ways a company can achieve Aboriginal representation at all levels of the organization.

Expert Advice — Quote, Unquote

"The number one thing is, and you can talk to people who have left organizations, if they don't see people that are in middle management, senior management, executive roles in an organization that are Aboriginal, then they just think, 'You know what? ... I'm here, and I'm getting trained, but there isn't any opportunity here for me because they're never going to promote me. I'm never going to be able to get to that position, one of the top positions, here in the organization.' It's really, really important that they have a mix of middle and senior management that are Aboriginal."



—**Brenda LaRose is the managing principal of Higgins International Inc., a Manitoba-based executive search and human resource consulting firm**



"You get into those theoretical debates about the best candidates. 'We want the best candidates to come and work for us.' The reality is if you get the masters or PhD or even the bachelors in electrical engineering, they might start off as linemen, but you know they're not going to stay if they don't get opportunities really quickly beyond that ... At some point the best candidate doesn't do you any good, either, especially if they're over-qualified and really want more."

—**Bob Joseph is founder of Indigenous Corporate Training, a company based in British Columbia that specializes in Aboriginal awareness training for government and business**

Sources: Suenita Maharaj-Sandhu, human resource officer, Red River College, Winnipeg; Jamie McIntyre, director of sustainable development, Cameco Corporation, Saskatoon; Marty Klyne, president and CEO, Saskatchewan Gaming Authority, Regina; Brenda LaRose, managing principal, Higgins International Inc., Winnipeg; Bob Joseph, founder, Indigenous Corporate Training, Vancouver.

Syncrude

W "e've recognized for a long time that helping Aboriginal communities develop a skilled

workforce starts well before they turn 18," said Alain Moore, public affairs specialist with Syncrude.

Since 1999 the company has been providing funding for the Helping Hands program, a partnership between local schools, Syncrude and Suncor, another oil sands giant. Helping Hands provides early intervention programs for elementary students to overcome obstacles to learning as a way to reduce the drop-out rate among Aboriginal students. More than 200 students have benefited from the program so far.

The company also offers the Syncrude Aboriginal/Women Education Awards program that has seen almost \$140,000 in scholarships awarded to 82 Aboriginal college and university students since 1989.

Syncrude is one of the sponsors of the National Aboriginal Achievement Foundation's Blueprint for the Future career fairs, which provide Aboriginal high school students with information about their educational and career options. The company has provided funding to the Aboriginal Career Initiative at the University of Alberta, supporting programs that encourage Aboriginal students to enroll in the faculties of engineering, education, business and health sciences. It's helped to launch an Aboriginal financial management apprenticeship program at Keyano College as a way to increase the number of Aboriginal people trained for administrative and professional positions.

The company is also a huge supporter of the Alberta government's Alberta Aboriginal Apprenticeship Program and the Registered Apprenticeship Program, which allows students to begin apprenticeships while still in high school. There are currently 35 Aboriginal apprentices working at Syncrude through the Alberta Aboriginal Apprenticeship Program, with plans to double that number within the next four years.

Young entrepreneur hammers out the details

Joe Cardinal started his own construction business at the age of 26. Now, just three years later, the owner of Cardinal Contracting in Edmonton is considering expanding. But before he can do that, he's got to figure something out.

"I want to become a larger company, but it's hard to find the guys," Cardinal said. The big hurdle he's faced with is keeping his employees. "I pay them well and I give them benefits, but they are always leaving and I don't know why."

He suspects his employees believe there is no opportunity for advancement with him. They don't see a career. They see only a job.

"I do everything I can. I even offer them apprenticeships." He makes a point of providing a happy work environment, and still they leave. He's stumped.

Cardinal's employee retention problem is just another challenge he'll have to learn to deal with as a young business owner. He's had to deal with others.

Cardinal began working in construction at the age of 13 at an after-school job on Saddle Lake First Nation. After graduation, his family moved to Edmonton where Cardinal found work at Safeway and Home Depot. He said he didn't want an inside job, so at 23 years old he started with a construction company.

"The owner taught me how to do this

work and I've been doing it ever since," said Cardinal. "After three years I decided that I could go and do it on my own."

Cardinal went through the Alberta Indian Investment Corporation for funding support to start his business. Formed in 1987, Alberta Indian Investment Corp. supports viable First Nation businesses in Alberta through direct business loans and equity investments.

Cardinal currently manages three crews of three employees each. He said he was "confident" he could run his own business because he had the experience and the training. The hardest part was figuring out the paper work, he said, so he got an accountant to train him in that department.

Since start up in 2002, he said he's surprised at how much work he's getting. He credits the hard work of his crews.

"I'm surprised about how much the home builders like me. I think it's because me



Joe Cardinal

and my crews work hard and fast. I've got a really good name in the city with about six different home builders. I have home builders calling me almost every day wanting me to come back, but I can only commit to a few."

Cardinal currently operates his business out of his home where he lives with his expectant wife and 23-month-old son. He said his short-term goal is to buy enough land to build a shop and a bigger house.

By Laura Stevens



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Publisher

Continued from page 5.

in Alberta. It's hard not to be impressed by success like that.

The content of *Windspeaker Business Quarterly* will include special features on business-related issues, advice columns with topics that we hope will help our readers advance their particular business goals, and profiles of those special people who put it all on the line to create economic success for themselves and for those around them.

If you have any suggestions or know of anyone who should be featured in subsequent editions of *Windspeaker Business Quarterly*, please send that information to us.

But in the meantime, let me thank those advertisers who agreed with our vision and decided at this early juncture to support *Windspeaker Business Quarterly*.

And let me invite our readers to take some time with this new publication. I hope you will find our efforts useful, and will enjoy this latest addition to the titles published by the Aboriginal Multi Media Society.

Gen-Next



Stan Kapashesit, 26 Jay Monture, 28 Solstice Productions

Solstice Productions Launched—November 2003 Location—Moose Factory, Ont.

Stan Kapshesit and Jay Monture were hobby DJs in high school. They decided to pursue DJ-ing as a business because they knew they could attract customers due to the skills they acquired in those earlier days. They got two business loans to purchase required equipment.

Business training

Jay: Business courses in high school. He also attended Algonquin College in Ottawa for two years.

Stan: Hotel and resort administration at Canadore College in North Bay. Admin diploma attained.

Jay works with Moose Cree First Nation where he manages and maintains business entities under the economic development program. Stan is employed full-time with the MoCreebec Council of the Cree Nation as an employment counsellor.

Goals and Dreams

In the first year they bought out their main competition and expanded service to capture 90 per cent of the local market. They bought the system used by the competitor, allowing Solstice Productions to provide service in two places at once. They want to expand to large-scale concert events and artist representation. Development of a James Bay

radio network and festival grounds in the north is also on the agenda, as is the production of mixed compilations for sale nationwide.

Successes so far

- Business/market expansion in 2004
- Hiring Canadian DJ MC Mario to perform in Moosonee
- Youth Entrepreneur of the Year 2004—Nishnawbe Aski Nation Business Awards
- Co-ordinating live show with Green River Revival—Canada's premier CCR tribute band

Biggest hurdle

Both Jay and Stan have families and children, so managing a lot of things at once is tricky. Keeping it all together is a key.

Biggest surprise

Exceeding short-term goals in the first year. An opportunity presented itself and they took it. They are busier than they planned to be.

Greatest reward

"We did it. We put our ideas on paper, organized it all into a business plan and saw our visions become reality."

Advice for others

"Dream big and pursue it until you've made it a reality." Then keep going. "Don't forget to take care of your credit. This is fundamental in securing financing."

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Westbank creates wood products and jobs

Westbank First Nation didn't just celebrate National Aboriginal Day on June 21. It also celebrated the official opening of their Grizzly Wood Products manufacturing plant. It was purchased in 2004 with assistance from Indian and Northern Affairs Canada and private partners. The 18,000 sq. ft. facility was then moved from Kelowna, B.C. to the reserve.

Originally it was a chopstick production facility. With contribution of \$247,500 from Industry Canada's Aboriginal Business Canada program toward the \$585,000 innovation and market expansion, Westbank was able to purchase state-of-the-art equipment that expanded its product line to hardwood flooring, small dimension lumber and prefabricated building panels. These products have been sold to stores in the Okanagan Valley, Vernon and Kamloop areas. Some of the products have even been sold internationally.

According to marketing manager, Phil Taneda, the plant took several months to

"Instead of taking raw material and sending it off to another country for them to make it into something and then sell it back to us at a higher price, we want to add that value to the wood here on our own land so it says 'Made in B.C.' or 'Made in Canada.'"

—Grizzly Wood Products marketing manager, Phil Taneda

disassemble and move to the reserve. Then the equipment had to be calibrated, the workforce had to be trained and the products had to be made. The factory currently employs 23 people, most of whom are Kelowna and Westbank community members.

Taneda said the machine to make the manufactured flooring products is very sensitive. It needs to be calibrated for each one of the wide range of wood species being used, including alder, fir, birch, pine and

walnut.

The plant was built with the environment in mind. Grizzly Wood Products operates a biomass machine that vacuums up the sawdust and stores it until it can be burned in a kiln that creates heat for the plant and offices.

"The biomass machine burns so efficiently that we have less than a bucketful of ashes at the end of the week," said Taneda, who already has his mind on expansion. With another several acres of land, phase two of the business will begin. Westbank wants to build a mill that would generate even more jobs.

"Building a mill would allow us to have a full circle of use of product," said Taneda. "Instead of taking raw material and sending it off to another country for them to make it into something and then sell it back to us at a higher price, we want to add that value to the wood here on our own land so it says 'Made in B.C.' or 'Made in Canada.'"

By Laura Stevens

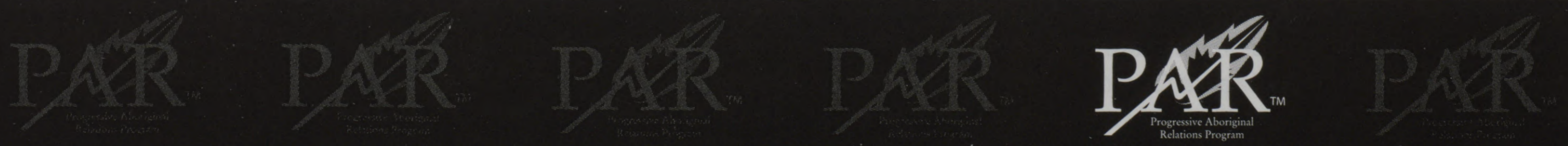
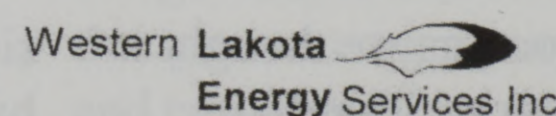
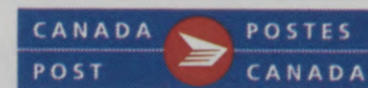
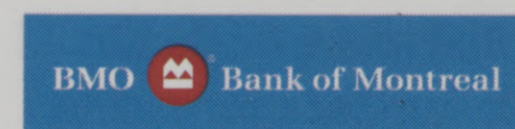
Canadian Council for Aboriginal Business



Conseil canadien pour le commerce autochtone

The Canadian Council for Aboriginal Business (CCAB) would like to acknowledge the following companies for achieving standing in the Progressive Aboriginal Relations Program (PAR). PAR is a program that allows companies to benchmark their performance and earn the right to use a hallmark that recognizes their achievements in implementing positive relations with Aboriginal people, businesses and communities. For information on the PAR program and CCAB please visit www.ccab.com.

COMPANIES WITH STANDING IN PAR:



A bumpy road, but Heart Lake makes it

Six years ago, a truck stop was opened on the Heart Lake reserve in northern Alberta. At the time, opening the business was a big step for members of the community, but it was only a first step in realizing a larger goal, a bigger truck stop built at a prime location that would serve a greater number of people.

"It was too small," said economic development officer Ken Staples. "It worked for awhile, but we were missing out on a lot of business."

It didn't take long for negotiations to begin with Indian Affairs and the provincial government to move the truck stop to a location 54 kilometres north of Lac La Biche on Hwy 881.

"This corner here was a far better site," said Staples. "There was better access, more traffic. It just made more sense."

Not only did it make sense, it gave Alberta Pacific Forest Industries Inc. (Al-Pac) a vested interest in the project.

"The truck stop was designated a wrapper station by Al-Pac," said Staples. That means that all the company's trucks have to stop there for load wrappers to be checked and secured.

While the development seemed to be a perfect opportunity for the band, the land swap from the old truck stop location to the new had its difficulties. Indian Affairs had failed to finish some necessary paperwork when they traded some reserve land for a larger piece of property down the road.

"They had needed a sliver of reserve property for building a road," said Staples. "Essentially we had traded one piece of property for another." But the paperwork had never been filed and that had to be done before Heart Lake could continue with their truck stop project.

By May 2003 the paperwork was cleared and work was set to begin on the site. That's when Heart Lake found out the soil wasn't stable enough for construction.

"The soil wasn't as good as we thought it was. It wasn't weight bearing," said Staples. So, they had to strip two feet of the soil off the land and replace it with a solid base. "It took a little longer and cost more money, but it was money well spent."

By October 2003 construction was about 75 per cent complete, but the band had run



From left to right: Helen Knapp of Peace Hills Trust, George Arcand of Indian and Northern Affairs Canada, and Chief Morris Monias cut the ribbon to open Heart Lake's newly relocated truck stop in northern Alberta.

out of funding.

"We had to wait for additional funding and for road blocks with Indian Affairs to be resolved," he said. It took another year-and-a-half to get the funding needed to complete the project, but by that time the building was in need of repair.

"As anyone can imagine, a building that sits without heat or power for a year-and-a-half will need repairs," said Staples.

On Oct. 5, Heart Lake finally celebrated the completion of the project with a grand opening of the facility that includes a convenience store and gas pumps.

Four chiefs, including Morris Monias from Heart Lake, were there for the big event,

along with about 30 other project supporters.

George Arcand was there to represent Indian Affairs and he was just as enthusiastic as the rest of the crowd.

"I can't believe the government screwed up," he joked referring to the paperwork that was never filed. "It's not like us to make mistakes."

Future plans for the truck stop include a rest area, card lock gas pumps and a restaurant.

The band received funding for the project from Indian Affairs, Peace Hills Trust and Al-Pac.

By Shara J. J. Cooper



From left to right, Charlene Giovanette-King, CEO of the YMCA of Cape Breton; Owen Fitzgerald, director of the YMCA Entrepreneur Centre; Chief Terrance Paul of the Membertou First Nation; Robin Gogan, chair of the board for YMCA of Cape Breton; and Dan Christmas, senior advisor and member of the Membertou First Nation.

Membertou inks deal for new entrepreneurs

A unique partnership struck by the Mi'kmaq community of Membertou and the YMCA of Cape Breton will fulfil the need for entrepreneur training and small business development at Membertou First Nation. The partners signed a memorandum of agreement on Oct. 18 to create an entrepreneur centre on reserve with the goal of fostering opportunities for community members to pursue small business development and contribute to the local economy.

Dan Christmas is senior advisor to Membertou chief and council, and is one of the 1,000-plus members of the Membertou First Nation.

"Over the past five years we have concentrated on building band-owned enterprises, but we also recognize the need to encourage individual members to venture forth," he said. "We approached the nearby YMCA Entrepreneur Centre about establishing a similar facility on our reserve lands." The initiative promises to make a big difference at Membertou, he said.

"Statistically, 75 per cent of businesses

are individually-owned and operated, as opposed to a much-lesser contribution from big corporations, so we are excited about this project." Once the training is in place, a retail mall in a prime location where small businesses can locate is in the planning. The First Nation already has a steady stream of visitors from the non-Aboriginal community coming to shop at its stores and utilize its services, the result of an aggressive and successful plan pursued by a pro-active chief and council in recent years.

"A dream is really a vision of where you want to go or what you want to do, but it is nothing but fantasy unless you have a course of action," said Owen Fitzgerald, the director of the YMCA Entrepreneur Centre. "We need a cohesive plan of support and training for entrepreneurs. In building a stronger community, you begin by building stronger individuals, and this is what this partnership is doing."

Through the program, potential entrepreneurs will learn to understand small business, know how to research their competition and the industry, clearly

identify their customers and their needs, and learn how to manage their businesses.

"There are three phases to our program, including orientation, which prepares our participants with research skills, and a three-day assessment session where they'll write an outline of their business plan. Those accepted will then attend a 12-week business plan development program, creating a detailed plan of what they need to do to be successful," Fitzgerald explained.

"Some of the potential new businesses may be home-based enterprises which are supplementing other family income, while others may be in the community, such as an auto repair shop, arts and craft operations, and computer repairs and sales," concluded Fitzgerald. "It's the small business sector that gives a community its economic base and employs the most people. With the support and training of this program, Membertou can continue to gain control over its own destiny, benefiting the whole community and creating a bright future for its members."

By Heather Andrews Miller

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Announcements

Dr. Sam Shaw, president of the Northern Alberta Institute of Technology (NAIT), unveiled the Building on Demand campaign on Oct. 4. NAIT intends to raise \$50 million to train 160,000 workers to address Alberta's skilled labor shortage. The money will help pay for the construction of 11 training centres that will focus on apprenticeship technologies and future business needs, and will produce trained personnel between the years 2010 to 2020.

The centres will allow for training an additional 40,000 students, 33 per cent more than what NAIT can train with current resources. The demand for skilled labor in Alberta is large and in 2004-2005 NAIT had 1,048 people on its waiting list for training programs.

The Canada West Foundation reported in 2004-2005 that 73 of 76 major industry associations in the West expect moderate to severe worker shortages within the next five years. Sixty-two groups are already facing worker shortages and 41 associations note that the number of students graduating will not be enough to meet industry demands.

"Industry is facing a skills shortage crisis and NAIT has solutions to that problem," said Shaw.

To date NAIT has raised \$13.5 million for Building on Demand. The largest single contribution came from Suncor Energy Foundation, which invested \$3 million to create the NAIT Suncor Energy Centre for Piping Technologies. Suncor will also support 10 scholarships each year for five years. The scholarships will focus on Aboriginal, immigrant, and female students, groups that are currently underrepresented in the trades' workforce.

Alberta Advanced Education Minister Dave Hancock announced that Suncor's \$3 million investment qualifies for a matching grant from Alberta's Access to the Future Fund, which provides money for innovations in the post-secondary system.

"The government has made post-secondary education its top priority. We recognize that everything our government wants to achieve under the 20-year strategic plan comes down to one thing—education," said Hancock. Other organizations that have contributed to Building on Demand are Spartan Controls, Waiward Steel and Ironworkers Local 720.

Tradition & Business

To the Nakota people, Wabamun Lake in central Alberta is sacred. The

ancestors went there to gather medicinal plants and roots. They went there to perform purification ceremonies.

When a Canadian National Railways (CN) train derailed next to Wabamun Lake in August, it spilled 1.3 million litres of bunker C fuel oil and 70,000 litres of Imperial pole treating oil into the lake.

The spill covered Wabamun Lake almost in its entirety. The Nakota people wondered if this important body of water would be able to recover.

CN hired Eastern Canada Response Corporation (ECRC), a firm that specializes in marine oil spill response services, to do the clean up. ECRC, in turn, worked with members of the Paul Band to clean up their portion of the lake themselves.

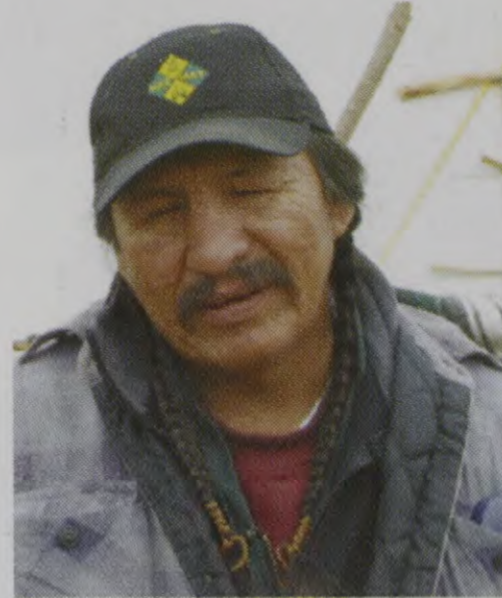
On Oct. 16, with about everything done that could be physically done to restore the lake before freeze-up, members of the Paul Band, CN and ECRC held a blessing at water's edge that, they hope, will help restore the spirit of Wabamun Lake.

"The oil that got into the lake took the spirit out of the lake," said Paul Band Chief Daniel Paul. "We want to hold a ceremony, have blessings, have sweat lodges. Hopefully we can restore some of the spirit that was in the lake."

"So far CN has been very co-operative," said the chief. "I understand that there is still some oil in the lake, there is still some staining along the shorelines, there is quite a bit of work left to be done. That is when they (CN) will be tested. Are they going to return to the lake next year?"

James Carson, president and general manager of ECRC, said the company took part in the blessing because employees had become friends with many members of the band while working together.

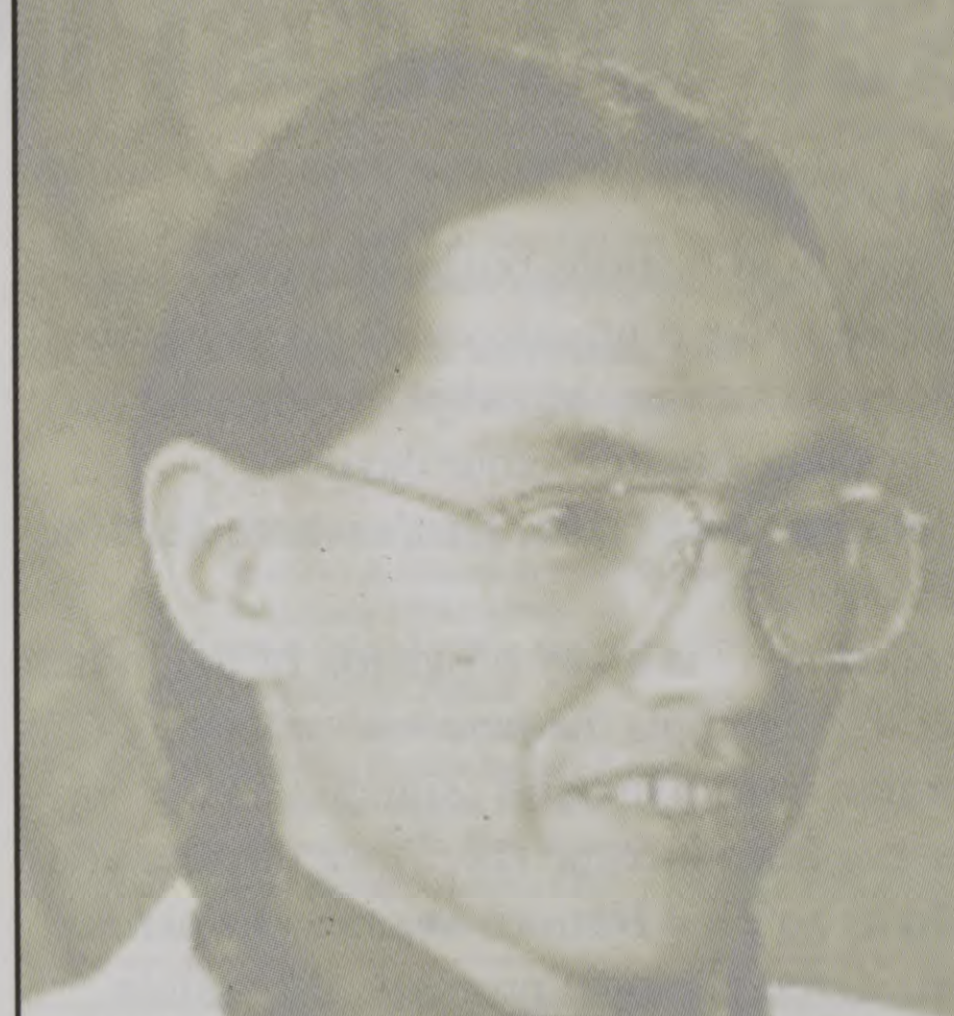
Stories by George Young



"It is beyond our control to fix the lake," said Rudy Bird Sr., an Elder with the Paul Band. Now it is up to the spirits to see if Wabamun Lake will recover.

BQ

Business Quarterly



In Canada, Aboriginal people are experiencing a renaissance – there is hope in the air and opportunity on the horizon.

— *Jocelyne Souloudre*
CEO & President
Canadian Council
for Aboriginal Business (CCAB)

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Edition	Booking	Pub.
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Q2 - Summer	25-May-06	July
Q3 - Fall	07-Sep-06	October
Q4 - Winter	30-Nov-06	January

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Get the most from Section 87

By Les Wall

As a First Nations business owner, you operate under a unique set of tax guidelines: Your income may be subject to income tax unless you structure your business to minimize these taxes. That's where Section 87 comes in.

Section 87 is a key provision of the Indian Act that exempts the personal property of an "Indian or Indian band" situated on a reserve from income tax. Since income you earn as an First Nations business owner is considered personal property, if possible, you should review your business arrangements to improve your position to make use of this exemption. To do this, you need to address the issue of whether your property is situated on a reserve.

The most significant factors connecting business income to a reserve are:

- a) The location of your business activities;
- b) The locations of your customers (debtors);
- c) Where decisions affecting your business are made;
- d) The type of business you have and the nature of your work;
- e) The place where you make your payments;
- f) The degree to which your business is in the commercial mainstream;
- g) The location of your fixed place of business and the location of your books and records; and
- h) Where you (the business owner) live or reside.

To maximize your exemption, review each connecting factor to determine if there is a way you could strengthen your position, for example, by setting up an alternative business structure or arrangements.

In June 1994, the Canada Revenue

Agency (CRA) released guidelines that apply to employment arrangements. According to these guidelines, "Indians or Indian bands" are normally exempt from income taxes on employment income, including salaries, wages, bonuses, vacation pay, gratuities, honorariums, director's fees, commissions and taxable allowances and benefits, providing you meet one or more of these conditions:

- a) At least 90 per cent of your employment duties are performed on a reserve;
- b) More than 50 per cent of your employment duties are performed on the reserve, and either you or your employer live on the reserve; and
- c) Both you and your employer live on the reserve.

It is important to note that these guidelines are administrative in nature. The CRA may follow these guidelines in most cases, but they are not binding and do not have the force of law.

Always seek professional advice.

Knowing how to properly structure your business to minimize taxes is a complex process that depends on the individual facts of each case. As guidelines are continually changing, it is important to note that the information contained in this column is general in nature and is based on information available when the article was written. Be sure to always seek advice from a professional business advisor.

Les Wall is a chartered accountant with Meyer Norris Penny LLP in Saskatoon, working directly with Aboriginal businesses. For more information on MNP's Aboriginal Services, contact Randy Swanson, Aboriginal services team leader, at 1.877.500.0795 or visit www.mnp.ca.

Build a strong banking relationship

A healthy banking relationship is an essential building block for a successful business and that's why entrepreneurs have to know how to nurture strong ties with financial institutions.

Whether a company is seeking first-time financing or is an established client, the key to creating a strong, trusting banking relationship is communication.

"The goal is to create an atmosphere of open communication between an entrepreneur and the bank," said André Bourdeau, executive vice president, Financial Services and Consulting Group at the Business Development Bank of Canada (BDC).

"All entrepreneurs have ambitions. They want to seize business opportunities and grow their companies. So it's important to establish a good reputation with the bank as a entrepreneur and a good manager."

A bank is in the business of lending money, but it's also focused on managing the risk it's assuming in financing a small and medium-sized business. That means the banker will analyze the merits of a company's product or service, its financial strength and the experience and expertise of management.

The key tool in providing this information is a detailed business plan that lays out financial, market and operational information. Once the bank has provided financing to a company, it will want periodic updates on the firm's financial status, projects and goals.

Establishing a personal rapport and a good reputation with bankers can be an important—if hard to measure—factor when it comes time to ask for increased financing, improved terms or a reduction in service charges.

Bourdeau recommends a company try to establish relationships with at least two people in a branch given the high rate of turnover in many banking positions. And he cautions companies not to be too quick to change banks to save a few basis points of interest.

For more information on BDC and their services, call 1-877-232-2269.

Hard work and slow growth a key part of success story

When Rodney and Colleen Parenteau of Parenteau Gourmet Foods decided to start their own business in 1991, the banks weren't exactly clamoring for a chance to provide them with financing. In fact, there was little enthusiasm for their business idea at all.

What the Parenteau's were proposing was a company that manufactured chocolates. What scared the banks away was the couple had no previous experience running a business, and didn't know the first thing about making chocolate.

So, what made the couple decide to start up a business they knew nothing about? The first part of the inspiration came from the farm they bought in Langham, Sask. in 1987.

"It had a few Saskatoon berries on it, and I saw some potential there," Rodney said.

The next bit of inspiration came at a cousin's wedding where chocolates were served.

"That's when it kind of took off. I said 'If you can have just ordinary chocolates, why can't you have Saskatoon berry chocolates,'" said Rodney.

Rodney got some information about making chocolates from people who made them at home using imitation chocolate wafers but, while it was a start, it wasn't exactly what he had in mind. He planned to use real chocolate and to use techniques used by real chocolatiers. He found it difficult, however, to uncover their secrets.

"There are very few people who know how to make chocolates," he said. "And if there is, they won't help you ... it's a trade that takes years and years to learn."

The company's first product was their Saskatoon-filled chocolates. They did some taste testing at craft shows, and eventually settled on balancing the Saskatoon berry cream filing with a semi-sweet dark Belgian chocolate. The company now also sells chocolates filled with blueberries,

chokecherries and raspberries. There is also a line of jams, a line of honey blended products, and an assortment of teas, syrups and hot and cold cider products.

The next item will be a Saskatoon berry liqueur. Because the product will contain alcohol, Rodney anticipates there will be a few more steps in the process to have it

approved. He expects the liqueur will be on the market within the next two to four years.

While the company has been operating successfully for more than a decade, that doesn't mean things have always gone smoothly.

"It's a learning curve," Rodney said. "You make a lot of mistakes. The only thing that kept us going is we stayed small for many, many years and didn't expand too fast. Because

some of the mistakes I made, if I'd have been bigger, I wouldn't be around today. So that's how we learned. You know, you have to be careful that you don't expand too fast."

The Saskatchewan government also helped out by paying some of the company's marketing costs.

Rodney's advice to other potential entrepreneurs? Make sure you have the money you'll need to get your business off the ground. If you can, find someone with experience in the field you're thinking of entering who can give you some advice. Don't give up. And be prepared for some hard work.

"You've got to be very aggressive and determined that you're going to succeed. Even though there's many hard times, that can't put you down. Just keep on plugging along and with luck and a lot of hard work, you'll make it. But you've got to be willing to put in many, many weekends and long days. And you've got to sacrifice a lot."

For more information about Parenteau's Gourmet Foods visit the company Web site at www.parenteous.com.

By Cheryl Petten



Rodney Parenteau

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Kelly-Sue Chobotiuk places a Boo Boo Bear on son Benjamin's head. Benjamin was the inspiration for Kelly-Sue's business.



Herbs for Hurts Kelly-Sue Chobotiuk Calgary, since 1998

When Kelly-Sue Chobotiuk's young son Benjamin was diagnosed with multiple allergies, she wondered if her knowledge of herbs, passed along to her by her grandmother, could be used to improve his health.

The Metis woman enrolled in Calgary's Wild Rose College of Natural Healing and used a combination of the lessons learned there, and her training as a massage therapist and reflexologist, to change Benjamin's life.

She began massage therapy, adjusted his diet and initiated an all-natural-products regimen. The results were dramatic. So dramatic, in fact, that she decided to share what she'd learned with others.

Chobotiuk and her mother Mary-Lou joined forces to start Herbs for Hurts. Their first product was Boo Boo Bear, a small stuffed animal that is heated in the microwave or cooled in the fridge and used to ease the pain from injuries or illness. Boo Boo Bear smells good too, with healing aided by aromatherapy from the herbs packed inside his fuzzy exterior.

Today the Herbs for Hurts product line

features 20 items, including a menagerie of soothing friends—MeOwies for Owies, Snakes for Aches and Boo Boo Bunnies. Other products include an all-natural gel for cuts and scrapes called Boo Boo Goo, massage butters, bath products, all-natural room sprays and an outing kit that can be taken on trips in case of emergencies from fevers to car-sickness.

Chobotiuk was a single mother working four part-time jobs when she first started the business. She now contracts out sewing assignments to other single mothers, and provides them with a bit of income and training on how to run their own businesses. For many, the work boosts their confidence and sense of independence.

Chobotiuk runs workshops for single mothers, teaching them about herbs and basic massage. She works with the Elizabeth Fry Society's Aboriginal unit, talking to women just out of the prison system about self-healing.

She also speaks to women's groups, offering support and encouragement to those who are in business.

She tells them that all businesses suffer ups and downs. Chobotiuk speaks from

experience.

In August 2003, her mother passed away, and Chobotiuk had to deal with the personal loss, and the possible loss of her business as well. When her mother became ill, Chobotiuk took time off from Herbs for Hurts to care for her, but thanks to a tremendous amount of support and understanding from the community, she was able to get the company back on track.

While some of her sales come through the Herbs for Hurts Web site (www.booboobears.com), many more come through drop shipping arrangements, where others promote her products on their Web sites and send the orders they receive to Chobotiuk. She then ships the product to the purchaser and gives the person taking the orders a percentage of the profits. Her products are also available through a variety of retail outlets across Canada.

Chobotiuk was doing a lot of exporting to the U.S., but found the market less welcoming post-9/11. Her immediate plans are to increase her Canadian sales and break into the Japanese market.

By Cheryl Petten



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JANUARY - 2006

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1999 1 Niagara in celebration of New Year's Eve celebrations in Kangisaujujuaq, QC.	1984 2 Native Foster child Wayne Randall flees to death walking from Fort Chip to Fort McKay.	2006 3 Start the year right with your own WindSpeaker subscription. Call 1-800-661-5469.	2002 4 Launch of AMMSA's film publication, Ontario Birchbark.	1983 5 The Lubicon Lake Indian Band receives \$1.5 M from federal gov't to defray legal costs.	1966 6 The Drum, a new independent newspaper, begins publishing in the western Arctic.	1984 7 Albertan Douglas Cardinal selected to design National Museum of Civilization.
1949 8 Distance runner Tom Longboat dies of Six Nations reserve in Ontario.	2006 9 Check out the Essential Aboriginal Resource: www.ammsa.com	1997 10 Scotiabank becomes sole sponsor of the National Aboriginal Career Symposium.	1997 11 Scotiabank becomes sole sponsor of the National Aboriginal Career Symposium.	1997 12 Scotiabank becomes sole sponsor of the National Aboriginal Career Symposium.	2001 13 Essay Writing Contest for Aboriginal Youth.	1993 14 MLA Mike Cardinal is sworn in as Alberta's first status Indian cabinet minister.
15 February 15 - Standoff that lasted 78 days sparked when a town council wanted to expand a golf course.	16 A. Oka.	17 A. Oka.	1989 18 A whooping cough epidemic hits Hobbema, Alta., and 250 residents are infected.	1988 19 Chief Sig Bear dies on the Poundmaker reserve.	2001 20 President Bill Clinton, fails to pardon Indian rights activist Leonard Peltier.	21
1999 22 K9 elk transported from Elk Island Park to traditional lands of Mohawk Lake Cree Nation in SK.	1995 23 Settlement of \$4.2 million to Grassy Narrows Indian band in ON.	2000 24 Premiere of AMMSA's cultural publication: Buffalo Spirit.	1870 25 First meeting of Louis Riel's provisional government is held.	2001 26 Supreme Court dismisses appeal of Okla. police officer convicted in Dudley George shooting.	1945 27 Harold Cardinal, Indian leader, and author, is born at High Prairie, Alberta.	1991 28 Native rapper Leo LaChané is shot and killed by white-supremacist Carney Nelford.
1989 29 Hobbema boxer Danny Stonewalker wins the Canadian light-heavyweight title.	30	31	1977 Jan. 30 - Edith Brant Monture, the great, great, granddaughter of Mohawk warrior Joseph Brant, dies. Born on the New Credit Reserve near Bradford, Ont. in 1894, she wrote several books.			

FEBRUARY - 2006

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1989 4 February 4 - Quebec - A study of breastmilk from Inuit mothers from northern Quebec shows it contains the highest levels of PCBs of any mother's milk in the world.	1976 6 Leonard Peltier is arrested at Smalloy's Camp in Alberta.	1958 8 James Gladstone, 71, the first Indian Senator, is appointed in Ottawa.	1985 9 Check out the Essential Aboriginal Resource: www.ammsa.com	1970 10 Louis Riel is elected president of the new provisional gov't in Red River, MB.	1999 11 James William Ignace, known as Wolverson, is released from custody after serving.	1999 12 James William Ignace, known as Wolverson, is released from custody after serving.
5 Time for his part in the month-long occupation of Gustafsen Lake, B.C.	1976 6 Leonard Peltier is arrested at Smalloy's Camp in Alberta.	1992 13 Doris Littel, six children die in a house fire.	2006 16 Time to subscribe to WindSpeaker! Call 1-800-661-5469.	1970 10 Louis Riel is elected president of the new provisional gov't in Red River, MB.	1999 11 James William Ignace, known as Wolverson, is released from custody after serving.	1999 12 James William Ignace, known as Wolverson, is released from custody after serving.
1875 12 Parliament votes to grant amnesty to Louis Riel for his role in the execution of Thomas Scott in 1870.	1992 13 Doris Littel, six children die in a house fire.	2006 16 Time to subscribe to WindSpeaker! Call 1-800-661-5469.	1997 17 The Ontario Court of Appeal confirms Métis hunting rights.	1970 10 Louis Riel is elected president of the new provisional gov't in Red River, MB.	1999 11 James William Ignace, known as Wolverson, is released from custody after serving.	1999 12 James William Ignace, known as Wolverson, is released from custody after serving.
1941 20 Buffy Sainte-Marie, folk singer and songwriter, is born at Piqouat reserve in Sask.	1999 22 CRTC approves the first Aboriginal TV network: APTN.	2001 23 The Ontario Court of Appeal confirms Métis hunting rights.	2001 23 The Ontario Court of Appeal confirms Métis hunting rights.	1970 10 Louis Riel is elected president of the new provisional gov't in Red River, MB.	1999 11 James William Ignace, known as Wolverson, is released from custody after serving.	1999 12 James William Ignace, known as Wolverson, is released from custody after serving.
1957 26 Group of 14 Inuit formed to focus on local issues (see full description on the right).	1998 27 Bill C-31 amendment to the Indian Act restores treaty rights.	1987 28 February 27 - Tonto Cardinal and Tom Jackson are nominated for Senate awards for their roles in "Loyalties".	1957 February 26 - Group of 14 Inuit formed to focus on local issues such as waste disposal, clean water, fire protection, education and the local economy. Its objective is to give the Native people of the area a voice in decisions.			

MARCH - 2006

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1980 5 March 5 - Mohawk Jay Silverheels - who played Lone Ranger's sidekick Tonto dies. From Six Nations Reserve near Bradford, Ont. he was founder of the Indian Actors Workshop.	1934 6 Architect Douglas Joseph Cardinal is born at Red Deer, Alberta.	1913 7 Renowned Mohawk poetess Pauline Johnson dies.	1999 8 In the Blue Ground: A North of 60 Movie aired on CBC.	1988 9 John Joseph Harper (shot and killed by Robert Cross of the Winnipeg Police Dept.	1960 10 Indian people are given the right to vote in national elections, but many don't want it.	2001 11 Robert Valton wins Juno in the Best Music of Aboriginal Canada category.
1991 5 Milton Barn With a Tooth convicted on 7 weapons charges. He receives 18-month sentence.	1934 6 Architect Douglas Joseph Cardinal is born at Red Deer, Alberta.	1913 7 Renowned Mohawk poetess Pauline Johnson dies.	1999 8 In the Blue Ground: A North of 60 Movie aired on CBC.	1988 9 John Joseph Harper (shot and killed by Robert Cross of the Winnipeg Police Dept.	1960 10 Indian people are given the right to vote in national elections, but many don't want it.	2001 11 Robert Valton wins Juno in the Best Music of Aboriginal Canada category.
1984 12 Former Alta. U. Gov. Ralph Stenhouse of Saddle Lake is inducted into the Hall of Fame.	1621 14 Samuel greets the Mayflower pilgrims with the words "Welcome Englishmen".	1983 15 Accord to recognize the Métis Nation of Alberta is signed. Randy Layton whitewashes.	1983 15 Accord to recognize the Métis Nation of Alberta is signed. Randy Layton whitewashes.	1987 16 The signing of the treaty to Ottawa from Edmonton.	1876 17 US Army of 1,400 men attacks Indian camp. Defeated by Crazy Horse and 200 warriors.	1983 18 Launch of the AMMSA newspaper - later to be named: WindSpeaker.
1885 19 Gabriel Dumont is chosen to head the new armed forces of the Riel government.	2005 20 Time to subscribe to WindSpeaker! Call 1-800-661-5469.	1885 21 Louis Riel demands people of Fort Carlton surrender during the North-West Rebellion.	1989 22 A whooping cough epidemic hits Hobbema, Alta., and 250 residents are infected.	1874 23 Fugitive Louis Riel speaks into House of Commons and is sworn in to represent Manitoba.	2003 24 WindSpeaker and AMMSA celebrate 20th Anniversary.	1977 Benjamin Chas. Chee, renowned Ojibway artist, commits suicide in Ontario jail cell.
1885 26 Gabriel Dumont engages Mounties and settles in battle of Duck Lake.	1999 28 Tina Keeper stars in television movie in the Blue Ground: The North of 60 Movie on CBC.	1993 29 WindSpeaker celebrates its 10th Anniversary by becoming national news publication.	1993 29 WindSpeaker celebrates its 10th Anniversary by becoming national news publication.	Q. Indigenous people of Alaska who waged war against the Russians and Aiel in the late 1700s.	A. The Tlingit.	1977 Benjamin Chas. Chee, renowned Ojibway artist, commits suicide in Ontario jail cell.

APRIL - 2006

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1960 1 April 14 - Frabisher Boy, N.W.T. - Inuit donate works of art to the United Nations to help refugees in need of food, shelter, and warmth.	1876 4 April 11 - Canadian Parliament passes the Indian Act - designed to assimilate Indian people.	1987 4 Chief Sig Bear released from jail. He was imprisoned for his part in the North-West Rebellion.	2006 6 Check out the Essential Aboriginal Resource: www.ammsa.com	1991 13 WindSpeaker columnist Richard Wagonese receives national newspaper award.	Q. 1950, sportswriters name him the greatest all-around male athlete of the half-century.	A. Jim Thorpe.
1885 2 The Frog Lake Massacre of the North-West Rebellion.	1975 3 Renowned Native artist Gerald Tallefeathers dies on Blood Reserve, Alberta.	1987 4 Chief Sig Bear released from jail. He was imprisoned for his part in the North-West Rebellion.	2006 6 Check out the Essential Aboriginal Resource: www.ammsa.com	1991 13 WindSpeaker columnist Richard Wagonese receives national newspaper award.	Q. 1950, sportswriters name him the greatest all-around male athlete of the half-century.	A. Jim Thorpe.
1999 9 First Nations chiefs in northern Ontario begin a 11-day fast to draw attention to...	1991 11 Carney Nelford sentenced to 4-year jail term for killing Leo LaChané.	1967 12 Alex Decarieux - who goes in 1912 Olympics is inducted into Edmonton's Sports Hall of Fame.	1991 13 WindSpeaker columnist Richard Wagonese receives national newspaper award.	1885 14 Battle of Fort Pitt, Northwest Rebellion.	1983 15 Opening of the Sawridge Hotel Jasper, 100 per cent owned by the Sawridge Band.	1983 15 Opening of the Sawridge Hotel Jasper, 100 per cent owned by the Sawridge Band.
1786 16 Mohawk clan mother Molly Brant dies.	1986 17 Elijah Harper is named Minister without portfolio in the federal government.	1907 19 An Onondaga Indian from the Six Nations Reserve near Bradford, Ont., wins the...	1907 19 An Onondaga Indian from the Six Nations Reserve near Bradford, Ont., wins the...	1885 21 Peter Reginald Kelly, Native activist and leader, is born at Skidegate, B.C.	1999 22 Supreme Court decides off-reserve members should have voting rights in on-reserve elections.	1999 22 Supreme Court decides off-reserve members should have voting rights in on-reserve elections.
1999 23 30 Aboriginal people rally outside Queen's Park in Toronto, straining crime scene tape.	1986 17 Elijah Harper is named Minister without portfolio in the federal government.	1907 19 An Onondaga Indian from the Six Nations Reserve near Bradford, Ont., wins the...	1907 19 An Onondaga Indian from the Six Nations Reserve near Bradford, Ont., wins the...	1885 21 Peter Reginald Kelly, Native activist and leader, is born at Skidegate, B.C.	1999 22 Supreme Court decides off-reserve members should have voting rights in on-reserve elections.	1999 22 Supreme Court decides off-reserve members should have voting rights in on-reserve elections.
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JULY - 2006



Aboriginal History Project

Sponsored by Scotiabank

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2000 The Manitoba gov't apologizes to the family of slain student Helen Betty Osborne, for its mishandling of the 1971 criminal investigation into the Aboriginal girls' murder.			1971 January 31 — Scotiabank first chartered bank to open a branch on reserve at Standoff, Alberta.			1884 1 Louis Riel returns to Canada to lead the Métis rights movement.
1885 2 Big Bear and his son, Hosa Child, surrender to Gen. Middleton, North-West Rebellion.	1997 3 Acting Sgt. Kenneth Deane, who shot Native protester Dudley George at Spesswaik...	1973 4 Provincial Park, receives minimal sentence.	1847 5 Ojibway of the north shores of Lake Huron protest to the gov't that mining interests...	1994 6 are occupying their land.	1994 7 Ovide Mercredi is re-elected as Chief of the Assembly of First Nations (second term).	1984 8 Johnny Bob Smallboy dies. Smallboy drew national attention to Indian concerns.
1970 9 End of occupation of Look Island in the St. Lawrence River by Mohawks from the...	1990 10 St. Regis Reserve. They say they hold the title to the island, as well as 41 others.	2000 11 A 100-man police force storms the barricade at Oka. Corp. Marcel Lemay is shot and killed.	2000 12 Matthew Coon Come is elected to the position of national chief for the AFN.	2005 13 Start taking pictures for the 2006 History Calendar photo contest.	1978 14 The fruit of the western Arctic give up Aboriginal right to 270,000 sq. km and for \$45 million.	1912 15 Jim Thorpe wins both the Pentathlon and Decathlon at the Stockholm Olympics...
16 He was later stripped of his medals because he played semi-pro baseball in 1911.	1896 17 July 15 — Missionary Albert Lacaze begins construction of a chapel at the settlement.	1829 18 Saint-Paul-des-Métis.	1829 19 July 26 — The last of the Beothuk people, a woman named Shanadidit, dies.	1974 20 of hunting out of season. BC Court found that Aboriginal people could hunt on unoccupied sections.	21 of traditions.	22 hunting areas and only specific legislation could limit the right to hunt and fish according to custom.
23 30	24 31	2006 25 Subscribe to Sask Sage for only \$15 if you have a WindSpeaker sub. Call 1-800-661-5469!	1889 26 First pilgrimage to Lac Ste. Anne, Alberta.	1994 Controversial statue of Louis Riel is removed from grounds of the Manitoba legislature.	1959 28 Squamish leader Andrew Paul dies at Vancouver.	29

AUGUST - 2006

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1978 Scotiabank creates a National Indian and Inuit Financial Services Department.		1994 1 Two 17-year-old Native teenagers are banished to two remote islands off the southeast coast of Alaska for leaving up a pizza delivery driver.	2 coast of Alaska for leaving up a pizza delivery driver.	1915 3 Nisga'a politician and businessman Frank Arthur Calder is born at Nass Harbour, B.C.	2001 4 Montreal commemorates the 30th anniversary of the Great Peace Treaty of 1701.	1952 5 Perry Island, Ont. — First World War hero Francis Pegahmagabow who was raised at...
6 Shawanaga, an Ojibway reserve on Georgian Bay, dies at age 63.	2006 7 Take more pictures for the 2006 History Calendar photo contest.	1973 8 The federal gov't announces it will begin accepting applications for comprehensive...	9 land claims stemming from a Supreme Court decision regarding the Nisga'a of B.C.	1958 10 House of Commons hears that the depletion in caribou herds has led to starvation.	1957 11 The founding president of the Indian Assoc. of Alberta dies. John Callahoo was 75.	12 Number of copies of WindSpeaker circulated each year? A. 290,000+
2006 13 Check out the Essential Aboriginal Resource: www.cmmsa.com	1877 14 The N.W.T. council passes a law to protect the buffalo.	1990 15 15 to 19. The Big River First Nation in Sask. hosts 25th Sask. Indian Summer Games.	1990 16 Oka — Police replaced by 2,600 soldiers, 1,100 more will be brought in on the crisis continues.	2006 17 Take more pictures for the 2006 History Calendar photo contest.	18 Check the latest issue of WindSpeaker for entry form, rules and deadlines.	19
1994 20 A female white buffalo calf is born in Wisconsin. The calf is seen as a positive omen.	1996 21 Mary Two Awe Early, first woman to register her Indian status under Bill C-31 dies at 84.	2006 22 Time to subscribe to WindSpeaker! Call 1-800-661-5469!	1990 23 Aug. 23 — Oka — The Canadian army advances into Mohawk territory.	2006 24 Keep taking pictures for the 2006 History Calendar photo contest.	25 Q. Number of copies of all of the AWMSA publications circulated each year? A. 632,000+	1971 26 Yellowknife — Ed Bird, 30. Chief of the Smith Indian band, dies after being shot by RCMP.
1843 27 Abasabib, a self-proclaimed Native Jesus Christ, is killed.	1999 28 Ceremonial reburial of the Huron Wendat confederacy took place when descendants...	29 returned to the land known as Huronia in Ontario after being dispersed in 1649.	1996 30 AWMSA's web site launched. Check it out at: www.cmmsa.com	31	1689 Number of Indian slaves is rising as colonists in New France attempt to resolve labor shortages. Majority of slaves, sold in Ville Marie (Montreal) and Quebec, are Pawnee from Mississippi Valley.	

SEPTEMBER - 2006

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1828 Gov. Gen. Lord Dalhousie recommends that the British gov't assimilate Canada's Indian people—impressed with how the Methodists at Credit River had transformed the Mississauga people to Christian farmers who have short hair, go to church and send their children to school.					1990 1 Oka — The Mohawks make their last stand from the Kanehsatàke Treatment Centre.	1999 2 Aboriginal Peoples Television Network (APTN) is launched.
2006 3 Take more pictures for the 2007 History Calendar photo contest.	1971 4 James Gladstone, Canada's first Native senator, dies at Fort, B.C.	1877 5 Lakota Chief Crazy Horse is killed.	1993 6 Davis Inlet, Innu block airstrip to stop minister from landing there. Chief Kane Koch talks to...	1990 7 Milton Born With both fires shots in the air during protest over Oka/Kan River Dam.	1963 8 Sept. 7 — King George III issues proclamation urging subjects to settle in Canada.	2006 9 Take more pictures for the 2007 History Calendar photo contest.
1984 10 White Bear Band in Saskatchewan is granted settlement of land and cash worth \$18 million.	2001 11 Patrie checks on USA destroys World Trade Centre towers, built with help of Mohawk workers.	1991 12 World's largest tipi erected at Medicine Hat, Alberta.	1990 13 Oka — Priests flee to the Kanehsatàke Treatment Centre are out.	1996 AWMSA launches 3rd Native publication Saskatchewan Sage.	2006 15 Have you sent in your entry for the 2007 History Calendar photo contest yet?	1986 16 The picture of Inuit whalers is replaced by a robin on the Canadian \$2 bill.
1999 17 Supreme Court overturns Donald Marshall, Jr.'s conviction for illegal fishing, recognizing...	18 an East Coast Aboriginal treaty, it's right to a commercial fishery.	1887 19 Ralph Steinhilber passes away. He was Alberta's 10th Lieutenant Governor serving from 1974-79.	1877 20 Blackfoot Treaty 7 is signed.	2006 21 First day of fall!	1885 22 Wandering Spirit, who had surrendered with Wood Cree at Fort Pitt, pleads guilty to murder.	1999 23 Peace treaty signed by Haisla, Heiltsuk, Kitsoo/Kaiskias.
1993 24 Sawridge Chief Walter Twin challenges Bill C-31 in court.	2006 25 Have you sent in your entry for the 2007 History Calendar photo contest yet?	1990 26 Oka — Mohawks walk out of the Kanehsatàke Treatment Centre. A violent confrontation...	27 occurs when soldiers struggle to get Mohawks under control and take them into custody.	1663 28 Quebec City — The sale of liquor to Indians is outlawed.	1974 29 Ottawa — RCMP riot squad let loose on the Native People's Campaign of about 300 people.	2006 30 Closing date for entries for the 2007 History Calendar photo contest.

OCTOBER - 2006

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1 Scotiabank contributes \$250,000 to Aboriginal business programs at...	1995 2 the University of Saskatchewan's College of Commerce.	3 British attack and burn the Abenaki village of Odanak killing 30 people.	1750 4 Olympic hold in Frankfurt, Germany, win 11 medals, 7 gold, 2 silver and 2 bronze.	2006 5 Time to subscribe to WindSpeaker! Call 1-800-661-5469!	1890 6 Fall — The smallpox epidemic has come to the prairies killing thousands of Blacks.	7 Peigan, Blackfoot, Assiniboines and Crees. It has also spread to the Métis.
2006 8 Check out the Essential Aboriginal Resource: www.cmmsa.com	9 Canadian Native Haida Cuisine gold medal team at the World Culinary...	10 Olympic hold in Frankfurt, Germany, win 11 medals, 7 gold, 2 silver and 2 bronze.	11 Kanehsatàke Indian Band announces the purchase of the 44,000-acre Harper Ranch.	1999 12 International Olympic Committee restores the Olympic medals of Native Jim Thorpe.	1882 13 men in Sweden in 1912, but shipped because he played semi-pro baseball in 1911.	14
1988 15 Lubicon band members set up check points on the four main roads into their territory.	1869 16 The National Council of the Métis of Red River is formed.	2004 17 Aboriginal Calendar photo contest winners: Clara Bennett and Sarah Kakke.	1965 18 Abraham Okpik is appointed to NWT Council. He's the first Native on Council.	2006 19 Time to subscribe to WindSpeaker! Call 1-800-661-5469!	1666 20 New France — French forces set fire to four Mohawk villages and burn all of the Indian's.	21 crops in the fields. The Mohawks face a winter without supplies.
2001 22 Aboriginal Calendar photo contest winners: Rebecca Sowden and Donna Willard.	1844 23 Louis Riel is born at St. Boniface.	2002 24 Aboriginal Calendar photo contest winners: Frank Anandberg and Tina Paul announced.	1985 25 "Hunting is a right, not a privilege."	2000 27 Aboriginal Calendar photo contest winners: Frank Lefebvre and Dennis Okane.	1678 28 New France — The ban on the sale of liquor to Native people is lifted. Decision reversed by...	
29 Business people who wanted an open liquor trade to improve dealings with Natives.	1917 30 Alex Decoeux is killed by a sniper's bullet during World War One.	1994 31 Eight Inuit widows' widows die when their boat capsizes in Iqaluit.	1997 October 30 — Senator and Chief of Sawridge First Nation Walter Twin dies.	1999 October 29 — Peigan Elder Joseph Crowhose Sr. dies. Crowhose played large part in keeping Aboriginal spiritually alive during the days when it was illegal to practice the traditional life.		

NOVEMBER - 2006

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1752 The Nova Scotia Governor and Micmac chief Major Jean-Baptiste Cope of Shubenacadie conclude a treaty that says all war-like events between the British and the Micmacs should be "buried in oblivion with the hatchet."			1962 1 Toronto — The work of Ojibway painter Nivea Morrisseau sells out on the opening night.	2 of an exhibition at Toronto's Hollick Gallery.	3	1961 4 The National Indian Council is formed.
2006 5 Check out the Essential Aboriginal Resource: www.cmmsa.com	6 The Hudson Bay Co. is established and given sole authority over the lands in the New World.	1670 7 This rebellion resulted in the largest mass hanging in Canada's history.	8 Native opposition to the James Bay hydro-electric project ends with signing of agreement.	9 A. The North-West Rebellion.	1903 10 Fr. Adrien-Gabriel Morice expelled on spiritual leader of Cree Indians for neglect.	1975 11 Quebec City — The James Bay and Northern Quebec Agreement is signed.
12 It is the first Aboriginal treaty to be renegotiated since 1923.	13 Q. In 1990 the Roman Catholic Church declared her "blessed."	14 A. Kateri Tekakwitha.	15 Q. She is Canada's first Ambassador for Circumpolar Affairs.	16 Louis Riel is hanged for treason at Regina.	17 Q. Serving two life sentences for killing two FBI agents on the Pine Ridge Reservation.	18 A. Leonard Peltier.
2006 19 Time to subscribe to WindSpeaker! Call 1-800-661-5469!	20 Q. He led the Stomies forces during Little Turtle's War.	21 A. Tecumseh.	22 Q. She is Canada's first Ambassador for Circumpolar Affairs.	23 A. Mary May Simon.	1807 Joseph Brant dies at Burlington Bay, Upper Canada.	25
1885 26 Eight Indian men were hanged at Battlefield for murders committed in North-West Rebellion.	1885 27 It was the last public hanging in Canada.	1988 29 The federal government begins formal negotiations to settle Lubicon land claims.	30	1996 Scotiabank develops an Aboriginal Employee Mentorship Program in Toronto.		

DECEMBER - 2006

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1969 Harold Cardinal, president of the Indian Association of Alberta, publishes book "The Unjust Society: The Tragedy of Canada's Indians", an attack on the Canadian gov't's efforts to assimilate Indian people.			2006 Peace and Prosperity is our wish for you and your family in 2007!		1980 1 NWT — Inuit TV station providing programming in Inuktitut in eastern Arctic is officially open.	2
1993 3 AWMSA launches its 2nd publication, Alberta Sweetgrass.	1975 4 Mohawk war chief Thayendanegea — Joseph Brant — arrives in England.	5 He is to present land grievances to the British government.	6 London society is fascinated by Brant.	2006 7 Time to subscribe to WindSpeaker! Call 1-800-661-5469!	1885 8 Big Bear is the last of the Plains Cree chiefs to sign Treaty 6.	2006 9 Give the gift that keeps on giving — a subscription to WindSpeaker! Call 1-800-661-5469!
1998 10 City of Edmonton and Alberta Human Rights and Citizenship Commission honor...	11 Marie Stanley-Vernis, a Métis woman for her contributions to human rights in the province.	12 Q. The location of Custer's last stand.	13 A. Little Bighorn.	1977 14 Proclamation is issued in Upper Canada to protect Native burial grounds, Mississauga.	15 Indians urged the gov't to protect the sites from settlers who stole items from the graves.	1981 16 The gov't will set aside \$4 billion and a large amount of land to settle Native land claims in...
17 the Yukon and the NWT. It is topped the claims can be settled by 1985.	18 Mohawks seize the Sawney International Bridge on Cornwall Island, which crosses the Akwesasne reserve.	19	20 First day of winter! Now the days start getting longer.	2006 21 Time to subscribe to WindSpeaker! Call 1-800-661-5469!	22 Q. Canada's first Native Senator?	23 A. James Gladstone.
141 24 31 The first Christmas carol in the Huron language is written.	2006 25 Check out the Essential Aboriginal Resource: www.cmmsa.com	2006 26	1869 27 Louis Riel becomes the new leader of the Red River Colony.	2006 28 Time to subscribe to WindSpeaker! Call 1-800-661-5469!	1890 29 United States cavalry kill 133 Sioux people at Wounded Knee Creek, South Dakota.	30 Some estimate the death toll was much larger at up to 300.



Jasmine Lynn Doudiet
Photograph submitted by Jacqueline Pitchenese
Dryden, Ontario



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